







# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### "As For Me"

ONE Sunday evening not very long ago we heard an old-fashioned preacher preach an old-fashioned sermon from an old-fashioned text. You would expect from an Episcopal bishop before a Sunday evening club something more modern in flavor than "as for me and my house we will serve Jehovah." But that courageous word of old Joshua is what we got, and straight from the shoulder at that. Bishop Anderson is that kind of an upstanding man. And the wholesome ring of his simple sentences solid with rock-bottom truth, it was heartening to hear in this frivolous, jazz-minded age.

The strongest part of the sermon was the second division in which the preacher showed up in vivid colors the tendency of our times to crush out individual conviction and initiative and depend for progress on societies, committees and clubs. To decry the value and need of organized effort would be madness and the sermon recognized this, but it deplored the readiness with which we allow the organization to do our work not only, but also to shape our opinions. Life can be institutionalized to death, that is, to the destruction of the very thing for which all religious institutions exist, the perfecting of character. That is the danger that threatens, and it is not an imaginary danger.

Against this danger the fine words of Joshua are a wholesome tonic. To be sure, he had no such complexity of organization to deal with as we have, but there was the same temptation to follow the crowd and do the conventional thing. As is usually the case, that crowd was headed partly in the direction of tradition, "the gods which your fathers served beyond the River," and partly toward the latest novelty, "the gods of the Amorites in whose land ye dwell." Calm, considered, independent judgment, regardless of what others might do—that was the rare virtue that flowered out so fragrantly in Joshua. "As for me," he said. It's a thing that needs saying now tremendously. Let that last word qualify both "needs" and "saying." The need is tremendous and it needs to be said with a tremendous emphasis.

There is a type of self-assertion that easily runs into vanity, intolerance and all sorts of ugly unbrotherli-

ness. There is enough of that in the world. The "as for me" we are thinking of is personal conviction of such clarity and strength that it does not ask which way the wind is blowing before it speaks or moves. It knows what it thinks without consulting the party platform, the fashion department or the convention findings.

Conference, mutual understanding and concerted action are invaluable in forwarding the Kingdom of God. But they are so only when the individuals concerned in the conference and the action have convictions and character of value. You can organize for greater efficiency when you have something worth organizing, but not otherwise. That something is personal energy in which such things as judgment, courage and conscience have a big place.

What if the many are forgetting God and the things of the Spirit and running wild after all manner of worldly pleasure? What the situation calls for is some "as for me" spirit. Will you furnish your share of it? Will you say, "As for me, I will seek the Kingdom of God first, and find my highest joy in that? I will not lay up my treasures where the moth and rust of time and sense are certain to corrupt them? I will prize the gratitude of those to whom I've ministered, and the consciousness of divine approval and spiritual power more than all material things?"

"As for me," some thousands of us ought to say, "I will give freely and cheerfully of my time, strength, and money, as the Lord may prosper me, for the support of our church activities. Especially will I not allow the work of proclaiming the Gospel to all the people of the earth to lag through any fault of mine. Others may find excuse and shirk their responsibilities but I will not. As for me, I'll do my best. I'll cut down somewhere on my personal expenditures, so I can do more for the church."

"As for me," more thousands of us ought to say, "regardless of what others do, I will not listen to the senseless demands of fashion. I shall wear simple, sensible, modest clothing. I shall dress for comfort and good taste but not for display. A meek and quiet spirit shall be for me the most highly prized of all ornaments. The beauty of simplicity and the simplicity of true beauty and enduring worth shall be my ideal in every phase of my daily living."

"As for me," this year of political excitement should challenge us to say, "I will stand foursquare for law and order, civic integrity and Christian citizenship. I will not be tempted into giving my support to crooked men under stress of the demands of partisanship or political expediency. I shall insist that candidates for offices of public trust state clearly where they stand on great moral issues like prohibition and shall withhold my suffrage from such as fail to line up definitely for righteousness and law."

A liberal sprinkling of such "as for me's" as are suggested by these samples would do more for our church life than any quantity of paper-made ecclesiastical machinery. And it would put some new life into our institutional devices that now function with more or less success. There is nothing else that will do it. There is no getting on without personal spiritual dynamic.

As individuals we are a little short on that fine old virtue which is most forcefully though figuratively described by a certain very little word scarcely used in polite society because of its unpleasant anatomical suggestiveness. Joshua had it. We need it.

### Marks of the Genuine

WHEN your religion gives you power in facing temptation and hard tasks and poise in the midst of perplexity and uncertainty, it shows signs of being

the real thing. And it shows more such signs when your acts of devotion are meaningful rather than mechanical. And still more, when it leads to sacrifices of your own comfort that you may minister to the need of others.

Here's another good sign: Do you go about your daily work in the glad consciousness that God is with you, that you are fighting the day's battles with his help, that you are working with him in the great business of establishing right relations among men, and between them and God? Does your religion take the drudgery out of the day's work and put dignity in its place?

In a word, has your religion passed on over from the institutional to the individual phase? From sharing in the aspirations and activities of the group to which you belong down into the thought life and act life of the personal you?

### When Religion Finds What It Seeks

WE are happy to see a great teacher in the philosophy of religion saying that "religion seeks a love beyond any love that has ever developed between human associates."

That teacher is not far from the Kingdom of God. He would make a worthy disciple of the greater Teacher who taught that the first and greatest duty of man is to love God with the whole self, repeating that demand in another form when he insisted that his followers must be bound to him by a stronger than the strongest earthly bond.

Religion seeks such a love, first of all, in the worship of God, in trust in him, and in obedience to him. The soul of religion is here. Without this, there is no religion worthy of the name. Its first commandment not only, but its right to live, its capacity to exist, is tied up with such a love.

And it is a kindred love that religion seeks, in the second place, in better human relationships. For nothing but such a love can ever rise to the heights, or is it going down into the depths of loving your neighbor as yourself?

Such loves as these religion seeks and only religion at its best will find them. It will find them if it is religion at its best, namely, the religion of Jesus.

### Wonder, Worship, Work, Wait

WE have been brought face to face with several mysteries in our time and have heard of several more, but we know of nothing more mysterious than a grain of seed. The power that is hidden there and the secret of its operation baffle us. We saw some workmen the other day rebuilding a piece of sidewalk that had been broken up by it.

But that mystery need not hinder us from utilizing such knowledge of it as we have. We can distinguish one seed from another and we know how to make it serve our use in providing us with food and other things of value. We know in large degree what conditions will yield these results and how to meet them.

So is the Kingdom of God. The inmost nature of the power which inheres in it and rules in it is too deeply hidden for our sight to get through to it. But we know how to release it and what to do to insure its beneficent operation. We know the difference between good and evil and between love and selfishness. We know how to set that power to working in us and through us. Though the mystery of its processes is beyond us we know what we need to do that the Kingdom of God may increase mightily and prevail.

It is the part of wisdom to do this. Sensible men ought to utilize what knowledge they have of God's working, even while they wait and worship before the wonder of it.



## GENERAL FORUM

### Four Winds

BY H. A. BRANDT

I hear the wind—  
The frigid winter wind  
That drives the sleety rain  
And snow across the plain.

I hear the wind—  
The gentle April wind  
That warms the fragrant earth  
And kisses flowers to birth.

I hear the wind—  
The parching summer wind  
That shakes the thirsty leaves  
And cures the wheat sheaves.

I hear the wind—  
The fitful autumn wind  
Perfumed with harvest breath  
And sad with change and death.

I hear the wind—  
The rushing winter wind  
That chills the souls of men,  
Yet brings us spring again.

Elgin, Ill.

### Flashlights from History

BY JNO. S. FLORY

#### VI. The Congregational Brethren and The Leedy Brethren

##### The Congregational Brethren

THIS time we shall consider briefly two small bodies because there are certain resemblances in their history and they come to a common end. A factor in the origin of each of these bodies was that time-old question of how the ordinance of feet-washing should be conducted, and details of the communion.

The Congregational Brethren were mainly the left-overs of the Far Western Brethren when they were received back into the church. We have already seen that when the Conference of 1859 proclaimed the Far Western Brethren in full fellowship with the church that there were some who found it difficult to adapt themselves to the conditions and therefore continued the agitation of the question.

The point on which they could not be reconciled was that the church as a body still practiced and held to the double mode of feet-washing. While the western churches had been granted the privilege of practicing the single mode when they were among themselves, they looked upon this purely as a compromise and as a matter of expediency, while they regarded the matter in controversy as a matter of principle. They felt sure that the single mode was the right and the only right way of administering the ordinance. They therefore refused to accept the invitation of the Conference to full membership of the church and so continued their agitation.

This condition led to other committees being sent to the churches where the difficulty prevailed. These were chiefly in Missouri and Illinois. During the years that followed several committees were sent but without accomplishing much. Finally in 1872 several elders with a number of ministers and a considerable number of members were expelled. A few ministers were also silenced.

Among these were very influential members. One was the son of Elder Isham Gibson of Illinois who had done such a wonderful pioneer work in this new country in company with Eld. George Wolfe. Among them were also two sons of Eld. John Hendricks who had been a great leader and preacher in Kentucky and Tennessee and later in Illinois and Missouri. These men had a following and when they were put out of the church there were strong bodies of members to go with them.

After their expulsion these ministers went on preaching and baptizing as before. They taught and practiced all the doctrines of the Brethren and varied from them only in the manner of the observance of feet-washing. Instead of organizing themselves into an independent body they simply went on, each church

managing its own affairs and being bound together only by the circumstances of their condition and their unity and faith in the Gospel. They really became Congregational and from this fact originated the name by which they were known.

They never became numerous although their leaders were active and capable; and when the Progressives in 1883 proposed a union with them, they joined as a body in the formation of the new organization, the Brethren Church.

It may not be inappropriate to point out here that the doctrine these Brethren contended for so stoutly and for which they allowed themselves to be disfellowshipped from the church they loved, the mother church, has since been accepted in full and made it the universal practice of the denomination.

##### The Leedy Brethren

Members by the name of Leedy moved from Bedford County, Pennsylvania, to Knox County, Ohio, about the beginning of the nineteenth century. A few years later, the Owl Creek congregation was organized, mostly from Leedy families. The church grew through the years and became strong. For half a century there was nothing to bring this church or its people especially into prominence, until along in the 50's when the order of feet-washing was being discussed all over the Brotherhood. The Owl Creek church took up the question, as many other congregations had done, and voted in favor of the single mode, thus aligning themselves with the Far Western Brethren. Yet here they were in Ohio in the midst of the Annual Meeting churches and the Annual Meeting had declared in favor of the double mode. So they were clearly out of order. An Annual Meeting committee was sent as was the custom in that day.

The Leedys undertook to defend their course and to prove their contention by the Scriptures. They also believed they had the authority of the church from the beginning in substantiation of their position. These things however did not convince the committee, and as a result, a number of them were disfellowshipped. Among them were several elders and a number of ministers. As they naturally had their friends and followers, a considerable body, besides those expelled, threw in their lot with them.

As many of those who had been disowned or left the church were of the one name, they came to be known generally as the Leedy Brethren. I have not discovered any evidence to show that they formally incorporated themselves under this or any other name. But many of them were prominent, had been old settlers, had grown into the community life, and were held in high esteem because of their character and ability. So the names of their leaders naturally attached itself to them. The Leedy Brethren in Ohio did as much as the Hendricks and Gibsons did in Missouri and Illinois. They went on with their church work, kept preaching and baptizing converts and kept their membership together and at work.

The time when this action was taken by the Annual Meeting committee was in September, 1858. The next June, it will be remembered, was the time when the Annual Meeting received back into fellowship the Far Western Brethren along with their single mode of feet-washing; but that was too late to meet the conditions at Owl Creek. They continued to go on their own way until they too received the invitation from the Progressives in 1883 to join them in the formation of a new denomination. This they decided to do and in the Dayton assembly, June, 1883, the Leedy Brethren together with the Progressives and the Congregational Brethren joined in the formation of the Brethren Church.

These two bodies have a unique history. They both lost their membership in the mother church because of a doctrine that they held more dear than membership in the church. The fact that these experiences were occurring repeatedly indicates that there was a need in the church of some change in its policy of dealing with members who out of conscientious scruples saw differently from what the church had taught.

It must be a great satisfaction to all who love the church and her doctrines to know that the church did

have within itself the power and wisdom to modify its methods so that without sacrificing any principle it could give to every member a free exercise of conscience and at the same time preserve in dignity the principles of the Gospel.

Bridgewater, Va.

### Industry Here and There

BY C. H. SHAMBERGER

B. Y. P. D. Article—Program for Jan. 22

LAST night some of us were discussing possible vocations. Eventually some one said that one of the things to be taken into consideration was whether there would be opportunity for creative work. Then followed a rather general condemnation of modern industry in which the workman is frequently called upon to do the most mechanical sort of thing day after day. One after another contributed what he knew about such situations and the result was a group indictment of such a condition in our industrial age. As for us we wanted to avoid that kind of a lot if we could.

But this morning I was reading the second chapter in Margaret Burton's book "New Paths for Old Purposes," and the conditions she describes among factory workers in China, Japan and India would make what we were discussing last night seem like a great industrial paradise.

We had been thinking about men and women who work for the most part eight hours per day, or a forty-eight-hour week with Saturday afternoon and Sunday off. But the people mentioned in the book are little boys and girls as young as five years. And instead of an eight-hour day—twelve—from six in the morning till six in the evening. Or still worse of "little old" children who go to work in the evening at six o'clock and work through until six in the morning without any time off in which to eat and relax.

Some of the most terrible accidents of modern industry occur in the morning hours when these children, unable to keep awake any longer, fall into the unprotected machines, and are either killed or terribly mangled. For new industry in old countries is often unrestricted as regards safety devices, and the victims of such neglect are often given very little hospital treatment and no insurance such as is required in America.

Visit an American factory and you will see automobiles parked outside in which workmen have come to work. Or there are street cars or busses which bring them. But it is not uncommon for children and women to walk two or three miles to work in Asia or to come on wheelbarrows. You can't pay out much for transportation on a wage of fifteen cents per day.

The temperature in many of the silk mills is like a "Turkish bath" and the odor so unpleasant that the workers are frequently unable to eat after a twelve or fourteen-hour day in such a place. In other factories disease is prevalent and the average working period is from fourteen to eighteen months.

In Japan there were 80,000 women employed in mines according to a report issued in 1921. Some of the working conditions are indescribable. In 1920 there were 91,949 women employed in the mines of India and 8,548 children under eight years of age. A Mining Act passed in 1924 has made it illegal to employ children under 13 years of age and has made certain restrictions for women workers.

An investigator in America would be able to find situations which might come somewhere near matching those referred to in other lands, but they would be more isolated cases. The physical resources of America, the labor unions and laws regarding protection and sanitation have gone a long way in making for more ideal working conditions.

One of the disturbing phases of the question is that the same countries that have sent out missionaries have also sent out modern machinery. There seems to have been a day when people in what we then called heathen lands did not seem to be so discriminating in their thinking. But now they are asking all kinds of questions, including that of the connection of Christian nations with wars, and commercial aggrandizement, and now the results of an industrial civilization which have come to them from western nations.



It is commendable that in many instances the Christian capitalists are taking the lead for improved conditions in their own factories and mills. They are also using their influence to secure legislation which will set new standards of fairness for those who are employed.

Whether it is in America or elsewhere, the question whether or not the church will have a part in the practical problem of industry is one which can not be escaped.

Elgin, Ill.

## Repent and Be Baptized

BY J. H. MOORE

ONCE upon a time we were seated in a comfortable pew. The spacious auditorium was well filled by an intelligent and appreciative assembly. It was a gathering of a little more than average intelligence, and the people were expecting an impressive message, for there was a new preacher in the pulpit, not altogether new, for he had before this given a few addresses. He was a man of splendid personality, an interesting and forceful speaker. The day was of more than ordinary interest, and those present had a right to look for something a little beyond the ordinary. In fact it was near the beginning of a revival.

The preliminary services were completed, the announcements made and the offering lifted. The minister arose and announced Acts 2:38 for his text: "Repent, and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." He even read on to the end of the chapter. We braced up a bit in our pew for we felt sure that we were now going to hear something worth while. We realized, of course, that we were living in an age of non-doctrinal sermons, when men were expected to preach smooth sermons. Here was a real doctrinal text that in some former generations may have been used to excess, or out of season or unduly emphasized, but now it surely did seem in season for doctrinal information was becoming very precious.

In a brief way the minister told of the incidents on the day of Pentecost, leading up to his text, then he proceeded to define and emphasize the importance of repentance. What he said was true, and it was well said, but it was all of the common, undenominational sort. Nothing was said of the rite of baptism, what it was, how performed and its place and purpose in the process of conversion. It was only repent and accept Christ in love and further obedience. Not a word was said about baptism for the remission of sins, but great stress was placed on the importance of the gift of the Holy Spirit. Not a moment was spent on the great results following Peter's marvelous discourse, how those who gladly received the word were baptized, and how three thousand were thus added to the church.

There were strangers in the congregation who knew little about the faith and practice of the Brethren. Here was the preacher's opportunity to enlighten some honest seekers after more light, and to confirm some who stood in need of information and encouragement regarding some points in the faith. But the preacher had missed his opportunity and a great opportunity it was. Some went from that service still more firmly established in their belief that baptism plays no essential part in the New Testament plan of salvation, while others wondered why the speaker could not have been more explicit in defining what Peter meant in the verse chosen for a text. There was something in the text that they were looking for and should have had but it was not dealt out to them. Just why there should be such a falling down in intelligent doctrinal teaching, even in many of our own pulpits, is one of the latter day mysteries.

But while this is true, unfortunately true, there is some encouragement in noting how the subject was treated some months ago in Peloubet's Select Notes on the International Sunday School Lesson when Acts 2:38 was under consideration. We quote in full the comments on this one verse:

"And Peter said unto them, Repent ye. Repent was the exhortation of John the Baptist, the herald of Jesus (Mark 1:4). Our Lord took up the cry as soon

as he began to preach (Mark 1:15). The risen Christ bade his disciples to continue to preach repentance (Luke 24:47). It is useless to expect salvation and the entrance into the blessed life unless with all sorrow and shame we break away from our sins, and determine in Christ's strength to sin no longer. This is true repentance. *And be baptized every one of you in the name of Jesus Christ.* In the spirit of Christ, acknowledging Christ to be the Son of God, accepting him as Savior and Lord, and taking his name, henceforth being called a Christian—all this is involved in baptism in the name of Jesus Christ. Christ repeatedly commanded the observance of this outward rite as bearing witness of the inward change of heart (Matt. 28:19). Secret Christians are not true Christians. Let the redeemed of the Lord say so. *Unto the remission of your sins.* Remission means sending away. The forgiveness of our sins, obtained through Christ's atoning death on the cross, is conditioned on our repentance, and on our acceptance of Christ as our Savior and confession of him before men in baptism. Then we have a right to know that we are rid of our sins forever. As far as the east is from the west, so far has Christ removed our transgressions from us. *And ye shall receive the gift of the Holy Spirit.* This indwelling of Deity is the Christian's crowning privilege and joy. It assures him of constant guidance, enlightenment, power, and peace. It is the chief characteristic of a Christian that he has received the gift of gifts."

In closing his comments on the Pentecostal lesson the author further says: "*They that received the word were baptized.* To receive the word is not merely to hear it, but to understand it and accept it, and especially, to do what the word commands. Many cheat themselves into thinking that they are receiving sermons when they only receive them in their ears, not in their hearts. *And there were added unto them in that day about three thousand souls.* This large number were added to the one hundred and twenty disciples (Acts 1:15) who made up the reorganized Christian church only an hour before. The church as Christ had formed it was multiplied by twenty-five through a single sermon."—Lesson Commentary for 1927, pages 148, 149.

This exposition of the Scriptures cited reads very much as though it had been written by one of our own well informed brethren. It certainly brings out the meaning in an admirable manner, and is by no means misleading. Why can not the pulpit, and especially our own, speak out equally plain and let the inquiring public know what this part of the written Word really implies. The Sunday-school commentary named is presumed to be undenominational, and for that reason the author might very consistently have treated the importance of baptism in the scheme of human redemption with less doctrinal precision. He could have been just a little evasive, but he did not feel that he could do so and at the same time do justice to the plain teaching of Peter. And while the pulpit is a bit evasive, and often decidedly so, when it comes to dealing with the institution of baptism, it is a matter of satisfaction to know that there are those even in the undenominational ranks whose comments on the subject have the true gospel ring.

Sebring, Fla.

## "Making Home Like Heaven"

Eph. 6:1-4; Rev. 21:1-2; 22-27; Psa. 68:6

BY LEONARD BIRKIN

YEARS ago I read a book entitled, "When Home Is Heaven," by Chapman. Such a home as this has always appealed to me, for heaven to me expresses all that is beautiful. Home is a holy word, for it expresses the deepest ties and loves that earth can name. Heaven is our ideal of the great beyond, where in the midst of beauty and freed from all that makes for ugliness, we can picture those we have loved, in the shadow of his wing. Home and heaven are appealing terms speaking to us of rest after labor, joy after sorrow, peace after turmoil. They speak to me of ideals, hopes, inspiration and joy.

Every home may be a heaven on earth if Jesus abides there, is present at every meal and a welcome

Listener at every conversation. It is a home such as this I want to write about. But first, let us see what some one has said concerning heaven, and then we shall the better know what kind of a home will be most like heaven.

"What is heaven?" I asked a little child.  
"All joy," and in her innocence she smiled.  
I asked the aged, with her care oppressed;  
"All suffering o'er, oh! heaven at last is rest."  
I asked the artist who adored his art:  
"Heaven is all beauty" spoke his raptured heart.  
I asked the poet with his soul afire:  
"Tis Glory," and he struck his lyre.  
I asked the Christian waiting his release,  
A halo round him, low he answered: "Peace."  
So all may look with hopeful eyes above;  
"Tis beauty, glory, joy, rest, peace and love."

No matter the occupation of a man, heaven is the place of an ideal. His home should be the same. I want my home that I am going to build in the near future, to be a heaven on earth and by God's help it will be. In it I want to find beauty, glory, joy, rest, peace, and love.

The present day home has lost much of its sacredness in the rush of our modern life. It is not sufficiently concerned as to whether Jesus reigns within, the Light of every heart. In Eph. 6:1-4 we read: "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother which is the first commandment with promise, that it may be well with thee and that thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Today we find a decline in parental authority, largely due to modern education and inventions. Children are being educated and mother and father too often fail to keep up because of the sacrifice it entails. They try to live in the past and too often want their children to be satisfied with the past, which in the eyes of God is criminal. There are greater heights to reach and it is the task of every generation to mount onto higher ground. This generation should not only make this possible, but should at the same time be broad-minded enough to try and keep up with the rising generation. Love is the greatest of all teachers, but it points always toward the higher ground; it is always ready to sacrifice, remembering the love that prompted Jesus to be the Way, the Truth and the Life.

We read today of divorces and trial marriages, violations of the most sacred institution God has given to man—violation of the institution on which every nation must rest if it would live. All this has come to pass because the true meaning of home is being lost.

Home should mean a place of reverence, because it is an institution founded by God himself. It should include reverence for the ties of marriage and for the function of the home in raising children. It should be a place where God and all that relates to him are revered. It is the element of reverence that makes a home like heaven. Decline in reverence is due to neglect of religious instructions and failure to institute a family altar. God should be made the natural thought in every home. We are living in an age in which the family altar is being neglected. People are too busy to pray together. Speed has become the mania, and there is no time for the things that pertain to God. Time has become too limited to use much of it in the effort to prepare our children for eternity, or to make our homes like heaven. With a heavenly atmosphere there would be no trouble in turning our children's thoughts toward God. I would advocate that here on earth you erect your family altars, remembering that because he remembered the altars that his father built to God, Isaac also built his altars. Think of the words of Judah to Joseph, referring to Benjamin: "How shall I go up to my father and the child be not with me?" How shall you or I go up to our heavenly Father if he has entrusted a child to us if we can not take the child with us?

Let no sacrifice be too great if it will put your children in touch with God. This world has little mercy for the things of heaven. "I have made up my mind to be a Christian," said a little boy to his mother,

(Continued on Page 10)



## What Men Live By

BY EARL M. BOWMAN

DR. RICHARD C. CABOT, professor of Medicine and Social Ethics in Harvard University, has written a book bearing the above title. He says there are four things by which men live. These four things are: Work, Play, Love and Worship. He has written a helpful book, and if I could, by this means, persuade you to read it then this bit of writing would be well worth-while. I think men do live by work, play, love and worship. But this classification is not inclusive enough. For there are some other things by which men live. It is some of these other things upon which I desire to place the emphasis.

There is an amazing contrast between what men think is sustaining and what actually is sustaining. Some men think they can live by money, and so their lives are saturated with the spirit of getting gain by hook or crook or any means right or wrong. But money stands absolutely impotent before tears, heart-ache, pain and death. Others think that if they can have all the popular amusements and pleasures they want they have something which gives life. Many people who used to be satisfied with one show a week now must have two a night. And they are still unsatisfied. They have not and never will find the kernel that sustains in the husks of this material world. Still others think that if they have plenty of rich food and fine clothes, they have that by which men live. Their main interests are: a good dinner and elegant clothes. Christ and his church never enters into their thought. Such people are fine, fat, sleek and well-groomed animals. Jesus said, "Life is more than meat, and the body is more than raiment. Man cannot live by bread alone." With Christ food and clothing are secondary. Eating, drinking, dancing, dressing and resting are small matters. Everywhere men and women are asking: "What shall we eat? What shall we drink? What shall we wear? What shall we do? Where shall we go?" But they ought to be asking: "Where can we serve? What can we pray for? Whom can we help?" Rather should we seek the kingdom of the spiritual first, for we cannot live by bread alone. Then by what do men live?

### 1. Men Live by Memory

You recall how that after the Children of Israel had been in the wilderness forty years, near the close of Moses' life God spoke to Moses. Then Moses took the message to the Children of Israel. He reminded them of the manna from heaven and the water from the smitten rock, how their hunger had been fed and their thirst assuaged. "Remember that all the way you have been led!" Moses was trying to teach them to live by memory. We all do live by memory. We learn from the history of past experiences. We meet new situations and problems today in the light of what we experienced yesterday. This makes more efficient the life of today. Both old and young enjoy reminiscences. This enriches our life today. I think memory is about as indispensable as any other one thing. We daily depend upon it much for both enjoyment and service. I see no way by which we could do without it.

### 2. Men Live by Inspiration and Vision

There is a man who occupies an influential pulpit in the West. Fifteen years ago he stood at what seemed his journey's end. But the shadow on the dial moved back for this modern prophet, and one Sunday he stood before his congregation and said: "I have had my vision of Christ. Others may have a clearer vision of him, but this is mine. I will preach only what I know. I will preach only what I know is supremely important. I will preach only what I have fallen down upon and found safe and able to bear me up. I will preach only what I have found to be true when lately I went up to the gate of Otherwhere." That man began to live by vision and inspiration. There are times in the lives of us all when we come to a standstill down in some deep valley. The hill ahead seems too steep and rocky to climb. In despair and despondency we almost quit the field. But somehow we get a vision of something inviting beyond, and in that vision is inspiration. Then we get strength to go ahead. We

almost daily stand in need of vision and inspiration. By them we live.

### 3. Men Live by Sympathy and Suffering

One of the greatest tuberculosis specialists in America is himself a sufferer from the disease he has done so much to conquer in others. Two of his children have died of it. After he had been in the consulting room for two hours examining patients, he was weary and said, "I have just seen a girl who was sure she was incurably sick, and there is nothing the matter with her. I had to tell another who was sure she had only a 'trifling cold' that she is doomed to die." Then shuddering and with tears in his eyes he leaned his head on his desk and cried: "O God! O God!" That man will come down from the mountains a few days, to meet people who cannot go to him, or to speak before medical societies, and then hurry back with shortened breath, the unvanishing shadow ever at his side. Unconquerable of will and tender of heart, it is by such things he lives—*sympathy and suffering*. It is given to most people to suffer from one thing or another, and fortunate indeed are those who, in their suffering, can both give and receive sympathy.

### 4. Men Live by Hope

In April, 1865, General Grant was drawing his lines about General Lee to hold him in relentless grip. Grant was ill. He had eaten nothing for hours and little for days. His face was ashen, his features pinched, and he looked like an old man. One day there approached his headquarters a Confederate officer, on horseback, and handed him a note from Lee indicating his willingness to surrender. One of Grant's staff said: "I never saw such transformation in any man. The General's eyes took on brightness, and color came to his cheeks. He sent Lee his answer and walked away with all the buoyancy of youth." Hope had given him new life. What shall we do when hope is gone? I think we should all die if hope was absolutely gone. We are saved by the hope of something better ahead. By hope we live!

### 5. Men Live by Courage

Some one has said that courage is one of the rarest elements in public life. Yet how much men admire and love a really courageous leader! A great modern prophet one time said: "You can silence me with death, but you cannot keep me from telling you the truth." William Lloyd Garrison, after being persecuted and mobbed, said on the streets of Boston: "Slavery is wrong. Freedom is every man's right. And I will be heard." The strange thing about it all is that after we stone our prophets, the next generation pick up those stones and erect monuments to the memory of those brave and noble spirits we put to death. Is it not strange that after we pull the tongues out of the mouths of our forerunners of progress and silence them with death, they then speak louder than ever? The human race is saved by courage. Where there is no courage the people perish. These heroes of heresy pave the way for better days and we seem to know it not. Were it not for a few courageous spirits in every generation we should long before this have had a stagnant world with a premium on keeping in the rut. The race lives by courage—the courage of its heroes and prophets.

### 6. Men Live by Faith

A great man has recently said: "Man cannot live without faith, because he deals not only with a past which he may know and with a present which he can see, but with a future in whose possibilities he must believe." Another great man a long time ago said: "Now faith means we are confident of what we hope for, convinced of what we do not see." With such a definition of faith before us it immediately becomes obvious that man can no more avoid thinking about what may lie ahead of him when he lives his life than when he sails his boat. His direction in either case is determined by the "assurance of things hoped for." Therefore, however much a man may strive to live without faith, it is simply impossible. Life is a daily adventure into the unknown. And we need a faith like John Bright had when his reforms were being bitterly opposed, when he said: "If we can't win as fast as we wish, we know that our opponents can't in

the long run win at all." We need a faith that will bet our lives that all righteous enterprises will succeed. Man cannot marry a wife without faith in it; he cannot deposit money in a bank without faith in it; he cannot form a friendship without faith in the one whom he will befriend. By faith men live. Without faith it is not only impossible to please God, but impossible to live satisfactorily to one's self.

Washington, D. C.

## Testing for Faultlessness

BY JOHN B. FITZ

TRADITIONALLY testing was a child of religion. It was early adopted by Mars and became almost prodigal under the fostering parentage of education. Still more recently it has made its advent into industry and almost momentarily it revolutionized the business household. Some day it will come back home again from the far countries of business, education and war and then religion will lay before it the best morsel it has left for its welcoming feast. Perhaps it had better come soon, for about all of the fatted calves that modern religion has been slain to welcome a host of impostor prodigals such as reason and respectability and dogmatism and selfishness and intolerance and incapacity. At various times all of these have appeared at the Father's table only to be discovered after they fed upon the very substance upon which true religion itself depends.

The earliest recorded communication Jehovah had with man constituted a distinct moral and religious testing for the latter. When the command came to Adam, "Thou shalt not eat of it," the first man spent some time thinking how he would respond to such a subtle test of his regard for his Maker, and finally he made a low score in his answer to this test of his love, obedience and self-mastery to which he was submitted. The great testings of Noah, and later of the patriarchs were occasioned by the regard of these men for distinctly religious impulses. The history of religion teems with examples of the most severe testings of individuals or of small groups of men and of women whose persuasions religiously were the immediate cause of the most searching tests of moral character.

For an extremely interesting account of the most discriminating testings of a man's character and religion literature has probably produced no narrative comparable in any measure with the Book of Daniel. Barring the prophetic sections, and, in fact, as an almost literal refining process preparatory to them, one keen test seems to follow close in the wake of its predecessor in the life of the dauntless Hebrew slave, ruler, Daniel. There were tests of kindness, courage, tact, honesty and of boldness. With these tests many others might be listed, each one of which called for some trait characteristic of the strong and capable. Therefore, though it is not surprising to discover in this list of tests of character one which is distinctly a test in faultlessness, it is stimulating to observe some of its aspects and to suggest its significance in terms of our own life and time.

At the point in the account with which we are particularly interested from the standpoint of this discussion, Daniel had commended himself in the eyes of shrewd business men and politicians of his day, and as a reward for his industry and application he had received the commission of one of three chairmen of the Board of Directors waiting upon Darius the Mede, who had lately become King of the newly acquired Babylonian Kingdom. At once Daniel won distinction over the other officials and one day Darius raised the question with his board of rewarding the Jew, "because an excellent spirit was in him," and "set him over the whole realm" (Dan. 6:3 ff.). This inclination of the King was the signal to those less favored in his sight to look into this man Daniel's life, view it, test it and check on it from every angle, if perchance, the King had not been hasty in his appointment of a man to this position of responsibility and honor when a more appropriate choice might easily have been made—for example, from among themselves. In this these men were playing true to the impulses of any human nature unaffected by the second great commandment.



After these presidents and satraps had checked over all of Daniel's work for the King, had audited all of his books and had observed his deportment over a period of time, they despaired of this avenue of attack for, "They could find no occasion or fault, for as much as he was faithful, neither was there any error or fault found in him." Daniel had been subjected to no small test in this matter of his business relations, but notice the next point of attack avowed by his jealous rivals. "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." What a declaration of acquittal by his accusers and still such an announcement of their further subtle plans of attack—tested "concerning the law of his God."

Is it a small matter for any person to be found entirely faultless in matters pertaining to his business dealings? Usually it does not require the services of experts to discover ways in which our everyday business affairs might have been carried on at least more satisfactory to others, and, too often perhaps, more justly, equitably, openly and mercifully. The index of our common conversation bears ample evidence on this point. Even with the very heavy amount of this sort of business falling to Daniel he stood the test admirably. Now, it is a peculiar commentary on religion itself that when there is neither occasion for error or fault found in a man because of his business enterprises, his religion lays him open to still a further test of character. Perhaps, though his balance sheet is correct, he may be at fault concerning the law of his God. How often the Master met this same test and with what enviable success! But did you ever see the principle operate yourself? Were you ever tested for faultlessness on this score? Certainly it is inappropriate to suggest even that the reason this may seem strange to us is the fact that we may have yet to pass the earlier and simpler test of fair dealing.

Here we might raise the question concerning the line of attack these men would have chosen had the object of their ambitions not been remarkable for his piety. Perhaps they, in that case, would have faulted him for having no religion at all; or for having not enough religion; or, conceivably, for having not the right kind of religion. But this is entirely speculative—having roots only in the conviction that in the absence of a perfectly obvious keeping of the "law of his God" his enemies would not have been greatly baffled to devise a substitute charge.

"Concerning the law of his God" to constitute a valid measure of faultlessness must, like any other reliable test, isolate one factor or element from a large number of factors or elements that go to make up character, and measure just that one thing. For this reason it applies only to those whose professions have made them suitable objects for this type of inquiry. Witness the testings incident to the life of Stephen or of Luther. The same may apply to many other religious leaders together with those myriads of less distinct though no less consecrated men and women who were objects of this sort of attack through the political and religious turmoil of the Middle Ages.

In a sense any testing concerning the law of one's God is a farce and a scandal, and, in another sense it is the most certain reality. Its true significance depends upon the tester. In the hands of man it may be a snare; in the hands of the Legislator himself it is the final, universal and unalterable measure of a faultless character. In the case of Daniel, to which reference has been made, and in the lives of many others similarly tested though historically more obscure, several facts concerning this test might be noted with profit. In the first place, the ambitious ones were entirely ignorant concerning the thing they essayed to measure; they were meddling into the business of some one else (the King); they had done the very foolish thing of attempting to measure a spiritual quality by a legal measure; and finally, they had appropriated religion to serve the designs of envy and of jealousy.

But in the hands of the great Tester this very process goes constantly and justly on. Does it not become each Christian not only to be found without occasion or fault, for as much as he is faithful, but also, perfect concerning the law of his God? If the valuation oth-

ers may ascribe is precarious, and still, if a correct rating concerning our degree of faultlessness is desirable and inevitable, does not the apostolic conclusion, let a man examine, or prove, *himself*, suggest itself as a workable solution? This is reducing the matter to an individual basis but it is the only safe position to take when even Jesus himself said that not he, but, "The word that I have spoken, the same shall judge him in the last day." This is not a cry of, "To your tents, oh, Israel," except as that almost panical injunction may, in terms of this situation, be construed to imply an individuality in human appraisal so essential for a valid test for faultlessness.

Panora, Iowa.

### The Kingdom of God in the Country

BY DAVID F. WARNER

"But seek ye first his kingdom and his righteousness, and all these things shall be added unto you" (Matt. 6:33).

"'BETTER farming, better business, and better living; and the greatest of these is better living.' If there is one pronouncement which has towered above others in these days of discussion, it is aptly expressed in these words." This paragraph is taken from Dean Mann's "final expression" of the American Country Life Conference held at East Lansing, Mich. And it is highly pertinent in this connection to quote President Butterfield on "The Issues of Farm Life." His final word is: "But above all, let us not forget that, while the present day world is at work subduing nature, utilizing material resources, and building the huge machinery of civilization, the abiding issues of farm life, as of all life, lie after all in the subordination of the material to the spiritual, of the physical to the moral. In other words, they lie in such principles as the supreme worth of the individual, the giving of each individual both the opportunity and the stimulus for the maximum development of his mind and spirit, and the coöperation of individuals, of families, of communities, of states, of nations, of races, for the common welfare of all mankind." This writer left the conference on country life with special admiration for the personality who did so much to saturate the atmosphere of the meeting with the spirit of righteousness. His words, "For the common welfare of all," is a modern phrasing of Jesus' "The Kingdom of God," the seeking of which is the true end of life. Those of us who live in the rural sections, and are tempted to believe that the weal of ourselves and of our children lies, first of all, in more money and better economic adjustments, must be roused to know that it is "better living" through the undergirding of the life with religion, that makes for final and complete satisfactions. This is precisely what Jesus said in the words of our text. Now let us examine this lesson a little more sympathetically.

And to do this, is to know first what warnings lie back of the text. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." A sharp forewarning indeed; a startling declaration that a merely passive and conventional religion was missing the mark. This is severe, but it is the truth which has for long been too much crushed to earth. This principle puts an eternal taboo upon any social institution, church or other, which does its service before men to be seen of them; that is, to exalt itself. The seal of truth is put upon that institution which reaches down into the great heart needs of humanity in an humble and unostentatious manner. "Let not thy left hand know what thy right hand doeth." Every church and social agency needs to uncover its light, but the motive for such advertising is sanctified only through baptism in the spirit and purpose of Christ. The good Lord knew that when we go to blowing trumpets our weak nature would be tempted to petty show for the sake of worldly honor. Our text is a drawn indictment against this thing and a positive social charge laid upon the minds of men and institutions. The ideal set forth grades the activities and institutions of every community on the basis of their motive and power to promote better living. A lower motive may be rewarded for the moment, but will result in disappointment for eternity.

But another reason for this pronouncement is, that men are engaged in laying up treasures on earth, rather than in heaven. Of course, the children of the Kingdom need food and raiment and the good things of earth, and this the law of the Kingdom adds. But when men seek these things for their own sake, and reckon that life consists in accumulating them so that they might have them in abundance, this is disallowed. Our Lord declares in uncompromising terms that material greed is eternally opposed to social good, or Kingdom living. Judge Gary is dead. He was a strong exponent of the virtues of personal religion. But it may be doubted that he left much social religion to United States Steel. To seek money first, believing that somehow this will promote better living in the end, is a practical nullification of the teaching and life of our Savior. He declares that when we seek first possessions in the realm of the unseen, which is eternal, those necessary things in the realm of the seen, which is but temporary, will be added unto us.

This is a way of life that holds, as President Butterfield has said, to the "supreme worth of the individual" and to "the coöperation of individuals" for the common weal. Now, Christianity is a way of life, and it is this way of life. To promote it, the community must look to the personal fitness or the moral development of its citizens; it must emphasize personal attention to righteousness. These citizens, in the aggregate, make for social foulness or fragrance. The writer has in hand a score card for the grading of farmers which was handed him at the country life

(Continued on Page 12)

## FORWARD MOVEMENT

Edited by J. W. Lear

### The Men's Work

THE organization of the Men's Work starts the year 1928 in earnest. The first number of "The Men's Work Bulletin" arranged as Studies on Evangelism has gone to the pastor or elder of each congregation. A letter from the Chairman, P. G. Stahly, also has been addressed to these same brethren.

Pastors, do you want the men in your church preparing themselves to win souls? Would you be pleased to have a group alive and active in this most important task? If so, read carefully the letter and the "Bulletin" and then get your men together, talk it over with them and get them on the wire in communication with the officers of the National Council.

The National Council has been working but not saying much publicly. These men are eager to help any local or District group. There is no disposition to have your church organize just so you can say you have such an organization. They want a group of men in each congregation on fire for Christ and his church. The laymen in our church have not been challenged to undertake and put over big things. They now have an opportunity as never before to honor their Lord. They will need encouragement from the pastors and elders. In many cases they will need help also.

All communication should be sent to, Men's Work, Brethren Publishing House, Elgin, Ill.

### Tithing Testimonials

I HAVE been a tither for about five years. I think all Christians should tithe their income. No doubt, it used to be a custom in the church, or with the Jewish people. In Malachi, the people did not realize what sin they were committing when they stopped tithing. God says: "You have robbed me in tithes and in offerings." The people said: "Wherein have we robbed thee in tithes and offerings?" In this age we are to give our lives as a living sacrifice, and that means really more than a tenth. It means all our united efforts with each and every dollar we have in our possession. We must dedicate and consecrate all we have to the Lord. Should we not give ten cents of each dollar, one bushel of each ten? I feel I have prospered by doing so. Should we not tithe and extend God's Kingdom to more souls?—Chas. D. Wilkison, Beecher City, Ill.



## PASTOR AND PEOPLE

### A Dedication Service for Children

BY J. PERRY PRATHER

(Note: See Bro. Prather's article in last issue.)

FOR a period of three years we have been conducting these dedication services and parents and church alike testify to the great impressiveness of the service and the value of it.

#### Dedication Service

In this dedication service we have asked you as parents to come to the church and here take upon yourselves the responsibility of rearing the child God has given unto you, in his fear. The home is the foremost place for the training of the child unto the Lord. From our parents we learn to walk, speak, and love; from them we learn lessons of obedience, patience and trust. In the Hebrew home by a special ceremonial rite the child was separated unto God. The parents accepted the obligations, with the first wish of their hearts that their child should grow up in the nurture and admonition of the Lord: to become happy, righteous, holy and devoted to a godly life; to honor its parents, do good works, make peace between man and man and study the Word of God. What better can parents seek for their child?

"And Hannah . . . bare a son . . . and called his name Samuel. . . . She took him up with her . . . and brought him unto the house of the Lord in Shiloh. . . . For this child I prayed; and the Lord hath given me my petition, . . . therefore I have granted him to the Lord; as long as he liveth he is granted to the Lord" (1 Sam. 1:20 ff.).

"And when the days . . . were fulfilled, they brought him [Jesus] up to Jerusalem to present him to the Lord . . . according to the law. . . . And when the parents brought in the child Jesus, . . . [Simeon] received him into his arms and blest God. . . . And when they had accomplished all things . . . they returned to Galilee. . . . And the child grew, and waxed strong, filled with wisdom, and the grace of God was upon him" (Luke 2:22-40).

Now, dearly beloved, attend to the words of this dedication of the dearest on earth to yourselves—your child—unto God.

"And they brought young children that he might put his hands on them, bless them and pray for them. And his disciples rebuked those that brought them. But Jesus when he saw it, was much displeased, and said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of God. . . . And he took them up in his arms, put his hands upon them, and blessed them" (Matt. 19:13-15; Mark 10:13-16).

From the Master we get the example of blessing little children. It is your duty as parents who are dedicating your child to him, to make confession of your faith. Do you receive the doctrines of the Christian faith, whereof we in the Church of the Brethren make confession?

*Answer:* We do.

Do you hereby dedicate this child unto the Lord, and do you solemnly promise that he (or she) shall be brought up in the nurture and admonition of the Lord to the best of your ability, with God helping you?

*Answer:* We do.

May the Lord preserve you and your child, and give you grace faithfully to perform these promises.

(Put hands on them and bless them in the name of the Lord, reciting the scriptures above quoted, or different ones which bear on the subject of dedication.)

*Prayer (let all in the church stand):*

O Blessed Christ, who was carried into the temple by thy mother, and was taken up into the arms of Simeon and blest, grant thy blessings to this child presented unto the Lord and unto these parents presented before thee. Grant that these parents may train this child, so that he may grow up in wisdom, in stature, and in favor with God and with man as thou didst grow. Suffer this little child not to fall away when he comes to the age of accountability, but may he be so trained,

that he may take upon himself the duty here placed upon his parents. O Blessed Christ, as thou didst receive children of old into thy arms and bless them, wilt thou bless this child! Give him a heart that shall shrink from sin, and give him quick ears that they may hear the beauty of thy truth. Hallow this service to thy glory and to thy honor. We ask in Jesus' name. Amen.

The argument of this paper is simply this. We do not believe in infant baptism. In rejecting it we have not put anything in its place. We have missed a great opportunity to do a real service to parents and to bind children up with the church. In stating this, no thought of criticism has been aimed at. Let us dedicate our children unto the Lord as were Samuel and Jesus, realizing the sacred trust placed in the hands, both of parents and the church. Let us rise in the glory of our might and develop a generation of children dedicated unto the Lord. They are of the Kingdom. Let us keep them there.

Ashland, Ohio.

### Some Practical Suggestions for Improving Our Church

SELECTED AND ADDED TO BY FRANK B. MYERS

#### I. For Lay Members

1. PRAY for our pastor and congregation before you come to church. This is vital. Don't fail in it, dear brothers and sisters.
2. Be in your place each time, unless prevented by some reason which you can, with a good conscience, give to your Lord.
3. Please do not stand in the aisles and visit while the ushers are seating the people.
4. Enter the church with reverence and gladness, asking for a blessing as you come in. Then pray as you are seated in the holy courts.
5. Please do not speak or whisper during the service. Never engage in any discourse or act after entering the church that will turn aside your thoughts or the thoughts of others from worship. Bear others in mind!
6. If you do not now have it, get and follow the habit of bringing your Good Book with you. No true, Christian soldier fears to carry the Sword of the Spirit with him.
7. During the period of meditation and devotion praise God for the Bible School, and pray his blessing on the officers, teachers and pupils.
8. Sing with mind, heart and voice. May no one have "Sunday lockjaw!" And as you say "Amen" or "Praise the Lord," don't look as if you had lost your best friend or companion.
9. Pray that the result of the service may be to the salvation of the lost and the fuller dedication of saints to the cause of Christ, thus glorifying our Father above.
10. Make it an enjoyable occasion. We are not burying anyone, unless it be the "old man" of sin and self.
11. Help the minister by thinking, if he says anything worth-while, and he very likely does.
12. Never carry what you believe to be the faults of any of the members away from the house of God. If tempted to do so, look around you and see some good,

#### Four Things Needful

BY HOMER CASKEY

At a business men's banquet one speaker pointed out clearly that to be a successful salesman one must have, *integrity, industry and imagination*. For the successful Christian worker may we add the fourth, *inspiration*. Without the Holy Spirit to inspire the messenger and the one to whom the message is brought, we can not expect desired results for the Lord. So may we go forth in the Master's work with an unquestionable character (*integrity*), a mind to work (*industry*), a strong imagination (*vision*), and as one inspired of God—with the Holy Spirit working through us, selling to the world the saving Gospel.

Council Bluffs, Iowa.

beautiful and noble soul whose life makes your life stronger, sweeter and better.

13. Take the heart of the service home with you and talk of the merits of it across the table for the help of yourselves and your friends.

14. Be present at the mid-week service of prayer, song, Bible study and thought. All true followers of Jesus attend prayer meeting as much as possible.

15. If we have any criticism, either favorable or unfavorable, of the preacher, let us be real men or women, and have moral courage and the love of Christ's cause enough at heart, to make it to his face.

16. When called to perform some task of head, heart or hands, for God and his church, be it ever so humble, do willingly and lovingly what you can. The Great Judge will give proper credit. "Despise not the day of small things."

17. During each week call up at least one person, asking him or her to attend the various meetings in God's house. If refused, call again.

18. Pray for the shepherd of the flock each day. He has heavy duties and trials, and wishes to serve all, in spirit and truth. He wants the Kingdom to come in his neighborhood and into the lives of the people.

19. Have the churchhouse open daily, say, from 7 A. M. to 6 P. M., for rest, prayer and meditation. Some wide-awake congregations have this, and we should, too.

20. Always share in the exercise of giving. Tithe! Bring your envelopes each Sunday. If the church gives you a dollar's worth, don't express it with a nickel, or less, in the basket. If you think salvation is free, please remember that you shall never enjoy any more of it than you pay for. Be liberal, systematic and regular in your gifts. "God loveth a cheerful giver." "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no collection when I come" (1 Cor. 16:2).

#### II. For the Pastor

1. Be 100% converted and consecrated to Christ. Have the fullness of the Spirit. This is your first need.
2. Study deeply, devoutly and daily the conditions and needs of your people, and by the grace of Heaven, do your very best to supply them. This, also, is essential to real Kingdom success and prosperity.
3. Do not put less value on bodily health and strength and efficiency (for, says Paul, our bodies are "the temples of the Holy Spirit"), but more value on matters of the mind and spirit. Aim well for a rightly-balanced, four-fold nature, and you will hit something worth while.
4. Use all the sound tact and common sense you can muster in dealing with folks in the church and out of it. Do all that you know and can for attaining the noblest and best ends for the greatest good of the greatest number of people. But, never sacrifice or compromise any heaven-born principle to do so.
5. Preach to please God, not men. "Itching ears" are not worth considering, in the pure and eternal light of sacred responsibility which shines powerfully and vitally into the very soul of the man of God, only that they need to be radically changed into obedient ears now.
6. As much as you can, spend time and thought in the sweet, inspiring and ennobling solitude of nature, as did the Man of Galilee, heartfully communing with the Father, and deeply drinking in her virgin influences. Yet, mingle freely and happily in society, as occasion gives opportunity.
7. Stress vigorously, in your pulpit work, the three m's, viz., "matter," the Bible; "mind," the personal life, and "method," the best way of winning and up-building, through the Bible, the characters and the conduct of human beings.
8. Have living faith in the honor, integrity and talents of your members, to the limit. As a general rule, in this, they will make good. Expect great things from them, and attempt great things for them in all worthy lines, and you and they will together share blessed, golden results.
9. Be "temperate in all things." Be a hard-worker, without overdoing it; generous, not prodigal; economi-



cal, not miserly; firm, not obstinate; fearless, not rash; neat, not overnice; righteous, not "overmuch righteous." In all things, the "golden mean" wears best.

10. Mince no words in declaring "the whole counsel of God." Your account is reckoned by him, not by men. "Let God be true, and every man a liar," if the test comes. Stand solid on divine truth, though the heavens fall; but, they won't fall.

11. Highly appreciate, and honestly apply soulward, this big four: Confidence, charity, courage, courtesy.

12. Use these suggestions, as they may be needed, in the spirit and for the purpose, in which they are given. "We are workers together with God," our duties and privileges are mutual, and the high, noble end of it all is his supreme glory, in time and eternity.

Johnstown, Pa.

## HOME AND FAMILY

### Grief's Master

Selected by Anna Lesh, Goshen, Ind.

Into the lives of all  
The tears of sorrow fall;  
Into the happiest hearts  
Grief drives her darts;  
No door however stout  
Can shut death's angel out.

Vain are the things we prize,  
Treasure and pomp's disguise,  
They can not stay the tear  
When the true griefs appear.  
Where death will strike today  
Gold can not bar the way.

There is no joy secure,  
No peace that shall endure,  
No smile that man shall keep;  
God wills that he must weep,  
And in his darkest hour,  
Vain is all earthly power.

What, then, should guard the gate?  
How shall a man be great?  
Through the dark days and long,  
What power shall make him strong?  
Wherein does courage lie,  
Since all he loves must die?

When sorrow binds his hands,  
Helpless the strong man stands;  
One master only grief  
Bows to, and that's belief—  
Faith that he'll some day know  
Why God hath willed it so.

—Edgar Guest.

### Children's Motives

BY LULA R. TINKLE

MR. ALEXANDER was a good gardener and he prided himself on having the best looking garden in the neighborhood. Indeed the long rows of green vegetables and straight clean paths made a beautiful scene. One evening when Mr. Alexander came into the back yard, tired for the day's work, what did he behold! There was Bobby, five years old, busy with his sprinkling can, watering the pretty new lettuce. But the father did not take notice that the lad was trying to render helpful service by watering the lettuce so that the tired parent might rest when he came home. He only saw that Bobby was tramping down his fine new lettuce.

"Hey, you rascal, what are you up to now? Put that can up and don't let me see you in that garden again," and he gave the little fellow a shove through the gate.

Bobby entered the house crestfallen and humiliated. He wondered just what wrong he had done and longed to say he was trying to help care for the garden, thinking it would please father, but there was no chance for an explanation. How easy it would have been to explain to the well meaning little fellow that the lettuce must not be stepped on, but that he must always walk between the rows. Or a special section of the garden might have been assigned to Bobby for him to water and cultivate. But the father was not thinking of the boy and his development. He was thinking only of his own displeasure and the broken plants.

The next day Mrs. Alexander was just finishing her sweeping and was taking up the last pile of dust when the door swung open and in burst little four-year-old Mary. "Oh, mother, just see what I have for you!" "Mary, Mary, just see what you have done. Now the wind has scattered this dust all over the floor. Now you get right out of here." But Mary's face was still beaming as she exclaimed, "See, I love you and have brought you a pretty bouquet just like you took Aunt May when she was sick."

"Oh, for pity sake! You have picked my sweet peas. I wanted them for the table. And who ever heard of putting dandelions in a bouquet. Now you throw them out and give me those sweet peas. Just see, you have all short stems. Now run out and don't ever do that again." The happy face was clouded and the tears rushed into the beaming eyes, but she brushed them away and sulked out banging the door as she went.

That afternoon Mrs. Alexander was calling on her neighbor, Mrs. Carey. The two women visited awhile on the cool veranda. Mrs. Carey always had so many interesting things to talk about. "Oh, Mrs. Alexander, do take time to come in and see the rag rug I am making for the children's play room. It is going to be very pretty and so serviceable because it can be washed; and there are always lots of foot prints left in a play room." As the two ladies entered the bed room Mrs. Alexander's keen eyes took a sweeping glance at the room. "Rather a haphazard housekeeper," she thought to herself. But Mrs. Carey's face lighted up with a smile. "The dear child! Susan told me this morning that she wanted to make my bed and straighten the room, for I was making her a new dress. See, she has the bedspread on crosswise, the pillows are crooked and the wardrobe and drawers are bulging with clothes just stuck in. But it's pretty good for a girl of six years, don't you think? Bless her heart, here is a bouquet of dandelions! Aren't they pretty? Why should we call them weeds? Her motives are good and I am always pleased when a child tries to help though it often makes more work for me. I must surely praise her for her efforts."

When Mrs. Alexander went home she pondered over that conversation. And when her children had gone to bed she told her husband about the incident. It began to dawn upon them why their neighbor had such helpful children. Surely they were the kindest, most considerate children she had ever known. Everybody said the same. But somehow they had never realized that a patient, thoughtful mother and a kind and just father were always seeing good motives instead of their own inconveniences when the children offered a helping hand. Mrs. Alexander remembered with shame the rejected bouquet her own Mary had presented her that very morning; and Mr. Alexander remembered the harsh, unjust rebuke he had given Bobby in the garden. They felt too condemned and ashamed to mention their deeds, but both went to bed with new resolutions in their hearts.

Plymouth, Wis.

### Work Is a Pleasure

BY GRACE HUFFORD

WORK is not the bugbear of civilization as we have often thought. Work is a pleasure! Ever since man was placed upon this earth he has been told that he should work. Because of this command he has conceived the idea that work is drudgery and not pleasure. Coming down through the ages we see man continually rebelling against work and seeking pleasure—never dreaming that through good work alone could he find happiness, for pleasure without good work is short-lived, fickle and unsatisfying.

Christ and his apostles were continually warning people against sloth, ever urging folks to be more diligent. "Be rich in good works," says Paul. "Be never ceasing in your work of faith and your labor of love. Be never weary in well doing."

In a world of luxury, idleness and debauchery Voltaire exclaimed: "Work is more often the father of pleasure"; and Bismarck: "To the youth of my land

I have three words of counsel, work! work! work!"

An old German proverb tells us that "every day brings its work." Luckily it does! Can you imagine happiness in a routine of meaningless actions termed pleasure? Can you see happiness in a world full of dancing, listless, shiftless people? If all the world were clowns, clowns could not be happy unless they worked to find new jokes.

Emerson tells us that the essence of wisdom and happiness is found in work. "The time devoted to work is not lost."

An old Spanish proverb informs us: "Envy and idleness married and begot curiosity," but I say: Work and pleasure married and begot contentment. The reward of work is pleasure and the sum of the two is contentment.

Success is made possible through effort. Great renown is attained through hard diligent toil. For,

"The heights by great men reached and kept,  
Were not attained by sudden flight,  
But they, while their companions slept  
Were toiling upward in the night."

Work! Do something and attempt to find true happiness in the endeavor. There is no better example of contentment than the Village Blacksmith, who,

"Toiling, rejoicing, sorrowing,  
Onward through life he goes  
Each morning sees some task begin  
Each evening sees it close,  
Something attempted, something done,  
Has earned a night's repose."

Rossville, Ind.

### A Girl's Work for God

BY MAUD MOHLER TRIMMER

CHRISTIAN girls always long to be in some active service for the Lord. They yearn to do great, big, showy deeds, and are discouraged from making the first effort because they think they have no special talents to offer. Some even insist that they have absolutely no gift for anything. But that is a mistake. Every human being is endowed with at least one, perhaps several talents. The trouble is that most folks are too blind to discover their own aptitudes or use them if they do.

Perhaps it would be well to study the lives of the good women and girls of the Bible to see what service they rendered that was acceptable to God. We find that Jesus recognized even so small a service as giving a cup of cold water in his name.

Did it ever occur to you that such a gift as your personal charm belongs to the Heavenly Father? Perhaps you thought it was just for you to give pleasure to a little circle of intimate friends and relatives. Read the lives of Naomi, Ruth and Esther. What more than personal winsomeness and devotion to God, did they contribute to the cause? Esther has been spoken of as a heroic political figure, but I can not see her in that light. When she risked her life before King Ahasuerus she went only because she knew her own life as well as that of her people would be lost if she did not. She won through her own charms as she was hostess to her husband. Esther's charm is her most conspicuous characteristic. It won her the favor of the keeper of women and of the king who became her husband. It is interesting that this charm consisted in being natural in appearance and manner. Of all the women, Esther alone came before the king without the aid of cosmetics. In fact, the only woman of the Bible whom I recall as being credited with an artificial complexion is the wicked Jezebel.

Ruth and Naomi had no other grace than that of being distinctly attractive in a wholesome feminine way; yet Ruth, a proselyte, became the ancestress of Jesus.

Many women of the Old and New Testaments served God by being wonderful mothers. Through them came great sons to bless the world. Among these mothers were Hannah, the mother of Samuel; Jochebed, the mother of Moses, Aaron and Miriam; Eunice and Lois, the mother and grandmother of Timothy; Elisabeth, the mother of John the Baptist, and the

(Continued on Page 11)



## AMONG THE CHURCHES

### Calendar for Sunday, January 8

Sunday-school Lesson, Jesus and the Sick.—Mark 1:21-45.

Christian Workers' Meeting, The Adventures of Faith.

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### Gains for the Kingdom

Two baptisms in the Sunnyside church, Wash.

One baptism in the Bellefontaine church, Ohio.

Sixteen baptisms in the Roxbury church, Johnstown, Pa.

Twelve were baptized and one restored in the Carlisle church, Pa.

Twelve baptisms in the Tyrone church, Pa., Bro. John R. Snyder, pastor-evangelist.

Six baptisms in the Marion church, Ohio, Bro. W. R. Shively, pastor-evangelist.

Four were baptized and one reinstated in the Bow Valley church, Arrowwood, Alta., Canada.

Eighteen baptisms in the New Enterprise congregation, Pa., Bro. D. O. Cottrell, pastor-evangelist.

Three additions to the Pleasant Valley church, Ohio, Bro. H. M. Coppock of Tippecanoe City, Ohio, evangelist.

Five were baptized and one reclaimed in the Turkey Creek church, Ind., Bro. Edw. Stump of Walkerton, Ind., evangelist.

Sixteen were baptized and one reclaimed in the Oakland church, Ohio, Bro. J. A. Robinson of Pleasant Hill, Ohio, evangelist.

Fourteen were baptized and two reclaimed in the East Dayton church, Ohio, Bro. R. N. Leatherman of West Alexandria, Ohio, evangelist.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. H. Nicodemus of Milford, Ind., to begin Jan. 15 in the Sidney church, Ohio.

Bro. John R. Snyder of Tyrone, Pa., to begin Feb. 13 in the Juniata Park church, Pa.

Bro. H. H. Helman, pastor of the Elgin church, Ill., begins Jan. 8 at New Carlisle, Ohio.

Bro. M. J. Brougher of Greensburg, Pa., began Jan. 3 in the Roxbury church, Johnstown, Pa.

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### Personal Mention

President W. W. Peters of Mount Morris College and his family were our last visitors for 1927.

Bro. Bousack took time enough off from the Student Volunteer Convention sessions to minister to our own Detroit congregation last Sunday morning.

Sister Anna N. Crumacker made a short stop at Elgin as she and her son and other friends were driving through from McPherson to Detroit to attend the Student Volunteer Convention. Bro. F. H. could not go. Ping Ting Chow is too far away.

Dr. C. C. Ellis, Vice-President of Juniata College, will deliver a series of religious addresses at North Manchester the second week of this month. He will speak four times at the College chapel to students and nine times at the Walnut Street Church of the Brethren.

Dr. James Fraser, Professor of Modern Languages at Blue Ridge College since 1913, and for many years prior to that time connected with the school, has passed away. The "B. R. C. Reflector" says: "The students of Blue Ridge College have in Dr. Fraser lost a staunch friend, a valuable counselor, and a teacher who was a master in his profession."

Some of our Secretaries took in the Detroit Convention but these forms had to be made up before they had a chance to tell us about it. We venture to guess that they found it a very significant gathering, as these quadrennial Student Volunteer assemblies always are. The echoes of the Indianapolis Convention of four years ago have hardly died away yet.

Sister Bertha L. Butterbaugh says: "It is a worth-while feeling to be in the harness and help shoulder the work here in the jungles of needy India again. Our first furlough was pleasant and helpful. We are facing our tasks here with new hope and inspiration." She also says: "We can not do without the 'Gospel Messenger.' It is as welcome as our home letters." \*\*\*

### Miscellaneous Items

Blue Ridge College will hold a Sunday-school Training Institute Jan. 28 to Feb. 1. Bible Book Study, Life of Christ, The Christian Family, Child Study, are some of the subjects announced. Secretary Ezra Flory is to be one of the instructors. Write the school for any information you desire.

Mission receipts for Saturday, Dec. 31, as listed on this page total \$2,473.90. This is more than twice the total mission receipts for the month of August, 1907—see "In the 'Messenger' Twenty Years Ago."

That other item in these columns notwithstanding we did get almost at the last minute a few echoes from the Detroit Convention. In live interest, in the give and take of searching questions and answers, it must have fully measured up to any that have gone before. And apparently also in strong presentations of the great world evangelization task, and in the hopefulness with which the present student generation is facing it, even though it is beset with many delicate problems. We hope to hear more and that you shall have a chance to hear more, of this very significant gathering.

The Circulation Man says that Joe Smith made a mistake when he ordered supplies for his Sunday-school and did not say that the bill was to be charged to the Smithville Sunday-school of Dutchtown, Ohio, and that Sally Brown was the treasurer. The business department sent the supplies and charged the bill to Joe—the only thing that could be done. But Joe came back all excited and insisted that he was not going to stand for it any longer. "Did not the House know the name of his Sunday-school, and that the treasurer was Sally Brown, and that they had plenty of money in the treasury to pay all bills?" But how could the House know all these things when three other orders came in from the same post office? Besides, Sunday-schools sometimes change treasurers.

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### A Bystander's Notes

If the heart were otherwise, men might do many and wonderful things with the money they spend for luxuries. Thus one of our valued exchanges says editorially: "Getting down to the commonest expenditures, the price of one good balloon tire per family per year would put our church several millions ahead of what it now receives for all its work, local and general, at home and abroad. This page could be filled with such comparisons. They are useful in reminding us that the American nation can support the enterprises it cares to support, whether beauty parlors, the tire industry, the tobacco trade or religion." Where are the members of the Church of the Brethren putting the emphasis by the test of dollars spent?

The eager reader who looks over this page with an eye for a bit of exciting news will be doomed to disappointment. This sad fact came home to the Bystander as he sought to collect those choice morsels which are commonly saved for the editorial page. Just why the past week turned out to be a dull one from the news standpoint we do not know, but at this writing the page looms up as a problem. Since he tries to be a law-abiding citizen the Bystander can hardly rush forth and purchase a few Mexican documents or engage in some other high priced indiscretion for the sake of rounding up two bits of news where all is quiet. The Bystander even hesitates to dig up twenty-year-old items since a few readers persist in ignoring the heading and take the old items as current news yet occasionally it seems this must be done. But there is some compensation in the thought that no news is perhaps good news; for if our people had been less busy with good deeds at Christmas time they might have had the leisure to send us more matter for this page. And no news is really news, since in a time of quiet the presumption is that our readers are about their regular duties and intent upon their own affairs, as all true Christians should be. Thus such a situation is not only news, but news of the best sort. And yet, since it seems to take different kinds of news to make the sort of paper the average reader desires, do not hesitate to send us news for the "Messenger." We should hate to have to repeat this special effort every week.

Prohibition has a deeper moral foundation than many of the present generation suspect. It was not put over by a group of fanatics, but by the conviction and sacrifices of those who knew the saloon and the ancient liquor evil for all it meant in misery for those who were least to blame for its effects. The editor of "The Congregationalist" speaks to this point when he tells of how his own father worked as a boy in a store where liquor was one of the commodities sold. "What he saw there, including the delirium tremens of his employer, a well-disposed man when sober, gave him his first hatred of the liquor traffic. He joined Lodge No. 1 of Good Templars and began his lifelong association with the cause of temperance." And of this father's later sacrifices for the cause of prohibition this same editor writes: "The conditions of those days when prohibition was becoming a movement were not such as to call forth hypocrisy. The prohibitionist took his stand in an indifferent, or hostile community. Inevitably it meant courage; almost invariably it meant sacrifice; and not infrequently it meant either personal danger, or the imperiling of one's business interests, or both. One of the first tests of my father's new principles came at the very outset of his launching in business for himself. The opportunity came at one stroke to make more than he then possessed, through the offer of a highly inflated price for a property that he had acquired but which other parties desired for the site of a hotel. A hotel in those days was a drinking

place, and my father was compelled by his convictions to decline a proposition which his poverty made alluring. Incidentally, I recall the threats of those who would have driven him out of town, and the occasion when, on the repeal of some measure of county prohibition, my father, with four other staunch prohibitionist friends, found, in the morning, crepe tied to his door. I emphasize these memories only because I am sure that they typify the memories of thousands of my readers who know the actual moral foundations that have constituted the real strength and determining power of a movement that only shallow and ill-informed observers have characterized as put over."

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### In the "Messenger" Twenty Years Ago

In the month of August an election was held in India and a native was called to the ministry. This was the first election for a minister held in this mission field.

The Brethren in Nebraska have arranged to establish a mission in Omaha. This simply means that inside of a few years we are to have a church in that prosperous city of the West.

The Brethren in Washington are extending the borders of Zion in their part of the Northwest. Recently two more congregations were organized, one at Olympia and the other at Seattle.

The beautiful library building donated to the McPherson College, Kans., by Mr. Andrew Carnegie, is now completed and in use. It is located directly south of the main building and west of the dormitory.

The financial report which we are publishing this week shows that during the month of August there was received for the world-wide fund, \$839.90; for the India mission, \$292.32; for the Brooklyn house, \$72.47, and for miscellaneous purposes, \$162, making a total of \$1,206.31.

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### Mission Receipts for Saturday, December 31

Each week the General Mission Board will report in these columns a recent day's mission receipts from congregations. Each week a different day in the week will be selected until a round of the business days of the week is reported.

Mingo, Pa., \$100 for World-wide.

Curlew, Iowa, \$10 for World-wide.

Midway, Pa., \$100 for World-wide.

Newton, Kans., \$1 for World-wide.

Rummel, Pa., \$100 for World-wide.

Kearney, Neb., \$1 for World-wide.

Anville, Pa., \$22.60 for World-wide.

Green Hill, Md., \$5 for World-wide.

Bethany, Md., \$43.03 for World-wide.

Constance, Ohio, \$5 for World-wide.

Hatfield, Pa., \$125.07 for World-wide.

Greene, Iowa, \$14.01 for World-wide.

Bloom, Kans., \$10.44 for World-wide.

Nettle Creek, Ind., \$2 for World-wide.

Monticello, Minn., \$5 for World-wide.

Prices Creek, Ohio, \$8 for World-wide.

Greenland, W. Va., \$5 for World-wide.

Ridgely, Pa., \$35.65 for Africa Mission.

Snake Spring, Pa., \$10 for World-wide.

Middle River, Va., \$10 for World-wide.

Ridge, Pa., \$2 for Junior League—1927.

Williamsburg, Pa., \$117 for World-wide.

No. St. Joseph, Mo., \$6 for World-wide.

East Fairview, Pa., \$15 for World-wide.

Cooks Creek, Va., \$40.25 for World-wide.

McPherson, Kans., \$5 for China Mission.

Waterford, Calif., \$19.10 for World-wide.

Harris Creek, Ohio, \$480 for World-wide.

Little Swatara, Pa., \$18.54 for World-wide.

Spring Grove, Pa., \$27.33 for World-wide.

Spring Creek, Pa., \$17.75 for World-wide.

Dallas Center, Iowa, \$119 for World-wide.

Long Lake, Mich., \$10 for Home Missions.

So. Waterloo, Iowa, \$93.50 for World-wide.

Hermosa Beach, Calif., \$26 for World-wide.

Mechanicsburg, Pa., \$11.45 for World-wide.

Glade Run, Pa., \$10 for Junior League—1927.

Ashland Dickey, Ohio, \$54.98 for World-wide.

West Conestoga, Pa., \$113 for Home Missions.

Lincoln, Neb., \$15.43 for Junior League—1927.

Hollywood, Va., \$3.13 for Junior League—1927.

Milledgeville, Ill., \$21.40 for Junior League—1927.

West Green Tree, Pa., \$35 for India Boarding School.

Chiques, Pa., \$31 for World-wide; \$22.50 for India Mission.

Sheldon, Iowa, \$20 for World-wide; \$20 for Junior League—1927.

Ridgely, Pa., \$18.27 for Home Missions; \$21.50 for India Share Plan.

Roaring Spring, Pa., \$26.60 for Home Missions; \$50 for India Share Plan.

Cloverdale, Va., \$71.59 for World-wide; \$25 for support of Rebecca C. Wampler.

Maiden Creek, Pa., \$29.92 for Conference Budget Designated (American Bible Society).

Indian Creek, Pa., \$50 for World-wide; \$300 for support of Sara Shisler; \$179 for Home Missions.

Spring Run, Pa., \$73 for World-wide; \$38 for B. Y. P. D.—1927; \$99.06 for Junior League—1927.



## AROUND THE WORLD

### War Debt Reduced One Billion

The war debt of the United States was reduced one billion dollars during the past year. But there is still plenty left—some \$18,000,000 to be exact. This is approximately \$150 for every man, woman and child in the United States. At the present rate of payment, which is considered good, it will take until 1946 to pay off debts piled up through two years of hectic spending which occurred some ten years ago.

### A More Hopeful Prophecy

So many discouraging things have been said or written of the outlook for American farmers that a few words of a more hopeful prophecy should be in place. Thus Dr. C. J. Galpin, chief of the division of farm population and rural life in the department of agriculture, thinks that the farmers are coming so thoroughly to the scientific approach to their problems that agriculture is on the way out of the valley of trouble. Of the American farmer in general Dr. Galpin says that his "scientific attitude of mind, and especially his scientific grasp of human relationships, is bound to save and already is starting to save rural society for a social role which will be a noble sequel to its social pioneer role during the first 200 years of our history."

### Famine in Shantung

A survey of the famine situation in the province of Shantung, China, has revealed an appalling situation. A competent group, composed chiefly of American and German missionaries, has reported to the American Red Cross that at least 4,000,000 people in the provinces of Shantung and Chihli are facing extreme famine. Obviously the situation will become more desperate as winter progresses. Already thousands in Shantung are subsisting on the bark of trees, chaff and grass. Early reports laid the poor crops of last year to drought and locusts. But the persons who made the survey just noted think that "civil war, banditry and exorbitant taxation" are equally blamable. The compilers of the report state that China herself can not furnish adequate relief. Whatever help comes must be largely from the outside.

### Adventurous Peace

In President Coolidge's plan to attend the Pan-American Conference to be held in Havana, Cuba, the middle of this month we have a good example of how adventurous the sincere quest of peace may become. In one way or another American policies have served to arouse more or less suspicion amongst the Latin American republics. Perhaps if all the truth were known they should not have done so. But in the measure that such a feeling has been aroused, the President has become concerned, and is now beginning a great adventure in the way of establishing understanding and good feeling with our neighbors to the south. The American delegation to the Pan-American Conference will be a notable one. Charles Evans Hughes will head the delegation and the others were apparently chosen for their ability to promote the interests of peace. Present plans also include the arrival of America's unofficial ambassador of goodwill, Col. Lindbergh, who will alight in Havana a few days before the arrival of the President. There is no telling how much of the ill feeling which results in wars might be obviated if statesmen would mobilize their resources for promoting adventurous peace.

### Italy to Keep Her Sons

The long and strong hand of Mussolini is stretched toward other lands in a very definite gesture with the hope that Italy may keep her emigrant sons. Arnaldo Mussolini, a brother of the Italian dictator, has recently explained in an editorial in the "Popolo d'Italia" that Italians in other lands are to have a few seats in the Italian parliament. The Italian feeling can be best understood when one realizes that within comparatively recent years great settlements of Italians have tended to build up other lands or the colonies of rival countries. The feeling is said to be particularly acute over the situation in Tunis, a French protectorate on the northern shores of Africa. Here on lands that used to support Carthage, Rome's ancient rival, many Italians have settled and built up prosperous communities. Indeed, the Italians far outnumber the French. Shall this prosperous French protectorate, next to Egypt the choice of lands upon North African shores and largely developed by Italians, serve but to strengthen France? Tunis is separated from France by the whole width of the Mediterranean Sea. But from Italian Sardinia and Sicily Tunis is separated by but narrow arms of the same sea. Thus it is but natural that the ambitious Mussolini should look with envy upon a choice colony, logically Italian, but for practical purposes a French protectorate! Hence by some means or other he is seeking to keep Italian emigrants conscious of their old home ties. Of course, such methods will decrease the assimilability of Italy's sons abroad and make them less valuable to the new land as emigrants. But in so far as Mussolini can keep them interested in Italy he will have strengthened his own hand.

### The Horse Still Has a Place

It seems that the horse still has a place in American economic life, despite the efforts of Mr. Ford and others, who have seemingly done their best to put him in the museum along with the dodo and other curious ancient creatures. Thus Regis Lefebvre has shown that in such cities as New York and Chicago milk distributors seem to be turning with favor to the horse. The same may be said of ice, ice cream and coal distributors. The basis in comparative costs as for New York City are given as follows: "Ice cream delivery with a team and wagon costs an average of \$130.20 per week, including salesman's compensation. With electric truck it costs \$171.54 per week; and with gasoline truck, \$186.71 per week." If these figures give a true and comprehensive picture of comparative costs the horse is still to be reckoned with as an American institution.

### A Ransomed Missionary

A bit of unusual missionary history was recalled a few weeks ago when Miss Ellen M. Stone died at the age of eighty-one years at Chelsea, Mass. Readers of this page who can remember back to 1901 or beyond may recall that Ellen M. Stone was the American missionary who was kidnapped by Macedonian bandits and held for a queen's ransom. "While returning from a teachers' convention at Samokov, Bulgaria, then a part of Turkey, a small party was waylaid, one member was shot, and Miss Stone and Mme. Tsitka, wife of an Albanian missionary, were taken captive. Through the American legation at Constantinople notice was served that unless \$110,000 was forthcoming both women would face death. The board of foreign missions appealed for aid and \$72,500 was obtained and paid over only after the bandits had consented to a month's grace in order to allow additional subscriptions." Fortunately such experiences do not come so often that mission boards have to include ransom money in their regular budgets.

### Curiosity and Public Opinion

On the west coast of Africa, just north of Liberia, is the English colony of Sierra-Leone. The first successful settlement of the colony in which Europeans had any part seems to have been near the end of the eighteenth century. At that time hundreds of fugitive slaves, aided by British philanthropists, were settled in Sierra-Leone. Yet by a strange twist of fate Sierra-Leone had until some weeks ago, 220,000 slaves, and thus remained perhaps the last slave country under the British flag. That Sierra-Leone is to free all her inhabitants, is a move which resulted from a woman's curiosity and the impact of an aroused public opinion. Some months ago Sir John Simon, a leader in the Liberal party in England, visited Sierra-Leone with his wife, Lady Kathleen Simon. It seems that the latter was especially curious about labor conditions in the colony and discovered that more than 200,000 of the inhabitants were slaves. It is true that slavery was in process of disappearing, for the children of slaves were born free; yet the parents had no escape. When Sir John Simon and his wife returned to England a report on the situation was made public and the English press voiced great astonishment that slavery continued to exist in Sierra-Leone. Soon there was popular clamor for emancipation. Then the British Colonial office got busy and the legislative council of the colony passed an ordinance which will liberate all the enslaved people. Thus a woman's curiosity and the force of public opinion have done what in other times might have called for a war.

### Largest Underwater Tunnel

What is said to be the largest single-tube underwater tunnel between two cities is being constructed to facilitate traffic between Oakland and Alameda in California. A little less than a mile of water separates these two cities. But since the currents of land and water traffic cross between Oakland and Alameda, an ancient drawbridge is to give way to an underwater tunnel connection for the land traffic. Regarding the construction of the tunnel the following information may be of interest: "The tube is built of pre-cast concrete segments, moulded into 203-foot lengths in a ship drydock, towed ten miles across San Francisco Bay and sunk in position. All of the segments have been sunk, and only some sealing and interior work remains to be done. New engineering principles were involved in building the underwater subway, in addition to the problems involved in pulling the twelve sections of tube into place behind two tugs, operating in tandem. A new type of coffer dam was employed and an ingenious method was used for joining the tubes under water. Sheets of quarter-inch steel plate were bent into half cylinders 40 feet long and six feet in diameter, to become the side forms by which a six-foot collar of cement was run around the joints to make them water tight. Deep sea divers did the plumbing under water and supervised the placing of cement poured down to them through a 60-foot pipe from the surface above. The helmet crew, working in three-hour shifts, helped seal the joints, and after they were made fast the water was pumped from the tube. Precasting the subway sections made it possible to use less cement than when moulded under water, and greater strength is claimed for walls only half the ordinary thickness because of the method of construction."

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Unanswered Prayer

Rom. 8: 28; 1 Cor. 3: 21-23

For Week Beginning January 15

### SINCE GOD WILL GIVE US ALL HE HAS AND IS

He can not give us all our childish desires. A father who wishes to give his son his fortune and wisdom to use it well dare not give the son everything he wants (James 1: 17).

### MANY OF OUR WANTS ARE FOOLISH

Recall how many foolish things we have wanted since the days of our childhood. Are we sure that our wants show perfect wisdom even now? What confusion would ensue if all of us got what we want (Jas. 4: 3; Job 27: 8, 9)!

### BETTER THAN WE ASK OR THINK

God withholds some gifts in order to make way for a gift of his own choosing which is infinitely better than what we have asked (Psa. 109: 15).

### GREAT AND HIGH DESIRE

Jesus prayed some prayers that are not answered yet. So have all his true followers. There is something very uplifting in such great and high desire (Matt. 9: 10; John 17: 20, 21).

### A SPIRITUAL INSTEAD OF A TEMPORAL BLESSING

Not the removal of the thorn in the flesh but grace to bear it (2 Cor. 12: 8, 9).

### NOT WHAT OUR LIPS BUT WHAT OUR HEARTS ASK

God is never deaf to the good desires of our hearts. He may refuse the means we ask, merely because he would use a better (Psa. 37: 4).

### A DELAYED ANSWER MAY PREPARE FOR A FULLER MANIFESTATION OF GOD'S POWER

When Jesus heard that Lazarus was sick he waited—later to raise him from the dead (John 11: 3, 4)!

### DISCUSSION

How is some great and high desire, impossible of full realization in this life perhaps, so uplifting? R. H. M.

## Quiet Hour Topics for 1928

The Quiet Hour Topics for 1928 are published here for the convenience of those who may wish to clip out the list and save a reference during the coming year.

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|--|--|
| Jan. 1, Jesus' Example in Prayer, Luke 11: 1-13.   | July 8, The Authority of the Church, Matt. 9: 1-12.                        |
| Jan. 8, Do as Prayer Accomplish, Anything Asked from the One Who Prays? Matt. 9: 18-10: 1. | July 22, The Change to Joshua, Josh. 1: 1-9.                               |
| Jan. 15, Unanswered Prayer, Rom. 8: 28; 1 Cor. 3: 21-23.                                   | July 29, When Everyone Does His Part, 1 Cor. 12.                           |
| Jan. 22, Twice Continuation of Successful Prayer, Gal. 6: 9; Luke 18: 1-8.                 | Aug. 5, Let's Expat. from Solom., Gen. 19: 15-22.                          |
| Jan. 29, Christian Giving, 1 Cor. 16: 1-7.   | Aug. 12, Barren & Fertile for Prol., Gen. 27: 1-29.                        |
| Feb. 5, The Value of Great Men, Matt. 23: 37; Heb. 1: 1, 2.                                | Aug. 19, Ever-Member E. and I, Acts 1: 6-11.                               |
| Feb. 12, The Ministry and the Church, 1 Thess. 5: 11-23.                                   | Aug. 26, Prayer for the Financial Support of Our Church Work, M. J. 8: 12. |
| Feb. 19, Learning Christ, Philippians 3: 7-14.   | Sept. 2, Brotherhood, Matt. 23: 8-12.                                      |
| Feb. 26, The Great Commission, Matt. 28: 16-20.  | Sept. 9, Soul Winning, Mark 1: 14-20.                                      |
| Mar. 4, Spiritual Gifts, 1 Cor. 12.  | Sept. 16, The Lord's Prayer I, Matt. 6: 5-13.                              |
| Mar. 11, Paul's Review of His Life, 1 Tim. 4: 7, 8.  | Sept. 23, The Lord's Prayer II, Heb. 12: 22-29.                            |
| Mar. 18, As a Little Child, Matt. 18: 1-5.   | Sept. 30, The Lord's Prayer III, Matt. 13: 1-17.                           |
| Mar. 25, Sent Forth, Matt. 9: 36, 10: 1, 5, 8, 28, 33, 40-42.                              | Oct. 1, The Lord's Prayer IV, John 14: 15-17.                              |
| Apr. 1, Bought With a Price, 1 Cor. 6: 19, 20.   | Oct. 8, The Lord's Prayer V, Matt. 6: 23-34.                               |
| Apr. 8, The Fruits of Sacrificial Love, 2 Cor. 4: 7-18.                                    | Oct. 15, The Lord's Prayer VI, Matt. 18: 23-35.                            |
| Apr. 15, A Living Sacrifice, Rom. 12: 1, 2.  | Oct. 22, The Lord's Prayer VII, Rom. 7: 14-25.                             |
| Apr. 22, In the Beginning Was the Word, John 1: 1-5.                                       | Oct. 29, Not a Tenth, But All, 1 Cor. 6.                                   |
| Apr. 29, Without Christ, Rom. 1: 18-32.  | Nov. 5, Jesus and the Samaritan Woman, John 4: 1-26.                       |
| May 6, Mother's Day, Prov. 31: 10-31.  | Nov. 12, Transfiguration of Jesus, Matt. 17: 1-9.                          |
| May 13, The Value of the Church to Me, Gal. 4: 26.   | Nov. 19, "I Am Debtors," Rom. 1: 1-17.                                     |
| May 20, The Ideal Church Member, 1 Cor. 12.  | Nov. 26, Thy Kingdom Come, Rev. 21: 1-3.                                   |
| May 27, The Church Sending Out Missionaries, Acts 13: 1-4.                                 | Dec. 3, The Unpardonable Sin, Mark 3: 22-30.                               |
| June 3, Age Speaks to Youth, Gen. 48: 1-22.  | Dec. 10, Celebrating Christmas to the Glory of G. I. Col. 3: 1-7.          |
| June 10, Prayer for Our Conference, Acts 15.   | Dec. 17, Temptation of Jesus, Mark 4: 1-11.                                |
| June 17, Intercession for Our Educational Work, 2 Tim. 2: 1-15.                            | Dec. 24, The Word Became Flesh, John 1: 1-18.                              |
| June 24, A Missionary's Sacrifice, Matt. 10: 34-39.  | Dec. 31, Self-Examination, 1 Cor. 11: 17-34.                               |
| July 1, The Meaning of Patriotism, Psa. 137.   |  |

### One Billion in Philanthropic Foundations

The philanthropic foundations of the nation have at least one billion dollars invested as endowment funds, principally in stocks and bonds. The two richest foundations are the Rockefeller foundation with holdings of \$155,000,000 and the Carnegie corporation with about \$124,000,000. The first is invested principally in stocks and the latter in bonds.



## "Making Home Like Heaven"

(Continued From Page 3)

"but I want you to go with me." "Put it off," she replied, "I haven't time now, I must attend a bridge party." He did put it off not only for the time being but for eternity. It became the parting of the ways for him and led to the broad and thickly populated way, along which he became a wretched criminal. Too late in life this mother sought to lead him to God, and on her bended knees she earnestly petitioned her God that he might yet be saved.

Build homes where God can be with your children every day in temptation, in their joys and in their sorrows, that when the day of choice faces them, they may know which way to turn. Let Jesus be present at every meal and at every conversation, so that when any are in doubt they may ask themselves and each other: "What would Jesus do?"

Any home can be like heaven if God is invited to be its head and if its builders are willing to pay the price. Love is indeed an exacting taskmistress, but it is the most wonderful of all investments when it is linked with the love of God. It brings returns in reciprocated love. It brings joy, peace and rest, and all that counts for most. It brings assurance of the home in heaven. In my own experience I have seen homes that were more like hell than heaven and always they have been places where misery and tragedy took their toll. God pity the home that knows not God. God pity the child that never hears the name of God except as taken in vain. How well we attend to all the physical needs of the child—food, clothing and education—and neglect almost altogether the highest things in life. Food will waste away; clothes will tear and fray; but a character built in a Christian home in the atmosphere of God, is permanent.

Let us build our homes on the pattern of heaven, that the Father's many mansions may be extended on earth. The name home should spell love to its children, and point the way to heaven. It should lead every member to know that "the Lord is my Shepherd," and "I shall not want," because of the Bread of Heaven there is sufficient for all and to spare. Heaven needs to be felt in the atmosphere of the home, then God will be felt. In such a home it will not be wicked to be happy, for a home like heaven is the happiest place on earth. We make the home atmosphere by the way we live together. If we can ask each other, "What would Jesus do?" when difficulties arise and misunderstandings, he himself will answer and tell us, "Love covereth a multitude of sins." Jesus, as he always did when all seemed dark, turned to the Father, as he did on the cross and said: "Into thy hands I commend my spirit." So God can make our spirits what they ought to be, and under his guidance they will create a loving atmosphere. I am going to place my home in the hands of God just as I have placed my life. I know he is planning my life since I committed it to his care. I have had every evidence to prove it. I have confidence that if I ask him he will plan my home and make it a little bit of heaven. One great thing I have fully decided in the last few years, which I wish all could decide, is this—I can not get along without my God and I have no desire to try. Let us carry such a resolution into the building of our homes and heaven will be nearer. Why should we not have a taste of heaven while here on earth? It is not wealth or luxury that makes a home. Home's greatest treasures are not kept in human banks, but from the hands of God they are disseminated among the members of the home so that each is ready to bear another's burden. It was to bear another's burdens that Jesus left his beautiful home to enter the sordid homes of earth, to fill them with the things of heaven—love, joy, rest and peace.

The home that is like heaven has many things to recommend it. In it will be heard the words that never die. We have been told that kind words never die. Like good seed they spring up and bear fruit a hundredfold, not only here, but in the great beyond. The influence of such a home is engraved on the hearts and lives of its children, until the mother's children shall rise up and call her blessed because she has imprinted on them an ineffaceable picture of all that is noble and

good. As the threads of life are woven here in the home that is like heaven, instead of character soiled in the dust and evil of the world, will be seen a pattern of the Christ. If you can help your children to pattern after Jesus you will have succeeded in making your home like heaven. In such a home as this we shall find rest after our labors; here all our tears will be wiped away. A common tie of love to God will unite all in perfect understanding, and give the desire and inspiration to serve, for God will reign over all. Here it will never be too much trouble to answer the questions of the children, but as their minds search for light they will be turned to him who is the Source of all wisdom and knowledge.

In such a home the little children will be safe, for they will be guarded by the angels of heaven, and he who knows the fall of every sparrow, will not have less care for those who have been created in his own image. I have read somewhere how in a certain throne room in a beautiful palace, are arranged many valuable and beautiful jewels in full view of all who enter. No human guards are near to protect them from the thieving hand, but over and around them shoot out tongues of electricity. Electricity is but one of the powers of God put to use by man. But the Spirit of God himself enthroned in the home is more effective than all the tongues of electricity; he will give full protection to the little jewels that are given life there.

In Mr. Chapman's book, he speaks of a certain Chicago business man, who on returning home, finds that his little boy is dying. Mother and father decide the little fellow must be told, and it falls to the father to tell him. Sitting by his bedside he told the dying boy the verdict of the physician, that shortly he would be leaving for heaven. Then the father, turned away sobbing as if his heart would break for he loved his boy. "Don't cry, daddy," said the little fellow. "If I am to see Jesus soon, the moment I see him I shall tell him that ever since I can remember you have tried to lead me to him." Could our children say the same of us? It would be beautiful to think they could, and it is ours to make possible such a tribute.

If our children come into physical danger, how we fret and worry. It doesn't take words to explain why mother and father will risk their lives to save the body of their boy or girl. The simple explanation *love* explains it all. But the love of God goes yet deeper. It should be in the home as the attar of roses, permeating all it touches until all are saturated with its fragrance. Then it will be apparent to all why home has become like heaven. Heaven is heaven because God is there. Home will be a part of heaven when God is found there also.

Wiley, Colo.

## The World and the Word

The Maker of the World Is the Author of the Word

BY QUINCY LECKRONE

In Two Parts—Part Two

THE Bible begins its wondrous narrative with a majestic grandeur that sweeps across the limitless void and over countless ages recording God's answer to the riddle of the universe.

In a simple sentence of seven Hebrew words composed of just four times *seven* letters there is told all we know about creation.

"In the beginning God created the heavens and the earth."

All that follows in the Book is a narrative dealing with readjustment, reconciliation and redemption.

Six days of work and a day of rest, *seven* in all, initiates the fundamental principle of the symbolic number seven that saturates all nature and is carried over into the mysteries of revelation.

Analyzing the work done in these six working days we find that the first three days were spent in bringing forth the primary elements: light, air, and water, and dry land. We call these primary elements because they are absolutely essential to all that is to follow.

In the second three days were brought forth the light bearers, sun, moon and stars; fowls and fishes and land animals.

It will be observed that this sequence of production is very analogous to the complementary relation we have found to exist between the primary and secondary colors, as well as that between the major and minor triads of the musical scale.

That produced in the first triad of days is essential to plant life and that produced in the second triad of days is essential to human life. These two forms of life are the highest forms of creation, and together they form the seventh unit of the heptad of things brought forth in these two triads of days.

You will observe further that aside from the opening statement no mention is made of the creation of the material earth. This was done "in the beginning." At the time when the work was done as recorded in Genesis, the earth was already in existence, though it was "without form and void." The things recorded in Genesis are not the story of a literal creation, this was done in that then far away "beginning." The Genesis narration is the story of how things were made out of material already existing. The narrative says: "The spirit of God moved upon the face of the waters." This is the first recorded activity, and immediately out of chaos order began to develop. A perfect system of harmonious relations began to permeate all things, and God, from the time his Spirit first moved in the earth, wonderfully reveals himself through a uniformly universal principle which has become fundamental throughout all creation and all revelation.

### Man and God, Triune Beings

The Scriptures make it plain that man is a triune being consisting of body, soul and spirit. They also declare that God is a triune Being, Father, Son and Holy Spirit.

If we arrange these triads with reference to their complementary relations we have a heptad identical with that produced by the law of colors and similar to that found in the musical octave.

Body, soul and spirit, the triad of man, have respectively their complements in Father, Son and Holy Spirit, the triad of God.

When man and God are in harmony, like the perfect blending of all the colors producing one unit, or the upper and lower tones of the musical octave, they are essentially one. One in the sense that Jesus said: "I and my Father are one." They thus become the valent unit in the heptad of God and man.

### The Shepherd Psalm

The opening statement of the Twenty-third Psalm contains the central thought around which cluster, like the crystals of the snowflake, all the rest of the psalm. It is expressed in two sentences: "The Lord is my shepherd" and "I shall not want."

The thought is that of divine benevolence meeting human necessity.

Everything else in the Psalm is in elaboration of this central thought.

The first triad of thoughts, following the opening statements, refer to this present life and express what David believed the Lord was doing for him.

(1) "He maketh me to lie down in green pastures: He leadeth me beside the still waters." Here we have food and drink supplied for the body.

(2) "He restoreth my soul." All have sinned and the wages of sin is death, but God the Son atoned for sin and the soul is restored.

(3) "He leadeth me in paths of righteousness." By the guidance of the Holy Spirit the Great Shepherd leads us in right paths.

Why does he do all this? "For his name's sake." David has now reached the end of his contemplation of the earthly life. He now looks into the future and wonders what will become of him when he dies.

The second triad of thoughts contemplate the future and express confidence in the Great Shepherd to provide for every need.

(1) "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." The Father who provided food and drink on earth will not forsake us in the shadow of death.

(2) "Thou preparest a table before me in the



presence of mine enemies." The Son of God who restores the soul will sit at the head of the table when we feast with him in heaven.

(3) "Thou anointest my head with oil." Oil is the symbol of the sealing of the soul for service by the power of the Holy Ghost. It signifies a full acceptance in the service of the great eternal Shepherd.

What is the result of all these things? "My cup runneth over." More than I deserve is given to me.

Then with one grand sweeping compound statement he sums up the whole earthly and heavenly provisions made for us by the Great Shepherd: "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

In the first of these triads David is speaking as one who walks by faith and it is proper for him to use the pronoun *he* in referring to the great Shepherd.

In the second of the triads he speaks as one who stands in the presence of God, as one who sees him as he is; hence he uses the pronoun *thou* and directly addresses the great Shepherd.

Surely no more beautiful thoughts were ever penned in literature or made to cluster around one nucleus of thought with such symmetry of expression and such harmony of sentiment.

God is the Author of beauty, of symmetry and of harmony. When his Spirit "moved upon the face of the waters" it was a manifestation of the universal law that pulsates through all creation and likewise glorifies the sentiments expressed in revelation.

Literally multitudes of such symmetrical arrangements are to be found in sacred literature. We will look at just one more.

#### The Sayings of Jesus Upon the Cross

The theme of the Bible is redemption and the cardinal truths relating to it cluster around the cross.

While Jesus was upon the cross he gave utterance to seven thoughts expressed in the perfectly balanced symmetry of which the number of words used were just seven times seven. Three of these sayings were recorded by Luke, three by John and one by Matthew and Mark. Three of them were uttered while it was light; they are expressions of his concern for others.

First, he thought of his enemies:

(1) "Father, forgive them for they know not what they do."

Then he thought of his friends:

(2) "Verily I say unto thee, Today shalt thou be with me in paradise."

Then he thought of his mother:

(3) "Woman, behold thy son! . . . Behold thy mother!"

As the darkness came upon the earth he thought of himself.

(1) Of his body he said: "I thirst."

(2) Of his soul he said: "It is finished."

(3) Of his spirit he said: "Father, into thy hands I commend my spirit."

Then in the deepest of the darkness, when the agony of his soul had reached the climax, he cried out with a loud voice, saying: "Eloi, Eloi, lama sabachthani?"

Where in all the realm of literature, outside of the Bible, can such marvelous illustrations of the symmetrical arrangement of thought and expression, even to the number of words that were used, be found—all of which are in such perfect harmony with the known scientific laws governing the phenomena of nature.

It can not be conceived that men, far removed in space, time and interests, would so completely be governed by the same apparent law if there were no such law.

Granting the fact that in nature such universal laws do exist, it follows then that Moses, David, Jesus and the apostles must have known them from a scientific standpoint and studiously applied them, or they must have been moved by the same Spirit of divine guidance who put these laws of nature into the universe.

Truly, "All scripture is given by inspiration of

God," and, "Holy men of old spake as they were moved by the Holy Ghost."

The God who made the world is the Author of the Word.  
Columbus, Ohio.

#### A Girl's Work for God

(Continued From Page 7)

Virgin Mary, mother of Jesus, and James, the bishop of Jerusalem.

Girls and women like to entertain and there is Bible precedent for this service. The widow of Zarephath, who fed Elijah; the Shunammite woman who built a room for Elisha; Sarah, who entertained angels; and Mary and Martha of Bethany, all had this grace.

A voice may be used for the Lord. The songs of Miriam, Deborah, and the Virgin Mary were found worthy of being incorporated in the Bible. These women composed the words of their songs, so authorship has been used for God.

That the ability to teach and the power to speak in public may be acceptable in God's work is shown by the lives of Miriam and the prophetess Anna, who thanked Jehovah for the advent of the Infant Jesus.

The ability to sew garments was put to good use by Dorcas and the Israelitish women, who used their skill in fine embroidery for the priests' garments and their power to spin in making the draperies of the tabernacle.

Generosity was approved in the widow who gave the mite (which was a huge gift, being her living), in the women who gave their money, jewels and substance to the tabernacle, in the Christian women who made offerings for the support of the apostles and in Mary Magdalene who gave her precious ointment to Jesus and the other woman who did the same.

I imagine Deborah was somewhat of a suffragette. She was a political leader in her day.

Sarah was praised by Paul for her faith.

In the days of the Bible, women served God by doing needlework, by raising good children, by hospitality, by song, leadership in politics and war and by personal charm. All these opportunities and more are open to modern women.

No service is too small to be acceptable. It is of value to fill a pew punctually each Sunday. Merely attending church regularly sets a good example. A smile may save a soul. The women of today who play musical instruments, or who sketch or paint, have many chances for service. The girl who loves flowers may be valuable. She may decorate the church, and she may send her posies to the sick and the shut-ins. She will be needed to arrange the floral trimmings for banquets. The girl who can make candy will find demand for her product.

There is no talent of use to the world or to the family that may not be turned to account for the Lord. What we need is keen eyes to discover needs and a determination to fill them. Be assured that any talent dedicated to God will grow and grow till it reaches a size not anticipated by its owner. A girl who made it a business to speak for her young people's society when requested to do so became a good lecturer. Another girl who wrote much for the publications of her church is now one of the foremost of our American women writers. Play fair with God. He is always more than generous to you.

Long Beach, Calif.

#### The Judas Act

BY OMA KARN

FRIENDS play an important part in the life of an individual. "I have called you friends," our Savior said to the tested little group with whom he had surrounded himself, thus investing friendship with a very high value in human relationship. In him, the Friend of friends, the spirit of true friendship has its origin. "My friends came to me unsought," says Emerson. "The great God gave them to me. . . . A friend is a person with whom I can be sincere. Before him I may think aloud." We trust the person before whom we will think aloud. Trust, in relation to friendship, is defined as, "The assured resting of the mind on the integrity, veracity, justice, or other sound principle of

another person." It is wonderful to have a friend. It is greater yet to be a friend.

Having this assured resting of the mind upon the trustworthiness of another individual what of the tragedy of betrayal on the part of the one trusted? Treachery! The Websterian definition is: "Violation of allegiance or of faith and confidence." Treachery is first learned of when the angel, Lucifer, conspired to make himself greater than Jehovah. It is next heard of in the garden of Eden when the serpent persuaded Mother Eve to eat of the forbidden fruit. Its culmination of evil took place in the garden of Gethsemane when the archtraitor, Judas, said to the Roman guards: "Whomsoever I shall kiss that same is he; take him, and lead him away safely." And straightway he went and kissed the Master and betrayed him into the power of his enemies. Every betrayer of friendship is a Judas and every practitioner of deceit is allied with him in the betrayal of trust and respect. The Psalmist makes peridy of this kind a very serious matter. "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

Treachery under the law of civil government is punished by impeachment and loss of position and power. Treachery in army circles means death to the one who betrays the trust imposed in him. Treachery between friends means the same—death to the fine, strong force of feeling known as respect—the basis upon which true, loyal friendship is built.

Ashland, Ohio.

#### The Girl Who Makes Her Tomorrows Easy

BY GEORGE W. TUTTLE

HERE she is, the winsome, smiling girl who makes her tomorrows easy! Shall we not study her, analyze her methods, discover her secrets—and share her blessings? Why should tomorrow seem like a pleasant vista to one girl and a nightmare to another? Come, Laura Doane, we shall see if your methods are a secret.

Look, there sits Laura, needle in hand! She is taking the stitch in time that saves time! How different from Mabel Severance; when she had a slight accident to her skirt she said; "Oh, bother; I can't stop to fix that now!" Now the skirt is ruined and I, the girl, heard her say to her poor, hard working father: "Daddy I just must have a new skirt this week; this one is ruined."

Look, there sits Laura, book in hand! She is taking today's lessons; she is so thorough with today that tomorrow's hard lesson will be robbed of its terrors—have its teeth drawn, we might say. Now her elation, Mabel, skips over a lesson so quickly that she gets none of the cream. Alas for her hop-skip-and-jump method! Does she not jump from the frying pan into the fire?

Laura uses her head to save her heels, as the old saying goes. She has no occasion to say: "O mother, but I must go down to the library, right off, my book was overdue yesterday," as Mabel said when her mother was needing a bit of girl help very badly. Laura figures ahead and manages to return her book before it is overdue, and without the necessity of a long extra walk—yes, and the necessity of parting with her precious pennies because her library book was overdue.

One girl's method is so simple—Laura simply does today's work today. Mabel is just simple enough to defer everything possible until tomorrow. Which will make the neater housewife? Which will have the more attractive home in later days? Will one girl make a failure of life, and the other a success? What about a soldier who would say: "I don't feel like fighting today; tomorrow I will fight"? A humorous story is told of two farmer boys who shipped before the mast. A storm came up and the boys were both sick and frightened. John went to the captain and said: "Captain, Sam and I would like a day off."

Laura is kind, thoughtful and unselfish. In her moments of need her friends hasten to say: "Let me help." Does not simple kindness help to make her tomorrows easy? Mabel makes her tomorrows hard by her selfishness of today. Thus both girls reap as they have sown.

Pasadena, Calif.



## The Kingdom of God in the Country

(Continued From Page 5)

conferences. It is significant, that out of the one thousand points given for determining the farmer's standing, nearly one-half come under "Home Life" and "Citizenship." No farmer is a "Master" until he is morally fit. And this personal fitness is shown by his social attitudes; that is, his home and citizenship relationships. This is a joyous conforming to the two-dimensional program of personal righteousness and social service, as taught and lived by Christ. To seek first the Kingdom of God is to have it within and express it without. It is a soul quality that flows out in love to all men in ever widening circles. It cooperates "for the common welfare of all mankind." For example, our "Master Farmer" is required to take an active interest in school affairs, to go to church at least thirty-five times a year, and is given extra points for active interest in and support of the church. But mark this, "If known in the community as a knocker on community enterprises, make full deduction."

Verily, the time is here when the first things of life are striving for first place, when the spiritual concept of living is beginning to deliver us from the dominion of sense things, when "better living" must become the high purpose of one and all. The common welfare of all is the one and unvarying motive of Jesus' life and teachings. This motive is the chief corner stone in the building of a better community. Let rural preachers and sociologists make this their common theme. When our text has a chance, it will raise the common life of the community to its highest possible terms. This is the Kingdom of God come to the country.

New Bethlehem, Pa.

## On the Mountain

BY D. D. THOMAS

MATTHEW and Mark say "after six days," but Luke says: "It came to pass about eight days after these sayings." The same "sayings" are recorded by all three. It is said that they went up in the mountain to pray. Although he was the Son of God, the Master did much praying, and once it is recorded that he went up into the mountain alone, and that he prayed all night. The longer I live the more I think that in most of us the brevity of our prayers discounts our blessing. It is not likely that in our prayer closets we pray to be heard of men. We can not get into the mountain of prayer in ten minutes.

I love in solitude to shed  
The penitential tear,  
And all his promises to plead  
Where none but God can hear.

The transfiguration came through prayer. Notice, "And as he was praying." The things that are recorded are for our edification, and the things that he did are for our example. The fashion of his countenance was changed, and his raiment became white and dazzling. One can not think that if Jesus was the Son of God he needed help as much as we, and yet he gave more time to prayer than it seems many did in his day or do today. His burdens were greater than had come to any other one. He was subject to like passions as we are. In these temptations he sought his Father's help. What a grand Example of resignation to that great Source from which all help cometh!

His whole person was affected by the blessing that came through the light on the mountain. He was ushered into the presence of the heavenly visitors. It might have been a question how Jesus and the disciples knew who they were. Did they have a name tagged on them as the cartoons have today? The names of persons in glory are impressed more deeply than any literal sign could give it. Because he was divine, one can see how the Master knew; because they were human witnesses it was revealed to them. They knew that one was Moses and they knew that the other was Elijah.

It is said that the three appeared in glory. The description is more in detail in the Master's case. The wonders of it affrighted the disciples, but upon the whole strengthened them. One cannot see but that the Lord gave to Peter just what he should say, and just what adapted itself so that the lesson might be brought

out. It is declared that Peter did not know what he said, but I think that he heard the voice from the clouds clearly. Most people cannot speak so well when affrighted, but in Peter's case that always seemed to give him something to say, and this occasion no doubt was no exception.

It has always seemed to me that if I could know what the conversation was among the three on the mountain, it would be a great satisfaction. Luke says that they spake "of his decease which he was about to accomplish at Jerusalem." In such a meeting they would be expected to talk about what seemed the greatest subject at the time; but they did better than that; they talked about the greatest subject of all time. Those heavenly beings that had once lived upon earth, returned to give all their honor and glory to him. These two, one as a lawgiver and the other as a prophet, had accomplished wonders in their day. But at the transfiguration they came and laid their trophies at the feet of One who came to fulfill the law and the prophets.

"To fulfill the law." What a field is opened up! "Thou shalt not kill," is changed into, "Thou shalt not hate," and developed into thou shalt love. Thou shalt not steal and thou shalt not lie are brushed from the slate by that which is the "fulfilling of the law." The command for the Sabbath is developed in keeping holy every day; going to the temple to pray is broadened into praying without ceasing; the offering up of sacrifices is changed to presenting our bodies a living sacrifice, holy and acceptable, which is our reasonable service. The law was satisfied in him and the prophecies were fulfilled in him; their authors came and submitted to him. Thanks be to God for his unspeakable gift.

The grandeur and the novelty of the scene startled Peter into saying something. And although it is declared that he did not know what he was saying, yet many a man has followed the voice of Peter rather than the voice of God. At Mesa in Arizona people were led through a temple where life-sized portraits of Joseph and Hiram Smith were drawn on the wall. Here was a tabernacle built for the honor and glory of this world. But, the voice that came from heaven, and no doubt it was God's voice, said: "This is my beloved Son, . . . hear ye him."

"No man cometh unto the Father but by me" (John 14:6). Let us go back to the three on the mountain. I think that Moses and Elijah had heard the voice of the Christ before this. Moses may never have talked with Elijah, but with the Christ perhaps both of them talked. Moses lived many years before Elijah, yet Jesus says: "Verily, verily I say unto you, Before Abraham was, I am." He was not in the body then, but he says he existed. And because Moses and Elijah were prophets, he likely talked to both of them. I like to think of these things as being nigh at hand and not remote from one another. But the greatest of the three, acknowledged so, was passing through the greatest ordeal.

It is said that when Jesus was tempted of the Devil, after he had fasted forty days and forty nights, and had stood the tests, the angels came and ministered unto him. When he was in the garden of Gethsemane, while crying to God in his anguish, an angel came and strengthened him. And may it not be that the mission of Moses and Elijah on this mountaintop was somewhat similar to the work the angels did? For this ordeal was far too great for one in the flesh, for an innocent one to suffer. So may they not have been present for the purpose suggested?

Up to the time of his apprehension there seem to have been helps of that sort given to him. The last time that the help came was in the garden. When the soldiers took him the disciples all forsook him and fled. Then it was that he "trode the winepress alone." The load of the cross was too much for him as they went toward Calvary. But, no angel came to minister to him! Simon the Cyrenian was compelled to bear it for him. But, by the strength of these encouragements he was able to accomplish his death at Jerusalem. To complete it and declare: "It is finished."

The last thing that is said to have happened upon

the mountain is not to be thought of as small. "And when the voice came Jesus was found alone." No chance was given to suggest that any other was designated, for there was no other. The law and the prophets were gone. Of him it was said: "Hear ye him." There is no other Way; there is no other Name.

Glendale, Ariz.

## Stewardship

BY LEANDER SMITH

I AM wondering if our brethren and sisters realize that they are stewards of God Almighty and that some day they must give an account of their stewardship to him? If we could only get our people to realize their responsibility as stewards of God's one-tenth we would soon solve all of our financial problems.

Brethren, what are we doing with the Lord's one-tenth? Is it not a fact we are spending it and putting it into channels that the Lord would not approve of? How many of us would be willing to have the Lord audit our account? What I am trying to do is to arouse our people and get them to thinking, and also realize their duty as stewards. I could write a full page on tithing; but there has been so much said on tithing I think the time has come when we as pastors should stress stewardship (which includes tithing also). Oh, brother pastor, stop, look and listen to our great Commander when he says, "Bring ye all tithes into the storehouse and prove me and see if I will not open the windows of heaven and pour you out blessings that there shall not be room to receive it." Do we believe this? If so, let us not rob God any longer, but begin today to give him his tenth.

Myrtle Point, Oregon.

## Sunshine and Shadows

BY ESTELLA HOWER

A SUNNY life, that is the desire of all hearts. To some it is given to bask in the sunshine made by others; to many comes the necessity of making their own days bright, even to fight away the shadows that threaten and the storm clouds that lower. But if there were no dark days, would we appreciate the sunny ones? If there were no earth, with its troubles and trials, would there be any need of a high heaven? The contrast comes in order that we may properly appreciate and enjoy life.

A sunny disposition is as a beacon in a dark hour. It radiates light and joy. It does far more good in this world than all the fear of a stern hereafter. It throws its beams afar, and just as surely as they are sent forth, so they are reflected upon the pathway of the sender. There is no sunshine lost in this old world of ours. For every little ray there is a hungry heart waiting to be made more cheerful, some darkened life that needs just that little gleam.

But there is a value, likewise in the shadow—a value that is understood by all those upon whose pathway it has fallen. Is it not true that when one stands in the sun his eyes are dazzled so that it is hard to see far beyond himself? And is it not also true that it takes a dark day, when the sun is less bright, to give us sight into the mysteries that lie beyond? The Valley of Shadow is the Valley of Vision after all, and pain is the greatest teacher that humanity has ever known.

It is when his heavy hand is laid upon us that we see the trials and troubles of this world in their true proportion. Then all pride is blotted out for the time, and we are able to see beyond ourselves. Thus sorrow brings out the best in a strong character.

Soul sunshine is the gold of happiness, but many times it lies at the end of the rainbow that spans the sky after the storm. Yet unlike the proverbial treasure, it may be gained after a long journey up the hill of endeavor. There is nothing impossible about the realization, but for some the hill is steeper than for others. Perhaps that is only in the seeming, for no one can gauge the height and difficulty of another's endeavor.

It is a strange anomaly that those for whom the world holds, or has held the most shadow, are the



North Manchester, Ind.

## THANKSGIVING DAY AT NOCONA

Cleburne, Texas. Mrs. Alverna Herr Harding.

Nowadays every village catechist, if I mistake not, has passed through four terms of ten months in Bible study: and even after that in order to go forward both in wage

Anklesvar, India.

I. S. Long.

January 15 to 22, 1928

8:40, Chapel Devotions. . . . . W. W. Slabaugh  
9:00, Studies From the Epistles . . . . . J. A. Robinson  
10:00, Studies in Evangelism . . . . . C. D. Bonsack  
11:00, Principles of Missionary Progress. . . . . C. D. Bonsack  
1:30, Missionary Education in the Local Church  
      . . . . . C. D. Bonsack  
2:00, Principles of Pastoral Administration J. A. Robinson  
2:30, The Doctrine of Peace . . . . . W. W. Slabaugh  
3:00, Group Conferences, Led by J. A. Robinson and  
      W. Slabaugh.  
7:00, P. M., Monday to Friday, The Challenge of the  
      African Field . . . . . F. E. Mallot  
7:45, P. M., Monday, Wednesday, Friday, Growth in the  
      Christian Life . . . . . J. A. Robinson  
7:45, P. M., Tuesday and Thursday, Studies in the Early  
      Church . . . . . W. W. Slabaugh  
      7:45 P. M., each Sunday, Sermons.

The local congregations of our two State Districts are earnestly invited to send as many representatives as possible to this Institute. Sunday-schools or local congregations would do well to send several delegates to attend all of these sessions, besides urging all who can to attend some of the sessions. Not only will those who attend receive valuable instruction, but they will also be encouraging their college. Contracts between workers of the constituency and workers at the college will be mutually helpful. Lodging may be engaged early. Room and tuition will be free. Board will be provided at thirty-five cents a meal or six dollars for the eight days. Address J. Z. Herr, Business Manager, Elizabethtown College, Elizabethtown, Pa. Martha Martin.

When I was a boy eight years old, about fifty-four years ago, I went with my father one Sunday morning to the White Branch church seven miles northwest of Hagerstown, Ind., and the Nettle Creek church of which Bro. Teeter was elder so many years. Here I saw him for

W H Deardorff.

Egeland, N. Dak.

## CALIFORNIA

[illegible]

## INDIANA

**INDIANA**  
**Eel River church met in business session Nov. 26 with T. C. W. Dutton presiding.** Bro. Dutton gave a very interesting address on the elder for the past few years of the church. Good reports were given on the various departments of the church. The church has been very successful in the various lines during the year. Nov. 29 our children's department will have a Thanksgiving sermon. A liberal offering for home missions was taken. On Christmas eve the Sunday school will have a program. Last spring several of the children were given quarters to be invested this year. The proceeds to be given to the Bible Brothers project of Africa. The church is very well with their investments and are flourishing. Our Sunday school has made a worth-while Christmas gift to the poor. During the year attendance has made a gain of one hundred and thirty. During the year attendance has started in a new year in an encouraging way. Laura Miller, 28th and 1st streets, Indianapolis, Ind. Dec. 20

**La Porte** church met in council Dec. 8 with Bro. Ben Cross as moderator. Sunday-school officers were elected for the coming year with Bro. Herbert Bayer superintendent for La Porte and Bro. William Kuszmaul superintendent at Michigan City. The officers of the La Porte Sunday-school were installed Dec. 25. A pagant was given on Christmas night which was much appreciated by all.—Agnes Mer-

[illegible][illegible]

**North Liberty.**—The Bethany delegation was with us Nov. 27 and 28. We received a very interesting message by Bro. Dewey Rowe of Teeguarden, Ind. These two Sundays Bro. Henry was in revival work in Pennsylvania. Our council on Dec. 13 took election of officers for 1928 resulting in Bro. Orville Henry being chosen elder; Sister Awilda Robertson, clerk; and Sister Lodema Huser, "Messenger" agent and Markley North Liberty, Ind. Dec. 21.

Turkey Creek church met in council Dec. 3 with Eld. Leroy Fisher presiding. Sunday-school officers for 1928 were elected with Sister Ada Fisher, superintendent. Bro. Fisher was reelected elder. Nov. 19 and 20 Sister Bertha Neher gave us two very interesting messages

(Continued on Page 16)



MRS. ADELINE CROSSWHITE

A sepia-toned portrait of a woman, likely a member of the family. She is wearing a dark, high-collared dress and a light-colored headscarf or bonnet. The portrait is framed by a simple border.

maintained faithful to her Christian vows until her translation. She was possessed of a mind which was keenly appreciative and she always bestowed more favors than was expected in return. Her education was largely of that type not bounded by years or circumstance. She was a true wife, mother and helper. Her official position gave her a wonderful opportunity to travel as well as to entertain in her home. In their last charge she was elected president of the Sisters' Aid Society and proved herself an acknowledged leader. She was the mother of five children; two preceded her. Two daughters and a son survive. Instead of moving into the modern, well equipped parsonage which is nearing completion at Circleville, she has moved into that building of God, the house not made with hands, eternal and in the heavens.

The body was taken to West Alexandria, Ohio, the scene of her first service as a pastor's wife, where appropriate funeral services were conducted by Eld. R. N. Leatherman and Bro. J. O. Winger. Thus passes away another good "mother in Israel." A. G. Crosswhite.

IN MEMORY OF FATHER

Eld. Samuel Lincoln Myers, son of Reuben and Kathryn Myers, was born in Mifflin County, Pa., June 27, 1851. He grew to manhood there. When eighteen years of age he made his decision for Christ and joined the Church of the Brethren. His parents died when he was but ten years of age. He received only a common school education, but by reading and home study obtained a knowledge equal to that of many college graduates.

In 1880 he went west and settled on a farm near Webber, Jewell County, Kans. At that time this was still a frontier country and with the other pioneers of the day he set about carving out a home for himself in this western country. By thrift and industry he succeeded in gathering together quite a bit of property.

In 1885 he and Miss Myrtie Gish were united in marriage at Burr Oak, Kans. They traveled together along life's pathway for forty-three years. Seven children were born to this union. Three died in infancy. The other four are members of the church and contributing their bit to the cause of the Master he loved so well. His wife also survives.

He was called to the ministry in 1884 and advanced to full ministry in 1888. He was never an eloquent speaker. He was always a man of few words. Nevertheless he was a deep thinker and for cold, hard logic he was the equal of any of his day. His talent lay along executive lines and here he contributed most to the church activities, both locally and in the District of Northwestern Kansas. He was very slow to commit himself on any question, but once he had passed judgment, and decided upon his course of action, he was unswervable. His opinion on any question was always respected and his judgment on many issues was sought by his neighbors and also in the church work of the District.

When he arrived in Kansas, churches were few. There was no organization close when he was put in the ministry. He set to work immediately, however, to build a church home. In 1890 his efforts were crowned with success and the church building in Lovewell, Kans., was dedicated and the White Rock congregation came into being. Before this time Sunday-school and church were held in schoolhouses and private homes. Father was the only minister for a number of years. He tried to rent his farms to members even though he might get higher rent from others, yet he felt to take less and have their help in the church work. In addition to being elder in charge of the home church for many years, he was overseer of the adjoining congregations of Belleville and Burr Oak. He sacrificed much to minister to the needs of these congregations but did it gladly "as unto the Lord."

He always recognized his obligations to God as a steward of his possessions. When he bought his first automobile he did not buy it till he was able to give to the mission cause of the church as he paid for his car. He believed in education and gave to our schools liberally.

He was on the locating committee of the Old Folks' Home established at Darlow, Kans. He served as trustee till his death. Another of the pioneer workers of this District has passed from the scene of action. He closed his earthly labors Oct. 30, 1927, at his home in Loveland, Kans., aged 76 years, 4 months and 3 days. The Lord has summoned him to his heavenly mansion but his life and influence will go on for many years to come.

"A precious one from us is gone;  
A voice we loved is stilled;  
A place is vacant in our home  
Which never can be filled."

Earl R. Myers.

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Hogue-Pepple.**—By the pastor at the Cedar Creek parsonage, Dec. 24, 1927, Mr. Francis Hogue and Sister Leah Pepple, both of Garrett, Ind.—Arthur F. Morris, Garrett, Ind.

**Morrison-Leckrone.**—By the undersigned at the home of the bride's parents, Nov. 27, 1927, Wilfred Earl Morrison and Alice Leckrone, both of Wenatchee, Wash.—R. F. Hiner, Wenatchee, Wash.

**Spoerlein-Kauffman.**—By the undersigned at the church in Modesto, Nov. 20, 1927, Bro. Arthur Spoerlein and Sister Ruby Kauffman, both of Modesto, Calif.—John H. Price, Modesto, Calif.

of Modesto, Calif.—John H. Price, Modesto, Calif.

**Benedick**, Sister Amanda, died at her home at Shady Grove, Pa., in the bounds of the Falling Spring congregation, Nov. 5, 1927, in her eighty-fifth year. She is survived by her husband, one son and two daughters. Services in the Shady Grove church by Brethren Samuel Gearhart and Wm. H. Hollinger. Burial in the Benedick graveyard near Mt. Alto. Pa.—H. N. M. Gearhart, Shady Grove, Pa.

**Bowser**, Sister Catherine, widow of Robinson Bowser, died at her home in West Kittanning, Pa., Dec. 14, 1927, aged 88 years, 6 months and 13 days. She was married twice; her first husband was Jos. Lowe. Death was due to pneumonia and old age. Three sons, one daughter, two brothers and two sisters survive, also fourteen grand-

children and four great-grandchildren. She was a member of the Progressive Brethren Church for a number of years. Services by the writer assisted by Rev. W. A. Robbie, Methodist, in the West Kittinging Brethren church. Interment in the Forks church cemetery.   
 West Kittinging, Pa.

**Brunaugh, Eld.** John A. born Oct. 31, 1868, near Martinsburg, Pa., died Nov. 4, 1927, at his home near Kremlin, Mo. He was 59 years of age. He followed a long illness of pneumonia, which he contracted in 1926. He was married to Margaret Beach who died in 1903. 1 month after her death he married Mary Ann Beach, who died in 1913. His children were born to this union; the daughter died in infancy; the son lives in North Dakota. Jan. 17, 1905, he married Nola Green. Four children were born to them; one son preceded him in 1925. He leaves his wife, four children, a daughter, and two sisters. He was elected to the ministry in 1908, and was ordained in 1910. He was elected to the office of elder in 1917; he was chosen presiding elder of the Milk River Valley conference in 1921, remaining in charge till his death. He was buried in the church by the cemetery near Leechburg, Pa. — Lloyd Nedrow, West Kittanning, Pa.

**Buell, Jas. W.**, born in Washington, Ohio, died Dec. 22, 1927, at his home near Elsie, Mich., aged 49 years, 9 months and 18 days. On Nov. 24, 1898, he married Lottie Ward who died April 9, 1918. They came to Michigan in 1903. July 13, 1922, he married Sister Fannie Albaugh. He was a faithful member of the Church of the Brethren for the last fifteen years. While he suffered long he bore it patiently, fully resigned to the will of the Lord. He leaves his wife, five step-children, nineteen grandchildren and one brother. Services from Elsie church by the writer assisted by Bro. L. W. Shaler. Burial in the cemetery near by.—L. H. Prowant, Durand, Mich.

**Cherry, Mary Jane**, daughter of Samuel and Eliza Holland Collier, was born near Bellwood, Blair Co., Pa., Dec. 9, 1861, departed this life at her home near St. Louis, Mo., D. K., Dec. 14, 1927, aged 66 years and 5 days. She was united in marriage to Elia Cherry March 15, 1881. This union was blessed with six children. She united with the Church of the Brethren at the age of sixteen, and had lived a consistent life in the church since that time. She leaves her husband, three sons, two daughters, her father, two brothers and two sisters. Funeral services were held at the home by the writer. Interment at the Fairview cemetery.—Earl L. Flora, Rock Lake, N. Dak.

**Ditch, Henry Bonebreak**, son of Jacob and Mary Bonebreak Ditch, born near Waynesboro, Pa., died at Toddville, Iowa, Dec. 16, 1927, aged 83 years, 1 month and 1 day. His wife died Oct. 19, 1900. He is survived by four children, three grandchildren and two great-grandchildren. He and his wife united with Dry Creek Church of the Brethren about fifty-five years ago. Funeral services at Toddville by the writer, assisted by local ministers. Interment in Dry Creek cemetery.—S. B. Miller, Cedar Rapids, Iowa.

**Eberly**, Sister Ella M., nee Flory, wife of H. Charles Eberly, from near Quarryville, died Nov. 24, 1927, at the Lancaster General Hospital, aged 43 years, 3 months and 22 days. She had been ailing for sometime and was operated on Nov. 21. She called for the elders of the church and was anointed. She is survived by her husband, one daughter and one son, an aged mother, five sisters and two brothers. One son preceded her in infancy. Services in the Mechanic Grove church by Eld. Rufus P. Bucher assisted by W. C. Fasnacht and P. M. Habecker. Interment in adjoining cemetery.—Mary P. Habecker, Quarryville, Pa.

**Galbraith, Wm. Robert**, died in the bounds of the Falling Spring congregation, Nov. 28, 1927, aged 70 years, 4 months and 1 day. His wife preceded him thirty years ago. He is survived by two daughters and one orphan son, all of whom live in the home, and one sister. He was only sick three hours and died from heart trouble. Funeral services in the Falling Spring church by Bro. D. S. Flohr, assisted by Bro. D. E. Stouffer. Burial in the cemetery adjoining.—H. N. M. Grathart, Shady Grove, Pa.

**Hartman, Moses W.**, son of Wm. B. Hartman, born in Noble County, Ind., died Dec. 13, 1927, aged 70 years, 2 months and 8 days. In 1882 he married Sarah Berkey. To this union were born five children who survive with his wife, fifteen grandchildren, three brothers and three sisters; four sisters and two brothers preceded him. He became a member of the Church of the Brethren in 1907 and remained faithful until the end. Services at the Yellow Creek church.

by the writer and Bro. I. S. Burns. Burial in the Yellow Creek cemetery. David Miller, Wakarusa, Ind.

**Helser**, David M., son of Peter and Mary Helsel, died at his home near the Olivet Church, Dec. 11, 1927, from the effects of a stroke after an illness of 74 years, 10 months and 17 days. Oct. 13, 1881, he was married to Emma S. Zartman. To this union were born five sons and one daughter; one son and the daughter preceded him. After his marriage he united with the Olivet Church, and the church until his death. There remain his wife and four sons, one of whom is now serving the Church as pastor, and the church as missionary in Nigeria, West Africa. Surviving the writer, his pastor, in the Olivet church cemetery—Clyde Mulligan, Thornville, Ohio.

**Holden, Amelia (Heiser),** born in Ohio, died at the home of her son Joseph in Owasso, Mich., Jan. 27, 1927, aged 65 years, 1 month and 21 days. She was a member of the church and suffered from heart trouble for over a year which was the cause of her death. She united with the Church of the Brethren when a young woman holding her membership in the Owasso congregation, Mich. She married Wm. Holden in 1861. She leaves four sons, two daughters and thirteen grandchildren. Services for the Elsie church by F. W. Grant, Durand, Mich.

the writer.—L. H. Prowant, Durango, Minn.

**Holmes, Mrs. Lydia Bickley**, daughter of Dr. and Mrs. John A. Duechley, was born near Berlin, Somerset Co., Pa., and died at the age home of her daughter at Columbus, Ohio, Oct. 29, 1927, at the age of 75 years, 9 months, 12 days. She is survived by two sons and four daughters, also by one brother—the last survivor of a family of fourteen. Funeral services conducted at the home of her son, Richard Holmes, by the writer, assisted by Rev. C. L. Kenagy, pastor of the First Baptist church, Waterloo, Iowa. Burial in Elmwood cemetery.—A. P. Blough, Waterloo, Iowa.

**Jay, John**, was born at St. Joseph, Mo., and passed from this life at his home near St. John, N. Dak., Dec. 11, 1927, age 72 years, 7 months and 19 days. In 1900 he was united in marriage to Mary E. Smith. To this union eight children were born, all of whom are still living, as is also his wife. He had been a member of the Church of the Brethren for many years. Services in the home in charge of the writer. Interment in the Mill Lake cemetery near by.—Earl

King, Bro. Geo. L., died at his home, York, from a stroke of  
L. Flora, Rock Lake, N. Dak.

paralysis, aged 76 years, 3 months and 11 days. He was a member of the Church of the Brethren for many years and lived a consistent Christian life. He was a firm believer in the New Testament Scriptures and was anointed several times preceding his death. Bro. King loved to read the Bible and was a regular attendant at church services as long as health permitted. He is survived by his wife and eight children, several grandchildren and two great-grandchildren. Services in the home and in the Mummert meetinghouse near Berlin by Bro. M. A. Jacobs and Daniel Bowser. Interment in the cemetery adjoining the church.—Paul L. Wagner, York Springs, Pa.

**King, Sister Minnie**, daughter of John and Cornelia Cornelius, was born at Polo, Ill., and died at her home near Waterloo, Iowa, Nov. 10, 1927, aged 58 years, 7 months, 7 days. She was suddenly stricken with an apoplectic stroke while attending a meeting of the community club of which she was a member. She never rallied but passed peacefully into the beyond several hours later. She is survived by her husband, two daughters, one grandson, three sisters and two brothers. Services conducted by the writer at the South Waterloo church. Interment in Orange cemetery.—A. P. Blough, Waterloo, Iowa

Waterloo, Iowa

**Kreider**, sister Minnie, nee Erb, died Nov. 28, 1927, aged 60 years, 8 months and 12 days. She had a stroke of paralysis which caused her death two days later. She was a loyal member of the Church of the Brethren and a staunch supporter of all church activities. She is survived by her husband, David A. Kreider, two daughters, six sons, eleven grandchildren, two sisters and one brother. Burial is in the Brethren church by Bro. F. S. Carper and Bro. J. H. Longenecker. Burial in the Gravel Hill cemetery near Palmyra—Sarah G. Shelly, Palmyra, Pa.

**Family.** David Milton, born near Chambersburg, Pa., April 23, 1858, died Oct. 31, 1927, after more than a year of intense suffering. When twelve years old he came to Virginia with his parents and spent the remainder of his life near where they first local. In 1890 he married Miss Annie B. Huber who died in January, 1917. In September, 1922, he and Mrs. Mary E. Cadwallader who survives with a daughter and four sisters; three brothers preceded him. He had been a member of the Brethren Church for only a few years but was very active in the work of the church. He was a member of the Services by Eld way was willing to do what he could for the church. He was a member of W. L. Riegleman, a minister in Winchester cemetery.—E. M. Riegleman, Stephens City, Va.

**Lingenfelter**, Hester, nee Westerfield, born in Fulton, Canton, Ill., died Dec. 11, 1927, at her home at Canton, Ill., aged 66 years. 5 months and 5 days. She leaves her husband, J. P. Lingenfelter, 65 years of age, and four daughters and one son. She was converted in 1877, going to the M. E. Church South, changing to the Christian Church in 1913. She was a devout Christian and a member of the church, in the community where she lived. She will miss her in the church, in the community where she lived at home where the writer often visited. Services at her home here at Canton, Ill., by Rev. W. F. Evans, assisted by Rev. Waggoner and the writer. Burial in Greenwood cemetery, Canton—G. T. McGuire, Canton, Ill.

McGuire, Canton, N. Y., departed this life on Dec. 5, 1927, at the residence of his son, Webster M. Lingle, near Versailles, Mo., at the age of 87 years, 3 months and 29 days; he was buried in the Prairie View cemetery by the side of his housewife, Mary Ann Lingle, who died on Dec. 29; she with her husband, Simon Stoner Lingle, united with the Church of the Brethren in 1827, being among the first to join the church when the Brethren first located in the County, and remained in the same church until death. He was given the name of Lingle, and remained six sons to manhood, all survive; a daughter having passed away in infancy. Three sons with their families were present at the funeral. The three sons who were present at the funeral were deprived the privilege of being present at funeral.—W. W.

**Manbeck**, Earl, died Dec. 6, 1927, aged 30 years, 10 months and 6 days. He was married to Sister Sallie Miller who survives with one son and two daughters. Services at Frystown by Richard Acker, pastor of the Lutheran church of Stouchsburg, and Eld. Ira D. Gibbel. Burial in the adjoining cemetery.—Elizabeth Meyer, Myers-town, Pa.

Miller, Sarah J., nee Sword, died, aged 56 years, 9 months and 9 days, more than forty years she was a very faithful member. Twenty years ago her husband, Isaac Miller, preceded her. Since that time she lived with her daughter, Sister John Porter, and later with her son, J. W. Miller of Elroy, Ohio, where she was very well cared for to the last. She leaves her daughter, who is in ill health, and three sons. The funeral was held at the Oakland church by the writer, assisted by the pastor, Galen Royer. Interment in the Oakland cemetery—Chas. L. Flory, Piqua, Ohio.

Miller, Sister Rebecca, born 1852, Grantsville, Md., and died at the same of her death in 1922, in Meyersdale, Dec 4, 1922, aged 78 years. Died of a year ago to paralysis. She married Bro Urias Miller who preceded her a year ago. She was a member of the church at Meyersdale for a number of years and lived a quiet, Christian life. She survived by one son and two daughters, one of which is deceased. Her twenty-four grandchildren live in the West-Grandchildren. Sister lived at the home of the daughter by Bro. T. R. Coffman. Interment in the cemetery. Mrs. Thea Bittner, Meyersdale, Pa.

**Mitchell**, Edw. P., born at Devonshire, England, died at the Mount Pleasant Hospital, Dec. 11, 1927, aged 63 years, 11 months and 11 days. He married Sister Elizabeth Angerer on June 16, 1907, and to this union were born four sons and three daughters. He is survived by his wife and seven children. He accepted Christ in a recent revival held by the writer and was baptized Oct. 9. Funeral services at the Wooddale church by the undersigned. Interment in the Greenlick cemetery.—Bernard Rollins, Mt. Pleasant, Pa.











# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### Our Welfare Work

THE preamble to the Constitution says that the people of the United States ordained and established that memorable document "to promote the general welfare." That was one of the half dozen objects named, and that was comprehensive enough to include all the rest. Welfare is a mighty big word, in meaning.

It is the newest word in our church vocabulary. The newest, that is to say, to describe a church activity. If given the full range of its possibilities it would cover everything, every human need. The Gospel itself is an answer to the demands of human welfare. That men "might not perish but have eternal life"—what is that but welfare of the highest possible rank? But words often acquire by usage a more limited, somewhat technical, application. So it is with our word welfare.

We use it to designate our efforts in behalf of higher social standards in groups of all kinds and sizes, ranging from families and communities to races and nations. That is the main ideal, without drawing lines too sharply. There is overlapping here and there with other terms but that need not trouble us. Welfare work is primarily work for healthier, cleaner, fairer, friendlier, happier human relationships.

Its field is much wider than the church membership. That of course is included but it seeks to influence life everywhere. Indeed it was with special reference to conditions in the great world outside and beyond the reach of the regular channels of church action that this wider work was undertaken.

The question has been raised whether the church has any proper business with this wider field, whether its efforts should not be restricted to evangelization and the nurture of the individuals won. That question was answered for our people when provision was made for action along the lines of temperance, peace, purity, simple life and child saving, and when the agencies representing these activities were merged into one Welfare Board the answer was reaffirmed and underscored. Welfare work is a distinct and definite part of our church program.

A favorite contention of the present writer is, as all careful readers of this paper know, that the whole Christian program is comprehended in the Great Commission. This is to say that when Jesus sent his disciples forth to make disciples of the nations and to teach them to do all that he had taught, he gave them their whole duty. Evangelization and education are the two magic words that tell the whole story. None

the less if anybody is inclined to agree with this simple outline of our church obligations, he ought to notice that welfare work is not something added to this program but is itself implicit in it. You can not teach a Christian convert what Jesus taught without teaching him to love, and that involves everything that belongs to human welfare. A disciple of Jesus can not be indifferent to any phase of human betterment.

While therefore it is important to remember that welfare work is not another third with evangelization and Christian education but is rather a part of the second half, we should remember also that convenience often gets the better of our logic. There are practical advantages in having this work organized independently and no harm is done as long as the several church

These principles are among those which our church has long cherished as distinctive of our faith and practice, but in recent years we have begun to press them upon the attention of the world at large. They are worthy of all the pressure we can bring to bear upon them. We should apply that pressure with increasing vigor.

### Finding the Unseen Friend

AN inquirer who has small patience with secondary questions and likes to get down to bed rock wishes to know whether there is "a friend behind phenomena." In simpler speech the question is whether the things that do appear have back of them any kindly concern for human welfare. Is there a Heart that cares what happens to us?

That is a bed rock question truly. To anyone interested in the answer who cannot be content with what the Scripture says about it we suggest the following procedure: Let him make human welfare his own chief concern. Let him see how interested he can become, not in things, "phenomena," but in folks, in perfecting personalities.

The dignity, the supreme worthiness of this high and holy end will so impress him and possess him that his whole being will demand it as the great objective toward which all the energies of the universe are tending. No other answer can ever seem possible to him again. He can not order his life with the good of hungry, naked and imprisoned souls in view without heading right into the Spirit of Christ at every turn. It is a kind of head-on collision that will not hurt him.

There is a Friend "behind," in front of and all around "the things which are seen." "In him all things hold together." "The things which are not seen are eternal."

### Sweet Sayings

We call them that because they were said by a man whose name is Sweet. Once he was Governor of Colorado. He has a way of saying things that make you sit up and take notice. At least they ought to make you do that.

"Either love or force will ultimately rule the world. If love rules, Christianity will become dominant, and force be doomed. If force rules, hate will become dominant and Christianity will be doomed. Upon which side of this question will present day Christians array themselves?"

"We have all known men whose sense of the presence of God in their lives was unquestioned, and whose personal piety was of the highest sort; but their sense of justice was as lacking as that of a slave-driver in an African jungle."

"There are some Christian men so wedded to the present order that if it should be found necessary to change it in order to Christianize it, they would vote, 'No change.'"

"The danger is that the church will compromise with expediency, and be moved by self-interest in attacking those big and powerful influences which make it difficult to create public opinion for righteousness and justice."

"Many earnest minds, thoroughly conscientious, are completely at sea in this realm of thought. Men talk ardently of applied Christianity, but do not really accept its first principle which is, 'Thou shalt love thy neighbor as thyself.'"

"The church must face the world with 'the trenchant revolutionary judgments of the Master.' The church as never before in its history, is summoned to reconsider its own Gospel and to interpret for our time the way of life involved in Christian discipleship."



"I pictured myself as flying over the others, revered as the world's emblem of a never-ending peace."

activities receive due attention. It is an essential part of our Christian obligation and it is altogether fitting that this number of the church paper should be especially devoted to it.

The credit for providing the contributions to it belongs first of all to the Welfare Board and secondarily to the writers who responded to the Board's request. All phases of the Board's activities are touched upon but the reader will quickly see that the major emphasis in this issue is on wholesome family life. Simplicity and sobriety in all phases of daily living, and right attitudes to life and to each other on the part of the various members of the home, seem to be the dominant notes. Is it not well that it should be so? The first and most important social unit is the family. Happy homes are the foundation of prosperity in both church and state. And the way in which certain tendencies of our time threaten the sanctity and stability of family life gives added timeliness to this emphasis.

This year of a presidential campaign will give us a good opportunity to stress the other aspects of our welfare work, our interest in temperance and peace, and the general integrity of public officials. We always have the opportunity but the urgency is greater at certain times. The urgency which naturally belongs to a time when administrators of government are being chosen, is intensified by the desperate efforts which the lawless elements of society are making to bring to naught the hard won achievements of the friends of righteousness.



## GENERAL FORUM

### The Higher Increment

BY H. A. BRANDT

Beside the teeming paths of men  
Material values rise,  
Until the shrewd here set their traps  
And take their gaudy prize.

Along such crowded paths the Christ  
Once made his healing way;  
Along such crowded paths his touch  
Is laid through men today.

Beside the teeming paths of men  
The higher values rise,  
Until the saint here spends himself  
And wins the better prize.

Elgin, Ill.

### Maintaining Our Spiritual Balance

BY REBECCA FOUTZ

REAL living, worth-while living, godly living means simple living. And the simple life in any and all of its phases means putting first things first, the keeping of the spiritual and its eternal values uppermost. All our efforts and endeavors should be directed to this end as means to its realization.

This can only be done by following God and his Word, which alone shows the way to life, both here and hereafter. In this Word we are repeatedly shown and admonished that the temporal things of this world are ever secondary in value to the finding of life in the Kingdom of God.

We are living in a time and land where plenty, yea even luxury such as has never before been known among people in general, exists. History shows that such temporal fulness has at no time been conducive to the strengthening of the spiritual and moral fiber of a people, and our present day is no exception.

Materially and scientifically we have forged ahead at such a pace that the proper spiritual balance has not been maintained. Both the home and the church have suffered from this reversal. For so closely are they related that the condition of each affects the other and they can not be separated in any discussion of the spiritual.

But the home is mentioned first because there is where the child spends most of the time of its early, formative and most impressionable years. There its physical needs are cared for, and unless there its spiritual life is nurtured as well, the parents in that home have failed in their first duty.

There has never been a time when the physical and mental welfare of the child has received so much attention. From infancy it benefits from laboratory research. Its diet and sleep are regulated according to the latest discoveries. Clinics are provided so that the poorest and most ignorant of mothers can learn how to care properly for their children.

Then the modern school system takes the child in hand to fit it mentally for the race of life. Here, too, the interest in its physical welfare is continued. There can be little question but that the coming generation will be the healthiest and most enlightened of any that have yet lived.

But how about the spiritual and moral well-being of the child? For the above mentioned efforts are directed almost wholly to the care and development of the "house" in which the child lives. It is very true that we are to keep these bodies as "fit temples," but to look after them at the expense or neglect of the soul that dwells within means future decay. This is not maintaining the proper perspective, not keeping "first things first."

Here is where our present danger seems to lie. And because this is true it is all the more necessary that the home and the church stress their duty of nurturing the undying soul that each child possesses. In all too many so-called Christian homes there is no worship, as well as almost a total lack of religious teaching and influence.

Many parents are only nominal church members and are more concerned about getting on in the world and

having a good time than they are in fostering their own or their children's spiritual life. Many children are seldom if ever taken to church services. Some say it is no use because they can not understand the preaching. But this same excuse—that they would not understand the picture—is not considered when it comes to taking them to see motion pictures. As to that, they can not understand all concerning any of the life that surrounds them, but they unconsciously absorb of their environment, whatever it is. And their attending public worship can not fail to have a definite influence on their lives.

It is really alarming to see the extent to which children and young people who attend Sunday-school or young people's societies, leave after these meetings and seldom stay for church services. These auxiliaries serve a need and are all right in their place, but they can never take the place of the preaching of the Word.

But if the home has keenly felt the modern downward pull, the church—that great bulwark of the spiritual life—has not kept free from its weakening influence. It has gradually yielded to popular demands; has stressed unduly the social life, money and education, until at times the church's real mission is almost lost sight of. Not that these things can be ignored, nor should they be, but to keep them in their place as secondary; this is where the church needs to exercise great watchfulness.

She must diligently labor against the ascendancy of the temporal in the life of individuals, the home and the nation. She must counteract the materialistic tendency in modern education and show each youth that he is a living soul, not just a highly developed animal; she must ever hold the "bread and water of life" as her chief commodity if the spiritual life, the simple life, is to be maintained and mankind saved.

Philadelphia, Pa.

### An Appeal to Christian Women

BY BERTHA M. NEHER

A NUMBER of vitally important lines of work have been placed in the hands of the Welfare Boards of our churches. During the past we have been laying large emphasis upon the subjects of Peace, Temperance, Tobacco, etc., all of which are great issues in the progress of the Kingdom of God in the world. But just at present there is another phase of the work that seems to us of equal importance, if not perhaps more, than these upon which we have been concentrating most of our efforts.

Does it not seem that Satan is making a dreadful onslaught toward the degradation and debauchery of the world through the immorality of women's present styles in dress? The time was, not so many years ago, when our church went to an extreme, perhaps, in the matter of dictating how sisters should dress, but today we have swung to the other extreme of doing nothing at all. As a consequence we see, not only women of the world whose highest aim is to please the flesh, carried away by shocking styles that aim—not at comfort, not at beauty, not at utility, but—at sex appeal, but we even see women of the church, women who profess to love the Lord, women who stand as religious teachers and leaders appear unashamed with bobbed hair, short skirts, low necks, no sleeves and dresses made of such thin material that they reveal rather than conceal the feminine form, when they should be enlisted on the side of those who oppose these evil things.

There can be no name fit to describe the sin of modern extremes in dress other than the plain word licentiousness. Upon this rock nations of the past have split, and today a plague such as history does not record has gone over the earth and womankind has fallen as though stricken by a pest. And man, who sees the awful results, results that will spell ruin for the race if it goes on unchecked, man has hardly dared to raise his voice in opposition or expostulation.

Sisters, where are we going? Can we not see the maelstrom toward which we are swiftly dashing? Have we lost that sense of modesty that was once the chief charm of womanhood? Is even decency itself to be relegated to the past? Do the plain teachings of God's Word no longer mean anything to us? Can

we look with indifference or even complacency upon such styles as can never by any stretch of the imagination be construed into any semblance of the "robes of righteousness" which God's people should wear?

Everywhere we hear the lament that the youth of today have gone on a stampede against authority, against the restrictions of the past that were once their safety. But *who is to blame?* When we see the daughters of Christian mothers dressed in styles that would almost have shamed the habits of the red light districts of a few years ago, can we blame them for their loss of purity, modesty, and virtue? And can we blame the boys and young men, who would need the self-restraint of angels to keep their minds pure, if what they see leads to their downfall? *Christian women*, some day the Lord will call us to account for our failure in the day of temptation. The time is surely here when we must rouse every lover of decency to rebel against the licentiousness of modern dress. If we remain silent—nay, if we, by our example, consent to this plague from the very Evil One himself, we will see the day when our nation, like the cities of Sodom and Gomorrah, will pay the price in ruin and destruction. The person who can look upon existing conditions and say that the world is growing better surely has a limited knowledge of facts, and is blind to the outcome of existing tendencies.

So we, your Welfare Board, are making this appeal to the Christian womanhood of our church to think seriously upon this vital question. Look at it with "the mind of Christ." Set an example of Christian womanliness in your own dress and in that of your daughters. Our young people have a desperate enough fight on their hands in this "adulterous and sinful generation" to just keep decent, if they have all the help that can be derived from Christian homes, Christian examples and Christian teachings. What can we expect if we let down all the bars of home, church and influences that were once their strongest protection? May God help us to get back to the sure foundations laid down for God's people in his Word!

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

Warsaw, Ind.

### Our Decade

BY MARTHA E. LEAR

IN a Sunday Tribune Mr. McCutcheon, the cartoonist, had a very striking presentation of modern life. The headline reads, "The Present Decade Will Go Down in History as the Dirty Decade." A mother is lounging on a couch as scantily dressed as possible, holding a mirror in one hand and using a lip stick with the other. Behind her stands a man and he is saying, "Let's go over to Paris and get a trial divorce, your husband won't mind." The husband is on the other side of the room kneeling before a bag of dollars. Another man sits beside the mother's couch.

A bobbed-haired daughter with a cigarette in her mouth is telling her mother she is going motoring with a fellow for a few hours. Another couple is on the opposite side of the room on a sofa and the man is entertaining the woman with questionable stories which she seems very eager to hear. Several others are having a gambling spree in the center of the room. A friend called my attention to this cartoon and said: "If newspaper men are being aroused by the conditions about us, is it not high time for the church people to bestir themselves?" What are we as Christian women trying to do to better conditions? Are we doing anything or are we following the drift of the tide? We see so much expenditure for things that are worse than wasted. When you go through some departments of the large stores there are so many things that are useless, that minister only to vanity. And people are too weak to resist. Others have it and the old law of imitation is strong and they yield.

One could write volumes and pass law upon law, but I am fully convinced that nothing will ever better conditions until we can get the principles of Jesus established in the hearts of the people. "Righteous-



ness exalteth a nation but sin is a reproach to any people." People must be brought to repentance, confession of their sins, to live the new life and then God can bless, not only individuals but the nation. I am glad we as a church are placing strong emphasis on evangelism and making that our goal. If we follow Jesus' example we will travail till souls are born into the Kingdom.

"Who is on the Lord's side?  
Who will serve the King?  
Who will be his helpers  
Other lives to bring?"

"Who will leave the world's side?  
Who will face the foe?  
Who is on the Lord's side?  
Who for him will go?"

Chicago, Ill.

### False Pretension

BY MARY POLK ELLENBERGER

MUCH of the sorrow in this world is brought about by false pretension, by striving to appear to be what we are not—living in better houses, driving better cars and wearing better clothes than we are able to afford and for which, in many cases, we are unable to pay. One of the commonest causes of broken homes is the insane desire to keep up with the Joneses. Many of us are too vain to live within our means, when we should be too self-respecting to live beyond our resources. How often we hear of young men using dishonest means, stealing or forging, in order that they may procure luxuries for their wives or sweethearts. Grief and bitter humiliation follow in their wake. Many people are penniless and homeless in old age because of extravagant living in their younger days.

Just now I recall a home in which I was a frequent guest during my girlhood. The house was a rambling one-story farmhouse, gray with age and the buffeting of many storms. Vines clambered over it and great trees arched their graceful branches in sheltering beauty above it. To the most casual observer, "Home" was written everywhere in living greens and grays, in pleasant scents and sounds. For here was a home with rest for the weary, a welcome for friend and stranger, a restful quietude for the oppressed. Here peace and plenty abounded; here was a real home with Christian ideals exemplified in noble living. There was comfort and plenty but no useless luxury, for here were home-woven carpets, splint-bottomed chairs, an old-fashioned lounge, some rocking-chairs for the older people, a large table well furnished with writing equipment and books—books on every hand, well chosen and much handled—such furnished the common sitting-room.

The table in this home was bountifully spread with simple, wholesome food which was simply served. The real joy of the meals was found in the conversation—animated, interesting, elevating and edifying. Rich viands would have been out of place on that table. The mother was in the midst of things as she could not have been had the family taste demanded an elaborate menu; the father's brow was not furrowed by worry over debts he could never hope to pay; he was the joyous and highly intelligent leader in the cheerful conversation.

How well I remember the deep impression made upon my heart by my first visit there. I then understood the fine poise and well-stored mind of my dear girl friend as I had not understood it before; and never in after years could I resist the temptation to improve an opportunity to revisit that home, and to this day, it fulfills my ideal of culture and true simplicity in life. Out from this home there came, to enrich the world with their fine talents and wholesome ideals, a prominent editor, a doctor and two outstanding educators. Later on, several orphaned grandchildren found a real home, a safe haven and splendid training in that old home where the sane, sweet, simple home life was lived. There was intelligent industry but no straining after wealth and show, no broken down bodies made so in the mad rush for money with which to outshine their neighbors. Here was simple food, inexpensive furniture, kindly courtesy and unselfish consideration for others, reverence toward God

and love for their fellow-men—what more could one ask?

In sharp contrast there comes to my mind, a picture of another home, a very pretentious city home bestowed upon a lady by a childless uncle. In a vain effort to live up to the house, the family's trouble began; for their combined income was wholly inadequate to the demands made upon it. Their former mode of living had been very modest, but an unholty ambition fastened itself upon the father and the elder daughter, and destruction could not have come to them more surely had they deliberately planned for it.

Expensive furniture was bought on the installment plan, more expensive clothing, and entertaining was indulged in, the meals were served in courses by the tired mother, for their new and elaborate manner of living did not include the expense of a maid. There were hand-painted dishes, breakfast and dinner sets painted by the daughter, and so intent were the inmates upon the proper use of their several forks and other accessories to the elaborate meals, that conversation was all but impossible. The effort to make an appearance of affluence was so obvious, so pitifully ludicrous, that a visit to this home was a weariness to the flesh and a humiliation to the mind and soul, especially to one to whom the tired mother confided her many trials and heartaches brought about by a willful, extravagant husband and a vain, foolish daughter.

The house seemed to have an attraction for collectors, so frequently did they ring the bell, but to no avail for they departed apparently finding no comfort in the oft repeated promises to pay tomorrow. The laundry man, the gas man, the milkman and the water man all took their turns as well as their denials and left in no good humor.

Voices in that home were strained and high-pitched, faces were marred by lines of worry, love was not there nor peace nor joy; all was chaos. The house became as the old man of the sea to the family. Details of the result are too harrowing to give; suffice it to say, it all ended in tragedy and ruin.

Is it not far wiser to leave off all false pretensions, to be satisfied with life in sweetness and simplicity? Far better is it to live for imperishable things, using our energy and talents for the really worth-while things, for the betterment of humanity and the promotion of the Kingdom of Christ, rather than to squander them in the vain effort to make a display which renders us ridiculous in the eyes of those whom we most wish to impress with our superiority.

Sheridan, Mo.

### The Healing of the Nations

BY RAYMOND B. BAUGHER

For a free edition Elizabethan Cell go page 100

EVERY generation has had certain fundamental problems peculiar to its age. Only as these have been successfully solved, has civilization been able to advance. Our generation, likewise, has many great issues that must be met with the same heroism that characterized our forefathers. And the most perplexing of the many problems, which today so seriously concern us, is the problem of war.

Could we but realize the momentous import of this issue our interest in its solution would be more than passive. Today Christianity faces a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness for the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it for any purpose and against any people; it demands definite organization for peace. These two paths lie in opposite directions; we cannot possibly follow both.

There is abundant evidence indicating that civilization is not on the path marked by the footprints of the "Prince of Galilee." Ungodly scientists are transforming every known force of nature into gigantic monsters for the destruction of human life. The next war will make the last look like a toy cannon and tin soldier in comparison. It will draw into the monster maelstrom, not only every available soldier, but every institution and all possible resources. Not only armies

will be annihilated, but whole populations will be fair game. Scientists have made liquid fire and poison gas, the submarine and the tank. They have made guns that at a range of seventy miles can blast to pieces undefended towns. Science has threatened to use bacteriology, at first intended to halt epidemics, to cause them instead. It has made it possible for a war that started with the crack of an assassin's pistol at Sarajevo to spread over all the world and to comprehend humanity in colossal ruin. Science has opened the door to financial systems by which nations, waging war to the point of exhaustion, can pledge the credit of many generations yet unborn. Modern science is our most treacherous foe, unless the spirit of the Master can take possession of the new powers which science has conferred upon us.

The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. We are firmly convinced that this can be achieved, but only by the refusal of all peoples to participate in war, simply and sufficiently, because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We must in support of our theories of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league of association of nations for the preservation of peace. But unless these covenants are founded upon the principles taught by Jesus, they are but willow bands tied round the arms of humanity, and the giant of human nature when aroused snaps them all asunder and carries off the gates of Goliath. Viewing war, then, as the fiercest of enemies, what is the solution for the problem and crisis before us? Can we look to education to violate the covenants between nations? Though it was through education that man rose above animalism, and abolished crucifixion and torture, though education brought tolerance for religion, and banished the horrors of the inquisition, though education removed the mantle of ignorance and exposed the primitive superstition of witchcraft, though education united with religion and legal authority in proclaiming the abolition and severity of dueling, yet, we cannot depend upon our schools and educators to make such the traffic entered upon by nations, so long as they continue to teach a jingoistic patriotism which blocks the way for an international spirit of goodwill. We need a patriotism which knows no limits of geography, no veil of race, not even of time, but which is as wide and as onward-reaching as the Kingdom of God itself. Such a patriotism is made possible only by creating in man a new heart which cries out with David when he said: "Create in me a clean heart and renew a right spirit within me."

The initial responsibility rests entirely upon the professed followers of Christ. It is the primary purpose of the church to make the principles of the Prince of Peace, incarnate in the lives of the people of all the nations of the world. To do this the church must transcend all divisions of nationality, all prejudices, all race, jealousy and hatreds of nation for nation, class for class, church for church and of person for person. It must rise to the height of its divinely given mission. The church can not depend on the leadership of generals or admirals, or financiers to safeguard the world or nations with a program of preparedness; nor can it lay its changing policies of statecraft. It must keep its eye single to God's commands and must see clearly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

Let the church of Jesus Christ demand that our schools and educators of the whole world teach the youth that it is better to live for humanity than to die for one's country. Teach them the folly and horror of war, and rewrite the world history from a Christian point of view. Show them through the study of the history of Babylon and Nineveh, of Rome and Germany, that nations that take the sword shall die by the sword. Teach them that the heroisms of modern warfare are but glancing sunbeams upon a sea of blood and tears. Convince them that one missionary statesman, on a salary of six hundred dollars a year, does more to abolish war than all the battleships of our navy. Point to the Boxer indemnity we returned to



China as the true principle of national glory. Let the same press that lied about German atrocities now teach the youth goodwill toward all peoples. Let the same theatres that train the youth in crime and impurity now foster unalloyed friendship between men of all nations. Let our narrow dissevered churches join hands with the noble purpose of proclaiming the Gospel throughout the entire world. The federation of the church of Jesus Christ for God and humanity must be the ambition, the purpose and the prayer of every Christian.

This is the basis of a practical program that will ultimately insure lasting peace. Then, and only then, will the church have assumed her responsibility as the servant of the world. Then will we have moulded a people who will make future wars an impossibility. Then, when this great illusion of war shall have been banished from the world's mind, we shall see civilization continue on its onward march of progress toward the light of a better day. Then will come the complete victory of judgment and reason over man's predatory instincts. Then the destructive science of warfare shall turn its thoughts toward the realm of constructive achievement. Then will the posterity of that far-off day honor and revere our generation, because we accepted and practiced the philosophy and teachings of the Great Teacher of Galilee. This and only this shall be for the healing of the nations.

### The Benefits of Prohibition

BY VIRGINIA SMITH

Is it not strange that more is not said and written about prohibition? Considering what a boon it has been to the country, and what marvelous blessings it has wrought, one would think that papers would make constant reference to it, and that orators and preachers would often speak of prohibition. Perhaps the prohibitionists think that the battle is won; but the liquor people are watching every chance to hinder the enforcement of the law. What a great disaster it would be to the American people, should they succeed!

Kansas was the first State in the Union to enact prohibition. This was in 1880. The people loyally maintained it through great tribulation, being surrounded by wet States that poured a constant stream of liquor into the State; but Kansas fought a good fight and won. As a direct result of prohibition Kansas has \$200,000,000 in banks and \$67,000,000 in mortgages in other States. It has six hundred dollars per family in live stock. In Kansas there are eighty-seven counties without any insane, fifty-four counties without any feeble-minded, ninety-six counties without any inebriates, thirty-eight counties without any poor-houses, fifty-three counties without any persons in jail, and over one hundred without a representative in the State penitentiary.

In 1917 America was wet. More than 200,000 saloons were destroying the thrift and efficiency of the American people. There were that year 7,269 building and loan associations in the United States with a total membership of 3,838,612 and total assets of \$1,769,142,175. In 1926 the total number of associations was 12,000, with a total membership of 11,275,000 and total assets of \$6,280,000,000. In that period the number of associations nearly doubled, their membership nearly trebled, and the assets nearly quadrupled. Prohibition has been a big factor in the marvelous growth of these financial institutions.

The Congressional Committee of which Representative Grant M. Hudson is chairman, in its report on the alcoholic liquor traffic, said:

"The general health of the nation has greatly improved under prohibition. The death rate fell from 13.92 per 1,000, the average for the wet years 1913 to 1917, to an average of 12.3 under prohibition. In round numbers, a million lives have been saved by this decrease in the death rate, to which prohibition is one of the principal determining factors."

Law and order have been greatly promoted by prohibition. In the largest city in Virginia shortly after prohibition went into effect, a policeman was asked what change he had seen for the better. His answer was:

"You do not know anything about it; formerly we

had scores in the police court every Saturday night charged with drunkenness and crime, and now we have but a handful."

Evidently prohibition has been a success. If not, why are liquor interests so exercised about it? Didn't they from the beginning want it to fail? Has prohibition failed? Ask Evangeline Booth, head of the Salvation Army, about it. Hear her answer: "Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work. Vast changes have come about and to undo them would be to strike a blow at every fireside and every industry in this country."

Judge Gimmill of the Superior Court says: "The decrease in arrests for drunkenness shows the need is not for less prohibition but for more—prohibition better enforced."

No one is alive today who will see the prohibition amendment repealed. There are not enough wet States to sanction the condition of such a poll and there never will be. Prohibition stands for much that our American flag stands for, as "Liberty." Think of the thousands of men who have been liberated from the drink habit and the women and children who have been relieved from poverty.

Myrtle Point, Oregon.

### Flashlights from History

BY JNO. S. FLORY

#### VII. The John A. Bowman Brethren and The Honites

Our picture today will be revealed by two snapshots. These will take us to the mountains of Tennessee and the plains of Ohio. There is not much that is common in these two stories. In fact they are contrasts rather than parallels, but they are brought together here with the idea of helping us to see more clearly and concretely the vision that these flashlights are intended to reveal.

#### The John A. Bowman Brethren

This story centers in the Pleasant Hill congregation in Eastern Tennessee. John A. Bowman was an elder in this congregation and one of the leading elders of the Tennessee District. While largely a self-made man, he was a strong preacher, a man of unimpeachable integrity of character, and one universally beloved by those who knew him. He was one of the prominent elders of the south in his day.

It was along about 1857 that he had been appointed by the court as the executor of an estate. It happened in the course of his official duty that it became necessary for him to bring suit in chancery in order to close up the business. Before doing this, however, he took counsel of the church and the church gave him permission to use the law as the case required. The estate was settled up, apparently to the satisfaction of everybody concerned.

Some time later, however, some of the interested parties became dissatisfied. They brought charges against the administrator and the matter ultimately got into the church. People took sides in regard to it and bad feeling was generated. Before the matter was finally disposed of Bro. Bowman was found in error and the fellowship of the church was withdrawn from him.

Like numerous others, as we have seen, he refused to accept the verdict of the church as final and refused to count himself out of the church. He went on with his church work preaching, baptizing and officiating at love feasts, as he had done before. Part of the congregation accepted the verdict of the committee and so refused to follow further in his leadership. But many went with him, casting in their lot with him, and whether he was to be counted in or out of the church, they were willing to accept the same fate.

So far as Bro. Bowman was concerned, however, he seems never to have had any doubt but that he could make reconciliation with the church when he could get to Annual Meeting. But the Civil War was now on, traveling was dangerous and expensive, the Annual Meeting was far away in the north, and so he waited, expecting at the first opportunity, so he had declared to his friends, to go to the Annual Meeting and have the matter adjusted. But alas, this opportunity never came.

Bro. Bowman was a man of positive convictions. He was an ardent advocate of peace and thoroughly opposed to war, and his opposition was well known. As war sentiment runs high in times of strife, it is not always prudent to say all that one thinks at such times. This was true in the case of Bro. Bowman. His efforts in the cause of peace had made him enemies in certain circles. In 1863, I think it was, he was called out of his house early one morning and shot dead by a man in a gray uniform, a true martyr to the cause of religious liberty and freedom of speech.

This left the body of members that he had gathered about him without a leader. They later made application to the general Conference to be restored to the church. A Conference committee was sent to handle the matter. The committee reviewed the case thoroughly and decided that Bro. Bowman had been unjustly expelled. They found no irregularities in his action, and, as regards taking the law, he had done only what the church had granted him permission to do.

Those who had formerly been members of the church were reinstated without confession; and, inasmuch as the expulsion of Bowman was found illegal, the committee decided that all those who had been received into the church after his expulsion should also be received into full fellowship without confession or rebaptism. So the matter was finally adjusted to the satisfaction of all.

#### The Honites

This body had rather a brief and capricious career. The people were named after their leader, Peter Hon. Peter Hon first came into view among those early immigrants to Kentucky. Here he lived most of his life and seems to have done a good deal of preaching. His distinctive work however was done in Ohio. About 1820 he began to go into Adams County, which lies in a bend of the Ohio River opposite his Kentucky home. Here he preached the doctrine that the communion supper is the Jewish passover. He did not seem to make much impression by his doctrine for some time, but later on two young men who had joined his standard he ordained to the ministry.

They now, as if taken by a sudden inspiration, threw themselves soul and body into the cause they had espoused. They created a good deal of excitement; enthusiasm ran high. They had the ability to stir people's emotions and so they held a number of what were regarded as very successful revivals. People were baptized in considerable numbers. They had now repudiated trine immersion and baptized their converts by a single dip. Things went on in this fashion for several years. A considerable body of members were collected and much enthusiasm prevailed among them.

But alas, all this was destined to be short-lived. These young men had been too successful, they had succeeded beyond what they were able to stand. They became jealous of one another. Each claimed the honor of having built up the work. Then came disparaging statements and covert efforts to diminish each other's influence. Thus jealousy grew into rivalry, rivalry into strife, strife into open antagonism.

Of course each had his friends. This divided their congregations into cliques and factions. The excitement with which the members had been gathered was now converted into distraction which drove them apart. And the upshot of the matter was that quarrels, dissensions, and strife and rivalry so prevailed among them that, in the absence of any wise leadership or steadying hand, they fell to pieces and disappeared about as suddenly as they had grown up.

It is clear that these two young ministers had never been thoroughly indoctrinated in the principles of the Brethren Church. This body was more unlike the real spirit and genius of the Brethren, it seems to me, than any other in any way connected with our denominational history.

These two histories are seen to be in sharp contrast. In the former case the church was at fault. It had acted arbitrarily by unjustly expelling a brother. In the second case a cause went to pieces because it was built upon the shifting sands of selfish interest and sentimentality instead of the sure foundation, the grace of God.

Bridgewater, Va.



## Recreation and Efficient Service

BY RUFUS D. BOWMAN

B. Y. P. D. Article—Program for January 29

"Jesus advanced . . . in stature" (Luke 2:52).

THIS is a theme of which the church has said too little. We are just beginning to recognize that it pays to play. The rosy-cheeked boy who uses his energy in body-building will render a larger contribution to society than the sallow-faced boy of the modern soda fountain. There is an intimate connection between service and health. There have been men who have rendered a large contribution with weak bodies. But think of the countless numbers of young men with great talents who have gone to premature graves because of weak bodies. Health is wealth. Health is happiness. Health is success. Health means greater service. Take care of your body, my boy, for it is the house in which your soul lives. William Cullen Bryant kept himself in a healthy bodily condition to an extreme old age by taking long daily walks in the sunshine. Bancroft, the great historian, kept his body in fine physical trim by daily horseback rides. Gladstone was able, at a ripe old age, to perform enormous mental work because of the physical stamina he created by cutting down trees in the park. Health is wealth to him who will pay the price in building the body.

My ideal of manhood is Jesus. The artists have done Jesus an injustice by painting him as a man effeminate and weak. Jesus was a man's Man. He had a splendid physical body. You do not hear anywhere of his being sick. He simply radiated health wherever he went. Jesus had a powerful personality. When I think of his driving out the money changers, I see that he is a Man so powerful that nobody can resist him. He was able to back up his tremendous convictions with his physical stamina and moral courage. Jesus believed in recreation and saw the value in it. He played as a natural boy. In later life he attended a wedding feast at Cana of Galilee. "He advanced in stature." Only a strong body could have stood the strain of those later years. If you want to see ideal manhood, look at Jesus.

Periods of recreation are essential in maintaining the health of the body. The glory of a young man is his strength. But to have health does not mean that a young man must have great, heavy muscles. It is quality of muscle and not quantity in which we should be interested. Health will not come without effort. It is the result of constant struggle. Through pure food, fresh air, regular sleeping hours and wholesome exercise the boy and girl must develop their bodies. Be a child of the out-of-doors. Let your laughter be touched with bird-song and your whistle to the thrill of the whippoorwill. Your health in later years will depend in a large measure on your body building now.

The older men and women must not forget to play. A physician once said that two of the greatest professors at a certain large university were retired ten years early because they forgot to play. The grind of office work must be interrupted by periods of play. You will find that you can come back to your work with more vigor and greater tasks will be accomplished. It will pay you dividends in health of body and alertness of intellect. Recreation means greater efficiency in service.

Recreation has a definite bearing on the moral life of young people. Out-of-door games which require physical stamina are a moral factor in the life of young people. It requires a clean body to be a winner in the games. Young men will not smoke cigarettes because they destroy efficiency. Young people will not engage in immoral practices because they decrease the physical powers. Games develop the will. They cultivate power of restraint and self-control. Contrast the healthy, radiant boy of the out-of-doors, with the sallow-faced, cigarette-sipping lad and you will agree with me that play has a definite bearing on morality.

Recreation plays an important part in the social life of man. Many children because of lonely conditions at home, or through some personal peculiarity, do not have the power to cooperate with others. Many of their elders lack this facility also. There is nothing that will develop the spirit of cooperation or sociability like games with others. The selfish child learns

to take his turn with others. He learns to take defeats without discouragement and to win without undue elation. The child learns to live with people by playing with them. Every boy and girl ought to learn the art of playing unselfishly with others. This is necessary training for the service of later life.

Recreation is necessary in order to provide adequately for the spiritual needs of young people. Wholesome recreation is truly Christian. The church is just beginning to realize this fact. Enhancement of fellowship by means of play and social interest is a truly Christian objective. Play is compatible with the best spiritual development. If the church does not recognize that there is a normal craving of young people for entertainment and provide for it, she will either injure all their spiritual powers by repression or she will drive them to seeking a right satisfaction in a wrong way. If the church does not recognize the value of recreation and supervise it, she will drive her children into commercialized and worldly amusements, thus subjecting them to temptations they ought not to have to bear. It should be a part of the church's program to provide a larger fellowship through the sanctions and safeguards of the church. This can be done through wholesome recreation, literary study, and good work. Recreation under the supervision of the church is essential in order to care for and nurture the spiritual life of young people.

All of the discussion thus far has a bearing on the main theme, "Recreation and Efficient Service." As young people we are all anxious to make the largest possible contribution to humanity and to the church. We have great visions and we dream dreams of better things to come. Very few are the times when we stop to think of the part recreation plays in success. Jesus was a man's Man and we take him as our Ideal. A sound body is an essential instrument to success. Health of body can only be maintained by good habits and wholesome exercise. Our power to serve is increased by the moral excellence of our natures. Morality is enhanced by restraint and self-control cultivated through games. Our sphere of service is enlarged by a magnetic social nature. Sociability is cultivated by a co-operative team spirit with others. Our power to serve is controlled by the deep spirituality of our souls. The spiritual life of young people must be safeguarded by wholesome recreation under the supervision of the church. Recreation is necessary for efficient service.

Roanoke, Va.

## The Secrets of Paul's Greatness

BY GEORGE W. TUTTLE

"Yet not I, but Christ liveth in me" (Gal. 2:20).

UNDOUBTEDLY Paul had, naturally, great ambition, perseverance and courage; but did not his worst enemies have these same traits of character as well? Paul said: "Yet not I, but Christ liveth in me." Was not this to his greatness what the mainspring is to the watch?

To Christ—and to his Christ alone—  
All things he owed!  
The Master's power was his, it filled,  
And overflowed!

Was not the Lord Jesus Christ the Pilot of his life? And known to him is every rock and shoal! Was he not to take charge of life's vessel for every hour and moment? When Paul was empty he was ready to fill—"For when I am weak, then am I strong."

Would not every bit of talent or power that was Paul's natural possession strain at its leash under the inspiration of the Master's infilling until he exclaimed: "Yea, woe is unto me, if I preach not the gospel!" He made tents for a living, but he made a life by allowing Jesus Christ to live in him, by the Spirit who came to fill the vacant place on earth when the Master ascended on high.

Only the Christ-filled and Christ-directed life achieves true greatness today. There is a sham greatness, a puny affair that says, as did old King Nebuchadnezzar: "Is this not great Babylon, that I have built?" You will recall that this boastfulness preceded his going out to eat grass with the oxen and learning that God was greater than even Nebuchadnezzar.

If Christ lives in us today, will our friends and neighbors be oblivious to that fact, or will it be in

evidence continually? Will he guide our tongues? Will he guide our feet? Will even the tones of our voice seem to say: "He is in my heart, and his fullness fills full my life"?

Pasadena, Calif.

## CORRESPONDENCE

## TENTATIVE PROGRAM FOR REGIONAL MINISTERS' CONFERENCE

Bethany Bible School, Feb. 7-10

## Tuesday

- 8:30—9:30, Bible Hour—Warren Slabaugh  
9:30—10:30, The Present Situation in Our Churches.  
Four fifteen minute addresses  
1. Ministerial Board Member, . . . I. D. Leatherman  
2. Mission Board Member, J. Oscar Winger  
3. Layman, . . . W. J. Werkman  
4. Woman, . . . Mrs. V. B. Wright  
10:00—11:45, Discussion.  
2:00—3:00, Situation Outside of Our Churches That Calls for Attention.  
Four fifteen minute addresses  
1. City, . . . A. O. Metz  
2. Country, . . . W. T. Heckman  
3. Small town, . . . O. D. Burk  
4. Layman's Viewpoint, . . . Homer Sanger  
7:00 P. M., Unique and Distinctive Elements in the Life of the Church of the Brethren That Need Emphasis Today in the Light of Modern Life—J. W. Lear.

## Wednesday

- 8:30—9:30, Bible Hour—Warren Slabaugh.  
9:30—10:30, Constructive Criticism and Suggestions Regarding Pulpit Presentation  
Minister, . . . Clyde J. Farnley  
Layman, . . . Clyde M. Eulph  
Young Person, . . . Ruth Shriver  
11:15—11:45, Effective Pulpit Presentation—O. G. Davis  
2:00—3:00, Constructive Criticism of the Programs and Organizations of General Boards.  
Pastor (20 minutes), . . . D. G. Burkhead  
Board Member (20 minutes), . . . W. W. Peter  
7:00 P. M., Types of Church Discipline and Their Relative Values—Edward Frantz  
8:00—9:00, General Discussion.

## Thursday

- 8:30—9:30, Bible Hour—Warren Slabaugh.  
9:30—10:30, As Pastors of This Region, What Are We Trying to Do?  
1. Wilbur Bantz.  
2. Ralph Hutton.  
3. G. O. Stutzman.  
4. Charles Forrer.  
10:30—11:30, General Discussion.  
2:00—3:00, How Can the Free Ministry Plan Be Improved?  
1. The Church, . . . J. H. Eidemiller  
2. The Minister, . . . O. D. Werkman  
3. The Community, . . . J. B. Book

- 3:00—4:00, Discussion.  
7:00—8:00, Bethany Musical Program.  
8:00—9:00, Church Fellowship. . . R. H. Miller

## Friday

- 8:30—9:30, Bible Hour—Warren Slabaugh.  
9:30—10:30, Building an Adequate Church Program—J. Perry Prather, J. J. Anglemeyer  
10:30—11:30, Discussion.  
2:00—3:00, Building a Regional Program—Committee Report.  
3:00—4:00, Discussion.  
6:00 P. M., Banquet (Program to be arranged.)  
Please note the following: (1) No Registration Fee. (2) Lodging free to those who room in the buildings. Send reservations early to Bethany Bible School, 3435 Van Buren St., Chicago. (3) Board: Two meals a day will be served with cafeteria lunch at noon. Breakfast, 25c; Dinner, 30c. For further information write J. A. Robinson, Pleasant Hill, Ohio, or Bethany Bible School, 3435 Van Buren St., Chicago, Ill.  
Pleasant Hill, Ohio. . . J. A. Robinson.

## THE TASK BEFORE US

There has never been a time in the history of the world when humanity was in greater need of the influence of the Gospel than now. The marvelous achievements in science and material progress have put the world in a stir in material and religious activities as never before.

In some places preachers have quit preaching the Christ that died for mankind and have been addressing themselves to the popular issues and problems of the day. This is a serious mistake. When the spirit of Christ and the love of God and of humanity are planted in the hearts of

(Continued on Page 28)



## PASTOR AND PEOPLE

### Hereditary Influences on Mind and Body

BY GEO. W. HILTON

An address given at the Father and Son Meeting of the Washington District Conference

God says that he will visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him.

The phenomena of heredity, in both the plant and the animal world, are based upon the idea of both male and female. In flowers we have two kinds, the perfect and the imperfect. A flower is called perfect when provided with both male and female organs essential to the production of seed, and imperfect when it contains only one or the other. The common squash flower is a good example of the imperfect type. Some of them are male and some female. The female has a small squash started when the flower opens but, if the pollen, or seed germ of the male flower is not carried by wind or insects from the male to the female flower, the small squash on the stem of the female flower will die.

The eggs of fishes and frogs are another example familiar to most boys. What boy has not seen the masses of common frog eggs, stuck together with a gelatinous substance, and lying in still or stagnant water? The female frog lays these eggs, each containing a life germ, and the male frog (and the same with fish) comes along and ejects into the water, near these eggs, a milky substance called sperm which contains the male seed or germ. Each sperm has a vibratile tail with which it swims to the ovum, or egg, and makes itself fast. In about an hour the two cells have become four, in another hour eight, etc. These cells become elongated and finally a small head appears. In about four days it becomes a pollywog which later loses its tail and becomes a frog.

The common hen's egg is not a real egg; that is, it is something more than an egg, being a great mass of nutritive material in a shell which protects and nourishes the chick during the period of incubation. The real egg is a little white speck of gelatinous matter found on one side of the egg white. If this is not fertilized by the male germ, there will be no chick.

In higher animal forms the egg is formed, fertilized, and grown within the body of the female.

In plants and animals the fact of heredity is very pronounced. Because of heredity we are able to breed race horses for speed, heavy milking cows for butter production, best breeds of egg laying hens, bacon hogs, wool producing sheep, etc.

In man heredity is still more pronounced. It is both physical and mental. The characteristics, good and bad, of both father and mother are inherited by the children.

Let me give you a very striking case of heredity in plants. The truck gardens surrounding Chicago, where hundreds of tons of the world's finest cabbage once grew, were ruined and production ceased because of a disease called yellows, a blight that killed the cabbage. Renovating the ground was tried. After crop rotation cabbage failed again. The agricultural experts of three States studied the problem with no success. Then a professor from Wisconsin University, coming on the ground to study the problem, found in a fifteen-acre field two heads of cabbage that the blight had not touched. He kept them for seed. By planting this seed he produced a disease resisting cabbage that has revived the industry again.

The navel orange is an example of heredity in fruit. The Department of Agriculture brought from Bahai, Brazil, some orange trees and planted two of them in California. From them developed a peculiar seedless variety, now known as the navel orange. From this parent tree cuttings were taken and root grafts made and America's navel oranges are the direct result of the laws of heredity.

As to heredity among animals, in 1889 there appeared suddenly in a herd of cattle at Atchison, Kans., an animal without horns. Through inbreeding of this male there was produced the now famous breed of

Polled Herefords—without horns. In 1791, in Massachusetts, Seth Wright, a sheep man, found a queer looking lamb in his flock. It had short, bow legs and a long sagging body like a Dachshund dog. Wright had much trouble with his sheep jumping his highest rail fences and, shrewd Yankee that he was, he bred this short legged ram and produced the Ancon, a breed of short legged sheep that could not jump fences. This breed was popular for years until it had to give way to breeds that produced better wool.

Now allow me to say a word in relation to heredity and evolution. The hornless cattle were not produced by breeding cattle with shorter and shorter horns, the sheep by breeding those with increasingly short legs, or the seedless orange by the slow elimination of the seeds to the vanishing point, but these individuals appeared suddenly among others of their kind, in their perfect state, and were simply propagated.

Heredity in man is a similar thing. Charles Darwin, author of the theory by that name, was a member of the Royal Society of London. His father and both his grandfathers were members of this organization of noted scientific men. Three sons became members, one son was a member of the Royal Geographic Society, and already two grandsons are men of marked ability.

Johann Sebastian Bach, noted organist and composer, born of peasant stock, in six generations produced fifty-seven musicians of repute, twenty-seven of whom were really noted in the musical world.

The Jonathan Edwards family is an outstanding example in American life. In 1900 there were 1,394 descendants of this family traced. There was not a pauper among them but there were many professional men, including sixty physicians, sixty authors, over a hundred ministers and missionaries, a hundred lawyers, seventy-five army officers, two hundred and ninety-five college graduates, and thirteen college presidents.

In contrast to this look at the Max Jukes family. A century and a half ago there drifted into a community in the State of New York six individuals who were the forbears of this unusual family: Max, the hunter, fisher, and alcoholic ne'er-do-well; Lem, the sheep thief; Lawrence the licentious; Margot and Deliah, the wantons; and Belle, who had three children by as many different negroes. From this stock comes a family that has cost the U. S. government over \$2,500,000. No matter where found, they are feeble-minded, immoral, dishonest, and criminal. There were 1,200 known descendants in 1874 and 2,094 in 1915. There are now 1,258 descendants living in this country of whom 310 are paupers, over 600 feeble-minded and epileptic, 140 criminals, and seven murderers. There is not a soldier among them, not one had a common school education, only twenty ever learned a trade, and ten of those learned in prison.

Heredity is not everything but it is something. The destiny of a man is determined by three things: *heredity*, what he is; *environment*, what he has; and *training*, what he does.

Education is not heritable, for learning comes about through individual effort, but a child raised in a cultured home has the advantage of inspiring, stimulating contact with people of mental ability.

Bodily diseases, such as gonorrhea and syphilis, are not heritable but are passed from parent to child at birth. These diseases are no more heritable than smallpox or scarlet fever, but being diseases of the sex

organs, with which the child comes in contact at birth, they are almost certain to be passed to the child.

These diseases are generally transmitted through immoral sex relations, but they are sometimes transmitted to innocent persons through unclean toilets, kissing those affected, and carelessness in sanitation.

Of which of these diseases has the picture been painted too black? Gonorrhea is responsible for over eighty per cent of all infant blindness and for a large percentage of the operations involving the sexual and abdominal organs of women. Syphilis is responsible for much feeble-mindedness, insanity, hardening of the arteries, rupture of blood vessels in the brain, etc. Many a man by his past sins in sowing wild oats is directly responsible for the disease and suffering of his wife and children as well as for his own agonies.

In some States there are marriage laws that demand a certificate of freedom from venereal disease before a license can be issued. I think this is a fine thing even if it may sometimes work a hardship on the innocent. For the sake of future posterity it should be encouraged. These sex diseases, communicated from mother to child at birth and from person to person through impure sex relations, are among the worst of the curses of our times.

Young people have a right to a free and reverent discussion of the sex problem and we should, in order to meet this need, inform ourselves as to the hereditary influences of parents upon the minds and bodies of their children.

In conclusion, I would say, boys, refrain from sowing your wild oats or you will reap a whirlwind harvest of suffering for a family unborn, for God visits the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him.

Yakima, Wash.

### Lost—A Child

BY RALPH R. HATTON

No, the child was not stolen by gipsies, kidnapped and held for a large ransom, or spirited away to some dark and damp cave or lonely shack to weep, grieve, and starve unless a large sum of money was paid for its release. If that were the condition there would be numberless men, strong men, brave men, who would volunteer for the search and rescue of the child. The sad facts surrounding the case are entirely commonplace and undramatic. They do not have enough of the spectacular to arouse the passing comment of the world. Who lost the child, is the question.

The bare, sober fact is, *the father lost the child*, lost it by degrees. He was too busy with his own affairs; he had no time to notice the child. He was too engrossed in his newspaper to answer eager questions; his business was so absorbing that he had no time to amuse the child during these hours and years in which the child thought the father was the dearest, "bestest" daddy a child ever had. So the child slipped from him, from his counsel and influence; and today it is lost!

Then the child's mother lost it. Mother was too busy with domestic cares to give her child any time; social duties had to be attended to, for her standing in society could not be neglected, even for the sake of the instruction and companionship of her child; so the little child was pushed aside. Even the mother's church obligations were too important for her to take time to hear the prayers of her little child. Thus the child was pushed aside at the age when its confidence and companionship should have been cultivated and cemented. So the child was lost to her and the home.

The school lost the child. The teachers were too interested in filling the child's head with modern education and trifles to be concerned about the child's spiritual welfare, or whether it reached manhood or womanhood morally fit to take the part in life it should. They were more ambitious to qualify the child for some profession than to prepare it for the greatest of all professions a man or woman can strive for—that of fatherhood and motherhood—so the school's opportunity of preserving the child for the work of its life, vanished away.

The church had the child and lost it. The church was so confident that its machinery and program were

### Said About Children

GLEANED BY EMRA T. FIKE OF THE WELFARE BOARD

"I LOVE God and little children."

"Call not that man wretched who has a child to support and love."

"What is home without a child?"

"Nothing in this world is so blessed and sweet as children."

"The child with no home to retire to is stripped of life's best reward and defenses."

"Jesus was the first great Teacher who showed genuine sympathy for children."

"Home is the grandest of all institutions."

Oakland, Md.



Now the question is: *Who is to blame?*  
Toledo, Ohio.

—B. Y. Williams.

BY ANNE SHANNON MONROE

We climbed on again with pleasant talk. It wasn't long until his little grandson popped out of a by-path and plumped himself suddenly before us, *his hands full of wild flowers.*

Then that mother escaping from a tiresome obligation, over the 'phone. Have we not all heard it? Have we not all *done* it? "I'd just *love* to go—I feel

It doesn't matter where, one place is as good as an-

(Continued on Page 26)

## BY BESSIE HOISINGER JINKINSON

[illegible]

I hear you talking of Mother's Day.

I hear you talking of Mothers Day,  
And me and it of people have much to say,  
For they've led a much better life and find  
To turn to in grief, their wound to bind  
They think of some lovely and sunny spot  
Where he knew how that faded lot;  
They think of a mother's love and care,  
Each burden and pleasure she was wont to share;  
Of a face so kind when in time I need,  
Though others saw and stopp'd to heed;  
A gift from God the Father of all,  
If on a mother's name he grants us to call

But why are there some so salt and dry,  
 Standing in shadow with nothing to say?  
 Why those weary lines of care  
 On childish faces so sweet and fair  
 On faces that should sparkle with gleams of light  
 From tumbling cress, pure sunbeams bright?  
 Alas, the answer from little lips will come,  
 "I am without a mother, here, or home  
 So many mothers in this world today  
 But none to whom I may look and say  
 'A mother to me, though I lost mine,  
 A mother sent by the Lord divine!'"

Why is it, dear people, this childish voice  
Must utter these words, not spoken by choice.  
When God's in the heavens a Father to all?  
Why none to call "Mother" by me so small?  
Have we fallen from Christ, O Lord!  
When childish voices must utter such word?  
Or are we careless and heed not the why  
These children, so lonely, for mother do cry?  
True, they have plenty to wear and good food to eat,  
A shelter from cold and a place to sleep,  
But their hearts are heavy and sad,  
Without a mother to make them glad  
No mother to tuck the coverlets round them in bed,  
Or to place a kiss on the tiny head,  
Or teach them to lip the little prayer,  
Thanking the dear Father for love and care.

As we think of these children without mother or home,  
 Let us turn our thoughts over and think of our own.  
 If there is no one to give these children a happy home.  
 What of our children when they are left alone?  
 Will all the world to them close its door,  
 When their mother is here to comfort no more?  
 Will they be so lonely and sad on each Mother's Day,  
 Because their mother was taken away  
 And the world has no mother with them to share,  
 To help them their crosses and burdens to bear?

Dear Father, open our hearts big and wide.  
That all motherless children may come to our side  
And say, "Though my mother was taken from me  
The Great Father, so loving and kind, doth see.  
Here are mothers full of God's love  
Sent by the Lord who ruleth above.  
Here is another, though I lost mine,  
A mother from there, and now, Lord, I am there."  
**Laton, Calif.**



## AMONG THE CHURCHES

### Calendar for Sunday, January 15

Sunday-school Lesson, Jesus and Sinners.—Mark 2: 1-17.  
Christian Workers' Meeting, An Adventure in Fellowship.

\* \* \* \*

### Gains for the Kingdom

One baptism in the Hemet church, Calif.  
One baptism in the Belvedere church, Calif.  
One baptism in the Mt. Hope church, Wash.  
One baptism in the First church, Baltimore, Md.  
Five baptisms in Bethany church, Philadelphia, Pa.  
Two baptisms in the Omak church, Wash., Bro. W. H. Tigner of Gray, Wash., evangelist.  
Two baptisms in the Rodney church, Mich., Bro. J. E. Wells of Ozark, Mich., evangelist.  
Four baptisms in the Rice Lake church, Wis., Bro. D. A. Crist of Quinter, Kans., evangelist.  
Thirteen additions to the Cerro Gordo church, Ill., Brother and Sister O. H. Austin, evangelists.  
Four baptisms in the Silver Creek church, Ohio, Bro. R. R. Hutton of Toledo, Ohio, evangelist.  
Six baptisms in the Broadfording church, Md., Bro. John F. Graham of Windber, Pa., evangelist.  
Six baptisms in the West Green Tree church, Pa., Bro. Benj. Ebersole of Hershey, Pa., evangelist.  
Two baptisms in the Leamersville church, Pa., Bro. Jos. Clapper of Yellow Creek, Pa., evangelist.  
Twenty-three baptisms in the Hartville church, Ohio, Bro. J. Perry Prather of Ashland, Ohio, evangelist.  
Thirty-five baptisms in the Manchester church, Ind., Bro. M. C. Swigart of Philadelphia, Pa., evangelist.  
Nineteen were baptized and one reclaimed in the Pleasant Hill church, Ohio, Bro. W. C. Detrick, pastor-evangelist.  
Eleven were baptized and one reclaimed in the Unity church, Va., Bro. D. B. Garber of Basic City, Va., evangelist.  
Two were baptized and two reclaimed in the Red River church, Ohio, Bro. I. J. Kreider of West Milton, Ohio, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ira Long of Goshen, Ind., to begin Jan. 15 in the West Goshen church, Ind.  
Eld. Rufus P. Bucher of Quarryville, Pa., to begin Jan. 22 in the Lancaster City church, Pa.

\* \* \* \*

### Personal Mention

Southern California and Arizona has chosen Eld. E. M. Studebaker as Standing Committee member at the Oakland Conference with Eld. J. B. Emmert as alternate.

"To teach about Christ, to lead to Christ, to build up in Christ," is the aim of the Sunday-school, as stated in the new yearbook of the Ottumwa church, Iowa, Bro. Earl R. Myers, pastor.

First 1928 visitors at the "Messenger" rooms were Brother and Sister H. E. Phillips of Birmingham, Ala., Sister Allie Eisenbe of Springfield, Ill., and Sister Ruth E. Stattler and Donald of Lanark, Ill.

Bro. Homer C. Haines, pastor of the May Hill congregation of Southern Ohio, has decided to give most of his time to evangelistic work and is now ready to book engagements. Churches interested may communicate with him at Peebles, Ohio.

Bro. William Beahm and wife, lately returned from Africa, are temporarily sojourning with the Shamburgers on South Edison Ave., Elgin. Bro. Beahm's pulpit ministration last Sunday morning was much appreciated. He expects to do some University work while on furlough.

Bro. E. H. Eby, pastor of the North Saint Joseph church of Northern Missouri, had been living across the river at Wathena, Kans. He is now located in the newly purchased parsonage at 2923 Saint Joseph Ave., Saint Joseph, Mo., adjoining the church building. This will greatly facilitate pastoral work and Bro. Eby is anxious to get the names and addresses of persons who ought to be brought into touch with the church there. If you know of any such, write him.

Bro. W. B. Stover said in a recent Sunday sermon, according to the "Seattle Post Intelligencer": "The Lord's Book, the Lord's house and the Lord's day—these constitute a wonderful trio. They factor mightily in making manhood true and strong and good. To discount any one of them is to discount the Lord who lives in them. To have a kind regard for all of them is to have a high regard for all righteousness. They are both the cause and the result of the highest idealism, pragmatic coadjutors in all Christian civilization."

Bro. H. H. Nye of the General Mission Board and Secretary Bonsack are representing the Board at the annual Foreign Missions Conference this week at Atlantic City.

Miss Mabel Pence, soprano and director of music, Bethany Bible School, and Mr. Frederick Frederickson, violinist, will broadcast a Mendelssohn program on Jan. 17, 7:10 to 8 P. M., Central Standard Time, Station WLS. Miss Pence makes her debut as a public singer in a recital in Kimball Hall, Chicago, on Feb. 24 at 8:15 P. M.

Bro. Albert Hollinger sends us from Kindersley, Sask., this stimulating word: "I drove seven miles in sleigh today to meet with our congregation and serve them, the thermometer forty degrees below zero. We are learning to endure hardship as we go toward the setting of the sun. This is a very cold winter and much snow. The warm hearts of our dear brethren and sisters and the many dear little children who attend services these cold Sundays richly compensate us for what we suffer from the cold and somehow the Lord makes us feel our sacrifice and service are not in vain."

Bro. Jas. A. Sell of Hollidaysburg, Pa., now in his eighty-third year, has recently published a second volume of his poems under the title, "Twilight Poems, No. 2." This name was suggested by the fact that most of them were written in the twilight hours. Bro. Sell modestly disclaims all "pretensions as a poet" but is obliged to admit that "strangely enough people receive my humble productions with grateful hearts." "Messenger" readers have had frequent opportunity in past years to verify this, except that they may doubt the necessity of any qualifying "strangely." In this more permanent form these verses full of beautifully simple and tender sentiment, will be more widely appreciated still. A limited edition has been printed for the special satisfaction of interested friends, but as long as the supply lasts the author will be glad to fill any orders for copies at fifty cents each.

\* \* \* \*

### Miscellaneous Items

"Nod first, smile first, speak first, give first, and, if such a thing be necessary, forgive first and forget first." This is the doctrine they teach at Walnut Grove, Johnstown, Pa., according to the New Year's message of the pastor, Bro. Galen K. Walker. Is it because they practice it also that they were able to add to their membership during the past year, seventy-eight by baptism, five by former baptism, two by restoration, twenty-one by letter, a total of one hundred six?

The Peace Oratorical Contest held under the direction of the General Welfare Board at the time of the recent Student Volunteer Convention at Detroit, Mich., resulted as follows: Lorrell Weiss, La Verne College, first place; Edward Ziegler, Bridgewater College, second place; Margaret Belle Spangler, Elizabethtown College, third place. McPherson College was represented by Howard Keim, Manchester College by Sam Mohler, Bethany Bible School by Clarence Shockley and Mount Morris College by Stacey Shenton. According to the plans announced by the General Welfare Board in the Dec. 10 issue of the "Messenger" the winner of this contest will be sent as a delegate to represent our church at the World Youth Peace Convention in Holland, August, 1928.

The circulation man reports finding the following lines in a letter dealing with the Junior Quarterly, which is written by Sister Edith Barnes. "Dear Sister Barnes: I hope you will pardon my writing you, but I am trying to teach a class of junior boys in our Sunday-school and am using the quarterlies which you write. We find them very helpful, well prepared and rather unique in method of presenting the scriptural truths. I somehow have felt impelled to write and tell you this, as a matter of information and possible encouragement. For a number of years I had been writing a junior quarterly for the \_\_\_\_\_ church, and know something 'first-handed' of the work required to prepare this material." Doubtless others have the same appreciation of the Junior Quarterly, only they did not express themselves as did this teacher.

\* \* \* \*

### Special Notices

Ministers should note the program of unusual strength for the Regional Ministers' Conference to be held at Bethany Bible School, Feb. 7-10. Details will be found on page twenty-one of this issue. If you look over this tentative program we are sure you will want to attend.

La Verne College Bible Institute will be held at La Verne College Jan. 29 to Feb. 5. President A. C. Wicand and Eld. C. D. Bonsack will participate in the program and will be assisted by President Studebaker, Dr. D. W. Kurtz, Dr. J. B. Emmert, Eld. H. A. Frantz, Eld. J. S. Zimmerman and a number of other speakers. The music will be directed by Prof. B. S. Haugh. Free lodging will be provided by the good people of La Verne and meals will be served at the college. The student activities will again contribute much to the success of the Institute. Write to La Verne College for a program. It is not necessary to arrange for lodging before you arrive. Remember the dates and come, we will take care of you.—Edgar Rothrock, La Verne, Calif.

### Mission Receipts for Tuesday, January 3

Total for the Day, \$3,462.78

York, Pa., \$25 for World-wide.  
York, Pa., \$2 for World-wide.  
Elgin, Ill., \$2 for India Mission.  
Coulson, Va., \$1 for World-wide.  
Antioch, Va., \$1 for World-wide.  
Ladoga, Ind., \$1 for World-wide.  
Bethel, Ohio, \$25 for World-wide.  
Empire, Calif., \$6 for World-wide.  
Rome, Ohio, \$41.87 for World-wide.  
Baugo, Ind., \$26.08 for World-wide.  
Sterling, Ill., \$6.75 for World-wide.  
Lewistown, Pa., \$1 for World-wide.  
Emmett, Idaho, \$24 for World-wide.  
Mt. Joy, Pa., \$36.97 for World-wide.  
Aughwick, Pa., \$6.04 for World-wide.  
Wiley, Colo., \$18.25 for World-wide.  
Middlebury, Ind., \$14 for World-wide.  
Roanoke, La., \$21.05 for World-wide.  
Summit, Va., \$17.37 for World-wide.  
Greenville, Ohio, \$15 for World-wide.  
Waynesboro, Va., \$5 for World-wide.  
Meyerdale, Pa., \$13 for World-wide.  
Sangerville, Va., \$15 for World-wide.  
Tuscarawas, Ohio, \$5 for World-wide.  
Mt. Carmel, Va., \$64.16 for World-wide.  
Rice Lake, Wis., \$11 for World-wide.  
Lewistown, Pa., \$69.05 for World-wide.  
Red Creek, W. Va., \$4 for World-wide.  
Astoria, Ill., \$10.77 for Home Missions.  
White Rock, Kans., \$2 for World-wide.  
Ononoco, W. Va., \$4.50 for World-wide.  
English Prairie, \$29.22 for World-wide.  
Conemaugh, Pa., \$13.40 for World-wide.  
Windber, Pa., \$20.26 for Home Missions.  
Poplar Ridge, Ohio, \$12 for World-wide.  
Melvin Hill, S. C., \$18.06 for World-wide.  
West Dayton, Ohio, \$20 for World-wide.  
Westernport, Md., \$12.83 for World-wide.  
Whitestone, Wash., \$6.82 for World-wide.  
Perry, Pa., \$40.60 for Junior League—1927.  
Old Furnace, W. Va., \$4 for World-wide.  
Nettle Creek, Ind., \$37.64 for World-wide.  
Ardenheim, Pa., \$10 for Foreign Missions.  
Rome, Ohio, \$12.50 for Africa Share Plan.  
Capon Chapel, W. Va., \$5 for World-wide.  
Butte Valley, Calif., \$13.33 for World-wide.  
Shippensburg, Pa., \$50 for Home Missions.  
Merrington, Canada, \$6.50 for World-wide.  
Laton, Calif., \$3.60 for Junior League—1927.  
Carlisle, Pa., \$25 for India Boarding School.  
West Milton, Ohio, \$49.16 for World-wide.  
Snake Spring, Pa., \$50 for India Share Plan.  
Twin Falls, Idaho, \$56.31 for Home Missions.  
Ashland, Ore., \$22.07 for Junior League—1927.  
Lindsay, Calif., \$53.69 for Junior League—1927.  
Lower Stillwater, Ohio, \$24.75 for World-wide.  
Patterson, Calif., \$4.53 for Conference Budget.  
Aid Societies of Ore., \$7 for A. S. M. F.—1927.  
West Nimishillen, Ohio, \$18.48 for World-wide.  
Waynesboro, Pa., \$250 for missionary support.  
Juniata Park, Pa., \$25 for Junior League—1927.  
Middle District, Ohio, \$33 for Home Missions.  
New Carlisle, Ohio, \$134.79 for Conference Budget.  
Coventry, Pa., \$100 for support of H. Stover Kulp.  
Donnels Creek, Ohio, \$51.70 for Junior League—1927.  
Y. P. D.'s of Md., \$300 for support of Earl W. Flohr.  
Fruita, Colo., \$7.50 for World-wide; \$3.15 for Africa.  
Long Green Valley, Md., \$6.25 for China Share Plan.  
Salem, Ia., \$18 for World-wide; \$10 for B. Y. P. D.—1927.  
Sebring, Fla., \$25 for Africa Mission; \$84 for World-wide.  
Beatrice, Nebr., \$15 for World-wide; \$2 for Home Missions.  
Flora, Ind., \$91.33 for World-wide; \$69.50 for Africa Missions.  
La Verne, Calif., \$116.50 for support of A. G. Butterbaugh.  
Walnut, Ind., \$21.65 for Junior League—1927; \$54.10 for World-wide.  
Chestnut Grove, Va., \$50 for support of Rebecca C. Wampler.  
Allison Prairie, Ill., \$5 for Junior League—1927; \$5.71 for World-wide.  
Pleasant Dale, Ind., \$31.99 for Conference Budget; \$67.81 for Junior League—1927.  
Pleasant View, Ohio, \$25 for India Native Worker; \$27 for Junior League—1927.  
Owl Creek, Ohio, \$24.70 for World-wide; \$16.75 for support of Lola Helser; \$1 for Home Missions.  
White, Ind., \$4.40 for World-wide; \$2.48 for Conference Budget Designated (American Bible Society).  
Washington City, D. C., \$250 for Junior League—1927; \$30 for Africa Mission; \$5 for support of Ethel Roop.  
Trotwood, Ohio, \$100 for support of Elizabeth Oberholtzer; \$120.03 for Junior League—1927; \$136.11 for World-wide.  
Milledgeville, Ill., \$10 for Foreign Missions; \$3.39 for World-wide; \$1.81 for India Boarding School; \$3.01 for Home Missions; \$1.51 for China Hospitals.



## Too Much Glad Hand

### A Conscience in This Will

## The New Diplomacy

## Tribal Customs Now Out of Date

## The Little Nations Achieving Equality

## What the Church Means to Men

## The Trend in Building

## The Sons of Esau

## The Creative Mind

### Chinese Ask for Return of Missionaries

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

Gal. 6: 9; Luke 18: 1-8

For Week Beginning January 22

I. BE STILL AND KNOW THAT I AM GOD

"I love to steal a while away  
From every cumbering care,  
And spend the hours of setting day  
In humble grateful prayer."

(Psa. 4:4; 23:2; 119:62; Matt. 6:6; 14:23; Mark 1:35; Luke 5:16).

## II. O GOD, MY HEART IS FIXED

It will help our praying to think less of the things we want, the perils we face and the numerous items of our own short vision, and to fix our hearts more and more on God and to wait for him. The Godward look should be the settled habit of our minds. In those odd moments when cares relax, our thoughts are heavenward—their natural state. This is our fatherland. Here only is the heart at peace (Psa. 25: 8; 27: 14; Isa. 40: 4; Micah 7: 7; Acts 1: 4; Heb. 12: 1, 2).

### III. LOVE IS THE FULFILLING OF THE LAW

"He prayeth best, who loveth best" It is only loving contemplation of God which transfers his likeness to the face of the one who beholds him. Love begets love in human hearts. The successful trainer loves his animals. Ever-flowers grow better for the one who loves them. Love is the key to everything good our lives may seek (Matt. 22: 37; Psa. 96:9, 107:8, 145:3, 148:13 Rom 13 8-10, 1 Cor. 13:13; 16:14; Gal. 5:22; Col. 3:14)

### SOME SUGGESTIONS FOR THOUGHT

Do I have quiet hours alone with God? If not why not? Upon what does my mind dwell when otherwise unoccupied?

What things in my life hinder the course of perfect love?

D. H. M.

We have often heard it said at Christian Workers' meetings and at other places, that a bit of persecution might do the church good. And in the case of China, some of the gains being achieved through her travail of suffering, promise great things for the future.

## Smoke and Art

Some of the readers of this page have visited the Art Institute at Chicago and doubtless noted its characteristically dingy exterior—a discoloration caused by Chicago's smoky atmosphere. Yet few of those who have made such a visit have suspected how much dingy soot does to the art treasures at the Institute. The superintendent of the Institute recently stated that four tons of soot was taken from the building's roof during 1927, whereas thirteen tons was removed the year before. The electrification of the near by Illinois Central railway is given as the cause of the sharp reduction in the amount of soot harvested for the year

## The Records of Our Day

The records of our day are to be kept complete—the evil as well as the good. The self-styled "world's greatest newspaper" is now printing a special edition of 500 copies on rag paper which, it is said, will keep as long as anything in the printed line, except parchment. The point of such a record is that, "Historians of the next generation, those who work through old files one hundred years from now, searching for the thought and opinion of this day, will not find the paper crumbling under their hands, turned yellow and brittle." As to cost, a two cent wood pulp newspaper on rag paper will be priced at seventy-five cents per copy during week days and two dollars per copy for the Sunday edition. Annual subscriptions will be at the rate of \$100 for the daily and \$200 including the Sunday features. Of course, not many will subscribe for such a high priced paper, but here and there libraries or individuals interested in preserving a full record of our times—at least as the newspapers reflect it—will buy such a rag paper edition. The unfortunate thing about such a record is that the matter as well as the paper is little more than rag, and not a true history of our times. Perhaps future historians will be wise enough to understand that newspapers show the present generation at its worst and not at its best. If we have any assurance of such a spirit on the part of future historians we shall be glad to let them have copies of our newspapers.



## "Where Do They Get It?"

(Continued From Page 25)

other for the fabrication; and presently Tom takes time from his radio to write the answers to his lesson questions on scraps of paper to push up his sleeve and have handy for the "test"; and the household swings on in its intricate mesh, never quite square with itself, never quite square with the world.

And neither do men escape. The boy of today who cuts red tape and goes directly to the tills is only a little farther along on the same road traveled by his father—or some other equally well-stationed boy's father—who looted a trust fund and left a widow and her children penniless—or his grandfather, who sold fake mining stock to hard-working wage-earners—or his great-grandfather who accepted a friend's endorsement of his note when he knew he was insolvent and that the act would wreck the other. The explosion of today shocks us, but the fuse was laid a long time ago.

A young theological student, working his way through college, had to give up a much-needed job because his employer—a man who stood well in the community, contributing to all righteous causes—had the habit of going the rounds of his accurately-weighed-out parcels of sugar, tea, and coffee, and taking a scoopful from each one to return to the bins. Honest scales, but no knife-edged honesty in the conscience of the owner.

Success has so long been the watchword with us, success at almost any price, that a really honest business man at heart often feels himself driven by the exigencies of the situation to reliance on "pull," and scheme, and graft. Or he is the head of a family that is living far out on the ragged edge of their resources, borrowing, straining, pretending; in debt to their ears and falling ever deeper in debt for houses, cars, clothes, dinners, trips far beyond anything his earning power can pay for, but which they feel they must have to keep up with some other family that is straining just as hard to keep up with them; draining the future to pour into the present—worried, harassed, nervous—seeing no way to go on, no way to stop—never a really honest day in their whole lives, often enough winding up in some shocking climax of death and destruction. But that climax was being prepared for, far back there, with the first small dishonesties and misrepresentations.

"We were more carefully taught in my day," one declared when I brought up this subject in a group of older women. "My mother was Scotch, and I remember how, after my father died, mother kept the money for the taxes sewed up in a corner of her mattress for months before they must be paid, and we children could have all but starved before she would have touched a cent of it. She always said that money she owed wasn't hers."

"The good old kitchen soap for mouths that lied was the rule in our house," said another. "And do you know, I never come near telling a little white lie to this day, that I don't seem to taste that old yellow soap."

Another told of a childhood's passion for pretty materials to make up into doll clothes, and of a little friend, the daughter of a merchant, who had come into all the samples of ribbon from her father's store. The terrible sense of wanting them, the temptation; seizing a handful when the other's back was turned; crowding them deep in the little blue-checked gingham apron pocket, running home with them. But, safely escaped with the precious loot, what was she to do with it? No place to hide it from her mother, nothing she could do with it without being caught. Then the feeling of guilt, weighing steadily heavier and heavier, day by day, till finally she ran breathlessly back to the other child's home and restored the stolen goods.

"And do you know, to this day, I grow hot all over, suddenly remembering the horror while I carried those ribbons about," she added. "And I can feel again the relief when they were safely back where they belonged."

This is the thing we must have—the educated conscience, the lesson of mine and thine taught so early, hammered in so deep, made so costly, that the slant is all that way. So that we can never again misappro-

priate so much as a postage stamp without a return of the old uneasiness, or misrepresent so much as a social engagement without getting the taste of yellow soap.

A thoroughly modern mother who realizes this required her child to carry the filched candy back to the corner stand, and also empty his pennies from his savings bank into the dealer's hand.

"Drastic," I said. "Why not be satisfied with the return of the candy—and his tears?"

"Because I still believe with Solomon," she replied. "If the thief be found, he shall restore sevenfold; he shall even give all the substance of his house!"

"It isn't anybody's," said a child, picking up a toy that seemed unappropriated.

"At least, it isn't yours," said his mother, and the child was required to put the toy back.

I went into a modest little school room in a remote region where there was very little apparatus provided for making children into enlightened adults; but on the blackboard in freshly-written, unsmudged letters were the words:

"Have your conversation honest

"Walk honestly

"Live honestly

"Provide for honest things."

"We check ourselves up by Paul's words daily," said the pleasant-faced teacher.

And then I admitted I hadn't realized where the words came from—the finest four-square gospel of veracity that could possibly be devised.

Restraint, moderation, honesty. That old car will ride better than will your mind with the consciousness of more debts piling up. It isn't better things that you need to make you happier, but a better title to those you already possess. "Where do they get it?" Can you honestly ask, my good park-superintendent friend? —*Good Housekeeping*, August, 1927.

## What About the Twentieth Century Home?

BY NETTIE C. WEYBRIGHT

MUCH is being said, and rightfully, too, of the failure of the modern home. We all believe the home is the hope and foundation of church, state and world progress. If home ideals should all degenerate, all hope would be gone and the awful history of Rome repeated in America. But let us work, hope and pray that such a fate will not befall us.

When a good man dies, we have been taught to believe that God will raise up another to take his place. When our grandparents and parents passed on to their eternal reward, after having conducted exemplary Christian homes down through the years, their homes were vacated and others took their places. We, in our generation, are trying by the grace of God so to order our homes that they may be a credit to ourselves and our religion. We desire our homes to be places where Christ may dwell and control each life for his glory, places where the soul may find peace and a welcome, homes that our children in years to come may call blessed. We many times fail for we can not always keep each of the varied interests of our homes up to our souls' ideals, but with God as our Help, if we are doing our best, results may be left to him.

Thousands of us can thank God reverently for our Christian parents and their homes. I would rather have the sacred memory of my father, as each morning he sat for a while by our bookcase, reading his Bible and the GOSPEL MESSENGER before going out to his chores, along with his lifelong habit of meditation

## Babies of Smoking Mothers Die Early

SIXTY per cent of all babies born of cigaret-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning, Dr. Charles L. Barber of Lansing, Mich., told the annual convention of the American Association for Medico-Physical Research. "A baby born of a cigaret-smoking mother is sick," he declared. "It is poisoned and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart and other organs. Sixty per cent of all babies born of cigaret-smoking mothers die before they are two years old."—A Chicago news item.

on things worth while—such as his godly conversation, his intense interest in the church and things spiritual, and his supreme interest in the moral and spiritual welfare of his children—than to remember my youth filled with frivolity and vanity, the pleasures of sin, idleness and luxury, with every girlhood whim satisfied; or even to have inherited added thousands in gold at his death. Who can not say but that our real inheritance was of infinitely greater value to us all?

I would rather remember my mother, clad in her simple garb, hospitable in a real way to friends and strangers, always ready to help the sick of our neighborhood, ever giving food and clothing to the poor and needy; getting her four little girls ready for church each Sunday morning (I know now that she was often tired enough to have rested instead), than to have to remember her—as thousands of children now living must surely remember their mothers—bedecked with paint, jewels and a very costly array, along with boyish bobs and all that goes with it. Even worse are the homes where card parties and pink teas fill the afternoons, and the evenings are habitually spent at the movies or theater parties, or in dancing and other empty, carnal enjoyments. These are homes where the craze for pleasure and excitement has become a mania. Even though children from such homes may inherit great wealth, what will they have that is really worth-while?

Now I still believe that thousands of Christians today are striving as hard to maintain really good homes—even in the rush and temptations of the modern times—as did those who lived in past generations. May we not hope and expect as much of our children if we continue to implant in their hearts and lives true ideals of home and Christian living?

God grant that it may be so. My fellow-workers of a godly heritage, let us go on, doing our best. Jesus gave no greater commendation than to the devoted woman of Luke 14:8, 9. So we can faithfully teach the children entrusted to our care by precept and example, and pray that God may lead them to know and do his will. God still reigns. He still loves and cares for his own. "Lo, I am with you always" is as much the stay and promise of the home-builder today as it was hundreds of years ago. God help us to continue to trust him and to think and act and teach according to his will.

Syracuse, Ind.

## The Influence of the Home

BY B. T. STUTSMAN

IT is a law of all life that it is susceptible to outward and formative influences in an inverse ratio to its age. The disposition of an animal may be made just what we choose to make it by our treatment of it when young. This principle is recognized in the old adage, "It is hard to teach an old dog new tricks," which is an infallible rule not only in the brute creation but among human beings as well. "As the twig is bent, the tree is inclined," is true in the vegetable world, but it is no less true of the mind and soul. What an opportunity has the parent of molding the character, and so of shaping the destiny of his children! Some one has well said: "Children are travelers newly arrived in a strange country; we should therefore make conscience not to mislead them."

There is a great deal of criticism being aimed at the younger generation of today, but I wonder if much of it does not return as a boomerang upon the heads of those who offer it. Can we expect a law-abiding citizenry to be produced from homes where there is no respect for authority—either divine or human? Is it generally true that deeply spiritual Christians come from homes where God's name is never mentioned, except in curses? If today we have a generation which is frivolous, materialistic, lawless and spiritually lax, it is largely the fault of the homes of yesterday. But, if tomorrow we are to have a Christian church and a Christian nation, we must have Christian homes today. The home is the most important institution in the world because it is the fountain from which issue the streams of our national and church life. Hence, the influence of the home can not be overemphasized.

The susceptibility of children to outward influences



is largely due to their power of imitation, and this power, given to them by a wise Creator, was doubtless given for a wise purpose. But how often it works toward their ruin instead of their uplift in a moral and spiritual way! Too often we as parents expect our children to be patient, but hold before them a constant example of impatience; we want them to be virtuous, but give them an example of questionable morality; we would have them loyal to their friends, but they hear our words of slander spoken "behind the backs" of those we profess to hold dear; we are anxious for them to be zealous in Christian service, while we are indifference personified. Canon Prichard of the Cathedral of St. John the Divine has aptly said: "Parents are asking of the church an impossible task when they look to the church to give their children a spiritual outlook, when they give the church little thought." Parents, our children are as blank paper on which is to be written the record of our own lives. Let us be careful then what we allow to be written there, for the world will read it. The secrets of our inmost souls form the copy which the trembling hands of our children are trying to write.

"A careful man I want to be,  
A little fellow follows me;  
I do not dare to go astray,  
For fear he'll go the selfsame way.

"I can not once escape his eyes;  
Whate'er he sees me do, he tries.  
Like me he says he's going to be;  
The little chap who follows me.

"He thinks that I am good and fine,  
Believes in every word of mine;  
The base in me he must not see,  
The little chap who follows me.

"I must remember as I go,  
Through summer's sun and winter's snow,  
I'm building for the years to be  
The little chap who follows me."

Batavia, Ill.

## CORRESPONDENCE

### THE PRETTIEST GIRL IN WEST VIRGINIA

In a certain town in West Virginia the K. of P. lodge was holding a picnic and it was decided to select five of the best young men of the community and these were to have all of the girls at the gathering line up and the prettiest of them selected for special honors. After the young men had made their selection and congratulations were being extended to the young lady chosen, the merchant's wife in her speech to the young lady said that she "knew the reason she had been selected was because she neither used powder nor lip stick and did not have bobbed hair and wore sensible dresses."

After all, the simple is the prettiest. We must be getting very much ashamed of the beautiful face God gave us considering the amount of top dressing that is used. Truly, the long hair given to the woman "is a glory to her." Why cut it off?

Possibly the sin of the past generation was putting on of apparel, but that of the present is in putting off of apparel. And it has at least a double evil effect: first, it is undermining the health; second, it is very destructive of the morals of our young and tends to increase lust.

Oakland, Md.

Emra T. Fike.

### GREENVILLE, OHIO, BRETHREN'S HOME

The Brethren's Home of Greenville, Ohio, is not only an orphanage, but a Home for the homeless aged, of whom we have the greater number (twenty-eight at this time), but this article must be confined to the children's department of our Home.

We are under the supervision of the Division of Charities of the State of Ohio, by whom the institution is inspected annually, after which we are granted a charter from the State. Since most of the counties in this State have their own orphanages, we do not have a large number of children. To our knowledge eighteen is the largest number that have been here at any one time. At present we have ten children, four boys and six girls, ranging in age from two to twelve years. Being within the corporation of our city, our children have the advantage of the city school. Being but four and a half squares from our own church, our children attend Sunday-school regularly. Ordinarily we do not take children over twelve years of age, although sometimes circumstances make it necessary to take some when they are older.

When children are permanently committed by the court, we endeavor to place them in foster homes as soon as possible.

Receiving children into the Home and placing them in foster homes is largely done by the field secretary, Eld. J. B. Gump (also a member of our Board of five trustees), who exercises great care in placing them in suitable homes. The foster home must be well recommended before the child is placed. Personally, we feel that the Southern District of Ohio has done a wonderfully good thing by establishing this Home for dependent and neglected children. The churches, Aid Societies and Sunday-schools very kindly help to supply our needs and we appreciate every favor we receive. Each Christmas our children are very kindly remembered by various Sunday-school classes, consequently our children always have a nice Christmas and are always happy and after being here for awhile do not wish to leave.

May God wonderfully bless those who have made this Home possible, and who are continuing to support it that his name may be honored and glorified.

Mr. and Mrs. Willis C. Kreider,  
Superintendent and Matron.  
Greenville, Ohio.

### THE MAPLE GROVE CHILD RESCUE HOME

This Home is located two miles southeast of Eglon, W. Va., and is owned and controlled by the First and Second Districts of West Virginia and Western Maryland. Each District elects three directors and these nine brethren control the Home. Each District also appoints a trustee.

The Home has been in operation over eight years and during this period has turned many hundreds away because



of lack of room and help. However, we have never turned a child away whose parents were both dead. At the present time there are twenty-six children in the Home. The children in the Home get experience in housekeeping and farming as we have ninety-three acres of land with the Home.

Twelve of the children in the Home have become members of the Church of the Brethren. Seven of these joined at the meeting recently held by Bro. C. M. Driver. The children are given careful religious instruction by the excellent matron, Sister Anna Fike. Each child old enough is taught scripture verses and singing, and when old enough, takes its turn asking grace at meals. We have regular monthly preaching services in the Home. Public school is in charge of the buildings.

The Home as it now is cost near twenty thousand dollars. It is equipped with a hot water heating plant, electric light system and automatic water supply. This has all been paid by freewill offerings, except about \$1,000 indebtedness yet on the Home. Considering the wealth of the three Districts it is very remarkable that so much has been raised. Results have surpassed the expectations of the most ardent friends of the Home. The Home not only enjoys the esteem and goodwill of the church, but of the entire surrounding country, and some of our best supporters are members of other churches.

Each year we have a reunion at the Home. At these meetings we have two sermons and sometimes several talks, the program being filled in with recitations and songs by the orphans. At these meetings we have from 1,000 to 3,000 present; in fact, there are no other gatherings in the country so largely attended as these, proving the high esteem the Home enjoys in the minds of the people. At these meetings an offering is taken which runs anywhere from six hundred to eleven hundred dollars.

In addition to this, once each year the children are taken somewhere in one of the three Districts and a program is rendered. This year a program was given in the Beaver Run congregation where a very large audience was present and the offering was \$89.25 for the Home.

In the Eglon congregation we are having a welfare program rendered at each church—the first part on peace and temperance and the last on child welfare. We always use some of the orphans in recitations and songs as well as some others of the young people.

During the past year the Home—with money donated by other parties, that earned by the Home and what was raised on the farm—met all expenses and paid over \$1,000, on back indebtedness.

The purpose of the Home is to furnish a home for dependent children who have one parent to support them, or a friend who will, and also to furnish a home for orphan children who have no one to care for them until the committee can find a good home for them.

All supported children under three are charged twelve dollars per month; for those from three to five the charge is ten dollars; five and over eight dollars per month and clothing.

Emra T. Fike.

Oakland, Md.

### PEACE WORK IN THE ALLEGHANIES

My auto had climbed the eastern slope up a long grade, winding in and out among the towering peaks and finally I reached the summit. The sun was setting over the distant range with a burnished splendor of golden rays piercing the fleecy clouds which hung over the rim of the earth. Looking east, one could see Capon Creek in the narrow valley. The little stream looked like a silver thread woven in the emerald green. Shadows moved across the landscape down in the little vale of Tearcoat. I stopped to eat my packed lunch—which went over for my supper—and meditated.

Twenty-five years ago I had crossed that mountain in a stage coach over a rough and rocky road. The forty-four miles from Winchester to Romney took all day. Today I crossed in less than two hours over a fine State pike. Many changes have taken place in a quarter of a century. Filling stations, new houses and improved farms are seen along the way.

I arrived at the Tearcoat church in good time, and spent the extra hour getting ready for the evening service. A good crowd was on hand at the time of the address. The illustrated lecture was followed with close interest and attention. One little boy got excited and talked out loud to his companions. This church has a good membership with a splendid future.

Sister Rogers insisted that my supper was too cold for a hard working man. A warm ten o'clock meal with strawberries and cream was only a part of this fine West Virginia hospitality. God has some mighty good people in this world with big warm hearts. "I was a stranger and ye took me in, hungry and ye fed me, thirsty and ye gave me drink." Peaceful slumbers closed another day. There was a big frost the next morning.

The Augusta school gave the speaker a warm reception. One of the teachers showed much feeling while the address was being delivered. At the close, with tears in her eyes, she said: "I lost a brother over there." I had been describing some scenes I saw at Belleau Wood.

One hundred and thirty high school students cheered vociferously at Romney when the address was finished. The young people love peace. It is a great pity that war has come in the past to kill them. God grant that another war may never come!

A duty drive down the winding river road and at last I arrived at the Old Furnace house. Eli A. J. Whitacre knows how to get a good crowd. He believes in boosting a good cause. The church was filled on a week-day night. "The Problems of Peace" was the subject. There was fine interest and a good response. Further programs by local workers will keep up peace work here. A short address at the Davis school the next morning closed out the program in this community, and a drive up Patterson's Creek along green meadows dotted with haystacks, and I arrived at the home of Bro. George Arnold.

This veteran of the cross has aged some since I saw him many years ago, but he is still active in church work. The illustrated peace lecture was used in Beaver Run church before an attentive audience. The people here were very much interested in the Peace Movement and wanted to keep informed as to progress of the movement. There were many who wanted to subscribe for the "News Bulletin," edited by Dr. Frederick Libby of Washington, D. C.

Two hundred and thirty students in Potomac State College listened eagerly to the "Problems of Peace" the next morning at eleven-thirty.

After a chat with the president of the college and a few teachers, we were off for dinner with Prof. William Roller. Four Bridgewater students around the table related some college pranks, talked over the work of the church and planned for the future. Time was too short, we had to rush away for an address at the Keyser high school. The auditorium was filled with over four hundred students. If continued applause at the close of address indicated interest in peace, good results will follow.

Bro. Russell West worked hard for a good crowd but other programs hindered. We held our service from seven to eight in the Keyser church in order to permit some to hear the music recital by Dr. Marion Baldwin, famous musician of Boston. His crowd was small but the music was great. The sweet tones of the pipe organ playing "Silent Night" brought back sad memories. This song was the favorite of my beloved daughter, Hortense, who played and sang it so sweetly until two years ago when she went on to join the choir eternal.

On Saturday, I had the pleasure of dining with my old University friend, Bro. Ernest See, who is now State's Attorney of Mineral County. This able Christian lawyer has not neglected his church work. He teaches a Sunday-school class in the Keyser church. We recalled many pleasant days of the past, but work called me on to White Pine where a good crowd was on hand for Saturday night. Bro.

(Continued on Page 30)











## PEACE WORK IN THE ALLEGHANIES

(Continued From Page 27)

J. J. Scrogum was present and gave some helpful words of encouragement.

Sunday was a full day. An early start to White Oak Flats for the morning address, a hurried dinner at the home of Bro. Jesse Arnold, a drive to the Bean Settlement church for the afternoon service and a long drive across two ranges of the Alleghenies to Knobley made up the work of the Sabbath. Three peace addresses and an eighty-three-mile drive filled up the day. Knobley church was filled with eager listeners with the exception of one poor young man. I was trying to bring a little sunshine in the peace work, but moonshine had filled him already and there was no place for my message. He talked at the same time I did until silence made him ashamed and he left the church.

Bro. C. E. Martin took care of me for the night. He is active in church work but is handicapped by poor health. Students in the Maysville school gave careful attention to black board talk on "Gateway to Goodwill." Services at the Brick church were well attended. Brother and Sister William Munzing know how to make one feel at home.

A good chicken dinner with the aged Brother and Sister Idleman the next day was greatly enjoyed. A talk to the Schear school and I stared to cross the highest range of the Alleghenies. I had to use my camera at the summit. The panoramic view was splendid. Fields dotted the picture in falling shadows; mountain towers above mountain and their dim outlines were lost in the ethereal blue. A little time was spent in meditation and then my journey was resumed. I arrived at the Allegheny church in good time. This is "Cosner Corner." A very good crowd was present and keen interest shown in peace program.

The reception at the Bayard High School was unusual. The principal arranged for me to speak to his students, and invited the citizens of the town out, especially the business men. A good crowd greeted me in the Methodist church. When I finished my lecture, a merchant—member of American Legion who had just returned from France—spoke and verified my statements about war. He is scheduled to give two peace lectures to the High School later. It is encouraging to the peace workers to find men of his type and ability.

It rained and snowed the last two days of our tour but a good crowd was on hand at Maple Springs. This congregation has a great future. Bro. Emma Fike is a busy man. Our stay in his hospitable home was too short, but we had to get an early start for our last appointment. Before leaving, it was our pleasure to meet with the children at the Orphanage home for prayer and a short talk. Another peace talk at the Egion school and we were off for Bruceville Mills. Sister Jeremiah Thomas got dinner while I addressed the High School. We had a small crowd at the Salem church on a bad rainy night, but the interest was good.

We arrived at Uniontown and retired in the home of Bro. Joseph Whitaker for four hours' rest and then Bro. Fike and I were ready for our trip to the Peace Conference at North Manchester.

A little summary of our peace work on this tour shows four hundred and forty miles driving in a car, eleven peace talks to thirteen hundred and forty students and twelve peace lectures in churches to thirteen hundred people. We pray that much good will result for the great cause of peace.

J. M. Henry.

New Windsor, Md.

## SOUL SERVICE

The bright smile, the cordial handshake, a sincere interest and tactful speech—these are the distinguishing features of soul service one finds at that blessed lighthouse of grace, the White Light Mission conducted by Mother Ross of Buffalo, N. Y. Such missions reap a rich harvest of souls and truly have God's blessing. It is impossible to estimate the amount of good they accomplish but it is vast.

I recently spent two weeks in Buffalo and it was my pleasure to attend this White Light Mission almost nightly. When you enter you are cordially greeted by the doorkeeper with a gracious smile and hearty handshake. After singing a few hymns the Gospel is preached. The mission is able to get good speakers, too. Four or five are then invited to pray and after that the meeting is thrown open to testimony. Every saved person is expected to praise the Lord and tell of his own experience in grace. And such testimony! Regenerated drunks, redeemed ex-convicts, and all saved men present get up and tell how God has worked a wonderful change in their life. Finally, Mother Ross gives her testimony, and those who know that dear, kindly old lady will recall with pleasure the words she always closes with, "I love my Jesus, I know I do, and I want everyone else to love him too." Then it is a pleasure to hear the doorkeeper, Bro. Thompson, testify too. He is a happy soul and rejoices over the bit he can do for Christ. "It's good stuff," says Bro. Thompson. "I like it; I've got an appetite for it, and I'm going to keep it up."

There is a most helpful prayer inscription which hangs on the wall of this mission: "God help me now." Sects or denominations can not be criticised in this mission. It

is an unusually dull night there if at least two souls are not converted. One night during the writer's stay fourteen openly confessed Christ. All present who are saved are expected to do their bit in pointing some soul to Christ. After a service like this there are plenty of willing personal workers. If you ever go to Buffalo, don't fail to look up the White Light Mission. You will be just as pleased as I was.

Chambersburg, Pa.

## EMMETT MOORE

The untimely calling of Emmett Moore from time to eternity deserves more than a passing notice. He was born May 8, 1858. His father, Eld. Alfred Moore, died Jan. 29, 1907, near Four Mile church; his mother, Rebecca Druley, died April 13, 1913. They were the parents of six sons and four daughters, all having been married before death invaded the home. There are two sons and two daughters remaining.



On the morning of Oct. 9, three miles west of Elwood, Ind., Emmett and wife and Mr. and Mrs. Personett were on their way to Frankfort, Ind., to visit his brother Albert and wife who were both ill. Mr. Personett's car skidded in crushed stone and the occupants were thrown down a twelve-foot bank. Emmett's neck was struck by the back of the seat. For five weeks he suffered intensely but with much patience. He called for the anointing which was administered. He was conscious all the time and quietly fell asleep on Nov. 12, 1927, aged sixty-nine years, six months and four days.

He was baptized by Eld. Jacob Rife at Four Mile church Nov. 3, 1878. He leaves his companion, who is a granddaughter of Eld. Abram Moss, four foster children (one a babe only seven weeks old when taken into their home) and six foster grandchildren. All were members of the Church of the Brethren. The funeral was conducted by Elders D. E. Bowman, Oscar Werking, Martin Hoover and L. L. Teeter.

Hagerstown, Ind.

Mary E. Rinehart.

## DANIEL L. MOHLER

Daniel L. Mohler was born near Covington, Ohio. At the age of eight years he moved with his parents to Johnson County, Mo., in which community he lived the rest of his life except for a few years. He died after only a few hours' illness on Dec. 11, 1927, at the age of sixty-two years, three months and twenty-two days. On Dec. 28, 1892, he married Sallie E. Shank and to this union six children were born, all of whom with their mother survive. There are also three brothers and four sisters.

In his youth he united with the Church of the Brethren in the Mineral Creek congregation where he was ordained to the ministry in 1897 and later to the eldership. In this capacity he devoted a large share of his life to the spiritual upbuilding of his church and community. A great desire of his life was to see some of his friends who made no religious profession accept the Christ and the church he loved. The last effort of his life was a sermon delivered only a few hours before his call to a higher service. He was much concerned for the religious and educational training of youth and spent a number of years in the public schools as a teacher. He was a humble and earnest follower of Christ and a friend of his fellow-men. The work of his life will live on.

Funeral services were conducted by the undersigned, assisted by Bro. Gnagy of Warrensburg.

C. A. Lentz.

Leeton, Mo.

## MRS. MAGGIE MILLER

Sister Miller was the first child of the five daughters and two sons who came to brighten the home of Brother and Sister Joe Bowman. She was born in Rockingham County, Va., Nov. 9, 1882, and died Oct. 5, 1927, at the age of forty-four years, ten months and a few days.



Sister Miller joined the church at the age of twelve. A few years later, in 1903, she came with her parents to Fairfax County, Va., where she was living at the time of her death. She was married to Enoch Miller in 1908. Mrs. Miller had many reverses in life but always bore her troubles cheerfully. Even during her sickness she did not complain. Her husband died in Florida in 1918, after a long sickness.

Mrs. Miller was left with three small children. She then made her home with her parents until the spring of 1923 at which time she went to the Greene County Industrial School, where she was matron of the dining hall. She was not only the one who had charge of the hall, but she became "Mother" Miller to the little orphan boys and girls. She sympathized with them in their troubles and bore her own alone.

Mrs. Miller remained at the school until the fall of 1926. She then reestablished her home near the Oakton church and brought her children together again, after having been separated for several years. On April 8, 1927, after living there so happily for only a few months, Mrs. Miller was severely burned when her clothes caught fire while she was working in her brooder house. She suffered ac-

verely for six months before she died. She leaves a son and two daughters, her aged parents, brothers and sisters. Mrs. Miller had a beautiful Christian character. One can say of her truthfully: "She went about doing good."

Funeral services were held at the Oakton church by Eld. C. M. Driver, the pastor, assisted by Eld. E. E. Blough—Mrs. Edith Miller, Vienna, Va.

## JOHN B. BAILEY

John B. Bailey, son of William H. and Sarah Frances Bailey, born in Huntington County, Ind., died at his home in Huntington City, Ind., Dec. 6, 1927, at the age of 74 years, 4 months and 6 days. He was united in marriage to Miss Mary C. Wise, May 4, 1874. This happy union was graced with four children, one dying in infancy. He with his wife united with the Church of the Brethren Sept. 24, 1905. He entered into the Master's service with commendable zeal and was faithful and much devoted to the church of his choice. Because of his interest in the work he was called to the deacon's office, and also trustee of the church which offices he filled to the credit of himself and of the church. He was a resident of the county of his birth his entire life, and of the city of Huntington for thirty-seven years. For a number of years he was one of the leading business men of his city. He had been in failing health for some time but not seriously ill, and had been about his usual duties. Late in the afternoon he became suddenly ill, and died a short time later.



Death was caused by an internal hemorrhage following a heart attack. The surviving relatives are the widow, two daughters, one son, two granddaughters, two grandsons, two sisters and one brother. Funeral services in the Brethren church by the writer assisted by Eld. John H. Wright. The body was interred in the magnificent mausoleum of Mt. Hope cemetery west of the city—Geo. L. Studebaker, Indianapolis, Ind.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Baker-Platt.**—By the undersigned at the parsonage, Nov. 24, 1927, Mr. Ray Henry Baker and Sister Velta Leatha Platt, both of Oakland, Calif.—W. M. Platt, Hemet, Calif.

**Clark-Flower.**—By the undersigned at his residence, Dec. 24, 1927, Mr. Walter W. Clark of East Chicago, Ind., and Sister Flossie Mae Flower of Surrey, N. Dak.—Chas. A. Zook, Minot, N. Dak.

**Emmert-Arnold.**—By the undersigned at the home of the bride's parents, Eld. John Arnold and wife in La Plac, Ill., on Christmas Day, Bro. Millard L. Emmert of Pasadena, Calif., and Sister Estelle E. Arnold—N. E. Miller, Luntner, Ill.

**Fike-Keltner.**—By the undersigned at the Little Brown Church near Nashua, Iowa, Dec. 31, 1927, Bro. Geo. Fike and Sister Orpha Keltner, both of Pearl, Ill.—Roy E. Stern, Fredericksburg, Iowa.

**Hayes-Lilly.**—By the undersigned at the home of the bride, Dec. 28, 1927, Mr. Jewell L. Hayes and Sister Verna B. Lilly, both of Haxton, Colo.—S. G. Nickey, Colorado Springs, Colo.

**Kreider-Koontz.**—By the undersigned at his home Dec. 24, 1927, Bro. Leroy Kreider and Esther Koontz, both of South Whitley, Ind.—A. R. Eikenberry, North Manchester, Ind.

**Yoder-Dorringer.**—By the undersigned at the home of the bride's parents, Nov. 23, 1927, Mr. Jesse Yoder of New Lebanon, Ohio, and Sister Ruth Dorringer of Trotwood, Ohio—J. F. Burton, Trotwood, Ohio.

## FALLEN ASLEEP

**Andes.** Sister Susan R., nee Kline, born near Broadway, Va., died Oct. 31, 1927, at the home of her daughter, Sister Saleme Messick, near Midland, Va., aged 71 years, 3 months and 2 days. Since the death of her companion over three years ago she had been in failing health, and for the last two years was a partially helpless invalid, being confined to her bed the greater part of the time. Her patience in her last six months she was a great sufferer. Her patience in her affliction and her cheerful disposition made for her many friends during her useful and busy life. Nov. 9, 1877, she married Bro. Wm. A. Andes. To this union were born thirteen children, eleven of whom grew to maturity. Surviving are nine children, twenty-eight grandchildren and three brothers. Interment in Midland cemetery—Lelia Andes, Bealeton, Va.

**Booser.** Bro. John Foster, son of John E. and Sarah Foster Booser, died Dec. 18, 1927, at the home of his daughter, at whose home he was staying temporarily, in Middletown, Pa., from the effects of several slight strokes, sustained during the past few years, aged 70 years, 11 months and 10 days. He was united in marriage with Miss Tillie L. Clayton, April 1, 1882, his wife preceding him in death four years ago. This union was blessed with four children, two of them—one son and one daughter—having died while in their youth. Two daughters, with their companions, and four grandchildren survive. Brother and Sister Booser were baptized and united with the Church of the Brethren, March 4, 1894, and on May 1, the following year, he was elected to the deacon's office by the Spring Creek church, the territory then comprising what now constitutes Anville, Conewago, Palmyra and Spring Creek churches; this position he filled with credit. When Spring Creek church was divided into three organizations, his location made him the senior deacon of the Conewago church, which he served faithfully; but the last few years he was not so active, on account of weakened physical condition. Since the death of Sister Booser, he had had his home with one of the daughters, in Hershey, placing his membership here; he was a regular attendant at prayer meeting and other services of the Lord's house. Services at Spring Creek church, where the body was interred, Elders J. H. Longenecker, John C. Zug and Oscar Mathias officiating—Mamie S. Gipe, Hershey, Pa.

**Bowser.** Sister Elizabeth Hollinger, died at her home in East Berlin, Pa., of a complication of diseases, Dec. 24, 1927, aged 64 years and 23 days. She was a consistent member of the Church of the Brethren for many years. She leaves her husband, Bro. Andrew Bowser, three sons and two daughters. Four children died in infancy. Services in the Brethren church in East Berlin by Eld. C. L. Baker assisted by Eld. S. S. Miller and Bro. J. M. Danner—Myrna Kreider, East Berlin, Pa.

**Dutrey.** Jacob N., died Dec. 23, 1927, at the home of his brother, Geo. Dutrey, near Lewisburg, Pa., aged 65 years and 19 days. He



was a lifelong resident of York County, Pa. He lived in the bounds of the Lower Conewago congregation of which he was a faithful and loyal member. His wife preceded him a number of years ago. Two sons survive. Services in the Wolgamood house by R. D. Cook and the writer. Burial in the cemetery adjoining—S. S. Sheffer, Dillsburg, Pa.

**Flora**, Eliza, daughter of Jonathan and Sarah Flora, born in Franklin County, Va., died in Pymont, Ind., of heart failure, Dec. 26, 1927, aged 51 years, 7 months and 4 days. She is survived by four sisters and three brothers. The parents, two brothers and two sisters preceded her. She was baptized into the Church of the Brethren at the age of thirteen and lived an exemplary Christian life. Funeral services in the Pymont church by the writer assisted by Eld. D. L. Barnhart. Interment in the Pymont cemetery—J. G. Stinebaugh, Rossville, Ind.

**Fry**, Bro. Abraham, died Aug. 17, 1927, aged 81 years, 9 months and 5 days, after a short illness. He united with the Church of the Brethren many years ago and remained faithful until death. He is survived by two daughters, six grandchildren and one great-grandchild. Services at the house by Bro. Bitzer Johns and at the Middle Creek house by Elders W. M. Zook and T. C. Ecker. Interment in the adjoining cemetery—M. E. Ecker, Brunnerville, Pa.

**Lahn**, Bro. John K., died Dec. 21, 1927, aged 63 years. He resided in Lititz for the past twenty-six years. He is survived by his wife, eight children and six brothers and sisters. Services in the Lititz church by Bro. J. I. Baugher. Interment in the Machpelah cemetery—Mrs. Louis Huebener, Lititz, Pa.

**Lindover**, Lester Laclede, son of John L. and Armina Lindover, born at Tiffin, Ohio, died Dec. 20, 1927, at the National Military Home, Dayton, Ohio, aged 32 years, 10 months and 22 days. He was one of a family of three children; his father preceded him in 1920. About eight months ago he took sick and later was removed to the hospital. Through all these months of suffering he was patient and always hopeful that he would recover. He called for the anointing which was administered by E. S. Coffman, pastor of the First church at Dayton. He was baptized at the age of twelve years into the Church of the Brethren. On June 14, 1922, he married Hazel Shaw who survives with two sons, his mother, one brother and one sister. Funeral services by the writer, assisted by K. E. Cherry, in the First church, Fostoria. Interment in Fostoria cemetery—Ralph R. Hatton, Toledo, Ohio.

**Mangus**, Sister Lydia Ann, daughter of Henry and Luella Lemert, died in the bounds of the Pine Creek church, at the home of Brother and Sister Melvin Mangus, aged 31 years, 10 months and 26 days. Her death was very sudden, due to paralysis. She married Clifford E. Mangus Sept. 5, 1914. To this union were born three sons and one daughter. When a girl she was a member of the U. B. church and on Nov. 18, 1919, she united with the Church of the Brethren, living a true Christian life. She leaves her husband and children, two sisters and three brothers. Services in the Pine Creek church by Eld. Jas. O. Kesler. Interment in the Fair cemetery—M. S. Morris, North Liberty, Ind.

**Miller**, Eva Marie, infant daughter of Bro. Harry and Sister Catharine Miller, died Dec. 18, 1927. She is survived by her parents, four sisters and one brother. Services at the Pleasant Hill church by Eld. David B. Hohi and the writer—Paul K. Newcomer, Spring Grove, Pa.

**Mishler**, Bro. Solomon, born in Elkhart County, Ind., died in Goshen, Ind., Dec. 20, 1927, aged 68 years, 7 months and 26 days. He married Ella L. Whitehead Dec. 29, 1883. To this union were born two sons; a niece was also reared in the home. In 1884 he united with the Church of the Brethren. He was called to the deacon's office in the Maple Grove church in 1905 and in that office and for many years as church trustee and treasurer he served to the best of his ability. His wife died about five years ago and since that time his health had failed rapidly. He is survived by the two sons, foster daughter, three grandchildren, two brothers and two sisters. Services in Maple Grove church by Eld. Raleigh Neff, assisted by Eld. Norman Heeter. Interment in the Whitehead cemetery—Iverson E. Mishler, New Paris, Ind.

**Mott**, Jas. Z., born July 11, 1841, and found dead in his bed Dec. 19, 1927, at the home of his son, Harry Mott, in Ft. Recovery, Ohio. He was a zealous and spiritual brother and many were blessed by his kindness both spiritually and temporally. He was a veteran of the Civil War. Burial in the Greenmound cemetery of Ft. Recovery. Funeral at the First Christian church by the pastor, Chas. R. Stockdale, the writer and others—David Minnich, Union City, Ind.

**Phillips**, Lewis A., born in Ogde County, Ill., died Dec. 24, 1927, aged 72 years, 9 months and 21 days. In 1879 he moved to Nebraska, later to Kansas and in 1915 near Emporia, Kans., where he resided till his death. In 1878 he married Mary Wagoner. To this union were born one son and five daughters. The mother and four daughters passed on before. In 1900 he married Lillie Reven, who survives. He suffered severely and long but bore it with Christian patience and fortitude. Funeral services at the home by the writer and Rev. W. D. McMullen. Interment at Sabetha, Kans.—E. Lantz, Madison, Kans.

**Poling**, Geo. W., youngest son of Bro. Geo. and Mary Ann Poling, born near the Shiloh church and died on the way to the city hospital at Grafton, Nov. 22, 1927, aged 45 years, 3 months and 2 days. He was married to Belle Williams Oct. 19, 1911. He leaves his wife, one son, his father and one brother. Funeral services at the Shiloh church by Rev. Ezra Shahan of the Progressive Church. Burial in the family lot in the adjoining cemetery—Louella R. Spurgeon, Moatsville, W. Va.

**Shaffer**, Daniel Leroy, son of Bro. L. W. and Sister Susie Shaffer, died in the hospital at Durand, Mich., of pneumonia, Nov. 29, 1927, aged 1 year and 13 days. He leaves parents and three brothers. Services from the home by Eld. Jos. F. Sherrick. Burial in the Lovejoy cemetery—L. H. Prowant, Durand, Mich.

**Shaffer**, Sister Almira, daughter of Steven and Elizabeth Poling, born sixty-four years ago near Valley Furnace, W. Va., died at her home near the same place Oct. 21, 1927, after an illness of typhoid fever. She married Simon P. Shaffer May 20, 1883. They had no children but she raised a nephew, Bro. Albie Wilson, who preceded her Aug. 29. She was interested in the work of the church and was always liberal in helping the church in a financial way; she also attended church when health permitted. She leaves her cousin and two sisters. Funeral services at the Shiloh church by Elders Obed Hamstead and A. C. Auer. Interment in the cemetery near by—Louella R. Spurgeon, Moatsville, W. Va.

**Shaver**, Melvin, born in Rockingham County, Va., died at his home in Beaverdam, Ohio, Dec. 17, 1927, aged 42 years and 6 days. He spent about half of his life in Allen County, Ohio. He accepted Christ as his Savior and united with the Church of the Brethren when about twenty years of age and has ever since lived a consistent life. Thanksgiving Day he spent in church services morning and evening. His illness followed and was of short duration. He bore his suffering patiently, he called for the anointing. He leaves two brothers and one sister with whom he had resided for the past six years. Services at the home by N. L. Cool, assisted by the writer. Burial near his former home in Virginia—David Byerly, Lima, Ohio.

**Weaver**, Lydia, nee Ziegler, died in Myerstown, Dec. 23, 1927, of a paralytic stroke, aged 77 years, 11 months and 24 days. Her husband preceded her a number of years ago. There survive four daughters and two sons. Services at the Tulpehocken house by Elders Ira Gubbe and Michael Kurtz. Burial in the adjoining cemetery—Alice B. Royer, Myerstown, Pa.

**Weidler**, Sister Emma Waters, wife of Bro. Allen Weidler, died Aug. 22, 1927, aged 53 years, 10 months and 15 days. She was in failing health for some time. She united with the Church of the Brethren when young and had ever since lived a devoted life. She is survived by her husband, one son, one granddaughter, also a brother and sister. Services at the Middle Creek house by Elders Thos. E. Ecker and Harvey Markler. Interment in the adjoining cemetery—M. Ella Ecker, Brunnerville, Pa.



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19 These were the orderings of them in their service, to come into the house of the Lord, according to their manner, under Aar'on their father, as the Lord God of Israel had commanded him.  
20 And the rest of the sons of Levi were these: Of the sons of Amram: Shubael-el: of the sons of Shubael-el: Jeh-de-lah.

the hands of Asaph, which prophesied 'according to the order of the king.  
3 Of Jed'u-thun: the sons of Jed'u-thun: Ged-a-liah, and Ze'vi, and Je-sha'iah, Hasha-b'ah, and Ma-ti-thyah, six, under the hands of their father Jed'u-thun, who prophesied with a harp, to give thanks and to praise the Lord.

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Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued From Page 29)

**Walnut Grove.**—Dec. 4 our adult Christian Workers organized. Walter Berkebile being chosen president. Our men's meeting resulted in Bro. W. L. Brounger being elected chairman. Dec. 5 young folks and those of Pleasant Hill, near by, united in a program. To make our prayer meetings more inspiring, certain School classes direct the exercises on stated evenings. An inter-

## VIRGINIA

ed, Bro. account of the cold weather the attendance was not the  
Dec. 8 interest was as good as could be expected under the circum-  
15 or 20 stances.  
helpful Although none accepted Christ we feel that all attending  
in Bible received much good and strength from the meetings. We a-  
teresting that the next year will see still greater things done for the K  
James Wagoner, Tonasket, Wash., Dec. 26.

## Amos W. Ross

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of thefulness of Christ"—Eph. 4: 13.

Vol. 77

Elgin, Ill., January 21, 1928

No. 3

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## ...EDITORIAL...

### The Message of Our Church

#### A General Statement

WHAT is the message of the Church of the Brethren? What has been the heart of her evangel through more than two centuries of activity? Of course, one would hardly expect to find the church's message marked on banners in just so many concise sentences; and yet, the message is clear. If actions speak louder than words, then he who runs may hear and understand.

The Church of the Brethren is the outgrowth of a quiet, conscientious quest for truth. The little company of eight who founded the church were all Bible students. They searched the Book, and particularly the New Testament, for the will of God as revealed for man. Some things that they discovered, which they felt to be commands, they did not find in the practice of existing churches. Hence, as seekers determined to find and do the whole will of God, they were plainly in a dilemma. On the one side were the churches they knew and on the other certain New Testament teachings. After much study and prayer they decided to form a group of their own for the express purpose of trying to realize in their own lives every detail of the New Testament way of life as exemplified by the Master and the apostles.

The message of the Church of the Brethren, as the founders conceived it, was the Gospel according to the New Testament. Their final appeal in the case of every church practice or problem of conduct was the Scriptures. And so characteristic has this attitude been through all the history of the Church of the Brethren, that when in the latter part of the second century of the church's history there was much agitation for a change of name, a Committee reporting in 1904 suggested as a name: New Testament Church. The same emphasis is indicated when in the early days of the Forward Movement the General Mission Board used as its slogan: The whole Gospel for the whole world.

Thus a certain eagerness to know and do the whole will of God as revealed through the Christ of the New Testament is the precious, vitalizing characteristic bequeathed to those who are members of the Church of the Brethren today. And in a day when men are seeking anew for reality in religion, and finding it in the Christ of the New Testament, one ought to come to a new appreciation of the emphasis which the Church of the Brethren has always put on New Testament religion as the ideal way of life.

#### Method of Realization

Now while there has been agreement as to the essential message of the Church of the Brethren, there has been some shifting with respect to the method of realization. That this is true will require but a brief appeal to history. Whenever there was a difference of opinion as to interpretation, and especially where there was no specific scripture bearing upon a detail of conduct, it became the custom to appeal to Annual Meeting for a decision. Thus as time went by the power of the Yearly Meeting became enhanced until it was commonly accepted as supreme. And with the typical American faith in laws as the solution of every difficult situation, and with an efficient machine set up for the production of rules, the Church of the Brethren soon accumulated a system of decisions known as the Minutes of Annual Meeting. In this way the practical interpretation of the New Testament way of life came to have a legalistic emphasis with great stress upon the negative aspects of conduct.

In time this system of prohibition became top-heavy. And while new decisions were added from year to year many old rulings became obsolete. At last there was agitation for revision. In 1898 Conference appointed a Committee on revision. The Committee was instructed to leave out "all obsolete decisions, and all repetitions of like and similar import, and all reports of committees in which no doctrinal principle is involved. All minutes of a doctrinal character shall be retained." It was estimated that this revision would reduce the volume of Annual Meeting Minutes by one-half. Comparing Revised Minutes of the Annual Meetings as published in 1899 with the corresponding years in Minutes of Annual Meetings of the Church of the Brethren, Containing All Available Minutes, etc., it would seem that more than two-thirds of the accumulated minutes were deleted. If allowance is made for the difference in type used, perhaps three-fourths of the accumulation was marked off as obsolete, repetitions or reports. A second revision was called for in 1917 and completed by 1922, but does not seem to have greatly affected the volume of Minutes.

These revisions of the Minutes of Annual Meeting suggest the influence of a new point of view with respect to our interpretation of New Testament Christianity. Just when the negative, legalistic emphasis gave way to stress upon positive, challenging activities it would be hard to say, for the change was not sudden but the result of a process. In the very midst of the legalistic period the new method was beginning to make itself felt. As early as 1850 one can see the rise of an interest in something to do. But it was not until long after this date that the emphasis upon the positive side predominated.

Two important bicentennial Conferences were certainly influences working in the direction of a shift in method. In 1908 and again in 1919 the church as a whole was called upon to weigh her achievements in the light of history. But the spirit was working at other Conferences. At Sedalia, Mo., for example, the Sunday morning speaker is reported to have said in substance: "In church government we are stressing the positive and constructive more, and the negative and repressive less. Life can not be developed by repression and negation. It can only be done by a positive program. Doctrine must always be a big work for us, but two others are coming into greater recognition. These are service and sacrifice." Thus through the years there has been an increasing emphasis placed on the positive side of the New Testament way of life. And this, it seems, is nearer the spirit of the founders, for they were not so intent upon prohibition as upon what they might do in order to realize in everyday life the utmost detail of the Christian ideal.

#### Our Message for This Generation

Although the emphasis upon the method of realization has varied somewhat, the essential purpose of the Church of the Brethren has remained the same through the years. And this is that today, as always, men might realize in the everyday of life the full sweep of the ideals exemplified in the life of the Hero of the New Testament. This is the special message of the Church of the Brethren for this generation, and confessedly the great need of the world today. But who will formulate a popular statement of the New Testament way of life for the confused yet eager men of our times?

It is true that the ideals which we have set up have tended to make the Church of the Brethren a church of protest, perhaps even a minority church, but the future promises much. And for this reason we should seek to present our ideals in terms of the felt needs of this generation. And progress has been made in this direction. For example, a concise and challenging statement of the message of the Church of the Brethren was presented at the 1925 Winona Conference. At the Sunday morning preaching hour the speaker said that the special message of the church might be summed up under five heads. The men of this age are the victims of three outstanding vices—war, intemperance and luxury. For war the Church of the Brethren offers the way of peace, for intemperance a life of self-control; for luxury the gospel of the simple life. Further, the men of this age are becoming increasingly conscious of two universal needs. First, there is the problem of human relations. Something must be done to make it possible for men to live together on friendly terms in a crowded world. Second, the moral and spiritual hunger of the race has certainly not grown less acute with the increase of knowledge. The quest for the vital in religion was never more earnest than it is today. Now with respect to these two basic needs the Church of the Brethren answers. In the field of human relations seek the Christian ideal of brotherhood; in the realm of moral and spiritual aspiration seek to realize a vitalizing fellowship with God. This statement may not comprehend the whole of the New Testament way of life, but it does present the remedies for outstanding vices and the answers for two felt needs which trouble the men of this generation.

H. A. B.

#### Trusting Jesus

You remember that fine old hymn in which the singer dares not trust the sweetest frame, but wholly leans on Jesus' name. It has brought comfort to many a weary pilgrim, conscious of his own utter unworthiness and the insufficiency of all other human resources. And long it will continue to bring this comfort.

And the measure of that comfort will be deepened in proportion as men keep in mind the contrast which the author had in his mind. That is a contrast between human and divine strength. It is not a contrast between trusting in God and trusting in Jesus. It is a contrast between trusting in the God who was manifest in Jesus and trusting in the very best, "the sweetest," of earthly friends. Leaning on Jesus' name is not leaning on Jesus instead of leaning on God. It is leaning on God by way of Jesus. Leaning on Jesus' name is leaning on Jesus and leaning on Jesus is leaning on his Father who was abiding in Jesus doing his works.

Jesus was not the least bit jealous of his Father. He was never afraid that his Father would get some of the glory that ought to come to him. He was most honored and most pleased when the people who came to him went right on, not past him, not around him, but through him, to the Father. To bring men to God was his whole business. It is yet.



## GENERAL FORUM

### Life Is So Short

Let's smile and be kind—life is so short  
And most of the way so rough,  
The times are trying, the road upgrade,  
And always trouble enough.  
Yesterday's hurts we'll try to forego—  
And tomorrow's cares can wait.  
Today with diligence let us keep  
Our hearts from the stain of hate.

Life is too short for spite and revenge,  
And paying back wrong for wrong—  
Try patience and love and forgiveness,  
Meet slights with a smile and a song;  
The sad world with all its repining,  
Its bitterness, care and tears,  
Needs the wealth of your loving kindness  
To sweeten the sin-soiled years.

Yes, life is too short to be hateful  
Of scorning any you meet;  
Then try to be patient and gentle,  
And always smile and be sweet;  
For the sunshine of love is needed  
To warm the world with its light,  
And to shed abroad its effulgence  
To bless humanity's night.

—Margaret Scott Hall.

### Missions After Apostolic Days

BY ANDREW W. CORDIER

THE Church of the Brethren, coheir of the missionary zeal of centuries, with a large number of other denominations, should rightly pause to study the long range of heroic missionary endeavor that stretches from the courageous journeys of Paul to the careers of our own conscientious missionaries in Africa, China, and India. No adequate survey of two thousand years of far-flung and continuous missionary attempts can be included within the narrow limits of this article, but it is hoped that many will be led to explore further the rich mine of our spiritual heritage. Perhaps nothing would contribute more toward a much needed spiritual stability and depth in our own church than an historical study of the problems and difficulties of missions, and of the spirits and minds of the missionaries themselves.

#### Rise and Decline—to the Fifth Century

The Christians of the first three centuries lived under the holy influence of Jesus whose living example was still fresh in their minds; the quickening influence of Paul, whose masterful energy of soul and mind carried the seeds of Christianity to the chief centers of the Roman world, and the purging effect of governmental persecutions, that served as a constant threat to their freedom of person and religion. These close followers of the teachings of Jesus, victims as they were of the persecutions of the time, followed the trade routes to the main towns of all the countries fringing the Mediterranean Sea. Here they lived, and the beauty and purity of their own lives, plus the missionary responsibilities that they shouldered as individuals, caused the church to grow in numbers and prestige.

Time proved, however, that the persecutions were a blessing in disguise, for the Emperor Constantine, seeing the uselessness of continued persecution, and recognizing the rapidly growing influence of the Christians, decided in 313 to make Christianity a legal religion, free from further persecution. In 392, Emperor Theodosius took the final step by declaring Christianity a state religion with dignity, power, and privileges superior to that of other religions. An unworthy rush for church membership began; some desired glory, others social elevation, many angled for church or political office, not the least in number for financial gain. "The line between the church and the world narrowed to the vanishing point." The demoralized church had lost its spirit, but a few conscientious souls saw her plight and turned with masterful energy to the task of making Christians Christian. St. Augustine, the great churchman of the fifth century, exercised a mighty influence through tongue, pen, and living example over the whole of the Mediterranean world

during his own day. Hundreds came to his home in northern Africa for spiritual advice. He preached many sermons and wrote numerous letters to further the Christian cause. His great work, "The Confession," a beautiful mirror of his own soul, has had an influence in deepening the spirituality of men in succeeding centuries only less great than that of the Bible itself. St. Ambrose and St. Jerome who lived in the same period likewise exercised a great influence in building churches, monastic houses, and in guiding the souls of men. Missionary monks, particularly the Nestorians, went to Asia and established Christianity in that old society.

#### Medieval Monasticism

From the sixth century, more attention was directed to the conversion of northern Europe. Missionaries traveled and lived among the half-enlightened but pagan peoples of the north; they admonished them, sacrificed for them, and built churches for them. A second Augustine went to England, converted men, and built churches, an enduring monument to his missionary zeal; Boniface, in the wilds of Switzerland, eastern France, and western Germany, reared the firm foundations of a strong and thriving church; St. Patrick gave the Irish their first reputation for piety; Columba preached the Gospel to the people of Scotland, while Columbanus changed the hearts of the inhabitants of central Europe.

While these major missionary efforts were in progress, monasticism, a rather unique type of missionary effort, gained firm root in almost every portion of Europe. Monks, denying themselves of all worldly associations in order to give their souls undivided attention, sought out the uninhabited forests, and marshes, and lived in lonely isolation. But they were not to remain isolated; they were real social magnets; their struggle with nature, their hardness and perseverance found expression in the conversion of marsh and moor and fen into fields of waving grain. Great groups of people were attracted to them to benefit in close association by their agricultural and religious genius. The monasteries, in many cases, became community centers and the religious heart throbs of the monastery were repeatedly felt in the arteries of the whole community. The oft repeated accusation that the monks were interested only in their own soul's salvation, thus, has a brighter side. Theirs was a gospel of actual spiritual experience; the genuine soundness of their essential precepts strikingly contrasts with the shallow tinsel of modern teaching and preaching, so often lacking in sustained spiritual contemplation.

#### Later Medieval Missions

The thirteenth century witnessed the introduction of a new missionary element—the Franciscan and Dominican friars. The almost divine St. Francis, with a tenderly delicate responsiveness to the Infinite God in all of his varying manifestations, represents a missionary ideal that few humans have attained. "He was a man of utter humility, abounding love, overflowing joy, and poetic insight, of boundless devotion, of strong independence and usually of balanced sanity." "Because the eyes of the Most High," said St. Francis, "have not found among sinners any smaller man, nor any more insufficient and more sinful, therefore he has chosen me." Such expressions of reality in his life are hardly applicable to any of us, but are worthy goals for all of us. His utter devotion to his God crowded his life with acts of kindness to the hungry, the poor, the weak, the sick, and the sinful. He went into the needy sections of the rapidly growing towns where the deplorable conditions only challenged his greater interest. He established numerous religious houses in the great centers of population, and through these his great spiritual task was carried on for generations after his death.

St. Dominic, founder of the Dominican order, supplemented with a more distinctly intellectual emphasis the missionary work of St. Francis. Dominican houses became the intellectual centers of Europe. Missionaries, teachers, preachers, social workers, college and university men were recruited from the Dominican and Franciscan orders for several centuries. These friar missionaries received the task of preaching the Gospel to the Chinese and Hindus. Their vigorous

role constituted the life blood of the church at a time when the church as a whole had lost sight of its principal spiritual mission.

#### Modern Missions

The Reformation of the sixteenth century temporarily paralyzed any definite missionary movements. The Protestant sects spent much of their energy in consolidating their resources and in strengthening their position in the face of Catholic opposition. The Catholics, through the famed Jesuit order, founded by Ignatius Loyola, shortly engaged in a fresh burst of missionary activity in India, China, and Japan. America, barely touched by the Dominicans, now furnished a new and fertile field for Jesuit cultivation. The Protestants, occupied in their bitter religious struggle, came to a tardy recognition of the necessity of missions. The Pietists, with whom our own church has historical connections, popularized the idea, established a few missions, and inspired the Moravians to like activity. These in turn stirred the spiritual fires of men like John Wesley and George Whitefield, culminating in the Great Awakening, the religious revival of the eighteenth century. Our own missions are the direct heirs of the eighteenth century missionary impulse so fortunately transplanted from Europe to America.

North Manchester, Ind.

### Flashlights from History

BY JNO. S. FLORY

#### VIII. The Church of Christ and The Thurmanites

We have been considering instances of defection or expulsion from the church covering a considerable period of time. We have seen also that they cover generally the territorial extent over which the church had spread. In this paper we shall consider a few more instances and then turn to other things.

#### The Church of Christ

The first of the cases we shall take up today holds a curious relation to the Brethren; a relationship a little different from any of those we have considered. It is mentioned here more for its curious interest than for its vital relationship to our denominational history.

This story takes us back more than a hundred years to the beginning of the nineteenth century. At that time our people were numerous in the eastern part of Pennsylvania as they have been ever since; and there were also many other plain people living in close proximity to the Brethren. Among these were Mennonites, Amish and others.

It so happened that two brothers, members of the Mennonite Church, John and Jacob Engle, living in a community of Brethren, became convinced that the Brethren's church practice was in accordance with the teachings of the Bible. So they applied to the Brethren at Germantown to baptize them. After an examination of the applicants, the Brethren refused. There were two reasons for their refusal to baptize the Engles. One was that they did not ask for baptism for the remission of sins, holding that their former baptism by sprinkling had given them absolution from their sins. The other reason was that the Engles did not wish to join the Brethren church, but they had come to believe that trine immersion was gospel baptism and therefore desired to have it administered. This is how near the River Brethren came to being a part of the Brethren Church.

Although they were refused baptism at the hands of the Brethren, they adopted as their church practice the ordinances almost exactly as the Brethren observed them. About the only exception was that instead of having the supper at the time of communion, they ate a common meal before going to church. They lived plain, simple lives, much as the Brethren did, and were in many ways identified with them.

The two Engles were active men. They preached their doctrine and gained converts. While they had assumed the title "Church of Christ" they have never been generally known by this name. As they lived along the Susquehanna River, they came to be spoken of as the Brethren by the River and from this as the River Brethren. This name has clung to them and it is the name by which they are generally known.



In theory and practice their faith and manner of life are very similar to the Brethren, and through all their history they have lived on close terms with them. In the migrations of the Brethren from Pennsylvania to other sections west and south, they have frequently gone along as part of a Brethren colony. In this way they have been scattered to the west and northwest and south. It was by such means that some of them found their way into the Shenandoah Valley in the early part of their history.

They sometimes affiliated with the Brethren and were actually counted as members of the church. An instance of this kind occurred when the Woodstock congregation in Shenandoah County, Virginia, was organized about 1825: There were twelve charter members in this congregation. Six of these were Brethren and six River Brethren. A year after the organization they elected one of their number to the ministry. As it happened this was one of the Brethren. The preaching and services of the church were of course in accordance with the Brethren custom. From this beginning the Woodstock congregation has grown to be one of the well known congregations of the Shenandoah Valley. And, is it strange, or isn't it? When the Progressives withdrew in the eighties, the Woodstock congregation suffered most and was the worst rent congregation of the Church of the Brethren in Virginia.

#### The Thurmanites

William C. Thurman was a restless spirit who came and went among the congregations of the Brethren along in those unsettled years during and after the Civil War. He was a dreamer, an idealist, and was prone to follow vague theories and fancies.

Without pursuing his career in any detail, we will concentrate our attention upon the incident that occurred in Rockingham County, Virginia, where he was a leader among a small group of followers that took his name. He appeared among the churches of the valley in the summer of 1867. He was a ready talker, an ardent student of the Bible, in his way an interesting and intelligent man, and so he impressed himself favorably upon the Brethren. He was elected to the ministry and soon became an active preacher.

He became especially interested in the subject of the second advent of the Messiah, and by a series of deductions he claimed to have discovered the key to the time element of Christ's second coming. This doctrine he preached with great ardor and convincing power. He soon found himself surrounded by a body of very substantial men and women, loyal and sturdy members of the church who were willing to embrace his doctrine.

He had, by his deductions, worked out as he thought, the very day and hour when the Messiah would return. One who believed himself in possession of this secret certainly would leave nothing undone to be ready to receive his Lord. It is not remarkable, therefore, that Thurman and his followers took every precaution to be in position to meet the Master, to be caught up in the air with him, and to be forever with the Lord.

Accordingly, on the day before his expected arrival, they betook themselves to the top of a high hill in the neighborhood, adorned in their ascension robes, expecting that in the quiet hours of the night a blast of trumpets would usher them into the spiritual presence of the Master.

But that night passed as all nights have the habit of passing. And in the morning as they made their way back to their homes, they found themselves the objects of curious gazes and undoubtedly did not fail to detect the curved lip and derisive smile of their neighbors as they passed.

This disillusionment soon brought them back to the facts of real life again. They repudiated Thurman and were not long in seeking admission back into the church. Those who had formerly belonged to the church were admitted. Those who had been baptized by Thurman and his followers had to be rebaptized. Some of these refused to accept this condition and continued on until the Progressive movement in the early eighties. Then they too were incorporated into that body.

The hill on which this singular experience took place

has undergone a strange transformation. It is said by those who have every opportunity to know that, at the time of this history, it was covered with rich verdure of grass and trees. Today it looks as if blasted with a curse. It is almost bare of vegetation, except for scrub bushes and sage brush, is washed full of gullies, and is a desolate waste.

In stating this I am not implying any necessary relationship between what happened there more than half a century ago and the present condition of the hill. I am stating this only as a curious fact. I see the hill often and somehow or other I can't help associating intuitively the two things.

Bridgewater, Va.

### Home Missions or Foreign or Both

BY M. S. MOHLER

WE now hear much said about home missions. The Dunker church was a mission church. When the Dunker church located at Germantown, Pa., it soon commenced mission work. It reached out into the adjacent country and continued to widen out until it crossed the boundary lines of its native State—south, southwest, west, northwest, and hewed its way through dense forests and built up homes, and along with all this, built up and organized strong congregations and dotted the country with churchhouses from the Atlantic to the Pacific.

Home missions apparently ceased about a generation ago and foreign missions were taken up. It seems that foreign missions so absorbed the interest of the Church of the Brethren that home missions were dropped. I do not know why the home mission work was dropped unless it was because foreign missions were considered more popular. There is yet much territory in the homeland not occupied by the Church of the Brethren. In many places the people do not know that there is such a people as the Church of the Brethren.

Why is it that there are so many young college graduate ministers who have nothing special to do, but apparently wait for an opening where those illiterate, simple-minded Dunkers have started the work? Why do they not take up home mission work, and why is it that pastors in large congregations where there are three or four or five ministers do not go out and do home mission work? The pastoral system has put many of the ministers of the former generation out of commission. They did a good work and can do good work still. The pastoral system is doing them an injustice. It is robbing them of honor justly due them. Why do not these pastors and young college graduate ministers have the pioneer spirit of those illiterate Dunkers and the apostle Paul, and go and build from the ground up? There are even small groups of members here and there without a shepherd, pleading for some one to come, but it seems no one responds. Those illiterate Dunkers would not have turned a deaf ear to such pleading. It is getting somewhat irksome and stale to hear so much said about the great work which should be done, but nothing is done. It takes too long to get started. It brings to mind the saying: "Error goes round the world while truth puts on its boots."

Young men are now generally sent out. They must at least take a four-year course in a college and several years in a theological school to preach a simple Gospel. Christ chose twelve common, every day men from the common walks of life—tax gatherers, fishermen, etc., for his ambassadors. He put them to work. They learned by doing. The most important lessons of life are not learned from books. God takes men as he finds them and can use them. Moses got his training in the back part of the desert, herding sheep. John the Baptist got his training in the desert north of the Dead Sea. Amos was called while a herdsman, and dresser of sycamore trees of Tekoa. Jesus said to the twelve: "For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist" (Luke 21:15). He did not say: "I will give you a college or university degree, the wisdom of which your adversaries shall not be able to gainsay or resist." Jesus said: "I thank thee, O Father, Lord of heaven and

earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

The Dunkers had a much shorter way than that used at present. They did not have so much machinery. When isolated members called for a shepherd some one responded. The one who responded did not consider the financial side of the question. There was no mission or ministerial board to direct the matter and pay the expense. The Dunkers carried on home missions by emigration. They stayed with the job.

I opine I know why home missions were not kept up. The Dunker way had too much sacrifice, self-denial, hardship and deprivation. These college graduate ministers will not endure it. Paul was too ambitious to step in where some one else had made it ready to his hand. There is great need for home mission work. There is no necessity now to go to the foreign field to preach to the foreigner.

Let us lift up our eyes and see the millions that the rolling years have brought to our shores. There have been 34,000,000 men, women and children brought within our gates by the tide in a century; 430,000 of them during the year ending June 30, 1920. I am not saying that foreign nations do not need the Gospel. I am emphasizing home missions and the looking after the isolated groups that are pleading so earnestly. A soul saved in the homeland is worth as much as one saved on the foreign field and this can be done with much less expense.

Leeton, Mo.

### John's Baptism

BY J. H. MOORE

A good cause in the hands of inconsiderate friends may easily lead to more harm than when confronted or opposed by strong and crafty enemies. This is the thought that came to us on reading the comments for the Sunday-school lesson for January 1, in *The Brethren Evangelist*. As will be recalled the lesson for that Sunday was "John the Baptist and Jesus," and under the sub-heading "The Baptism," meaning John's baptism, appeared this statement: "John's baptism was different from that which Jesus taught his disciples to practice. It could hardly have been a three-fold form because the trinity was not yet revealed and the Christian commission not yet given. It was according to that commission (Matt. 28:19, 20) that the early church went forth to baptize believers into the body of Christ. It was a trine immersion they practiced. John's baptism was very likely the single mode, patterned after the Jewish baptism, but differing from it in that it was a 'baptism of repentance unto remission of sins.' In this significance it was like Christian baptism."

It is well understood as set forth in Matt. 21:25 that the form of baptism administered by John was from heaven. If it be assumed that the baptism "which Jesus taught his disciples to practice" was different from that performed by John, then we have for the new dispensation two divinely authorized forms of baptism. Furthermore, if Jesus in the baptismal formula (Matt. 28:19) meant to teach trine immersion, while he and all his disciples had by John been baptized by single immersion, then we have in the infant church a peculiar predicament. We have the apostles baptized by single immersion, insisting on trine immersion for their converts, while admitting that single immersion was considered good enough for them. Not only so, but we have Jesus along with John the Baptist fulfilling all righteousness in the act of single immersion, while a little later on in the light of all authority as given to him from heaven, teaching another form for the sacred rite, a clear case of not practicing what he was teaching.

It is easy to imagine what confusion might have grown out of such a situation if such was the case, John having one form of baptism and Jesus teaching another. It is strange that some of the contentious Jews did not put up to Peter or some of the other leaders, the self-contradictory system of theology and demand an explanation. Besides all this we read that the gifted Apollos more than twenty years after the

(Continued on Page 42)



## A Startling Report

BY J. M. HENRY

THE report of the Secretary of the Treasury, Mr. Andrew Mellon, to Congress, submitted in December contains some startling facts. Secretary Mellon attributes eighty-two per cent of the federal expenditures for 1927 to past and future wars. Peace and welfare organizations have been attacked by the War Department in their contentions over the question what proportion of the tax dollar is due to war. The report of the Secretary proves the contention for the peace organizations, and places Mr. Mellon squarely on the side of the peace and welfare contentions.

The late Doctor Rosa of the United States Bureau of Statistics prepared, in 1920, comprehensive tables and charts of federal expenditures which brought out the startling facts that out of every federal tax dollar 93.7 cents was spent for past and future wars, while only one per cent was going for research, education and other developments. These charts and figures were published from one end of the land to the other by organizations interested in education and constructive projects of welfare. The facts played a large part in creating public sentiment which culminated in the Washington Conference for the limitation of armaments.

Three years later, in response to a request of a United States Senator, the Bureau of Efficiency brought the figures up to date by the same method employed by Dr. Rosa. The charts and figures were published by the National Council For Prevention of War with fair and impartial consideration showing a decline from 93.7 to 85.8 per cent; nevertheless, the War Department made a bitter attack on the figures and characterized the Bureau of Efficiency chart as "a carefully conceived effort to deceive."

One of the main contentions of the War Department was that the interest and retirement of the public debt should not be included in the account of war expenditures. However, since the debt, except for a negligible proportion of a fraction of one per cent, was incurred for past wars, the Treasury Department has consistently so classified it. In his report for 1925, Secretary Mellon attributed over 80 per cent of federal expenditures to war. He then gave this significant warning to every taxpayer in the United States when he said: "This will be the inevitable situation as long as war is the method of settling international disputes."

This year, Secretary Mellon treats the question of debts and their consequent causes still more seriously. He devoted three pages of his report to the discussion of tables and charts showing the functional distribution of expenditures for the fiscal year 1927. Moreover, the classified figures for the years from 1910 to 1924 prepared by Dr. Rosa and by the Bureau of Efficiency, are not only referred to as "the best known compilation of data in available form for answering this inquiry," but are reprinted, thus completely vindicating the method of classification. A similar computation, which excludes civil agencies used for war purposes such as the Emergency Fleet Corporation, is made for the years 1915 to 1927. By this method the war percentage for 1927 was computed as 82 per cent by Mr. Mellon.

The taxpayer, grumbling over the size of his income tax, no doubt thinks his hard earned money is being spent by the government to compile reports on business or agricultural conditions, to erect public buildings, to send diplomats abroad, to carry on scientific investigations, or to make and enforce laws; but Secretary Mellon says in his report: "As a matter of fact a small part of the taxpayer's dollar goes into work of this sort, only about one-sixth being used for all the multitudinous types of civil functions added together. One-half of each tax dollar is used for the service of the public debt. . . . The remaining one-third is spent on military expenditures for national defense or payments to military veterans."

The Secretary goes on to say: "This table shows that in modern times the federal tax burden of one generation is largely determined by the military activities of the preceding one. In the fiscal year, 1927, expenditures for interest on the public debt exceeded by over \$140,000,000 the aggregate amount of ordi-

nary civil expenditures, while military expenditures were almost twice civil costs and exceeded the amount of all retirement of the public debt by nearly \$70,000,000."

The taxpayer should know these facts, and then get busy writing letters to his Congressman, Senators and the President, protesting against the Big Naval Bill asking for over \$700,000,000, which is three times as much as spent in 1914 by both Navy and Army. What will my readers do about it? If you love your beloved America, why neglect to perform your duty as a citizen, and allow the military group to squander your taxes on armaments? We have a democracy and the will of the people makes public opinion when people let their voices be heard. An earnest appeal is sent in this article to every church in the Brotherhood and to individuals to get up a letter and write to your lawmakers and the President petitioning them to defeat the Big Navy Bill and give their support to the Treaty to Outlaw War. Time is precious. Write at once.

New Windsor, Md.

## What About Nicaragua?

On Jan. 3 Frederick J. Libby, whom many of our readers know, addressed the letter printed below to the Secretary of State. Bro. J. M. Henry of our General Welfare Board sent us a copy of this letter with the following statement: "We make appeal for all Welfare Boards of Districts, ministers, churches and laymen to write the President or Secretary, and Senators, protesting against our policy in Nicaragua. We as a church must do something."

The Secretary of State,  
Washington, D. C.

Dear Mr. Secretary:

Yesterday the papers reported the death of five more marines and an unknown number of Nicaraguans in what is coming to be known as the "Nicaraguan mess." Today another marine is dead, five are wounded and several direct hits among the Nicaraguans have been made by our bombers.

This and a long list of similar events have led a large section of thoughtful and fairminded American people to ask, For what good cause are our marines laying down their lives in Nicaragua? To what purpose is the slaughter during the past year of more than 600 Nicaraguans? Under what section of our constitution are we waging war in Nicaragua or by what tenet of international law are our boys required or authorized to police this foreign and sovereign state and to die in the swamps and jungles of an alien land?

Since the adjournment of Congress on March 4, or for nearly ten months, the American people have permitted you to give a fair trial to the policy of force laid down in your name by Colonel Stimson. During this period the terrible club of the might of the United States has been swung unsparringly to crush opposition to our policy in Nicaragua. The result is more hatred and more resistance in Nicaragua, fear of our aggression now throughout Central America and loss of honor, prestige and trade for our nation as far as Cape Horn, while imperialists in Europe rejoice in our bungling in the very territory we guard under the Monroe Doctrine. Can this be denied?

And now, Mr. Secretary, the date of the Pan-American Conference is drawing near. A large section of the American people have hopes of great accomplishment at this Conference. It will have before it a code of international law, the fruit of the labor of a Commission of Jurists appointed by the Pan-American Conference four years ago. A ringing assertion of the political equality and sovereign rights of the nations on these two continents is in this code. Can any believer in our history and tradition do aught but urge the adoption of such a statement? A partnership of nations on these two continents is proposed for the maintenance of stability and peace. What other alternative have you to offer to the policy of illegal intervention that is now being pursued by our government at will? Our business interests press you for stability for their investments. Does not our domestic experience prove conclusively that friendly relations with one's customers are more profitable than a relation based on bare force?

Mr. Secretary, ugly rumors are current in Washington regarding the preparations that are being made for this

Conference. Is it true that the Secretary of State of Cuba, Mr. Rafael Martinez Ortiz, has personally asked the Havana editors to refrain from publishing any news that might be unfavorable to the United States?

Is it true that a Nicaraguan, Dr. Gavry Rivas by name, has been sent on a tour of the Latin-American countries to say that Nicaragua and the United States do not want the question of our intervention in Nicaragua to be raised at Havana and to threaten to embroil the Conference in a discussion of Mexican participation in the Nicaraguan rebellion if the Nicaraguan issue is brought up?

Is it true that almost half the Latin-American countries are to be represented at Havana by diplomats resident in Washington who can not risk criticizing the United States policies for fear of losing their jobs here through their being found by our State Department to be *personae non gratae*?

Is it true that Secretary Hughes and Dwight M. Morrow, statesmen of broad and human sympathies and a modern viewpoint, are going to Havana under ironclad instructions which allow them no discretion or latitude on the scene of action?

Are you aware that a certain cynical contempt is to be noted in Latin-American circles towards the Pan-American Union and its approaching Conference which is attributed to our un-American domination of this institution and its activities?

Mr. Secretary, your fellow-countrymen cherish our national ideals of "liberty and justice for all." Our successful partnership of sovereign States leads logically and naturally to larger partnerships and especially to a spirit of partnership. Instead of mustering more troops and bombing planes for the extermination of all Nicaraguans who object to the presence of our armed forces in their country, why not empower our thoroughly competent delegation to work out at Havana, in frank and honorable cooperation with the representatives of other countries, a comprehensive and mutually advantageous code of international law and system of procedure that shall forever end our military intervention in countries south of us by the substitution of a better, less costly, and friendlier way?

Sincerely yours,

(Signed) Frederick J. Libby.

## FORWARD MOVEMENT

Edited by J. W. Lear

### Known by Fruits

FRUIT is the acid test of any development. There can be no guess work when the output is on trial. Jesus announced a law which is both universal and eternal when he said: "By their fruits ye shall know them." The law is just as inexorable in the spiritual as in the natural world.

Fruit discloses discipleship, and discipleship depends upon abiding in Jesus. A profession of abiding may be deceptive, but when the fruit is manifest there can be no mistaking, for grapes do not grow thorns nor figs do not produce thistles. The words of Jesus are spirit and life, therefore, the source of spiritual growth. To abide in his word means true discipleship. One can only abide in so far as one knows what his word is. To hear his words and to do them will produce fruit of a divine nature.

Fruit glorifies the Father who is the husbandman and who is concerned about the returns from the vineyard. The larger the returns the more he is glorified. "Herein is my Father glorified, that ye bear much fruit" (John 15:8a). The Old Testament vineyard (Israel) disappointed the Lord of the Harvest. She bore the name of the owner, but failed to honor him with increase. Branches were broken off because in unbelief they failed to bear fruit. The New Testament branches will fare no better unless they bear fruit.

Our Master had a forward look. He came to reveal and glorify the Father. His purposes could not be thwarted. Peter undertook to head him off and received a severe rebuke. Indifference or laziness on the part of his followers deserves a like treatment. Passive attitudes toward a world challenge like Matt. 28:19 reveals lukewarmness. And Christ in the midst of the churches declared that disposition nauseating to him (Rev. 3:16).

The Church of the Brethren, if she desires to retain a place of approval, must look forward. Voices now and again are being heard that advocate turning back. "He that putteth his hand to the plow and looketh back is not fit for the kingdom," said the Master. To be at ease in Zion is dangerous, because it means de-

## Condition of Mission Treasury

January 1, 1928

Deficit on December 1, 1927, .....	\$ 76,447.46
Expenses for December, .....	28,446.52
	\$104,893.98
Less Income for December, .....	32,249.63
	\$ 72,644.35
Deficit on January 1, 1928, .....	753.79
Since March 1, 1927, average daily mission income, .....	962.14
For same period, average daily expense, .....	

GENERAL MISSION BOARD







## PASTOR AND PEOPLE

### "The Challenge of the Unfinished"

BY HOMER E. BLOUGH  
A New Year's Meditation

"But these ye ought to have done, and not to have left the other undone" (Matt. 23:23).

"He left nothing undone of all that Jehovah commanded" (Josh. 11:15).

"I can do all things through Christ which strengtheneth me" (Philipp. 4:13).

THE Old Year closed in upon us unawares, and the swiftness of Time caught us with our work unfinished. Everywhere about us loom the ragged edges of the things unfinished. Unanswered correspondence, piles of patching and darning, long-standing debts, the old line fence, the dilapidated yard gate, the leaky roof or smoky furnace, favors to return—who of us could not add to the unending list of unfinished things in the career of most of us? These little things seem to crowd us for time and most folk complain of being in arrears. But there are more serious aspects to consider.

New Year is a fresh challenge to serious thinking. It is the season of the year to invoice our moral, social and spiritual stock in hand; it is the time to evaluate our standing, the increase or decrease of the force of our character, the growth of our ideals, the stability of our whole being. Because of the unachieved goals and the impractical and fruitless efforts of the past year, changes will need to be made. The invoice will show profitless stock and the whole business of effective living demands expert attention. Like Paul, "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done." Mere passing of New Year resolutions is much like a mechanical toy which when wound will go for a short time until run down.

Our years are much the same. The stream of life flows on down through the years in much the same monotonous fashion. Our lives move forward through each day's work with a certain characteristic sameness. The past year is prophetic of what the new year will be like. Human nature is not unchangeable, but changes come slowly. Our temper, disposition, mental attitudes and general physical make-up are to a large extent biologically conditioned and therefore possess a certain constancy. We will go blundering along in much the same way, and those who are inclined to be gloomy will be gloomy still; those who are pessimistic will still continue to see the dark side of things; the quick-tempered will have their usual mental tilts with neighbors; those who are inclined to be lazy will be lazy still; those who have trouble to save their earnings will still have the same trouble; folks who swear will still be profane, the self-exalted will continue to be high-headed. Yes, the habitual way of life will continue, and as we have been, so shall we continue to be—unless, as we pass the threshold of this new 1928, we shall resolve to incarnate into our own being these changes for nobler and higher living. Two dynamic factors enter into the process of effecting any change in life: first, there is the moving power of the will under the guidance of the Spirit; second, that of constant practice of the decision until it becomes habitual and a permanent fixture of life.

But what are the great unfinished things of life common to all of us? Why should the incomplete portions of our life career constitute a challenge? We may all meditate with profit upon the following:

(1) Preparation for complete living is inadequate and unfinished. No youth should expect to find himself completely equipped for the upward struggle of life's great journey. At commencement season the graduate steps confidently down from the platform with diploma in hand, only to find himself face to face with real life situations in which the actual learning and adjusting process is to take place. We live in a very complex social and economic society and our day calls for a much more complete preparation than in the days of our forefathers. There is so much in-

effective living today, so much cheap, half-hearted effort put forth, that we marvel how some folk manage to keep body and soul and home intact. The admonition of the great apostle was never more needed than today, that we "Put on the whole armour of God that ye may be able to stand." Ours is a time of great schools, colleges, churches and institutions of training; ours is an unparalleled day in which to be strong for the Lord, and yet what a large proportion find themselves unable to measure up to the demands of their day! There is but one genuine diploma worthy of universal recognition, it is the one secured through completing successfully a life project in the University of Common Everyday Living. Joshua was a mighty man of valor and achievement because he was equipped for the day's task, and it was said of him: "He left nothing undone of that which he was commanded." Many people would be better off if they could understand that life, though a difficult hill-climbing process, may nevertheless be made a glorious and successful venture, and that he that overcometh will sit upon the throne.

(2) Your home is incomplete and unfinished. Your dreams have not yet been realized. This year's end, like those of yore, stares you in the face and points out to you the many things you planned but did not do. The life of a good home is achieved by growth and development. Our grandparents recall experiences of those early humble beginnings—a cow, a team, a bedstead, some dishes and a few pieces of home furniture. To this was added from time to time some necessary convenience as finances permitted. Those were great times, the furnishing of the home was a wholesome challenge. We should remember there are also the possibilities of the finer social and spiritual furnishings of the home to be considered. These are essential to victorious living. We need to know that every family has resident within its own circle the potent possibilities of a finer and better home. The possibilities of love, sympathy, sacrifice and goodwill are unbounded; these have never yet been put to the test for maximum results by anyone save the Christ. So long as there is any element of hatred, suspicion, factional feeling, jealousy, infidelity or division of interest and loyalty that home is not stable and may come short of its original high purpose and ultimate destiny.

May the present year prove the greatest of all your years. May love flow more freely, may sympathy be given more generously, the forgiving spirit prevail more often, and each member of the household act his or her part a bit more nobly for the common good of all. Such is the possibility the Lord Almighty is giving you in another year during which to make another noble effort.

(3) Your faith is unfinished. However sure and believing, we still may pray: "Lord increase our faith." What does the invoice sheet show anyway—more or less faith than one year ago? Is your religious faith growing stronger and are the things you believe more prominent in your mental horizon than your doubts, fears and suspicions? Let us never be discouraged, for to the one who was not so sure but really searching, the Master said: "O woman, great is thy faith." While our faith and the things we believe are built up largely out of the day's experience, yet we should never lose sight of the truth that Christ is the "Author and finisher of our faith" and without his guiding help it will always be incomplete and unfinished. In fact, so long as there are periods of faithlessness, seasons of despair, gatherings of dark shadows across the pathway heavenward—just that long will our faith be immature and unfinished. Evermore pray: "Lord, I believe; help thou mine unbelief." The great reaches of the spirit of man challenge to a growing faith comparable with the imperative issues of the day.

The home, the church, the community and the nation are in need of bigger-faith folk. There is need for a type of contagious faith determined to go forward and bring others along. Little faith makes a spurt start here and there but turns back when the grade stiffens, while big faith marches triumphantly on over the highest mountains of difficulty. Great faith, courageous and unafraid, goes out through the world conquering

the darkness;—it sails mighty seas, scales rugged mountains, discovers continents, bridges rivers, tunnels lofty mountain ranges, builds large institutions, projects great missionary enterprises; yea, it has set itself to transform the society of the whole world! Great faith believes in all the majestic power of the Creator of the heavens and the universe. Therefore build yourself up into a person of greater faith and respond to the challenge to do the more worth-while things of life.

(4) Your character is a growing something and not yet complete. Character-building is a lifelong process. At times we build nobler than at other times. The personality of the Master was developed and unfolded along the four fundamental human relationships: "He grew in wisdom and stature, and in favor with God and men." What is your life today as compared with what it was ten years ago? Is your spiritual life slipping? Are your moral convictions fading out? Will your social life stand inspection? Are you becoming master of yourself and your environment? In Christ every rational personality has an unlimited field for character growth and expansion of capacities. No matter what your excellence may be, there is still the better day, the larger sympathy, the greater love, the purer soul, the nobler spirit just ahead. Paul stressed personal development in building up the body of Christ (Eph. 4:13). There is no such thing as a static Christian; to be a living epistle presupposes growth. May the new year bring us closer to a "Full-grown man, unto the measure of the stature of the fullness of Christ."

It might be fair to ask, can anything be completed, finished? Jesus said: "It is finished," but what was finished seems to have been a completed unit in an infinitely larger project by no means as yet completed. In whatever avenue of life we observe, we see evidences of the unfinished. The field of literature is so rich in poetry, ballad, prose and drama; yet the best thought and work of the mind is yet to be written. Observe the field of invention and discovery; what marvelous developments our last century has wrought, yet science says we are just crossing the threshold of the beginnings. In the realm of statesmanship and international relations there remains a great unfinished task for noble men of courage. Even the church of Christ, standing out with dauntless purpose through these many centuries, finds her unfinished task today greater than ever before. The Kingdom of Righteousness, like the mustard seed, is a growing, expanding something, still far from being finished. How imperfect and unfinished the race of mankind! How limitless the path to completed glory! How far distant the end of eternity!

Johnstown, Pa.

## The Spiritual Conflict Between God and the World

BY S. S. W. HAMMERS

IN primitive times the Spirit of God aimed to convince the world that it needed Christ. Now in these modern times the spirit of the world through infidelity, atheism and similar agencies, aims to convince it that it can get along very well without Christ, and from what we see and read it is making great progress. The Spirit of God witnesses to believers that all their needs are fully supplied in Christ, that they are dependent on the world for nothing, and that their peace is outside the worldly system. We notice where one learned divine has stated that the Bible is useless, Christ did not rise, the New Testament psychology is hopeless and its morals outworn. Then this learned man outlines the religion of the future as one that will have nothing to do with Christ or any other individual, prophet, or creed. Now if this learned doctor would search the Scriptures, he would find that not "one jot" no part of the sacred law or of the obligation to obey it shall be done away nor shall any part of the ceremonial law, till its end is accomplished. Our nation is fast drifting into infidelity and atheism. There is very little effort on the part of our wise men to uphold the sacred Word of God, or Christ.

Gettysburg, Pa.



## HOME AND FAMILY

### Great-Grandfather's New Testament

BY URSULA MILLER

Brown, and more than a century old,  
My hoary New Testament!  
Crinkly and mellowed as sunset gold,  
This gift that the past has lent.  
The once-white page of the treasured Book  
Is crispish and saffron brown;  
Two clasps still cling with a sturdy look,  
To the Book the years brought down.

The German words stand living and clear,  
Like life in a ruined town—  
Like desert flowers abloom. I revere  
Those inspired Words of renown.  
My heart yearns for great-grandfather gone  
Long years to eternity!  
But my hope yearns for th' Eternal One  
That the Book reveals to me!

Hesston, Kans.

### Deeds of Kindness

BY D. E. CRIFE

#### Unexpected Help

THEY spent their leisure hours walking the streets of the city together in search of a modest little house in which they could establish a home, cheerful and happy as newly mated birds. Both had been working and saved a little for such a time as this, and now he insisted that she be free from all else and become a keeper of the house. They meant to be economical still and work up to something a little better, and for this reason they looked for a small, modest house.

They found a little two-room house pushed back on the alley, that seemed cozy and homelike, but by comparison with the imposing residences around it, it appeared almost like a toy house made to play in. A large, elegant mansion stood so near on the street before it that in the early morning its shadow would darken their doorway. This grieved them a little but they decided not to be scared away by the shadow of a house.

Here they were happy as the day was long, and worried not because others had a more costly house to live in, or could wear more expensive clothes than they. It was not long until they learned to know by sight the people who lived in the house which overshadowed theirs, though they had no acquaintance with them. The man was one of the successful business men of the city. They had a bunch of pretty, healthy, cheerful children, and the mother always seemed to be busy. Many times of an evening the entire family went riding in a shining limousine. As these young people loved children their mirth and noise disturbed them not, and they often took delight in watching them at their play from their own window.

In the course of time a baby came to this humble little house and then their cup of joy was full indeed. However, the little one seemed dissatisfied and fretted, and it became evident that the nourishment they gave was not what he wanted and needed, and did not agree with him. By the doctor's help they changed from one thing to another, but every food they tried failed to satisfy him. He fretted and pined away. They felt assured that unless something else was found the baby could not be with them long. Only those who have passed through a similar experience can know the pang and sadness which comes when a beloved and only child is slipping away. Having tried everything the doctor suggested they waited in hopeless agony, caring for the fretful child.

One day they were very much surprised when the shadow of the mother from the big house darkened their doorway. In a few words she told them she had heard their baby was not doing well and she had come to see if there was not something which could be done for him. Her gentleness and sympathy soon melted away the awe they had felt in her presence in their little room. She said her own children were always healthy and grew rapidly, and she could not see any reason their little one should not do the same. For several days this neighbor spent many hours help-

ing care for the fretting baby, and trying to find something which would satisfy him. But all seemed of no purpose and did no good.

"I know of only one thing more to try," she said when all hope seemed gone, and they were in despair. "If you will let me, we will try him on my breast. It can do no harm and it may be what he wants." The grieving parents were surprised beyond measure at such an offer, and gladly consented.

The fretting baby began to nurse, soon nursed greedily, and then fell into a restful sleep, which he had not done for days.

"Now I will go home and look after my own brood," the helpful mother said. "When the baby wakes up and begins fretting again bring him over and we will feed him again."

"But will he not rob your own baby?" the young mother asked, hesitating at her generous offer.

"My baby is old enough to eat a little and take milk from the bottle," she replied. "Surely my little girl will not begrudge this wee fellow what he needs to save his life. Bring him over."

For several days the baby was taken to the big house for his meals, and no longer worried and fretted, but seemed content.

"There is no use carrying him back and forth so much," the generous mother said. "Leave him here and I will care for him and feed him when he gets hungry. When you can get away from your work come over and help me look after him." This worked very well but it was not long until the supply was not sufficient for both babies.

"I'll wean my baby," the unselfish mother said. "She will do all right on the bottle and other food, then we can give the little fellow a good start." She did this and the baby that came so near starving to death began to grow and was content and cheerful. The parents were happy and grateful beyond the power of words to tell.

"The shadow of that big house," they said to each other, "has proved to us, 'Like the shadow of a great rock in a weary land.'"

And yet, one of these women was poor, one rich. They did not move in the same society. They were not members of the same church. The woman who had shown herself so generous had not been taught to show charity to those of other faiths. Yet, "Blessed are the merciful, for they shall obtain mercy."

Chico, Calif.

### At the Beautiful Gate of the Temple

BY OLIVE A. SMITH

THERE is no more dramatic incident recorded than that of the beggar who was carried to the Beautiful Gate of the temple and healed by Peter, as he and John were on their way to prayer. The man was thirty-eight years of age and he had never walked. There was no hope that he could ever walk. His mind was adjusted to that condition and he knew, in all reason, that he would never be anything but a beggar. We wonder whether he was attracted particularly by the aspect of the disciples, or whether he appealed to them automatically, as is the habit of those who ask aid indiscriminately. We have no reason to assume that he was a beggar at heart; for, in those times it was hardly possible for an afflicted person to keep up an existence in any way except by begging. It is our Christian civilization, faulty though it is, which makes it possible for such a person to be in the industrial world today.

There may have been a bit of psychology in the command of Peter, "Look on us." If this helpless person had looked at the faces of the crowd about him, if he had seen the doubt and, possibly, the sneers, if his confidence had been weakened by the distracting influence which emanates from the presence of others, he might not have been healed. But, beggar though he was, and hardened it may be so that he was no longer sensitive to the feelings of others, he did as he was told. He gave his undivided attention to the man who had an answer to his appeal, and he heard the strangest, most unexpected words. "Silver and gold have I

none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

He was told to do the impossible. He was healed, not gradually, but instantly. There have always been records of physical healing, both in the Scriptures and in the history of the church. Their authenticity is a matter of opinion, but this case leaves no chance for doubt. The only thing we do not know is how much the man's faith had to do with the result. Would the impossible have happened if his attitude had been that of the average person who asks help? Was there anything impossible in his faith, or, rather, are such a faith and its results impossible today?

That side of the story we shall never know, but we know that it would be a wonderful thing if every sick soul could be ready for the command to do the unexpected, the seemingly impossible, the thing which everybody says cannot be done. We never know what can be done until we rise to the kind of faith that this man had. There is nothing different in the principle which controlled this healing from the principle which may be employed at any time. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; . . . and his name, through faith in his name, hath made this man strong, whom ye see and know."

Kansas City, Mo.

### The Child in Our Midst

BY ISABEL McPHERSON

As I was thinking on this topic an expression, which perhaps originated during the World War, came into my mind. "The world moves forward on the feet of little children." As we look at these children in our midst today, helpless and needing our guidance and protection, we may say that this seems impossible; but a few years will reveal a different outlook, for the children of today are the ones to do the things of tomorrow. If we, who are doing the things of today were to consult our mothers, they would invariably say that it seems only a few short years since we were children in arms.

A short time ago I listened to the address of a man who seemed to see a dark future. The world getting into a worse condition as time goes on. But he dismissed the picture of the future from his mind with the thought that we are responsible only for the day in which we live. Is it true? Can we get out from under so easy as all that? Does our influence cease to live when our activities are over? I can more readily agree with the one who said: "The hand that rocks the cradle rules the world." Our influence does reach out into the future long after we have passed from the scene of action.

If this be true, then what a great responsibility, privilege and opportunity lie with the parents and teachers of the child of today. What kind of citizen shall this child be?

There are those who put great stress on heredity as influencing the character of the child. Every child has a right to be born into a Christian home and of good parentage.

Another important factor in the life of the child is that of environment. Some there are who stress heredity as the greatest factor; others stress environment. We believe that each has an important place in the life of the child and it behooves us as parents to provide our children with the best possible moral and Christian environment.

In a rather unhappy frame of mind, a professional man spoke of how professions and business are founded on honesty or dishonesty. He had founded his profession on honesty, was devoted, yet saw others with less scruples plunge ahead to greater popularity and financial success. Be that as it may, let us remember that when we come to the end of the journey of life, there is but one thing we can take with us. All popularity and success, however gained, will be laid aside and we will take with us—character. Just character. Mothers and fathers, let us teach our children so they will develop real character.

Dayton, Ohio.



Calendar for Sunday, January 22

3:6.  
Christian Workers' Meeting, Missionary Outlook of the  
Old Testament. \* \* \* \*

One baptism in the Bethel church, Nebr.  
 Three baptisms in the Wiley church, Colo.  
 Two baptisms in the Emmett church, Idaho.  
 Two baptisms in the Glendora church, Calif.  
 One baptism in the Lakeland church, Florida.  
 Two baptisms in the Indianapolis church, Ind.  
 Two baptisms in the Norristown church, Pa.  
 Three more baptisms in the Haxtun church, Colo.  
 Two baptisms in the North Spokane church, Wash.  
 Eight baptisms in the Claysburg church, Pa., Bro. C. L.  
 Cox, pastor-evangelist.

Bro. S. P. Early, pastor-evangelist.  
**Nine** baptisms in the Castine church, Ohio, Bro. R. O.  
 Shank of Huntington, Ind., evangelist.

W. H. Handy and N. C. Reed, evangelists.  
**One** baptism in the Bachelor Run church, Ind., Bro. J. Edson Ulery of North Manchester, Ind., evangelist.

Three were baptized and one reclaimed in the Painter Creek church, Ohio, Bro. D. H. Keller of Akron, Ohio, evangelist.

## Our Evangelists

**Bro. M. A. Jacobs** of York, Pa., to begin March 4 in the Akron church, Pa.

**Bro. C. O. Beery** of Martinsburg, Pa., to begin Jan. 22 in the church at Rosepine, La.

**Bro. C. Ernest Davis**, pastor, to begin Jan. 22 in the Wenatchee Valley church, Wash.

**Bro. Walter Hartman** of Annville, Pa., to begin Jan. 21 in the Shamokin church, Pa., instead of Bro. Gipe as formerly

**Bro. Ralph R. Hatton**, the pastor, to begin Feb. 12 in the First church, Toledo, Ohio, assisted by Bro. M. H. Thomas, song leader, of Carey, Ohio.

The Sunday School Secretary is following a closely filled schedule of institute work at this time. Beatrice comes this week. Blue Ridge next.

**"Am just trying** the study of the Book of Galatians each Wednesday evening," writes Bro. D. W. Kurtz, pastor at Long Beach, Calif. A good try at anything as good as that is very likely to result in something good.

"We have had a great day in London, a great New Year, not only in St. Paul's but at Wesley Chapel, seeing Westminster, at the home of our good sister, Jennie Weber. . . . I am finding a lot to learn. I might find much to criticise, but I could do that without leaving home. I am abroad as a learner." Bro. Winger will tell you more about it next week.

**Professor Ralph W. Schlosser, A. M.**, is the new President of Elizabethtown College, succeeding Dr. H. K. Ober, who resigned to become the pastor of the Elizabethtown church. So Secretary H. H. Nye of the college faculty informs us. Bro. Schlosser had served as Dean of the college prior to Jan. 1, 1928, when his new duties as President began. The new Dean is Professor A. C. Baugher.

**Sister H. A. Brubaker** of Oakland, Calif., wishes to tender her heartfelt thanks to the many friends who have shared her great sorrow in the untimely death of her husband. She would have her friends know that their messages of sympathy have all been appreciated, though she can not write personal letters to all. She remains at the parsonage as parish worker until a pastor is secured. She says: "I can forget and bear my own troubles easier if I am busy helping others."

**Too late for mention** last week we received word of the death of Bro. E. S. Gregory of Olympia, Wash., Monday, Jan. 9. We have no particulars. Bro. Gregory was in the prime of life and one of the leaders in the Northwest.

**Bro. Ira H. Frantz** is taking up the pastoral care of the Fruita church, Colo., as Bro. J. Hugh Heckman leaves to begin his teaching work at McPherson College. Bro. Heckman will remain at Fruita for the time being.

**Bro. Virgil C. Finnell** was an Elgin visitor last Sunday, to the interest and profit of the local five o'clock vesper service. His illustrated tobacco lecture was much appreciated. It is a forceful presentation of the truth on this subject and ought to be seen and heard everywhere, especially by the boys and girls.

**Bro. J. W. Lear** is not unknown to many of our congregations as a pulpit and platform speaker, and he has an office at the Publishing House, but the people who work there seldom have a chance at his messages. His sermon to the Elgin congregation last Sunday morning on the Severity of the Terms of Discipleship was characteristically strong.

**Bro. J. M. Henry** of the General Welfare Board has two articles on page thirty-six of this issue dealing with urgent matters of special interest to our readers. The second article (What About Nicaragua?) touches also upon some rumors regarding preparations for the Pan-American Conference. In Dr. Libby's "News Bulletin" in which this article also appears, a copy of which has just come to hand, the following later information is given: "We learn that Secretary Kellogg on Jan. 4 informed newspaper correspondents that the State Department had no knowledge of an effort to influence Havana editors, or of the tour of Dr. Gavy Rivas, and that with the appointment of delegates from the Latin-American countries, it had nothing to do. That our own delegation had received 'ironclad instructions,' he denied." We are glad to add these statements, but they do not clear up the Nicaragua situation, the main issue in Dr. Libby's communication.

**Do you know** what church is credited with one thousand dollars for missions in the list of mission receipts on this page?

**The B. Y. P. D. article** on the Challenge of Industry for the program of Feb. 5 did not reach us in time for this issue. It will appear next week along with the article on the Bible and World Builders for the program of Feb. 12.

**A Regional Conference** under the direction of the General Ministerial Board and the Home Department of the General Mission Board will be held in the McPherson church, Kans., Feb. 15-17. Watch for the program next week.

**"When church members** choose worldly pleasures, movies, festivals, theaters—have money to take their children, then say it is too costly or too much trouble to take them to Sunday-school and church, a revival of grace is needed in their hearts."

**Florida and Georgia** members will please note that J. H. Morris, Sebring, Fla., is the District Sunday-school Secretary for 1927-28, having succeeded Jos. D. Reish of Lake Istokpoga, Fla. This information will require a correction in the first page of the 1928 "Yearbook."

**What should be the effect of a local building campaign on the missionary giving of a church?** One of our Ohio correspondents writes that the members of her congregation have remodeled their churchhouse at a cost of \$8,000 and then goes on to say: "The spirit and cooperation has been fine all through our building program. We find in this connection that we have nearly doubled our offerings for home and foreign missions the past year."

"When we came to India the first time there was a trustworthy, cheery boy of perhaps fourteen summers in the Ankleswar orphanage. We noted that he was even then trusted with responsibility, and in the years since he has never betrayed that trust. This brother, Jivanji Herihabi, was ordained to the eldership at Vyara during this time. He has been for several years pastor there, and has spent some ten years in that field. God has greatly used him heretofore. May his future be even fuller of the blessing of the Gospel of Christ." This brief paragraph from one of Bro. I. S. Long's latest "India Notes" tells the story of how native leadership is coming into its own on our mission fields.

Even an editor is not as gullible<sup>4</sup> as he may seem to those critical readers who are kind enough to peruse his pages with care. The reader should see the condition some matter is in before it is fixed up. Indeed, it was suggested but the other day that the "Messenger" might well preserve a few of the more curious items it receives with a view to preparing an exhibit to take to Conference. And then there is some matter which does not get by, for as one editor recently remarked: "When our readers wonder, as now and then they must, how this or that idea or article ever got past the vigilant editorial eye, we should like them to reflect on the amount of cleverly-disguised propaganda which is detected in time, and filed in a convenient receptacle." Almost any editor will appreciate credit for

what he rejects as well as criticism of what he swallows. However, this paragraph would not be complete without a warm word of praise for the hundreds of correspondents who take the pains to send us usable matter in good shape. The trouble is, the persons who see this paragraph are likely not the ones who should read it.

**The Welfare Board** has a new twenty-four-page booklet on "Sex Appeal in Dress," one of the strongest treatments of modern styles, written not by a preacher or social reformer but by a business man. It will be sent free on request addressed to General Welfare Board, 315 E. Market St., Warsaw, Ind.

**A Dedication Day Service** will be held in the First Church of Johnson City, Tenn., Sunday, Jan. 29. There will be an all-day program with a basket dinner. President Paul H. Bowman of Bridgewater College will preach the dedication sermon in the morning. At night Homer L. Mission, Secretary M. R. Zigler will give a missionary address. Special services are also arranged for Monday and Tuesday nights following. Monday night Bro. Bowman will give an educational address.

**Juniors** who would like to know more about our medical work in India should send to the General Mission Board, Elgin, Ill., for a new twenty-five-cent booklet called, "The Junior League Brings Health to India." The materials here presented were prepared by Mrs. Minna Heckman, Mrs. C. G. Shull and Mrs. Fred Hollenberg—all of whom have had foreign mission experience. The lessons provided in this booklet are designed especially for use during March of this year, though they would certainly be appropriate for use at any time you want to put on a month's course in mission study for Juniors.

**The Markle church** of Middle Indiana will hold re-dedication services on Sunday, Jan. 22. Bro. C. D. Bonsack is to be our speaker for the day. Three services are to be held during the day with a basket dinner at the noon hour. The dedication services proper will be held in the afternoon at 2 o'clock. We invite former residents to make this a homecoming day. We also invite our neighboring churches to be with us that we may rejoice together. On Monday night following Rev. Heil, pastor of the Evangelical church, will speak; and on Tuesday night, Rev. Scott, pastor of the Church of Christ, will be the speaker; Wednesday night Rev. Teter, pastor of the Methodist church, will deliver the message. The pastor, I. R. Beery, will then continue with a revival meeting. We are planning, pushing and praying for bigger and better things for the Markle church.—Mrs. I. R. Beery, Markle, Ind.

**Laymen of Middle Indiana.**—The Men's Work of Middle Indiana will hold a mid-winter meeting at the Walnut Street Church of the Brethren, North Manchester, Ind., on Sunday, Jan. 22. While primarily a laymen's meeting, the elders, pastors and ministers of the District are urged to attend, as well as encourage the laymen to be present. The first session will be in the afternoon at two o'clock. There will be four helpful addresses on, The Possibilities of Laymen, and special music at this meeting. At five o'clock there will be a fellowship supper provided at nominal cost. There will be special music and two addresses: The Divine Commission to All Laymen; The Perils and Losses of Making Christianity the Business of the Ministry Alone. At seven o'clock Bro. P. G. Stahly of South Bend, Ind., will speak on: Outlook for Men's Work in Our Church. This last meeting will be for everyone and it is hoped that many of the women of the District will attend the evening meeting.

## Mission Receipts for Wednesday, January 11

Each week the General Mission Board will report in these columns a recent day's mission receipts from congregations. Each week a different day in the week will be selected until a round of the business days of the week is reported.

Salem, Ohio, \$2 for World-wide.  
Kokomo, Ind., \$9 for World-wide.  
Zion, Mich., \$2.95 for World-wide.  
Pittsburg, Ohio, \$19 for World-wide.  
Cleveland, Ohio, \$4 for World-wide.  
Laton, Calif., \$17.72 for World-wide.  
Rockwood, Pa., \$10 for World-wide.  
Pipe Creek, Md., \$1.50 for World-wide.  
Huntsdale, Pa., \$26.71 for World-wide.  
East Dayton, Ohio, \$12 for World-wide.  
Sand Ridge, Ohio, \$11.65 for World-wide.  
Middletown, Ohio, \$3 for Foreign Missions.  
North Mill Creek, Va., \$20 for World-wide.  
Waynesboro, Pa., \$1,000 for Africa Mission.  
Warriors Mark, Pa., \$21.26 for World-wide.  
First Chicago, Ill., \$30 for Conference Budget.  
Black Swamp, Ohio, \$50 for India Share Plan.  
Black River, Ohio, \$94.30 for Foreign Missions.  
Morrill, Kans., \$152.54 for Junior League—1927.  
Meyerisdale, Pa., \$30 for India Boarding School.  
East Chippewa, Ohio, \$5 for Junior League—1927.  
Aid Societies of Oregon, \$17.25 for A. S. M. F.—1927  
Yellow Creek, Ind., \$18.01 for support of Clara Harper  
budget.  
Norristown, Pa., \$7.51 for World-wide; \$28.56 for Home  
Missions.



## AROUND THE WORLD

### Memories of the World War

It is now more than ten years since the close of the World War, but the havoc it wrought in some individual lives still goes on. Thus General Hines of the Veterans' Bureau recently stated in his annual report that there were in the veterans' hospitals "12,650 neuropsychiatric patients under treatment—the largest number in the bureau's history. There were 6,626 tubercular patients and 6,191 with general medical and surgical disabilities. All but 858 of the patients served in the World War military forces."

### Hope for Father

There is hope for father in the recent statement of Dr. Albert E. Wiggam to the effect that it is the married man and not the bachelor who gets into "Who's Who." It is the hardworking married man who rises to fame and fortune. "The likelihood of such an achievement rises with the number of children increasing until there are four in the family." This rather unexpected statement is supported by statistics, according to Dr. Wiggam. And yet, to men who have experienced the steady, exacting demands of fatherhood there is no great mystery in such findings.

### Honors for Teachers in Mexico

The department of education in Mexico is seeking to dignify the teaching profession in that rather backward land. To this end "teachers dying while in active service, or after retirement on pension, or honorable discharge from the service, are to be buried with all honors as public benefactors, and a guard of honor will take turns watching by the bier of each and accompanying the remains to the final resting place. The aim of the department of education in paying such honors to teachers is to dignify the profession in the eyes of the public and the teachers themselves." There are other and perhaps more enlightened lands that might follow Mexico's example in the matter of her new attitude toward teachers.

### City Taxes Going Up

A recent bulletin of the United States Bureau of Census indicates in some detail of how city taxes have gone up in the last ten years. "In Chicago in 1926, the last year covered by the statistics, the levy per capita was \$53.26 as compared with \$50.77 in 1925 and \$22.39 in 1917. These figures cover the government of the city proper and also independent school districts, sanitary districts, park districts and other independent districts practically coextensive with the city, not excepting the county. . . . Chicago's \$53.26 tax levy per capita during 1926 was eighth from the highest of fourteen cities over 500,000 population covered by the government's survey, New York's was \$58.05, Philadelphia's was \$43.49, Detroit's was \$62.67, and Cleveland's was \$52.17."

### "Oh, to Be in England"

The absent English are doubtless not sighing just now for their homeland with quite the vehemence of the poet who wrote the line at the head of this paragraph. The reason for this is that England has lately had more than her usual share of attention from the weather man. Londoners recently experienced the coldest days they had seen in thirty-two years. Still more recently a terrific gale drove the tides up the estuary of the Thames River, with the result that the backed up river overflowed embankments and flooded many of the best known sections of England's greatest city. Thus the Tower of London was flooded at one stage of the high water. A number of lives were lost and great property damage done. The Tate gallery suffered heavily from the flood waters, the damage to the pictures being estimated at \$7,500,000. "To be in England now," one would certainly not see the April scenes which intrigued the poet's thoughts.

### Student Problem in Paris

A French educational commission is spending some time in the United States in special investigation of the housing situation for students. American universities are large, even if they are not ancient, and what their officials have learned about the care of students is of value to the European educators who are now facing this special problem. According to the spokesman of the French commission the student population of Paris has more than doubled during recent years. Before the War there were 13,000 students in the universities of Paris; today there are more than 32,000 students. Foreign student groups in Paris are large and the commission hopes to develop an international melting pot for intellectuals at the Cite Universitaire de Paris. The removal of some fortifications has made possible an ample campus for this Parisian university. At the same time funds are in hand for the building of dormitories. A part of the new housing plan seems to be to encourage the building of national houses, nine of which have already been built. The nations thus represented on the campus are Great Britain, Argentine, United States, Japan, Holland, Sweden, Spain, Canada and Belgium. The purpose

is to make French university life more than just a matter of studies—to touch the social life as well through some up-to-date solution of the housing problem. Said one member of the commission: "Our aim is to create an international melting pot of intellectuals. In each of the national houses a percentage of accommodations will be reserved for French students, and those displaced will be distributed among the other national houses. Only dormitory accommodation will be permitted in the national houses, but for social intercourse a central recreational building is to be established, where all shall meet and mingle. Each house will be self-governed, and a central governing body will have authority over the whole community." Provision for a student city of 8,000 population is envisioned by the commission. The national dormitories are to be constructed by responsible national bodies of the various countries upon sites donated by the French government.

### Outgrowing the Monroe Doctrine

The Latin American nations are coming to feel that the Monroe Doctrine should be superseded by some understanding more in keeping with their present dignity and resources. Mexico seems to be leading in crystallizing this sentiment, and a member of the Mexican Commission to the Pan-American Conference is quoted as having outlined present Latin American feeling as follows: "It is not proposed to declare war on the Monroe Doctrine, which we recognize has been a safeguard for Latin American nations; but rather to produce something equally important and more fitting for the present interests and dignity of the great Latin American nations. If the interests of all nations are fully guarded in an international union the doctrines therein presented would naturally largely tend to supersede the Monroe Doctrine, which has served its day, since today we Latins do not need the protection of the United States against Europe. An all-American union, headed by the United States and including the Latin American nations, would offer a front which no European nation would care to face."

### Diseases of Middle Age

In the last 300 years the average life span is said to have been doubled, or increased from thirty to sixty years. However, the outlook for the man of fifty has remained practically unchanged. Which is to say that medical science has made great gains in its warfare against the diseases of childhood, meanwhile little progress has been made in the prevention and treatment of the ills of middle life. The natural result of such a situation is that the death rate of degenerative diseases has been steadily on the increase. Today the highest mortality rates are not for tuberculosis, diphtheria, scarlet fever and typhoid fever as in 1870; the leading cause of death today is heart disease. That is, the average of human life has been so prolonged that more and more death is coming through the wearing out of some organ, most frequently the heart on account of the strain it must bear. Obviously, the next place for medical science to seek to prolong life is at the point where our mortal bodies begin to fail. With this in mind Albert D. Lasker and his wife have given the University of Chicago the sum of \$1,000,000 as a foundation for the study of the causes, nature, prevention and cure of degenerative diseases. And there is a sound economic reason for such procedure since saving the middle aged means lengthening the life span of those who have in general come to the age of greatest efficiency. This is especially true in the field of intellectual endeavor where long periods of preparation are required and the knowledge gained by experience is of special value.

### Industry and Scholarships

The Union Trust Company of Detroit, Mich., has pioneered in interesting ambitious young people in current social and economic problems through the annual offer of a number of substantial scholarships. The scholarships are offered to high school seniors of three Michigan counties through the medium of an essay contest on some subject assigned by the company. Regarding the inspiration and purpose of the plan "Christian Education" says: "In 1908 a very little space was required for the company's business, today a forty-story building, covering a whole block, is in course of erection. During this period great and lasting institutions have been created and many new social problems have been revealed in the city's life. Large economic problems have grown thick and fast and the need for some popular and simple education for a population assembled from every quarter of the globe was felt nowhere more intensely than by the financial institutions seeking to give honest service. Besides this, was the problem of obtaining intelligent young people for the service of these institutions and the vast business enterprises of the city. It was also fully appreciated that there were many young people in our high schools with ambitions that made them capable of making good use of a college training. In order to serve these ends, under the inspiration of Mr. Blair, the Union Trust Company decided to offer five scholarships of the value of \$1,000 each. The scholarships were competitive and were to be awarded to the five senior students in the high schools of Oakland, Macomb and Wayne Counties (Detroit is in Wayne County) who submitted the best essays on topics designated by the Trust Company." This

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Christian Giving

1 Cor. 16: 1-7

For Week Beginning January 29

### EVERY-MEMBER GIVING

"Let everyone of you lay by him in store." Pennies from millions have built up mighty fortunes. Continents are made of tiny grains of soil. Millions of widows' mites are solid support for the cause of Christ than the handsome endowments of the rich. Let every one give (Mark 12:41-44).

### PROPORTIONATE GIVING

"As God hath prospered him." Increased wealth is dangerous unless proportionate giving keeps us mindful of our debt to God (Luke 12:48).

### SYSTEMATIC GIVING

"Upon the first day of the week." Unless the Lord's work makes an early and regular demand upon our incomes it is apt to be crowded out by clamorous physical wants (Acts 20: 7, Ex. 23:19).

### ADMINISTERING THE GIFT

"Whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." Those who give are to administer the gift. Giving is an act of worship. We give unto the Lord. Out of this act of consecration arises the responsibility of those who administer and use the funds given (Jas. 1:17).

### THE HUMAN TOUCH

"And if it be meet that I go also, they shall go with me." The giving of silver is a cold and formal business at best. The touch of a hand, a look of sympathy answered by one of gratitude, hearts that beat in unison—with these giving of money becomes fellowship (Rom. 1:10-13).

### GIVING AND RECEIVING

"To bring your liberality unto Jerusalem." Jerusalem had given Christ to Corinth. It is altogether fitting that Corinth help Jerusalem in her hour of need. Thus it always is. Benefits are exchanged. We are debtors to those to whom we give (Rom. 1:14; 1 Cor. 9:16).

### DISCUSSION

When giving to mission work in foreign lands how can we keep up something of the human touch?  
When I give to a beggar or pauper, how can it be said that I receive something from him? R. H. M.

scholarship work has called out much interest in the part of other large banking institutions throughout the United States. Even Australian bankers have asked for information about the plan. As to the use of the funds thus won to read: "The winners choose the college or university where they intend to study. The Union Trust Company places \$1,000 won in trust with the respective college authorities. The use of the fund is entirely between such authorities and the student. The Union Trust Company expects no more than that it be employed in his or her best interests."

### Where Immigrants Are Wanted

Five million immigrants from Europe—such is said to be the minimum estimate of Brazil's immediate immigration needs. To North Americans such an attitude toward aliens may seem strange since our immigration policy has been tightening up of recent years. However, Brazil is a very large country, being considerably larger than the United States exclusive of Alaska. Only the coastal regions are settled. The vast interior is rich in natural resources which even the Brazilians realize they can not themselves enjoy without the capital and labor of others to aid them. Hence, to develop this country's great west the Brazilians are looking to Europe and North America for both funds and man power.

### Where the Dollars Go

The federal government has taken distribution censuses in a number of our largest cities. From these returns it is possible to check where the dollars go. From the figures for Chicago it has been deduced that the average resident of that city spends thirty per cent of each retail dollar for food, twenty per cent for clothing, thirteen per cent for food, twenty per cent for automotive and about five per cent each for fuel, building material and dry goods. Lesser amounts go for a long list of other things. The figures must be rather accurate since they are fairly constant for the different cities. Thus for food, the average Chicago man spends thirty per cent of his retail dollar, while for Baltimore the figure is 31.48; Kansas City, 29.34; Atlanta, 28.05; Denver, 27.81; Syracuse, 27.56. Chicago is said to be low on the seven cents of each dollar expended for automobiles and accessories. Perhaps these figures will prove especially interesting where the reader has figures for his own spending.



### John's Baptism

(Continued From Page 35)

resurrection and ascension of Jesus knew only the baptism of John (Acts 18:25), that is according to the Sunday-school lesson comment, knew only John's single immersion, and nothing whatever about the trine immersion taught by Jesus. We are further told that Aquila and Priscilla took him to one side and taught him the way of the Lord more perfectly, or gave him to understand that John's single immersion was ruled out and that trine immersion was now the proper form of baptism. And this too without one word being said about Apollos being correctly baptized so as to enable him to set an example in keeping with what he henceforth would be expected to teach. It should be remembered that this was among the Gentiles where Paul had been teaching and giving the necessary instruction regarding the form of baptism taught by Jesus. It would be another case of single immersion and trine immersion, this time, among the Gentile converts, and a state of confusion that would have made the situation as embarrassing as we have it in these modern days, when we have our problem regarding the different forms of baptism all around us.

In connection with what is said about Apollos we are told of the twelve baptized "unto John's baptism," whom Paul after proper instruction rebaptized. This does not mean that the form of John's baptism was not valid, but it does probably mean that the twelve had received the rite at the hands of some unauthorized person who had failed to instruct them properly, and therefore has nothing to do with the subject being treated in this article. But to proceed.

If it was understood in the early centuries of the Christian era that John practiced single immersion, that Jesus and his apostles were baptized in that way, and that Apollos in his preaching knew only single immersion, it seems very strange indeed that those who introduced single immersion a few hundred years later, did not in defense of their new form of baptism, refer to the practice of John. Such a course would have been regarded as a tremendous argument in support of the single immersion as introduced by Eunomius about A. D. 360.

If it had been a recognized fact that single immersion was the mode employed by John and trine immersion the form taught by Jesus, the writings of the early church fathers would have bristled with statements and arguments relating to the purpose and efficacy of the two forms of baptism. But as it is, all ancient history is a unit as to trine immersion being the apostolic method, and even so continued as the almost universal mode in all Christendom, east and west, down to the thirteenth century, or as Dr. Wall puts it, "The way of trine immersion or plunging the head of a person three times in the water, was the general practice of all antiquity." (Wall, *Infant Baptism*, Vol. 1, page 592.)

As regards the form of baptism, or washing for proselytes among the Jews, Dr. Wall gives ample evidence in support of the triple action. (See pages 23, 24, 601 in volume cited above.) It is also stated in the same work (page 578) that the early historians held that the threefold form was observed when Jesus was baptized, for it is stated: "As the Son of God gave his own example to all believers, when he was thrice dipped in the waters of Jordan." Speaking of the same matter Tertullian about A. D. 200 says: "Nor is there any difference between those John baptized in Jordan and those Peter baptized in the river Tiber." As the Jews were accustomed to the three actions for proselyte baptism, it was but natural that they should have had no occasion for pointing out any irregularity in the triple form of immersion John administered to his disciples, to Jesus and those who later became apostles.

The very meaning of the word employed by the New Testament writers in describing the rite John administered to the thousands who came to him would indicate the repeated action in his form of baptism. The Greek *baptize*, the word employed, means "to dip repeatedly" (Liddell and Scott), "to immerse repeatedly" (Donnegia), "properly often to dip" (Passo), and others that might be quoted. It is the word Jesus

employed in the baptismal formula when he taught trine immersion. It means a repeated action whether used in the baptismal formula or whether applied to the rite which John is said to have received from heaven.

We have no direct information relating to the formula for John's baptism, but reason, history and philology make it clear that the form of baptism was the same as that taught by Jesus when he sent forth his apostles to teach all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

Sebring, Fla.

### Thoughts on Tolerance

BY SAM'L H. HERTZLER

IN the GOSPEL MESSENGER of December 10, page 802, there is an article headed "Tolerance," which gives me a text for a sermonette. The illustration of different reports, as to what was contained in the burning building, by different eyewitnesses does not logically apply to the case of two people of equal intelligence putting different interpretations on the same passage of scripture. The opportunity for careful observation at the fire was admitted to have been very limited. This is not true in the application of the figure.

Now on the subject of tolerance, in a broad sense, it will be admitted by any intelligent person that there is a limit, a place where we cease to tolerate. This is so evident that no illustration is needed. One of the unfortunate statements in the article referred to, is that it puts "burning at the stake" and "disfellowshipping" side by side as though they were on an equality; the inference being that since we all admit that it is wrong to burn at the stake those who differ with us, we might as well admit that it is wrong to disfellowship them no matter what interpretation they put on the Scriptures.

Now regarding the question: Who has the right to interpret? The pope says, "I, and I only." The agnostic, the atheist and many modernists say that everybody, that each individual for himself or herself has this right. The policy of the Church of the Brethren is that when individual members differ the General Conference is appealed to and this body gives the interpretation. What is the conclusion? As a Roman Catholic I accept the interpretation given by the pope. As an atheist I am at perfect liberty to put any construction on the Bible I please or ignore it altogether. As a member of the Church of the Brethren I accept the best thought of our delegated body on Bible interpretation as given by Annual Conference. What has all this to do with disfellowshipping? If I am unwilling to accept the church's interpretation I thereby disqualify myself for membership in the church. For instance: the church has interpreted the teaching of Jesus on the oath as prohibiting us, as members of the church, from uniting with any oath-bound secret society. If I join the lodge I thereby deprive myself from fellowshiping with the church. The church should not then "burn me at the stake" but treat me as the apostle admonishes in 2 Thess. 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." For the church can not consistently retain in membership those who willfully violate the conditions of acceptance for membership.

When we talk of disfellowshipping we must not conclude that we must be at enmity with those who claim the right to put their own interpretation on the Scriptures. This is their privilege, but not in the church. No one can both accept and reject the doctrine of the church at the same time. He can accept and be a member. He can reject and lose his membership. He can not reject and retain his membership any more than he can be a citizen of two countries at the same time.

Now let us take another illustration. I claim the right to vote. Another brother differs from me. We take the question to Conference. Conference replies that this is a matter of conscience. The one who wishes to vote may do so but should not become active

in politics. The other may refrain from voting but should not condemn the one who votes. Tolerance is commended here. When, however, tolerance runs to seed, we as a church will have lost our distinctive doctrines such as feet-washing, the Lord's supper, peace, non-swearing, non-litigation, etc., and our excuse for a separate organization ceases.

Eliabethtown, Pa.

## CORRESPONDENCE

### UNIQUE AND INTERESTING BRETHREN

"The proper study of mankind is man." Individual differences give interest to the study of men. There are a number of Brethren who are making unique contributions to the welfare and progress of the race, whose names seldom appear in print; yet, when you meet them, you wonder why this is the case. Is it true that as a denomination we have lost many of ability and genius, because "When a Dunkard gets into a position of trust and honor, his brethren begin to suspicion him"? This statement was made in my hearing a few years ago by one who has achieved much success in the world. I believe our church has produced her proportionate share of honest, God-fearing men and women of real worth and ability, and I do not consider it amiss, that while they are still with us, their lives might occasionally be reviewed for the inspiration of the rest of us.

If ye editor permits, I shall from time to time give such extracts of outstanding personages I have met which have been gleaned without the consent or knowledge of the persons involved.

**Joseph W. Replogle** was born Jan. 6, 1860, in Bedford County, Pa. His parents were Samuel Replogle and Margaret Ann Hanawalt Replogle of McVeytown, Pa. In the year 1885 this youth became interested in the study of photography, and purchased one of the first hand cameras and started to "snap" pictures. In the year 1904 he entered the government service at Philadelphia as a clerk. After fourteen years of faithful and efficient service, for the first time in the history of the United States, the position of Official Photographer of the Navy was created, and Bro. Replogle was appointed to fill this position. Those of you who attended the last Conference at Hershey, may have seen an elderly man operating a motion picture camera, taking the first motion pictures of our Annual Conference. I had the pleasure last summer of seeing these pictures reproduced on the screen, and they were interesting to say the least. Bro. Replogle was the photographer, and he still holds the position of Official Photographer and Engraver for the U. S. Navy and takes the photo of every enlisted man, employee and battleship owned by these great United States of America. I understand he is available to show these motion pictures of the Conference over week-ends within reasonable distance of Philadelphia.

**Mark A. Replogle**, a brother of Joseph, was born 1862. While yet a boy he showed rare ability as a machinist. He invented and installed the first water-governor used in the harnessing of that giant cataract, Niagara Falls. When Henry Ford desired an invention to get water power from the River Rouge at Detroit, he called on Mark A. Replogle, and he did it. He is also inventor of the Domestic Furnace that burns soft coal without smoke. He lives at Akron, Ohio, and is a member of the American Society of Mechanical Engineers.

**Dr. George B. Replogle**, another brother of the same family, was born in 1866. He went one term to Juniata College, then after a year of teaching studied nursing at Battle Creek, Mich. He represented this sanitarium at Capetown, Africa, in its extension work. He studied later in Oxford University, England, and then started a sanitarium at Belfast, Ireland. He is now doctor, instructor and surgeon in the Argentine Republic, South America. His address is Puiggari, Entre Rios, Argentine, S. A.

**D. Ben Replogle**, the fourth brother in this remarkable family, is a graduate of Juniata College. After teaching in the public schools, he studied law, and after being admitted to the bar practised before the United States Supreme Court. He specialized in patents, and is recognized as one of the foremost patent attorneys of our country. He is the inventor of the Airway Vacuum Cleaner and received for his patent rights in Germany alone, \$100,000. He lives at 1123 Ward St., Berkeley, Calif.

**M. C. Swigart** is pastor at present of the mother church at Germantown, Philadelphia, Pa. His father was George Swigart of McVeytown, Pa. While a young man he worked out on the farm, attending the common schools in winter. He attended Juniata College and became a country school-teacher for a number of years. He was called to the ministry by the Spring Run congregation, and accepted the pastorate of the Germantown church in 1906. At that time the membership was less than thirty. At the present time it is over 300. There are few men in the church who know our early history better than Bro.



Swigart. It is an inspiring experience to have him take you as a visitor to the old burying ground just back of the splendid, remodeled church building and interpret the inscriptions on the old tombstones, including the Macks, Harriet Livermore (The Unseen Guest of J. G. Whittier's Snow-bound) and others. Bro. Swigart has done much for the Church of the Brethren in the interest he has taken in preserving, rebuilding and enlarging this historic Mecca of the Brethren. Prior to her call beyond, his beloved companion was President of the National Ladies' Aid Society of our church. His daughter, Miss Esther, is prominent in our B. Y. P. D. work, and is a real helper to scores of girls who come under her supervision in the Summer Camps. Bro. Swigart at one time went to the country school taught by Joseph Replogle, the first character sketched in this series, and was urged by him to seek higher training, and equip himself for something real big in the world, which he did. O. G. Davis.

Chicago, Ill.

#### AN EVANGELISTIC TRIP TO THE NORTHWEST

During November and December of 1926 and January, November and December of 1927 it was our privilege to visit and labor with several of the churches in North Dakota, Montana, Washington and Idaho. The Lord has many faithful workers in the North Dakota churches. While these churches have not maintained their former strength numerically, they are planning to regain their losses caused by emigration and death.

Too many shepherds have flocks too greatly scattered for them to prosper to their satisfaction. The much worn soil is being redeemed by seeding to sweet clover and alfalfa, so that sheep raising and dairying seem to promise great returns and should be inviting to many good Brethren wishing to build up homes and churches.

Kalispell is the only organized Brethren church in Montana and is included in the Idaho and Western Montana District. Washington has a goodly number of well-organized churches, and aside from Spokane, they are located west and central in the State. Weston, Oregon, including Pendleton, as a mission point, is the most northeasterly church in that District, leaving a large territory yet uncultivated. Idaho with twelve organizations is aiming at much larger results under new methods. L. H. Eby.

North Manchester, Ind.

#### DIARY LEAVES

Seattle, Wash., Saturday, Nov. 19

On Thursday the Sisters' Aid met at our home. I am more and more impressed with the working plans of the sisters. There is no great exhibition, but there is a persistent, quiet effort to get things done, with results following. After all, this patient continuance in a right cause is most accepted with the Lord.

This afternoon Miriam has her group of girls at our home; she and the girls are working together and planning for what they expect to do. Thus by cooperation and leadership will our young folks learn gracefully what they must learn some time.

I am sorry to record, that in spite of all our efforts, our Sunday-school is decreasing in numbers. Folks come and look into our Sunday-school rooms, and see our present situation (we are all doing the best we can), and realize what poor facilities we have, and how much of a fire trap we have, then modestly tell us they are afraid to send their children to be huddled into such quarters. It means we will have to provide a new house of worship before we can hope to grow. It means we must build anew as soon as possible, and our congregation is neither large nor wealthy.

Warm Beach, Wash., Friday, Dec. 9

Here is a small neighborhood church, whose Sunday-school is one of twenty-five in this part of the State under the supervising care of the American Sunday School Union. The arrangement they have is that of a Board of Managers, or Board of Control, with five persons of differing church affiliation, chosen from time to time, as members of the Board. These asked me to come and do the preaching for a revival meeting. They held a week of prayer meetings in the different homes, before the regular meetings began. Mrs. Carl Allquist did splendid service in all these cottage prayer meetings, teaching, exhorting, praying; also our own people and others were active, so that before the beginning of the preaching services, several had already confessed their determination to follow the Lord. The meetings continued every night, with full measure on Sunday, for ten days, that is, from Monday 28th November, until today. In all twenty-four made the good confession, and today, I had the joy of baptizing seven of these in the clear cold water which had accumulated in the pasture field of Bro. Isaac C. Teeter. Of the others, some inclined to think that baptism was not essential, while of the others some preferred to wait and think it over or be baptized in some other way, according to previous teaching. I urged all to talk the matter over at home among themselves, read their Bibles, and follow the leading. I purposely refrained from preaching on baptism, other than to say that I was ready to baptize any who wished to follow the Master in this ordinance, even as I have baptized hundreds already. To do otherwise would have been to betray a

trust, as well as to create a desire for argument. Folks told me as I came away that they were having throughout the community, a better spirit of religion than they had ever enjoyed before, and greater unanimity. For this we had prayed together. Brethren Holdereed and J. L. Teeter, also Mrs. Allquist, preach regularly in the Warm Beach community church; their patient and continued efforts, together with the force of Sunday-school workers, made these recent meetings possible. May the Lord abide with these good people, and may he lead them close and closer to himself from day to day. I pressed earnestly the idea of making open confession, and then going home, or out into the garage or to the woods, or up into the hay mow, or elsewhere alone, and there wrestling with the Lord until the victory over self was complete. From these meetings I believe many got a blessing; I know that I did.

Seattle, Wash., Friday, Dec. 23

Home seems never dearer than when one returns after having been away a little while. And one's own little congregation, to which one ministers every Sunday, as the Lord may grant him grace, how valued they become to him, a part of his life's largest hope. Their joys become his joys, their sorrows his sorrows. When the pastor's heart beats in rhythmic sympathy, the heart-beats of the congregation will usually be quite complementary. The pastor and the congregation—blessed relationship.

Everywhere is preparation for Christmas. We are having our Christmas program in the church tonight; so also are many of the surrounding churches here in the city. This is the State of green trees, of the fir and the pine; the Christmas tree is everywhere. The Christmas spirit is as fine as I have ever seen it anywhere, a spirit of frank brotherliness manifest everywhere throughout the city. A woman dropped her pocket book as she was alighting from a street car. The conductor, seeing, ran to stop the car while he picked up the purse and ran after her saying, "Here, lady, you may have need of this for Christmas." Many such incidents are being observed.

I was not able to be present at our tri-monthly ministerial meeting in Tacoma, a meeting of the Coast church ministry of Washington, so I sent an essay on "Faith and Vision," adding to it another on the "Key-Man in the District." These will appear in the "Messenger" presently. The favorable comment showed the subjects vital. The treasurer of the District reported to that meeting, that as a result of the new method adopted, two-thirds as much money had come in during the first four months of this year as was received during the whole previous year. That sounds good. Some think it will not be permanent, but we will just quietly wait and see. And meanwhile coöperate.

Somehow, there are openings more and more for service, which fact makes me humbly grateful. I am asked to speak to the Commonwealth Club in the Olympic Hotel the first Monday night I am free to do so, which will be perhaps Jan. 16. Also, I have spoken to the Religious Education group, and the Knights of Pythias, which group has helped me to a standing invitation to speak over the radio any evening, and frequently. I feel like asking those who love me to pray the Lord for my special guidance as I enter these open doors of special opportunity.

Friday Night, Dec. 30

Christmas Spirit seemed everywhere abroad during the Christmas time; it is a wonderful thing to see, to enjoy, to participate in. Some one has said that if Christmas was the only thing Jesus gave us, his life would have been a wonderful success. But this was the little end of it. Christmas is incidental, the Spirit of Christmas the sure result. As the year is drawing toward its close, I am inclined to meditation. May the Lord continue with us, abundantly to bless and make useful all our days. Amen.

Last night at Council, with two members of the District Mission Board, and one of the District Ministerial Board present, it was decided to buy a plot of ground and build a new house of worship. I wonder where the first thousand dollars will come from.

And I have just arranged to speak over the radio next Monday and Tuesday evenings. I think the year should begin with prayer, and will therefore speak on prayer. It is under the auspices of the Religious Educational Association KVL (202.6 meters), 6:15 P. M. If any permanent arrangement is fixed, I will sure not make a secret of it.

#### A Letter

Edmonds, Wash., 29th Nov., 1927.

My Dear Mrs. Stover:

I imagine you do not remember me, for I met you among a number of others at the noon meeting of Religious and Educational Workers.

I'm sure I should greatly enjoy having a talk with you about the people of your church, for they have always seemed to me to be more or less related as one large family. My father's family were all of them descended from the early settlers of America who were members of this church. His mother was a lifelong and faithful member. She was a Rowland before her marriage to a Slifer, and the names of Long, Heflebower, Wolf, Price, Miller, Zuck and others are among those of our family.

Until moving to my present home, I lived near Center View, Mo., and have heard a number of the ministers there.

Among them I remember the names of Witmore, Mohler, Hutchison, Eby and others.

I have wished to get more historical knowledge of the people who represent this church, one of the finest bodies of Protestant people of their own or any age. I have two books, one of them entitled, "Some Who Led," and the other, the "History and Doctrine of the Church of the Brethren." They do not give a satisfactory background to the causes that led to the organization of the church.

I shall try to attend your church some time, but my husband is in the city all week and so on Sunday likes to stay at home, so I do not often leave home on that day.

Very sincerely yours,

Mrs. G. W.

#### Stories of the Brethren

1. "John McClane, as I knew him, lived in the Dakotas. He told me that he volunteered to serve in the Civil War, was in the thickest of the fight, but would never speak of it. In Illinois he came into contact with the Brethren; he began to study his Bible and became intensely interested; then he began to fast and pray also that he might be led into the true light, continuing in the fast for 18 days. After this he united with the Church of the Brethren, as he felt this group of Christians to be nearest the Bible. In course of time he was elected to the ministry. In Dakota, where I knew him, he was a faithful Christian, a great walker, and never late to services. The story of his life would, if it were written, make very interesting reading."—Harvey Bowgardner, Warm Beach, Dec. 8, 1927.

2. During the revival I was holding at Warm Beach, Wash., the Bunton boys, with others, turned to the Lord. Five young men came to the front together one evening and confessed their readiness to follow the Master, and their faith in him. Next day I called on Mrs. Bunton, a warm-hearted Southern Baptist woman from Tennessee. She was a bit doubtful of the sincerity of her own boys, and had told them so. The night they came forward she went to bed before they came home; when they came home they sat down together and began singing hymns, while a sister played the organ. Mother, hearing this, arose and dressed and came out and sang the glad songs with her children. She knew something real had taken place, for the desire to sing hymns was unusual. After a while they all prepared to retire for the night, and the mother was about asleep when she heard the sound of solemn voices in the next room; it sounded like prayer. She could not stand that, but arose, and again going to where the boys were, now earnestly beseeching the Lord to have mercy on them, joined them in their prayers. Though unaccustomed to praying, the boys continued in prayer until midnight, mother praying with them. Bless the Lord for such mothers. Their boys usually come out all right. And how well this fits in with the teaching of Jesus; they confessed openly, then went home and prayed through. Jesus says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6: 6, 7).

3. The most remarkable experiences that have come under my observation have been through the past several years with respect to the healing of Sister Margaret Fox, first of pneumonia, later of mastoids, and in October of this year, she was healed of asthma. She is subject to asthma troubles. The struggle, on this occasion, for breath and life was so strenuous that it affected her heart, and she lay very near death's door. She was unconscious for six or seven hours; a group of us met in her home for prayer; then we anointed her; immediately she awoke, began to amend, in a few days she was up, and now she is as well as usual. Sister Fox is a woman of great faith, but she testifies that her healing in this last instance was not a result of her faith, as she was unconscious of what was being done for her until the service was about completed.—I. J. Sollenberger, Aurora, Colo., Dec. 12, 1927.

4. Bro. Paul Mohler, while visiting with us the other day, incidentally told me the following bit of personal history: "Grandfather Samuel Mohler, living in Covington, Ohio, was a faithful deacon, the adviser and counsellor of many, and on all church matters. An election for minister came, and the brethren called him aside to ask his advice, for two brethren had received nearly all the votes, and they were about equally divided. His advice was to install them both. Then the brethren, following the advice given, read off the two names in the open meeting—Samuel Mohler and his son, S. S. Mohler. Of course, this was a surprise to grandfather Mohler, but both were duly installed then and there. For many years he served there as elder of the congregation, and for thirty years after his death, many good people spoke of how the church prospered under Uncle Sammy." Wilbur B. Stover.

130 N. 78th Street, Seattle, Wash.

#### FIRST IMPRESSIONS

After a refreshing furlough we find ourselves located and in the work at Ahwa. This is a beautiful, wooded, mountainous station in the Dangs Forests. It is not an easy journey getting here, but one soon forgets the tedious journey and rejoices to be here to help and live among these tribes of needy people.

(Continued on Page 46)



## (Continued from Page 37)

COLORADO

FLORIDA

IDAHO

ILLINOIS

## INDIANA

IOWA

KANSAS

LOUISIANA

MARYLAND

**Union Bridge.**—Our series of meetings began Nov. 13 of three weeks, conducted by Bro. J. M. Henry of New Windsor. During the last week when Bro. Henry had other engagements, Bro. J. H. Wimmer did the preaching. Twenty-three persons were baptized. Our union Thanksgiving service of the four churches of our town was held in the



**Ephrata** church met in council Dec. 6 with Eld David presiding. Aid Society officers were appointed and a Welfare was named. The constitution of the B Y P D was also



## (Continued From Page 43)

But the work is not standing still by any means. The noble band of missionaries who have labored here in years gone by, have not sown the seed in vain. The village schools, the station boarding schools and glimpses in some of the Christian homes about us—all bear evidence that God has entered the lives of many who live here at Ahwa. For this we praise his name! Bertha L. Butterbaugh.

ELD. J. R. MILLER



In his dying hours he gave the most sublime evidence of his wonderful character and the nearness in which he "walked with God" as in the time of his most intense physical suffering he gave utterance to the following statements, as related by his son: "By his grace I am what I am." "O how much Christ has done for us." "I have the glorious prospect in the near future." "I am all ready and anxious to go and am only biding my time." "If God wills that I live longer, I am willing, but I prefer to go." "I have no worry about anything." "Blessed assurance, Jesus is mine." "I am so anxious to go, may the good Lord hasten the hour."

Nappanee, Ind

### RESOLUTIONS—HARVEY A. BRUBAKER

G. K. Beach,  
Joseph Mullet,  
Mrs. L. B. Oaks.

Akron, Ohio.

## MATRIMONIAL

## FALLEN ASLEEP

**Burkholder.** Bro. Solomon B., the second of ten children of John C. Burkholder and Catherine Ann Kemp, was born near Nappanee, died Dec. 24, 1927, aged 56 years, 10 months and 20 days. On May 24, 1874, he married Sarah Stump. In 1913 they moved to North Liberty where they lived until sickness compelled them to break up their home. Bro. Burkholder united with the Church of the Brethren while a young man and a few years later was called to the office of pastor in which he faithfully served for many years. He was long and physically able. He was a member of the church not only by his presence but by his means, contributing liberally to the schools and mission work of the church. About the year 1920 his life was saddened by the

her—Gertrude K. Smith, Ephraim, Pa., Aug. 20, 1853.  
 Kellar, Amanda Frances, Dec. 23, in Rockingham County, Va., Aug. 20, 1853.  
 She was the daughter of John and Mary Kellar, a faithful member of the Church of the Brethren. She was the mother of thirteen children and is survived by ten children, thirty-one grandchildren and twenty-four great-grandchildren. She can be considered a valid husband for more than half a century and was never heard to quarrel. Her life was one of grace and self-denial for others is a challenge to all who knew her. Funeral in the Wakenda church by Rev. Coffman assisted by the writer. Interment in cemetery near by.

**Lohman, Michael G.** son of Jacob and Charlotte Lindeman Lohman, died in Waynesboro, Pa., Jan. 2, 1928, aged 67 years. 7 months and 27 days. In September, 1925, at a time of severe illness he called for the elders, was received into the church and anointed. He called for the two communion services stored to health sufficiently to participate. His last illness was less than half an hour long and ended peacefully. He is survived by his wife, nee Dowlin, five children, never grandchildren and three brothers. Services in the Waynesboro



church by Elders Moore and Oellig. Interment in Price's cemetery.—  
Sudie M. Wingert, Waynesboro, Pa.

**Meisky, Andrew**, born in Lancaster County, Pa., died at his home near Lone Tree, Iowa, Dec. 14, 1927, aged 63 years, 2 months and 2 days. On August 31, 1902, he married Miss Ella Cline. He united with the Church of the Brethren May 16, 1908, and lived a faithful and devoted life until death. He bore his suffering patiently and received the anointing service four days prior to his death. An infant son preceded him. His wife and daughter remain. Funeral by Bro. O. F. Shaw.—Jas. Q. Goughnour, Decatur, Ill.

**Mitchell, Bro. Edw.**, died in Mt. Pleasant Hospital Dec. 11, 1927, of a lingering illness, aged 66 years, 11 months and 11 days. He united with the church Oct. 11, 1927, and found joy in serving his Master. He leaves his wife and six children. Services in Wooddale church by B. R. Rollins. Interment in Greenlick cemetery.—Ruth Spauy, Scottsdale, Pa.

**Naff, Vennie Rachel**, youngest daughter of Bro. Ernest and Sister Elda Naff, died Dec. 23, 1927, at her home near Wirtz, Va., of laryngitis, following an attack of diphtheria, aged 6 years, 2 months and 23 days. She is survived by her parents and two sisters. Services in the home by Elders J. B. Peters and J. W. Barnhart. Burial near the home.—Essie R. Boinott, Wirtz, Va.

**Palmer, Martin Van Buren**, born in Missouri, died Nov. 2, 1927, aged 92 years, 7 months and 1 day. He united with the Christian Church at the age of seventeen. He married Nancy Robinson, a member of the Church of the Brethren. To this union were born seven children. His companion and all of his children preceded him, except one daughter. There are a number of grandchildren and great-grandchildren. He lived in Oregon a number of years but spent his declining years with his granddaughter in Los Angeles. He succeeded in reading through his Bible the last year by means of a magnifying glass, and had just finished a few days before his passing. Services by Bro. S. G. Lehmer. Interment in Forest Lawn cemetery.—Mrs. W. Terford, Los Angeles, Calif.

**Peck, Bro. Milton Sherman**, born in Somerset County, Pa., died Dec. 29, 1927, aged 62 years, 5 months and 28 days. He is survived by two daughters, three brothers and three grandchildren. His wife preceded him nearly four years ago. He united with the Church of the Brethren early in life and served in the capacity of deacon for a number of years. About three months prior to his death he began to fail; dropsy caused his death. He bore his sufferings patiently. Funeral services at the home of his daughter, Mrs. W. P. Speicher, by the writer. Burial in the Husband cemetery.—C. G. Hesse, Somerset, Pa.

**Price, Elizabeth Meyers**, daughter of Mr. and Mrs. S. A. Meyers, born in Somerset County, Pa., died Dec. 27, 1927, aged 57 years, 11 months and 27 days. Services at the Iveser church by Bro. Leatherman assisted by Rev. Knorr, Methodist. Burial in the Whitten cemetery.—Mrs. I. D. Leatherman, Grundy Center, Iowa.

**Reedy, Martin**, son of Brother and Sister Albert Reedy, died of diphtheria Jan. 1, 1928, aged 7 years, 10 months and 3 days. Funeral by Bro. Harper Snavely. Interment in Odd Fellows cemetery.—Mrs. Russel E. Brosius, Shamokin, Pa.

**Richwine, Elmer C.**, of Boiling Springs, Pa., died Dec. 19, 1927; he was born Nov. 17, 1878. For a number of years he was manager of a store and on the morning of Dec. 19 he had been in the store about two hours when he fell over and died in a few minutes. He united with the church about 1908. In 1926 he was chosen as deacon. The Lower Cumberland congregation and especially the local church feel they have lost an untiring and faithful worker. At Boiling Springs he was chorister for many years and also served as Sunday-school superintendent. He is survived by two brothers, two sisters, his mother, wife and four children. Services from the Boiling Springs church by Bro. John Hersham. Interment in Mt. Zion cemetery.—Pearl M. Trimmer, Cato, Pa.

**Ritchey, Sister Sarah Ann**, nee Lehman, oldest daughter of William and Barbara Lehman, born March 7, 1856, passed away at the home of her daughter at Lyons, Ohio, Dec. 23, 1927, aged 71 years, 9 months and 16 days. She was united in marriage to John Ritchey Dec. 11, 1877. To this union were born eleven children, five sons and six daughters. The husband, three sons, five daughters, two brothers, and two sisters and thirty-eight grandchildren are left. She was a kind and loving mother and loved by all who knew her. She was converted in her girlhood days and became a member of the Church of the Brethren of which she had been a member for about fifty-four years. Services by Bro. Uriah Garner and Bro. J. L. Guthrie in the Church of Christ at Lyons. Interment in Winemec cemetery.—Fred Garner, Blissfield, Mich.

**St. John, Maurice Allen**, son of Brother and Sister Arthur St. John, died Dec. 17, 1927, aged 5 years, 2 months and 16 days. He was always anxious to attend Sunday-school. Although his suffering was intense he exercised great patience; he was confined to his bed for twenty-three weeks. He leaves father and mother, two sisters and one brother. Services by the writer at the Hickory Grove church, assisted by H. H. Hendricks.—G. S. Throne, Pioneer, Ohio.

**Sisler, Samuel J.**, born near Terra Alta, W. Va., died Dec. 26, 1927, aged 55 years, 3 months and 27 days. He died at the home of the writer, his brother, after an illness contracted last May when he was stricken with pneumonia which developed into arthritis. His home was in Portland, Ore., and he came to Emmett in September to take advantage of the water of the Royston hot springs. He was the fourth son of Harrison L. and Mary Jane (DeBerry) Sisler who moved from West Virginia to Minnesota in March, 1876. He is survived by his wife and three brothers and one half brother. Services at the home of the undersigned by Eld. S. F. Niswander.—W. H. Sisler, Emmett, Idaho.

**Smith, Clyde R.**, formerly of Morgantown, W. Va., and son of Geo. M. and Mary E. Smith, died at his home in Cumberland, Md., Dec. 16, 1927, aged 41 years, 11 months and 1 day. He married Lucy Rebecca Coffman of Cumberland, Md. To this union were born two sons and nine daughters. His companion and children survive with three sisters. Six brothers and one sister preceded him. He was a member of the Church of the Brethren for all of twenty years. Funeral in the Brethren church by the writer. Interment in Mt. Union cemetery.—Obad Hapstead, Morgantown, W. Va.

**Smith, Dale Robert**, died Dec. 11, 1927, aged 5 years, 3 months and 11 days. He was the only child of Robert and Vernice Smith. Services at the Iveser church by Bro. Leatherman. Burial in the Eldora cemetery.—Mrs. I. D. Leatherman, Grundy Center, Iowa.

**Snyder, Geo. Andrew**, son of Mr. and Mrs. Wm. Snyder, born in Elkhart Township, died Dec. 18, 1927, aged 61 years, 7 months and 7 days. He married Amanda Alice Cripe. He had been a member of the West Side Church of the Brethren for over twenty years. He leaves one daughter, six sisters and three brothers. Funeral at the West Side church by Bro. H. H. Hesse, assisted by Eld. Hiram Roose. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Varnar, Sister Lucinda**, eldest child of Brother and Sister Wm. Varnar of Highland County, Va., died Sept. 20, 1927, aged 27 years and 6 days. Her health was failing for some time but when hardly able she would attend church services. She leaves father and mother, five sisters and a brother. Services by the writer at the home of the parents.—A. S. Thomas, Bridgewater, Va.

**Wade, John J.**, son of Jefferson and Mary Wade, born in Franklin County, Va., died at his home near Cabool, Mo., Dec. 25, 1927, aged 75 years, 10 months and 10 days. In 1882 he married Elizabeth Rachel Peters. To this union were born seven children, all of whom with the mother survive, except the oldest who died in infancy. He moved to Cabool in the fall of 1887 where he lived until his death. In 1891 he united with the Church of the Brethren. A few years later he was elected deacon in which office he served until his health failed several years ago. He called for the anointing one week before he died. Funeral by Brethren C. W. Gitt and A. M. Peterson at the Greenwood church. Burial in Greenwood cemetery.—R. E. Wade, Cabool, Mo.

**Witmer, Elizabeth K.**, daughter of Emanuel and Hannah Kauffman, born in Lagrange County, Ind., died in the General Hospital at Elkhart, Ind., Dec. 17, 1927, aged 65 years, 2 months and 12 days. She is survived by her stepmother, one brother and one sister. Services at the Nappanee church by the home ministers. Interment in the South Union cemetery.—David Metzler, Nappanee, Ind.

1928

## Lesson Commentaries

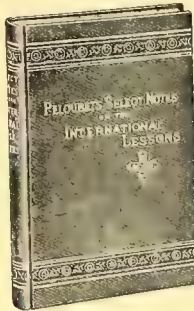
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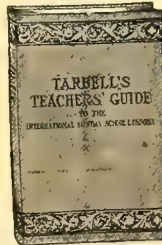
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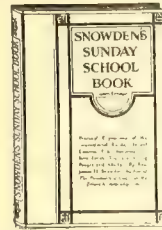
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## Notes From Our Correspondents

(Continued From Page 45)

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**Hanover.**—Bro. John Myer of Exeter, N. H., who was our former elder, preached an inspiring sermon for us Nov. 13. Bro Jacob M. Stauffer preached an appropriate and uplifting sermon from Ps. 145. The offering and offering of \$23.60 was given to the Hanover Sunday-school. Bro. J. M. Moore of Waynesboro preached an inspiring sermon for us Dec. 4. We met in council Dec. 22. Bro. David J. Myer was elected Sunday-school superintendent. Bro. Jacob M. Stauffer was re-elected president of the Christian Workers' Meeting. The Sunday-school ordered a program Christmas morning, consisting of dialogues, songs and a pageant. In the highest, after which an offering of \$14.90 was collected. The Sunday-school advisory board of problems concerning the school was organized. Bro. J. E. Myers as president. The Sunday-school re-organized for Jan. 1. The primary teachers were appointed and the remaining classes elected their own teacher.—Mary A. Rhinehart Hanover, Pa., Jan. 5.

Hanover, Pa., Jan. 5.

**Lancaster.**—Dec. 4 the Rothville chorus sang in the Lancaster church. A council meeting was held Dec. 14 with election of officers. The decision was mainly renewed to send the "Messenger" into the home of every member, with voluntary payment by those able. Dec. 18 we held the dedication service for the new heating plant. The choir has been installed. Prof. J. H. Schaeffer is the new organist. In the evening the Lehigh Valley chorus rendered a service of sacred song. Church was morning our pastor conducted a fitting installation service for the officers for 1928, followed by Bro. F. J. Byer of Manchester College with an appropriate Christmas sermon. An impressive service was given, through which about \$400 was given for the Master's cause, in addition to which there were gifts of groceries, clothing, toys for poor children and remembrances for shut-ins. An evangelistic service will be continuing to Feb. 5, including an evangelistic service will be continuing by Eld. Rufus Bucher.—Mrs. Christian L. Martin, Lancaster.

Jan. 5.

Pa., Jan. 5.

Lower Codewagon congregation met in council at the Wolgamuth house Dec. 3 with Eld. G. W. Harbacher in charge. The reorganization of the Sunday-school followed and officers were elected with Walter Cook, superintendent. A very inspiring Bible Institute was held at the Bermudian house Dec. 9 to 11 by Bro. Haugher and Bro. Nye from Elizabethtown. Bro. M. A. Jacobs of York, Pa., will hold a series of meetings at the Bermudian house beginning Sept. 2.—A. L. Trimmer, East Berlin, Pa. Jan. 6

**Pleasant Hill.**—We enjoyed having with us the past few months ministering brethren from the following congregations: Bro. J. M. Danner of East Berlin; Bro. J. M. Moore of Pleasant Hill house on Nov. 6. On Tuesday Day our annual service was held at Pleasant Hill house. An offering of \$64.49 was lifted for world-wide missions. Dec. 3 we met in council with David B. Hohl presiding. The writer presided at the elected Sunday-school superintendent. Dec. 27 we had a service at the K. Utz from Pleasant Hill house. Bro. J. M. Moore was with us at Pleasant Hill house and ably discussed the Sunday-school lesson and preached for us. Our Sunday-school rendered a Christmas program consisting of recitations, songs and addresses by the home ministers. Jan. 10 we had a service at Pleasant Hill house looking forward to a better service and attendance at the K. Utz. Jan. 24 we had a service at the K. Utz. Spring Grove, Pa., Jan. 4.

**SNAKE SPRING CHURCH** held its regular conference Dec. 31 with Bro. Alva Shuss presiding. Bro. Henry Baker was reelected on the Sunday-school board and Bro. James C. Snyder on the board of trustees. Bro. Geo. A. Snyder was elected clerk for another year. Since our last report two letters of membership have been granted. On Christmas morning the Sunday-school rendered a program—Mrs. Samuel Wyles, Everett, Pa., Jan. 7.

**Somerset.**—The children gave a short program Dec. 23 followed by an illustrated Christmas story. At this time our offering for missions was taken; the audience was asked to trim our Christmas tree with one dollar bills or larger bills if they so desired; the response was very nice. On Sunday evening the choir gave a pagant to a large appreciative audience. Our young people are getting ready to give the program Sunday evening, Jan. 15, instead of the church service.—Margaret L. Gasey, Somerset, Pa., Jan. 7.

**Yellow Creek church** met in council at the Bethel house Dec. 31 with Eld. D. A. Stayer presiding. The following officers were elected: Bro. Frank Ritchey, superintendent for Bethel Sunday-school; Bro. Wm. Burket, trustee. We held our Christmas programs on Dec. 23 and 24. The offerings were used for child welfare work.—Mrs. Bertha Snyder, Honewell, Pa., Jan. 6.

## TENNESSEE

**Liberty.**—Bro. Jesse Clark came to this place Dec. 24 and preached that night. Sunday morning we had Sunday-school, after which Bro. Clark gave us an uplifting Christmas sermon which was enjoyed by all present. An offering of \$10 was taken to help toward the expense of a revival meeting. Sunday evening the B. Y. P. D. gave a Christmas program, after which Bro. Clark preached another in-

Mrs. I. B. Isenberg, Jonesboro, Tenn., Jan. 6.

**New Hope** church met in council Dec. 10 with Eld. J. B. Hilbert presiding. The following officers were elected for the coming year: Elder, A. M. Laughrun; Sunday-school superintendent, D. C. Morrell; "Messenger" agent, the Sisters' Aid Society; correspondent, the writer. The church decided to hold a series of meetings beginning Jan. 8. Mrs. Mary K. Clark, Jonesboro, Tenn., Jan. 6

## VIRGINIA

**Boone Mill.**—On Sunday afternoon, Jan. 1, a members' meeting was held at the Boone Mill church for the purpose of organizing a new congregation. The first step was taken in accordance with the decision of the conference council held at Bethlehem church on Dec. 17 to divide the Anntoch congregation. Eld. Z. E. Mitchell, Eld. L. A. Bowman was elected clerk; H. J. Boitnott, C. B. Boone and Jesse Bowman, men- senger's agents. The new congregation will be called the L. A. Bowman church. After the organization was completed, plans were made for carrying forward the work. —*Boone Mill, Va., Jan. 3.*

**Unity.**—Our love feast was held the evening of Oct. 22 at the Fairview house. This service was well attended by our members. Bro. D. B. Garber of Basic City officiated. On the following day he began a two weeks' meeting, closing Nov. 6. The interest from the start was large and the large crowds each night testified to the interest and forcefulness of his sermons. Special music was rendered at each service by the members of the Unity chorus. As a direct result of the meetings

by members of the Unity chorus. As a direct result of the baptism, there were fourteen confessions. The baptismal service was proclaimed, and the new additions were welcomed. These additions have greatly strengthened the membership at this point. A very impressive service was held at Bethel in September, 1941, when the church was dedicated to the Lord. The service was called, under the direction of the pastor, Sunday School, and the choir. The school with Bro. C. G. Whitmer as superintendent, and the choir with Bro. B. Y. P. D. and with Sister Nina Huffman as president began their duties on Oct. 1. At the same time the church organized the Junior League. The Sisterhood of the church was organized on Nov. 1, and the November council Bro. J. S. Roloff was elected as president. Bro. J. S. Roloff was elected as president for the coming year. The Aid Society was organized on Nov. 1, and the November council Bro. J. S. Roloff was elected as president for the coming year. The Aid Society was organized on Nov. 1, and the November council Bro. J. S. Roloff was elected as president for the coming year.

[illegible]

Bethel during the holidays — Sara Myers, Broadway, Va., Dec. 31.

**Sangerville** church met in council Dec. 2 with Eld. J. M. Foster presiding. Two letters were received. Bro. Glen Wine and wife and Bro. Frank Kiracoff and wife were installed in the deacon's office. Bro. J. M. Foster was reelected elder in charge. Bro. P. D. Buge gave a Christmas program at each of our three churchhouses. Dec. 28 Bro. A. J. Kiracoff's wife was installed.—Meda G. Argenbright, Bridgewater, Va., Jan. 5.

White Rock church assembled in council Dec. 31 with Eld. H. L. Reed presiding. We decided to have a revival meeting sometime in July or August. Brethren J. W. Sumner and O. A. Dulaney and their wives were installed into the ministry. Since our last report we have called five deacons, and four of them with their wives have been installed. Jan. 1 Bro. J. W. Sumner preached to an attentive audience from the text, What Shall I Do with Jesus? Plans are being made for a revival at Sugar-Cayahoe, Va., Jan. 2.

## WASHINGTON

**WASHINGTON**—Our church has enjoyed some special meetings during the holiday season. On Christmas Eve, our Sunday-school gave a program to a full house, in which they presented "The Gifts for the King" which amounted to about \$45.00 in food and supplies, which was distributed to our building fund for the year. Gifts for the King which amounted to about \$45.00 in food and supplies, which was distributed to our building fund for the year. Gifts for the King which amounted to about \$45.00 in food and supplies, which was distributed to our building fund for the year.

**Richard Valley** church enjoyed its 75th anniversary week of deep inspiring messages, which were closed the evening of Dec. 10. The general theme of the meetings was Christ and the Church. The Seven Churches of Asia was given over fully to the Lord with us very earnestly and untiringly regardless of his advanced age of seventy-three years for over 40 years. To assure the church he has been preaching the word of God and strengthened spiritually. The church met Dec. 20 to organize for the coming year. E. L. Whisler is pastor. School superintendent: Anna Christian, church clerk: R. E. Merton, Merton Frussler; "Messengers": Christiana—Rose L. Whisler, Ajlune, Wash. Jan. 5.

**Wenatchee Haves.**—Our Christmas program consisting of songs and readings was given by the Sunday-school. The White Gift service was participated in by many useful articles of clothing and some money were offered to the needy of the city. The Sunday-school Christmas offering for the Annual Conference Budget amounted to \$93.35. In the evening a large audience listened to the rendition of the Nativity by the choral union under the efficient leadership of our musical director, Bro. O. C. Woods.

**New Year's Day.**—On New Year's Day our pastor, Bro. C. Ernest Davis, gave us a message on Another Year, or a New Year, inspiring us all to greater activity for the coming year. In the evening Bro. Davis gave us a sermon on The Present Crisis and the Christian's Duty. We sang hymns and recited verses. Our series of meetings We Ought to Do, dealing with prohibition Our series of meetings will begin Jan. 22, conducted by the pastor.

**Wednesday School.**—We also have a leadership training school each Wednesday night. It has been very successful and clear-cut messages will do much to strengthen the cause here, and we know that his efforts are much appreciated.—Mrs. O. V. Sellers, Wenatchee, Wash.

## WEST VIRGINIA

Mt. Union congregation met in council Dec. 29 with Eld. Obad Hamstead presiding. The following officers were elected: Church clerk, Robert Sterner; the writer, "messenger" correspondent; J. M. Sprecher, Sunday-school superintendent. Our pastor, Bro. Hamstead, was unanimously reelected for another year. One was reclaimed at this council, making thirty-three additions to the church since April when our present pastor took charge. The pastor was agreeably surprised on New Year's eve when friends and neighbors gave him a donation party.—Mrs. Samuel Hayes, Morgantown, W. Va., Jan. 6.

**THIRTY YEARS**  
**\$760,366.79**

Our first annuity bond was issued in 1897. Others followed in rapid order. The following table shows the amounts paid back to annuitants on their donations by the Annuity Plan in each year and also the grand total paid back in thirty years:

1897,	\$ 1,501.76	1912,	21,320.15
1898,	4,081.49	1913,	23,621.71
1899,	4,889.61	1914,	26,888.63
1900,	5,536.77	1915,	32,034.61
1901,	7,111.92	1916,	32,554.18
1902,	8,097.74	1917,	35,597.45
1903,	10,204.24	1918,	39,295.66
1904,	11,560.26	1919,	41,649.20
1905,	12,871.08	1920,	45,084.19
1906,	13,248.08	1921,	46,054.55
1907,	15,073.63	1922,	47,096.56
1908,	15,813.66	1923,	49,808.53
1909,	15,802.93	1924,	50,586.86
1910,	17,513.69	1925,	52,760.02
1911,	19,255.82	1926,	53,451.89

Grand Total, .....\$760,366.79

As many of those of our friends to whom we paid annuity in years past have passed on to their reward, it is apparent that many new annuity friends have been added to make possible a steady increase in the figures above.

Dear Reader, is it possible you may not know of our Annuity Plan? Please address a card to our treasurer, C. M. Culp, 22 South State Street, Elgin, Illinois, and ask for Booklet M-218. He will understand.

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED  
Evanston, Illinois



# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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No. 4

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## ...EDITORIAL...

### What Shall We Do With Our Message?

#### Conserve Our Message

THERE are several things that we, as members of the Church of the Brethren, can and ought to do with our message. Perhaps the first and most obvious thing is to make sure that it will be conserved. The world is not so rich but that it needs every bit of light which can be shed upon the meaning and purpose of life. And if we as a church have some constructive message to give or some special emphasis to place, we should seek to conserve and enrich our contribution from generation to generation.

Conservation is a greater service than many suppose. For there have been times in the history of the world when about the only service it was possible to render was the conservation of information or vital ideals. One has but to review what we owe to the past to see how the stream of our civilization has sprung from many sources. At times it has narrowed to a slender thread as humanity passed through some period of physical stress or prolonged era of social upheaval. The finest elements of our civilization are not secure except as appreciative groups unite to conserve them from age to age.

The Church of the Brethren has frequently been criticized for seeming contentment with standing for vital ideals. Why has not the church made more of her convictions concerning peace, self-control, the simple life, brotherhood as the ideal human relation and eagerness to vitalize religion by discovering and doing the whole will of God? There is reason for embarrassment as we face this question. We should have done more in the past, we ought to do more in the present and we must do more in the future. But all of this should not blind us to the fact that it was and is a great thing to conserve vital ideals through uncongenial times. If we of this generation have come to a day of the open door, a day when there is an opportunity to do more than stand for certain ideals, then this challenge is our responsibility. And we can not discharge it by criticizing the attitude of the men of the past; indeed, we are unworthy the heritage conserved for us, if we who feel we have a vision in possibilities, do not try to realize it to the utmost of our ability.

#### Live Our Message

The first step toward a more aggressive presentation of our message is that we should seek the more earnestly to realize our ideals in the every day of life.

Let us examine ourselves as individuals, congregational groups and as a denomination to see wherein we have failed to measure up to the implications of our message. Are those who stand for peace conspicuous as peacemakers in private and public life? Do our lives indicate that the ideal of peace is within reach of those who would seek it earnestly? There is ample reason for pause here. For we who have made so much of our peace ideal have at times shown a surprisingly combative attitude toward each other. There are sad chapters in the lives of individuals and in the history of our denomination which indicate that too often we have been content to stand for peace though unwilling to pay the price of realization in everyday life. Something the same might be said with respect to our attitude toward self-control, luxury, our fellow-men and our God. We can hardly expect to conserve our message if we do not make a more earnest effort to live it. If we would impress the world with the practical value of our idealism we must disclose the fruits of the Christian spirit in our everyday lives. If we would make our message attractive to this generation we must of all men live peaceably, shun luxury, seek the beauty of simplicity, love and serve our fellow-men and so reflect the spirit and heart of God.

#### Share Our Message

How can we live our message and keep it to ourselves? In the long run we can not just keep our message and have it too. God's multiplication tables are based on division. In the physical world growth is by cell division. For the cell that does not divide is doomed to early death, whereas the cell that does divide becomes two, four, eight, sixteen, thirty-two and so on, until in the course of a few generations its possibilities stagger the imagination. The same principle holds in the realm of the spiritual. Ideals can not be long conserved, and they are not really lived, until they are shared.

There are two principal ways by which our message may be shared. First, each member of the church is a committee of one commissioned to do whatever he or she can toward the sharing of the message. One of the greatest opportunities which come to an individual member, especially when isolated, is to stand as a winsome exponent of Christian idealism. Often a single family, or even an individual, has profoundly influenced a whole community for good. In New Testament times the believers went everywhere preaching the Word. Their success was marvelous, but there is no good reason why it could not be repeated today if the individual method were as widely used.

While faithful activity on the part of the individual member is fundamental, it is not the only method by which we can share our message. There are some types of Kingdom work which are more economically and efficiently done through united effort. And it is for this reason amongst others, that we need churches. The organized group can undertake the type of enterprise where time and ample resources are special requirements. For even on the home field there are many tasks far beyond the financial resources or mental abilities of the average individual. For example, one family can hardly provide all that is needed by its members in religious instruction and inspiration; this may be most economically and efficiently done through sharing in the work of the local congregation. Few parents can furnish the Christian education they desire their children to receive, but when a group unites to support a Christian college the task can be the most efficiently and economically done. No one individual has the time and strength, much less the means, to gather and interpret the news and best thought of the Brotherhood. The best way to do this is for the group to maintain a church paper. Thus

in the sharing of the message of the church there is a place for both private and organized activity.

#### Explore Our Message

The really vital message is the one which continually presents some new vista for dreamers and some enlarged field of conquest for the doer. For men are not especially interested in an easy task; in general, they prefer those enterprises which present in some measure the challenge of the impossible. Now as for the ideals held by the Church of the Brethren, there is nothing wanting in this respect. The challenge of peace, self-control, simplicity, brotherhood and love of God is so inclusive that it is really difficult to make striking progress toward the realization of these several goals. Indeed, they present the challenge of the impossible so completely that we have always found it much easier to stand for them than to realize them in everyday life.

But however impossible they seem, we must not be satisfied with anything short of perfection as the ideal toward which to strive. Hence, as one explores our message, as he marks out its implications, he finds that we have all that youth need ask as a challenge to its powers. And if our youth would succeed they need not look about to evaluate the achievements of other generations. For having discovered in some measure the implications of our heritage, youth had best continue to explore—and that not alone the field to be conquered, but the divine strategy by which it is to be subdued. For after having sensed the greatness of our message we need also to discover the means by which it may be more fully realized in everyday living.

What shall we do with our message? We are sure it is worth conserving, and that to do this we must live and share it. But this series is not quite complete. No one generation can fully grasp all that it seeks. Yet somehow we of this generation must interpret certain gleaming, stainless ideals in terms of present needs. We must conserve, live, share and explore—then reverse the process and explore, share, live and conserve such ideals as peace, self-control, simplicity and whole-hearted fellowship with men and with God. These are some of the things which we can do with our message.

H. A. B.

### Striking a Final Balance

HAD you heard of the person who has "finally balanced his accounts and knows that all his important assets are in the spiritual world"? We saw a reference to him the other day but his name was not mentioned. Is it you?

A final balance means that everything has been figured in. Have you done that? Did you count the unsatisfactory lasting qualities of material pleasures? And the sharp hurt that is so often left when they are gone? Did you reckon at full value the deep satisfaction with which a service of pure love fills the soul?

### They Make a Good Church

Isn't this a fine ideal for a church—"A communion of spiritual believers each contributing to the life of all"? What could be finer?

See how the ideal of mutual concern runs through it, enfolds it. Note the rich word "communion." That ought to be enough. Besides that there is each one sharing with all the rest, enlarging and deepening the common life.

Then this company is made up of "spiritual believers." That means they are believers in God, in Christ, in righteousness, in love, in the supremacy of spiritual values.

Folks like that know just what to do with the material things of this world. They know what to live for.



## GENERAL FORUM

### To Life

BY HOWARD KEIM, JR.

The years go by, and still they go,  
In a never, never ending flow  
Of sunshine and rain, joy and pain;  
Life after all is not in vain,  
It is nothing more nor less  
Than what we make it, so why not the best?

So much there is of beauty, so much that's true,  
I will not see the ugly, the false, will you?  
So many days of sun-hine, such lovely days of rain,  
To fret o'er the faults of nature, would be in vain:  
So many folks are good, so many hearts are pure,  
I'll not harp on the crook, neither will you, I'm sure

Snow flakes could not be more perfectly white,  
The stars could not be more lovely at night,  
Morning dew could not be more pure on the rose,  
Nor brighter color be, than in the sunset glows;  
Mountains if made by man couldn't be half so grand;  
Nothing is so humble or numerous as the grains of sand.

Let me live, for today just at my best,  
And go at my work with a will and a zest;  
Let me cheer those I meet with a smile,  
And practice the doctrine of the second mile;  
Though pain be mine, let me never whine,  
But hide it, and be happy all the time.

God help me ever to keep an open mind  
To truth, beauty, and improvements of the time;  
Let me build up, encourage, and serve,  
And give to my neighbor all he may deserve.  
Let me speak only the good, the true;  
Let me do today, the things I need to do

Let me learn of purity from the dew and the snow,  
And of persistence from the winds that blow;  
Let me of beauty from the sunset learn,  
And humility, from the grains of sand discern;  
Strength from the mountains may I imbibe,  
And joy and gladness from the rose derive.

McPherson, Kans.

### Flashlights from History

BY JNO. S. FLORY

#### IX. The Rise of Factions

THE middle of the nineteenth century is an epochal date in our history. In general terms, this is the division point between two eras. We have been looking for the most part into local situations. We shall now take a more general view. Looking backward from 1850 there is three-quarters of a century of largely undirected development.

This is a period of migrations. During these years the Brethren Church had spread from the Delaware River to the Rocky Mountains and from Michigan and Iowa to Texas. It was a period of struggle, subduing wild nature, establishing homes and churches. Since the Revolutionary War the church had had no paper and the only means of union among the Brethren was the Annual Meeting, personal letters, and occasional visits.

During this period, there was considerable drifting apart and a consequent difference of usages, as we have seen. But these things were the result of circumstances, and are not to be wondered at.

It is really remarkable that fifty thousand people could have maintained such unity of thought and practice and ideals as existed among the Brethren for three-quarters of a century with such meager external means to unite them. Certainly the Spirit of God had a large place in their thought and life and this kept them largely one.

While there were differences, sometimes serious, as we have seen, there was little of what may be called factions in the church. The differences grew out of local conditions, and even when the Brethren differed, they differed as a rule in fine Christian spirit.

But with the middle of the nineteenth century we enter upon another period of our history. By 1850 the church, which had been almost entirely agricultural, had established itself upon much of the best land of Pennsylvania, Maryland, Virginia, Ohio, and the rich Mississippi and Missouri River basins beyond. Many of the members had prospered, had become

well-to-do and lived in ease and plenty. Strong churches had been built up and life had become easier and more leisurely than it once was.

This condition resulted as such conditions usually do. It bred a sort of formalism in the church. The Annual Meeting had through the years grown to be a powerful ecclesiastical body. Its decisions were no longer advisory opinions for the guidance and uniformity of action in the church, but they were beginning to be regarded as statutes that must be obeyed. Meanwhile also the membership of the church generally had come to the condition in life in which they might be assumed to have opinions of their own and the courage and conviction required to express them.

So at the middle of the nineteenth century, the church was beginning to show evidences of cleavage. The body was no longer to move forward as a solid phalanx. The movement of the general body was too fast for some and too slow for others. Three groups were soon discernible, and in the quarter of a century following 1850, these three factions came prominently into the limelight.

Factions! yes, that is the word. Smaller bodies within a larger body seeking to dominate it. Not that this was done with any bad motive. On the other hand, I believe that each faction, at least in the early days, was strictly honest in its purposes, and sought power for the sake of making the church what it conceived the church should be.

But still they were factions and worked as factions. One way in which these different interests expressed themselves was in an effort to control the Annual Meeting. The body that could control the Conference would shape the policy of the church. For a quarter of a century the factions struggled earnestly from year to year to gain dominance of this body.

There were now three well defined groups. The great bulk of the membership took a middle course, were conservative and yet forward looking, and stood for the plain principles of the Gospel. Another and much smaller body was eager to go forward much more rapidly than the main body of the church was ready to go. And there was an ultraconservative body that refused to change in any respect from the things that the church had always practiced. All three of these points of view, I believe, were held by their respective adherents with honest conviction and a sincere desire to make the church what they thought it should be.

But the factional spirit was strong and grew stronger year by year. Sharp rivalries developed; a disposition to win, and to defeat the plans of an opponent, were too often apparent. Customs and usages that were profoundly sacred to some Brethren were treated lightly or ridiculed by others; and, it must be admitted, nearly as unwise remarks were sometimes made in rejoinder. "These controversies were carried from the home churches to the District and national Conferences, resulting in bitter personalities, envies, and, it is to be feared, hatred, until, sad to say, Christian affection and brotherly love were strangers in the camp of Israel." One does not need to read far in the church literature of the day to see how intense these rivalries were.

In this same quarter of a century an agency had arisen in our church life that had a great deal to do with the situation just described. This was the church papers. For three-quarters of a century the church had been without a church paper. Now following the middle of the century three separate papers were started by the Brethren in less than twenty years.

Just how these papers related themselves to the factions that developed is not so easy to tell. Whether the factions developed the papers or the papers the factions may be a question. But at any rate they were closely related. Each paper represented the ideas and ideals of a certain group in the Brotherhood. And as was naturally to be expected, as the papers grew in influence and prestige, the lines of cleavage between the different factions became all the more distinctly marked.

As these differences look definitely to further divisions in the church we shall dismiss them for the present and refer briefly yet to the three papers that

were so intimately identified with these three groups.

The first of these was *The Gospel Visitor*, first published by Eld. Henry Kurtz in 1851. Bro. Kurtz lived on a farm in northeastern Ohio, five miles from the little rural post office of Poland. His printing office was the loft over the spring house. His equipment consisted of a hand lever press and a few fonts of type. His editorial office was the living room of his farm house.

Bro. Kurtz was a scholarly man, a thorough student of the Bible and a good thinker. He represented the conservative forward looking body of the church. While his adventure met with considerable opposition owing to the fact that a church paper was something new and might cause trouble, and while at the same time queries condemning it were brought to the Annual Conference for a number of years after it began, the editor so skillfully steered clear of any just grounds for criticism that he was eventually given a free hand in his enterprise and opposition ceased.

The second paper was the *Christian Family Companion* which Henry R. Holsinger began to publish at Tyrone, Pa., in 1864. This weekly was distinctly different in tone from the monthly *Visitor*. The *Companion* advocated various reforms in the church, most of which the church was not yet ready for. Furthermore, it conducted what was known as an open forum in which opportunity was given for Brethren to express themselves freely in regard to the church and its practices. The opportunity so freely extended was as freely used, and many things were said in the *Companion* that caused deep grief and which had better never been said.

The third of these papers was *The Vindicator* printed at Dayton, Ohio, by Samuel Kinsey in 1870. This at once became the organ of those who believed in the old order of the church, and of course had the effect of confirming those who took this attitude in the position they had assumed and helped to entrench them more deeply in their ultraconservatism.

With the church thus divided in sentiment and each faction supported by a well-established paper advocating its views, it is easy to see what the result is likely to be. But that is another story.

Bridgewater, Va.

### The Challenge of Industry

BY E. D. NOLT

B. Y. P. D. Article—Program for Feb. 5

INDUSTRY has to do with creating and distributing commodities for the convenience and elevation of man. In the analytical phases it economically converts our natural resources into merchantable form; morally raising the standard of all parties concerned. While we were a rural people, industry—agriculture—and the church were closely connected. The quality of industry was colored by the church and she in turn benefited financially. As we became urban others took the lead in industry, divorcing the church from the source of wealth. God owns the minerals and the forests and it is only in harmony with his Word that Christian people should handle these generous gifts to fulfill his will economically, socially and religiously. How much more could be accomplished if church budgets were directly hitched to the check books of presidents, managers and directors of industry instead of the tithes and offerings of minor help! How much happier people would be all along the line if products were furnished them by Christian people. Articles for convenience and labor saving would outlast their allotted time thus lowering the high living cost and mitigating the national scrap heap.

A captain of industry may become Christian and function normally as such, but our immediate objective is for the church to place some of her best men at the head of legitimate industry. To the virile young men of the church is opened a great door of opportunity as well as responsibility. The opinion of leading personages is that more Christian leadership is needed. There is room for such men in the face of the conditions having their rise in tradition-bound, saturation projects promoted by covetous people or those desiring small town distinction. The challenge is two-fold, viz., creative ideas and management. The



church has the answer. God's people have always been original thinkers in whatever they undertook and the same is emphatically true today. It is the manifestation of the Light as they came into the Light through the Son. The same voice concerning Light also said something about the way, and how some try to seek out other ways ignoring the true Light. The question might arise at this point concerning the prosperity of the wicked. It is to be remembered, however, that in our beloved nation, owing to the flexibility of a credulous public upon the one hand, and a compressible labor factor upon the other, it is easily possible for one of mediocre ability, promoting a spurious idea to pile up a volume of sales and, in every measure answer the common idea of success as the world sees it. Acres of floor space or number of smokestacks should not be taken too seriously, in determining industrial values. Neither can we think that all the dross is eliminated by competition.

The article one buys that comes through analytical industry originally came from some material resource and bears the marks of thought, engineering, planning and management. If it has had adequate attention it will be worth the money paid for it. If not, there is an economic stress. At this point illustrations of colossal waste of money and material through lack of light in engineering, testing and experimental phases might be in place. Inasmuch as the end is not belief, we shall refrain from indictment only as indirectly suggested. However, we do not need to go to Japan for laboratory material. Merchandise consumed by farmers, auto owners and housewives very frequently has charged to it large sums for development or research which is in reality a groping for truth which a high school lad or college man could have solved in ten days. The Christian man can produce more ideas of high quality, than one who is not by reason of the fact that he is in tune with the Infinite, the source of light. It is interesting to note the perfection with which some articles reach the public while others have radical changes at short time intervals; it is all a question of relative Light.

Those who have to do with management in the future will need courage to leave the beaten path of managerial traditions. Tricks of the trade have been emphasized rather than the principles. For the sake of normal society there must be closer coupling of God's greatest institution—the church, and his unbound material wealth. Who can do this best? Who can best contribute to the hearths of consumers and employees? Who will see to it that it pays because of divine economy? The man as a home builder must be the reckoning point rather than open market prices. The indictment of prison wardens, that causes for crime are largely economic and social, is suggestive of obsolete systems. That which is eternally right is also correct and permanent in practice. Then if there is a breakdown in our social machinery, are we going to take the hint and check up on our ways? Help must come soon. Another generation will produce masters or be crushed by its problems. The determining factor in management is Light as evidenced by fairness, vision and inspiration.

The captain of industry will then be human, not a militarist manager-executive, a democrat as taught in the Word. New ideas will be breathed into him by the Breath of Heaven. He will deviate from traditions of his industrial forefathers, evolve factory systems, adopt methods which will be good, as a creative accomplishment. The labor element will be properly appreciated by him. He will regard it seriously as a human equation, forwardly flexible in expression. A high school student doing "piece work" in a factory with a rack on each side and bench in front is not using his education. It is a spinal cord operation, wasting the eternal endowment. The fault is not his. The doctrine that such positions come because of lack of vision or ambition on the part of the lad is false. This colossal waste of potential energy because of suppressed expression, in normal folk, is creating an emotional backwater fraught with hazard for society. The gravity of this problem suggests the urgency of the need. Industry is inherently a Christian project.

New Philadelphia, Ohio.

## The Bible and World Builders

BY J. CLYDE FORNEY

B. Y. P. D. Article—Program for February 12

THERE are three great words in the theme of this article. They are the *Bible*, the *world* and the *builders*. The last suggests an active worker who is in the work of constructing; one who is working with raw materials constructing them into something complete and durable. The second word has to do with the great objective in view; a world which will be a suitable place in which to live and to grow into manhood and womanhood. This is the job that we are thinking about as builders. The first word, the Bible, and the question that underlies this word is this: what relation does it have to the work of world building? Does the Bible have a place in the task of world building? We must say that it most assuredly does.

I. In the first place, world building began long before there was a Bible. The first peoples to appear upon the earth found themselves here with nothing but the raw materials and their own ability to begin the great work of constructing a better world in which to live. They were without experience. They knew nothing about methods or means of procedure. They were compelled to begin the process of discovering how to work and how to keep soul and body together, to provide food for themselves and for their families and to answer the call for communion with the divine Spirit of God. They were in possession of the natural ability to do and discover and began at once to investigate and to find out how to provide the needs of life. Their experiences cost them a great deal in hard work and untiring efforts. As a new generation of people came into existence they were given the opportunity to share in their experiences. The new generation of people in their youth and vigor entered more deeply into the ways and means of doing and meeting the needs of life. Thus each succeeding generation enjoyed the advantage of the experiences of the past. They had the experiences of their fathers to help them in their work. These experiences were passed on from one generation to another by word of mouth. They were told and retold by the fireside until they became a very definite part of the verbal history of the race. And there finally came a day when man had learned the art of writing and this history was written down and preserved for the generations that followed. These people of the first generations of man's existence upon the earth were real world builders.

II. In the second place, the Bible is the product of world builders and world building. From the first to the last of the Bible one is impressed with the fact that the leading characters are real world builders. They were men who led out in the discovery of new means and methods in creating better conditions and constructing a finer society. They found new methods of worship and approach to God. They discovered God anew and developed a new appreciation of him. Abraham, the man of faith, the man of adventure, the man of vision, laid the foundation of a new nation which in time became the foundation peoples for a new heaven and a new earth. Moses, the man of law, formed the new government of law about a moral ideal—about the new concept of one God as opposed to many gods. This had never been done before. The prophets brought a new day in religion which laid the foundation and prepared the way for the coming of the Christ. They gave the people a new sense of the reality of God and his relation to man.

At once we are able to see that the Bible is the product of world building. The Bible would never have been but for these great heroic men of God who through faith, and vision threw themselves into the great task of making the world a safe place for mankind to live in, and in which to rear their families.

III. In the third place, the Bible is the record of the great world builders of the past. I have mentioned a few of them to show that the Bible is the product of their labors. Now I wish you to appreciate the fact that it is the complete record of the lives of many of the men and women who have had a very great part in the making of our present world. This is true, they did have a very definite part in the laying of

the foundation of the present civilization that is abiding. I like to think of the Bible as the Source Book for the Christian. It is unquestionably the only true Source Book for the Christian. The Christian can go nowhere else to find the complete record of the lives of the great Christian statesmen and the Savior of the world.

If one desires to share in the progress and growth of the world in the making he must turn to the Bible. The Bible is the record of the progressive growth and development of the human race and the progressive revelation of God. It is not only the record of great lives and their share in the work of world building, it is also the record of the movement and the process. One is unable to fully understand how the world and society came into existence and grew without a close study of the Bible. It is, indeed, a comprehensive record of the world builders of the past, the progressive work of building and the continuous revelation of God.

IV. In the fourth place, the Bible is the Guide Book for the world builder of today. It is the supreme conviction of men and women of wide experience that the principles of the teachings of Jesus are the only solution to world questions. It is a fact that those peoples and persons who have made a definite and lasting contribution to civilization have been guided by the principles of Jesus. No man who has ever attempted a great task and accepted the teachings of Jesus as his guiding principle and lived up to them has ever failed. Many a man who has attempted a great undertaking and has disregarded the teachings of Jesus has gone upon the rocks of moral and social destruction. It is my conviction that no statesman or nation since the days of Jesus has succeeded save upon the basis of a conscious or unconscious following of the principles of the teachings of Jesus. It is the Guide Book for the Christian world builder.

Four thoughts concerning the world builder and the Bible have been presented in this article. First, the first world builders had no Bible. They were forced to start with nothing in the way of past experience, but as they had experience they passed it on to succeeding generations. Second, the Bible is the result of the work and sacrifice of world builders. There would have been no Bible had it not been for the world-statesmen who were always busy making a new and better world. Third, the Bible is the record of the progressive achievement of great world builders and becomes the only true Source Book of the Christian religion. Fourth, the Bible is the Guide Book of the world builder of today. It contains the fundamental rules for building and the blue prints for the ideal world.

South Bend, Ind.

## The Plea of the Prophets

BY W. J. SWIGART

THE mind of the religious world for some months recently was occupied with the messages of the Old Testament prophets.

And first of all, one must have been impressed with the vigor, directness and faithfulness of these sturdy and plain men. Their denunciation of the people's sins was not very acceptable in their day; nor were the preachers very popular, for they cried aloud and spared not. But they preached with the consciousness that they were delivering the words of Jehovah.

Of course the Lord made known future events through the prophets. But a large part of their discourses had to do with the conditions and conduct of their times. In either case they were "interpreting God to the people" (which is the significant work of a prophet of God), and were "functioning" in the prophetic office just as signally when crying out against idolatry and pleading for justice and equity as when they were forecasting the fall of Babylon, the scattering of Israel and the coming of the Messiah.

They condemned idolatry, oppression and bribe taking. They cried out against licentiousness, adultery and lustful pleasure seeking. They pleaded for equity, justice and righteousness. They warned of the sad,

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## The Foreign Missions Conference of 1928

BY CHAS. D. BONSAACK

THE world-wide task of Christian missions involves many problems not thought of by the average person. These include relations to governments, health, transportation, education, translation of languages, Bibles, literature and many other considerations. These long ago caused mission boards to find some way of meeting them together, both as a matter of economy as well as efficiency. This led to the formation of the Foreign Missions Conference of North America and Canada. This conference has just closed its thirty-fifth annual session at Atlantic City, N. J.

In order that its sessions may be kept most helpful, the attendance is limited to about 400 so that discussion may be possible. These delegates are chosen by the various boards on the basis of the amount of money expended in the work the year previous. These delegates are usually board members, other administrative officers and missionaries, because the subjects for discussion are closely related to the multitude of problems these folks have to face in their work. More than seventy missionary boards and societies were represented in the recent meeting, which represents practically all Christian denominations outside of the Roman Catholic church in these two countries—Canada and the United States.

Perhaps no announcement created so much interest and satisfaction as the one by A. L. Warnshuis, secretary of the conference, that, "It is quite possible that active negotiations for the revision of treaties with China and the United States will be under way in Washington in three months." While this might be sooner than this much desired conference could materialize, yet the secretary assured us that he knew three Chinese representatives had been chosen by the Nanking and Peking governments who would likely be acceptable to the government in Washington.

The Conference asked its committee of reference and counsel to appoint a commission of twenty-five members to study conditions in China immediately and report to all boards who are seeking light and guidance on the proper polity and procedure in these days of distress and opportunity in that great land. Present conditions in China have caused missionaries to face death and duty in such a way that convictions are held with great earnestness. This was clearly brought out when the following resolution was presented and finally passed: "Resolved that in the judgment of this conference the use or threat of military force for the protection of missionaries is in general a serious hindrance to missionary work and that the effort should be made to secure for those missionaries desiring it, the privilege of waiving their right to such protection."

Mr. William Boyd, advertising manager of the Curtis Publishing Company of Philadelphia, after eight months' careful study of Christian missions, said: "I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any other human enterprise." Speaking further, he said: "The management of its funds is less wasteful than can be found anywhere in business." He said that this conclusion was the result of a careful study last year in which he invested many thousands of dollars.

Following the address of Mr. Boyd—a layman, Dr. A. W. Beavens—a Baptist minister of Rochester, N. Y., presented the claims of missions to the business men of America. He felt that with the newspapers and films giving the worst to other nations, we could not keep back our best in the missionaries without tremendous disaster to ourselves. He explained how his own church has struggled to reach the point where it would give five dollars to give Christianity to others for every one that it spent on itself.

All will remember the stirring words of Dr. Rufus Jones as he discussed the necessity of living the spiritual life in a materialistic world. He said there was no other way to build a Christian world—but to be Christ-like. Speaking further, he said: "We must meet this secular world—its prosperity, its smugness, its hard-boiled philosophy, its utilitarian aims—with a settled conviction that we are going all the way with Christ—even to the cross."

As one who has attended several of these conferences, we were impressed with this one as placing the emphasis on the vital things of our work. Both in discussion group and addresses one felt the heart of all present reaching after the hand and heart of God that we might not fail in our testimony and witness of the power and life of Christ. All will remember the closing address of Dr. Soper on the uniqueness and power of Christianity. Followed by the closing words of Dr. Hodgkin of China who led us through the certainties of our Lord and then asked us to face our privileges in obedience to him. He showed how science and industrial progress were based on obedience—which was not as popular as it ought to be in Christianity—and how God waits to give us power and joy in our world-wide task, if we will but follow him!

Elgin, Ill.

## Some Lessons From Others

BY OTHO WINGER

New Year's Day at St. Paul's Cathedral London

IT is New Year's Day. It is Sunday, too. It is the day for worship in the house of God. We are in a great city in a foreign land. We are in London. Where shall we attend services? Westminster Abbey is most familiar to us by name. But St. Paul's Chapel is nearer our hotel. It, too, is famous. It is a very old church. On this spot there has been a church for a thousand years. The present building—the second largest Christian church in the world—was completed more than two hundred years ago, a generation before George Washington was born. Here we attended our first church service in 1928.

You no doubt have read much of this wonderful church building; of its great architect, Christopher Wren; of its wonderful dome, surpassed only by that of St. Peter's of Rome; of its many monuments and graves of heroes, surpassed only by Westminster Abbey in this respect; of many other interesting things about it. To tell you about these would be to tell you what you perhaps have read or easily can read in books in your library. While I have heard much about all this, I never realized that St. Paul's was so great. Though all this interested me today, the most interesting part of all was the worship and the sermon.

The people were reverent; they came quietly; they went quietly. We heard many prayers and hymns but no laughing or loud talking; in fact, no talking at all during services. We saw more people on their knees in prayer than we would see in many churches in the homeland. We were interested in seeing so many young men and boys engaged in the services.

Most of you know that this is the church where the famous preacher, Dean Inge, of the Church of England, preaches. We had hoped he would preach today. But he did not. Had there been no sermon at all, nor any preacher present, there would have been a great service. The people were at St. Paul's for worship, and could do that without a preacher. But we did have a sermon, only fifteen minutes in length, but full of gospel truths and very impressive. To hear such a simple, forceful, gospel sermon in one of the world's greatest churches sent us away happy and thoughtful. The following is not the sermon verbatim, but as we remember it as we meditate upon it at the close of the day.

"And the shepherds returned, glorifying and praising God for all the things they had seen and heard" (Luke 2:20). Why did the shepherds have such great joy? Because they believed that they had seen the Christ, the Son of God? Some will say that their joy was only because they were unlearned and unsophisticated. But St. Paul had the same faith, hope and joy, and you can not call him unlearned. No, the greatest and wisest of men, as well as the more unlettered of men, have had this joy because of their great faith.

"We live in an age today of unwarranted skepticism. We find expression of it in religious journals and in popular magazines. Even the newspaper is not helping the matter by the reports of confusing discussions. We can not always worship in this state of mental confusion. We shall be happy if we can have the faith and joy of the disciples of old.

"We should not live too much in the past. That would be disastrous. But the failures and mistakes of the past should be great teachers for us for the future. The needs of the human soul remain constant in all ages. The Gnostics of old would have relieved Christ of his humanity. The Modernists of today would relieve him of his divinity. We can not have faith and joy if we make either of these mistakes. We must believe him to be the Christ, the Son of the living God, born of the Virgin Mary, the gift of God to the world for the salvation of men.

"The Church of Christ is sending missionaries to foreign lands to preach the Gospel of Christ to those who know him not. If we go to them with the mental confusion and lack of faith in him that does exist in many, we will but add to their confusion. They have too much of that already. Unless we can take them this faith in Jesus as the Christ, the Son of God, and give them the joy and hope of that faith, it were hardly worth our while to bother with Christian missions.

"Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God. Therefore, the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

London, England.

## FORWARD MOVEMENT

Edited by J. W. Lear

### The Money Test

A NOTED Bishop once remarked: "I despair of any great revival of religion until the church gives up its sinful covetousness." What an indictment against a people professing to be followers of Jesus Christ. *Followers of Christ!* The statement is almost mockery. A people anxious about what they are to eat, to drink and the clothing they are going to wear, claiming to be *followers of Christ!* A people who spend money for luxuries, for what they don't need, for pleasure in their madness claiming to be *followers of Christ!* People who have added acre to acre until they are land lords; who have added stocks and bonds to their holdings and at the same time have stopped their ears to the cry of unsaved humanity and the ringing commands from God, "Go ye" and "Give ye" claiming to be *followers of Christ!* All of this seems totally incompatible with Jesus' statement: "Ye can not serve God and mammon."

The way an individual makes, spends and gives money reveals the spiritual state of that individual more nearly than a record of his church attendance and his prayers. Money has come to be more than a medium of exchange. It is that, of course, and as such serves a very useful purpose. Money is coined personality, or represents in monetary terms mental ability, physical energy and personal genius. In other words, a certain per cent of one's own personality is coined for the purpose of handy transfer or investment. In this way a man may live in one place and invest himself in a hundred or a thousand other places. And the manner in which he does that very thing tells what manner of man he is. So true is this thing that all that is necessary in order to measure a man's Christianity is to check where, how and why he invests that part of himself which has been coined into money.

A critic of the church, a medical doctor, who said, "You can tell the sincerity of a man's interest in anything by the way he puts his money into it," expressed a truth that the Christian's Book verifies. The Christian professor knows it as surely as the doctor critic. The difference lies in the fact that the doctor refuses to be a party to a hypocrisy that sings and prays loudly, but pays lightly. The thousands of folks in the class with this critic of the church will be won to Christ and his church when the members of the church prove by their investments that they are sincere and devoutly interested in the things of the Kingdom. So long as such hear us sing,



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## PASTOR AND PEOPLE

### Home Visitation Evangelism

BY JAMES M. MOORE

VARIOUS inquiries have been coming with regard to our recent home visitation evangelistic campaign. This suggests the possibility of a general interest in the subject. Hence this article.

At our council in March, 1927, the church accepted the evangelistic program presented by the local ministerial committee for the years 1927 and 1928. This program included home visitation for 1927 and the calling in of an evangelist in 1928.

A little later a movement was started for a union home visitation campaign in the city, and the church decided to cooperate. The union movement failing to materialize, the church dropped back to its original plan.

Literature was secured from Rev. Guy H. Black of Greencastle, Ind., though we used only a part of that suggested. We found the assignment cards a necessity, and also the pamphlets with information and suggestions for the workers. The other pamphlets were found helpful.

The names of the prospects were collected from various lists, the members were requested to hand in names, and the superintendents of the various departments of the Sunday-school furnished the names of the parents of the children in attendance, as well as the names of the older pupils not members. The gathering of these names requires time and thought; but is very important.

The visitors were secured in two ways. First a careful selection was made by those in general charge. Then a call was made for any who felt moved to volunteer. Our instructions warned against opening up for volunteers, but we discovered some most excellent workers in that way.

Several weeks before the date set for the campaign we began to meet together as we could arrange. We planned and prayed and counseled together. In fact, we approached our appointed date in the spirit of prayer. Between these meetings the workers studied their pamphlets of instructions as they had opportunity.

The campaign continued one week, five evenings—from Monday to Friday inclusive. It is a great advantage to work in unison, at the same time at the same time. Plans were being made for several weeks ahead, so that as little as possible should interfere with any of the workers. Of course, a good thing started does not stop at once, and a number of visits were made after the campaign closed.

Public services were held on the first three evenings of the following week. This was found to be helpful to the membership in general, as well as to the new converts.

During the campaign the evening meal was served in the church at six o'clock, to all who were to do the visiting. When they were about through eating, matters were talked over, suggestions given and assignments made. We then joined in a prayer, consecrating ourselves to our task and seeking God's guidance. By seven o'clock the workers were ready to start. They went two and two, in the name of Jesus, to win souls for the Kingdom.

The eating of the evening meal together is vital. The visitors were largely working people, and in no other way could they have been gotten together and ready to go at as early an hour. The preparation of the meal means work, but there are always those who do not feel that they can go on the visits, but are glad for the privilege of doing what they can. After the tables were cleared away, those who served the meal would hold a service of prayer for those out visiting.

We used about forty visitors, and they all found a great spiritual blessing in the part they took. It was sometimes difficult to tell who received the greater good, those visited or those who did the visiting.

It was impossible to have enough prospects to keep these workers busy all week, so we filled in with vis-

iting in as many of the homes of the members as possible. This was an excellent move, and could have been made even more helpful had we thought it out in time to have it better planned.

The results of the campaign can hardly be measured. Twenty-five have been baptized, mostly adults, young people and intermediates. In one case an entire family came. Others are to be baptized later. A number are bringing their church letters. Some inactive members have been awakened, homes were cheered and the church in general helped.

Our conclusion is that such a campaign is a wonderful uplift. Any church ought to be able to put one on. Of course after having the experience once you will see where improvements could be made. But remember that earnest, sincere prayer will make up for much unavoidable lack in organization.

Waynesboro, Pa.

### The Church With a Vision

BY S. Z. SMITH

THE Church of the Brethren, with a membership of over one hundred thousand, is in these latter days facing a greater challenge than at any time in all of her history. This challenge is the result of improved communication and the advanced ways of sending messengers across the continent.

The evangelization of the whole world through the preaching of the Word, especially the New Testament message, is more necessary today than ever before in history. Almost every conceivable idea of reform, as well as creed and ism has been tried; and yet, the greater part of this old world is dying for "a little bit of love" out of the great love of the Master—which is wholly unselfish. His own interests he sacrificed that he might find the best, even in the worst of men.

From our travels and observation we have come to feel that the dormant condition of many churches, felt and expressed, does not represent a hopeless situation. For as Garfield once said: "In any legitimate business failure is but effort off the track." We admit there is virtue in this statement, and to apply it to the Kingdom of God it would seem that what is needed is right effort, wiser methods and a more tactful approach.

Here, then, is the present day recipe. The church as a body must be strong individually. Each local church should be doing big things, doing them in its own way and according to the needs of its own peculiar local conditions. It must be doing things which demand attention and constrain folks to want to follow, heroically marching with the King toward higher ideals.

Many places it is evident that the church fails to appreciate all the present day inventions and the unavoidable transition we are passing through. It is a wonderful grace or faculty of the soul to learn to adjust oneself so that he will fit into the great wheel of time, and not break down the machinery of God's providence, and cause the local church to stop for years to build up what was broken down because one has failed to fit smoothly into the cog of time, and with his generation work out the righteousness of God. Noah served well in his generation. In the past tarry in approaching new methods may have been sufficient, but let us conceive another day has come upon us demanding greater rapidity in meeting vital issues.

The greatest asset of the church today is its men, women, boys and girls. No man or woman in this present day church should feel himself or herself too big or too little to serve. For the busiest of them participate personally in community activities. Hasten the day when there are no petty jealousies among us. A church is no bigger than its leaders, and if there is one thing the local churches need to pray for, it is that leaders characterized by goodwill may be raised up. Prayer, sacrifice and appreciation for the right sort of leaders will do this. The Church of the Brethren has had noble, good and true leaders in the past. God has ordained such for every age. Will we find and encourage them today?

Sidney, Ohio.

### Our Secularized Public Schools

BY JOHN LUKE HOFF

WHEN we consider the unprecedented seriousness of a secularized education today, we see a challenge to the church so irresistible and so unanswerable that we almost shudder to think of the possible consequences of any shirking of that responsibility or any evasion of that challenge. Referring to Dr. Weigle, we find that the public schools today reach the American child on an average of about 1,200 days in its total school career, whereas in 1870, they reached the pupil on an average of about 582 days. Now this one fact represents a most momentous change in the scope and the influence of our school program.

Today, the public schools touch the lives of their pupils at many more points than they did in the past. They profess to present to the growing minds of youth in epitome, a representative reproduction of the totality of life in a modern world. They try to give the pupils a broad, bird's-eye view of contemporary civilization; or in other words, present to them a miniature world, in order to introduce them to the most normal and essential factors of that world.

Now the tragic significance of this increased power of the public school is clear to the most unseeing mind. For if any phase of life is today omitted from the program of general education, it is a vastly more serious situation than it was in the past, when the school did not profess to give a representative picture of society in its entirety. The conviction is unconsciously developed in the minds of our children today that whatever is omitted from the public school program is something incidental; something not sufficiently important to merit attention and consideration on the part of those who are familiar with the modern world. The more complete and the more efficient any educational program is, the more serious is the omission of any vital phase of life, for the simple reason that the factors which do receive attention are made to have such a dynamic impact upon growing life that neglected factors are minimized simply by the force of contrast and by the working of the principle of stress and neglect in education.

It is a sad commentary on our type of educational development when we may be charged with being guilty of tithing mint, anise, and cummin in the control of personality development, having neglected the weightier matters of the law of development. In our school programs we have often stressed just those phases of life which employers do not stress when they are looking for workers or which social statesmen consider relatively minor when they are evaluating personality. The most crucial and strategic phases of development we have allowed to be incidental in our consideration, and to receive the scraps of time and the rag ends of attention, which we did not need for the rest of the program. We built our entire enterprise about the process of knowledge absorption and were content to let personality take care of itself.

In the words of one of America's great religious leaders, Dr. Charles M. Sheldon: "Our system of public education covers about every subject of human knowledge except religion. . . . I was compelled in my university course to study the lives of Caesar, Napoleon, Alexander, Frederick the Great, and take exhaustive courses in the translation of pagan poets and dramatists, some of whose writings would put me in the penitentiary if I were to send the English translations through the post office. I was taught by my teachers in history facts which I have since found out were the statements of violently biased nationalists or misinformed historians who described historical events from the standpoint of the man who tells about a dog fight where his own dog whipped the other, but does not tell the truth about how the fight began. . . . A good many things I was taught are not so. I was taught to believe that Napoleon and other killers like him were great men. . . . I have had to take many of them down off the pedestal and bury them in the potter's field. . . . The students of my time were more familiar with, and those of the present time are more influenced in the schools by, the lives of pagan men and women than the life of the Best Person who ever



lived." How many books our children are required to read about the great scoundrels, liars, and depraved personalities of the human race, and how completely is neglected the story of that life which constitutes the perfect pattern for conduct and the quintessence of the culture and insight of all the world!

McPherson, Kans.

## HOME AND FAMILY

### All Things Bright and Beautiful

Selected by Anna Lesh, Goshen, Ohio

All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful—  
The Lord God made them all.

Each little flower that opens,  
Each little bird that sings—  
He made their glowing colors,  
He made their tiny wings.

The rich man in his castle,  
The poor man at the gate,  
God made them high or lowly,  
And ordered their estate.

The purple headed mountain,  
The river running by,  
The morning and the sunset  
That lighteth up the sky—

The cold wind in the winter,  
The pleasant summer sun,  
The ripe fruits in the garden,  
He made them every one.

The tall trees in the greenwood,  
The meadows where we play,  
The rushes by the water,  
We gather every day—

He gave us eyes to see them,  
And lips that we might tell  
How great is God Almighty,  
Who hath made all things well.

—Cecil Frances Alexander.

### Deeds of Kindness

BY D. E. CRIPE

Promise Held Sacred

In the spring of 1912 we moved the headquarters of the Child Saving Mission to Enid, a growing city in northwestern Oklahoma, where we could go out in ten different directions by rail. We hardly knew half a dozen people in this city.

One Sunday afternoon soon after locating there I went up town to a special meeting. Returning toward home I walked with a stranger who was quite sociable, and asked questions as to the work we were engaged in, as to how it was carried on and how it was financed. He said it was a good work, much needed, and he meant to help us what he could, but at that time he was close run for money. However, he would promise to give us ten dollars in about three months. We separated and I never saw him again.

About six months after we had that talk a middle aged woman, dressed in black, came to our door and asked to see me. As she came into the house she said she was a stranger, but after she had told her business I would know that it was all right. She asked if I remembered walking on the street last spring with a man who promised to donate ten dollars to our work three months later. I recalled the circumstance, though it had well-nigh slipped my memory.

She said that man was her husband, and when he reached home he told her all about our conversation and what he had promised. Her husband was engaged in a business in a small way, and made some money. Before the three months were up he was hurt in an accident. They did not think his injury was dangerous, but he told her one never knew what might happen, and if he should die he wanted her to carry on his business, for she knew as much about it as he did, and it would make a living for her and her family. Also, that he wanted her to pay all his obligations and not to forget the ten dollars he had promised to donate to the Child Saving Mission work. She promised to do all that he asked of her. A few days later he died.

She was left with two small children, and another

was born not long after her husband's death. She had fully intended to do all she had promised, and to pay the ten dollars he had agreed to give, but the funeral expenses, the doctor bill and pressing accounts which could not be put off took all her money. She had not forgotten the ten dollars but had put that off until she could spare the money. With the help of a hired man she was carrying on the business and was beginning to get into better circumstances.

One night she had a dream, or it was more like a vision than a dream. Her husband came to her and said to her that she had paid all his obligations except the ten dollars he had promised the Child Saving Mission, and he wanted her to pay that too. He told her it was not to the Salvation Army, but it was to an old, gray-haired man. She should take a certain street car and get off at a street which he named, walk north two blocks, and there she would find him.

"After this vision you can well understand," she said, "that I had no rest till I came. I followed his instructions and have found you just as he said I would. Now I will give you the ten dollars." She wrote out a check for the amount, gave her good wishes for the work and went away.

From that time on she never missed an opportunity of speaking a few pleasant words, and many times donated a small sum. Soon she said she was going to give a certain amount each year in memory of her husband, which she did. She became one of the two most generous givers to the work in Oklahoma. Her business prospered much under her management, and she always stood by us as long as we were in the work.

Chico, Calif.

### Trust the Truth

BY LULA R. TINKLE

THERE are many parents who are perplexed and many more who will be perplexed in a few short years about the conduct of their children. "Why does John deliberately lie to his parents when we have been so good to him?" "Why does Mary try to deceive me when I have done everything for her that a mother could do?" These are the questions that come again and again to the social worker who tries to help solve some of the parental problems.

Have you ever had your anger kindled when you hear parents trying to discipline a child by instilling fear into its mind? I mean the kind of fear that is founded on falsehood and deceit. I have, and I always feel like leading that parent aside for a good rebuke. I remember hearing one lady say, in the presence of her little three-year-old girl, "I just don't know what to do with Marianna. She runs off down the street time after time. I think I shall sell her and buy me another girl who will stay at home." The child watched the serious face of the mother and then turned away with an accusing look, knowing quite well that her mother lied. What had the mother gained by the lie? She had certainly lost the child's respect and set a bad example.

Fred came into the house one day just as his mother was leaving to go to her club. Seeing her dressed in her new silk dress he exclaimed: "Oh, mother, where are you going? I want to go, too." "I am just going down the street for a little while, and if you stay here and be a good boy I will bring you something nice. Now run and play." The mother went on to her club and when she returned of course had nothing for her boy. When Fred ran to claim his gift she only answered: "I didn't have time. I'll get it next time I go." That evening the mother was shocked to hear Fred call to the little neighbor boy: "Oh, Bobby, you come over here and play and I'll give you some candy." "Why, Fred! You have no candy. Why did you tell Bobby that?" "Oh, mother, he's only a little kid, he'll soon forget what I said," was Fred's prompt reply.

On a crowded street in a large city a little boy of about four, well dressed, stood crying at the edge of the sidewalk. In the pushing crowd one or two people stopped to question him. Soon a considerable group had gathered trying to find out why he was alone and in tears. At this a big, kindly-faced policeman off duty passed by. Stooping over the boy he began to question

him. The child looked up to answer and when he saw the policeman he gave a scream and dodged. He was afraid of all policemen.

The policeman knelt down and took him gently by the arm to talk to him again. This filled the child with terror. With a wrench he broke away and began to run wildly towards Sixth Avenue. The policeman started to follow, but when the child glanced back and saw him he became hysterical. He ran faster still.

By that time the perplexed officer realized that in a minute the child would dash into the dangerous traffic on the avenue. So he turned and went on his way with a resigned air. Just as some one reached the boy the father came running out of one of the wholesale houses and gathered the sobbing child into his arms.

I would that every father and mother and friend who has ever said "The policeman will carry you off and put you in a dark hole if you do this or that," could be made to see what a criminally stupid thing it is to make children fear the very ones who are in a position to help them in an emergency. Think how, in case of fire, illness, being lost, or an accident those who could help a child are hampered, and the child himself terrified, if he has been brought up on threats of the police, the doctor, or the hospital.

When Mrs. Doe threatened Robert with a dose of "nasty castor oil" if he ate any more green apples she made a serious mistake. For the day soon came when Robert was very sick with a fever. All medicine was refused because it was "that nasty kind." Not until he had become very weak and unconscious were they able to force any kind of medicine into his mouth. Even that did not teach her a lesson. When the boy was better he was threatened with a tonsil operation if he did not keep his coat buttoned and quit wading in water. Very vivid descriptions were made of the "doctor's sharp instruments" and the "awful anesthetic." In a few years Robert was carried to the operating room, screaming and kicking, for a serious operation. He fought everyone who came near, and he hated every doctor and nurse who came to minister to him. What a difference there would have been, and how much easier it would have been for the boy, had he been taught the usefulness of medicine and the blessing of being able to have good doctors, nurses and hospitals. If only proper discipline and just punishment when necessary had been used instead of these threats and falsehoods much suffering and unhappiness might have been avoided.

What a cruel thing it is to put fear into the heart of a child. What a dangerous thing it is to tell a lie or practice deceit in the presence of a child. Instill unwholesome fears in the mind of a child and he is handicapped and deluded. Cast your lies before a child and they will return to you not many days hence.

Plymouth, Wis.

### A Sensible Black Cat

BY GRACE HILMAN MILLER

"I KNOW a true black cat story which I delight in telling to those who are prone to let their temper get the best of them," remarked my friend the other day.

"Tell it," I replied eagerly.

"Well," she began, "we used to have a puppy who was very conceited and thought he about owned the place; he would not allow a single cat around, but what he was right after them and scared the poor thing up a tree!

"One morning I was standing in the back door and I spied a strange black cat coming leisurely up the garden walk. In a moment the dog saw it, and with a yelp down the walk he ran toward her. Did she run for a tree? No, she simply stood still and looked at the dog. He stopped short and stared at her; presently she walked slowly up beside him and rubbed her head against the dog's shoulder, purring as she did so. He dropped his tail and walked back to the house. Never again did he chase that cat, so far as he was concerned that cat was free to do anything she wanted to."

What an example of peacemaking, of real good sense such as few people, even Christians, seem to exemplify!

La Verne, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, January 29

**Sunday-school Lesson**, The Growing Fame of Jesus.—Mark 3:7-12; 6:53-56.

**Christian Workers' Meeting**, The Missionary Spirit of Jesus.

### Gains for the Kingdom

One baptism in the Lena church, Ill.  
Two baptisms in the Naperville church, Ill.  
Two baptisms in the Tacoma church, Wash.  
Two baptisms in the Calvary church, Kans.  
Two baptisms in the Parkerford church, Pa.  
Four baptisms in the Middlebury church, Ind.  
Six baptisms in the Roaring Spring church, Pa.  
Four baptisms in the Elkhart City church, Ind.  
Two baptisms in the Bellefontaine church, Ohio.  
One baptism in the First church, Philadelphia, Pa.  
Eighteen baptisms in the Batavia church, Ill. Brother and Sister O. H. Austin of McPherson, Kans., evangelists.  
Eight baptisms in the Mt. Etna church, Iowa, Bro. J. S. Flory of Naperville, Ill., evangelist.  
Five baptisms in the Winter Park church, Fla., Bro. J. H. Morris of Sebring, Fla., evangelist.  
Five additions to the West Conestoga church, Pa., Bro. W. G. Group of East Berlin, Pa., evangelist.  
Seventeen baptisms in the Empire church, Calif., Bro. D. R. McFadden of La Verne, Calif., evangelist.  
Eight baptisms in the Beaver Creek church, Ohio, Brother and Sister S. Z. Smith of Sidney, Ohio, evangelists.  
Five were baptized and one restored in the Codorus congregation, Pa., Bro. John C. Zug of Palmyra, Pa., evangelist.  
Fifteen baptisms in the Quinter church, Kans., Bro. I. N. H. Beahm of Nokesville, Va., evangelist; assisted by D. A. Crist and Roy Crist.  
Four were baptized, two received on former baptism and one reinstated in the Springfield City church, Ohio, Bro. W. C. Detrick of Pleasant Hill, Ohio, evangelist; five baptisms a few weeks later.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. R. Fike of Nezperce, Idaho, began Jan. 25 in the Moscow church, Idaho.

Bro. X. L. Coppock, the pastor, began Jan. 22 in the Greenville church, Ohio.

### Personal Mention

Southwestern Kansas has chosen as Standing Committee delegate to the Oakland Conference Eld. V. F. Schwalm, with Eld. H. F. Richards as alternate.

Bro. W. A. Kinzie closes his work with the First Central church of Kansas City, Kans., Feb. 1 and takes up the pastorate of the Navarre church in the same District.

Bro. W. A. Reed, having taken up the pastorate of the Melvin Hill church in the District of the Carolinas, changes his address from Schoolfield, Va., to R. 4, Campobello, S. C.

Bro. Russel Sherman, pastor of the church at Springfield, Ill., was a caller at the Publishing House early last week and kindly paid his respects to the "Messenger" rooms.

Bro. J. H. Longenecker of Palmyra, Pa., says under date of Jan. 20: "Our Bible Institute at Elizabethtown College is very well attended and the instructors all seem to be at their best."

"Rendering pastoral service to our Milford church, conducting an occasional evangelistic campaign and pursuing some studies at Bethany is a somewhat full and very interesting program," for Bro. Ralph G. Rarick. "And a somewhat similar service is making an interesting program for about a dozen other student pastors."

"I have just now come in from the school where the girls are busily decorating their school-room with date-palm branches," said Sister Anetta C. Mow, writing from Vyara, India, Dec. 21. Getting ready for Christmas, no doubt, and by the time this gets back to India the folks there will be joining us in thinking that Easter is coming soon.

Bro. David Bowman, now living with his daughter at Empire, Calif., and rapidly approaching eighty-six, writes us with his own hand to send greetings to his many friends. He is in good health which he attributes to three things. He has tried to live in harmony with the laws of nature, lives only one day at a time and never worries but looks on the bright side of life. He sees beauty everywhere and finds good people everywhere. He would exhort his aged friends to lift up their heads because Jesus is the same as ever, and his brother preachers to fill themselves so full

of Jesus and him crucified that they must tell their flocks how Jesus loves the sinner.

### Miscellaneous Items

If you are good at figures you can soon discover which church sent in \$1,000 for missions on the nineteenth of this month. See "Mission Receipts" on this page.

"Help me die daily to self and sin. For life's changes, strengthen me. Let my passing days bring me closer to thee." So one earnest pastor would teach his people to pray.

The new Directory of the North Manchester church, Ind., lists thirty elders, sixteen ministers, two licentiates, thirty-six deacons and a total membership (as of Sept. 1, 1927) of nine hundred twenty.

Are you keeping the work of the "Messenger" agent in aggressive hands? We have just read of one brother, who, after serving his church faithfully in this capacity for twenty-three years, has turned the work over to the Junior Ladies' Aid of his congregation.

The Orlando congregation in Florida, which had its churchhouse outside the city of that name, now finds its building included in the recently extended city limits of Winter Park, and the name has been changed accordingly to First Church of the Brethren of Winter Park.

"Do you ever get the blues or discouraged? It is not the cold weather, though it was thirty-four below zero here on New Year's Day, but it is the cold indifferent hearts of God's professed children that make my heart ache. Oh, that I could get them to see their real need, love him more, and serve him better!" Did you ever feel like that? Did you ever give anybody else cause to feel like that?

The McPherson Regional Conference, program of which will be found on page 53 is a call to church workers over this Region, especially members of Ministerial Boards, Mission Boards of these Districts and pastors of churches or rather ministers whether in charge of a church or not; also lay members who are interested in the programs of the church." So Bro. J. J. Yoder, member of the General Ministerial Board, advises us. He says further: "We hope to be able to work out plans and methods that will help some of these weaker churches."

A faithful elder over sixty years in the ministry and well known to many readers of this paper tells us of a new experience he had lately. He was attending a session of the criminal court where a man was on trial for bootlegging. Public opinion held the man guilty though the evidence was weak. After charging the jury the judge called the elder to him and asked him whether he thought he (the judge) had been fair. Why did the judge care for the opinion of this old preacher of all the people in that crowded court-room? The preacher is wondering. Perhaps you can guess.

During the last five years The Layman Company has circulated more than one hundred million pages of pamphlets advocating tithing, either free or at less than cost. They now offer to send, postage paid, a package containing thirty-eight of these pamphlets, aggregating 500 pages by thirty-three different authors, for fifty cents. They include "Thanksgiving Ann" and one other in playlet form; also a "Tithing Account Book" with plain directions for use, and "Adventures in Tithing," a ninety-six-page book. The price is less than the cost of production. Please mention the "Gospel Messenger"; also give your denomination.—The Layman Company, 740 Rush Street, Chicago, Ill.

The old Waddams Grove church of Northern Illinois is a historic landmark and was once a leading center of church activities in this section. The Annual Meeting of 1856 was held near it in the barn of Bro. Michael Reber. The scenes of activity have shifted to other points and the church building is no longer in use. Bro. Ezra Lutz of Freeport, Ill., has prepared a leaflet reviewing this early history, illustrated with two interesting pictures. One is of the old church and the other is that of Eld. Enoch Eby, a leader of those pioneer days not only in his home community but in the Brotherhood at large. "Enoch Eby, Moderator; John Wise, Reading Clerk; James Quinter, Writing Clerk," was the standing formula for our Conference organization for many years.

### Special Notices

The Old Folks' Home at Fostoria, Ohio, wishes to secure a woman for general house work. For further information write the Secretary, Wm. F. Roberts, R. 19, Swanton, Ohio.

The Belleville church of Northwestern Kansas wishes to secure a pastor to begin services the coming autumn. Persons interested may communicate with Mrs. Finley C. Wait, R. 2, Belleville, Kans.

To all State District Treasurers. No assessment for Annual Meeting expenses will be made in 1928 as ample funds are already in the hands of the Treasurer.—E. J. Stauffer, Annual Meeting Treasurer.

All business and reports to be printed in the booklet for the District Meeting of Western Pennsylvania to be held in the Uniontown church of the George's Creek congregation, April 9-11, 1928, should be in the hands of the Clerk not later than Feb. 29.—D. P. Hoover, Clerk, Windber, Pa.

**Michigan churches please note:** At last District Meeting you urged your Mission Board to hire a field worker. But according to the Treasurer's report for the first six months not quite one-third of the promised quota is paid. Of the twenty-eight churches only three have paid half or more of their quota. Four have not paid any. Shall we hire and borrow money? Or shall we not hire at all? Or will you send us the funds? Will some one in each church who reads this please call it to the attention of your elder or pastor, if they forget it. Perhaps you have not realized that time moves so fast. We shall look for returns.—Samuel Bowser, Elmdale, Mich.

### Notes From Our Colleges

McPherson College will inaugurate Dr. V. F. Schwalm as president on Feb. 14. There will be morning, afternoon and evening services. Dean R. R. Schwegler of the school of education of Kansas University will give the inaugural address.

The "Mountaineer," speaking of a recent meeting of the Mount Morris College trustees, says: "The trustees of the college met in regular session Jan. 4. After transacting the regular business of the board, a motion was passed which definitely set in motion the campaign for endowment." The amount needed is \$500,000 of unrestricted endowment.

Juniata College will entertain a conference of school men from near-by counties Feb. 3 and 4 under the auspices of the educational committee of the college. The representatives at the conference will be county superintendents and the principals of the larger high schools. The purpose is the discussion of common problems and the promotion of mutual understanding.

Bridgewater College students, alumni and friends will be interested to hear that Stanley Hall has been modernized and the old chapel is to be made a repository for pictures, paintings and memorials of various kinds connected with the college. The building is to be renamed and individuals in the groups mentioned above are invited to submit suggestions for naming this old college building. The committee appointed to receive suggestions is composed of John D. Miller, J. W. Wayland, John S. Flory, Frank S. Driver and Paul H. Bowman.

"The Campus Times" from La Verne College says in a New Year's editorial: "We need to say: I will do my work; do it persistently; do it well—and I will talk less about it. We live today in a very wordy world. If we look about us closely we will see again and again instances where much is said and little or nothing done. This applies to small things and great, in school and in business, on street corners or about the evening lamp, in village governments and in national capitals." Verily most of us do talk much and accomplish little. Perhaps we can do better in 1928.

### In the "Messenger" Twenty Years Ago

Bro. T. T. Myers who has had charge of the First Brethren church, Philadelphia, for several years, has now located at Huntingdon, Pa., where he should hereafter be addressed.

Bro. I. H. Crist of Kansas City, Kans., says that in their work he and his helpers use thousands of copies of the "Messenger," and that the paper has been the means of converting several. There are now four applicants for membership.

The new and commodious church at Pleasant Hill, Md., is to be dedicated Dec. 8, Bro. D. C. Flory of Virginia delivering the dedication address. The house is said to be a large, substantial brick structure costing \$4,500 and will seat about five hundred people.

Some Brethren are planning to start a new colony at Raisin City, Calif. This, as we understand it, is near the center of the State. In due time Bro. A. W. Vaniman of Pasadena is to locate there, and before snow flies here in Illinois, several families of members will be on hand. This simply means another congregation of Brethren on the Pacific Slope.

### Mission Receipts for Thursday, January 19

Each week the General Mission Board will report in these columns a recent day's mission receipts from congregations. Each week a different day of the week will be selected until a round of the business days of the week is reported.

Carlisle, Pa., \$25 for World-wide.  
Elgin, Ill., \$21.81 for Africa Mission.  
Bagley, Iowa, \$1.78 for World-wide.  
Zion Hill, Ohio, \$6 for World-wide.  
Roanoke, La., \$5.64 for World-wide.  
Woodbury, Pa., \$6.79 for World-wide.  
Markleysburg, Pa., \$1 for World-wide.  
Bridgewater, Va., \$10.59 for World-wide.  
Portland, Ore., \$23 for A. S. M. F.—1927.  
Broadwater, Mo., \$25 for Home Missions.  
Summit, Va., \$37.60 for B. Y. P. D.—1927.  
South Beatrice, Nebr., \$40.48 for Africa Mission.  
Parsons, Kans., \$11.65 for support of Emma H. Eby.  
Ft. McKinley, Ohio, \$16.20 for Junior League—1927.  
Sugar Ridge, Mich., \$6.35 for Junior League—1927.  
Manchester, Ind., \$606.07 for World-wide; \$165 for Junior League—1927; \$228.93 for B. Y. P. D.—1927.



## AROUND THE WORLD

### What Pay Adventure?

What pay do you suppose Columbus and his men were to receive for their western adventure? A patient German investigator has been going over such records as are available and trying to figure out the pay roll for Columbus and his companions in terms of present day money. According to this authority Columbus was on the pay roll for \$320 per annum in our money. We also read: "His pilots received \$128 to \$153 annually, and the union scale for the sailors of the vessels was \$2.45 a month. The fleet physician's salary was all of \$38.50 a year."

### A New Note in War Memorials

Chicago is thinking of a \$5,000,000 war memorial probably to be placed in Grant Park at the foot of Congress Street. What should the memorial indicate as to war? Should it glorify or symbolize the ravages of conflict? Mr. Lorado Taft, one of America's greatest sculptors, is reported to have said in discussing tentative plans for the memorial: "I would depict across the arch a fragment of a funeral cortege passing the bier of a soldier. The citizens in the group would be either very young or very old, thus conveying the fact that war calls those in the prime of life. There would be soldiers in stone eternally on guard."

### A New Fuel for Ships

The American steamer *Mercer* recently made a remarkable round trip run to Rotterdam. "She carried a full cargo and on the outward voyage encountered rough weather almost the entire trip. With all these handicaps she made an average of nine knots, with time lost deducted, and arrived at Rotterdam ahead of her schedule. On the homeward voyage she arrived two days ahead of time." In explanation of this record it was stated that the *Mercer* used pulverized coal as bunker fuel. She is the first ocean steamer to use such fuel and the report that about \$5,000 in fuel cost was saved has centered interest on the possibilities of the new fuel.

### Another Ancient Grave

It was not so long ago that Egypt figured in the headlines on account of the finding of a well preserved grave of one of her ancient kings. And now the Mesopotamian Valley has yielded something which promises to arouse almost equal interest on the part of scholars. A recent news item reports the finding of another ancient grave. In part this item reads as follows: "The grave is unlike the hundreds of others excavated in the cemetery in Ur, in which the expedition is working, writes C. Leonard Woolley, director of the expedition, and provided definite information new to science as well as affording material for far reaching theories concerning the history of civilization. The body of the king was not found, but presence of the bodies of more than a score of men and women who constituted the king's household offers proof, Mr. Woolley asserts, that in the fourth millennium B. C. there were practiced in Mesopotamia burial rites and ceremonies about which later tradition is silent and archaeologists hitherto knew nothing. A magnificently decorated chariot and harp, gold and silver vessels, an exquisite toilet set, and various other treasures yielded by the grave serve to illustrate the extraordinary degree of material civilization which Mesopotamia enjoyed more than five thousand years ago, says the report."

### The Spirit of Christ for Asia

In the days of his flesh our Master went about healing the sick. He literally wore himself out many a day that the suffering multitudes might have physical as well as spiritual help. A bit of a report which serves to show how the great example of the Christ has led men to show forth his spirit in Asia today is related as follows by one who visited the Severance Mission Compound at Seoul, Korea: "This mission center is world-famed for its medical and surgical skill and for the efficiency of its hospital corps. There I spent much time going through the wards and viewing the apparent miracles that the hands of medical missionaries were working. I saw suffering of all kinds. Especially was I touched by the sight of the crowds of people in the waiting rooms, who listened to evangelists speaking of the Christ for the heart as well as for the body. Mothers with dying babes were there, mothers themselves dying, the aged and feeble, the blind and those in whose faces were the flush of fever or the sallow shadow of starvation. Dr. Ludlow gave me the privilege of watching him operate on some of his patients. This skilled missionary surgeon is known throughout the Orient; once a partner of two of the greatest physicians of New York, he had heard the call, had left his large income and work of influence, and had come, as many others had come, to bury himself amid the squalor and the sickness of distressed Korea. For five hours I was in the operating room. I saw Dr. Ludlow deftly operate on a Korean man, next on a Korean woman, and then perform a serious abdominal operation on another pain-wracked dweller in that land.

In the sweltering hot room, with his assistants quietly aiding him, I saw this great physician skillfully struggling to drag his patients' bodies back from the jaws of death. While he worked on through the hours I grew faint; at times I had to leave the room in quest of fresh air. But he worked tirelessly, now and then interjecting for my benefit a word as to the gratitude of the suffering people. And still he labored, toiling until he was satisfied that all had been done that could be done. When he had finished, I stepped to his side. Gazing at his face, which was streaming wet from his exertions, and pale with the pallor that comes from keen anxiety and intense strain, I asked him: "Doctor, how can you stand it? Surely every day is not like this!" He merely smiled. "How much money would you have received in the States for an operation like this?" "Oh, about six hundred dollars." "How much will you receive for this one?" A strange light blazed into his tired eyes. I shall never forget this reply of that moment. "My fee," replied the missionary physician, "my fee will be this man's gratitude—and there can be no richer reward than that."

### The Church and Current Spiritual Needs

One can not read such passages as Isa. 1:10-20 without realizing that the prophets earnestly sought to make religion in their day minister to the deepest contemporary needs. How is the church of today answering to current spiritual problems? A well-known minister writing in one of our national magazines suggests three ways in which the churches of the land are coming to adapt themselves to our changing world. First, the church is changing its relation to its worshippers. "Hitherto there have been two types of church and worship, the liturgical and the informal, the sacramental and the evangelical, each noble and useful after its kind, and ministering to different needs. Today, under the challenge of a changing world, we are discovering that these two types of church and worship belong together, as the two hemispheres of one complete spiritual life." Secondly, this writer sees a new attitude on the part of churches toward each other. "There is a tide running in the hearts of men moving toward a larger, deeper unity—not a dead uniformity, but a living unity of fellowship in which all can serve in their different ways with mutual respect and brotherly goodwill." Finally, "There is a new sense of the duty of the church in a changing world, in dealing with the moral issues that are raised by our social, national and international relations. Here a prophetic pulpit will find its opportunity and its obligation, the more so in a day when material prosperity tends to obscure moral insight."

### How Big a Navy Do We Need?

In its issue for Jan. 18 the "Chicago Daily Tribune" printed in the same column, and under a common head, naval news from Washington, D. C. and London, England. The column started out bravely with the statement of Admiral Hughes before the house naval committee to the effect that Secretary Wilbur's \$740,000,000 program would give the country only a "reasonable degree of security." What is needed, according to this big navy man, is overwhelming superiority over any other sea power—"a fleet second to none." Admiral Hughes is credited with saying that we need a billion for new naval construction and not a paltry \$740,000,000. All of which leads the writer to ask: if we are doomed under a \$740,000,000 naval program, what assurance is there that \$1,000,000,000 will be enough? Is there really any limit to what might be urged for naval defense so long as we depend on might rather than goodwill? In the opinion of this paragrapher the figures used by the naval men prove nothing so clearly as the utter futility of the big navy idea. Suppose we pass England in naval power, and England should turn again to Japan? Would it not then be urged that we would have to out-build these two nations? This would force England and Japan—if they were so foolish as to trust in might alone—to gather other nations into a defensive alliance, with the result that the United States might conceivably soon be pitting her resources against the world. Thus the big navy idea, when pushed to its logical conclusion, is disclosed as an utterly futile policy. Indeed a tithe of the sum asked for the big navy, if spent in the interests of goodwill, would promote a type of security which a naval force equal to that of all the other nations of the world could not bring. And especially is this true in the light of the attitude of other nations. After devoting about three-fourths of the space used, to Washington news or the presentation of the big navy idea, the article referred to concluded with a London news item to the effect that "the British government has decided on further reductions in its naval building program. Another cruiser is to be abandoned, which makes a total of three since the Geneva naval conference, showing a saving in the estimate of £5,500,000 [\$27,500,000]." In view of all this how big a navy do we need? Certainly not the biggest in the world, for such a navy promises nothing but such ill will and fear on the part of other nations that the biggest navy we could build would rather aggravate than solve the situation. How big a navy do we need? Certainly not as large as England's, since she seems to be trying to get out from under the untenable situation which her historic big navy program has brought

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Value of Great Men

Matt. 23: 37; Heb. 1: 1, 2

For Week Beginning February 5

#### WHO ARE THE TRULY GREAT?

This is a supremely important question and one in which there is grave danger of error. The false prophet is the deadly enemy of everything good. The true prophet is God's gift. How may we know them? (Matt. 7: 15-20; Jer. 23: 14-17)?

#### LIVES OF GREAT MEN, A REVELATION OF GOD'S TRUTH

Great men are God's words of truth to us. They are his clearest and most emphatic language (2 Cor. 3: 2; Heb. 1: 1).

#### REJECTING GOOD MEN

If a great soul is a clear manifestation of God to us, then the rejection of such a one is really a rejection of God himself (1 Sam. 8: 7; Luke 13: 34, 35).

#### RECEIVING GOOD MEN

It is also true that to receive a good man brings God nearer. There is the secret of Christian fellowship, the life of each reveals God to the other (Matt. 10: 40, 41; 18: 5, 9, 37; Luke 9: 48; John 13: 20).

#### THE UNFINISHED TASK

Amid the comforts of successes already won, the ordinary man is always forgetting the unfinished task. Great men call us to it (Luke 18: 10, 13).

#### DISCUSSION

What are the genuine marks of greatness? The counterfeit?

Is not the rejection of Jesus the supreme offense? Why? Why do great men so often suffer persecution, exile and death? R. H. M.

upon her. The big navy idea has not brought England security, but a great competitor in the United States. Do we want to build our fleet in a similar position in the course of a generation or two? How big a navy do we need? Certainly not more than our home toward the needed naval police force of the world. Are we not getting it down to this if we would quit talking about dollar naval construction plans and cultivate the new and promising defenses based upon understanding and goodwill.

#### Sane Words on Reading

The Gentle Reader of yesterday times is surely perplexed in these days by the very abundance of that which he must read. The morning paper on the writer's desk is a forty page issue. To read all that it contains would require the whole day, there would be no time for anything else. And then after one had read forty or eighty columns wide, and averaging perhaps not less than 400 words to the page, what would he have? Doubtless some thing of the feeling the writer of Ecclesiastes had when he remarked that "all was vanity and a striving after wind, and there was no profit under the sun." At least we are sure that the reader would not have gained anything that he would not ordinarily get in the first quarter of an hour spent on the daily paper. In view of this situation we all these sane words on the influence of reading. "But reading gives us contact and communion with the great souls of the ages. Good books and clean literature bring the great of earth to our bedside. . . . To become acquainted with these and be able to tell them our troubles is to build character and expand life and to become like them. The same is as true of the great souls living today. To have lived through this generation and not know quite intimately the prophets of our own time and the great souls of this age is to miss a very vital and indispensable factor for character building that can be had in no other way. But books and literature, like any other great boon to humankind may be a blessing or a curse, according to our attitude. Reading must be selective. Much that is accessible is positively harmful and destructive and to be avoided as one would avoid the most deadly poison. What a tragedy on our Christian profession to observe that about the only literary diet that is placed before many Christian households is the modern daily newspaper, with its emphasis on the sensational, the vicious, and the coarser phases of life and daily living. No one would suggest that the daily paper should be eliminated entirely, but we just can not hope for any worth while growth in character building unless there is a balanced ration of good and wholesome reading placed alongside of the daily press that Christians may know and appreciate the spiritual interpretation of world events. If we would develop character that is Christlike and beautiful and abiding, we will see to it that the reading matter in our homes is clean and wholesome, and such as will contribute to that end."



## The Plea of the Prophets

(Continued From Page 51)

swift and direful punishment that sin would bring in. They plead the love, forgiveness and long-suffering of God as a stimulus to righteousness.

It must not be overlooked that their outcry was against Israel. Their warnings and plea were to God's own people. Was there no sin, crime and corruption in nations around them? Was there no wickedness and oppression outside of Israel? Lots of it—more and worse, doubtless, than there was within Israel. But because Israel were God's people, and God's deliverance and care and revelation had been so signally bestowed on Israel, more was expected of them. Because great things had been committed to them, and they were on the earth to represent God in the world, and through them God was revealing himself to the world, their acts of wickedness were not only more deserving of condemnation, and must bring more direful punishment on themselves, but by their actions they were defeating God's purposes.

These lessons have large place and aptness in the life of the church today. Morality is not religion; honesty, integrity and probity are not, of themselves Christianity, but they are proper and expected evidences of Christianity. Nothing avails in salvation but the blood and grace of Christ. But to walk humbly with one's God will result in the manifestation of justice and kindness in one's life. Morality is the fruit of religion; and it is by the fruits that trees and men are known.

There is a manifest distinction between Christ's true church and the world. We are to put off the old man with his deeds, and become new creatures in Christ Jesus; and walk in newness of life. "Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly [in the other world? In heaven? In the spirit world?] in this present world."

Well may we cry out against wickedness in high places; against banditry and high-handed crime; but it were well for the batteries of the present day prophets to be let loose also against the sins within the church. Their message may not be welcomed. It may not be an open way to popularity to the preacher. It is evident that Hosea, Micah, Amos and Jeremiah were not flattered or puzzled overmuch to decide about "calls to larger fields," and, incidentally, fatter salaries.

There is still a distinctive line between the true church and the world. The world expects it, we grant it, and God demands it. Fruits meet for repentance are not only demanded by God, but the onlooker expects to see such fruit. Rightly there is more expected from a church member than from an outsider. A religious man who disregards his just debts and obligations invites disrespect for himself and for his religion. A preacher who is manifestly selfish, sinister and personally pettish loses out for himself and for his cause. Time was when it was said: "A Dunker's word is as good as his bond. A Dunker's pledge is a liquid asset, and as valuable as old wheat in the bin or as cash in hand." It may always be said of a true Christian. Any variance from this by a church member brings reproach on the church.

Bro. Balsbaugh used to tell of an old brother who attended the Harrisburg market. He was loud and conspicuous in the plainness of his person and his garb. But he would put the big strawberries on the top and the culls in the bottom of the baskets, and fine shining potatoes on display in the hampers, covered small and inferior ones underneath. Other market men did the same. But the plain old man was singled out and became the butt and joke of the market; because he published himself as being religious they expected better of him. What of the incident? That it proves the fallacy or folly of plainness of dress and manner? No. It simply argues that the brother's life and dealing should have been in harmony with his profession and it would have commended his religion instead of shading it. The man simply lost an opportunity. The high school girl—or boy—of today who would maintain Christian consistency has a difficult walk to make—and probably a lonely one. But she has a fine

opportunity. Reverting to the market man: while the incident is a reflection on the man, it is a compliment to the religion which he professed—because his religion was expected to produce fairness and honesty within those holding it. The counterfeit bank note extols the value of the genuine and proves there is something worth counterfeiting.

Crying out against Israel's sins was not popular within Israel. It would have been more popular and acceptable to hear their preachers rail against the sins of the Philistines and the Moabites and the other *ites* around them. I doubt not the Israelites squirmed and resented it. Poor old Jeremiah had a hard time of it. The outcry of the preacher against sin is probably as unpopular and unwelcome within the church as it is outside when it strikes at sins within the church. But that is no reason why the preacher should withhold or refrain. People do not, as a rule, enjoy having their sins bared to them. It smarts. It hurts and makes them feel uncomfortable. Some people, even church members, do not like to have their duties pressed on them overmuch; it interferes with their plans and pleasures—and possessions, sometimes.

The amount of money spent now is marvelous. But much of it is consumed on our own lusts, for personal pleasure and self-gratification. So little of it, comparatively, finds its way into the offerings to the Lord for church and benevolent purposes. I know this is the same old cry; and lots of people squirm under it and resent it. But squirming is rather a bad sign. It indicates that something has been hit. Sam Jones had a way of checkmating resentment and criticism that worked. He lectured years ago in our town. The house was crowded. Every preacher in the town was seated on the rostrum around him (by his own arrangement, probably) and members of every church were seated in the pews. During his sermon, to the mingled pity, indignation and amusement of those parishioners (saying nothing of the feelings of the preachers themselves), he let loose his wit and sarcasm on the preachers and flayed them mercilessly. After expatiating (and exaggerating) on the foibles, failures and selfishness of preachers, he turned to the pews and said: "Now if any of your dear pastors come to you with hurt feelings and complain at what I have said, just remember this one thing—and say it to them if you want to: 'It is the struck dog that yelps.'" And the preachers consumed their indignation and laughed with the rest.

Surely our church needs awakening, not only on this subject of giving, but certainly on this one with the rest. Oh, for a tithing church! Some say tithing is not in accord with the New Testament. But certainly giving of less than a tenth of one's income is not according to the letter and spirit of the New Testament. A Christian ought to be as good by grace, in this as in other matters, as a Jew was required to be by law. But ninety-nine per cent of those who do not tithe are not; and much of the opposition to tithing, either on "spiritual" or other grounds, comes from those who give less than a tenth. If all our own people would tithe their income for the Lord there would not be a deficit anywhere, nor would there be a cause to go begging; nor would any one be the poorer.

It is said that missionary spirit and missionary activities constitute a sort of measure or indicator of the spiritual status of the church. And yet it is an appalling fact that the missionary activities of nearly every Protestant church are paralyzed today by embarrassing deficits. The trouble is not external; it is internal.

The disasters of Israel and Judah, their captivity and scattering, the plowing up of Jerusalem, the razing of their proud temple and the departure of its glory did not come because either of the power or the sins of their enemies; but because of their own sins and apostasy. The honor of God through the sanctity of his people was the plea of the prophets. Today the threatened tragedy is not from outside but from inside the church.

"Lord God of hosts, be with us yet,  
Lest we forget, lest we forget!"

Huntingdon, Pa.

## Did Christ or the Holy Ghost Establish the Church?

BY REUEL B. PRITCHETT

THIS question was asked by Eld. Jesse D. Clark of Jonesboro, Tenn., in the MESSENGER of Oct. 22, 1927. I have never been able to see any good reason why we should separate the work of Christ and the Holy Ghost, especially since Christ ascended only forty days before the coming of the Holy Ghost in its fullness.

For they did their work in about the same age—as Moses and Aaron lived in the same age, Christ and John the Baptist in the same age and Paul and Silas in the same age. Christ and the Holy Ghost coexisted with each other from the creation. Christ was God's everlasting promise to man; the Holy Spirit (Ghost) has always figured in all religious services. I believe Christ's big mission on earth was to fulfill the old Mosaic and prophetic law and give us the Christian church instead of the Jewish church; to organize a church with more spirit and less form. To fail to do this would be to fail to fulfill his mission on earth (Luke 2:49).

The baptism of Jesus is recorded in Matt. 3, Mark 1 and Luke 3. Each writer tells us of how God the Father acknowledges his Son immediately after this act and the real constructive work of Christ there began.

Matt. 10:1, Mark 6:7 and Luke 9:1 tells us that he chose the twelve apostles. Was not that a step towards organization? He sent them out two and two; he gave them power and authority over devils and unclean spirits. Luke 9:2 tells us that they were to preach the Kingdom of God. Was not that the church at work under Christ's direction?

Luke 10:1, one year later, we find that Christ chose other seventy; at this time, A. D. 32, we have eighty-two men with authority to preach the Kingdom of God.

Matt. 16:13-19 tells of Peter's noble confession. We believe Christ ordained Peter into the ministry of his church. The nineteenth verse proves that there is not only a church triumphant but also a church militant; thus we find two churches, though it is still a long way from the day of Pentecost.

Here in Tennessee the question of who started the church has been debated for a number of years. Some claim that John the Baptist started the church. This claim is made only to give prestige to a certain denomination with a similar name.

The Christian church, sometimes called Campbellites, claims that the church was not organized until the day of Pentecost (Acts 2:1, A. D. 33). These claims are made in order to get by without observing feet-washing, the Lord's supper and other church ordinances.

We notice Acts 2:14 tells us of Peter preaching a great sermon. Wasn't he the logical man to do that preaching since he was ordained by Christ (Matt. 16:18, A. D. 32)? Matt. 16:19 tells us that Christ gave to him the keys of the Kingdom, not in the sense that the Catholic Church looks at it, but in the sense that he was a good leader. Acts 2:41 tells us that under Peter's preaching there were three thousand souls added. Wasn't that a wonderful use of the keys?

Notice, added to what? added to the church. Now Acts 2 says nothing about organization, but says a lot about promoting and expanding; and best of all, adding souls to those they already had. Added, may I say, to John's baptized believers who were organized into a church by Christ as many as eighty-two who had the authority to preach.

May I ask concerning the twelve in the upper room: Were they not church members? To the artist who painted the picture of the last supper with Christ in the midst, were those on either side members of his organized body? Was not Judas a member of Christ's organized body, therefore a so-called church member? If not, why so censure him for betraying Christ?

Now back to Matt. 16:18: *I will build my church.* The personal pronoun *I* means Christ, not the Holy Ghost, and whether he did it prior to this time or was completing the organization at this time or later it



differs not. We can rest assured that he did the work himself. Christ was the chief Cornerstone and used men as material in the building. The choosing of the twelve, the calling of the seventy, the ordination of Peter and the delivery of the keys of the Kingdom all go to prove that Christ did organize the church.

In Acts 1:26 the calling of Matthias to take the place of Judas proves that the church was functioning up to the hour of the coming of the Holy Ghost (Pentecost). Christ in his Sermon on the Mount (Matt. 5:13, 14), where he used the expression, "Ye are the salt of the earth . . . ye are the light of the world," is presenting the idea that the responsibility must pass to men. Regarding the coming of the Holy Ghost on the day of Pentecost, he was sent as a promised Comforter by Christ to direct affairs in his organized church.

White Pine, Tenn.

### A Friendly Reply

BY WM. WELLS

IN the GOSPEL MESSENGER for Dec. 3, 1927, I read with pleasure the articles of Brethren Yearout and Sharp on the subject of the organizing of the church of Jesus Christ. In a friendly way I disagree with both of them. Personally I am not setting up my judgment against that of these two aged brethren. I heard Bro. Yearout preach many sermons back in Virginia. Here is my answer to the question: "And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16:18).

Now if Christ had already organized his church here on earth, why did he not use the word *have* instead of the word *will*? Because I understand the Scriptures to plainly teach me the church was not a personal, organized institution while Christ's personal ministry was going on here on earth, does not lessen my belief in the force and importance of this message. No, Jesus said to his disciples, "When I go away I will [not I have] send you another Comforter and when he is come he will bring all things to your remembrance whatsoever I have said unto you." Now that saying of Jesus went into full force when he, the Holy Spirit, came. It was not with the disciples when Jesus took his departure from them and went back to heaven as it was during the three days that his body lay in the tomb. One had said, "I go a fishing," and another, "I go with you," and so on. No more fishing for them. But I am led to believe that at least one hundred and twenty people, yes, men and women, went immediately to their task with the power of the Holy Spirit as their immediate Helper in so much that Peter preached a sermon that day that must have aroused the whole city of Jerusalem. And I read in Acts 2:41 that three thousand were added to them that day. Who is meant by "them"?—added to the believers of Christ. Not a word is yet said about a church. But in the last verse of Acts 2 the writer says the Lord added to the church daily such as would be saved. There is the first mention of the personal existing church of Christ here on earth as I am led to see it.

I am not saying that the church was a stranger to Christ, but it surely was to the disciples. It is just as clear to me as the noonday sun that the church was made known and the purpose of it to the disciples through and by the power of the Holy Spirit. Just what was going to take place between the cross and the crown was a mystery to the first followers of Christ. When I say the actual personal existence of the church of Jesus Christ took place either on or immediately after the day of Pentecost I do not mean that Jesus' teaching before that day was nonessential. But the coming of the Holy Spirit and bringing what Jesus had taught them to their remembrance clinches it with the force and power of high heaven on them. Yes, and on us today with equal force. God forbid that I should say feet-washing is a nonessential. Neither would I say any other teaching of Jesus is a nonessential.

It may be this scribbling may find a place in the waste basket. But since I have said what I have I still have a bit more to say about the origin of the church,

invisible to man but visible to God. It is older than Israel. Turn with me to Eph. 1:4: "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." All right, says one. Paul did not say Jesus had chosen the church before the foundation of the world, but us. May I ask who was Paul writing to? If Paul did not direct this letter to the Ephesian church as a body not one of his fourteen letters was meant for a church. So here is where I first find the church of Jesus Christ, in God. Mind, even before the foundation of the world. But not visible to man until after Jesus purchased it with his blood (Acts 20:28).

Quinter, Kans.

## CORRESPONDENCE

### MONTANA FIELD NOTES

Since our last notes from this section, many things have transpired and quite a few changes have taken place, and yet by God's love and mercy a few of us are still in the field for Christ and the church.

Eld. S. S. Blough of Sterling, Ill., came to us last June and most earnestly and faithfully preached Jesus to our little flock each evening for two weeks; nearly every evening before preaching he took some time to explain in particular the doctrines of Christ as understood, believed and practiced by our beloved people—the Church of the Brethren. Bro. Blough did us much good and we are thankful to God for his labors of love among us. He lived his preaching among us and it is the living of our preaching that counts most.

Summer is gone, harvest is past, great crops of grain have been gathered, and oh, how we wish the Lord had received his big share of it!

In December, 1926, the Grandview church with Poplar Valley church mutually accepted a dividing line which placed thirty-five members in the Poplar Valley church,



and these, with others who have moved this past fall to other fields, reduced our number of members to forty-six and these much scattered. J. S. Geiser is the only minister left in this congregation since Bro. Harry K. Swank, with his wife and child, moved to Poplar Valley church.

Cold and snow came to stay with us early in November, cutting off our services, so until about April 1 we cannot hold services in our church as a number of us have no way of travel. Old residents in these parts say they never saw such a long spell of such cold weather without a let up for nearly two months till last week when there came a most welcome mild spell which is still with us at this writing. We thank God for this relief.

Froid, Mont.

J. S. Geiser.

### NOTES FROM VADA, INDIA

On Oct. 21 two of your number again set foot on sunny India's soil. The same day the writer was pleased to get back to Vada where she had previously spent five years.

Vada, though not a big station, is still on the map. Truly, things work slowly and big results are not seen—yet our work is to have faith in God's promises and do our best for him according to his direction. He will take care of the results.

The government has closed several village schools in our district, so that there are practically none in the east half of the taluka except our mission schools. Of these there are five, including the rural boarding school, eleven miles north-east of Vada itself. The aim of these schools is certainly evangelism, as all our work is meant to be. Unless we get Christ to the people, all our work is in vain.

All through the district, the people are friendly and

there are many other calls for schools. However, we have not the Spirit-filled workers to supply these open doors of opportunity. A good teacher with a burning passion for souls is a wonderful blessing to Christ's Kingdom, a poor one is a curse.

The Kaylor's have been out in camp since the last of November. They are working in the district northeast of Vada. It is evident that the people there are openminded and our hold on them is dependent largely on the type of Christianity presented them now and in the future. It takes real Christlike living to draw Indians to Christ. A "form of Christianity but denying the power thereof," will not work.

The work at the station is being supervised at present by Miss Swartz. She with her Bible woman is doing her best in Vada and the surrounding villages to get the Gospel story before the people. As a whole they are friendly enough. They with the station force are eagerly looking forward to the coming of the Ebeyes in February.

Owing to the lack of sufficient response from the immediate community, the station Boarding School was closed in August. Since then more emphasis has been placed on the rural Boarding School and a missionary has been placed on the spot to supervise the work. The work is encouraging in spite of big problems.

God has a great work to perform in Vada taluka and he is asking us to share the responsibility and do our best in every way for him. Some day we shall together praise him for souls won for him here. The field is white to harvest but good Indian laborers are surely few. Pray for the work at Vada. God answers prayer.

Anna B. Brumbaugh.

### THE CHURCH AT WAYNESBORO

Dec. 7, 1927, was the fifth anniversary of the organization of the Waynesboro congregation. This organization was effected about two months after Eld. J. M. Moore came to do pastoral work for us. Originally it was a part of the Antietam congregation, one of the oldest congregations west of the Susquehanna River. This congregation was organized about 1752. William Stover, a native of Switzerland, was the first elder. Many of his descendants are now active in church work. Eld. Wilbur B. Stover, the organizer of our mission work in India, is a descendant of his.

The first church building erected in the congregation was the Price church, now known as the Antietam church, erected in 1795. The Welch church, about nine miles distant, was erected in 1836. In 1871 this congregation began holding services in Waynesboro, having bought a church which was previously owned and used by other denominations as a union church. This little church was built in 1830. We continued using it until 1903 when it was torn down and the present brick structure erected.

Since our separate organization this building has been enlarged to give more room for the Sunday-school and other church activities. A two-story building was built in the rear to accommodate twenty-six classes. It is arranged with folding doors so that each department can assemble together and yet each class can have a room of its own for recitation. By this addition the Sisters' Aid room was enlarged so that they now have a sixteen by twenty-two-foot room. A commodious kitchen and a pantry were placed in the basement with an assembly room adjoining it; which is also used as a dining room when needed, and as a class room for the Men's Bible Class on Sunday. A baptismal pool was also placed in the church. The cut accompanying shows the one end of the new addition in the rear.

Our new bulletin board which daily gives a silent message to those passing by is placed on the lawn at the top of the terrace. Adjoining the church lot on the left is the parsonage. It was formerly the home of Bro. Samuel Oller but was bought by the church and in 1925 was remodeled.

The activities of the church since its organization have greatly increased. We now have four Christian Workers' departments: adult, young people, intermediate and junior, which are doing an excellent work in spiritual development and in the training of our boys and girls, the church leaders of the future. It is a splendid supplement to their Sunday-school work. Bro. David Snider who was recently licensed to preach has been an active worker in Y. P. D. Several of our young people attended Camp Harmony last summer and returned home with new enthusiasm and a deeper consecration in their Christian life.

The Sisters' Aid Society is working nobly. The sisters have an all-day session each week for quilting and sewing. They contribute to both home and foreign work. They have a special fund for a new church carpet, in which they now have over \$1,100.

The Dorcas Society organized about two years ago meets one evening each week. This society was formed for the women who can not attend the day session. They do needle

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(Continued From Page 53)

ILLINOIS

**Bethel (Milford).—**Dec 31 the members of the church held a pot-luck supper, the occasion being the reception for Brother and Sister

**KANSAS**

Calvary church is moving along harmoniously, and every department of church work is active, and is doing more and better work than ever before. Sometime ago the Mission Board of Northeastern Kansas decided to put Central Avenue and Calvary under one pastorate. The Board visited the two churches and their investigation led them to believe it was not best to unite, so the two churches are to remain under their individual pastors as formerly, both churches believing in the best. The Calvary church, at a recent business meeting, got

**Minneapolis.**—Our investigating committee has turned in such favorable reports that we feel sure it will not be long till we can lay the ground for a new church of our own, which is so greatly in need. Church attendance slowed up during the cold weather, but we are up for the year with a good showing. We recently received one new







(Continued From Page 59)

Waynesboro, Pa.

## A black and white portrait of a man with a full beard and mustache. He is wearing a dark suit jacket over a white shirt and a dark tie. The portrait is framed by a simple black border.

Funeral services held in the church, Monday, Nov. 21, by the writer and Eld. L. Elmer Leas, were attended by at least one thousand persons, including twenty-eight ministers.

York, Pa.

Mrs. A. D. Bowman,  
Secretary

## FALLEN ASLEEP

of the Church of the Brethren for over thirty-five years. Funeral services by E. B. Bagwell and the writer at the Manchester church.—R. H. Miller, North Manchester, Ind.

Klein, Sister Anna, daughter of Mary and Jacob George, died  
28, 1927, aged 92 years and 10 months. She married Geo. J. Klein.







## THE GOSPEL MESSENGER

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EDWARD FRANTZ, Assistant Editor  
H. A. BRANDT, . . . . .

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### Notes From Our Correspondents

(Continued From Page 61)

of humor; live up to your possibilities and do not dodge difficulties. Above all he stressed the life of Christ as our pattern for growth and happiness. Since our last report one has been baptized. Our Sunday-school officers for this coming year were elected with Bro. Jesse Robert, superintendent—Mrs. Wm. H. B. Schull, Philadelphia, Pa., Jan. 12.

**Pittsburgh.**—Among the many good services celebrating the birth of Jesus we enjoyed a message of Christmas carols by about thirty young students of the school for the blind. They sang in a most effective manner. After this service Sister Royer presented each one of these singers with a treat. They were conveyed to and from the church by our own brethren in autos. Our Christmas program, Dec. 21 by the Bible School was very much enjoyed by all, and a liberal offering was lifted for social service work. The poor of the church and community were given baskets of food, etc. Jan. 22 a pageant will be given by the Y. P. D. for their missionary budget. Most of the organizations for 1928 have been effected and the best and treasured show of most appreciated report was by our faithful church treasurer, Bro. Calvin Bowman. His report shows receipts and disbursements of over \$8,000, including pledges paid on the parsonage. At a recent council eight letters of membership were read and accepted. Officers for the year are almost the same as last year, except the Bible School superintendent. We regret very much that other duties in Christian service made it necessary for our former superintendent, Bro. A. O. Horner, to retire from the post so faithfully held for only one more than twenty-five years. During all these years Bro. Horner came many miles each Sabbath morning and was seldom late. Bro. Dana Z. Eckert was elected superintendent with Bro. Walter Thomas, assistant. The Sisters' Aid Society has disbursed funds during the year amounting to more than \$300. These busy, faithful women, including their organized Bible class work, have earned more than \$500 during the year, also doing social service work. But the financial result of their work is a minor note in their song. A fine, cooperative, helpful spirit is manifest in every meeting. They are devoted to their work for the purpose of building up Christianity as it is needed in our life. This work is presided over by Sister G. B. Royer. The Wednesday evening Bible study, taught by the pastor, is devoted to the study of John's Gospel. Much interest is shown even by some members of other churches. —M. Elizabeth Barnett, Pittsburgh, Pa., Jan. 14.

**Scalp Level.**—On the evening of Dec. 22, 1927, we rendered a Christmas program to a large and appreciative audience. On the evening following the same program was given at the Old Folks' Home for the benefit of the guests there. The offering of \$62 was equally divided between District and foreign missions. On Jan. 5, 1928, we held our council meeting at which time we held election of officers for the coming year. We also elected delegates to both District and Annual Conferences. The delegates to District Conference which will be held at Uniontown, are J. A. Buffenmyer, Mrs. J. A. Buffenmyer, A. S. Hoffman, and S. B. Hoffman. The church decided because of the distance to Annual Conference to send only one delegate. Bro. J. A. Buffenmyer was elected. At this meeting plans were taken looking forward to enlarging our present church building. We are very much handicapped for room in our Sunday-school work, and it is imperative that we do something soon if we would do the best work possible in our own community.—Mrs. J. A. Buffenmyer, Windhorst, Pa., Jan. 14.

**Sipesville** church has experienced a revival of interest in the work of the Kingdom during the few months the new pastor, Bro. N. D. Cosner, and wife have been here. Bro. Cosner is editor of the "Assistant Pastor," which he sends to his members and which is helpful and appreciated very much. Sister Cosner has organized a Y. P. D. in which the young people are manifesting a great interest. They will have charge of the opening service Sunday morning. The church met in council Jan. 3 with Eld. C. H. Hesse presiding. Bro. N. D. Cosner was elected elder for the coming year. Several letters were granted and a new member taken into the church. Reports of the various organizations were given, the one of note being that of Mrs. W. R. Critchfield, president of the Ladies' Aid, showing a large increase in the funds.—Mrs. J. E. Critchfield, Somerset, Pa., Jan. 16.

**Tyrone** church held its quarterly business meeting Jan. 5. The pastor presided in the absence of the elder, Bro. D. E. Maddocks. Because of the omission of the financial committee nominees on the ballot of the previous business meeting, this committee was not elected at that time; the same was elected at the January meeting. A financial budget was made up for the year of 1928 by the financial committee and a copy of same was placed in the hands of each member of the church. The Sunday-school has been growing and our goal is that we have an average attendance of 125 for the first quarter of 1928. Everybody is interested and if the attendance keeps its pace as it has for the previous Sundays we will reach our goal and maybe pass it. Bro. W. Fagley, the Sunday-school superintendent, who was operated on for appendicitis, Jan. 7, is on the way to recovery. We were sorry for his misfortune but we have been praying for his rapid recovery and we believe our prayers have been answered, for his condition is very favorable. During the absence of the pastor, John R. Snyder, who is holding a revival meeting in the Matland church, the pulpit is being supplied. T. T. Myers, of Huntington, was with us on Sunday, Jan. 15, both morning and evening. The Bible Institute which he held was very interesting, suggestive and helpful. We were glad to have him and his services. On Wednesday evening the Christian Challenge Class will have charge of the prayer service. This is a class of active girls who are interested in their church and Sunday-school. We are looking forward for a good program of prayer and Bible study. The morning of Sunday, Jan. 22, the pulpit will be filled by Eld. C. H. Hesse, of Elgin. In the evening the young people have charge of the services and they have secured Bro. John D. Ellis of Juniata College to deliver the main address. All of these services are being looked forward to with very much interest.—Carrie Snyder, Tyrone, Pa., Jan. 16.

**West Conestoga** church met in regular council Dec. 26 with Eld. I. W. Taylor presiding. Our former Sunday-school officers were re-elected. Bro. Jacob Bollinger, our corresponding secretary, handed in his resignation on account of failing health. A rising vote of thanks and appreciation was extended to Bro. Bollinger for his faithful labor in the past. The writer was appointed in his stead. Our series of meetings which opened at the Lexington, Dec. 4 continued for two weeks; Bro. W. G. Group of East Berlin, Pa., brought forth the Word with power. There were five added to the church, two of this number had strayed away and are now reclaimed, one of these has since gone to his reward.—S. M. Fahnestock, Lititz, Pa., Jan. 14.

### VIRGINIA

Central church held a special called meeting Jan. 9. Brethren J. A. Dove, Levi Garst and E. C. Crumpacker were sent to us from the District to organize and elders Bro. J. Allen, Bro. R. Price, Hyton. This service was conducted in a most impressive way. Six deacons were also elected: F. B. Mowman, R. L. Nunley, W. C. Ikenberry, C. H. Garst, Forest Flora and Harry B. Flora. Central church is very fortunate in having such a strong official body consisting of eighteen deacons, three ministers and three elders, besides our pastor,

Bro. Holtsopple, and Bro. E. C. Crumpacker from the Cloverdale congregation, who has served us as elder since the beginning. Bro. Crumpacker has been loyal and faithful to us during the past four years and we owe much to him. Then too we have a strong body of laymen who are filling most efficiently the place in the church program.—Mrs. P. E. Fawcett, Roanoke, Va., Jan. 14.

**Daleville.**—Nov. 19 our annual Aid Society supper and sale was held and proved to be a profitable and enjoyable occasion. Thanksgiving Day a large number of our people gathered at the church for worship. The children rendered a good program of readings, songs and exercises, followed by an inspiring sermon by our pastor. At the close an offering for missions was given which included the children's earnings for the Black Brothers fund. Dec. 14 the fathers and sons met at the church for an evening of enjoyment and spiritual uplift. Mr. Hineman, Y. M. C. A. Secretary of Roanoke, gave the principal address. Our pastor together with the other church and school leaders has built up a strong religious program for the winter. On Sunday mornings Bro. Sherly is giving a series of sermons on the Bible which are very helpful and much enjoyed by large audiences. The Sunday night services are planned to more particularly meet the needs of the young people. A revival will be held sometime during the winter. Two of these have already been given by Bro. Rufus Bowman and the pastor. Dec. 21 the pageant, "The Way was given by a group of young people to an appreciative audience. The White Gilt service was directed by Bro. Sherly. A substantial offering was lifted. The members desiring to show their love and appreciation of past services and also to encourage our pastor and family as they begin the work of another year, presented them. A substantial offering was given by Bro. Sherly. A revival will be held sometime during the coming year. One of the most important items of business passed upon at this meeting was a decision inviting the regional meeting of the Bridgewater-Daleville territory to convene at Daleville in September. It is hoped that a large number of our people will take advantage of this opportunity to visit our school plant here and become acquainted with our school leaders. Our Bible Institute will begin Feb. 19.—Mrs. D. V. Shaver, Daleville, Va., Jan. 12.

**Green Mount** church met in annual council Dec. 30 with Eld. J. W. Wampler presiding. The various committees made their reports. Bro. John M. Renter was with us in the interest of the Junior League. It was decided to organize one with Bro. David W. Wampler as leader. Sister Virginia Miller has been elected as leader of the Y. P. D. The report of the treasurer showed the finances in a satisfactory condition. A revival will be held sometime in the spring.—Mrs. D. C. Myers, Harrisonburg, Va., Jan. 13.

**Me. Zion** church met in council Dec. 31 with Bro. H. E. Wakeman presiding. The building committee reported the Sunday-school rooms nearly completed, also lights are being installed with an expenditure of about \$850. The treasurer's report showed a steady increase in the membership of the church. The Sunday-school report showed an increase. The Aid Society turned in a splendid report: twelve active members, three associate, with a total of \$14.56 during the year. They were highly commended by the pastor for their splendid work. It was decided that our pastor, Cecil O. Showalter, will hold our revival meeting, beginning the second week in August. A committee of three was appointed to arrange the benches so they could be used for communion services. The Luray church was granted the privilege of holding a church council to effect an organization. A committee was also appointed to look after the work at Beahm's Chapel. A report from each church in the congregation showed the need of more efficient work and of pastoral care. We are glad to report however, that this work has been launched in a small way, in the securing of a part time pastor. A committee was appointed to look after the buying and selling of the property of the church. The following officers were re-elected: Bro. N. D. Spiller, elder; H. F. Sours, clerk; Mrs. H. E. Wakeman, Sunday-school superintendent; the writer is corresponding secretary.—Elsie Broyles, Luray, Va., Jan. 2.

**Snow Creek.**—Sept. 6 Eld. J. W. Rogers of Sebring, Fla., preached for us. This being his childhood home he was interested in trends for his church. He decided to call Bro. Rogers back to conduct a revival in July. At a members' meeting Oct. 14 J. A. Naff was unanimously re-elected as elder. Officers and committees were elected to serve the church another year. Oct. 15 we held our communion service. Elders R. D. H. and J. A. Naff were present. We had a preaching service on Thanksgiving Day at the Boone's Chapel house. Nov. 27 the B. Y. P. D. gave a Thanksgiving program at Walker's Well, and in the evening gave the same program at the home church. Walker's Well is a schoolhouse in which we have preached since that month. Dec. 25 Bro. D. and the Junior League gave a pageant, "The Path of Promise," on the evening of Dec. 23. Our pastor and family moved into the new parsonage Nov. 1. We expect to dedicate this house sometime in the spring.—Mrs. S. H. Flora, Sage, Va., Jan. 9.

**Summit** church met in council Dec. 31. The treasurer's report was read and accepted and various committees were elected for the coming year. Two members were elected on the Board of Religious Education. Bro. Frank Craun was re-elected Forward Movement director. The B. Y. P. D. had charge of the Thanksgiving service Nov. 24 and rendered an interesting program. The young people from the Valley and Bridgewater churches recently gave programs at our church. Christmas eve our church gave a pageant, "The Prophecy Fulfilled." An offering was lifted at the Thanksgiving and Christmas services amounting to \$60.67 which was sent to the General Mission Board. Bro. J. S. Flory addressed the B. Y. P. D. on Jan. 8. Eld. C. B. Smith of Bridgewater preached for us Jan. 8. Our Aid Society reorganized with Sister Mattie Wise, president.—Mattie V. Craun, Bridgewater, Va., Jan. 9.

**Topeka** church met in council Dec. 31 with Eld. L. M. Weddle presiding. Officers were elected for the coming year. Sister Mae Hyton, Sunday-school superintendent, was re-elected; the writer, correspondent. One letter was granted. We have begun working on the new benches for the church.—Almeda Alderman, Floyd, Va., Jan. 3.

**Troutville** congregation convened in council Dec. 17 with our pastor, Eld. M. J. Cline, presiding. The following church officers were elected for the coming year: Bro. M. J. Cline, elder; Bro. E. C. Firestone, clerk; the writer, correspondent. A program was given on Christmas night at which time an offering was lifted for missions.—Frankie Showalter, Troutville, Va., Jan. 16.

### WASHINGTON

**Tacoma.**—We are glad to say that two young girls were received into the church by baptism on Dec. 25. Our attendance has been on the decline for several Sundays due to weather conditions. We hope this will not hinder in the future.—E. M. Miller, Tacoma, Wash., Jan. 12.

**Wenatchee.**—The Sunday-school gave a program on Christmas night which was well attended. Our meetings are holding up fine. The Ladies' Aid organized recently for the coming year with Golda Holland, president. We are hoping to have a revival meeting this winter.—Dora Baughman, Wenatchee, Wash., Jan. 11.

### WEST VIRGINIA

**Keyser.**—The year of 1927 has been a very pleasant and prosperous one. The heavenly Father has blessed us wonderfully, both spiritually and temporally. We held our council meeting on Jan. 11. Reports were given from the various committees. Committees were appointed and plans made for next year's work. Thirty were added to the church by baptism during 1927. We held a four weeks' Vacation Bible School in the summer and much good was accomplished. We also held two love feasts. The growth of the Sunday-school has been very encouraging. We will hold a revival sometime during the spring with our pastor, R. G. West, in charge. In harmony with the Brotherhood movement, we decided to organize the Men's Work. Because the District and Regional Boards of Religious Education had planned to be in West in promotion of the Men's Work, we were appointed the First District of West Virginia during the summer of 1927, they gave us Bro. D. L. Miller of Bridgewater, Va., as assistant pastor. His work among us was enjoyed by all and we bespeak for Bro. Miller a very bright and useful future.—H. E. Arnold, Keyser, W. Va., Jan. 19.

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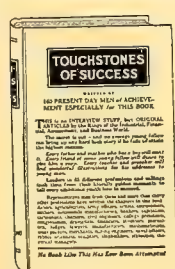
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Vol. 77

Elgin, Ill., February 4, 1928

No. 5

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## ...EDITORIAL...

### On Realizing Righteousness

#### Jesus and Organization

Certain iconoclastic acts and utterances of Jesus stand out so conspicuously in the average man's thought that the Master's real attitude toward organization is anything but clear. He did drive the money changers out of the temple, challenge certain ceremonial practices, denounce the Pharisees and definitely initiate important innovations. Yet the spirit in which all of this was done is significant. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil."

His attitude toward the sabbath day may be taken as a sample case. How audacious he was on some occasions as he challenged current conceptions of the day! Yet we must not forget that the Master accepted the institution of the sabbath as useful for worship (Luke 4: 17) and good works (Mark 3: 4). He did not reject the day but he did desire to improve its use. "The sabbath was made for man, and not man for the sabbath" (Mark 2: 27). Christ came as the true, constructive Reformer. He was appreciative of the good contributed by the past. He sought to purge and vitalize that which men already had.

Christ did not emphasize organization because the world to which he came was already groaning under such burdens grievous to be borne. And this, with certain castigations of contemporary institutions, has led some to feel that the Master had little use for organization. However, if one looks closely at the life of Christ he will find many evidences of organization, though naturally obscured by efficiency. For the Master did nothing in a haphazard way. His life moved forward according to purpose and plan. He came to do a specific task and this he accomplished. He was the perfect Master of his fate; and, as such, an example for those who worship the efficiency which comes from faultless organization.

It may be urged that Jesus did not organize his followers, that in a way he seemed supremely indifferent to what might happen to his cause after his ascension. And yet, it must not be forgotten that out of the crowds that followed him he picked and trained an inner circle of twelve men. His training was not in theory alone but in practice. He sent forth the seventy and the twelve. He prepared them carefully for the seeming disaster in his death and departure. He gave them a commission (Matt. 28: 19, 20) and a plan (Acts 1: 8). They were to wait for a certain zero

hour and then go forth in power. Hence, while a casual review of Christ's attitude toward organization seems to reveal a critical or indifferent attitude, a closer survey of all the facts reveals the evidence of plan and organization at every turn in his life. It seems quite clear that Christ believed in organization in so far as it was vital, but that he trimmed away the unnecessary so completely that a superficial observer is quite deceived by the absence of both rattle and frame work. The essential perfection of his method with his followers lies in just the fact that the development of church organization was left in their hands rather than imposed in detail from without as were the elaborate regulations given through Moses.

#### The Purpose of Organization

To the business man the purpose of organization is quite clear. And if pressed for a statement of its special meaning, one such would certainly be sure to touch upon at least three considerations.

First, organization makes it possible to undertake the large scale enterprises. And this is one of the main factors underlying modern efficiency. Organization makes it possible to start a bank, finance and run a mill or build and operate a railroad. For at the start, organization makes it possible to assemble the needed resources; then organization makes it possible to man the enterprise; and, finally, organization makes it possible to sell special services or finished commodities.

Again, at any given time organization makes it possible to carry on an enterprise under the most favorable conditions. A single individual does not have a full complement of gifts nor unlimited financial resources. He can not be a capitalist, laborer, chemist, manager and salesman all in one. But through organization it is possible to assemble both the funds and the specialists necessary to carry on a great project under the most favorable conditions for efficient production.

Finally, time is an important factor. Many great enterprises have gone to smash just because something happened to a leader at a critical hour. But today organization has been evolved to the point that accident or death for the leader need not involve serious consequences for the institution. Indeed, many great institutions are now so organized that time and change mean little so far as they are concerned. The Bank of England was organized in 1694, and is today a living, growing concern because the special power of time and change in the life of individuals has been exchanged for the comparative immortality of the institution.

It is obvious that all which organization means in the world of business is but a parable of what it may be made to mean in the promotion of righteousness. Most of the religious work which is carried on today is possible because men and women have pooled their resources and gifts. And then, just because this has been done, it is possible to carry on the religious enterprise under vastly more favorable conditions. He who neglects not to assemble with the saints receives a measure of insight, and gathers a meed of inspiration, which he could hardly receive through private worship. That is, there are special blessings which come through private devotions, but they are not quite the same as those received as one of a vast assembly of worshippers. And thus it might be shown that in many ways the institution makes it possible for the average individual to live his religious life under the most favorable conditions. That the institution has at times been used to impose too severe a regimen, and thus stifle the development of the individual, does not argue that the institution is without value. It simply means that organization can be, and sometimes has been carried too far. Again, organization does for religion

(Continued on Page 68)

### Clean Hearts and Clear Heads

HERE is a testimony about a great man that you may enjoy thinking over. There are possibilities of profit as well as pleasure in the thinking. The testimony is this: "I think this clear-headedness in matters of intellect was after all only a reflection of the moral simplicity which was his highest and most beautiful gift."

The suggested relation between clear-headedness and moral simplicity is what specially attracted us. The man could see things straight. The lines which separate one issue from another were sharp and distinct in his mind. He did not, as so many of us do, get things all mixed up. And the explanation of this fine mental achievement was the moral simplicity of the man.

Note that phrase. Let it soak in a little. Observe that it isn't moral earnestness though the man must have had that also. The remarkable thing about his moral passion was not its intensity—he was no fanatic—but its simplicity. Evidently his conscience operated on a single track. He did not use one basis of moral judgment in his family and church affairs and another in his business. His private morality and his public morality were cut from the same bolt of cloth. He knew nothing of the devious devices by which shady and unbrotherly transactions are given moral justification. There was no duplicity about him. Duplicity is doubleness. Simplicity is singleness. His most outstanding characteristic, remember, was moral simplicity. Guess he was just plain honest and square all around.

And that gave him a clear head "in matters of intellect"! Well!

### A Plea for the Plodder

CAN'T we see pretty soon, brethren, that there is no way around the necessity of a lot of good hard work in this business in which we are engaged? And that we are in danger of wasting our precious time in talk? Yes, we know that conferences are useful, sometimes, but why such a multiplicity of them? Maybe it's time to adjourn and go to work.

There are so many lovely schemes for getting there these days, in church as well as state. But the humble citizen who keeps right on driving down the pike is about as likely to arrive as anybody. Possibly we ought to assemble and pass a new set of resolutions but it is highly probable that we should do nothing of the kind.

The patient plodder is out of fashion but the world needs him just the same. The cause of righteousness needs him tremendously everywhere. The church needs him. The progress of the Kingdom waits on him. It waits on faith and he is the man that has it.

### With Two or Three or One

ONCE Jesus spoke of his presence with any two or three who would gather together in his name. But when three persons get together now, somebody has observed, they proceed to organize at once and make one of their number chairman, another secretary, and the third treasurer. That is a humorous exaggeration of the truth but it may serve to keep us from forgetting where Jesus put the emphasis.

The rich fool was a fool because he was not "rich toward God." Young lawyers and other young men of those days could "enter into life" by entering in. Their own personal initiative was the decisive factor. The way was open. God was ready to receive them, and give them life, and real riches.

He is ready now. He will meet not only with any two or three but with any one, whose heart is in the right place.



## GENERAL FORUM

### Travel Stain

BY LEONARD H. ROOT

In the afterglow of yesterday  
I see my tiny son at play;  
He whiles away the happy hours  
Eagerly as the bee sips flowers.  
What matters it, should I complain  
If hands and clothes show travel stain  
At eventide?

But stronger grown, he travels far  
And finds the things that break or mar  
The hearts of men, who seeking there  
Would find their quest, all unaware  
Of pitfalls set by cunning wit:  
He trips, he falls, yet rises fit  
At eventide.

When life's full day has brought him low,  
The tasks all done, the hours of woe  
Forever past, e'en as the hours  
He spent in rearing noble towers—  
What matters it, I'd like to know  
If hands and soul at evening show  
But travel stain?

\* \* \* \* \*

A grander Son than yours or mine  
Has drunk the dregs of life's rude wine  
That we in passing on our way  
Should find a sweeter, fairer day  
Than that on which the Spirit's will  
Led him out to Golgotha's hill  
All travel stained.

Minneapolis, Minn.

### The New Loyalty

BY RUFUS D. BOWMAN

FOR several years I have been longing for some one to define the future policy of the Church of the Brethren. This article in no measure claims to do it; but if it calls attention to the necessity of a new interpretation of loyalty, it will be worth-while.

Our thinking people realize that we are going through a process of change. Old loyalties are breaking away and we are faced with the necessity of establishing new standards. Here and there we find people saying that the church is losing ground. Others say that the church is just beginning to realize her possibilities. My judgment is that this change is wholesome if we firmly anchor ourselves and clearly define our goals. Change without purpose is beset with perils. A generation ago church doctrine was taught to a marked degree. Today our young people come to us and say: "We would like to know something about the great doctrines of the church." Many of our choicest young people are unable to talk intelligently about the great Kingdom principles which we cherish. These young people are not only requesting that they be taught church doctrines, they are demanding that they be given a rational interpretation of them. This interpretation must be one that will produce the most effective and constructive progress in our Kingdom building. Therefore, we must define the program and policy of the Church of the Brethren in new terms.

Since it is necessary to interpret *loyalty* in new terms, what should be our interpretation? The answer comes in three words: "Loyalty to principle." In the midst of a changing society there are abiding principles. Principles are unchangeable and eternal, but the methods by which they are expressed and taught may differ from age to age. We can rally our young people to our church with an undying enthusiasm when we interpret principles in terms of the deeper realities of religion. In our time, when Christian forces are cooperating in a great endeavor to save the world, there are some people who question the value of denominations. Let us frankly ask ourselves this question: "What right have we to exist?" The Church of the Brethren has a right to exist because she teaches great Kingdom principles which are essential to the Kingdom of God. As a young man I love my church, but I love her and am giving my life for her because she embodies the great New Testament principles

through which I can render the most effective contribution to the Kingdom of God. Denominations are not ends in themselves, they are means to an end. We should not worship our denomination, but simply love her because of what she can contribute toward the larger end. In our *new loyalty*, we shall be loyal to the church as a means to establish the rule of Christ in human hearts. The methods and policies of the church in the future must be such as to contribute most effectively toward the progress of the Kingdom.

What are the great Kingdom principles, which we must cherish and teach? The first that I wish to mention is the purity and sacredness of the marriage relationship. Our church fathers gave us a great ideal as to the Christian home. Divorce was strongly opposed. There grew up around the home a hallowed atmosphere. Our people have been rich in the simplicity and devoutness of their home life. This culture I do not want to forget. The church of the future must continue to be rich in the spiritual experiences of the home. In a world that is vocal with the strange music of jazz and fashion, we must maintain the integrity of the home. Ask our church leaders what they are doing through young people's organizations, Sunday-school, and the church services to prepare young people for home-building and you will receive a tragic reply. We have a great ideal but we are not teaching the ideal. The *new loyalty* must be a loyalty to the devoutness, the sanctity, and the holiness of the home.

Another principle which challenges all the powers of my soul is that of *peace*. Our church has never sanctioned war. Peace as a fundamental principle has always been taught and honored by our members. During the Revolutionary War our members were severely tested and some of them were persecuted. This attitude is surely consistent with the spirit of Jesus. Again and again during the years the church has reaffirmed her position on this Bible principle. We have been a peace-loving and a peace-believing people, but I fear that we have not done our best as a peace-teaching people. The *new loyalty* will not only demand that we anchor ourselves with regard to this principle, but it will insist that we carry on a vigorous program of teaching peace to the world.

The doctrine of the simple life deserves our attention in relation to future attitudes. In changing from emphasis on a prescribed form of dress, we must beware lest the pendulum swing too far. This is a Bible doctrine and it must be taught. One of the perils of the new position is that we may lose the principle. For this reason it is necessary to have a new interpretation of loyalty. My experience is that when we teach the doctrine of the simple life as a great New Testament principle, emphasizing sensible and spiritual living, our young people will rally to the support of it. The church of the future must teach this doctrine in a broad and spiritual manner.

Although our church is one of the oldest temperance societies, we need to reaffirm our position on this question. Before 1800 the Church of the Brethren had a clearly defined policy in regard to temperance. This is a great record. But the church of the future must be committed to a greater teaching program with regard to this principle. We must show others that we are in earnest in what we believe. The *new loyalty* will be a loyalty to a more active propagation of the temperance ideal.

In our business policies I would like to revive the spirit of our fathers. Once it was thought that "a Dunker's word was as good as his bond." We are able no longer to speak that statement with authority. The greatest discredit to Christianity is the inconsistent living of church leaders. The time is at hand for the church to insist on the Golden Rule in business. There is nothing that will give the church of the future more influence than to unselfishly express in business the spirit of this statement: "A Dunker's word is as good as his bond." The *new loyalty* is simply creating enough courage to teach the *old loyalty*.

The *new loyalty* demands that we teach stewardship of life and possessions. Since loyalty to church is not an end, but a means toward the most effective propagation of the Kingdom, we must exercise the methods which bring the best results. This idea necessitated the

change from a free ministry to a paid ministry which could give more time to the work of the Kingdom. This fact, along with our expansion in missionary enterprises, created the demand for an active teaching of our stewardship obligations. The doctrine of stewardship is a great Biblical principle and we need to give no apologies when we teach it. A man said to me one day: "I think I will join your church down there. The Dunkers never ask for much money." I said in my own heart: "God forbid that we gather recruits from those who will not fulfill their stewardship obligations!" There is nothing that brings greater spiritual enrichment than giving. Our new emphasis on stewardship is a great spiritualizing factor in our church. The *new loyalty* will not be loyalty to church because it makes no financial demands, but loyalty to our stewardship obligations in the light of what our money can do for the Kingdom of God.

In a new interpretation of loyalty it is necessary to clarify the relationship between symbols and principles. For years I participated in the ordinances of our communion service without realizing the significance of them. Finally, some one interpreted the principles involved in the ordinances as meaning humility, service, fellowship and sacrifice. When I discovered these principles in the service, it filled my soul with new light and glory. Let us exalt the principles for they

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### Reaching Thinking People

BY J. H. MOORE

In these days when so many pulpits, essays, and sometimes editorials, steer clear of the New Testament doctrines, it is encouraging to note what a few of the outstanding and fearless writers are doing in the interest of what the Master and also his apostles, guided by the Spirit, intended should be done in all lands and during the entire Christian dispensation. To his apostles, before sending them into "all the world" Jesus said: "Teach all nations," then after making disciples, or learners of them, "baptize them," and then some more teaching, "teaching them to observe all things whatsoever I have commanded you." Here is the whole story. Teach the people, teach all of them, baptize those who accept the faith, and then do some teaching, and keep at it until all things commanded have been taught, practically a lifetime job for any preacher, writer or Sunday-school teacher.

Fortunately for the year of our Lord, 1928, we are in our Sunday-schools to devote six months to the study of the book of Mark or rather the Gospel as presented by Mark, a man who gave the better part of his life to preaching the Gospel and probably wrote as directed by the apostle Peter. To help us in our study of the lessons from Sunday to Sunday we are offered the use of a number of lesson commentaries, lesson helps, to say nothing of quarterlies and monthlies. So far as our own people are concerned this is the year of opportunity to present to the public the outstanding points of New Testament Christianity. It is to be a whole year in the New Testament, six months in Mark and the remainder of the year in Acts and the epistles of Paul.

In our lesson preparation we have for twenty years or more, made use of Peloubet's Select Notes, a 368 page book supposed to be wholly un denominational, and yet where the meaning of the written word is so clear as to afford hardly any excuse for a difference of opinion, the writer will now and then toss undenominationalism to the winds and state the real facts in the case. This is what he has done in his comments on Mark 1:4 for the first lesson of the present quarter. We quote: "Whether John's baptism was suggested by the baptism of proselytes of Judaism, or by the ceremonial washings (Mark 7:3, 4), the prominence given to it in the narrative and his title of 'the Baptist' mark it out as a new and distinct rite of his ministry. The immersion of his converts in the Jordan typifies not a ceremonial but a moral cleansing; it is a baptism characterized by repentance, accompanied by public confession (verse 5), and therefore an act directed towards and resulting in the forgiveness of sins."

This has what our people would characterize as the



"gospel ring." It is not merely a ceremonial rite, leaving the form indefinite; it is "the immersion of his converts in the Jordan." Not only immersing them, but it is an act along with repentance and confession resulting in forgiveness. What is this but repentance and baptism for the remission of sins, as Peter taught on the day of Pentecost? It is the clearly stated doctrine that the Brethren have been teaching all these years. Or as Bro. D. L. Miller puts it in his splendid tract on "The Brethren": "Faith, repentance and baptism are held to be conditions of salvation. These three constitute true evangelical conversion, and upon them rests the promise of the forgiveness of sins and the gift of the Holy Ghost."

Here is a man writing a Sunday-school commentary intended for all denominations, the popular churches as well as others, saying that John's baptism was the immersion of his converts. There is no misunderstanding what the notes mean, it is immersion, and not possibly sprinkling or pouring. And while this is true, in lessons intended for popular use, yet there are evangelists, possibly some of them in the Church of the Brethren, who in a series of revival discourses, will preach all around John's baptism, as well as the baptism of Jesus, in the river Jordan, not saying one word about immersion, the correct form of New Testament rite. The policy is not to say anything that might give offense. To talk in a revival and especially in a union meeting about John immersing his converts would be considered exceedingly inadvisable. In some communities such a declaration upon the part of the evangelist would be looked upon as unthinkable. In fact it would break up most union meetings.

We are saying this to show that there are some people even in the popular ranks, who are not afraid to tell the truth, regardless of the benefits of those whom they are serving.

This reminds us of a letter received a short time ago from the pastor of one of our northern churches. His church arranged for two evangelists to alternate in conducting its revival. The pastor told them that he wanted them to give his people good doctrine and plenty of it, and they gave it straight and strong. There was no uncertain sound in what came from the pulpit during that revival. No attempt was made to criticize other denominations. The two preachers stuck to the Bible, and where the Scripture spoke they spoke. For the faith and practice of the Brethren they gave the thus saith the Lord, and also gave the reasons for the outstanding principles held by the church. The people became interested. They were being told something worth listening to. They were not being put off with sermons largely sensational, emotional and merely persuasive.

After the close of each discourse the people had something to think about, something solid, and something that had the Word of God behind it. Being thus instructed in what the inspired Word demanded of them, they were as intelligent men and women placed on their honor, to believe in Jesus the Christ, repent of their sins, put on Christ in the holy rite of baptism and be saved, or reject the plain word, the offer of mercy and be lost. It was a clear, clean cut appeal to people of intelligence and honesty. The Word thus preached like on the day of Pentecost went to the heart, and as a result a number of men and women, heads of families, gladly received the Word, were baptized and added to the church. There were also some children but the most of them were people of mature minds and years.

Taking it the land over we are needing a whole lot of this outspoken truth, in press and pulpit; the truth spoken in such a manner that it will appeal to intelligence and reason. If we are to convert thinking men and women we must give them something more than that found in the popular sermon notes, and sermon outlines. It is the Gospel that they need, not in the parlance of the new theology, or even after the denominational style so prevalent, but in the sense and after the manner intended by the sacred writers. This is the sort of preaching that will interest and appeal to the class of people who will bring influence and prestige to the church.

Sebring, Fla.

## The Cross and Missions

BY GALEN B. ROYER

THE church in its corporate life is made up of individuals who have been redeemed and to whom has been committed the ministry of reconciliation (2 Cor. 5:18) to all men. The inward life, expressed in terms of individual salvation, is expressed outwardly in the form of an organization, the sole purpose of which is to make more effective through coöperation the obligation that is upon the individual because he is saved. What relation, then, has the group or organization to the message of the cross? Since, "Freely ye have received; freely give," rests upon each individual Christian, the

### First and Basic Purpose

of the church is to proclaim through its organization, the redemptive power of the Cross to all men. The result of this ministry will be the Kingdom of God in the world—just what God sent his Son into the world for. Standing between an ever loving Father who has brought about, through his Son's death, a potential salvation for every one and a world lost in sin, stands the church with this solemn responsibility. Under the guidance of the Holy Spirit she is to make salvation real to every one. Thus understanding this world embracing redemptive program of our Father God, dare the church attempt less than he had in mind when his Son died on the cross?

In general terms Christ on the cross accomplished the following for mankind:

His death satisfied the penalty of sin—Sin's god is spiritual death. Christ on Calvary poured out his soul (Isa. 53:10, 12) and experienced that separation from God which the unbelieving must endure through all eternity.

Through Christ's death the believer by faith becomes free from the dominion of sin. It need no longer reign in his mortal body.

Christ's death, making it possible for all men to be saved, is a claim eternally upon every one. This claim is the deepest and highest reality of the moral universe.

The ground principle of all missionary endeavor lies in Christ's redemptive power for all men. Here is the great impulsion of the last command, "Go." Jesus says to every Christian, and of course to the body, the church: "I have redeemed. Go!"

### This Power to Save

the heathen from moral weakness, sin and guilt should vigorously incite the church to the greatest diligence in missionary endeavor. It is not a question whether the heathen will be saved without the Gospel. The very fact they are all gone out of the way, that they are living under the guilt and fear of sin, conscious of their shame, self-condemned and fearing horrible retributions as their worship reveals, that they are living under a "law unto themselves" with its misable punishments from which they know no way of escape, when they might enjoy the grace brought about by the saving power of the cross, living in ignorance and superstition when they might live in an experimental knowledge of this wonderful redemption and rejoice—all this makes missions not an option on the part of the Christian, but an imperative unavoidable obligation.

Christianity builds and ennobs character as no other religion does. But if the heathen never hear of Christ nor feel the power of his saving grace, how can they attain to life's highest moral rewards? To build up the body at home is a real and proper function of the church, but her primary purpose is to create the church in parts where Christ is not known. The second Psalm declares the whole world has by the Father been given to the Son for an inheritance. It is left to the church to bring this heavenly purpose into its fullest realization.

### A Real Obligation

Paul, the cross' greatest hero, is our example in this obligation. He speaks of the mystery of Christ after this manner: "The Gentiles should be fellow-heirs, . . . partakers of the promise of Christ . . . whereof I was made a minister . . . [to] preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:6-8). This inheritance can never be pos-

sessed by the heathen unless the church coöperates with God in a more effectual manner than she has up to this time. Paul gave his life unstintingly to the proclamation of the Gospel; it was no option with him. Christ comes to every believer and to the church with a still higher and stronger obligation. He says: "Ye shall be my witnesses . . . unto the uttermost parts." The real purpose, then, of the church is the ministry of redemptive love. By it the body of Christ is built up, a work of supreme necessity and everlasting service.

### "Ye Have an Anointing"

That is, ye too are to be saviors, beloved John would have every believer realize. It is our privilege not only to be saved, but to suffer in behalf of having others saved. By the sacrifice of self, we have the joy of filling up what is lacking in the sufferings of Christ in behalf of the church (Col. 1:24). Just to the extent we love others more than ourselves, so we hasten the time when all men will love their neighbors as themselves. The test of a true church is not the creed it seeks to follow, but the life it lives and the service it renders others—the world. That is the truest church which pleases Christ most—is most successful in the ministry of redemption of the cross into all the world.

How peculiar and exclusive is the church's position in the world anyhow! No other agency can so well conserve the blessings of God and administer them to man. It is but a hackneyed statement to say that Christianity, through missions has been the forerunner of civilization. Yet the most outstanding fact is that the brightest and most glowing pages of civilization are the missionary records of the church. No man can foresee the full blessing which Carey, Judson, Livingstone, Chalmers, Paton, Morrison and a host of others on the far-flung battle lines have rendered to the world—a service that increases as the Kingdom of God grows in every land.

Think of it! Missionaries (not statesmen) have translated the Bible into over five hundred languages and dialects. In many instances before such translation could be made, the language of the uncivilized people had to be reduced to writing through inventing an alphabet, making a grammar and so on. On what better foundation could civilization ask to make progress than such work as the missionary has done!

What then is the church's greatest need? First, to make this redemptive power of the cross her own. Then let her send herself unsparingly in bearing this life-giving remedy for soul-sickness to the farthest corner of the earth. Will the church rehabilitate herself—again become Christ filled as of old, or will she continue self-centered as she now is? For the cross of redeeming love needs a body of believers to minister this heavenly energy to those sitting in darkness so they may with us see the great Light and experience the saving power of the cross.

Pittsburgh, Pa.

## Experimenting With Ideals

BY M. L. CASSADY

B. Y. P. D. Article—Program for Feb. 19

We know the sham of our own false standards. We know what Christ would have our standards be. Our need now is *action*. Consider, for example, a new technique for groups discussing the race problem.

Youth has tackled the delicate problem of race relations with vigor. Through discussion groups, conferences and mission study classes they have brought the searchlight of public interest on the matter. A great many excellent books, such as J. H. Oldham's "Christianity and the Race Problem" and Basil Matthews' "Clash of Color" have forcefully portrayed how the truly Christian conscience ought to function here. Young people have done much thinking, talking, sentimentalizing and resolving. But how much of this has been clanging brass? How many actual projects, experiments, or practical attempts to justify the truth of these ideals, can we trace to these discussion groups? Is that not our peculiar need now? The theory was necessary. But let us look to Christ for something else besides ideals. He gave us also method. Jesus was a Man of action much more than he was a Teach-

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## On Realizing Righteousness

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what it does for business in the way of overcoming the special handicaps of time and change. The institution as family, community, church and state conserves the accumulations of one generation for the next. Of course, the evil that is passed on becomes a handicap, but the good that is passed on is the basis of new adventures in progress.

### Church Organization and Righteousness

Church organization is vital to the progress of righteousness, even though at times an outgrown institutional form rest as a veritable dead hand upon the pulsing life of the present. The shortcomings of organization have been so strenuously played up of recent years that the very real advantages of legitimate organization have been all but overlooked. As one contemplates the sectarianism of our day he can not help but feel that organization has been overdone. Not all of the existing religious bodies are needed, yet it would require a bold reformer indeed to say just what sects represent unneeded duplications.

Perhaps the best procedure in the face of the present dilemma is for each sect to conduct a most searching self-examination. The individual reformer should not attempt his delicate mission until the beam is out of his own eye. Who will say that the same principle should not apply to the militant institution? If in the process of self-examination an institution discovers that for all practical purposes it is quite like another, then it would seem the part of wisdom to begin negotiations for the purpose of eliminating duplication. And such a procedure would appear to be especially appropriate in the case of sects belonging to a common family.

However, we hasten to say that there is much more to denominationalism than some people suppose. Viewed superficially it appears to involve tremendous and needless waste, especially through duplication. And many of the apparent costs of duplication are real. But that they are real does not prove they are unnecessary or unwise. For there is a sense in which most of the costs of life are unnecessary. Consider how much more economical it would be if the present generation could live on for a thousand years, in place of hastening to rear and train another generation, which in turn will hardly reach efficiency until it must be displaced and safely laid away in the grave! Life is but another name for waste—if one looks at it from the standpoint of the economic costs involved. But if the purpose of life is character development, and not the mere piling up of material resources, then the average life is enough—certainly enough if it is a failure; perhaps, also, sufficient if it is a success.

The aim of life is not the multiplication and conservation of things, but it is that of soul culture. And this is the business for which the church exists, a business not so well served by one ponderous central organization, stamping all to one common pattern down through the centuries, as by such a diversity of religious organizations as will result in the largest possible measure of constructive self-realization. The church must deal with people as and where they are; it must seek to minister to every sort and condition of men.

It is true that Christ prayed that those who should believe on him might be one, even as he and the Father were one. He could have prayed no less for such was the far divine event for which he came. But that organic oneness of the church now and in this world is possible, or even desirable, is not necessarily implied by his prayer. For the Master was contemplating an ideal—the end of a process—a goal to be reached when “ye shall be perfect as your Father in heaven is perfect.”

As men organize to achieve righteousness the choice is not between the extreme of competition pushed to impotent diversity, nor the extreme of cooperation driven to equally sterile inclusiveness. We can not escape the weakness of sectarianism by heading toward the even worse dilemma of the one inclusive institution soon becoming so ponderous that the saving, quickening power of individualism is crushed out. Or-

ganized religion does not need to choose between these two extremes; rather, that measure of organization is best which results in the highest type of spiritual culture—and this will demand the challenge of competition as well as the savings of cooperation. The real test for any given denomination is the intrinsic worth of its contribution toward the spiritual life of the world. And the outlook for the church able to make a vital contribution to the higher life of man has never been brighter than it is today. For in whatever is living here, there is the promise found in all the processes of nature, that it shall increase as the years go by. A prophet has somewhere said: “Of the increase of his government and of peace there shall be no end.” Nor is there any reason to expect anything less for the future of any vital, redeeming ideal.

H. A. B.

## Will Our Aid Societies Help?

BY MRS. J. C. MYERS, PRESIDENT SISTERS' AID SOCIETY

JUST now our church is facing a problem—can we, by our united efforts, wipe out the deficit in our church treasury before the close of the year?

We, as Aid workers, have always stood loyally by our church program. Our very name suggests that we are ready to aid wherever a need is found.

Because the Gospel of Christ has so richly blessed the women of Christian lands, we have been especially interested in missions in heathen lands. I am sure we do not want to see our missionaries in India, China and Africa hindered in their work by lack of funds. Our missionaries are standing loyally by their hard tasks. Will we not be just as loyal in supporting them?

I am hoping that every Aid Society in the Brotherhood will send in a contribution to our General Mission Board during the month of February. You can choose some work in which you are especially interested or send to the world-wide fund.

Let us not leave money lying idle in our treasuries while this need is before us. Our General Aid budget is small. We can meet the obligations as they come to us during the year by working harder if necessary.

How many Aids will respond to this plea? Which will be the first to send a donation?

Broadway, Va.

## One Phase of Loyalty

BY SAMUEL H. HERTZLER

IN the estimation of many of the MESSENGER family there may be a question as to whether we as a church, should undertake as large a missionary program as we are endeavoring to carry. This may, in a measure, account for the deficit in our budget. One of the unfortunate, if not alarming, conditions in our church is the attitude taken by many individuals and some churches, that no matter what Conference says they will use their own judgment. It certainly is the privilege of delegates to express their opinion at the Conference on this subject as well as on any other question, but after the budget is passed by vote of the delegate body, then we, as a church, have assumed the obligation and all of us should enter whole-heartedly into the effort to pay our quota. Our individual opinion, if at variance with the decision, should not even be mentioned in the local church.

A good plan to raise this money, I think, first of all is to elect or appoint a live missionary committee, one that will not allow the elder or pastor to forget. At least some of the recommendations given by our General Mission Board work out very well if followed up persistently. Let me emphasize that last word by an illustration. In my experience in teaching school I have found it an easy matter to assign work but very much more difficult to get that work done. If on our return from the Conference we state to our congregations the amount of the budget, our quota per member and the total amount due the General Board, by our churches, with the further statement that we owe this money as we owe our personal debts because we are a part of the body that created the debt, we as elders and pastors have but assigned the lesson. Any teacher knows, however, that the pupil must recite, and here is how our pupils recite:

I. An offering the third Sunday of each month by the Sunday-school.

II. The monthly and quarterly envelope system.

III. Four missionary programs annually, preceded by a special announcement. These programs consist of well selected recitations by the young people followed by a short stirring appeal by one of the ministers. At these meetings our missionary committee gives a report showing where the church stands in relation to the goal.

IV. A special Annual Meeting offering. We think it best to say little about the per capita assessment, but ask our members to bear in mind the goal for our church. By these methods we have not only reached the goal, but because of the need have gone beyond for a number of years, and hope to do so again. If any elder or pastor should read this who is really desirous of contributing to this worthy cause as recommended by Conference, my advice is: Keep your eye on that word persistently. It is the key to success in every activity of church or secular life.

Elizabethtown, Pa.

## The Challenge of the Cross as Related to Our Missionary Deficit

BY M. S. FRANTZ

LUKE says of Jesus: “And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem.” Whatever other meaning is embodied in this profound statement, it is very evident that Jesus here determinedly marched to his death, using and giving all that he had, and all that he was, to accomplish that for which he had been sent by the Father. The words of Jesus: “As my Father sent me . . . so send I you,” unmistakably present to us the challenge to walk to our goal as he walked to his goal.

When the Church of the Brethren assembled in Conference fixed her budget, and consented unto her goals, she also marked out her “Jerusalem” toward which she is morally bound to steadfastly set her face, and in the determination and spirit of her Lord press onward to the goal. To waver, here, or to look back, is to prove ourselves unworthy of the Kingdom. Jesus could not save himself, and save others, thus he chose to save others. To us he says: “He that would save his life shall lose it.” Are we not a little too fearful of losing our lives? Well, the challenge of the cross is just this, having set our goal and taken our vow, let us go on and pay our vow, though the doing so cost us our all.

Some say our budget is too big. I for one do not believe it. In the GOSPEL MESSENGER of May 21, 1927, H. C. Early says “The people of our country consume annually in the neighborhood of a hundred pounds per capita.” What was he talking about? Sugar. What an indictment against the Church of the Brethren! Yes, we use Our hundred pounds per capita. There are no better cooks in the world, when it comes to making pies, cakes, puddings, etc., than our sisters—and there are no bigger eaters of such things than our hard-working brethren. Now 120,000 members using 100 pounds of sugar each amounts to 12,000,000 sacks. At six dollars per sack, which is a very conservative price, the cost of this sugar is \$720,000. A lot of money! Our missionary budget is just about half of that (not half, if we count the amount actually paid). Think of it! Two dollars for sugar and not quite one dollar for missions! Brethren, are we going toward Jerusalem? Are we taking up our cross? Do we love the Lord? No, our budget is not too big.

Paul says: “If any man have not the spirit of Christ he is none of his.” The spirit of Christ is the others spirit. “He emptied himself” for others. The spirit of the Anti-Christ is just the opposite, or selfishness. Which do we put first, self or others?

The cross is more than a creed, a song, a steeple, a necklace, or a charm. It is the actual giving of our all as a ransom for sin. “Even as the Son of man . . . gave his life a ransom for many.”

In the interest of our own welfare, and in the interest of the church we love, as well as in the interest of the Kingdom of God, it is time that every member o



the church and every local church body consecrate themselves to the "great first work of the church," and in the name of Jesus Christ go out to conquer. If we do this our Mission Board can close the fiscal year free from deficit with money in the treasury. Will you rally to the call? Such indeed is the challenge.

Lindsay, Calif.

### Regional Ministers' Conferences

BY M. R. ZIGLER

DURING the next two weeks two Regional Conferences will be held. The Ministerial Board and the Home Department of the General Mission Board are cooperating with Bethany Bible School and McPherson College.

The purpose of these Conferences is to discuss the present situation in our church as far as possible within the limited time. Already interest has been manifested by the large number of reservations being made, and letters indicate that our ministers are glad for the opportunity to get together in a conference to face our present situation.

The Christian church in America today is facing a tremendous crisis. Our own church is facing difficult and critical problems. The Church of the Brethren is responsible for the Christianizing of the communities in which our churches are located. Our aim and objectives are one. The best way to attain can only be found by conferences with one another as leaders of the church. These conferences will give a fine opportunity for ministers to exchange the best methods they have been able to find by experience. The fellowship with men working in like tasks is always an inspiration. These conferences give opportunity to weld ourselves together in brotherhood, in such a way that we will serve more effectively. It will develop a fellowship of prayer which will enable us to pull together in one great, united, common task in the name of Christ.

Some churches are sending their ministers. All churches in the region should consider it. Perhaps your congregation has been served by a minister free of charge who would enjoy such a fellowship if the church would make it financially possible. Write Bethany Bible School if you are in the region of Bethany and McPherson if you are in the McPherson area. The dates of the Conferences are Bethany Bible School Feb. 7-10, and McPherson Feb. 15-17.

Elgin, Ill.

### For Lack of Funds

BY W. G. NYCE

MANY of us, no doubt, were startled by the statement in the report of the last meeting of the General Mission Board that a couple of worthy and acceptable candidates for the foreign field could not be appointed "for lack of funds." We had been hearing during the past year or more of possible retrenchment, and threatened cessation of progress, but consoled ourselves with the hope that somehow the Board would continue to rub along, somewhere the money would be found, and what had been would continue to be. So why worry! There are many Micawbers in the Christian church.

But here is stoppage for lack of funds. Here is a picture, rising up to confront us suddenly, of a multitude of sin-burdened hearts pleading for light and life. One thinks also of long, toilsome journeys on foot; of hunger and distress; of missionaries who deny themselves to the limit, and beyond, and who are reaching out as far as their strength permits to meet the need; and of the Spirit of God putting the spirit of service into the hearts of a young man and his wife, to go and help, go and tell, go and preach the Word—but there is a lack of funds!

What a weight of responsibility rolls upon our hearts as we think of this—we who are chosen to be the senders of the Gospel! Do we not sing: "Take my silver and my gold, not a mite would I withhold," "Oh, blessed Savior, count on me," "All to Jesus I surrender," and a large collection of similar fervencies?

Meanwhile, what is the rich American church doing about this lack of funds? We have done very

little to remedy it for a whole year. The deficit diminishes but slowly if at all.

There is enough money burned up in the Brethren church for tobacco every year to supply this lack. I should not wonder if a month would do it. Who does not know of brethren who spend \$50 a year for cigars, cigarettes and the old black pipe?

Enough is spent on shows and movies, and pleasure resorts, among our people, to supply this lack. There is enough money in gold, platinum and diamonds on the fingers of members of our church to easily take care of this need.

A dozen others ways might be mentioned in which we are spending lavishly. Splendid conveniences and adornments for our homes, our cars, or our persons, consume enough money to pay this bill ten times over. Light literature runs up a big bill on us each year. If there is any sacrifice being made, the butcher, the baker, the grocer and the candy man are not seriously inconvenienced by it. The recent Christmas season witnessed a good deal of expenditure that was more or less profitless and probably unwise.

We are in a spending age. The least we can do is to be as much interested in the work of our Lord and Savior as in our own comfort and pleasure, and give to this vastly greater and more important need some commensurate proportion of what our prosperity makes it possible for us to spend.

Oh, may the Holy Spirit stir us! "For lack of funds," May it ring in our ears till we find peace in giving, that the awful decline in our missionary activity may not prove a terrible toboggan of death to the cause and all connected with it.

Pottstown, Pa.

### Opportunity

BY J. W. LEAR

As we look at this word we can see an open door. Paul faced an open door when at Troas. He was out for Christ telling the "good news" to all who would listen. He had eyes to see the opportunities, for the "love of Christ constrained him." Without hesitation and without question he walked through and started working.

If God opens a door and invites us to enter we may be assured that great possibilities await our arrival. The beckoning hand held out with importunity and the entreating voice, "Come over and help," stirred Paul to action. He was waiting for Titus and suffered in spirit because he had not arrived, but such a challenge put this great missionary on the march for Macedonia. Flesh and blood must always be subservient to the call of the Spirit.

Opportunity means that all the elements making for success have focused. The strategic time has arrived and he who tarries will find much cause for regrets. Our Father knows when the time is ripe for effective service. We can depend upon his judgment. This is his time. The day of grace is now. The cross has been given to the church as a symbol of salvation and service. Doubtless one cause of our denominational smallness lies in that we passed up too many open doors. We were remiss in our duty to take up our cross and follow him.

"Opportunity usually spells hard work." "Give us this day our daily bread" has no significance for the idler. That statement is but a request to give us the raw material. The blacksmith finds in the iron, the fire, the hammer and the anvil his opportunity to reveal his workmanship. With an artist's eye and a will to work the blacksmith and opportunity shape a profitable instrument. God and man in the industrial and commercial world have wrought wonders in material prosperity. God and man working together can produce spiritual values which will endure forever. We must not forget, however, that it requires the same hard work and perseverance to achieve in the spiritual field as in the temporal. "My Father worketh until now and I work," said Jesus. "I came to do the will of him that sent me and to accomplish his work." We are workers together with him.

Opportunity demands sacrifice. The Word had the opportunity to save humanity. To do this he had to become flesh. He was not robbing God by claiming

equality, but to ransom man he had to empty himself. He could not save himself if he was and is to be the Savior of others. To live he had to die. The succeeding generation moves upward as it moves onward only when this generation lives and sacrifices for the next. When the present generation fails to sacrifice thus, the next generation becomes less virile and prophetic. Sacrifice is the law of growth. When church members refuse to sacrifice, the life in the Spirit becomes dwarfed. When our denomination loses the spirit of sacrifice for a great cause our day of demise has begun. This law is just as inexorable as the law of gravitation. The same God made both.

Our present opportunity is to finish well what we ourselves have begun under God. Work in China, India, Africa, Scandinavia and in our own America has been undertaken. God opened the door and we entered. We have found difficulties on the other side of that threshold. In some cases adversaries challenged our progress. We have been called to self-denial in order to carry on. Can we do this willingly? Do we find it a joy to toil and sacrifice with our Master in the preaching of the "good news"? This task carries a money obligation. Will we shift the responsibility or will we do our full share?

One more month and the record of this fiscal year will have passed into history. We are far from reaching the goal we set. The financial stakes we drove a year ago are not yet in sight. Letters like this help

"We do not wish to see our church fall down in its work of saving the world. We are glad to send an additional amount from our tithing account."

A ten-dollar "money order" was enclosed. Those tithing accounts are so helpful. Setting apart a portion of our income and giving with Biblical system by every member who makes money would work wonders. What a shout of joyful victory would then go up to our Lord instead of the wail of defeat. *Everybody at it and at it to win, will insure success.*

Chicago, Ill.

## CORRESPONDENCE

### THE BIBLE INSTITUTE AT ELIZABETHTOWN COLLEGE

Elizabethtown College held its Annual Bible Institute from January 15 to 22, 1928. The spirit and attendance were most excellent. As reasons for the success of the institute the following among others, might be assigned. First, the Institute affords an opportunity for the young folks to make a mid-year visit to the college and at the same time enjoy religious instruction. Our friends are always welcome visitors to College Hill. Secondly, the local congregations and Sunday schools are to be commended for their moral and financial support in sending delegates for part or full time. This feature was tremendously appreciated both by the committee responsible for the Institute and also by those who were so generously supported. Thirdly, the midwinter weather was most favorable to travel and attendance and so unusually calm and mild for the season with little exception. But finally the strongest attractive force was the first class instruction afforded by able, experienced, genial and effective leaders.

Eld. W. W. Slabaugh of Bethany Bible School, in his simple, broad-minded and unassuming manner taught the "Book of Philippians" and "The Doctrine of Peace" very effectively. Eld. J. A. Robinson of Ohio, in his forceful and genial way taught "Evangelism" and "Pastoral Administration" in a manner made doubly effective by his commanding personality. Eld. C. D. Bonsack, Secretary of General Mission Board, was eminently fitted to give practical instruction on the knotty Missionary Administration, both by virtue of his office and also by his recent studies of the foreign fields. Eld. Floyd Mallott, returned missionary from Garkida, Nigeria, West Africa, on his first furlough, presented the "Africa Challenge" in his usual able, scholarly and instructive manner.

The week-end features of the Institute were inspiring and unusually well attended. From 600 to 1,100 people attended the various sessions. These programs centered about Sunday-school, educational, young people's and missionary subjects. The offerings in support of the work and of missions were encouraging. A unique feature of the Annual Institute is always the Welfare Contest. This year the subject of "Worldly Amusements" was discussed by three participants. The first prize of \$12.50 was awarded to John Wenger, of Elizabethtown, the second prize of \$10.00 to Benlah Wenger, of Akron, Pa. and the third prize

(Continued on Page 70)



## PASTOR AND PEOPLE

### Show Them the Father

BY EPHRAIM M. HERTZLER  
A Sermon

THE fourteenth of St. John is one of the most beautiful of all the passages in the Word of God. Here Jesus, in simple, direct, yet beautiful language sets forth his relation to the Father, on the one hand, and his mission to the world on the other. It may be summed up by saying that he came to give men a real vision of God. Naturally, he spoke these words to his disciples, for only those intimately acquainted with him could appreciate the significance of his teaching. Even one of these failed to recognize its depth, for Philip said unto him: "Show us the Father." Philip here unconsciously expressed the desire of all religiously minded people. Where is there a soul, that has not frequently longed for a clear vision of the Father? It is a desire which lingers in the heart of each of us.

Philip's request, and the response Jesus gave to it, is just as vital for us today as when the words were spoken by the apostle. Man's work, his aspiration, his joy, consists in beholding the Father. The complete man, the man who utilizes all of the higher faculties and characteristics of his being, is constantly searching every field of knowledge and experience in an effort to find God.

Our methods of searching for God may differ widely, as well as our conception of the place where he may be found. Perhaps most of us say, "Show us the Father," to nature first of all. Many thinkers, philosophers, and scientists may object that the Father exists in nature, yet our very nature prompts us to look for him there, among the fruits of his handiwork. This is wisdom in itself, for it is the natural way for our finite minds to step from the ephemeral to the eternal. When Jesus said, "Consider the lilies of the field," and again, "the birds of the air," I have no doubt that he implied the presence of a message from the Father in the pure whiteness of each petal, and in every pair of spreading wings of the birds. Time and again Jesus referred to some phenomena of nature in his teaching, in order to clarify the vision of the Father.

Who has been able to go into the woods and enjoy the fragrant spring flowers without therein finding God? Where is there a man who can pluck those tender blossoms without recognizing his loving kindness toward us? Behold the stalwart oak, as it stretches its branches to the sky, and you will see in it the majesty of the Creator. Listen to the sweet music of the rippling brook, as it passes over the pebbles on its journey to the sea, and you can hear the love of God extolled. As we look into the starry heavens, their twinkling rays of light radiate forth the glory and majesty of the Father. Even the rocks, the waves, and the clouds reveal the Father, if we but pause to recognize him in them. When we take time to enjoy these things it appears as though the veil which hides God from us becomes so transparent that we almost see him face to face, in all of nature about us.

At other times, when the mountains pour forth their molten lava, flame and smoke, which ruthlessly destroys all life and property in its path, God seems to hide behind a veil so dense that we can scarcely see his goodness. When last year's flood rushed down through the Mississippi Valley, seemingly blind, deaf and dumb to all the pain and horror and death in its wake, it shook our faith in a Creator who permits such disaster. The dashing waves of an angry sea will lash a ship to pieces, and even then is not satisfied until it has swallowed up the last of the crew which may be desperately clinging to some fragments of the wreckage. The storm goes on heedful of their dire plight and makes us tremble at its savage fury. Such phases of nature veil the Father so completely that we fail to see his love and tenderness.

Surely, as we behold nature, we drink of the tenderness and eat of the fear of the creation surrounding us. Sometimes the Father is thus beheld, smiling like a loving Mother; and again he appears terrible as a

Giant. Now, nature becomes a transparent veil, barely covering the face of the Father; then, again, it becomes a black and fatal wall, through which we can not see him at all.

In order to emerge from the cruel uncertainty of our destiny, which depends upon a knowledge of the supreme will of the Father, we need another messenger than the one found in the trees, the mountains, the waves and the starry skies. Nothing belongs to us, in its entirety, except that which we adapt. Everything is humanized in filtering through our minds and hearts. The rocks which we behold, the trees which we admire, the stars which we contemplate—all become humanized when we regard them. Therefore, in order for man to comprehend the Father, it became necessary for him to make himself man, in the person of his divine Son, Jesus Christ. Ever since God breathed the breath of life into man, a divine spark has existed in man's nature, but it was faint and fragmentary. It was never really understood by man, and consequently not recognized by most men until the Christ appeared.

In Jesus Christ dwelt the fulness of the Godhead bodily. He revealed his sonship and told us plainly of the Father. His message was the potential divinity of man, on the one hand; and the actual humanity of God on the other hand. Jesus lived a life to correspond with his message. In him, Deity had allowed itself to become incarnate in order that humanity might recognize his kingship. Thus Jesus could look Philip in the eye and say: "Look at me, Philip, I am the legible transcription of the impenetrable Hieroglyphic of invisible reality for the eyes of men. Through my devoted service to mankind the Father smiles upon you and all other men. Through my unselfish love, the Father judges you and forgives your sins. By my works, the Father sends his message to you and to all the world." For in the impersonal self of Jesus are assembled all the resources from above as well as all the aspirations of men. In the Christ, God and man meet on a common plane. He reveals unto us a Father, suffering and militant; a God, working in our mortal flesh, weeping our tears, joining in our struggles, full of pity for our sins and sorrows; a God, lying beside us in our grave in order that he may lessen its gloom. This is the Father that Jesus showed to Philip and likewise shows to all of us.

There is still another step to consider in this revelation of the Father to man. It is important to us today because it relates to our personal responsibility. Following Christ's response to Philip, he added: "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." After his resurrection he told his disciples, that, "Even as the Father hath sent me, so send I you." What else can this mean but that we are called to show the Father to our fellows, just as Jesus showed him unto us?

How then may we reveal the Father? In what luminous fashion can we, weak and sinful mortals, show the Father to the world? Just as we have noted two kinds of revelation in nature, so also can man work two kinds of revelation. We can either be messengers of the day, or of the night. In the past, and also in the present, men by their evil actions have filled the world with darkness, and thus hid the vision of the Father. When we dispute among ourselves, yes, even about lofty things, about religious subjects, we veil the face of God. Who can deny that the controversies between bodies of religious groups have not hindered multitudes of men in getting a vision of the Father? When we exclude and excommunicate one another we fail to clarify his vision, but tend rather to becloud what vision there may exist. When we selfishly enjoy our wealth, our health, even our virtues, as though the earth and all that it contains were given us in homage for our goodness, and never give a thought to our brothers, who hunger, and weep, who debauch themselves in sin, we wrap about the Father a veil so thick that the world can not behold his face. Every time we lie, every time we play the hypocrite, every time we profane his name, or stoop to that which is impure, we hide the Father.

If there is so much obscurity of soul in the world, so many impressions of blankness and despair where there should be joy and hope, so profound an ignorance of

God among our present generation, does the fault not lie first and foremost with the appointed champions of religion? There are too many men of religion, who by their spirit of cunning, their avarice, their refinements, their hypocritical prayers and songs, create a doubt of God in their fellow-men. Such men make him hated. It is because of such that the name of God is blasphemed among the people of the world. Again, the religious pessimist who admits a distant future where all wrongs shall be redressed, but does not believe in man or that God will in the end purify this world in accomplishing his will, he too, no matter how pious he is, shatters the very columns upon which securely rests the faith of the living God. This is the manner in which men give a dark revelation of God.

On the other hand, we find an increasing multitude of men, who have heard Jesus say to them: "I have need of thee to reveal the Father to thy fellows." Again, he says: "Be my eyes for the contemplation of their sorrows. Be my hands for touching those who go astray. Permit me to reveal the Father's holy will through thy actions." These men go about their daily tasks quietly and modestly. They bear patiently the burdens of their life and here and there find opportunity to even help lighten the burdens of their fellows. Their presence cheers those who come into their company. With loving hearts, they lift the fallen, and inspire those who are discouraged. Even though their tasks are menial, they fill it with such a full measure of God's love that all men can behold the Father in the task. These are the men who feed the hungry, clothe the naked, visit the sick, give drink unto those who are athirst, entertain the stranger, without recompense or reward in this life. They reveal the Father not so much by what they do, but by the manner in which they do it. They live up to the good for which they have a capacity, and thus are showing the Father unto all they meet.

Let all of us, who have accepted the name of Christ, be mindful lest we might becloud the vision of the Father, rather than help to show him more clearly to the world. Let us, anew, take cognition of the fact, that we either show the Father, or we hide him, by the words we speak, by the manner of our actions, by the degree to which we are unselfish. Let us recognize that it is not the church tenets we embrace, nor the ordinances we observe, nor yet the traditions which we cherish, excepting as they give us poise and strength to do his will, that reveal the Father; but that the degree to which we love our brethren, shows the Father to the world. Let us blend our lives so completely into the life of Jesus of Nazareth, in and through his grace, that by our daily walk in life we will show the Father's love, justice and glory to sinners on every hand. In such a life we will find our greatest joy. By such a life of whole-hearted consecration we will usher out this era of sickness, pain and sorrow; and will usher in a new era of peace, joy and eternal life in the presence of the Father, through his Son.

Brooklyn, N. Y.

### Plumbline Preaching

BY I. B. NISWANDER

WHEN the Lord called Amos to go and preach to Israel he gave him a vision. Israel had already escaped punishment for wickedness several times, through the intercession of Amos, and now the Lord is sending him to preach to Israel. Through this vision of the plumbline, he is illustrating to him the nature of the message and the manner of its delivery. The Lord may have warned Amos of the opposition he might expect to meet, the same as our Savior warned his disciples when he sent them forth. Nevertheless the Lord told him to go and preach according to the plumbline which he was going to set up in Israel. We find that Amos did meet with opposition, one of the priests even complained to the king and advised that Amos be sent away. The priest also had a personal interview with him and requested him to go back home and preach to his own people.

May it be possible that such conditions exist today? And the people prefer following the ways of the world, rather than be guided by gospel plumbline preaching?



Some of us no doubt remember the old broadax of our fathers' time, and how necessary it was to hew to the line, if a straight piece of timber was to be obtained.

No doubt the Christian world of today, the Church of the Brethren included, would profit by having this gospel broadax and plumline applied, since we might possibly find some ugly lumps falling outside the line, and it would be necessary to hew them off in order that we might attain to straight Christian service. Yes, give us more of the fearless plumline preachers!

La Verne, Calif.

## HOME AND FAMILY

### She Traveled Down the Valley Road

Written by Mrs. Myra Welch in memory of her mother, Mrs. Mary Brooks.

She traveled down the valley road,  
With feeble step and slow;  
She traveled down the valley road,  
But ne'er alone did go—  
For where the shadows deepest lie  
The Shepherd waited near  
With rod and staff to comfort her  
And she had nought to fear.

She traveled down the valley road,  
And e'en across the sea.  
The waves were rolling wide and high  
But ne'er alone went she.  
We could not see the boatman pale  
For mists along the shore  
Were hanging low, we only heard  
The dipping of his oar.

She traveled down the valley road,  
And sorrowing we did go  
About our homely daily tasks,  
But oh, we miss her so!  
We miss her cheerful, smiling face,  
Her step outside the door;  
And as the weeks and months go by  
We'll miss her more and more.

But they who take the valley road  
Need pass that way no more.  
We're glad the silver cord was loosed,  
Her suffering is o'er.  
We're glad the snowy angel band  
Has borne her soul away.  
She can not come again, but we  
Can go to her some day.

La Verne, Calif.

### Temper Tantrums

BY LULA R. TINKLE

A MOTHER asks: "Is my child having a tantrum when he stamps his feet, screams, or holds his breath?" Yes, these are outstanding manifestations of tantrums. "Temper tantrum" may be defined as any manifestation of anger in which a child indulges, especially if it is brought about without justification.

The child in a tantrum may pull his hair, kick, or do his best to hurt the person near him, especially those whom he holds responsible for the thwarting of his will. He may throw himself on the floor in a fit of rage, bang his head, or scratch his face, if he has reason to believe that such self-inflicted injury will serve a useful purpose in bringing his mother or nurse to terms! He may even hold his breath until he begins to turn blue in the face, a recourse which seldom fails to bring the parent to the rescue, as it is terrifying to anyone who does not know how impossible it is for a child to do himself a bit of harm in this way. Any child may give way to these manifestations of wrath in a moderate degree, but it is abnormal for a youngster to indulge in them either frequently or to a marked degree. If he has tantrums regularly, often, and on slight provocation, something is wrong, either with the child himself, or with his surroundings. In either case something needs to be done.

In a recent address, Dr. Garry C. Myers, Certified Consulting Psychologist, of Cleveland, answering the question, "How can tantrums be cured?" said: "Don't let them occur. Tantrums in children ought to be very rare. They can be if rightly understood and managed. The wise parent can usually foresee these coming events and with judgment and skill avoid them.

But if they do occur they must certainly be dealt with, and that quickly and effectively. If taken in the early stage a cure for tantrums is very simple and effective."

Now we are all agreed that if tantrums can be avoided it is worth our time and effort to find the method. If they can be cured we certainly will try to find the proper remedy, for everybody dislikes and dreads that unpleasant manifestation of temper. It is a grave problem for many parents.

What shall the remedy be? A careful study will show that tantrums may be due to any of the following six causes. (1) They may be because of ill health due to disease; (2) they may be due to malnutrition; (3) to fatigue that comes when the body is unable to meet the demands of school or play; (4) to the environment, with fine examples of tantrums in father or mother; (5) they may be for personal gains, which he has found by experience will come if he persists long enough; (6) they may be due to a desire to attract attention, which is normal in every child, manifested in various ways.

Let us look carefully at these six causes. (1) If the child has ill health, perhaps due to bad tonsils or adenoids, or decayed teeth, or whatever the ailment, the best physician for children's diseases should be consulted. No scientific solution of the difficulty is to be looked for until the physical defects are removed.

(2) The under-nourished child, or the overfed child is not normal. He does not look normal, he does not feel normal, and he certainly can not act normally. In the present day there is little excuse for malnutrition in children. There are so many excellent books and magazines written by food specialists, which are now available. These our grandmothers did not have. The modern methods of scientific feeding of children are certainly proving their worth in the rapid decrease of infant death rates. The bulletins on "Child Care" and "Infant Care" published by The Children's Bureau, U. S. Dept. of Labor, Washington, D. C., for free distribution are very helpful. A recent book called, "Diet for Children," by Lula Hunt Peters, published by Dodd, Mead & Co., New York City, is a very excellent book for practical home use. Proper diet as a requisite to good health deserves our best thought and plans, for on good health depend character and disposition. For a number of years the scientific feeding and treatment of hogs, cattle, sheep and chickens has attracted much attention. It is gratifying to notice that at the present day the care and feeding of children occupies the prominent place in magazines and lectures. In a recent Farmers' Institute program I notice there were nine lectures on child management and care. Those who are still satisfied with the "meat and gravy diet" for growing children need an awakening, because they are robbing their children of wholesome diet, one of the things that so vitally affect health and happiness in later years as well as in childhood.

(3) Fatigue in children is often overlooked. Plenty of rest and sleep is essential for a good disposition. Child psychologists tell us that a child should have a rest period some time during each day until he reaches school age. Very often children show beautiful dispositions the whole day through until evening. Then under the strain of fatigue their tired bodies and jangled nerves give way to temper tantrums. Perhaps the only "discipline" called for in such a case is an hour's rest and relaxation; thus giving the little fellow a chance to recover his mental and emotional balance. A sharp hasty punishment of a tired out, exhausted little body, when what is needed is rest for its overwrought nerves, is pretty small business.

(4) Tantrums are often (to the shame of us parents) a child's imitation of his father's or mother's reaction to a disagreeable situation. The father who swears, inaudibly though he thinks, the mother who shouts at her children whenever she is excited; the nurse who nags, none of these need be surprised when the boy or girl gives a very lifelike rendering of the model. Haven't you heard parents say in the presence of their children, "I just felt like screaming"? Yes, adults have tantrums, and they are reflected in their children—not inherited. In such a case the prescription must be taken by the parent, not the child.

(5) Perhaps the most common cause for a tantrum

is the desire for personal gains. He has learned that by lying down on the floor, kicking, and screaming he usually gets what he desires. Rather than to let him create a family row and "those awful scenes" he gets his own way. The child soon learns (for these children are by no means dull) how to enforce his will. Is it any wonder, when he so easily accomplishes his desire?

(6) It sometimes happens that the cause of these outbursts is nothing more or less than a craving to occupy the center of the stage. It is a universal characteristic to want to attract attention in one way or another. Let the parent refuse to allow his attention to be attracted by these antics, and thus show the child that he can not gain notice in this way. Provide for him some more acceptable way to attract attention, and so win approbation, instead of the disapproving attention that he gains by means of tantrums. The child who is satisfying his desires in an interesting, absorbing piece of construction work or art, will have little time or desire for such unprofitable and unsatisfying exercises as tantrums.

But suppose all these causes have, as far as possible, been removed, and the child still has tantrums. What shall we do? First of all, show no alarm or concern about the violent exertions he is undergoing. His performances will not prove harmful physically. Then it must be proved to him that he will gain nothing from a repetition of his performance. Dr. Myers says: "With small children, one to three years, I have found that a genuine spanking is the most effective if taken in the early stage. Let it be a quick surprise. But in no case should it be given just to give vent to your own wrath. Usually one spanking that leaves a lasting stinging sensation is enough to effect the cure. But corporal punishment with children over five years is very ineffective and should seldom be used."

Mary was six years old when she visited her aunt. When her request for more cherries was refused, because more would not be good for her, she immediately tried her tactics. She kicked, she screamed, and pulled her hair. Auntie very calmly, but quickly, stooped and took off Mary's shoes, and before the offender knew what was being planned her clothes were off and on went her night gown. The aunt then explained that when Mary had taken a long rest she would feel better and would perhaps be able to eat a light supper, such as sick folks have, which she would serve on a tray at the bed. It was two weeks before one of those old daily tantrums occurred again. The same treatment was again applied. That was the end of tantrums for Mary. There was no horrified audience to witness, and nothing to be gained, so why should she try it again.

Plymouth, Wis.

### Why Do Not We?

BY GRACE HILLMAN MILLER

"THANKS so much for your note of appreciation, it came just at a time when I needed help and you will never know just how far-reaching your kind words were," said a Daily Vacation Bible School superintendent to a mother who had told her in a note how she appreciated the good points about her work.

"Why do not we express words of appreciation oftener?" asked an observer, especially to the unselfish workers who do their best and seldom hear any comments—except those which inform them of some mistake they have made. "Yes, why do not we?"

La Verne, Calif.

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## AMONG THE CHURCHES

### Calendar for Sunday, February 5

Sunday-school Lesson, Jesus Misunderstood and Opposed.  
—Mark 3:19b-35; 6:1-6.

Christian Workers' Meeting, Missionary Spirit of the Early Church. \* \* \*

### Gains for the Kingdom

Four baptisms in the Decatur church, Ill.  
Eight baptisms in the Fruita church, Colo.  
Four baptisms in the White Hill church, Va.  
Nine baptisms in the Burnettsville church, Ind.  
One baptism in the Eagle Creek church, Ohio.  
One baptism in the First church, Toledo, Ohio.  
Two baptisms in the Falling Spring congregation, Pa.  
Twenty baptisms in the Maple Avenue mission, Ohio.  
Four were baptized and one reinstated in the Ft. Wayne church, Ind.

Five baptisms in the Hummelstown church, Spring Creek congregation, Pa.

Ten baptisms in the Williamsburg church, Pa., Bro. Levi Garst of Salem, Va., evangelist.

Two baptisms in the Pleasant View church, Kans., Bro. Chas. A. Miller, pastor-evangelist.

Four baptisms in the Heidelberg church, Pa., Bro. Michael Kurtz of Richland, Pa., evangelist.

Thirty-one baptisms in the Nappanee church, Ind., Bro. Paul Studebaker, pastor-evangelist.

Seventeen confessions in the Maitland church, Pa., Bro. John R. Snyder of Tyrone, Pa., evangelist.

Sixteen were born into the Kingdom, Pleasant Hill church, Pa., Bro. H. S. Replogle of Oaks, Pa., evangelist.

Twenty-one conversions in the Huntington City church, Ind., Bro. Ruben Boomersline of Sidney, Ohio, evangelist.

Seven were baptized and one reclaimed in the church at Ridgely, Md., Bro. H. H. Nye of Elizabethtown, Pa., evangelist.

Five reclaimed and seven baptized in the Middletown church, Ohio, Bro. H. M. Coppock of Tippecanoe City, Ohio, evangelist.

Fifteen were baptized, three received on former baptism and two await the rite in the New Carlisle church, Ohio, Bro. H. H. Helman of Elgin, Ill., evangelist.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. I. Byler of Kent, Ohio, to begin Feb. 5 in the Maple Avenue mission, Canton, Ohio.

Bro. J. A. Robinson of Pleasant Hill, Ohio, to begin Feb. 13 at the Brick house, Nettie Church church, Ind.

\* \* \*

### Personal Mention

Bro. C. L. Wine, pastor of the Mount Morris church, will preach the dedicatory sermon at 11 A. M., at the dedication services of the Lena church of Northern Illinois, Feb. 5. In the afternoon Bro. J. E. Miller, S. S. Editor, will speak, and President W. W. Peters of Mount Morris College in the evening. Dinner will be served in the basement at noon. A cordial invitation is extended to all.

Bro. Wm. E. Thompson, pastor of the Polo church, Ill., writes us very encouragingly of the work at that place. The remodeling of the church basement which is to include the installation of new furnaces, is now in progress. Two new rooms have been added to the parsonage. Other improvements are to be made. "We surely appreciate," says the pastor's letter, "the splendid way in which the folks respond to the call to service."

Bro. W. B. Stover informs us that he is now speaking every Monday evening, 6 to 6:30, over radio station KVL (202.6), Seattle, Wash. The half hour begins and ends with music by the family and prayer. The station is under the auspices of the Religious Educational Workers' Association of which Bro. Stover has been chosen Vice President. If you listen in and can hear at all a card with suggestions would be appreciated. Replies have been received from Southern California and Chicago. Address, 139 N. Seventy-eighth Street.

"Sin and Evil" is the title of a neat fifty-five-page booklet by H. E. Gehman of Ephrata, Pa., published by the Evangelical Press of Harrisburg, Pa. It is the old problem of the origin and meaning of evil which is treated in this book and the treatment seems to us very sane and really helpful. The main contention of the author is that sin and evil, though a very present fact in the world, are not properly regarded as entities in themselves, being merely the negation of the right and good. Just as cold is not a true entity but only a result of the want of heat, so is it with sin and evil. Attention to this point of view would

go far to remove the confusion in the common thought of this subject, especially with reference to God's responsibility for sin in the world. The discussion is clear and well worth a careful reading.

In Bro. J. H. Moore's article on "John's Baptism" in our issue for Jan. 21, page 42, first column, fourth line from the bottom, please read **baptize** instead of **baptize**. We regret the mistake in typing which weakened somewhat the force of the argument.

Bro. J. S. Noffsinger, Director of the National Home Study Council with headquarters at Washington, D. C., has compiled a "Home Study Blue Book" the nature of which is more exactly indicated by the sub-title, "A Directory of Approved Correspondence Courses." Thirty-five institutions are listed as having been examined and approved up to Jan. 1, 1928. The purpose of the Council is "to create ethical business practices and sound educational standards within the home study field."

Bro. G. E. Yoder, pastor of the New Carlisle church of Southern Ohio, wrote us an interesting letter from Columbus where he was attending the Ohio Pastors' Conference. But his letter was mostly about the recent evangelistic meetings conducted in his church by Bro. H. H. Helman. He especially appreciated the type of sermons used. They were not "the ordinary run of evangelistic sermons." They were "sermons largely that might be used at any regular service of the church, but had to do with thoughts that pertain to salvation and Christian living." Bro. Yoder spoke approvingly of the absence of what he called "evangelistic stir and excitement." He said, "Such a meeting fits into the pastoral program in a fine way."

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### Miscellaneous Items

The "Church Bulletin" for January, speaking of "things that will happen in 1928," says that "if you live one day at a time, you will get to the end of the year just as soon and will not be all tired out." This shows how they look at matters at Elkhart, Ind., where Bro. Wm. Kinsey is pastor.

One reader says, "Too much can not be said in its favor," speaking of the "Messenger." That is putting it a little strong, perhaps, but she is now in her eightieth year and has "read the church paper for over fifty years." Her judgment is well seasoned with experience. If she finds some things "I don't understand" she leaves that part for those who like it—another sign of her good judgment.

A slight inaccuracy in the last paragraph of "An Evangelistic Trip to the Northwest" in the "Messenger" for Jan. 21, page 43, has been called to our attention. What the writer doubtless meant was that Kalispell is the only Montana church belonging to the District of Idaho and Western Montana. There are three other churches in Northeastern Montana, Grandview, Poplar Valley and Milk River Valley, which belong to the District of North Dakota and Eastern Montana.

### Imagine a World Without Christ

In the days of the Ammonites the old brass god Molech was made fiery hot and then innocent little children were burned in his arms. The worshippers knew not of Christ.

When men war and with fiendish hate, kill until the hell they create runs red with blood, Christ does not sanction.

Christ is either not known or loved when men steal, lie, cheat, commit adultery and make their bodies temples of evil.

The church stands as a lighthouse with rays of light shining afar to guide the destiny of men. The Church of the Brethren in Annual Meeting session approved a program of work to cost \$408,300 for the fiscal year closing Feb. 29, 1928.

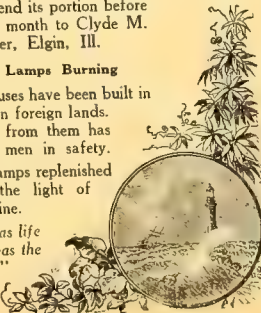
This announcement is to call every congregation to its duty to send its portion before the end of the month to Clyde M. Culp, Treasurer, Elgin, Ill.

### Keep the Lamps Burning

Our lighthouses have been built in America and in foreign lands. The radiance from them has guided many men in safety.

Keep the lamps replenished with oil so the light of Christ can shine.

"In him was life and the life was the light of men" (John 1:4).



"To me it was especially good," says one reader, referring to the issue of Jan. 14, and adds, "I reread some of the articles. Could we not have more contributions from the women of the church?"

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### Special Notices

A pastor is wanted for two rural churches in Northwestern Ohio, ten miles apart. For particulars write Jay F. Hornish, Defiance, Ohio.

To the churches of Middle Pennsylvania: All queries, reports, and matter of any kind intended for the coming District Meeting, should be in the hands of the Secretary, not later than Feb. 24, in order to appear in the program.—J. C. Swigart, Secretary, Mattawana, Pa.

The Appanoose church, a rural congregation of Northeastern Kansas with a membership of about one hundred and forty, is looking for a full time pastor. "A wide open and splendid field. A mighty good place for a good man to put on a constructive program," says Bro. Geo. R. Eller, the elder-in-charge. Responses to this notice should be addressed to E. D. Flory, Overbrook, Kans.

"Jeva Helps His People" is an Indian missionary play containing four scenes presenting rural India today and her response to the Christian missionary. The scenes are full of suspense, pathos and love. No elaborate stage equipment is required. The participants should be dressed in Indian costumes which are very simple and can easily be made. The play will be found helpful to the 1928 B. Y. P. D. missionary project, "Evangelism in India." In the B. Y. P. D. Mission Study Course "Jeva Helps His People" would fit in nicely as the pageant for March 25. Price 30 cents. Twelve speaking parts, seven male, five female. Others may be used.—General Mission Board, Elgin, Ill.

Readers of the "Messenger" perhaps noticed a program for a regional conference of church workers at the McPherson church, McPherson, Kans., Feb. 15, 16, and 17. We desire to urge a good representation from the various Districts of the region in which this conference is held. We feel that it is exceedingly important that Mission Board, Ministerial Board members, pastors, and lay leaders attend this conference for it is to be an attempt to analyze our problems in this western region and to work out some definite plans for improving conditions. Lodging will be provided free in the homes of the Brethren and meals will be provided as cheaply as possible. A number have already indicated to us that they will be present. We would appreciate it if others would do so in order that we may make arrangements for their entertainment. It would be a good investment for congregations if they would send their pastors to this conference.—J. J. Yoder.

The Churches' Responsibility to Bethany. When Bethany was taken over by Annual Conference it was decided that the support should come from freewill offerings by individuals and churches. Immediately many individuals who had been loyal supporters of the school seemed to decide now that the school is owned and controlled by the whole Brotherhood the church will support it. On the other hand, churches felt that since individuals had been supporting the school in the past they would continue to do so. The result is that because of these attitudes Bethany is suffering. Bethany can not charge tuition to get her support and she has very little income from endowment; consequently she must depend upon individuals and churches for sustenance as Conference foresaw. Less than half of the local churches have given anything this year to the school's support. Less than one-sixth of the amount asked for according to the plan approved by Annual Conference has been paid and seven months of the school year have already passed. What shall be done? Since the responsibility rests on both individuals and churches it is hoped that this appeal in this time of urgent need will not be overlooked. Any Sunday-school class or Aid Society sending in funds should supply the name of their local church in order that due credit may be given.—Frank N. Sargent, Financial Secretary.

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### Mission Receipts for Friday, January 27

Each week the General Mission Board will report in these columns a recent day's mission receipts from congregations. Each week a different day in the week will be selected until a round of the business days of the week is reported.

Okaw, Ill., \$12.44 for World-wide.  
Decatur, Ill., \$5.47 for World-wide.  
Seneca, Fla., \$3.79 for World-wide.  
Ridge, Pa., \$15 for India Share Plan.  
Salem, Ia., \$13 for Junior League—1927.  
Sangerville, Va., \$15.32 for World-wide.  
Cherry Grove, Md., \$10 for World-wide.  
Meadow Branch, Md., \$180 for World-wide.  
Mechanicsburg, Pa., \$7.37 for World-wide.  
Pipe Creek, Md., \$25 for China Share Plan.  
Tacoma, Wash., \$20 for Conference Budget.  
Haxton, Colo., \$18.50 for Junior League—1927.  
Fairview, Ind., \$35 for India Boarding School.  
Pleasant View, Md., \$1 for Junior League—1927.  
Buck Creek, Ind., \$129 for support of Nettie B. Summer.  
Twenty-eighth Street, Altoona, Pa., \$25.41 for Home Missions; \$50 for World-wide.



## AROUND THE WORLD

### Death of a Builder

Maj. Gen. George W. Goethals, popularly known as the builder of the Panama Canal, was buried at West Point, N. Y., in the cemetery of the United States Military Academy on Jan. 24. This was according to his last wish, but he will be remembered for peace time victories though he rests in warlike company. His name is inseparably linked with one of the most constructive pieces of work the American nation has ever undertaken.

### Found in a Lawyer's Will

A prominent Chicago attorney who had over \$600,000 to divide among his three children put the following advice in his will: "I recommend to my children that they observe, in the use of whatever they may receive under this will and any trust of which they are beneficiaries, such prudence and economy as to keep their expenses well within their incomes, so as to provide against emergencies or losses; that they always keep a substantial portion of what they receive from me invested in sound revenue producing securities, of which only the income shall be expended. I entreat my children to live earnestly, honorably, industriously, discharging every duty to each other and to mankind faithfully, affectionate among themselves, and devoutly revering and serving God and their country."

### A New Botanical Garden

A new botanical garden, conceived on a truly western scale, is to be developed within the far-flung limits of the city of Los Angeles. The grounds consist of a tract of 3,200 acres which takes in what is locally known as Mandeville Canyon. The tract is large enough that it furnishes considerable variation in elevation. Also Southern California climate is such that many of the rare plants which can only be grown under glass in the great botanical gardens of such eastern cities as Boston and New York can be grown outside in the new botanical garden. The director of the garden is Dr. E. D. Merrill, dean of the college of agriculture of the University of California. Dr. Merrill says: "The botanical garden is planned on a broad scale, eventually to cover all fields of plant science. The field covers not only the semi-arid, temperate and subtropical regions of the world, but also the humid, subtropical and even some tropical areas as well, because local conditions are such that the element of humidity may be altered at will by supplying or withholding water."

### American Parks

The Playground and Recreation Association of America has made a two year study of city parks and forests in the United States. This survey has revealed that over \$1,000,000,000 has been spent by the cities of the country to purchase and equip municipal parks. The annual upkeep is not less than \$100,000,000. The parks and forests reported by 1,681 municipalities total about 250,000 acres. New York City has 10,778 acres in parks and has the largest park area of any city in the United States within its municipal boundaries. This is at the rate of one acre of park space to 553 persons. Of our largest cities Philadelphia makes the best showing on the per capita park acreage basis. Some of the smaller western cities have the largest parks though not generally within their boundaries. Thus most of the 6,000 acre park system of Boulder, Colo., is outside of the city limits. Incidentally Boulder leads the list of American cities with park space at the rate of one acre for every two inhabitants. Phoenix, Ariz., has the largest outlying park—Mountain Park—with 15,080 acres. With the growth of cities parks and forests have taken on new importance. For it is only thus that bits of God's beautiful world can be preserved for the benefit of the average city man.

### Sensational Journalism

It is to be hoped that the average reader is getting to the point where he will take sensational journalism at its proper discount. Big news has a definite dollar and cents value to the newspaper and the news magazine—so great in fact that occasionally and even for some sinister end some one manufactures a bit of what seems to be big news. An example that bids fair to become a classic in the annals of American journalism was perpetrated recently with a bunch of forged Mexican documents as the starting point. Let the average reader take the big headline stuff with a grain of salt. It may or may not be important news. For at the best it is no more than what the man who writes the headlines considers to be the big news; while at the worst it may be nothing more than a more or less hysterical effort to attract pennies or serve some personal end. For who has not had the experience of trying in vain to trace a relation between newspaper headlines and the facts of the story as printed? Occasionally the headlines miss the facts a mile—though generally they are fairly reliable. And so we return to our first thought—it is to be hoped that the average reader is getting to the point where he can take his daily portion of sensational journalism without losing his head.

### The Effects of Alcohol

What, in brief, are the effects of alcohol on parents and their offspring? Ballentyne, a distinguished Scotchman of large experience on the subject of prenatal influence, notes the following: "The parents are less fertile. The offspring have less vigor. They tend to die in infancy. They have a high proportion of developmental defects, especially of the brain and nerves of special sense. They have an unusual amount of epilepsy and dementia."

### Wealth and Trouble in Nicaragua

"Nicaragua and the United States, 1909-1927," is the title of a very recent 200 page study published by the World Peace Foundation. From this publication the reader may learn that Nicaragua is in area the largest of the Central American republics. But even more significant is the fact that commercially and from a military standpoint Nicaragua occupies one of the key points in the Western hemisphere. But its physical relation is at once a source of wealth and weakness—of wealth because its lands have site value, and of weakness because this invites political and economic problems which the people are not fully prepared to meet. Specifically, the relation between wealth and trouble is summed up as follows: "But the real reason for Nicaragua's plight is to be found in its strategic position and its possession of certain sources of wealth that attract the adventurer; in its location within a physical climatic environment that favors neglect and indifference on the part of outside agencies; and in the character of its people." Thus the situation presented in Nicaragua is not a new one. It presents just another example of the problem created when backward people possess a land of great potential wealth. We have something of the same thing in private life when young or incompetent heirs come into possession of a great fortune.

### Valentine Day

Valentine Day is one of those days which have caught the fancy of the general public if the bushels of valentines now for sale in the five and ten cent stores are any criterion of popular interest. But shall the influence of the day be left to the direction of commercial interests, or shall it be used to call attention to the deeper meaning of those sentiments we so lightly treat on many valentine cards? Many are coming to feel that the day should be given a more serious interpretation—that it is a day upon which to think soberly of the blessings which flow from noble family life. For the restrictions that naturally follow the marriage relation are "no mere interferences with personal liberty but are justified in the interest of society at large. The voluntary acceptance of such limitations of individual freedom for the sake of the larger benefits derived from the union of two lives, is the price of material happiness. Conversely, the happiness found in the family relationship is sufficient compensation for any sacrifice demanded. Moreover, the discipline, which is a necessary incident of married life, is itself one of the most powerful factors in the making of character. The constant demand for sympathy, patience, and self-control, for understanding and cooperation, is both insistent and stimulating. Where shall we find more beautiful lives than in those who through long years of experience in the rearing of children and grandchildren have been chastened and mellowed in character? Here, certainly, is to be found the finest fruitage of religion."

### Justice May Be Swift or Slow

That justice may be swift or slow is evident from cases that have been much in the public mind of late—thanks to the newspapers. At this writing Adolph Hotelling is safely away for the rest of his life—the case having been handled in record time. Already his name has passed into eclipse and he is all but forgotten. Meanwhile some other cases drag on through the courts as everyday reminders of an archaic judicial system which smart lawyers have turned into a paying system and others have developed into a publicity machine. It does seem there ought to be some way to dispose of clear cut cases without the usual melodrama. We are not advocating the abrogation of the proper safeguards to insure justice; but we do feel that in too many cases justice has become so obscured through the injection of irrelevant issues that it is all but forgotten. With a great show of fairness such a mass of trifling detail is sometimes accumulated that the jury either loses interest or track of what the trial is all about. It is our conviction that one contributing cause to the present situation is the retention of ancient penalties which lack popular support. The death penalty is a case in point. Here is a type of penalty which belongs to the past. Efforts to impose it frequently bring such strenuous efforts to escape it that a miscarriage of justice follows. It ought not to be necessary for a jury to choose between a type of punishment they regard as barbaric and an acquittal. This situation has resulted in the coddling of criminals until sentences often seem more like a rest period or vacation for the criminal rather than a punishment. Thus there is evident need of the new penalties—penalties suited to the special needs of the criminal and the security of society. It is our conviction that justice can and ought to be made much more sure and swift; that there is still a large place for punishment so

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Ministry of the Church

1 Thess. 5: 11-23

For the Week Beginning Feb. 12

### KNOW THEM THAT LABOR AMONG YOU AND ARE OVER YOU IN THE LORD

The shepherd must live with his flock. He must let himself be known. Foremost of all he must be free from hypocrisy and double dealing. Like his Master, he must live and teach "openly before the world."

Laymen should seek to know their minister. Let hasty criticism give place to an effort to understand. Frankness and understanding will do much to solve our present ministerial problem (John 10: 14, 15; 2 Tim. 2: 19).

### ESTEEM THEM VERY HIGHLY IN LOVE FOR THEIR WORK'S SAKE

When you esteem a minister of God you are not giving honor to men; you are merely placing your own life so that God can touch it through him.

Let ministers remember the words, "for their work's sake." All esteem that comes our way is for the sake of the sacred service we render, and should increase humility, gratitude and consecration within us (1 Thess. 5: 13; Matt. 10: 41).

### BE AT PEACE AMONG YOURSELVES

A divided church is dead to the truth. A minister embroiled in faction can not see nor proclaim the truth clearly. A united and peaceful church is an essential basis for an effective ministry (John 17: 21; Matt. 9: 36-38).

### WARN . . . COMFORT . . . SUPPORT . . . BE PATIENT

A minister must know "his man." The needs of human life are manifold. The Gospel we proclaim has a satisfaction for every one of these needs. For the unruly, warning; for the faint-hearted, comfort; for the weak, support; patience, always in order! The minister must know men as well as his message (John 21: 15-17; 1 Cor. 3: 1, 2).

### DISCUSSION

What is the layman's responsibility in our present ministerial problems?

How can he help develop a strong ministry?

R. H. M.

long as it can be used to bring men to their proper senses and that there is no reason to liberate those who do not give every evidence that they can and will return to a normal constructive life. Most of the trouble today is apparently with old offenders who have no intention of living a useful life, but who swiftly go from bad to worse.

### French and American Notes

At this writing the exchange of notes between Secretary Kellogg and Foreign Minister Briand has seemingly come to a close, but with no treaty concluded. Although such concrete and much desired gains are wanting, the fact remains that the exchange has been enlightening. It has served as one more bit of education in the right direction. There is no telling when another favorable opening will make it possible to resume discussion and perhaps come to something more concrete in the way of results. Present indications are that France and the United States may shortly sign the strongest arbitration treaty ever negotiated between the United States and a European power.

### Concerning Capital Punishment

Some weeks ago the State of New York required the death penalty of the eighth woman in the history of that commonwealth. All of the women who have paid the supreme penalty in the State of New York were married and all were mothers. The first on the list was Mrs. Margaret Houghtaling, who was hanged for strangling her own child in 1817. But just here enters the significant possibility in connection with such drastic measures as capital punishment. It developed in the course of a few years that Mrs. Houghtaling was an innocent woman, who paid the full penalty in an hour of popular indignation when false testimony indicated she was a murderer. We do not mean to say that one in eight who suffer capital punishment may be innocent, but we do mean to say that Mrs. Houghtaling was not the first to suffer for another. Here is where life imprisonment, for example, makes it possible for society to make some amends where the occasional mistake occurs or where numbers are persecuted by patrioters in a time of stress. Thus the needs of society can ordinarily be served just as well and much more humanely by the abolition of capital punishment. And especially is this true if the criminals who can not be restored to normal lives are permanently and securely restrained.



### The New Loyalty

(Continued From Page 66)

themselves will add sacredness to the ordinances. We must not teach these ordinances as ends in themselves. The ordinances are means of expressing and exalting the principles. Humility, service, fellowship and sacrifice embody in themselves the essence of religion. They must be taught and expressed, not in just one way, but in a multitude of ways. Our task is to exalt and to hold before our people these eternal principles. Symbols are valuable and should be practiced as long as they express in our hearts these spiritual realities and exalt and beautify the principles. The loyalty of the future will be loyalty to principles and to those forms and symbols which beautify and exalt them.

The church of the future will emphasize the new birth with more power. Baptism is a beautiful symbol and stands for the greatest spiritual reality in life—the regeneration of the soul. Jesus identified himself with baptism and recognized the value of it, but his supreme contribution was the baptism of the Spirit. I do not mean to say that the church of the future will stress baptism less, but I do say that she will emphasize the baptism of the Spirit more. The new loyalty will be a recognition of the great spiritual reality of the experience—the new birth. The form will symbolize the regeneration of the heart.

In the midst of a process of change, we must ask ourselves: "Whither are we going?" The time is at hand for us to define the program and task of the Church of the Brethren. When old standards are passing we must give a new interpretation to loyalty. We must anchor ourselves and define our policy. Loyalty in the future will mean loyalty to principle. When I think of the great principles of our church, purity of the home, peace through the spirit of brotherhood, the doctrine of simple and sensible living, temperance in all things, the Golden Rule in business, stewardship of life and possessions, humility, service, fellowship, sacrifice, and the new birth, I feel a challenge to dedicate all the powers of my mind and heart toward propagating these principles. There is no great moral issue of civilization that is not embodied in our principles.

The church of the future has unlimited possibilities. These doctrines are all essential in establishing the rule of Christ in the world. There is no field of service that will challenge a young man more than to preach and teach such an invincible gospel. The church must shine again with the lustre of prophecy. If we exalt principles so that our people see the jewels that we have, they will contribute both men and money in measures beyond our dreams. The new loyalty is a loyalty to principles and the most effective methods of exalting and propagating these principles.

Roanoke, Va.

### Experimenting With Ideals

(Continued From Page 67)

er. For it is his life, even more than his sayings, that embody his real life principles.

Instance the scene at the Last Supper as Luke records it. In the midst of those final beautiful hours, so rare and yet so full of tragedy, the disciples were squabbling about who should be the greatest. Jesus quietly interjected these words as they quarrelled: "He who would be greatest among you shall be servant of all." Here indeed was a question for discussion. Did Jesus lead them off on the topic, "The Meaning of Leadership," "How to Be Successful," or the like? No. The disciples needed a direct experiment in and practical application of that principle. Jesus, stooping down, filled a basin with water and washed the feet of each follower. What a dramatic personalizing of the abstract statement: "He that is chief, as he that doth serve." Throughout his whole life, he taught just that way. Except upon certain occasions, it was usually a situation which revealed his teaching. He thought; then he lived; then he spoke. A law of the new educational psychology states: "We do not learn that which we do not practice." This sounds much like an old law of many years ago: "He that heareth these words and doeth them not." It is the law of exercise. It demands the practice of what we preach.

Sixteen young people had formed a group for the discussion of the Christian ideals in race relations. What ought they do? They had already read books on the subject. They knew that race had wide implications in our work on mission fields, in America's relations with Haiti, Japan, and in our foreign trade in rubber and oil. A few had read up on the race riot of 1919 in Chicago (Report of the Chicago Race Commission on "The Negro in Chicago"); and when Lothrop Stoddard's books on Nordic supremacy came out (such as "Tide of Color," "Revolt against Civilization," and the rest of his pernicious lies) the pastor reviewed and refuted them in some detail. Part of them as a group before, had tackled the questions: Is one race superior? Are we biologically different? Do races average the same intelligence? How did race originate? But they got nowhere. It seemed as if only missionaries, statesmen and social workers were at grips with the question. But one fellow had a bright idea. He suggested they experiment in the community with their ideals. There was a considerable negro population in the city, a few Chinese laundries, and a Japanese restaurant. A number of wild or pious suggestions followed; some were impractical; others too shocking for the natives; some were just ends in themselves—flashes—with little promise of leading on. Finally, these possibilities were chosen as sane and safe: (1) They could visit the negro school, compare equipment, methods, etc., with theirs, make friends, note their interests, abilities, problems. (2) They could carry Christmas baskets to a few poor colored families, see their needs and enter sympathetically into their lives. (3) They could invite a few colored young people to the discussion each week and talk on such subjects as "Athletics," "Modern Y. P. Problems," compare attitudes and standards. (4) They could make a survey of the streets, yards, homes of the negro section, and make a report of needs to the city authorities. (5) They could invite the local owner of the Japanese restaurant to speak to them some evening on Japan's resentment at our unfortunate, blundering Exclusion Act. Upon analysis of these "practical" projects, it was found every one entailed, before completed, the actual knowing personally of a number of negroes or persons of another color. Of the sixteen young people, not one knew a single member of another race personally. However, they decided to start with number two, for the season was near. Incidentally, they did later carry out number five. The Japanese proved to be very friendly, felt honored by the invitation, and came. It developed into a rich contact, for later he brought many Japanese wares to the church for an exhibit. Meanwhile, project number two was revealing many things. It was not necessary to be an African missionary to make black friends.

Experience brought more questions. That meant more discussion; then new projects. One of the poor families had a boy at Hampton studying music. Yes, they ought to know more about the Negro spirituals—how they originated? How many there were? The Negro Year Book, edited by Monroe Work, Tuskegee, gave them hints. There were thousands of spirituals! One of America's richest treasures! Did they have art and poetry? Their new poetry magazine *Fire* was just off the press. The folk-play "Porgy," was being played in New York by an all-negro cast. One interesting discovery, one of the group made, was the various types of negro facial features. Formerly, all negroes were just equally black. Now a few were distinguished, and with this there was real personal interest. Some one ran across Mr. Reiss' pictures of Southern negro types, as he studied and reproduced them in the January, 1928, *Survey Graphic*. Race relations had now become personal relations.

With each week now, interest in this group is growing. They are planning ultimately to carry out each of the five original projects. Discussions are being kept alive with material constantly new. Here are some other things this group (and your group, too) will likely find worth investigating by experiments in real life: (1) What are some of the actual conditions in regard to black-white relationships in this country? A fine survey of recent incidents can be found in the January, 1928, *World Tomorrow* magazine. Charles

Johnson writes there in the article headed, "The Balance Sheet," of the advances and set-backs the negroes have received in the last year. He points out that President Coolidge dined recently with the negro president of Haiti, and Bryn Mawr has enrolled a colored girl. What significance have they in your community? (2) Are races biologically different? What is science saying? See Prof. Conklin's little book "Heredity and Environment." Project: Ascertain the number of pure negroes in your community? Whose fault that most of them are part white? Which race is at present assuming responsibility for the care of the illegitimate? What would be the best way of stopping this in your own town? Read James Bryce's "Race Sentiment as a Factor in History." (3) What do the negroes themselves understand by "social equality," "race prejudice," "equal rights," "African Slave Trade"? Project: Have the local negro minister come and speak to your group on his definition of these phrases. If he becomes a little heated with the last topic of present day slavery in Africa, just read in the *Journal for Negro History* for October, 1927, the article on "Racial Conflict in Africa"; also, in *The New Masses* magazine for January, 1928, the article on "French 'Honor' in the Congo"—a story of forced labor in Equatorial Africa, worse than slavery; also, see Thos. J. Jones' book "Education in Africa." Or try to hear Max Yergen of South Africa speak on the subject. (4) What are the negroes doing to help themselves? Are they and must they continue to be an economic handicap in America? Project: Ascertain if there is a local chapter of the American Association for the Advancement of Colored People in town? Get from them the facts. Question them as to ways and means of assisting them in this task, methods of co-operation, etc.

This story and these suggestions (which are only a beginning) have been given as practical steps for carrying through a program of Christian ideals with friends of other races. We first must have the friends. Christ's disciples are not those that say, "Lord, Lord," and talk cheap sentimentalities about interracial standards, but those who do his will in their own Nazareth. We are all brethren, and we have one Master, even Christ. How is that fact to be realized between Rastus Johnson, Jung Lee, Kuziaki, and me?

New York City.

### Flashlights From History

BY JNO. S. FLORY

#### X. The Old German Baptists

THE first of the factions to move toward an independent organization was the Old German Baptists, as they officially styled themselves, but are generally spoken of as the Old Order Brethren. As we have seen, they refused to accept any change in the practice or polity of the church. They were opposed to the publication of *The Gospel Visitor* from the beginning. They were never able to reconcile themselves to some of the teaching that appeared in its columns.

At the Annual Conference of 1857 a rather definite sanction was given to Sunday-schools. Of course, Sunday-schools had been conducted for many years before this at various places by different brethren and sisters but without the sanction of the Conference. The formal granting of leave to carry on Sunday-school work deeply grieved the Old Order Brethren.

But the next year the Conference went on record again in a way that grieved them just as deeply. At this time a query requesting permission to hold evangelistic services, that is, protracted meetings of say a week or two, was cautiously granted by the Conference with advice to be careful and do everything according to the Scriptures and in harmony with the church. At the same meeting was a request for high school or academies within the church, and the request was not denied.

These facts led to a petition on the part of the element of the church to the Annual Meeting of 1860. They registered their opposition to Sunday-school evangelistic meetings, higher education, and now included several other articles. They protested against prayer meetings and social meetings in the



They held their first Annual Meeting in 1882 on

*Bridgewater, Va.*

and Common Sense.—Paul H. Bowman.

**Friday, 10:15, Worship.** 10:35, Our Welfare Work: (a) First District.—W. M. Shickel. (b) Southern District.—J. A. Naff. 10:55, Our Ministerial Activities: (a) Southern District.—L. A. Bowman. (b) First District.—E. C. Crum-packer. 11:15, Our Sunday School Efforts: (a) First District.—R. D. Boaz. (b) Southern District.—J. B. Peters. 11:35, Our Field Work.—W. M. Kahle. 11:45, Opportunities and Responsibilities of Our Boards.—F. F. Holsopple.

(Continued on Page 78)



(Continued From Page 69)

The Program Committee is greatly gratified with the tremendous possibilities of Christian growth and progress that issue from such a meeting. Ministers and church workers are inspired and made to see their task with renewed enlightenment. The local church, and it is here and here only where the ultimate basis of Christian achievement lies, must surely receive new inspiration for the largeness of its task, a new vision of world missions, and a new joy in the opportunity of building the Kingdom of God together. The fullest gratitude is hereby expressed by the Committee to all our friends of Christian education who have so generously and whole-heartedly supported this noble work.

H. H. Nye, Secretary of the Faculty,

The winter season is with us again and we enjoy the rush of work which it brings. Immediately on returning home from the Bulsar Mission Conference and the closing exercises of the Bible School, our institute for the Vyara village workers began. The Vyara schoolboys had built two long "lines" of twenty rooms, using bamboo and grass, so all was in readiness for the village families.

Bro. G. K. Satvedi, instructor in the Bulsar Bible School, came to help with the institute. Every night he preached and during the day taught classes. Bro. Blough, Jivanji Hirabhai, and David Premchand also taught. For the second week, Bro. Long was with us, giving special instruction from Acts on The Early Church. Sister Long and Anetta Mow had classes with the women.

A number of things, both planned and unexpected, happened during these two weeks. The wife of one of the village teachers died suddenly, and the burial was held on Sunday morning. The little five-month-old baby was taken to the Baby-Fold.

While a council meeting was in session, a runner brought word that a village schoolhouse had burned down and all of Narotumbhai's household goods with it. This caused not a little excitement. The Vyara church responded nobly to this need and gave Narotum and Divalibai, one hundred rupees.

On an afternoon, a tea was enjoyed by all attending the institute. Counting the children, at least seventy were present.

In the bungalow, one evening, we helped to enjoy Sister Blough's birthday, and since Bro. Blough's birthday was near at hand we celebrated it too.

Misses Shickel and Stoner came from Anklesvar to make us a short visit.

Two impressive services were held when our pastor, Jivanji Hirabhai, was advanced to the eldership, and three young men were given the responsibility of the deaconship. At the close of the institute, several were baptized and a love feast was held. Sixteen schoolboys, ten schoolgirls, and three others made the confession of faith. The communion service was quiet and orderly. Bro. Long officiated. Monday of the third week, saw all the village workers break camp and leave for home. Going back to villages to preach and teach and live among peoples steeped in superstition and ignorance, these workers need your sincere prayers.

The day following, Brother and Sister Blough took a tent and their band of helpers to a village seven miles east from Vyara. This village is a stronghold of idol-worship, and during this last year the inhabitants have renewed their devotion to gods and goddesses. The week of the "jatra" (religious fair) was on and it was an opportune time to reach many people with the message of truth. Each day services were held in the afternoon and in the evening. One evening, a lantern lecture was given showing temperance slides and the story of the Prodigal Son. It seems remarkable that so many people stop to crowd about a group of Christian workers, who play drums and sing, tell stories, show Bible pictures and give short sermons. When four hundred or more men, women, and children will stand for an hour to listen and look, we know that they must find some interest in the good news we try to give.

During these days, we saw idol worship in its crude, animistic form. As in the days of the Kings, so have these people "built them high places, and images, and groves, on every high hill, and under every green tree." On the fairground was a dark grotto among the rocks and here hundreds of worshippers brought coconuts. These were broken on the rocks and the milk poured down over some half dozen stone goddesses. A number of chickens and at least one goat were offered. Every man of this village spent two nights outside in a field and on a mountain top, (and the nights were cold) in their preparation for worship and sacrifice on the big day of the fair. After killing the goat, they roasted it and had a great feast. The goddess gets but a tiny part of the liver!

Bro. Bloughs have moved camp twice since then. They

plan to return to the station for Christmas. Our schools are busy and excited in preparation for Christmas. The following is the general program: Saturday evening, 6 o'clock, Community Christmas dinner. Sunday morning at 9 o'clock, Christmas sermon; Sunday afternoon at 3, Girls' School Program; Sunday evening at 7, the Boys' School program. Monday morning the boys and girls go home for a week of vacation.

We rejoice in growth and activity, in joys and sunshine, but we also pass through clouds of disappointment. Some workers fail and fall into sin. But the Lord is our refuge and strength, and Christ is our hope. Anetta C. Mow.

Vyara, India.

## ALABAMA

**Fruitdale** church met in council Jan 7 with Bro. G. W. Petcher as moderator. It was the time for electing church and Sunday-school officers and the church decided to hold the same officers for this year as for last. Elder of the church is M. M. Wine; assistant, G. W. Petcher; church clerk, S. E. Miller; corresponding clerk, the same; Sunday-school superintendent, Lee Riffe. We are expecting to hold a series of meetings as soon as we can get some one to come. Bro. Petcher is to correspond with some one who might come. If any minister wants to come south and do mission work we will find a place for him.—J. Z. Jordan, Fruitdale, Ala., Jan. 21.

## CALIFORNIA

**Empire.**—The deputation team from La Verne College consisting of six young people visited our church Dec. 29 and gave us a fine program which was greatly appreciated. Bro. D. R. McFadden came to us Jan. 1 and commenced a revival effort which lasted two weeks. The meeting was a decided success for both old and young. Bro. McFadden and our pastor, Bro. Wine, visited in many of the homes. As a result seventeen expressed their desire to unite with the church and were baptized. We hope to keep up the interest which was so nearly regenerated.—Pearl Wirth, Empire, Calif., Jan. 16

La Verne congregation met in quarterly council Wednesday evening, Jan. 18. The treasurer's report showed that during the past year the Sunday-school had contributed \$1,157.79 to the support of foreign missionaries during the past year; the Ladies' Aid Society took \$839.72 and that the church proper had given over \$2,000 for missions. It was unanimously decided to ask Eld J. S. Zimmerman of Long Beach to conduct our pre-Easter meetings. The music committee

reach to conduct the Easter evening. Mrs. I. W. Butterbaugh, Mrs. W. J. Shirk and Bro. M. A. Long are our prayer meeting committee members for the coming year. Christmas was fittingly celebrated with a "sing" program. In the various classes the children made gifts were made where most of the Christmas trees took Christmas trees to four made where most of the Christmas morning and distributed gifts to children along the way. This personal touch with children less fortunate is very valuable to our little folks. In the general program the evening before Christmas all departments of the church school, evening to the temperance society and the Y. W. C. A. were represented. Mrs. Flora E. Rothrock's birthday was fittingly celebrated by the Aid Society a few weeks ago. She has been a faithful Aid worker for many years. A week before Christmas, Pastor Rothrock and his wife were guests of honor at dinner of the Aid Society. Bro. Rothrock with a shower of Christmas fine remembrances. At a recent meeting of the deacons C. E. Dresher was re-elected president and George Hollenberg was re-elected secretary. They have divided La Verne and the surrounding districts into fourteen districts with Bro. C. E. Hollenberg as president of each district. A few weeks before Christmas the junior department of the Sunday-school put on a splendid missionary program at the morning preaching hour. The college deputation team gave their program at the evening preaching hour a couple of weeks ago. Bro. C. E. Hollenberg gave a report of the Quadrannual Mission Conference held at Detroit, Mich., during the vacation last Sunday evening. Sunday morning he delivered his peace oration which won the trip to Holland next August. The program was offered by the Welfare Board in connection with the Student Aid program was bands. Last Sunday evening a very good German Mission Miller, La Verne put on the Christian Workers—Gee Hileman Miller, La Verne.

—Tay. 24.

**Oakland.**—Dec. 25 the Clarion Four of La Verne College gave us several numbers in song. We had our Christmas program at the evening service. It consisted of music and recitations followed by a White Gift offering. On Christmas Day the young people of our Sunday-school class presented a well filled basket of food to the needy family in our city. Dec. 28 quite a large crowd enjoyed a program given by the deputation of La Verne College. Bro. Andrew Blom, of Marland, gave us two fine sermons and greatly appreciated the loss of our pastorate. We feel indebted to our neighboring ministers—Mary Ann and I. Calif., Jan. 20.

**Rio Linda church met** in business session Jan. 7 with Eld. W. R. Rio Linda, pastor. Officers were elected for the coming year with W. R. Brubaker, elder; L. P. Robertson, clerk, and the writer as "Messenger" agent and correspondent. The ministerial board is secure an evangelist. The following letters were read: A. Smetzer encouraged since Bro. Smetzer is now in Sacramento. We feel that he and his family will be an uplift to the church. Bro. Smetzers with a shower of miscellaneous gifts Jan. 13. About forty were present to enjoy the evening. The Ladies Aid Society just purchased a hymn book and presented them to the church—M. L. P. Robertson, Rio Linda, Jan. 15.

## COLORADO

**Fruits** church met in council Jan. 4. Bro. J. Hugh Heckman, our pastor for more than two years, tendered his resignation and will go to McPherson to join the teaching staff of the college. Bro. Heckman's successor as pastor is Bro. J. H. Frantz. A new finance board was elected and some changes were made in the educational committee. It was also decided to hold a teacher-training school during the month of January and our young people deserve much credit for the spirit manifested in their work, prayer meetings and Bible study each Wednesday evening. Quite a few of our members are planning to attend the Annual Conference of the Christian Church in Frantz, Mo., Jan. 16-18. The next prayer meetings during the Christmas season are planned for Jan. 10 and 17. The teacher-training school was begun Jan. 16. There was an average attendance during the school of 15. Bro. Heckman will long be remembered and the good accomplished can only be measured through the coming years, as these faithful students endeavor to strengthen the ranks for the Master's service. The following are the examiners who were inducted into the Methodist, Baptist and Congregationalists dismissed services to work and worship with us, it being the last Sunday evening of Bro. Heckman's pastorate. The following evening a farewell supper with an appropriate program was given. Bro. Heckman was accompanied by Frantz, and family. At the Wednesday evening prayer service baptism was administered to six who were received into church membership; three were added at a previous date.—Mary E. Grimes, Jan. 20.

Grand Valley church has had many blessings the past year for which we are very grateful to our heavenly Father. Despite the continued cold weather our attendance has not decreased. We have a

wide-awake Sunday-school with Bro. Homer Wenger as superintendent; he is keeping everyone interested by giving each some work to do. During the past year he has had several of the young men serve as superintendent for a month at a time, thus preparing them for future service. The younger classes of the Sunday-school worked for future service through the year. The Black Brothers' class, although the summer to earn money for the Black Summer Day when it amounted to \$48.83. This was given on Columbus Day which amounted offering was also taken for the general mission fund which amounted to \$43.76. Our pastor, Bro. E. J. Harris, is conducting a Teacher-training class with meetings at the homes on Wednesday evening. He is also having three recitations a week of Bible study in the high school which is meeting with great response. The support of the school for this the same as the rest of the year. The Fruta church for a watch Year's eve the joint Y. M. C. A. program consisting of readings, debates, musicals, and plays. Refreshments were served Bro. E. K. Fischer, superintendent, and Bro. J. Hugh Heckman then called to mind the many things of life. As the hour of midnight approached the beautiful and impressive lighted candle while Bro. J. Hugh Heckman should be a real high prayer asked to come and that we might consecrate ourselves through to the Master's service.—Mrs. Jennetta E. Hornbaker, Clifton, Colo., Jan. 6.

## FLORIDA

Brooksville church met in council Dec. 28. Officers were elected for the ensuing year. Bro. J. H. Garst of Sebring was reelected elder; the undersigned, clerk. "Messenger" agent and correspondent; Bro. Jesse Puls, Sebring, school superintendent. Although low in number, the church here is progressing nicely. We are contemplating a series of meetings to convene near Easter time. We extend an invitation to all who come to Florida to stop with us.—Mabel F Smith, Brooksville, Fla., Jan. 12

[illegible]

## IDAHO

**Weiser.**—The work of the church at this place is moving along nicely. Since the coming of our pastor, Bro. E. Edwards, and his family, the progress has been gradual. The sermons we hear each Sunday morning and evening have such much material for deep meditation which is having its effect in unifying the body of members here and in inspiring them to greater service. The New Year's message was a challenge to every Christian to greater sacrifices, and in the closing of the year the Kingdom first. The year has been a higher degree of loyalty, making Christ and his Kingdom first. The Sunday-school enrollment at present is about seventy; our average attendance for the quarter was about seventy. Christmas Day was appropriately recognized by a special exercises by the children. On Sunday, Jan. 15, the special hour of the morning service was given in recognition of the temperance cause; it brought eight years ago when the eighteenth amendment was adopted. The thought expressed throughout was that the adoption of this amendment was the beginning of the work of the anti-liquor enthusiasts. The work of prayer beginning Jan. 2 was observed by the churches. The meetings were continued by the pastor. The deep concern manifested by these earnest ministers of God's word makes us feel that greater things are in store for Weiser, and that sin though so deep will ultimately be checked.

—Emma K. Miller, Weiser, Idaho Jan. 16.

## ILLINOIS

**Decatur.**—Since our last report four adults have been baptized—father and daughter, husband and wife. The churches of the city are now entering on a pre-Easter campaign with a week of revival sermons, closing on Easter. The membership enjoyed very much the having of Brother and Sister Clarence Heckman with us recently. It was the first time we entertained any of our Africa missionaries and heard directly of their work.—Mrs. P. A. Shearer, Decatur, Ill., Jan. 25.

[illegible]

**Oak Grove.**—A missionary program was given Sunday evening, Nov. 20, to a full house. The Thanksgiving offering was given to home missions. Nov. 7 our pastor exchanged pulpits with Bro. Amos Yordy of Roanoke. Sunday school officers have been elected for the new year with Bro. Ora Morceland, superintendent.—Mrs. Sadie Whisler, Washburn, Ill., Jan. 21.

**Springfield church met** in council Jan. 8. Church officers were elected for 1928: Bro. Ralph C. Filburn, clerk; Bro. Ed Clemons, trustee for three years; Bro. Ralph C. Heckman, unanimously selected elder for one year; Bro. T. J. Beckman, unanimously selected deacon for one year; Bro. T. J. Beckman, ministerial committee of Southern Illinois—Brethren Caslow and Goughnour—took the voice of the church which was unanimous in electing Bro. T. J. Beckman as pastor for the ensuing year. A beautiful and very impressive ceremony—Ralph C. Filburn, Springfield, Ill., Jan. 12.

**Woodland.**—Last spring dimes and quarters were given to the children of the Sunday-school, the proceeds to be used for the Black Brothers Fund. We had a splendid program Nov. 27, offering for this fund an amount to about \$40; and the Star Class, sponsored by the General Mission Board, Friends of Many Firesides, and taken Dec. 4, showing pictures from India. These programs' were helpful and again the service was enjoyed very much. In the evening of Dec. 25 another service was given to a large crowd. We have been so interested in fine young people who are to be commended for their interest they take in the services. Jan. 11, we had a service at which we were shocked to hear take Ed. Chas. Walwood's name as he passed away. On Jan. 8 he preached to us, urging us to begin the new year right; and he began his in the spirit of the world. The Woodland church needed him and will miss him greatly. Jan. 15 J. J. Serorum of Chicago gave us a message of the need of the Mission Board's need of money. Jan. 21 we had a service presided over by E. A. H. Lind presented and because of the death of Eld. J. B. Caslow for the remainder of the year. The E. S. Caslow was substituted for the privilege of placing a piano











**Lutz, Wm. H.**, son of John and Sarah Hines Lutz, born Oct. 19, 1855, died at the home of his daughter, Mrs. Bertha Lightner, near Troutwood, Ohio, Jan. 13, 1928. He married Laura E. Shaffer Sept. 21, 1878; she died in June, 1924. Since then he continued to reside in the old home but later with his daughter. He served his township as trustee for about twenty years, and on the school board for a number of years. He is survived by one brother, one sister, three daughters, two daughters and seven grandchildren. Funeral in the Troutwood Church of the Brethren by the writer, assisted by the pastor of the Christian church. Interment in Elmwood cemetery.—L. A. Bookwalter, Troutwood, Ohio.

**McKee, Leah Isabelle**, born in Pike County, Ill., Aug. 30, 1852, died at Darlow, Kans., Jan. 5, 1928. She married Jos. McKee, Dec. 15, 1872. Seven children were born to this union, five of whom preceded her. The husband also died about fourteen years after their marriage. She was baptized into the Church of the Brethren in September, 1927, at Darlow, Independence, Kans. Funeral services by the undersigned at Darlow. Burial in Pleasant View cemetery.—Chas. A. Miller, Darlow, Kans.

**Mock, Sarah**, daughter of Mr. and Mrs. Amos Bigler, born in Darke County, Ohio, died Jan. 11, 1928, aged 81 years, 3 months and 14 days. She married Eli Mock in 1865; to this union were born one son and five daughters. The son, two daughters and the husband preceded her. She and her husband united with the Church of the Brethren and remained loyal to the faith all down the years. After a protracted illness of over five months she suffered a paralytic stroke Dec. 31, 1927. She died at the home of her daughter, Mrs. W. B. Hawkins. Her suffering was intense but she met it with great fortitude and patience. She lost her sight in August but it came back so she could see to read a little. She leaves three daughters, nine grandchildren and twenty-four great-grandchildren. Services by F. I. Wilmet at the home. Interment in Voreis cemetery.—W. B. Hawkins, Culver, Ind.

**Neher, George**, died Dec. 22, 1927, in Los Angeles, aged 61 years. He is survived by several brothers and sisters. Funeral in Los Angeles by the writer. Burial in the Inglewood cemetery.—C. Walter Warstler, Los Angeles, Calif.

**Spaagy, Sister Rebecca**, daughter of the late Eld Tobias and Maria Blough, died Dec. 21, 1927, at the home of her daughter, Mrs. Earl Hammer, Johnstown, Pa., where she was visiting. She was born on a farm near Hooversville, Pa., and always lived there. She is survived by her husband, three daughters, two sons and one grandchild; one daughter preceded her. She became a member of the Church of the Brethren many years ago. Services in the Maple Spring church by Bro. W. D. Rummel, assisted by Bro. H. E. Blough. Interment in the church cemetery.—Mrs. J. W. Hummel, Hollisville, Pa.

**Swaim, F. W.**, died at the home of his son, Geo. Swaim, Los Angeles, after a short illness. He came to this place many years ago and always made his home with his son. He was a very kind father and neighbor. Services by the writer. Burial in the Inglewood cemetery.—C. Walter Warstler, Los Angeles, Calif.

**Walter, Paul**, died at his home from complications, Aug. 29, 1927, aged 5 years, 6 months and 25 days. He was the son of Mr. and Mrs. Lloyd Walter and is survived by his parents and two brothers. Funeral at the home by Bro. D. I. Pepple. Interment in the Upper Clear church cemetery.—Mrs. Fred L. Walter, Quen, Pa.

**Wentz, Alice Marie**, daughter of Jacob and Ella Wentz, Carlisle, Pa., died Nov. 22, 1927, aged 23 years. She united with the Brethren Church in June, 1921. For the past few years she suffered a great deal of trouble. She is survived by her parents, a brother and sister. Funeral services in the Carlisle church by Eld J. E. Trimmer and the writer. Burial in Westminster cemetery near Carlisle.—D. E. Miller, Carlisle, Pa.

**Workman, Sister Jennina Rosenberger**, born in Ohio, April 25, 1847, died at the home of her daughter, Mrs. Emmert Swigart, of Huntingdon, Pa., Dec. 12, 1927. She suffered from a paralytic stroke for over seven years and was cared for by a nurse in the home of two of her daughters. In 1847 she married Joshua Workman who died in 1888. Nine children were born to them. In the fall of 1901 she moved to Huntingdon. She loved her church and regularly attended all of its services. When her affliction made this impossible she found great comfort in reading her Bible. Funeral services in the home by Bro. W. J. Swigart, assisted by Brethren B. B. Statter and Levi K. Zigler. Interment in the Huntingdon cemetery.—Mrs. O. M. Myers, Huntingdon, Pa.

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## THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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### Notes From Our Correspondents

(Continued From Page 77)

four classes, from the babies up to about fourteen years, under the direction of four capable teachers. The work is progressing nicely.—Pearl Rodbaugh, Williamstown, Ohio, Jan. 19.

Hicksville church met in council Dec. 10 with Bro. Geo. Thorne presiding. The following church officers were elected: Bro. Geo. Thorne, elder; Bro. Vernon Killian, clerk; the writer, correspondent; Sister Vernon Killian, "Messenger." At a later date Sunday-school officers were elected with Bro. Vernon Killian, superintendent. The church felt the need of evening services and as a result organized a Christian Workers' Meeting and also a mid-week prayer meeting. The church felt the need of evening services and as a result organized a Christian Workers' Meeting and also a mid-week prayer meeting. The church felt the need of evening services and as a result organized a Christian Workers' Meeting and also a mid-week prayer meeting.

Maple Avenue mission (Canton) The mission has had many interesting experiences since our last report: Vacation Bible School, Rally Day with 231 present, Thanksgiving community dinner with services following, White Gift Christmas, the Christmas pageant with Peace presented by the young people, and the chapter after chapter by the Gospel of Mark was read. Chapter after chapter by the young people. Since May, twenty-seven have been baptized, twenty of these people. Since May, twenty-seven have been baptized, twenty of these people. Since May, twenty-seven have been baptized, twenty of these people. Since May, twenty-seven have been baptized, twenty of these people.

New Carlisle.—Bro. H. H. Helman in Jan. 8 and closing Jan. 22 weeks' revival for our church. Bro. Helman brought us very excellent sermons which were much appreciated. There were twenty accessions, three received on former baptism, ten baptized and two await the rite.—G. E. Yoder, New Carlisle, Ohio, Jan. 25.

Pittsburg.—The Sunday-School Institute at Southern Ohio was held Dec. 27 to 30 inclusive at our church. The lectures and teaching of Bro. Bowman of Blue Ridge College and Prof. Slaugh of Bethany were highly appreciated by all. This institute proved to be one of the most interesting and helpful of its kind our people have had. Prof. D. Boyer of Manchester College gave much help and inspiration in his instruction in sacred music. All sessions were well attended and all felt highly repaid for any effort in behalf of this meeting. Bro. Petry of Eaton, Ohio, gave us two inspiring sermons Jan. 8. Brother and Sister Mallott, returned missionaries from Africa, are planning to be with us Feb. 5.—Pearl M. Jones, Pittsburg, Ohio, Jan. 24.

### OREGON

Weston church met in council on Thanksgiving Day with Bro. E. L. Withers presiding. All officers for the church and Sunday-school were retained for another year. Christian Workers' Meeting and cottage prayer meetings were reorganized as we have quite a few young people now, and we hope to get them interested in Bible study. Two letters of membership were granted to Brother and Sister Evans who are moving to California. Our Sunday-school gave a very interesting program on Christmas morning. Our junior boys and girls sent \$12.25, program on Christmas morning. Our junior boys and girls sent \$12.25, program on Christmas morning. Our junior boys and girls sent \$12.25, program on Christmas morning.

### PENNSYLVANIA

Amber.—Jan. 6 at our business meeting we elected officers for the ensuing year. Bro. Paul Norris is secretary, and the writer, church correspondent. About a month ago Brother and Sister Wm. Weaver asked our pastor, Bro. H. K. Garman, to hold a consecration service in their home for their family of five children. On Sunday morning, Jan. 15, we held our first consecration service in the church; it was very impressive and touching as the young parents, Brother and Sister Eisenhard, brought their little daughter and presented her to the Lord.—Mrs. E. J. Schwass, North Wales, Pa., Jan. 24.

Chambersburg.—We organized our Sunday-school with Bro. G. A. W. Stauffer, superintendent. We also organized a young people's meeting with Bro. Carl Bear, president. A splendid Christmas program was given to a crowded house.—Jannys Byers, Chambersburg, Pa.

Coventry church met in council Jan. 6. Our church treasurer as well as our missionary treasurer reported all bills paid with a balance on hand with which to start the new year. Seven were added to the church by baptism during 1927 and one on former baptism. On Cradle Roll Day six babies were dedicated to the Lord—another occasion for real rejoicing. Under the supervision of our pastor, Bro. Ralph Krep, our Christian Workers' Society is putting out a worthy while program for the ensuing year. On Sunday evening, Jan. 15, our pastor, Bro. A. M. Stout, gave the first of a series of sermons on the subject, How Jesus Won Men Judging from the opening, we are anticipating some very helpful thoughts in the coming weeks. Sponsored by our Junior Church League, a large box of clothing and other things was sent to the Greene County Industrial School.—Naomi K. Kulp, Pottstown, Pa., Jan. 18.

Falling Spring.—Dec. 18 the Shady Grove Sunday-school reorganized for the year by electing Bro. John A. Kell, superintendent. On the evening of Dec. 23 the Shady Grove Sunday-school rendered a Christmas program consisting of songs, recitations, a dialog and a pantomime, Rock of Ages. Jan. 15 two girls who had applied for membership the previous week were baptized.—H. N. M. Gearhart, Shady Grove, Pa., Jan. 20.

Heidelberg.—Sunday morning, Oct. 9, Bro. Levi Ziegler of Richland preached for us and the following Sunday Bro. Norman Musser of Columbia. Oct. 23 the singing class which had been conducted by Bro. Henry Frantz rendered a program at the Brethren Home at Neffsville. The all-day meeting held Nov. 20 in honor of the sixtieth anniversary of the Heidelberg church was very well attended. The services were very impressive. Nov. 13 Bro. Michael Kurtz opened a series of meetings. We enjoyed two weeks of deep, inspiring messages. The interest from the start and the large crowds each week testified to the interest and fervor of his sermons. As a direct result four stood for Christ and were baptized. Our Thanksgiving sermon was also preached by Bro. Kurtz. Nov. 26 we enjoyed a love feast. Brethren Benj. Stauffer, David Cassel, John C. Zug, Michael

Kurtz, Elias Frantz and Levi Ziegler preached very inspiring sermons. Bro. Zug officiated. Our council meeting was held in the afternoon of Dec. 5 with Eld. John Herr presiding. The Sunday-school and church officers were elected for this year. Our Sunday-school had church officers were elected for this year. Our Sunday-school had church officers were elected for this year.

Meyersdale church met in business session Jan. 9. Officers for the church were elected for the new year. Good reports were given by all the committees. On Christmas evening the Sunday-school rendered a beautiful program. The offering for the day was for home missions amounted to \$88.59. Our Christian Workers and Y. P. D. re-organized with Sister Coffman president of the former, and Sister Grace Ringler, president of the latter. Our Aid Society is very busy and this week packed a large box of clothing for a needy home in West Virginia.—Mrs. Theo. Bittner, Meyersdale, Pa., Jan. 21.

Pleasant Hill.—On Oct. 11 Bro. H. S. Replogle came to assist us in a revival meeting. He remained with us for two weeks, preaching seventeen very helpful and inspirational sermons. The song service was very ably conducted by Bro. Chester Starns of Walnut Grove congregation. Sixteen souls were born into the Kingdom, all of them Sunday-school pupils. On the evening of Nov. 13 our communion was held with the largest attendance we ever had. Bro. Replogle officiated.—Mrs. C. C. Sollenberger, Johnstown, Pa., Jan. 19.

Roaring Spring.—On Christmas evening the young people of our church rendered a very impressive pageant, The Bethlehem Story, a noted crowd gathered. An offering was lifted for the Twenty-eight Friday evening Sister Dessa Colabava's class of the Twenty-eight Street church, Altoona, came to our church and rendered a mission pageant, Unfinished Tasks. This was much enjoyed by a large crowd. Dec. 26 six members were received into the church by baptism; these had made application during our recent evangelistic campaign conducted by Bro. Tobias Henry of Chicago. Jan. 1 we were favored with a rare musical treat. Bro. J. I. Byler and four children from Kent, Ohio, made a tour through Morrison's Cove and sang in some of the churches. Everyone was much impressed with the wonderful musical talent displayed by this family. Our church met in council Jan. 9. The Sunday-school and church officers having been elected at a special meeting before, there was not much business to be transacted. The churches of our town join in a week of prayer annually. A different pastor preaches each night in a different church. These services were conducted last week and were very helpful and interesting. The offerings lifted will be used to conduct a Daily Vacation Bible School next summer. Our B. Y. P. D. elected officers for the new year with Celia Barnett, president. They have a very interesting program each Sunday evening. Our Aid Society has been very active during the last year and has taken on new life. Sister Charles Snodger is president.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Jan. 19.

Shippensburg church met in council Jan. 13 when the church boards and the following officials were elected for the year: Elder, Bro. B. F. Zug; recording secretary, D. R. Foglesanger; corresponding secretary, J. W. Hostetter; missionary secretary, Edna Foglesanger. Members J. W. Hostetter, missionary secretary, Edna Foglesanger. Members J. W. Hostetter, missionary secretary, Edna Foglesanger.

Spring Creek.—The last quarterly council for the year was held Dec. 3. It was decided to hold services every two weeks, Sunday evening, in the Hummelstown church. As a result of the series of meetings at the Hummelstown church, there were five baptisms. Officers of the Spring Creek Sunday-school were chosen with Milton Baschore, superintendent. The school also reports the perfect attendance of twenty-six members during the past year; six members have a perfect attendance for two years, and four members have a perfect attendance for three years. The superintendent of the Hummelstown Sunday-school is Chester Ebersole.—Mamie S. Gipe, Hershey, Pa., Jan. 19.

Williamsburg.—Church officers for 1928 are as follows: Elder, Levi K. Ziegler; church clerk, Mrs. D. Raymond Sollenberger; "Messenger" correspondent, the writer; Publishing House agent, the Aid Society; Sunday-school superintendent, D. Raymond Sollenberger. On Oct. 30 the pastor, Bro. Levi K. Ziegler, conducted special services at which time eight small children were consecrated to the Lord. The last week in October our church cooperated with the other churches in town in a visitation evangelism campaign. Following this, Eld. Levi Garst of Salem, Va., came and conducted an evangelistic meeting. He preached in his forceful way, giving us good gospel messages. As a result ten have been baptized. Nov. 27 we held our semiannual love feast; it was indeed a very spiritual feast. On Dec. 12 and 13 the Y. P. D. gave a play, Robert and Mary, to two well filled houses. The offering received was their contribution to the White Gift service on Christmas night. At the time each class brought in its Christmas offering which amounted to over \$160 for the General Mission Board. Jan. 1 after a sermon by the pastor on Church Loyalty the Sunday-school teachers and officers were installed for a period of nine months. Jan. 29 members of the Volunteer Band from Juniata College will render a program at the church. We are also planning to show pictures of the work of Bethany Bible School and an offering will be taken for that purpose sometime in February. Recently the Aid Society sent two large boxes of clothing to the Greene County Industrial School. We are looking forward to a year of good things in the Master's service.—Grace K. Ziegler, Williamsburg, Pa., Jan. 24.

### VIRGINIA

Pleasant Hill church met in council Jan. 7 with Eld. A. N. Hylton presiding. He has been elected for the coming year, and E. E. Hylton, clerk. The sisters have decided to use their Sunday eggs to help bear church expenses.—Maggie Weeks, Willis, Va., Jan. 17.

Staunton church met in council Nov. 25. Reports of various committees were read showing progress. We elected J. C. Garber as elder for another year. We also elected church officers. Our for love feast was held the fifth Sunday of October. Our church and Sunday-school are progressing very nicely in interest and attendance. A report was made recently by our pastor at the close of his ninth year's work in the church at this place. During the year he has preached 151 sermons and 3 funerals, baptized 4 people, taught 72 Sunday-school classes, baptized 26 people. We had at the beginning of last year 218 members; we now have 240. He attended over 300 different services and traveled nearly 9,000 miles by automobile. Every part of the budget has been raised by some means and our District quota paid. It is very interesting to note the increase in Sunday-school attendance for eight years of his pastorate, taking the third Sunday of each year; in 1920, 44 were present, increasing until 1927, 137 were present. The church services in that same time have increased in larger proportion. The Arbor Hill mission likewise shows growth. They pay their own general expenses, while the expense of the building is mostly cared for by the Staunton church.—Catherine Wilkerson, Staunton, Va., Jan. 20.

### WASHINGTON

Yakima.—At our last business meeting, which our new elder took charge of, two letters of membership were read and two granted. We reorganized our Aid Society with Sister Edna Biggs, president. I feel that our Aid did a good work in 1927 in several ways, in helping out in sickness, and among needy ones, sewing for them, giving flowers to the sick and for funerals. Our receipts were \$327.75 and we paid out for home missions and increase expenses, \$229.53. We have pledged \$100 to the building fund.—Katie Baldwin, Yakima, Wash., Jan. 20.

### WEST VIRGINIA

Pleasant View.—On Nov. 20 Bro. C. D. Hylton and Bro. J. W. Ikenberry of Virginia were with us when Bro. E. C. Woodie and wife were fully ordained to Consecrated Ministry. West Conesville and Eldridge Shockey were elected deacons and with their wives were installed. We had an interesting program Christmas night which was enjoyed by a large audience. The program consisted of recitations by the juniors and the psalmist, The Angels' Message. This was the largest picture presentation the church has ever had, very impressive and real. Our Sunday-school and other services are progressing very nicely. We are anxiously looking forward to our revival to be held May 30 to June 17, to be conducted by Bro. O. H. Austin of McPherson, Kans.—Mary McAvoy Jones, Fayetteville, W. Va., Jan. 19.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Fill ye all with the stature of the fulness of Christ"—Eph. 4: 13

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Elgin, Ill., February 11, 1928

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## ...EDITORIAL...

### Reasons for a New Loyalty

#### A Renaissance in Faith

ONE of the striking characteristics of our times is what might be called a renaissance in faith. A world of new contacts is always, sure to result in questionings and doubts. But the final issue of these is normally insight, adjustment and an enlarging faith. Progress around the cycle from faith through doubt to faith again is commonly accompanied by great mental anguish, but need not be spiritually fatal unless the process is arrested.

In the business world there is a certain ebb and flow. So characteristic is this rise and fall that elaborate studies are constantly in progress with a view to forecasting tendencies for the benefit of the shrewd man who buys when the masses are eager to sell and sells when the crowd is anxious to buy. Now the significance of this reference to the familiar cycle which runs from boom to panic and on to boom again, lies in the fact that such an ebb and flow is not due to changes in the intrinsic worth of the resources of a community or nation. In general, it is the result of a change in the mental attitude of the masses. All of this is in some sense a parable throwing light upon the ebb and flow so characteristic of the spiritual life of man.

The world of new contacts which came as a result of Phoenician trade, Grecian colonization and Roman conquest produced such confusion and doubt in the intellectual world that the faith of the masses turned to indifference or to frantic efforts to gain some new and adequate spiritual foothold. The centuries immediately preceding the coming of Christ were characterized by great intellectual unrest. But in the midst of this period of special need—a need as certainly expressed by indifference as by eagerness for light—the Christ came as the Light of the world.

In our own times many of the problems of the Roman world have arisen, but on a new level and on a truly world scale. The Roman world was composed mainly of a fringe of provinces about a great inland sea; today the continents and the islands of the seven seas are one vast neighborhood swiftly becoming one in civilization because isolation and even privacy are scarcely possible. Our world of new contacts and increasing knowledge has thus reproduced the characteristic problems of the Roman age until there is a sense in which the men of today are more Roman than the Romans. The significant thing in all of this from a

religious standpoint is not the resultant confusion, doubt and mental anguish. Rather, it is that the hospitable, creative type of mind is making its way through the maze, gaining a new insight and finding true religion as normal and basic as it was ever thought to be. Thus we are verging toward faith again after a period spent in the valley of confusion. For just as in the business world men are finding that intrinsic values do not change, but rather man's mental attitude toward them, so also in the spiritual world men are rediscovering solid religious values and rounding the spiral of progress toward a renaissance in faith.

#### A Group of Significant Ideals

Now it is of special interest to us that a number of goals which are today challenging men of enlarging faith have from the beginning received a very definite emphasis by our people. And how times have changed since the day when war was universally regarded as inevitable, to a day when many are saying that war is unlawful, economically unsound, eugenically bad, or the sheerest folly! Indeed, the old line pacifist churches are finding themselves outdone by the new recruits to the cause of peace.

But the wider acceptance of peace idealism is not an isolated example. The life of self-control is gaining a new significance in the minds of many. The crowding together of men, especially in our cities, is giving a new pertinence to self-control. For more and more we are living in a day when the largest average freedom is realized through obedience to law. The present tendency is to impose control from without through a multiplying of laws; but this is but a step toward the realization that the needed control must spring from within as a characteristic attitude of the individual life.

Likewise, there is a growing appreciation of the importance of other favorite ideals. Luxury is being challenged and will continue to be challenged by the thoughtful person. And more and more men in every walk of life must come to see both the strength and the beauty of the simple life. So also, with respect to the ideal of brotherhood, it is becoming increasingly apparent that somehow men must contrive to live together as brothers or the outlook for the future is dark. Thus as a church, our denomination is in the strategic position of having always stood for simplicity and brotherhood as basic Christian principles—principles so persistently stressed that the latter has given to our people the name which they bear—Brethren.

The vital in religion has been another rather special quest with us. For we have sought to know and do God's will as a New Testament church. Our people have not been content to just get by, but many of those who would be right at any cost have come to us. The Church of the Brethren has always welcomed the appeal to the Book as the one test which was sure to vindicate her position. That in our eagerness to reach the ideal in vital religion we have sometimes tended toward legalism is not a significant criticism. The true tests are motive and goal—the desire to know and do the whole will of God. Thus the special heritage of the Church of the Brethren is disclosed as a truly significant group of ideals, and everyone of them gives ample evidence of increasing in favor with thoughtful people.

#### Challenge of an Aggressive Program

The challenge of the day to the Church of the Brethren is that she launch a more aggressive program. It is fine to stand for great principles, but the needs and facilities of our times call for action. When the Master prayed for his disciples as he faced the cross, he said: "As thou didst send me into the world, even so sent I them into the world" (John 17: 18). His final

(Continued on Page 85)

### Choosing the Present Best

HAVE you any acquaintance with the people who "make themselves wretched by debating vanished alternatives and reconsidering old choices"? They can't let the past go. Possibly they should have chosen something else some time and the possibility haunts them night and day. They are still weighing the pros and cons of decisions they made long ago. You are not one of them?

Nor of that equally to be pitied group who never take any question seriously enough to care whether they make the right choice or not?

But if you should be tempted to waste any energy deliberating on choices that no longer exist, please consider that you need it all to determine wisely the issues that confront you now, that your future depends much on what you do now, and that attention to these matters is the most promising activity you can engage in.

Consider also that none of us always selects the best alternative and that the work of the Kingdom is carried forward by doing the next best thing when the absolutely best of all has not been done. Who can say that he has lived up completely to God's best plan for his life? We are constantly compelling him to revise his plan for us. He has a good one for you now. Take it.

### The Only Thing That Can

A FINE and clean young man without official status has done more, everybody is now saying, to establish friendly relations between the United States and the republics south of us, than many years of highly organized diplomatic and undiplomatic bungling. And the same young man has to his credit the same sort of service with reference to this country's relations with those on the other side of the Atlantic.

Which means that feeling right is the main factor in the adjustment of delicate and difficult situations, when these concern nations as well as in the case of smaller groups. And that personal friendliness is the main factor in the cultivation of that feeling.

We've got to come back to a greater recognition of the importance of individual character, individual enterprise, individual goodwill. We must see more clearly that our chief business is getting the Spirit of Christ into the hearts of more people, and more of that Spirit into hearts where he now holds a more or less precarious tenancy.

Officialdom can't save us. Individual contact with God can.

### Another Paradox

JUST heard a remarkable fact about a remarkable man: "His life has been serene, . . . but he has spent the past thirty years in the thick of the fight." Sounds strange, doesn't it, to speak of serenity and fighting in the same breath? But when you have had time to recover your own poise you will see that there is nothing strange or remarkable about it. The really remarkable thing is that anybody in a time like this, when fighting is so terribly needed, should try to have a serene life without getting into the thick of the fight.

Serene is too fine and rich a word to be applied to a state of indolent inaction. That's just plain deadness. Serenity implies the presence of conditions which tend naturally to unrest and distraction but are unable to produce this result because of the soul's perfect balance. It is too well weighted down with the sweet consciousness of divine approval and the deep joy of fighting in a good cause to be disturbed by the winds without. The best place to understand what a serene life means is in the thick of the fight for righteousness.



## GENERAL FORUM

### The Average Man

When it comes to a question of trusting  
Yourself to the risks of the road,  
When the thing is the sharing of burdens,  
The lifting the heft of a load,  
In the hour of peril or trial,  
In the hour you meet as you can,  
You may safely depend on the wisdom  
And skill of the average man.

'Tis the average man and no other  
Who does his plain duty each day,  
The small thing his wage is for doing,  
On the commonplace bit of the way.  
'Tis the average man, may God bless him!  
Who pilots us, still in the van,  
Over land, over sea, as we travel,  
Just the plain, hardy, average man.

So on through the days of existence,  
All mingling in shadow and shine,  
We may count on the every-day hero,  
Whom haply the gods may divine,  
But who wears the swart grime of his calling,  
And labors and earns as he can,  
And stands at the last with the noblest—  
The commonplace, average man.

—Margaret E. Sangster.

### Qualities That Make the "New Inside"

BY F. D. ANTHONY

THERE appeared in the GOSPEL MESSENGER of Dec. 31 a beautiful poem entitled, "What Makes the New Year New?" The answer given to the question by the author was, "You must be new inside." How true the answer and how deeply concerned each one of us should be as to our individual living as we face the New Year! The author further says, "The New Year . . . isn't really new at all, unless you're new inside."

Out of this well chosen answer mentioned above there arises another question. It is this. What are the qualities or things that make the new inside? The interesting and pivotal word is the word "new." Jesus said one time to an interested Pharisee, "Except one be born anew, he can not see the kingdom of God." And again he said, "Marvel not . . . ye must be born anew." The apostle Paul later said, "If any man is in Christ he is a new creature" (or creation). The word *new* suggests the opposite—the word *old*—and so Paul says old things pass away when one becomes a new creature, or creation, in Christ. The old things are characteristic of the old man mentioned by the same apostle in several places (Rom. 6:6; Eph. 4:22; Col. 3:9), and the logical course is that when the old man with his doings is put off, the new man who is being renewed unto knowledge is put on. Or, as said before, old things give or pass away when one becomes a new creature in Christ.

One's doings or deeds then determine whether or not he is new inside, and the inside condition necessary to make the New Year new is a new heart—the enthronement of the things of Christ as revealed by the Spirit of truth. But back again to the question as to what are the qualities and things that make the new inside, or the new heart. Within the realm of material things new parts make a new whole. New lumber makes new buildings, new cloth makes new clothes, discoveries and inventions make new conditions to serve the interests of mankind. And so it is within the realm of spiritual things. All things become new to the new man in Christ Jesus. In fact the "all things" of Christ make or constitute the new man. They mould and fashion him and bring him to the place where he becomes renewed in the spirit of his mind (Eph. 4:23; Rom. 12:2), and thus possesses the mind of Christ. Old things don't undergo a process or change to make them new, but pass away—are crucified, put to death, counted loss for Christ, forgotten (Gal. 2:20; 5:24; 6:14; Philpp. 3:7, 13; Col. 3:5).

In conclusion it may be interesting and profitable for us at the beginning of the New Year, to refresh our memories and know definitely what are the things of Christ that must be found in us to make us "new in-

side" and to "make the New Year new." This opens up a wide field of life and service as it relates to God and man and I am not pretentious enough to think that I can mention everything here. But I will mention just a few of the many vital things that point the way of the new inside (heart) and that make for the mind of Christ. First, in Philpp. 2:1-4, the things of Christ are love, fellowship, mercy, compassion, joy, oneness of mind, harmony, humility, unselfishness. Second, in Gal. 5:22, 23 we have a repetition of some of the things above and some additional things. Third, in Col. 3:12-17 let us study the long list of things that make "God's elect," viz.: compassion, kindness, lowliness, meekness, longsuffering, forbearance, forgiveness, love, peace, thankfulness, wisdom, service, singing, grace. All these things are to be found in the heart (verse 12) and must rule in the heart (verse 15). This can only be accomplished by allowing the Word of Christ to dwell in us richly (verse 16). Thus we see the mind of Christ becomes the new inside and not only makes for his child this year new, but all the succeeding years of human life and the life to come. In view, then, of the foregoing statements suggested by the "new inside" of the poem, how sad it would be in the end to ponder the opposite truth that "if any man hath not the Spirit (mind) of Christ, he is none of his" (Rom. 8:9).

"Our lives can make the New Year new,  
And keep it so each day,  
The year is made by attitudes—  
By what we do, and say."

Baltimore, Md.

### The Joy of Sharing the Gospel With Our Foreign Brothers

BY G. S. STRAUSBAUGH

IN Psalms 24:1 and kindred scriptures we are assured that all people throughout the world, regardless of race, color or standing, are our brothers. That God, our Father, expects us to be our "brother's keeper" can not be denied. When we pause and consider the condition that our brothers in foreign fields are experiencing, our hearty sympathy, love and desire is extended for their enlightenment and freedom.

We have the Gospel that they need, the good news which will prove a savor of life unto life to every one who receives it. To withhold this good news is an extremely selfish act. It will rob our brothers of that which is rightfully theirs; of their happiness and well being. It will meet the disapproval of God our Creator, our Helper and dearest Friend.

To neglect to tell our brothers the good news is unchristlike, ungodly. Jesus sacrificed the joys and blessings of heaven, the comforts of this world and even life itself, that the good news could be brought to us. To claim the right to the name Christian we are under great obligation to tell this same good news to our brother who has not heard and does not understand, no matter where he is located (Acts 10:34-35).

There is a joy that can not be expressed in sharing with those in need, the good things of life. To see them grow, prosper and rejoice, is an unspeakable joy. Children find much joy and satisfaction in sharing their toys, sweetmeats, etc., with their playmates. As children of God we will do the same (Matt. 18:3). Our Christian life and experience will be happier, richer and more joyous in the proportion that we share the Gospel with all those who do not know and have not heard.

How can this sharing be done? We can not hope to come into personal touch with the millions of earth. God has endowed each of us with a body, with health, strength, mind and ability to use that body. We can wisely apply these faculties and thus accumulate money, which represents the combined efforts of body, mind and soul.

To the extent that we contribute of our money to carry the Gospel to our foreign brothers, are we sharing with them the Gospel. Will we give sparingly or grudgingly? God forbid! May we, out of a heart of love and devotion, give bountifully, that the good news may be transmitted to those who have not heard, throughout the earth.

Then as we learn that our brothers are being saved,

our lives will be filled with joy in the realization that we have shared with them, the Gospel.

Middlebranch, Ohio.

### Flashlights From History

BY JNO. S. FLORY

#### XI. The Brethren Church

AFTER the Old Order Brethren had taken their departure and launched out for themselves, it was only a short time until the so-called Progressive element made a similar move. The two cases were not parallel however. The Old Order Brethren left the church. They withdrew because the church would not keep house according to their ideas.

In the case of the Progressives, they organized after one of their leaders had been expelled from the church. This was Henry R. Holsinger of Pennsylvania. For a good many years Bro. Holsinger had been at variance with the church. He held views almost diametrically opposite to those held by the Old Order Brethren, and in some respects radically different from those generally held by the church.

We have seen that his free rostrum in *The Christian Family Companion* was constantly widening the difference between himself and the church at large. He was repeatedly called to account by the Annual Conference for disparaging statements about the church which he had made or sanctioned, and although these matters were patched up for the time being, new offenses kept up the disturbance and dissatisfaction.

After running his paper nearly nine years, he sold it to Eld. James Quinter in 1873. While the editorial policy of the paper was not changed under its new management the tone was considerably different. The free rostrum was continued but the tone was not offensive and the editorial policy was constructive and conciliatory.

It is not possible to go into much detail in this history, and we should be careful not to accuse Henry R. Holsinger unjustly. There is no doubt that the church needed changes in the various lines that he advocated, but his method of bringing them about was not calculated to produce the desired end. He did not have the tact or skill required for leadership in such an enterprise. I would not for a moment impeach his good motives in what he was trying to do. But his ardent nature, his impetuous temperament, too often led him to make rash and unguarded statements which hurt his cause more than they helped it.

In the fall of 1878 he again launched into an editorial enterprise. In company with J. W. Beer he began printing at Berlin, Pa., a weekly paper called the *Progressive Christian*. The paper assumed a radical policy and became actually abusive in its denunciation of many usages of the church and those who believed in them. After running less than two years the paper failed.

If *The Christian Family Companion* had given offense by its open forum, the *Progressive Christian* was a worse offender. If the editor of the *Companion* had been free spoken, the editor of the *Progressive Christian* was more so. If many Brethren had been grieved by the *Companion*, they were not only grieved but mortified by the *Progressive Christian*. It was evident by this procedure that the extreme liberal faction of the church was leading to a crisis.

Of course petitions to the Annual Meeting of 1879 protesting against Holsinger and his paper were numerous. Protests came from at least half a dozen State Districts in Ohio, Pennsylvania, Maryland and Virginia, representing the sections in which the church was strongest and most representative.

A good deal of time was taken at the Conference dealing with the matter. It was at length patched up, promises were made, and probably some went away with hopes that things might be better.

A year later the *Progressive Christian* was revived, and at the Conference at Ashland, Ohio, in 1881, protests against the paper and its editor were again numerous. This time they came chiefly from the middle west, from Illinois, Indiana, Ohio, and Missouri. Two whole days of the Conference were taken up in considering these complaints. These deliberations closed



with the appointment of a committee of five elders who were to go to Berlin, Pa., try the case, and deal with the offender according to his transgression.

In the stormy trial which occupied two days the factious spirit was in full evidence. The patience of the committee was sorely tried, things were said and done that had better been left unsaid and undone. In the end, however, they framed a report which they presented to the congregation. The congregation refused to accept the report, and the committee departed leaving the whole matter in a very unsettled condition.

The Berlin report, as it was called, was presented to the Annual Conference of the next year (1882). A good deal of time was taken in considering it. Many of the leading elders and ministers of the Brotherhood were present and took part in the discussion. Opportunity was given for a thorough ventilation of the matter. The report found H. R. Holsinger guilty of insubordination and an unwillingness to hear the church. It therefore recommended withdrawal of membership from him. Thus the acceptance of the report meant the expulsion of Holsinger. When the report was finally placed upon its passage, it was approved by an almost unanimous vote.

Steps were immediately taken by Holsinger and his friends to form a temporary organization. Of course he had many sympathizers and a considerable number of these were at the Conference. They met the next day at a schoolhouse a mile from the Conference grounds and among other things decided to meet at Ashland, Ohio, on the 29th of June in order to determine more definitely their future procedure.

They effected an organization, calling themselves the Progressive Brethren Church, and extended cordial invitations to all who were aggrieved in the churches to join them. They adopted a declaration of principles and prepared for a vigorous campaign of evangelism and proselyting.

During the year that followed there was much activity in the Progressive camp. They were active in effecting organizations of members wherever opportunity afforded and evangelistic efforts were planned for the most strategic points. Much of the preaching was characterized by strong denunciation and sometimes downright abuse, but this was not always confined to one side. There was also considerable wrangling over church property and legal procedures were resorted to.

Overtures were made to the Conference of 1883, but the Conference found no cause to reconsider its former action. Shortly after this Conference a meeting was held at Dayton, Ohio, at which the Progressives and two other bodies that had gone off from the Brethren—the Congregationalists and the Leedy Brethren—were organized into a new denomination under the name of the Brethren Church.

The defection of the Progressives marks the largest body that has ever pulled off from the Brethren. How many there were at first there is no way of knowing, but as a group they were somewhat larger than the Old Order group. The church published no statistics until 1895, when they had been an independent body for thirteen years. In the meantime they had been actively engaged in building up their membership and had associated with themselves at least three other bodies entire. In their Annual Conference of 1895 they reported a total membership of 10,031 members.

The Brethren Church has been an active, energetic body. They hold in the main the doctrines of the Church of the Brethren, although they have practically neglected some of the doctrines that the mother church always had and still holds dear; such for instance as the simple life and opposition to secret, oath-bound societies.

While earnest and active, they are a small body to carry on an effective church program. They have one college, missions in Africa and South America, and are endeavoring to supply their congregations with pastors. But even a reasonable support of these enterprises is beyond their financial resources. While they have grown in some sections in a commendable way, in other sections they have closed churches, often

leaving a small body of members without ministerial aid or other means of spiritual nurture.

All the things for which they left the church are now maintained by the mother church. If they could only have had the patience to wait a little, their ideals would have been much more fully realized than they have been by withdrawal.

It is fair to say that there were others in the church in the early eighties who were as progressive as Holsinger and his followers and who saw the needs of the church as clearly as did they. But they did not wish to go faster than they could carry the body of the church with them. So this disruption came as a result of radical leadership, an impatient spirit, and a lack of deliberation and self-control. It could and should have been avoided.

Bridgewater, Va.

### "The Gospel Messenger"

BY H. C. EARLY

WHAT THE GOSPEL MESSENGER needs to make it a better church paper for the Church of the Brethren, has had considerable attention of late. The editor has given loose reins, which is to be commended, not censured.

To me it is an interesting subject. For I have not only been a constant reader of the church paper from my childhood, but I have at times within the last quarter of a century attempted to think through what the paper ought to be to serve the best interests of its readers and the church—ideals toward which it should strive.

Now I would like to mention a few things about THE GOSPEL MESSENGER I like and also a few things I would have different.

In the first place, the paper has a good understanding of its place. It knows its field and stays in it. Its field is religion—the religion Jesus brought. THE GOSPEL MESSENGER has set out to be an educator in this field. And against all the alluring temptations to dabble into other things—science, philosophy, history, politics, commerce, etc., it has faithfully stuck to its task. I like this.

The paper maintains good standards of work. A good proportion of its discussions are really able and will compare favorably with other leading religious journals. To be an educator it must keep well abreast of the best thought of its day and field. This, I think, may be said especially of the editorial department. There has been marked literary improvement, but not more than should be expected, even if it is not appreciated by the backward reader. We should be willing to make a little effort to get what is worth while. The paper is safe, conservative, orthodox—not losing its head over novelties of interpretation and theological spurs. I like this.

The paper stands for union. It discourages division and the spirit of division. It has labored faithfully and hard to maintain the unity of the Spirit in the bonds of peace in the church. Especially is this true of the editorial department. It is also the general tone of the paper. And doubtless, this teaching has done much to stabilize conditions—much more than we know. And certainly, all should know that we can not hope to get far in helping to build the Kingdom on earth if we are to have a division every few years, and divisions about almost nothing except the personal ambition of some would-be leader. Union is one of the most pronounced attitudes of the paper. I like this.

The paper heartily takes up the task of promoting the special work in the hands of the General Boards and Committees. The paper is departmentalized partly on this basis, giving it good appearance in plan. I like this.

The paper is open-minded. It is ready to consider suggestions and profit by them. It does not act in the spirit of a monopoly of editorial wisdom. Yet between the thought of itself and others it strikes a happy balance of independent management. For after all, its own judgment is the last court of appeal. I like this.

The paper seeks the best and ablest writers for its columns. It labors to add new and promising writers to the list of its contributors, and insists that each writer do his best. I like this.

A few things that might be different. The paper might be sewed or stapled together so that it would not fall to pieces upon one leafing. I would have this different.

The proportion of the paper between original discussion and correspondence and news I think might be changed a bit. The paper must serve as a church correspondence and newspaper I know, but the space given to this department should be the least, in harmony with the purpose of the paper or the needs of its readers, in my judgment. Let the correspondence and news be more briefly told. Education being the chief function of the paper, the large part of its space should be given to religious instruction in original discussion. I would have the proportion of space between these two departments slightly changed, I think.

In the department of original discussion the articles should not be long—not over two columns at most except in rare cases. Long articles are not read. Better leave off some of the less important matter and be read. I would rule hard against long articles.

In the matter of personal itineraries, they have, I think, a small place in the paper. A few are written with an element of teaching in them that may be allowed space, but the most of them obviously are not worth the space they cover in a paper whose space is so valuable and so much needed for weighty things. Besides, we have a well organized system of getting the news, and it is to be supposed that all worth-while matter of this character is sent in. I would have this different.

Good clean pictures are most attractive and enlightening, and their messages are easily and quickly gotten. Pictures are mighty either for good or ill according to the picture. Many high class religious journals are pictorially illustrated; some extensively, some slightly. Why would it not be good to use more pictures in THE GOSPEL MESSENGER? I would have this different.

Taking it all and in all, looking at THE GOSPEL MESSENGER from every point of view that one mind is capable of, it is such a fine religious journal that one knows not where to stop in speaking of its points of excellence and knows so little to speak of that might be different. There is ground for just pride in our church paper. And every member of the church ought to read it and stand by it and do his best to get it into the hands of other people.

Dayton, Va.

### The Urge of Great Hymns and Scriptures

BY ALVIN F. BRIGHTBILL

B. Y. P. D. Article—Program for Feb. 26

Music moves us, and we know not why; we feel the tears, but can not trace their source. The meaning of song goes deep. Carlyle said: "Who is there that, in logical words, can express the effect music has on us? It is a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for a moment gaze into that." The direct relation of hymns and music is not to ideas, so much, as to the emotions. Music wakes the soul, lifts it high, wings it with sublime desires, and fits it to bespeak the Deity. It is the medicine for the breaking heart. It is the expression of things inexpressible.

The power of music can not be denied. Tuckerman said: "Explain it as we may, a martial strain will urge a man into the front line of battle sooner than an argument; and a fine anthem excites his devotion more certainly than a logical discourse." Music can impart noble hints, engender fury, kindle love, make a noble man nobler, a kind man kinder, a holy man holier, a pure man purer. It can with unsuspected eloquence move and manage all the man, with an art which is still a secret. St. Augustine speaks of the "way music has, of soothing whatever passions hurt the soul, repressing sensuality, and moving to holy contrition and godly sobriety." St. Basil, after describing the power of music to repel demons and lure the ministry of angels, further says: "It hath pleased him to borrow from melody that pleasure which, being mingled with heavenly truths, conveys them, as by stealth, into our minds." Fletcher of Saltune has said: "Let me write the songs of a nation and I do not care who makes the laws." I should be inclined to say:

(Continued on Page 90)



## "Shall We Back Up?"

BY C. M. CULP, TREASURER

As in these columns recently some mention was made of the church becoming bankrupt because of the Mission Board spending in excess of its income, it may be well to review the situation and face the sober facts.

In years past plans have been made and foreign and home mission budgets granted by the Board on the assumption that after the delegates to Annual Meeting review the work of the Board and pass on the Conference Budget and approved missionaries, the Board could count on the church supporting the work according to the plans made. Thus the Board has exercised a "faith" without any too much regard to "works" on the part of the church that was to finance the commitments of the Board.

The Mission Board can hardly foresee a slump in giving by the church. It has large interests in the way of personnel and building equipment, all at long range in various parts of the world. The regular payroll of several hundred American and native people is large. Ready adjustment by engaging and releasing workers according to the peaks and valleys of the giving of the church is not so readily made. Perchance the giving of the church in a short time should drop one-half or more. It could hardly be avoided that \$100,000 would be spent before part of the work could be closed up and the workers established in other vocations. But no one is thinking of closing up work already so creditably established after many years. "Faith is still strong in Israel." However, the foregoing shows how easy and unavoidable it is to have a deficit run up on us in a few months' time during which the income from the church is not up to average for the year.

The real cause of our ever present deficit in recent years is simply that we have been operating with insufficient reserve or surplus. In 1921 the Mission Board had a surplus of \$50,000. It might well have retained this as a working balance. Instead certain expansion in new and old fields was undertaken, all with the knowledge and consent of Annual Conference. This was with the result that for the past five years, a total of \$60,000 was spent in excess of income for the same period, resulting in a deficit of about \$10,000 at the beginning of our present fiscal year. This year's results have added to the embarrassment of the situation considerably and the largest deficit in our history is what we have to contend with. It seems apparent that as a matter of good business drastic adjustments will have to be made forthwith.

Does the Board have to assume that the church for the time being has reached a limit in giving possibilities? If so, then should not the church and its Mission Board face the situation bravely?

Has the church reached its limit in giving? The actual facts may never be determined but government statistics and those of such eminent economists as Prof. Irving Fisher help us to believe that our church gives to the Conference Budget less than one-tenth of one-tenth of its annual income. After allowing for the larger part of its giving to local congregational needs, and to the colleges, does it not seem ridiculous that we give annually but \$2.50 on an average per member to our national budget, and our per capita income not less than \$300? We are still trailing the list among thirty denominations as givers to missions. We are as good as we are only because we let 11,000 of our members in seventy congregations pay 30 per cent of our budget. Their average is diluted much by 47,000 of our members in 500 congregations who pay but five per cent of our bills. But this second group has an average membership of but ninety-four to a congregation, and many of these are for practical purposes "dying" or "dead" in spiritual activity. The balance of power, as to whether the church goes forward in response to the "Go ye" commission, or retrenches, lies with another group of 500 congregations and 70,000 members. We know which these are, and that generally they are among our best established churches in the "Dunker" belts of Pennsylvania, Virginia, Ohio, and Indiana. If these alone would annually

average per member but a paltry \$1 more than at present, our immediate financial problem would be solved. Future expansion could then be controlled in the light of normal increase in giving by the church over a period of years. This should be expected, if statistics are reliable.

There are those in the church who would establish their excuses for not supporting the work of missions or any other phases of the work of the church. Such points of criticism as the overhead expense of administration, such incorrect impressions as to the large resources of the Mission Board in the face of a deficit, the writer has attempted to clear up in a point by point reference to details in an article appearing in the February, 1928, *Missionary Visitor* under the title, "Shall We Back Up?"

Considering that almost as often as any one of us takes a breath an individual soul for whom Christ died goes to eternity without ever having known that he lived or died, we can not afford to waste our time criticising or using our means only for personal indulgences. It bears repeating that we should bear with one another in our common task to make Christ a Witness everywhere. Let us give more, cheerfully and not of necessity. Let us pray more, and earnestly, for all the workers in the harvest field of the world that they may be faithful, and that many souls won for Jesus may be their and your reward.

Elgin, Ill.

## "For God Loveth a Cheerful Giver"

BY ALBERT HOLLINGER

I KNOW this is a difficult subject to speak or write upon profitably. I feel it is too much for me to undertake and no doubt our editor will think so, too. But I would like to move some one who is more skilled in such important matters to help us out on this great problem.

The above text so often comes into my mind, and this morning I took the time to look it up. I think I found when Paul got this idea. In going after him I located what God said in Exodus 25:2 and 35:5—how and what they should give. In 1 Chronicles the whole of chapter 29 is interesting reading. Prov. 11:24 to 31 is quite encouraging to the liberal and cheerful giver. Will you please read these Scriptures? They are given by inspiration of God and will help us in our efforts to please our heavenly Father and perhaps he will love us more, for God loveth a cheerful giver. I am wondering if that saying implies that he does not love us when we do not give that way. Does he mean in this chapter that a man who gives sparingly just a little of that which he does not need in a life of luxury and ease, will have little to reap now and over yonder?

Do the eighth and ninth chapters of 2 Chronicles apply to the church of this day and age? We should know, for the condition of the Lord's treasury, the constant pleading for help to keep the Lord's work going make us feel we are in the dark. We should know what God demands of us and what pleases our Lord in the matter of giving. If giving liberally and cheerfully increases his love toward us and makes him more liberal in blessing us we ought to know it. We are so much in need of his grace and love that we should be willing to do anything to gain more of his favor. His presence and love are so wonderful that we often feel like David did on one occasion (Psa. 42:1).

Let us not find fault with our brethren who are responsible for directing the forward movement in the missionary work until we know what God has to say about our giving, what he expects of us. He may be using us to better giving through his servants at the head of this work.

I feel we should greatly fear that we may lose God's favor if we do not help when help is so much needed, helping to the extent of sacrificing and suffering as the poor widow. No doubt some of our brethren and sisters are doing this very thing.

I feel that those whom we placed at the head of our missionary movement should keep urging us on, and give us no rest until they get the much needed help, that God's Kingdom may be enlarged not only by keep-

ing the missionaries now in the field, but also sending out all others who will go. If the Scriptures are for us, and also the many other teachings on giving, we should be brought to a sense of our obligations before we lose out entirely with God and his favor. Instead of saying less in the GOSPEL MESSENGER about giving, as some think, why not be more pointed, use a sword that will cut, dividing asunder from the soul that which is hindering our progress and closing our eyes in sleep! Failing in giving may be more serious than we think. Zacchaeus got on the safe side when he decided to give half. Just then the Lord told him he was saved. The matter of giving may be seriously in our way of making our calling and election sure. It may be the one thing we lack. Will not some one tell us how to be faithful in giving to the Lord? There seems to be something not right; our treasury should be full, with plenty to meet all the calls for the glorious Gospel. What is it? Who knows?

Kindersley, Sask., Canada.

## Happy Homes

BY J. W. LEAR

I SUPPOSE it may be said to the credit of our fraternity that very few of our domestic relations and differences are dragged into the courts. If one visits the Court of Domestic Relations in one of our large cities, one will get an impression not easily forgotten.

The home should be a place where the children are taught the highest ideals and the holiest philosophies of life. Here new lives are born and grow up and these individuals need a wholesome atmosphere and intelligent training if they are to be protected from the snares and pitfalls of life and enabled to successfully deal with the problems on the way.

The product of a home depends upon the parents. If they are Christian, a splendid beginning has been made. These parents will need to confer together and pray together very frequently. There should be the greatest of frankness always expressed with loving consideration. Children will be easier taught and reared when parents have perfect agreement. Disagreements and misunderstandings will come, but parents should hold their peace in the presence of the children and iron out the difficulties alone.

The grist in Domestic Courts reveals that "in-laws" contribute disturbing elements in what might otherwise be a home of tranquillity. In some instances parents "coddle" and "pamper" their children so dreadfully that when married they are almost unbearable. They are soft, sentimental and peevish; unfitted for the rigors consequent on building a home. Then, too, these devoted "in-laws" pity the weaklings they have wished onto somebody else and turn loose their stream of unwise pity in verbose criticism in the ears of a public that is always waiting to add a chapter to neighborhood gossip.

I knew a young man, now gone to glory, who lived a lonely life separated from the wife of his choice because the mother of the girl kept constantly poisoning her daughter against the husband. Certainly building a home will require sacrifice. Altogether likely the young couple will have to work harder than they did when father and mother paid the bills. It should be expected that self-denial must be practiced if this home is to be happy and thrifty. What is more, hard work hurts very few people and the discipline of self-denial produces the finest qualities in character.

When young people are old enough to marry, they are old enough to chart their own course. A little wise advice at times may be helpful, but woe betide the future of any home when relatives on either side of the house are determined to manage the throttle and steering wheel of the newly weds. With the stage set in this fashion the new home is sure to be an unhappy affair and many chances are that it will end on the rocks.

What if the youngsters do make a few mistakes and fail to take just the course that the older heads feel that they should? Didn't these same parents who rant about it have their first experience? It may be that a carefully conducted comparison might reveal that the youngsters are not doing much worse than their



forbears did in their early years. If the relatives would do their talking to God in the secret chamber the new venture might providentially miss some threatening disasters, at least, by a hair's breadth.

When a man and a woman leave the homes of their childhood, and unite in holy wedlock, they become one flesh. Now the person, regardless of who he may be, that then seeks to disturb that relationship is sinning against a divine institution—the home. I presume that the language of Jesus would not be too strong in such a case, i. e., "It were better that a millstone be hanged about the neck" of such a willful offender.

Homes which might otherwise have been happy are disturbed by a willful prolonged childless situation. Children in the home tend to produce added responsibilities, the sharing of which responsibilities blends the hearts and purposes of parents. The coming of children also often weans the couple from extravagant society relations and busies them in the responsibilities of rearing young life. Young married people who desire to shine in society and keep up the step of pre-nuptial days are playing with fire. Better hard work than leisure time to prim, shine and solicit admiration if one cares to have a happy home.

Again, many are the sad hearts living in a miserable nightmare brought on by tell-tale scars of youthful indulgence. He who wastes his flesh in following sinful passions and sells his virtue for the thrill of promiscuity has bartered away the most valuable assets in home building. How often, too, the follies of former days are covered up to win a fair companion only to break out later in tell-tale evidences that merciless nature refuses to hide. When this happens the spirit begins to pine, the luster departs and the home takes on the discontent which clouds the horizon and drives the family bark onto desperate billows. If young people, when tempted to barter innocence and virtue, would take time to meditate on what their lot will be two decades hence, they might be saved remorse and anguish. We are the creatures of yesterday, bearing the fruit of the seed we sowed back there. If we want to grow old gracefully, we must guard the formative years, for out of these are the issues of later days.

Chicago, Ill.

## Reasons for a New Loyalty

(Continued From First Page)

word by the pen of Matthew is not that we stand, but that we go. And the program of Acts 1:8 certainly calls for aggression. "When the Holy Spirit is come upon you . . . ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

Certainly one of the first steps toward a more aggressive program is to review our history and take stock of our message. Whence have we come and just what do we seek? Through an attempt to answer these two questions it has been shown that as a church we are standing for a whole group of very important ideals. And certainly we have not fulfilled our mission so long as there is anything wanting with respect to the realization of such basic ideals as peace, self-control, the simple life, brotherhood and vital communion with God. The fact that others are emphasizing some of these ideals is not a signal for us to quit, rather it is a challenge to new endeavor both to cooperate where practical and launch out on our own wherever possible. Perhaps the greatest need of the day is to demonstrate the ideals we hold in concrete everyday situations. For example, how is the ideal of peace and brotherhood to be applied with respect to the branches of our own church? Is there no achievement here which might strengthen our own hands and give suggestion or encouragement to others? Of course, we do not wish to get involved in politics, and yet we must face the problem of how our idealism is to be applied to such activities. We need to very definitely consider just what can be done to realize peace, self-control, the beauty of simplicity, and the higher types of fellowship both with man and with God in terms which the man of the street can comprehend. We need poets to sing of the ideals the thoughtful men of this age are groping after; we need philosophers and statesmen to help us realize righteousness

in this present world; we need writers and preachers to present our hopes in terms that he who runs may read; we need everywhere faithful exponents of the New Testament way of life able to challenge a whole community by an example of winsome Christian living. That religion in general has come to a day of perplexity when men desire a restatement of its values is certainly to be interpreted as a day of opportunity for those who feel they have a vital message to give. A little group composed of those who faced a somewhat similar situation in 1708 studied, prayed and sacrificed until they found a way out. Surely God will not require less of his people today.

The aggressive program does not need to wait for an increase of numbers or greater financial resources. Riches breed a strange importance in religious matters for the simple reason that no hired specialist, useful as he is, can do for us what our spiritual development requires that we do for ourselves. Men must work and pray as well as pay if the church is to come into her own.

### A Day for Men

Verily, we have come to a day for men. The church fathers did their part well. Our church history tells this story. The period of beginnings was beset with peculiar trials and difficulties. Persecution and misfortune compelled the founders of our church to emigrate to a new continent. There they began to prosper both materially and spiritually. But just as this was under way the Revolutionary War came on and expansion was stimulated until a new dilemma arose. How could a scattered church be kept in unity of spirit and the bond of peace? Local churches were not always so kept, but in the main the men who faced the problems of a period of expansion succeeded, leaving the church as a whole larger and stronger than they found it. Through individual initiative and sacrifice, losses were more than offset, and strong Brethren centers built up.

But there came a day when to the zeal of those who faced great tasks single-handed there was added the help which comes through united effort. So organization came until each new interest had its board or committee. This was the period when men saw that the church must have a literature, schools and major mission projects. These interests were launched largely by individuals and sometimes reluctantly taken over by the church. But ultimately by gift or by insistence the church came to have a paper, schools, and special projects in missions or moral reform. And then there began to be those who saw that while the church should be interested in every good work, she could not give every interest equal emphasis. That is, opportunities must be evaluated upon the basis of their relation to the central task of the church. Of necessity such interests ought to be supported in the proportion that they are essential to the main objective. Thus as the need of coordination became apparent the Church of the Brethren entered a period of integration. And this seems to describe the present trend—and may it be the gathering and relating of forces for a mighty united effort!

Verily, we have come to a day for men! We need men as fearless as those who single-handed faced the crises of the past. We need men eager to solve the problems of the present and able to turn dilemmas into opportunities. Obviously such loyal and true men must be drawn from the rising generation. And there is ample justification for a new loyalty on the part of those to whom the church must look for leadership. There is encouragement in the general situation for here a renaissance in faith indicates that true religion

is emerging more firmly established than ever. And there is encouragement in our own special situation because our message is not only as vital as ever, but more generally appreciated. The times are as congenial, so far as our ideals are concerned, as they have ever been in the history of the church. Finally, the present tendency in church organization is logical and should help us to be more efficient as an organization. Some other communions are larger, but none presents a greater challenge to him who would dare to achieve for God. The Church of the Brethren can be as big as the enlightened loyalty of the generation makes it.

H. A. B.

## The Satisfaction of Achieving

BY C. ERNEST DAVIS

With but a small amount of imagination you should be able to hear the genuine joy and satisfaction that ring out in the voice of a slave of ancient times as he reported to his master "Lord, thou deliverest into my five talents. Lo, I have gained other five talents." Why did the voice of this man and that of his fellow servant who had likewise gained two talents register such joy while the report of a third was filled with weeping and complaints? Why? Because two felt the satisfaction of achievement and the other had to explain a record of not even having tried.

The conquest of the great Northwest was achieved by men and women of vision and purpose, people who lacked their dreams with toil, perspiration, privation, endurance, fortitude, and faith.

The finest reward of Meriwether Lewis and William Clark was not the honors and bounty bestowed upon them after their return from their famous expedition but the inner satisfaction of having successfully surmounted the tremendous difficulties met in leading an expedition of thirty men far beyond the boundaries of the U. S. A., through an unknown wilderness and almost by land, over a total distance of 2200 miles, over a period of two years, and of having done this with the loss of but one man and upon an appropriation of only \$2500. Such an achievement gave one a feeling of satisfaction that no other rewards could equal. And what would have been their joy could they have seen the far-reaching results of their expedition, the amazing development of the new continent into the vast region they had explored. Truly their joy would have been full.

I have marvelled at what must have been the vision, faith, courage, industry, and fortitude of the pioneers who settled our own Wenatchee Valley. From set among the apple orchards of this world's garden one can see traces of what the wilderness must have had. I like where the first settlers came—sage brush, rocks, the deep gorge of the swiftly flowing Columbia, and jagged mountains only a little way beyond. But here lands were cleared, waters led to the thirsty earth during the dry summer seasons, orchards planted, homes built, privacies endured, and needs relieved. Verily the greatest satisfaction of the pioneer is not the financial reward, the years have brought him, but the spiritual satisfaction of having blazed a way in the wilderness, bringing joy to the solitary place and causing the desert to blossom as a rose.

Among those who shared in this great land of development were some sturdy, staunch members of the Church of the Brethren who while they were planting orchards and building homes were also sowing seeds of faith and building churches. So well did they labor that three churches—the Wenatchee (Summit) Church, First Wenatchee, and Wenatchee City churches—were established in this particular section of central Washington.

Finally, in December, 1922, two of these, the First Wenatchee and Wenatchee City churches, were consolidated into the Wenatchee Valley congregation. This arrangement leaves two Churches of the Brethren in the community, the Wenatchee (Summit) congregation, a rural church of 87 members, in a prosperous neighborhood four miles N. W. of the city of Wenatchee, and the Wenatchee Valley congregation in the city itself.

The latter congregation with wise foresight secured a splendid location on the corner of Okanogan Ave. and Peachey St. Here, largely by the manual labor of the congregation itself, has been constructed the basement of what will be a great church plant, combining in one an attractive social center, a modern church school, and a beautiful temple of worship. Also, in the same way, a commodious seven-room parsonage with modern conveniences and artistic furnishings has been made a reality. The church has her achievements in a spiritual way also, for 79 baptisms have been recorded in the five-year period since consolidation and a membership of 320 was reported at the last District Conference. At the present time the church maintains an active, well-organized church school; a leadership training school, recognized as a standard two-unit school by the General Sunday School Board; a live B. Y. P. D.; a growing Frontier Boys' Club; a successful Sisters' Aid Society; and other marks of a well-organized working congregation. It has earned for itself recognition in the life and

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## Condition of Mission Treasury

February 1, 1928

Deficit on January 1, 1928, .....	\$ 72,644.35
Expenses for January, .....	23,883.34
	\$ 96,527.69
Less Income for January, .....	27,334.19
	\$ 69,193.50
Deficit on February 1, 1928, .....	765.56
Since March 1, 1927, average daily mission income, .....	944.52
For same period, average daily expense, .....	

GENERAL MISSION BOARD



## PASTOR AND PEOPLE

### The Holy Spirit—What He Is and What He Does

BY RUFUS D. BOWMAN

#### I. What He Is

In such a practical age it seems hard for men to think of the Holy Spirit. We conceive of God as working through great processes, and often forget that he is the silent Companion of the inner life. Because there are so many things to do, and we face such complicated problems, we neglect the cultivation of the spiritual life. Indeed, the doctrine of the Holy Spirit appears to many as abstract and uninteresting. Men desire to think of that which is concrete and can be pictured by their own minds. This is the reason why it is so easy for us to think of Jesus of Nazareth. He lived on earth in human form. We have the records of his life. The artists have painted his pictures. All of these make Jesus real to our imaginations.

But the Holy Spirit should be just as real in the life of every true Christian as Jesus was to those early followers when he taught them the way of life. Jesus had stood by the side of the disciples in their difficulties and dangers. He had comforted them in all their sorrows. Before Jesus went away he said to them: "Receive ye the Holy Spirit." Again he said: "Tarry ye in the city of Jerusalem until ye are endued with power from on high." The one thing upon the heart of Jesus was to impart unto his disciples the secret of his power. If we have this spirit in our lives, even though we face trials and sorrows, it will be like music in the heart of a troubled world.

Now what do we mean when we speak of the Holy Spirit? It is common to think of him as the third Person in the Trinity. The Trinity appears in different passages of the New Testament. It is represented in the formula of baptism which Jesus gave to his followers. They were to baptize men "into the name of the Father, and of the Son, and of the Holy Ghost." At the baptism of Jesus, the voice of God proclaimed his Sonship, and the Spirit descended upon him as a dove. This embodies the same triune conception. At the close of the Second Corinthian letter Paul gives us the apostolic benediction, "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all." This brings to our minds the conception which the great apostle had of how God reveals himself to men.

These New Testament writers embodied the idea of the Trinity, not as representing three distinct persons, but as three manifestations or activities of one God. There is the Father, Son, and Holy Spirit. Who is the heavenly Father? He is God manifesting himself in creation. "He is the personal spirit who creates, sustains, and orders all." Who is the Son of God? He is God manifesting himself in Jesus of Nazareth. God revealed in the mission, person, and work of Christ. Who, then, is the Holy Spirit? The Holy Spirit is God in the heart of man. He is the manifestation of God in the soul. The heavenly Father approaches as a spirit to the spirit of man for the purpose of holy communication and influence. This is God working in men for the accomplishment of his purpose. Most appropriately was he called in the New Testament by such names as "the Holy Ghost," "the Spirit of Christ," or "the Holy Spirit of God."

A father lived in a community where there were ignorance, superstition and sin. As he went back and forth among the people his heart went out in loving compassion toward them. With his own resources he built a mission station in order that those who were living in darkness might have the light of life. He first sent out teachers who were merely prophets of a better day. The son who understood the father's heart and who knew his motives volunteered to go out and live with the people and train up leaders for the work. The people came to possess the spirit of the father through the son. On the mission grounds you could see these two men walking together as the father

would reveal to the son his plans for the work. The old man died but his spirit still lived in the life and work of the son. By and by the son, too, passed away. The work of the mission was carried on by those who had received through the son the spirit of the father. In the inspiration of the succeeding years the faithful followers wrote the records of the lives of these two men. Each worker who is trained for this field read these records and the same motives which prompted the founder of the mission are awakened in him. The spirit of the father still lives in all those followers who are carrying out his purposes.

Likewise our heavenly Father was moved with compassion toward his sinful children. He first sent out preachers of righteousness, but they were simply prophets of a better day. They did not fully interpret his spirit. God gave his Son in order that he might reveal his love to men. Jesus came and showed us the Father. Through the Son we received the Spirit of God. Here is the Father in heaven, the Son who is the revelation of God, then coming from the Father and the Son is the Holy Spirit who is the living, quickening power in men and who is carrying on Christ's work in the world.

The doctrine of the Holy Ghost as the living God in the soul of man is vital to all those who have experienced the saving power of his love. As we enter more fully into fellowship with God, our speculative theories concerning the Trinity pass away. The Holy Spirit becomes personal because God is personal, to us in communion. He is no other than God himself in contact with the spirits of men.

In relation to Jesus the Holy Spirit appears in the New Testament as a gift promised by him. He did not say very much about the Spirit until the close of his life. The disciples were heart-broken at the thought of losing their Master. He had been their Teacher and Guide. In the soul of Jesus they saw life of which they were but yet getting faint glimpses. Who would lead them when he was gone? Their horizon seemed dark and dreary. But Jesus began to speak of another Comforter. Then all became light again. He said: "I will pray the Father, and he shall give you another Comforter, that he may be with you forever." The Greek word for Comforter implies a "helper" or "friend in need." Jesus had been a Friend and a Helper in need to his disciples. Now he is sending another one to take his place. This was to be no mere passing presence, but the coming of the "Spirit of Truth" to remain in men's hearts. The power of the Spirit working in and through men is to carry on the work of Christ to the fulfillment of its purpose.

Roanoke, Va.

### Knowledge and Revelation of God

SELECTED BY OLIVER H. AUSTIN

THERE is a knowledge of God which begins with nature, but which afterward advances to man created after the Image of God, and which at length reaches its zenith in Christ, since he is the express Image of God's Person.

This knowledge of God begins with nature: expands itself in man; and is perfected in the Messiah; and these three do not stand loosely side by side, but form, if we may so express it, a rising pyramid. Nature forms the broad ground level, it ascends in the unfolding of human life, and reaches its highest point in the Incarnation of the Eternal Word.

The Christ is not clearly seen nor understood apart from the knowledge of man, and man is not clearly seen nor understood apart from a sympathetic touch upon unconscious nature. If then things are to be right, believers must ever be aware of God's majesty in nature; believers must feel the life or history of mankind live itself over again in themselves; and so only can they attain unto that clear, full, living impression of the Christ, who in the riches of his grace reveals God unto them.

God Almighty began to reveal himself in unconscious nature. Only when that revelation was completed, did he create man after his Image and Likeness as a richer self-revelation; and only when man had corrupted his way and nearly destroyed it in sin, did

God send us as his richest self-revelation the Christ. And now see how these three links of the sacred chain fit into one another.

First, there is the material world. Then from the dust of this world man is created. And only afterward comes as Man, in our flesh and blood, the revelation of the Son of God. Shall we not be grateful for his fuller self-revelation in the Christ and show our gratitude by our loyalty to him?—Taken from the book: "To Be Near Unto God," By Abraham Kuyper.

McPherson, Kans.

### The Making of a Minister

BY J. E. MILLER

I have just read "The Making of a Minister" by Dean Charles R. Brown of Yale. It was so interesting that I must give the "Messenger" readers a glimpse through quotations direct from the book. First let Dean Brown speak of his own ministry:

"I grew up as a boy under modest surroundings on an Iowa farm. During all my mature life I have been what this 'getting and spending' world would probably call a 'poor man.' I have marched and counter-marched with what the socialists designate as 'the intellectual proletariat.' I am frank to say that I fully appreciate the value of money—I like the good things which money brings within one's reach. But for all that, if I had known thirty-eight years ago, when I was first ordained, what high and lasting satisfactions my experiences as a clergyman were destined to bring me in those untold years ahead; and if I had then been offered a permanent salary of fifty thousand dollars a year on condition that I should abandon the ministry and enter some other calling, the option would not—I say it deliberately—have appealed to me as a temptation to change my course. I would to heaven that I could go back and live those forty years, save two, all over again and do my work better by the added experience I now possess! Oh, how much better, because of what I have learned through my own blunders and failures!"

Speaking of those discriminating persons who pass by the church door I read:

"The indifference of strong men to our preaching is criticism. The absence of certain elements in the community from the services of the church is criticism. The inability of any minister to meet and help the deepest needs of mind and heart is a criticism which should sting him into effective effort to make his service more adequate."

Again listen as he speaks of the minister in his relation to other organizations:

"The minister's first duty—it is not his only duty—is to the church which pays him his salary. Ordinary business ethics would demand that much. The minister who spends an inordinate amount of time and strength in cultivating pleasant relations with all the other organizations in town, Rotary and Kiwanis, Lions and Tigers, Masons and Odd Fellows, Elks, Eagles, and Moose, to the loss and detriment of the life and work of his church is (to be quite frank about it) just a thief and a robber. The minister who runs around all over the country, from Dan to Beersheba and from Atlanta to Omaha, giving popular lectures and speaking at this, that, and the other gathering, while his own church languishes because of his absence from the parish during so many of those precious days and nights between Sundays, is a dishonest, unfaithful steward."

What is your idea of success in the ministry? Let Dean Brown speak for himself: "In the long run, the minister who achieves the largest real success in any community will be the man who preaches the best Gospel and lives the best life. But that takes time. It can not be done over night, nor by a week from next Sunday. And because 'strait is the gate, narrow is the way,' and long is the road, which leads to that sort of worthy achievement, there are thieves and robbers who undertake to climb up some other way."

Talking upon the question of the moving picture for the Sunday evening service I read:

"I have heard ministers maintain, with a measure of plausibility, that there are moving picture shows in the churches on Sunday nights which are distinctly religious, which are clearly efficacious in the creation and culture of Christian impulses. I have never seen any such. I have heard about them, and I have been told repeatedly that there was one over in the next county-seat. But when I reached that place and made inquiry, the people there told me that they had never seen such a service either, but that they were informed that there was one some forty or fifty miles further on."

Dean Brown believes in devoting much time to the preparation of the sermon. He also believes in the pastoral call:

"The man who is consuming vast amounts of gray matter in preparing wonderful sermons—and it would be well if still larger amounts of such material were devoted to that high end—may well match that useful process by wearing out shoe leather or rubber tires in making the rounds of his parish."



Ministers like others frequently feel their services are not appreciated nor properly paid for. On this subject the author says:

"If you are a minister, you will not get rich on the salary you are likely to receive. Wherever one finds a wealthy minister, he may know that it is either 'patrimony' or 'matrimony.' He either inherited it or he married it. He did not earn his fortune in his own calling. . . . However, if you do your duty faithfully as a minister, your people may be depended upon to take as good care of you as they take of themselves on the average. They will do even better than that. Some people in your parish will live better than you do, but a great many of them will not live nearly so well. Your salary will be large enough to make you feel thoroughly uncomfortable many a time when you are visiting the homes of the poor. Have we, as a matter of fact, the right to expect anything more than average comfort? Is it not part of our business to taste the human situation for every man, as the average man finds it?"

This book of 294 pages contains many other paragraphs that would bear repeating. I might also say that there are some paragraphs which neither you nor I would approve. But on the whole every minister and layman as well will find this a most helpful book. The price is two dollars.

Elgin, Ill.

## HOME AND FAMILY

### God's Care

Sent by Mrs. S. A. Weddle of Girard, Ill.; composed by Mrs. Laura Miller a short time before her death.

Not a brooklet floweth, onward to the sea,  
Not a sunbeam gloweth, on its bosom free;  
Not a seed unfoldeth, to the glorious air,  
But our Father holdeth it within his care.

Not a flower fadeth, not a star grows dim,  
Not a cloud o'ershadoweth, but is marked by him;  
Dream not that thy gladness God doth fail to see,  
Think not in thy sadness he forgetteth thee.

Not a tie is broken, not a hope laid low,  
Not a farewell spoken, but our God doth know.  
Every hair is numbered; every tear is weighed  
In the changeless balance wisest Love has made.

Power eternal resteth in his changeless hand,  
Love immortal hasteth swift at his command.  
Faith can firmly trust him in the darkest hour,  
For the key she holdeth to his love and power.

### Deeds of Kindness

BY D. E. CRIFE

#### A Little Blind Girl

WHILE we were gathering and caring for homeless children we were asked to come to a small city and get a wee baby that needed a home. It was noticed that its eyes were a little sore, but the old doctor in charge said it was nothing serious, and a simple remedy he prescribed would soon cure them.

"Take her back," our faithful home doctor said when he had examined the eyes, "she will go blind." He was told there was no place to take her to. That for the sake of humanity we must do what we could for her. He said if we were going to keep her he would do all he could for her, but did not think he could save her eyes. The sin of the parent was visited on the innocent child.

For a long, long time the doctor treated her eyes, and she was a great care. The more care is bestowed on a child, the more the child is loved, and this also proved true in this case. Those who did the most for this little girl became very warmly attached to her. At last the eyes were healed, and she was not blind, but the scars over the pupils made her see but dimly. She was usually spoken of as the "Little Blind Girl."

Later we were in reach of a good eye specialist who very generously offered to do all he could for her eyes because she was a homeless child. He, too, learned to love the patient little thing. Sometimes when he came into his outer office where many were waiting their turns to be treated and saw the child he would say, "Here is my little blind girl. The rest of you will have to wait while I treat her first." Well dressed people with plenty of money to pay for his services would give him scornful looks to think he would show this preference to a pauper child.

The doctor succeeded in making more transparent the cloud that darkened the child's eyes, and she could see to pick up a pin from the floor, but still her eyes were far from normal and somewhat disfigured her

otherwise pretty face. Many who came to select a child to adopt into their family would say, "What a pretty child, if it only wasn't for her eyes." She learned to know what this meant and bashfully would hold her hands over her eyes.

One fall with the almost forlorn hope that some good people could be found that would take this little blind girl into their home, her picture was printed in the *Children's Friend*. Soon a young woman we knew asked us to send a copy to her sister in a small city. Then a letter came from that family saying they wanted this little girl. Having been disappointed so often, it was with small hope that a letter was sent to them fully explaining her condition.

They came. They proved to be fine people in easy circumstances. They had lost their own little girl years before. She was their only child and they wanted this one to fill her place. We had cautioned them not to mention eyes before the child, and they were so gentle and tactful that they at once won her confidence, although she usually was shy of strangers. They said her condition was better than they expected from the letter, and they wanted her. The child was much attached to those she had known so long, but she gladly went home with these people.

Later a visit in that home left no doubt the child was in good hands. She was contented and very happy, and was dearly loved. They had given her the name of their lost girl, and she filled her place very well. They said their regret was that they had not found her when she was younger. What the best specialist could do should be done for her eyes, but if they never got any better they would always be glad that they had found her.

Sometimes a family will take a child into a home from motives that are questionable, but when such an unfortunate child is taken and given the blessings of love, comforts and opportunities of a good Christian home, it proves real kind and unselfish hearts. It would be difficult to say how good people could do more for humanity than by making such a child happy and rearing her up to a useful life.

This little girl has now grown up to be a fine young woman. Her eyes are not good but with the aid of spectacles she has succeeded in getting an education in the public schools. She has made a lonely home happy, and has probably enjoyed as much happiness herself as is possible for one in her condition. She is immeasurably better off than if she had been abandoned to poverty, vice and blindness.

Wichita, Kans.

### Run the Goose Down and Catch It

BY EZRA FLORY

LONG ago I was impressed while reading a book on pedagogy with the phrase, "Run the goose down and catch it." The author was trying to impress the importance of staying with a task until the goal is reached. Jesus insisted that we should seek first the Kingdom of Heaven, declaring that in so doing other minor things would be supplied.

It is good to put first things first. Many a life's usefulness is aborted by confusion in minor details. One of the outstanding characteristics of Jesus as a teacher was that he made people think. Another mark of that teacher was that he made people think *through* to an end. This is what we mean by running the goose down and catching it.

In daily life individuals need to take themselves into rigid discipline in order that leaving other things behind they may press on to the goal of obtaining. Paul did that when he declared: "This one thing I do." Some people do not arrive. I have heard it said: "They are not go-getters."

This idea of running the goose down and catching it has a wider application than in the realm of pedagogics. It will apply in conversation, in family life, in the round of daily duties. It will apply in local church work, in District work, in the work of the Brotherhood. I have seen District Mission Boards spreading out their financial support in thin layers that failed to run the goose down and catch it. I have seen Sunday-school work so indefinitely planned and so

ineffectively operated that it fails to be catching. I have seen other schools with determination in the right that led them to victory.

One goose caught is worth a hundred chased and excited. One teacher worked very hard but led no pupils to Christ. There came a time, however, when an incident led him to see himself. A new epoch came when he determined to stress the leading of his young people to Christ. He taught better than before and his pupils became interested. In a few weeks all had become Christians.

A writer tells of a group of men who were lost. They ran hither and thither trying to find their way out of a thicket. At last one thought of climbing a tree to make a survey. There lay the pathway before him. They were soon out of the thicket.

In the early days of movies it is said a man who attended chanced to see himself walking along a street. He sprang to his feet until friends pulled him down. It had happened that he was caught in the picture earlier. After sitting this man declared: "This is the first time I ever sat and saw myself go by." It would be well sometimes to sit and see ourselves go by so that we may learn to run the goose down and catch it.

Elgin, Ill.

### Hindrances to Prayer

BY GEORGE W. ROUSH

WE notice in the Bible that there are seven hindrances to prayers being answered. The first hindrance we will find in James (4:3): "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." A selfish purpose in prayer robs any prayer of its divine power.

The second hindrance to prayer we find in Isa. 59:1, 2: "Behold the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Sin hinders all power of prayer.

The third hindrance to prayer is found in Ezek. 14:3: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face. Should I be inquired of at all by them?" Idols in our hearts cause God to refuse to listen to our prayers. Let us ask ourselves what is our idol, that we worship more than we do God.

The fourth hindrance to prayer is found in Prov. 21:13: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." There is perhaps no greater hindrance to prayer than that of holding back of that which belongs to God and his great work, and holding it for our own selfish purpose, though it may be our lives that he wants.

The fifth hindrance to prayer is found in Mark 11:25: "And when praying, forgive; if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses."

The sixth hindrance to prayer is found in 1 Peter 3:7: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered." Here we are plainly told that a wrong relation between husband and wife is a great hindrance to prayer.

The seventh hindrance to prayer is found in Jas. 1:5-7: "But if any of you lacketh in wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting, for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Prayers are hindered by unbelief. God demands that we shall believe his word absolutely. There are many other causes why prayers are unanswered. Let us turn to Psa. 139:23, 24: "Search me, O God; and know my heart; try me, and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting."

Elkhart, Ind.



## AMONG THE CHURCHES

### Calendar for Sunday, February 12

Sunday-school Lesson, Jesus Pictures the Kingdom of God.

Christian Workers' Meeting, Missions After Apostolic Days.—1 Cor. 12:13. \* \* \* \*

### Gains for the Kingdom

One baptism in the Ozark church, Mich.

Six baptisms in the Connellsville church, Pa.

Six baptisms in the Twenty-eighth Street church, Altoona, Pa.

One baptism in the Cloverdale congregation, Bro. E. F. Sherfy of Daleville, Va., evangelist.

Ten new members for the Black Swamp church, Ohio, Bro. Geo. Strausbaugh of Middle Branch, Ohio, evangelist.

Thirty-four baptisms in the Roxbury church, Pa., Bro. M. J. Brougher, visiting evangelist, assisted by H. E. Blough, pastor.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. G. Edwards of Weiser, Idaho, to begin Feb. 12 at Emmett, Idaho.

Bro. Desmond Bittinger, pastor, to begin Feb. 12 in the Lima church, Ohio.

Bro. Geo. Carl of Hermosa Beach, Calif., to begin Feb. 19 in the Glendale church, Ariz.

Bro. Rufus P. Bucher of Quarryville, Pa., to begin Feb. 19 in the Midway church, Pa.

### Personal Mention

Bro. J. Perry Prather, pastor of the First church, Ashland, Ohio, is serving his county as dean of standard training schools and in other capacities, under the direction of the Ohio Council of Religious Education.

Bro. William P. Dillon, now of Middletown, Ind., will take up pastoral work with the Allison Prairie church of Southern Illinois March 1. He will be available for one evangelistic meeting during the year. His address after the date named will be Vincennes, Ind.

Four pastors who had come to Chicago to attend the Bethany Regional Conference visited the Publishing House Monday morning. They were Ernest S. Coffman, Van B. Wright, R. N. Leatherman and H. M. Fields, pastors respectively at West Dayton, Ohio, East Dayton, Ohio, West Alexandria, Ohio, and Brooklyn, Iowa.

Bro. J. E. Miller's treatment of Dean Brown's "Making of a Minister" on page 86 is a sample of what our readers may expect from him occasionally after April 1 when he takes up his new work with the Publishing House. Along with other responsibilities he is to be the House Book Man and has promised to share some of his interesting findings with the "Messenger" family.

Bro. J. W. Lear talked to a group of us at a noonday luncheon the other day in a very interesting and informing way about the Cleveland Comity Conference, sponsored by the Home Missions Council and cooperating organizations. At the same time the Home Mission Secretary brought some pertinent observations gathered from a recent tour of churches in Southern Ohio.

Bro. A. C. Auvil of Thornton, W. Va., is giving up his farm and will devote all his time to church work as the Lord may direct. This change is due in part at least to the accident which befell him some months ago. His arm improves very slowly and seems to be permanently disqualified for manual labor. Bro. Auvil is graciously disposed to see the Lord's leading in his misfortune.

Bro. Ernest G. Hoff, now of Bethany Bible School, has been appointed Acting Editor of our Sunday School Publications, succeeding Editor J. E. Miller who retires from this work April 1. We understand that Bro. Hoff has accepted the position, not to assume his new duties however until July 1. The work meanwhile is to be cared for by Secretaries Flory and Shamberger.

Bro. C. A. Wright will close his pastorate of the Girard church of Southern Illinois March 1, after which date he will have some time to devote to evangelistic meetings, singing classes, Bible and music institutes, and various lines of welfare work such as peace, temperance, purity, B. Y. P. D. organization, religious education, etc. Churches desiring his services should write at once for dates, addressing him at Girard, Ill.

Bro. Rufus D. Bowman, pastor of the First church of Roanoke, Va., recently preached a sermon over the radio on the Twofold Task of the Church which elicited much favorable comment. We are glad to have it in hand for publication in the "Messenger" but sorry that the press of other matter will not permit us to do this as early as we could wish. And this is not the only good thing in our files waiting for a more convenient season.

Bro. D. B. Eby of Olympia, Wash., has a strong claim on our prayerful sympathies. Only a short time ago his son-in-law, Bro. E. S. Gregory, was called to the beyond and today (Monday) word reaches us of the passing of his wife on Sunday, Feb. 5.

Bro. W. G. Nyce of Pottstown, Pa., is doing a good work in the Bible Course for home study which he is preparing. He has kindly sent us the three of his contemplated twelve outlines which he has ready. They pertain to the Gospel of Mark, especially timely just now, and are designed for use by the Sunday School Association consisting of the four churches, Pottstown, Coventry, Parkerford and Harmonyville. Besides furnishing a good guide for mastering the material of this important New Testament book, they contain helpful hints for practical application.

Bro. John Luke Hoff, Professor of Religious Education in McPherson College, is poet as well as philosopher and teacher. He has recently published in book form under the title, "Musings of a Wanderer," the musings inspired by his travels in Europe and the Orient, and he has had the kindness to furnish the "Messenger" desk with a copy. We have dipped into it enough to see that there are some rich rewards here for such as delight in the beauties of the thought world and are willing to look for them beneath the surface of the things which do appear.

### Miscellaneous Items

"Until a man finds God he begins at no beginning and he works to no end."

"The church enters the new year free from any indebtedness. There has been an increase in membership. Several new fields of activity have been entered. May there be no unseemly strife to mar the scene, and may none of us fail when we have an opportunity to serve." So says the Yearbook of the New Enterprise church of Middle Pennsylvania, Bro. D. O. Cottrell, pastor.

"The Lord Triumphant" is the title of a new Easter service for young people. The words are by Mary Stoner Wine, and the music by E. T. Hildebrand. There are twelve selections of music, and the several characters present their parts in poetry. The characters are Darkness and Light, War and Peace, Hate and Love, Death and Life, Grief and Despair, Joy and Hope, Doubt and Faith. The parts are well arranged, and the resurrection story ends in a hallelujah chorus. The service is printed on 24 pages, and will require just about one hour for rendering. If you are looking for a new and helpful Easter service this one will interest you. Single copies may be had for 15 cents; special rates if ordered in quantities. Orders should be sent to Mary S. Wine, Mount Morris, Ill.

### Special Notices

Have you a copy of "Doctrine of the Brethren Defended" by R. H. Miller, which you will sell? Bro. John R. Rettinger of Darlington, Ind., a grandson of the author, wants to buy one.

An illustrated lecture entitled, "The Missionary Character of Christianity," is now ready for use in our churches. About sixty slides trace the story of missions from New Testament times to the present day. A lecture accompanies the set. The rental charge is two dollars and return transportation. No rental is charged those who receive a missionary offering at the time of showing. Many of our

### Baptism and Communion in China

News notes in the March *Missionary Visitor* will tell of the progress of the Chinese church. Bro. Crumpacker and the Chinese pastor have been busy for four weeks with a Bible Class followed by four weeks instructing applicants for baptism. This is to be followed by a communion service. At another church some eighty brethren surrounded the Lord's table and partook of the love feast and communion.

Meanwhile the revolution in China continues. Danger to the Chinese Christians is constantly imminent. Yet the church work grows. While shot and shell play havoc, and the anti-Christian movement scatters leaflets denouncing Christianity, our Chinese Brethren assemble for communion.

Recently one of the workers in the Mission Rooms made a tour touching representatives from more than two dozen churches in one of our home Districts. Just one person asked about China. Does it appear we have forgotten our Brethren over there? We can encourage them by honorably completing our missionary task for the year.

Every congregation is urged to be sure it has done its best before the end of February. All our fields need your prayers, and financial help. Send remittances to Clyde M. Culp, Treasurer, Elgin, Ill.

churches will want to use this new lecture, hence it will be well to order it several weeks in advance from the General Mission Board, Elgin, Ill.

The Board of Directors wishes to have some one take charge of the Maple Grove Child Rescue Home near Elgin, W. Va., at once as the matron is compelled to resign on account of her health. Here is a fine place to do service for the Master. By order of the Board of Directors.—Emma T. Fike, Secretary-Treasurer, R. 2, Oakland, Md.

How to Address the Africa Missionaries: At the present time our Africa missionaries receive mail at two different addresses. H. Stover Kulp and Dr. H. L. Burke and their families should be addressed: Dille, Nigeria, West Africa, via Jos and Maiduguri. All other Africa workers should be addressed at Garkida, Nigeria, West Africa, via Jos. See complete list on inside back cover of "Missionary Visitor."

### News From Our Colleges

"The Juniata" says: "For the purpose of encouraging college students, the Women's Civic Club of Huntingdon has set aside a loan of \$500 which is available at a very reasonable interest rate to Juniata students needing financial aid. The first aim of the loan fund is to help students of Huntingdon. If the local demand is not sufficient, students of the county and of near-by counties will be considered."

Bridgewater College trustees met recently and decided, amongst other things, "To expand on the basis of an institution to accommodate 300 students. Not only dormitories, but laboratories, class rooms, library, chapel, and all will be adjusted to this schedule. Because of the unusually crowded condition at present, the Board passed a further measure limiting the enrollment for the session of 1928-29 to 250. This will permit an increase of about twenty students over the present enrollment."

At Manchester College the registrar has been figuring on the comparative intellectual power of men students versus the women students. Thus "Oak Leaves" reports: "The statement that girls reach maturity at an earlier age than boys do, is borne out by the fact that during the freshman year girls make 19 3-5 per cent more grades above C than the boys. In the sophomore year the per cent was not so high, still above by a wide margin—14 9-10 per cent. In the junior year the girls only went above by 2-5 per cent, and in the senior year the boys made 10 2-5 per cent more grades above C than did their feminine classmates. Yet in the final average, regardless of standing, the girls have slightly the advantage of the boys."

### Mission Receipts for Saturday, February 4

Each week the General Mission Board will report in these columns a recent day's mission receipts from congregations. Each week a different day in the week will be selected until a round of the business days of the week is reported.

Loraine, Ill., \$9 for World-wide.

Lena, Ill., \$6.89 for World-wide.

Liberty, Ill., \$47 for World-wide.

Nevada, Mo., \$25 for World-wide.

Rockton, Pa., \$10 for World-wide.

Indianapolis, Ind., \$4 for World-wide.

Dupont, Ohio, \$4 for Conference Budget.

East Nimishillen, Ohio, \$100 for support of Goldie Swartz;

\$25.20 for Junior League—1927.

First Chicago, Ill., \$150 for support of F. E. Mallott; \$120

for support of Junior Mallott; \$5.80 for World-wide.

### What You Can Do

At the suggestion of Bro. J. M. Henry, and because of the importance of the issues involved, we are glad to print the following timely statement on the naval situation by Frederick J. Libby.

Have you done everything in your power to prevent the "big-navy" program from becoming a reality? It assumed on Jan. 14 a more menacing character than before. The House Naval Affairs Committee on that date by a vote of 15 to 1 removed from the bill the provision authorizing the President to suspend the building of these ships if a successful Disarmament Conference should be held. This means that the Committee is determined to build these 71 ships anyway and hamstringing in advance any Conference that might be held during the next administration.

The significance of this action was not lost upon Congress. The "New York World" of Jan. 21 reported opposition as growing in both Houses and in both parties. Whereas a leading congressman declared a few days ago that not more than 50 votes would be cast against this bill, now majorities in the Appropriations Committee and the Finance Committee are reported as opposed to it.

Your opportunity has come. This bill can be defeated. But you have no time to spare. Its fate will be decided by the middle of February when the House is expected to act on it. Have you clearly in mind the outstanding facts about this program?

1. The bill proposes to build 25 10,000-ton cruisers, 32 big submarines, 9 big destroyers and 5 airplane carriers—a total of 71 ships, at a cost of \$740,000,000. This is a five-year program, the first of four such programs, the total to cost \$2,500,000,000. The building and manning of the new ships would, according to the "New York World,"

(Continued on Page 92)



## AROUND THE WORLD

### Under French Rule

The results of a census held some months ago in a number of French colonies are now available. It seems that there are under French rule at present slightly more than 40,000,000 persons in France. The colonies add to this total as follows: Algeria, Tunis and Morocco, 12,454,000; Indo-China, 20,000,000; French territories of dark Africa, 20,000,000; French West Africa, 13,000,000. The total of these is 105,454,000. However, this total is not quite complete, since it does not include small, scattered French colonies and no mention is made of French Guiana and Madagascar.

### More Smoked Brains

More smoked brains, more stunted bodies, more weak hearts and "bigger and better" fire losses from the ubiquitous cigaret may be chalked up for 1927 than for any previous year. Says a recent special news item: "Domestic production of cigarets in the United States in 1927 showed an increase of 8.6 per cent over 1926, totaling 97,176,607,484, against 89,447,114,951. It was the sixth consecutive year in which record production was attained." This record ought to bring satisfaction to the indiscriminate American who worships all things "bigger and better"—that is, if his brain is clear enough to grasp the figures and his heart strong enough to bear the shock of its significance.

### "Salute Them of the Household of Narcissus"

In the last part of the eleventh verse of the sixteenth chapter of Romans Paul says: "Salute them of the household of Narcissus, that are in the Lord." This sentence became a bit more interesting some days ago when there was discovered in the suburbs of Rome an ancient funeral inscription which reads: "To Julia Calista from her husband Julius Narcissus, and to their mother from Philadelphia and Julia." This is followed by three letters which refer to Christ, and seem to definitely establish the inscription as one dealing with a Christian family. If this is true, the inscription likely refers to some descendants of the Narcissus family, mentioned by St. Paul in Rom. 16:11.

### Free Dental Advice

Thousands of dentists met some days ago in Chicago for their sixty-fourth annual convention. One day the ten thousand dentists in attendance heard Dr. Sherman L. Davis of Indianapolis discuss the relation between diet and teeth. He is reported to have remarked: "Raw fruits and raw vegetables in profusion should be on the diet list of apparently vigorous persons who are victims of pyorrhea, to furnish them with the necessary vitamins. Their menus have consisted of too large a proportion of proteins and starches, while the accessory foods, fruits and vegetables, have been ignored." We pass this free dental advice on for what it may be worth, especially to those who live far enough south to be able to get their fill of raw fruits and vegetables the year around.

### The Vitality of Christianity

On the evening of Jan. 29 Dr. Ralph E. Diffendorfer, a well known authority on missions, spoke in Elgin, Ill. Regarding one impression gained as a result of ten months of travel in the Orient he spoke as follows: "My months in the Orient have impressed upon me that in Christianity we have a spirit that can not perish. Christianity has a self-propagating power which no wholly human enterprise or institution possesses. When a bank or some business enterprise closes down in China in the midst of the perils of the revolution, the business ceases. But when the missionaries leave, and even when a church or school may be closed, a group of Chinese Christians band themselves together and carry on the work, assume leadership, and show a vigor and enthusiasm for their new responsibilities that is at once helpful to the community and reassuring to the mission friends."

### Battleships and Education

The amount that it is proposed to sink on battleships, which will likely be obsolete before they have finished building, is certainly an astounding sum. And the average man who thinks in terms of a few hundreds in cash, or of a few thousands at the most, must share the exasperation of one eastern taxpayer who wrote the "New York Times" as follows: "I am shocked by the announcement that the President intends to recommend to Congress a five-year naval program involving expenditures approximating a billion dollars. The United States Commissioner of Education reported a few years ago that the total endowment of all endowed educational institutions—universities, colleges and professional schools—in the United States was less than \$815,000,000. There is not a professor or teacher in an American institution of higher learning today who is paid a decent salary. Almost without exception they are compelled to supplement their salaries from other and sometimes very questionable sources. Yet the future of our contribution to civilization depends not upon warships but upon our educational institutions. The richest country in

the world has in the course of several centuries amassed and devoted to higher education less than the President of the United States proposes with one sweep of his pen to devote to naval construction over the next five years. We have been reading lectures on good behavior and good morals to every country in the world. We have been holding aloof from them because of reasons directly or indirectly connected with war and armaments. Yet we do not hesitate under the specious and hypocritical pretense of 'defense' to ask the people of this country to contribute to the building of warships during the next five years more money than we have in the course of the centuries succeeded in getting together for the promotion of knowledge and the furtherance of education in our democracy. . . . The intelligence and the conscience of the country should revolt at any such preposterous proposition."

### History in the Mesopotamian Valley

Of recent years it has been possible for scholars to invade the ancient sanctuaries where nature has contrived to save her clearest records of the past. One of these historic spots is the Mesopotamian Valley. Here, according to recent news from London, the joint Oxford and Field Museum expedition is meeting with great success, and recent finds indicate that the Sumerians were not the first inhabitants of central Mesopotamia. It is said that some of the pictographs discovered are much like those on seals found at Harappa and Mohenjo-Daro, where it is claimed that the remains of the real founders of Indian civilization have now been found. This tends to link the civilization of the Mesopotamian region with that of the Indus valley in India. "A new and wholly unexpected prehistoric civilization has emerged in the heart of Mesopotamia whose origins are so remote in time that the date can not even be conjectured." It is thought that the ancient remains just uncovered belong to a civilization that perished utterly before 3500 B. C.

### Emotions or Logic?

Many an individual has noticed the power of emotions as a determining element in his personal conduct. The same principle holds with respect to international relations, for "Fear and hatred have caused as many modern wars as greed." One of our exchanges points out an interesting recent example of how a change in emotional content has completely altered an old and dangerous international situation. Speaking of our relations with Mexico "The World Tomorrow" says: "But nothing has really happened. The underlying issues in the oil controversy were not finally settled by the recent court decision. It still remains to be seen whether the American or Mexican point of view will ultimately prevail. And if the former is upheld, whether the Mexican people will acquiesce. True enough, Mr. Morrow had a famous ham-and-egg breakfast with President Calles, but have we any reason to believe that the leopard has changed his spots? Once a banker, always a banker. As for Lindbergh, what contribution has he made in curbing the greed of American monopolists? Is he not merely being capitalized by shrewd financiers and politicians?" And so while the logic of the situation may not have changed the emotional factor certainly has—and what a world of difference it makes in the way Americans and Mexicans feel toward each other!

### On the Trail of the Israelites

In a recent issue of the "Christian Herald" William T. Ellis discusses in an unusually interesting article some experiences he had picking up the trail of the Israelites in the Desert of Sinai. The country visited is still not particularly safe for travel and this situation accounts for the fact that little is generally known of the region and the maps available very incomplete and even inaccurate. Dr. Ellis was able to throw some new light on the site of Kadesh-barnea, the pivotal point in Israel's desert wanderings and the point from which the spies were sent out. He was able to locate it at Ain Guderat rather than at Ain Kadeis from a study of the Bible narrative. The principal reasons for the choice of Ain Guderat are three in number. First, there should be plenty of water for a large company of people. This was wanting at the commonly accepted site—Ain Kadeis. However, at Ain Guderat Dr. Ellis found every Bible condition fulfilled on the water question. Here were two springs: a small one and a large one. The small one suggests the insufficient supply the Israelites murmured about and the large spring the new source supplied when Moses struck the rock. And curiously enough, the large spring bursts directly out at the foot of a rock at the side of the valley. He thinks, too, that the present name of the wady, "Dhar el Sultan," suggests the Bible name of "The King's Highway." This new site is thus at the crossroads in the wilderness region and on the logical pathway from Egypt into Canaan. A third argument in favor of the new site is the remains of an ancient city which may well have been the Kadesh-barnea of ancient times. This city is in the proper relation to guard the small, fertile valley watered by the two springs. And the valley itself is large enough to have furnished a sheltered camping site for the Israelites as they journeyed from Egypt to Canaan. Finally, Dr. Ellis found that his conclusions were supported by the conclu-

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Learning Christ

Philipp. 3:7-14

For Week Beginning February 19

### A GREAT DESIRE

This is of supreme importance. Without it, all the schools, churches and ministers in the world can not make a man Christian. Where this desire is, no lack of opportunity can keep it unsatisfied. Our complex age is to be simplified only by a supreme desire for those things of supreme value. This will drop out the things of the world for very lack of interest (Acts 8:30, 37; Psa. 27:4; Matt. 5:6).

### A PERFECT EXAMPLE

It has been said that "practice makes perfect." It is only partly true. "Bad practice makes perfectly bad." It all depends upon the example which guides the practice.

We are to be perfect as God is perfect. Some one complains that that is impossible. True perhaps. But we shall make more progress under such an ideal, though we shall never have the carnal satisfaction in this life of saying that we have reached the goal.

The utter perfection of our Example keeps us humble and kindly toward fellow sinners. The man who has God's perfection for his ideal never becomes a Pharisee (Matt. 5:48, 1 Peter 2:21).

### IMPLICIT OBEDIENCE

When God gives us his law he is seeking to bestow on us his riches. When we obey we are merely turning over to ourselves in such a position that he can give us the bounty that he so much desires to give. We do not raise or earn corn, cattle, money, salvation. Our obedience merely lets him give us what his love is always eager to give us (Ex. 19:5; Jer. 42:6; Acts 5:29; Eph. 6:1).

### PRACTICE

Our ears must hear, our eyes must see and our heart must love the Christ life, for the lesson is not learned until our hands and feet are employed by his spirit in Christlike deeds. In a supernatural sense one may turn, another keep house, another teach, another preach, and more deeply and truly we are all doing the same thing—showing Christ in our flesh, one on the farm, another in the home, another in the schoolroom and another in the pulpit (Matt. 7:24-29).

### DISCUSSION

Is it true that men get what they most earnestly and most continuously desire?

Would not a higher ideal be a cure for pride?

What may be done to increase respect for law?

R. H. M.

sions of Colonel T. E. Lawrence (Lawrence of Arabia) and Major C. Leonard Woolley as published in Volume I of the Annual Report of the Palestine Exploration Fund. And he found new evidence of the complete reliability of the Bible in the fact that after thousands of years had passed he was able to take the Bible description as a guide and so rediscover the spot where Israel camped when Moses sent out the spies to visit the Promised Land.

### The Common People and International Relations

Some weeks ago a correspondent of The Associated Press set out for the Polish-Lithuanian frontier to get a view of the frontier situation at first hand. The reader may recall that for some years the governments of Lithuania and Poland have been on the verge of war, the relations being so strained that both nations maintain a heavy patrol along the international boundary line. The correspondent expected to see the soldiers glowering at each other across the border, otherwise known as the "demarcation line," and marked by sticks, each with a bundle of straw tied to it. This was necessary at the time of the correspondent's visit for the reason that the snow from between fell upon the Lithuanians and the Poles without visible discrimination. And the only way to preserve the necessary line that separated Poland from Lithuania was to use sticks and bundles of straw, or some other convenient markers. Now let us come to the matter of the common people and international relations. The correspondent did not find the soldiers ready to kap at each other's throats. But he did find them on friendly terms and exchanging such scraps of news or local gossip as would relieve in some small measure their cold, dreary vigil along the line that would have been invisible except for sticks and bundles of straw. The correspondent's findings would seem to indicate that it is not so much an affair of the common people, as it is of those ambitious persons who are safely lodged in substantial government buildings a hundred miles or more from a more or less imaginary boundary line.



## The Urge of Great Hymns and Scriptures

(Continued From Page 83)

Let me write the hymns and music of the church, and I care very little who writes the theology. Luther said: "Next to theology I give music the highest place and honor, and we see how David and all the saints have wrought their godly thoughts into verse, rhyme and song."

In hymnology we have beautiful romance—a courtship and marriage of words and melody. There is romance in our church hymnody, romance that is thrilling, gripping, soulstirring. Almost no other subject of research arouses in the disturber of dusty tomes more really keen sensations; for we have scarcely a well known hymn which has not been born of the soul travail of some sin-weary or glory-visioned mortal. Great hymns "are born, and not made." They therefore reflect the character of the age, and reveal the inner life of the person, that produced them. The chief object of a hymn is to lift the soul nearer to God, and to aid it in its worship. It first inspires, and then gives expression to adoration and praise. After a performance of the "Messiah" before George II. of England, the king thanked the composer for the entertainment. Handel replied: "Sire, I have not endeavored to entertain you, but to make you a better man."

Who does not get a clearer vision of the "One altogether lovely" while singing, "Majestic sweetness sits enthroned upon the Savior's brow"? Hymns give expression to the deepest feelings of the human heart, and that is the reason for their helpfulness. The poet does not give vent to his own frame of mind, his individual feelings; but the church itself, through his lips, confesses, believes, comforts, praises and challenges its members to daring service. Therefore, hymns should not be sung thoughtlessly or insincerely. It was a precept of the early church: "See that what thou singest with thy lip, thou believest also in thine heart; and what thou believest in thine heart, thou practisest also in thy life." It is well to remember that five hundred years before Christ, the Chinese philosopher Confucius remarked: "Would'st thou know if a people be well governed, if their manners be good or bad, examine the music they practice." I know that we can not always sing with our voices, but nevertheless, our lives can and ought to be, ever increasing songs of praise and honor to Christ our King.

Hymns and songs fall under two general classifications. The first grouping might be termed the vertical type, a hymn in which our lives and souls are in direct communion with God. We address him, we pray to him, we praise him. An example: "My Faith Looks Up to Thee." The second grouping might be termed the horizontal type, or one in which we teach and admonish each other in hymns and psalms and spiritual songs. Here we challenge each other to Christian service. "Hark the Voice of Jesus Calling" is one example; "Stand Up, Stand Up for Jesus," is another.

The first characteristic which is prominent in any great hymn, is that it should help people to express their emotional and personal experience with God. "Truly my soul waiteth upon God," etc. Another is that such a hymn usually strikes the universal note clearly and beautifully. A religion which exalts a partial God can have but a limited appeal. "All People That on Earth Do Dwell," strikes the universal note; so also does "Dear Lord and Father of Mankind." Only as this quality pervades modern hymnology will Christ's great intercessory prayer be more fully realized. Only as we practice in our lives the great truths expressed in these great hymns, will we realize that to end war and strife, we need and must build friendships, rather than battleships.

This same quality brings widely diverging faiths together into our common hymn books. If we have come to Christ at all, we have come into a wide fellowship; that of all who love our Lord and Master. The world may speak scathing words about divisions in the Christian church, but we know that the living church of Christ has never been disunited. John Wesley's creed was this: "I must have a whole Christ for

my salvation; I must have a whole Bible for my staff; I must have a whole church for my fellowship; I must have a whole world for my parish." Such a creed calls to mind the thousands of hymns written by writers of many different persuasions. It is utterly impossible to live in the Christian church at all, without recognizing our indebtedness to those of every section of the outward church.

It is impossible to compile a hymn book containing the best beloved hymns of Christendom by limiting the selection to any one denomination. Why, I could not do without "Jesus the Very Thought of Thee"; I must have "Jesus, Lover of My Soul," and I go to Charles Wesley of the Methodists for these. I must have, "Holy, Holy, Holy, Lord, God Almighty," and Heber the Anglican wrote it. I could not do without, "Dear Lord and Father of Mankind," or "Eternal Goodness," and Whittier the Quaker wrote these. I must include "There Is a Green Hill Far Away" and "When I Survey the Wondrous Cross," and I go to the Episcopal Church for these. I must needs include, "Rock Of Ages," and Toplady, a Calvinist, wrote it. I must have, "There's Wideness in God's Mercy," and also, "Lead Kindly Light," and I go to the Catholics for these. I want to have, "O Love That Wilt Not Let Me Go," and I go to the Presbyterians for it. I must have, "O Happy Day," and Doddridge the Congregationalist wrote it. Considering the spirit of the hymn I must include, "Blest Be the Tie That Binds Our Hearts in Christian Love," and John Fawcett, a Baptist, wrote it. The urge of a real Christian living dominates every great hymn. I find the Quaker and Dunker in austere simplicity neighboring with the Lutherans, Episcopalians and Catholics, in their ritualistic splendor. The Presbyterians, in the narrowness of their Calvinism, join with fervor in the hymns and songs of the Methodists. And what is it that brings us together in our praise of God—Congregationalist, Unitarian, Catholic and the great host represented in the hymnal? Is it not, just the simple persuasion that:

"The love of God is broader than the measure of man's mind,  
And the heart of the Eternal is most wonderfully kind?"

As to the urge of great scriptures, I quote a selected list by Dr. E. B. Hoff, also a few of his own statements.

"Bible Truth is the most valuable and therefore the most important and practical truth within the range of human knowledge. Its ethics are, freedom from sin, accompanied by the challenge to the highest possible development of character, both in intrinsic personal worth, in its relation to God, and to fellow-men. The one hundred other best selling books do not have a combined sale equal to that of the Bible, which is sold in a thousand different languages."—E. B. Hoff.

"The Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's Book because it is man's book."—Hallam.

"There is in man an insatiable craving for the truth of God's word."—E. B. Hoff.

"The whole life of human progress is suspended on the evergrowing influence of the Bible."—William Seward, Secretary of State under Lincoln.

"Bible truth has been the chief factor in the civilization of the world. It has inspired the masterpieces of painting, sculpture, architecture, literature and history."—E. B. Hoff.

"I find the name of Jesus Christ written on the top of every page of modern history."—Geo. Bancroft.

"Hold fast to the Bible as the Sheet-anchor to your liberties, with its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future."—U. S. Grant.

"From the time that at mother's feet or on my father's knee, I first learned to lip verses from the Sacred Writings, they have been my daily study and vigilant contemplation. If there is anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love for the Scriptures."—Daniel Webster.

"All modern literature and all art are permeated

with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge."—Dudley Warner.

Walter Scott, having a library of 40,600 volumes, said in his dying hour: "There is only one Book, bring it to me."

"All that I have taught of art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."—Ruskin.

"If all other books were destroyed, this one retained would be greater treasure than all the millions ever published by mortal man."—Petrarch.

"The Scriptures for seventeen hundred years have occupied the mind more than all books, have enlightened it more than all other books."—Lessing.

In closing, the Bible can be to every soul who will use it a blazed trail to God. Those who possess it and read it need not cry: "Oh, that I might find him!" He is in its beautiful poetry; its sweet and tender idylls, its stories, its proverbs, its parables, its letters, its vision and dreams. He is in its great characters from Abraham to Paul. He is in Christ—in every word and deed of a glorious life and in every moment of the trial and agony of a terrible death. He is in the cross and the garden. How much one loses out of life, who, having in his hand this Guide to God, misses him through carelessness or indolence, ignorance or prejudice. Amidst the crushing weight of the overwhelming problems of our day, surrounded by the little personal problems that loom large because so near, does your spirit long for understanding, strength, courage, daring and love great enough to heal the world's pain—and your own? Do you want God? Open the Book. God is there. The hymn book is the Bible in another form. It is spiritual poetry wedded to music. The same is true of it. May we as young people experience that which a young man revealed in a conversation with a group of young people. They were discussing the merits of various Bible translations, when this one expressed his preference for his mother's translation. He explained by saying: "I mean that my mother has translated the Bible into the language of daily life for me since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother is always the one that clears up my difficulties."

Chicago, Ill.

## The Gift of Tongues

BY J. B. DEARDORFF

MUCH stress is being placed these days on the subject of the gift of tongues; the tongue movement in some localities has created much excitement. But the most grievous part of it all is the deep sorrow and regret that it brings to the hearts of the true-hearted, loyal worshipers that hold firmly to the truth. This is especially noticeable in a campaign designed to bring souls into the Kingdom.

Some years ago during a very lively revival in Norway, a young man rolled down under the pew with his eyes turned back in his head and mumbling something that no one could understand. For the time being there was great excitement which developed into a widespread tongues movement, and the result was the disorganizing of some strong Protestant churches.

So in our own fraternity we have movements that are not at all encouraging. Brethren who were once loyal workers in the church have fallen in line with the movement, and when asked what was said, the answer was, "We do not know. It is that unknown tongue that Paul has so much to say about."

While in conversation with a man on this subject he said that speaking in the unknown tongue was the only visible evidence of the baptism of the Holy Spirit. In 2 Peter 1:21 we are told that prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost, and it was so recorded that man could read and understand it all down through the ages.



Listen to that great prophet Isaiah: "Come now let us reason together saith the Lord" (1:18); then go with us back to Pentecost and sure enough we find the people all with one accord in one place, speaking in other tongues, but we fail to find that unknown tongue where not even the speaker knows what is being spoken. But here we have seventeen different languages and nationalities represented, and every man heard his own language wherein he was born and they understood it. Let us consult Paul in 1 Cor. 14, a chapter devoted mainly to this subject. You will notice here that Paul, to avoid confusion, instructs the Corinthians to rather prophesy or teach than speak in tongues. But upon certain occasions he said: "Let it be by two or at the most by three and that by course and let one interpret." Then in the absence of an interpreter let them keep silent in the church. Now he gives the logical reason for all this precaution in verse thirty-three: "For God is not the author of confusion." This being true, the authorship must belong to God's opposer for we have no record of more than these two spiritual forces. Then the apostle closes the chapter by saying: "Let all things be done decently and in order."

Consider the purpose of the Holy Spirit; his mission is not to drift around, confuse and disturb worshippers, but to take the place of the Lord Jesus and lead you into all truth. May we one and all be so led by him while we sojourn here, that when the race is run he will be able to crown us victorious heirs of eternal glory.

Patterson, Calif.

## CORRESPONDENCE

### CLEVELAND MEN'S BIBLE CLASS

The adult class of men and women of our Sunday-school was divided at the beginning of our educational year, Oct. 2, 1927. As a result of this action the Men's Bible Class was organized Dec. 4, 1927, with Homer E. Metzger, president; A. T. Davis, secretary-treasurer; and a class enrollment of eighteen members.

The first called meeting was held at the home of A. Brown Miller the latter part of December. The meeting was supposed to be strictly social and informal, but once comfortably seated and the usual pleasantries were exchanged, it soon became evident that every member had but one thing on his mind, and that was the welfare of his class.

Constructive plans and suggestions were discussed and adopted. The membership committee was organized, and consists of the entire class, with the president, secretary-treasurer, and Sunday-school superintendent, J. W. Leonard, as directors of activities. A list of thirty-three names of members, gathered from that many sources by our pastor, Bro. H. D. Emmert, was presented. The majority of men reported by this list were members who are not regular Sunday-school or church attendants. Every name on the list was assigned to an active member with the understanding that these men be called upon within the next three weeks. A committee of three men (Emch, Davis, and Tucker) were appointed to take charge of the traveler who may chance to be in our city over Saturday and Sunday, and see that our church is represented on all downtown hotel church directories.

Before adjourning the class decided to hold a banquet in the church dining room Jan. 22, and to this banquet each member was to bring as guests the men assigned to him from the list of thirty-three.

Thirty-two attended the banquet. Of that number thirteen were members and nineteen, guests. The dinner was served by the Ladies' Aid Society. Dr. Spénzer from Canton, China, addressed the meeting. After seeing America first Dr. Spénzer was sent to China under the auspices of the American Presbyterian Society and is now engaged in educational work at Canton. Having lived in China for twelve years, he is qualified to give uncolored information about the country in which we as a nation are vitally interested. His discourse was invaluable to us. Bro. M. Clyde Horst, member of the Mission Board of Western Pennsylvania, who attended the National Church Conference held in this city, was also a guest at the banquet and gave an inspiring address. Following these remarks Superintendent Leonard and our pastor talked about the Sunday-school and church respectively. Routine business followed.

The class voted regular monthly banquets to be held the last Friday evening of each month at 6:30 o'clock. Mr. Scott Salisbury was awarded the Class Honor member for bringing the largest number of eligible men for class membership. This emblem will be retained by him until taken by some other class member by virtue of the same qualifications.

The class takes this opportunity of asking our Brotherhood at large to send the names of those who you know are in this city and whom we have not yet located. The mission of the church is Christian service and we are willing to dedicate our time and effort to her support.

You may address your letters to our pastor, H. D. Emmert at 14280 Superior Road, J. W. Leonard, Sunday-school superintendent at 436 East 120th Street, or Homer E. Metzger, class president, at 1329 East 143rd Street.

Cleveland, Ohio.

Verna M. Dredge.

### WHY I GO TO CHURCH

I go to church to worship God. The Lord instituted worship by example and precept. In St. Luke's gospel, 4:16, we read: "As his custom was, he went into the synagogue on the sabbath day." In Heb. 10:25: "Not forsaking the assembling of ourselves together as the manner of some is."

I like to hear a sermon from any man, who regardless of having acquired an education that may bring him a lucrative income, considers the spiritual welfare of the nation and individual the highest thing in life. When I come to the end of the road of my life, all that shall endure will be my Christianity.

Nowhere, as in church, is one so much impressed with an example of the Christ. The minister of the gospel, the example, who serves the great, the rich, and the wise no less nor more than the lowly or unlearned, can not be found in a larger degree in any other organization. The position he occupies is one wherein he not only labors for his salary, but receives it as a gift for his service.

I go to church to enjoy the songs of Zion, since the spiritual singing there satisfies the longings of my soul. The services at church inspire my interest in the study of God's Word and provoke me to uprightness and equity in my daily life. And I go to help pay the preacher that the cause of righteousness may not suffer.

Amanda Blosser.

Nappanee, Ind.

### FROM THE SOUTH BEATRICE CHURCH

Bro. Paul K. Brandt and wife who assumed the pastoral duties of the South Beatrice church near Holmesville, Nebr., Sept. 1, 1927, have the work well organized and are starting the New Year with a very promising outlook for some worth while things to be accomplished in the forwarding of the Kingdom during 1928. Through Bro. Brandt's untiring efforts we believe we have the most efficient and satisfactory financial system we have ever tried out for church work. The membership is cooperating splendidly with them for a Christian community program. Bro. Brandt made the statement at the reception given them at the beginning of their work here that he had no other purpose in view when accepting the call than to further the Kingdom of God on earth. We trust this may be realized in a very practical way during the coming year, under his efficient and constructive leadership.

Our pastor is not only interested in building up a local Christian environment, but is fired with an intense enthusiasm for the universal brotherhood of man as it may be realized in the consummation of the Kingdom of God on earth. He is an ardent supporter of world peace and is doing some very constructive work with the young people at this place at every available opportunity. His convictions are that in order to have world peace we must educate the coming generation in a true Christian internationalism.

His ideas of world brotherhood were clearly and forcibly defined in a discourse on Sunday evening Jan. 8 on "The Growth of Brotherhood in the Old Testament." Some of the high points in this sermon, are, I believe, well worth repeating and are as follows:

"Israel's Mission—Its Spiritual Significance: 'In thee shall all the nations of the earth be blessed' (Gen. 22:18), 'I will also give thee for a light to the Gentiles' (Isa. 49:6) and 'Nations shall come to thy light and kings to the brightness of thy rising' (Isa. 60:3).

"The international concept came rapidly under Solomon . . . Solomon's high note is found in a section of the prayer at the dedication of the temple: 'Moreover concerning the foreigner, that is not of thy people Israel, when he shall come out of a far country for thy name's sake, and of thy mighty hand, and thine outstretched arm; when he shall come and pray toward this house: then hear thou from heaven, even from thy dwellingplace, and do according to all that the foreigner calleth to thee for; that all the people of the earth may know thy name, and fear thee.'

"This is a great concept if Solomon had lived up to it. . . . But he built his kingdom on material things. His outlook was international but he did not evangelize his contacts. Along with his foreign wives and foreign wealth he imported the idols and vices of the surrounding peoples. Israel was made to forget their high purpose.

"We are in Solomon's position today; our contacts are world-wide but nationally we are more interested in our commercial than in our spiritual relations with the foreigner. Our missionaries tell us the same story—the greed of big business men is destroying our influence in Japan, China, Mexico and South America. . . . The Jews rejected Christ because he did not fit into their narrow

nationalistic scheme. We are just as unwilling as the Jews to accept his mode of life and conduct in international affairs.

"Israel lived on the great highway between Syria, Assyria and Babylon. All the highways of the world today lead toward America. The Jewish nation went down because it failed to recognize its mission. Our spiritual opportunity to lead the world to a true concept of brotherhood is great. Which spirit is to triumph, the commercial or the spirit of the Christ?"

While maintaining a broad and forward outlook, Bro. Brandt in no sense overlooks the imperative needs of the present. His sermon on "The Simple Life" at the morning service on the same date was of real merit from an ethical and practical standpoint. He said in part:

"The simple life is the correct and sensible life of the Christian. We need more simple living; Solomon's glory faded like a summer night's dream, but the hills on the Galilean hills are still there. We must come again to the place where men and women will find life good without the frills deemed so necessary today.

"A lavish supply of furnishings in the home will sap the true spirit of life and finally destroy the spirit of sacrifice. Living like kings does not necessarily make kings of men. . . . Our conservation experts tell us that today the American people are spending more than \$10,000,000,000 a year on extravagances and unnecessary luxuries. We need more simple living.

"Too much is spent for cosmetics and candies. Bottled complexion does not compare with nature. Better spend more time and money in exercise and the proper amount of sleep with correct diet, instead of ruining your complexion with no-trims. If fashion has a nonsensical whim for fur coats and big ear pulls in the summer; ridiculous though they are, women wear them.

"We teach little children to think too highly of their clothes by admiring them unduly until they think dress is the most important thing in the world."

Quoting from Bishop Alma White, a Christian woman, he said: "Woman's immodesty in dress is due to man's greed, and it is for mercenary purposes that women have been forced before the public to become the objects of criticism. Every part of woman's dress is regulated so as to bring in the most money. To where are we headed when folks will allow themselves to suffer from summer's heat and winter's cold for the ungodly motives of following masculine fashion makers?"

Under the head of moral values, he said: "We are judged by the clothes we wear as well as the company we keep. Clothes have a moral or immoral suggestiveness that Christians can not afford to overlook.

"Perhaps the greatest need of the world today is a deeper concern on the part of Christians to carry out the principles of the heavenly Kingdom. These can only be carried out by living the simple life." J. S. Dell.

Holmesville, Nebr.

### INDIA NOTES

An Indian editor of eminence, commenting on President Coolidge's plea for a large navy, says that it is based upon her "extensive national responsibilities," for, says the President, "The United States' charity embraces the earth, our trade is far flung, our financial favors widespread and our example of the greatest importance to the world." The editor then remarks: "Fancy world-wide charity requiring to be safeguarded with the aid of a big navy! The European nations must be a little bit stung at the patronizing air with which Mr. Coolidge spoke of 'our widespread financial favors,' for most of those countries are debtors to her." Disarmament proposals seem rather hollow, indeed.

We are now in camp, living in tents, located on the bank of a beautiful tank. Last year the folks of this village were quite interested; today, they show but little concern. Evangelism has its ebb and flow of the tide. For several nights we are visiting a village where we have no teacher, yet where religious fervor is of a high order. The singing band there reminds one of "The Negro Spirituals" of the South. One really enjoys hearing them sing.

Wonder whether the following, showing Indian mentality, will interest you. Mr. Gandhi says: "On examination I have found the Hindu religion the most tolerant of all religions. Its freedom from dogma makes a forcible appeal to me, inasmuch as it gives the votaries the largest scope for self-expression. Not being exclusive, it enables its followers not merely to respect other religions, but it enables them to admire and assimilate whatever may be good in other faiths. . . . Its worship of the cow is, in my opinion, its unique contribution to the evolution of humanitarianism. It is the practical application of the belief in the oneness, and therefore, sacredness of all life."

Editor Natarajan says something of like import. "The prohibition of cow killing not by law but by instilling a feeling of reverence for the cow is a stroke of genius. . . . The crowning glory of Hinduism is, to my mind, its doctrine of avidya, ignorance, and there is hope for him, not because of some vicarious sacrifice, but because

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## The Satisfaction of Achieving

(Continued From Page 85)

councils of the community and is looked upon by many leaders of the community as one of the most solid, dependable, spiritual influences in the city. Along with its sister church in the country, it desires to contribute to the Wenatchee Valley region the best things the Church of the Brethren has to give.

All of this has not been accomplished without effort. There have been toils, labors, sacrifices, the pangs of birth, and the giving of life. And the end is not yet for the dream is not entirely realized. The church building must be completed and then must come a program of expansion and service. We still have a place for men and women of exalted vision, devoted service, single-minded consecration, and sacrificial mould.

The chief joy I find in the hearts of those who have made the present possible is the joy of having achieved something worth while, and perhaps the best that can be promised those who now toil for the future is that inner, spiritual satisfaction and joy that will come from worthy achievements nobly won. Just as the joy of successful enterprise is manifested in the lives of the members of our local church who have wholeheartedly backed their program, so may we expect the satisfaction and joy of worthy achievement to come to us all as we wholeheartedly and unitedly cooperate to carry out, under the blessings of God, the destiny of the Church of the Brethren in the world as that destiny is conceived in the desire and purpose of Christ our Lord.

Wenatchee, Wash.

## What You Can Do

(Continued From Page 88)

raise the annual cost of our navy to more than half a billion dollars a year and increase our federal taxes by \$200,000,000 a year. This vast outlay is unwarranted for our security.

2. The program is definitely competitive. The plea made for it is that it is an effort "to attain parity" with the British navy. Then if the British navy increases, this program will increase. This is the "race in armaments" which President Coolidge has warned us time and time again to avoid.

3. This program is provocative. It proposes to give us the greatest navy in the world. Unless the British tax themselves to start turning paper ships into steel, this program will give us a superiority over the British Empire of 40 submarines, 89 destroyers, and 30,000 tons of aircraft carriers, while in cruisers we shall have a post-Conference fleet of 43 big ships as against 27 for the British Empire plus 15 small and old ones. This marked superiority in every class of ships is a challenge to Great Britain and Japan to build feverishly or restore the Anglo-Japanese Alliance against us.

4. This building program is an absolute denial of our national will to world disarmament and peace. We urge Europe to disarm while we arm. We capitalize the failure of the Coolidge Conference where admiral battled with admiral for national advantage. This is not the time to stimulate another armament race in Europe. Our influence should continue to be in the opposite direction.

5. The adoption of this program just before the political conventions would unquestionably result in "big-navy" platforms for both parties, congressmen, senators, and even the next President would be elected regardless of party chained to this evil program for four years. The Naval Affairs Committee has flouted the prevailing supposition that these are only "paper" ships and that the next Naval Reduction Conference will prevent the building of them. Shipbuilders take no interest in paper ships. We believe that public sentiment in America is overwhelmingly in favor of a successful Naval Reduction Conference rather than this vast program with its open challenge to the peace of the world.

Will you write your congressman and senators?

Will you telephone your local editor and write a letter to be printed in the paper?

Will you get up protest meetings?

Will you move the adoption of resolutions in your church and your clubs and send them to your congressman and senators?

Will you send to the National Council for Prevention of War for fresh material?

Will you keep the Council informed of what you do and send them clippings?

Remember that you must act without delay. On or about February 15, 1928, the United States will either set in motion forces that in the history of the world have always led to war, or else, as the result of a tremendous outpouring of public opinion such as averted war with Mexico a year ago, will have resolved to put from her the temptation to world domination by force of arms and set herself again in a spirit of patient forbearance and genuine cooperation to weave frayed and broken threads into the future peace of the world.

The issue is peace or war. This navy program is a war program. We appeal to you to do your utmost to defeat it.

## CORRESPONDENCE

### FROM THE INDUSTRIAL SCHOOL

We would like for all the people of our Brotherhood to know that the children and workers at the Church of the Brethren Industrial School had a very happy Christmas. We received so many greetings and gifts from friends all over the States that each child received as much and was as happy as children are in private homes. Some little folks who were here for their first Christmas never had such an armful of gifts before. We want to thank each one who contributed in bringing this joy to our school family.

Our children showed the true Christmas spirit and helped in some way to earn money for the Christmas offering. Each one gave something, and one boy gave a dollar and forty-one cents. He would have given more if he had it. The offering for our congregation was almost \$65, and most of it came from the school family.

We are having cold weather now, but our chickens are not discouraged. We get almost a hundred eggs a day and will soon have baby chicks. The cows are supplying us well with milk and butter. We received a two-dollar second prize for the best quart of cream in Greene County. The girls are busy with sewing and rug making. Last year they won almost \$15 at the county and State fairs for their sewing and canning. The boys are enthusiastic about their industry of raising New Zealand rabbits.

Many of our community friends ask for quilt pieces. If any of you have pieces you do not need, we would be very glad for some to supply these requests.

Geer, Va.

Mrs. O. R. Hersch.

### WHY I QUIT TAKING THE "MESSENGER"

Two years ago I ceased taking "The Gospel Messenger." I want to tell you why.

For fifteen years I had subscribed for and read the paper, but it became too monotonous. The same subjects were brought out and gone over and over again. Of course, it hardly can be otherwise if the paper is to be what the name means. Yet how many do you think take the "Messenger" for what it brings out? How many do read and enjoy it?

You might answer: "Almost all, thank God!" And you might be right, but there is the little word *almost*. The small minority is made up of just the ones the "Messenger" needs to reach, interest and hold, and that it seldom does, as "The Gospel Messenger." Again, ought the Brethren support a paper that does not reach out over the inner circle, that does not appeal to the average man?

To do the most good for the greatest number the paper should take up subjects with meat on them, red-blooded subjects from real life, but always with a moral to them, a moral not expressed, but deeply felt by the reader. In that way they carry a true message and interest the reader as well.

Perhaps you then say that the paper is no more the "Gospel Messenger." And truly, though not altogether, for I do not mean to say you should not retain much of what it now contains. But if it is a somewhat altered paper, then alter the name too. The Bible is the best "Messenger," still even those who enjoy it want something besides the Bible; they want to read stories dealing with events and happenings taken out of real life, and by giving them that in such a way as to set them thinking, they can be won for Christ much better than by putting a "Gospel Messenger" before them. I tell you it was neither the Bible nor the "Messenger" that won me over, for I would not read anything of the kind. It was a novel dealing with a man, who was a man in the truest sense of the word; it set me longing to be such a man. That was the beginning, the rest came bit by bit.

What name, then, for an altered paper? Well, it would be almost like starting anew. In sending it out you would be hoping for the best, hoping people would take it and that it would become a blessing. All right, why not call it: *The Wings of Hope?*

Chicago, Ill.

August Beck.

### THE CHILD AT THE CROSSING

This was a subject for consideration in a recent issue of a daily paper. The article was written from the viewpoint of responsibility. We have the crossings and the child is there on the crossing, irresponsible. Thus drivers of cars or teams who may pass by are responsible for the child. But in spite of this principle in law, there are far too many children mangled or killed at crossings. The writer of the article referred to went on to say that more drastic steps should be taken to severely punish the careless, reckless driver in such cases. Simply to say that the child turned back directly in front of the machine, is no valid excuse, for the child is thus held responsible for its irresponsible acts. Surely one can readily grasp the force and importance of such a law.

But there is another phase to the subject which is sadly neglected or carelessly ignored. In it there is a lesson for all who are older, to all who know the dangers connected with the crossing in life. The crossing is from irresponsibility to responsibility, from innocence to where children

are able to choose for themselves between the good and the bad of life. This crossing is there for every one and every child must cross over as he develops out of the garden of innocence, just as one grows into years, irrespective of his thinking about it.

There is no choosing to remain innocent, for directly or indirectly we gain the knowledge. Thus we become cognizant of the world of facts around about us and with this knowledge we are correspondingly responsible. Nevertheless, at the crossing of life, where the stream of childhood is constantly at hand, we who are older are responsible for the safe crossing which will be a directing force in all the child's future development. At this turn of life we can harm children or neglect them (which is equally injurious) or we can lend a helping hand as a benefactor in their life.

The child at the crossing is at a very critical period in life; it represents a dynamic opportunity for those who are older and who may help save it by determining its future course in life. What we do here makes lasting impressions and may mean life or death to the child. We are responsible for the child on the crossing. Whether the present generation of youth is better or worse than the former may be a question, but they should be better for we are responsible. Have we done our part in making them better?

L. D. Bosserman.

Riverside, Calif.

### A WORD OF APPRECIATION

There was a time when there would appear from time to time a word of appreciation in our church paper. At the present time perhaps not as much of this appreciation of its worth is appearing in its columns, so we think it in place to offer a word. I fear many of our church people do not appreciate the splendid, as well as the far-reaching influence the "Gospel Messenger" has.

I was brought up in a home where the "Gospel Messenger" was a welcome guest as far back as I can remember. Even though father went to his reward fifteen years ago, we can still in memory see him read the "Messenger" through each week. Often he would read and study it after the family would retire for the night. Mother also was very much interested in its pages. It was in this way they kept abreast of the best thinkers of our church and its work. Before their children our parents frequently spoke of what they saw in the "Messenger." Six of us children, after we went out into life for ourselves, subscribed for our church paper. Is it any wonder, that nearly two years ago when mother passed over, forty of her forty-two grandchildren (the other two soon afterward) were all members of the same church, even though they lived in several States?

I hardly see how our members can keep in touch with the great work of the church without getting her periodicals. Would it not be a splendid slogan for the year to get the "Messenger" into every one of our church homes? Would this not be a field where each local church could do effective work in unifying and forwarding the work of the Kingdom?

M. F. King.

Ridgely, Md.

### FROM THE MEXICO ORPHANAGE AND OLD FOLKS' HOME

We desire to bring before the readers of our "Gospel Messenger" a glimpse of a few activities at the Mexico Orphanage and Old Folks' Home. During the early part of 1927 the work progressed in the usual way with children coming and going. Many of these, after several months of careful teaching and training, have gone out from our midst into good homes.

We now have seventy-three children under our care and training. They represent twelve different counties of the State. There are twenty-one aged people who are enjoying the comforts of a good Christian home. Health conditions among these are all that can be expected. The health conditions among the children had been excellent for the past year, until during our evangelistic services at the local church when one of our little girls came in contact with smallpox. Of this fact we were unaware until we had a fully developed case of the malady. Immediately vaccine was administered to sixty-three children and employees. Our institution was placed under quarantine and every precaution was taken to prevent the spread of the disease.

This occurred just six days prior to Christmas. It became necessary to defer our Christmas exercises until we were out from quarantine. During the epidemic we were very fortunate, and indeed blessed, for we had only two light cases of the disease. This we attribute to the kind loving care of our heavenly Father.

After about three weeks the quarantine was lifted. Jan. 15 we had our Christmas Day. Though long and anxiously awaited it was a day of real joy and pleasure. Each child had a very splendid Christmas. Butchering day follows Christmas. This event occurred Jan. 25. To the management the work of the day was very gratifying and the assistance of all was highly appreciated.

Many of you who were in attendance at our late District Conference will remember that the resignation of our present superintendent and wife, Mr. and Mrs. J. C. Warst-



P. S. A translation of this list will be published at an early date.







**Johnson, Bro. Silas**, born Jan. 29, 1846, in Greene County, Pa., died at the home of his daughter, Brother and Sister D. E. Johns, Weiser, Idaho, Jan. 20, 1928, aged 81 years, 11 months and 22 days. In 1875 he married Nancy N. Rodabaugh who is still living but was too frail in health to attend the funeral. A brief service was held at the home for her benefit. To this union were born four sons and three daughters, all living but two sons. In 1898 he with his family moved to Weiser, Idaho, on the Indian reservation, and in 1906 to Weiser, Naperce, Idaho, where he still resided at his death. When about twenty-six years of age he united with the Baptist Church and with the Church of the Brethren when about the age of thirty-eight. Soon after uniting with the church he was called to the deaconship and faithfully served the church in that capacity until called to his reward. Bro. Johnson was active in and enjoyed his Christian life and privileges of grace to the last. The Sunday before he passed away he attended church and led in public prayer on two occasions, and was in perfect health until less than two hours before his death. Funeral services were held in the Weiser church by the writer, and interment in the Weiser cemetery.—F. G. Edwards, Weiser, Idaho.

**Jones, Sarah Margaret**, nee Brown, born in Rockingham County, Va., died Dec. 29, 1927, aged 74 years and 27 days. She married Edwin F. Jones Dec. 13, 1877. To this union were born four sons and five daughters; both sons preceded her. The husband died Oct. 24, 1917. She united with the Brethren Church in early life and remained a faithful Christian to the end. She was the last of a family of three brothers and three sisters. She had lived in Idaho since 1909. She is survived by five daughters, twenty-seven grandchildren and one great-grandchild. Services by the writer and Bro. Children at the Boise Valley church.—J. H. Graybill, Nampa, Idaho. David Betts at the Boise Valley church.

**Key, Sister Sarah R.**, daughter of Wm. T. and Catherine C. Andes, died Dec. 11, 1927, at the home of her daughter in Waynesboro, Va., aged 64 years, 1 month and 4 days. Death was due to pneumonia after a week's illness. Jan. 3, 1895, she married W. E. Key who preceded her six years ago. To this union were born two sons and one daughter. She united with the Church of the Brethren in childhood and remained faithful until death, always being concerned for the welfare of the church. She was for a number of years a faithful Sunday-school teacher and a splendid and society worker. She is survived by three children, seven grandchildren, one brother and one sister. Funeral services at Barren Ridge church by Brethren B. B. Garber, D. B. Garber and N. W. Coffman. Interment in the adjoining cemetery.—Mrs. B. M. Harris, Staunton, Va.

**Lafferty, Sister Rachel**, died at the home of her daughter, Mrs. A. C. Whitmer of Craigsville, Pa., Jan. 19, 1928, aged 85 years, 10 months and 7 days. Her death was due to cold and gripe contracted a short time before. She was a member of the church for many years and died in the Brethren faith. Four daughters survive with three step-sons and one stepdaughter, also one sister. Her husband preceded her many years ago. Services in the Whitmer home by the writer. Interment in the Franklin Union cemetery near Worthington, Pa.—J. Lloyd Nedrow, West Kittanning, Pa.

**Leavell, Mary J.**, daughter of Frederick and Sarah Hoover, born in Henry County, Ind., died Jan. 5, 1928, at the home of her son, Eld. Frank E. Hay, Hagerstown, Ind., aged 77 years, 2 months and 16 days. On Dec. 21, 1868, she married Daniel Hay who died July 6, 1878. To this union were born four children, one dying in infancy. On Dec. 21, 1881, she was married to John H. Leavell who died April 16, 1918. She was a member of the Church of the Brethren, very early in life giving her heart to the Lord; she was a splendid type of Christian character. She leaves three children, six grandchildren, twelve great-grandchildren, three stepchildren, five step-grandchildren and three grandchildren, five brothers and one sister. Services at the Chicago Church of God by Bro. O. D. Werking assisted by John Miller and Carl Hilbert. Burial in the adjoining cemetery.—Mary E. Rinehart, Hagerstown, Ind.

**Metaker, Sister Zora L. Stutsman**, born near Lone Star, Kans., died Jan. 16, 1928, aged 9 years, 3 months and 11 days. She united with the Church of the Brethren at the age of twelve years and lived a quiet, exemplary life. During her sickness she called for the anointing. She contracted pneumonia Jan. 6 and suffered intensely for ten days. She married John F. Metaker Nov. 21, 1897. To this union were born one son and two daughters who survive with her husband, two grandchildren, two sisters and two brothers. Burial in the Washington Creek cemetery. Funeral services by W. P. Strole, assisted by Eld. Wm. Kinzie and Eld. C. A. Ward.—Mrs. S. B. Katherman, Lawrence, Kans.

**Metzger, Catharine Dilling**, born near Fredericksburg, Pa., died at New Enterprise, Jan. 20, 1928, aged 82 years, 3 months and 8 days. She had been in her usual health and passed away within a few minutes after suffering a paralytic stroke. Almost her entire lifetime was spent in Pennsylvania. Her zeal for the work of the church never died. Three sons and three daughters survive, with two sisters, one brother, twenty-one grandchildren and three great-grandchildren. Two sons preceded her. Services by Elders D. T. Detweiler and D. O. Cottrell.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

**Roney, Sarah (Myers)**, born in Somerset County, Pa., died at her home in Grandview, Wash., Jan. 15, 1928, aged 67 years, 4 months and 12 days. She moved to Iowa with her parents and there married Silas R. Roney, Oct. 9, 1893. She and her husband moved to Sunny, Wash., in April, 1927. To this union two daughters were born, both of them having preceded her. She was a member of the Church of the Brethren from her youth and lived a most consistent Christian life until called home. She leaves her husband, one stepson, stepdaughter, and two grandchildren. Funeral at the Methodist church in Grandview by the undersigned.—B. J. Fike, Sunnyside, Wash.

**Sandy, Kate Vernon**, nee Rhodes, born in Rockingham County, Va., Oct. 19, 1889. Nov. 11, 1889, she married Reuben Sandy; to this union were born five sons and three daughters. Her husband died twenty years ago; she leaves four sons, four daughters and fourteen grandchildren. In early life she united with the Christian Church and remained a faithful member until death. On Dec. 9, 1927, she and her son were on the way to town in their auto and were struck by a train and both instantly killed. The son, Elmer, was born in Carroll County, Mo., Feb. 15, 1889. He moved with the family to Nampa, Idaho, where he grew to manhood. June 4, 1927, he married Juanita Phillips, who survives. Services by the writer assisted by Bro. David Betts at the Boise Valley church.—J. H. Graybill, Nampa, Idaho.

**Teeter, Franklin Pierce**, born on a farm near Magnolia, Iowa, June 26, 1852, died at Octavia, Neb., Jan. 22, 1928; he was the son of Isaac and Elizabeth Brown Teeter. He was married Oct. 27, 1875, to Charity L. Markley. To this union were born four daughters and four sons; two daughters preceded him. His wife passed away Sept. 21, 1894. In 1898 the family came to Butler County, Neb. June 5, 1907, he married Mrs. Etta Berry Brown and they moved to Colorado, returning to Nebraska in 1911. To this union were born one daughter and three sons, two dying in infancy. Bro. Teeter was converted in young manhood and united with the Church of the Brethren and to the end of his life always expressed great love for his church and a desire to live a Christian life. The last few months of his life were full of suffering but he often declared himself to be resigned to God's will. Some weeks before his death he was anointed. He leaves his wife and three daughters, five sons, twenty-five grandchildren, one sister, two brothers and three stepdaughters. Services in the Octavia Brethren church by the undersigned assisted by Eld. L. L. Meek.—S. R. Merkey, Octavia, Neb.

**Wagner, Sister Nettie Sarah**, daughter of Bro. Henry and Sister Mattie Wagner, born Feb. 5, 1912, died Oct. 5, 1927, in Eastern hospital after a few days' illness. She is survived by her parents, five brothers and three sisters. Funeral services in Ridgely church by Bro. Harry H. Ziegler assisted by Bro. L. R. Brumbaugh. Interment in Ridgely cemetery.—Mary Cherry, Ridgely, Md.

**Wisnager, Wm. H.**, died at his home in Cherry Tree, Pa., Oct. 1, 1927, from the effects of a stroke suffered in June. His age was 69 years, 5 months and 10 days. He united with the Montgomery Brethren a number of years ago and lived a consistent life since that time. He is survived by his wife and three daughters, eight brothers and two sisters. Services by Bro. Olan Eppick assisted by Rev. C. O. Anderson, Presbyterian. Burial in the East Union cemetery, Taylorsville, Pa.—Mrs. Gust Fetterman, Glen Campbell, Pa.

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Brethren Publishing House, Elgin, Ill.







# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### Forty Week Days and Six Sundays

NEXT Wednesday has another claim to our special interest, besides being Washington's birthday. It is the first day of Lent. That fact does not make it any better than any other day. Nor have we any particular obligation to those religious communions which make a feature of this period, as we have not been accustomed to do. But we do have very great obligations to the Christ in whose honor it is observed, and very great need of the self-denying devotion to him which these forty days are meant to foster.

We are told that the forty days' idea came from the forty days of Jesus' fasting in the wilderness. But to get just forty days from next Wednesday until Easter, you leave out the Sundays. They are not considered fast days. We doubt the wisdom of this arrangement, however. Better count the Sundays in too, lest you make yourself so sick with feasting on those days that there will be no virtue in your fasting on the others.

But we do not argue for any set method of observance. The question is whether, in the way that seems to us best, provided it is some real way, we shall respond to the appeal of the Lenten season for a closer walk with God. Are we ready to be led or driven by the Spirit into the wilderness of spirit testing, to the end that, "denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world"? Shall we in these weeks to follow drink more deeply of the sacrificial spirit, going on in past the bitter into the inmost sweetness of it, so that we shall want to live like that through all the weeks of all the years? It is a fine chance to try out the find-your-life-by-losing-it principle. Let's not miss it. If we'd once get into the true inwardness of it, we might like it better than we think. We might make the great discovery that self-denial is only the choice of the greater good.

As the fateful day drew near Jesus "steadfastly set his face to go to Jerusalem." He kept it set. He went right on, warnings and premonitions notwithstanding. His path led to dark Gethsemane and darker Calvary, but only a little way beyond that it opened out into a great burst of sunlight. Let's make that journey with him these forty and six days. It will take some resolute setting of the face toward the Jerusalem of self-denial. "If any man would come after me"—

That old word self-denial isn't very popular any more. The idea never was any too popular in practice

but there was general recognition of it as sound theory at least. Even that is often discredited now. Self-expression is the more tempting bait that is offered us. That does have a prettier sound, it must be granted, and we can even grant that there is a great truth hidden in it, but its silken folds may also conceal the sleek and slimy serpent of carnality. It serves nicely as a pretext for turning loose the beast within us and chaining down and starving out the finer spiritual nature where the true self lives. Real self-expression lies along the way of self-denial, and along that way only.

For the self that must be denied is that old mean and ugly self which is everlastingly nagging the whiter and diviner self and keeping it from bursting right out into the broad open day of complete "self-expression." Paul knew it well. He knew also the glorious freedom from condemnation of "them that are in Christ Jesus . . . who walk not after the flesh but after the Spirit." He knew how to deny himself and so to set his true self at liberty. He knew how, by taking up his own cross, to follow hard upon the cross of Jesus.

We ought to learn that too. These coming Lenten days can help us. Any days can help us if we command them for that purpose, but there will be a little extra appeal, a little extra urge, in the suggestive power of this special season. It will be a little easier to keep the face set steadfastly toward Jerusalem. Bro. Wm. Kinsey, formerly Bible teacher in Blue Ridge College and now pastor at Elkhart, Ind., is going to help us. The first week's installment of his "Daily Devotions for the Lenten Season" will be found on page 99 of this issue. They are brief, simple, spiritually deepening and uplifting. They can help us in our family worship and in our individual meditations alone with God.

Help of another sort is in preparation. It will begin to appear on this page a little later. It will be self-explanatory and its appeal to the eye will easily identify it. On other pages other articles will help us to step more exactly in the footprints of our Lord and to cling more closely to his cross. Let us journey with him to Jerusalem with set face and steadfast purpose these forty week days and six Sundays, that we may share with him on the seventh Sunday a great triumph of the spirit over the flesh.

### A Study in Birthplaces

THERE is an old hymn which pictures Jehovah as counting out, "when he writeth up the peoples," each person according to his nationality. Egypt, Babylon, Philistia, Tyre, Ethiopia are represented, along with Zion, and it is with a manifest glow of deep satisfaction that the Great Census-taker remarks occasionally "This one was born there" and "This one and that one was born in her."

The underlying idea of the hymn is the measureless breadth, the all-inclusiveness, of the divine concern. It is a protest against the narrow prejudice which would limit the care of God to one's own race or clan. It is an appeal for a world-wide sympathy. The population of the redeemed Zion is to be drawn from all quarters of the earth, and there is no hint that any one tribe of people is less welcome than another. Indeed the exultant note of the hymn is the fact that every kindred and tribe is found in the citizenship roll.

The love of God is both wide and deep. It is love to the outermost as well as to the uttermost. It rests on the fact that persons, souls, are the supreme values of his universe and it reaches out therefore to include them all and down to the bottom of their possibilities or up to the summit of them.

Like it in kind is the love of his children for each other and for all men, whether of Egypt or Ethiopia, Russia or Japan. It also is without prejudice or par-

tisanship. It delights to discover rare cultural worth in unpromising places. It is never happier than when it can point to some finely wrought specimen of character granite and can say, looking at the unlikely quarry from which it was hewn, "This one was born there."

### Higher and Deeper Levels

PERHAPS you have learned that there are different levels of being in these personal selves of ours. You have heard of the possibility of living on a higher plane and have even longed to realize that possibility in your own experience. Or, of penetrating farther in, or digging deeper down, into the hidden interior of that mysterious thing which we sometimes call personality, and which, in our more sober moments, we call the human soul.

Whether we say higher or deeper, in speaking of this new level of being we aspire to, makes no matter, since all terms of space and direction are purely figurative as applied to the realm of spirit. What we are really after is closer contact with the currents of influence which connect the soul with God. We want that richer life, that completer, more satisfying experience which is found on these higher, deeper, levels of being where God lives.

Well, what of it? There's just one thing that matters in this connection. And that, thank goodness, isn't half as difficult as our learned expounders of secrets often befuddle us into supposing. The way into these inmost recesses of the self, the way up, or down, to these higher, deeper, levels of being is the simple, old-fashioned way of love. The way to live more is to love more. The door into the holy of holies can be pried open with love.

### He Is None of His

A MUCH quoted prophet tells of the Servant of Jehovah who was going to be exalted and lifted up and very high. The reason was: He identified himself completely with the lot of his brethren. He had borne their griefs and carried their sorrows. He had been bruised for their iniquities. The chastisement of their peace was on him.

When God sought to save men he identified himself with them. He entered into their life. He became flesh of their flesh. Their poverty was his. Their pain was his. Their sin, in some sense too deep to fathom fully, was his. Voluntarily because he loved and loved supremely, he took it all upon himself.

You have heard of castes and classes too holy to touch or be touched by unholy persons. You have heard of men and of institutions too sacred for common contacts—contacts with the most terribly needy, neglected, forgotten, despised, crushed in spirit. God, in Christ, did not preserve his sanctity that way. He entered in. He became as one of them.

You have heard, perhaps, of the American standard of living. That also is lifted up and very high, higher than that of any other people. It has gone up some more lately. It is to be "at least two automobiles to every family," the manufacturers say. Which means in fact more than two for some, none for others and less than none for many more. And still less than that for many non-Americans! But what of it? The American standard of living is a very sacred, untouchable thing, thanks to tariff laws, immigration laws, Pharisaic Christianity and whatever else may be necessary.

But all this is far removed from the religion of Jesus. "It behooved him in all things to be made like unto his brethren." He "emptied himself" that others might be made full. "If any man have not the Spirit of Christ"—



## GENERAL FORUM

### Lindy Sky-way

BY GILBERT LORD WILSON

(Not a "Military Highway"; but a Hedge of Roses)

It is better planting roses  
Along your path and mine,  
Than building up supposes  
Of thistles on the line;  
The rose life, for beholders,  
Builds up a better creed;  
The life that's head and shoulders  
Above the belt of greed.

The stomach is the under—  
And not the higher life;  
It isn't any wonder  
One's sea-sick of the strife;

The sedative that's needed,  
Has not the hint of gold;  
Love's diet, daily heeded,  
Will get the upper hand.

It is not bread and butter;  
It is not pork and beans;  
The food the heart may utter,  
Is just the food it means,  
When one is O, so needing  
The strength that lifts the mind  
Above all care, by feeding  
On cheerful thoughts and kind.

Cling not to harsh contentions  
The warring world may bring;  
The heart should hold conventions,  
To crown its coming King;  
The soul is sick of trouble,  
Of pull! and slam! and shove!  
Each always finds its double;  
The King of kings is Love!

Pasadena, Calif.

### The Crisis of Our Day

BY J. M. HENRY

Trend of the Times

Do my readers know that there is in actual existence in our beloved country a well organized movement to militarize the tone and temper of our national life? Are you fully aware that militarism has become a vested interest, economic as well as political and social in the United States? Are you aware that this gigantic power, well entrenched in our national government, is deliberately seeking to operate through, and control our schools and colleges? Do you realize that this vested interest resorts to methods of perverted means and ways to discredit every man and organization in this country which tries to present the truth to our students—vested interests even resorting to threats and intimidations of university and school officials?

If you do not realize what is going on in our day toward militarizing our national life, will you take the time to read the articles for the next six weeks in the MESSENGER, entitled, "The Crisis of Our Day," wherein a few of many facts are presented? Get awake, and then do something. Study the trend of the times.

In this article there will be presented extracts typical of Prussian military teaching; and then, extracts from United States War Department Training Regulations and from R. O. T. C. textbooks in use today in our public schools and colleges. It will be clear from these similarities that the United States War Department has copied the Prussian system and is attempting to foster it through our educational system. Discover the trend of the times.

#### Prussianism of 1912

The first two extracts given herewith are statements of the basic philosophy from the Prussian general, Friedrich von Bernhardi, copied from his book, "Germany and the Next War," published 1912. The extracts read as follows:

1. "Between states the one check on injustice is force, and in morality and civilization each people must play its own part and promote its own ends and ideals." (Page 20).

2. "Struggle is, therefore, a universal law of nature,

and the instinct of self-preservation which leads to struggle is acknowledged to be a natural condition of existence. 'Man is a fighter.' Self-sacrifice is a renunciation of life, whether in the existence of the individual or in the life of states, which are agglomerations of individuals. The first and paramount law is the assertion of one's own independent existence. By self-assertion alone can the state maintain the conditions of life for its citizens, and insure them the legal protection which each man is entitled to claim from it. This duty of self-assertion is by no means satisfied by the mere repulse of hostile attacks; it includes the obligation to assure the possibility of life and development to the whole body of the nation embraced by the state" (Page 21). That was the trend of the times in 1912 in Germany.

The first quotation, if lived out would destroy pity, love, justice, sympathy and helpfulness which are the very heart of the missionary evangel. That philosophy contradicts the altruistic spirit and the doctrine of the brotherhood of man. The second exalts the brutal instinct to fight above the moral concepts of justice, goodness, love, sacrifice, and makes man an automaton of the state with selfishness as the supreme end of living. The trend of the times is serious.

#### American Militarism of 1927

The extracts given below are taken from the Manuals and military texts being used today in our schools and colleges where R. O. T. C. units are organized. Quotations:

1. "We live in a world governed by divine laws which we can neither alter nor evade. And in this world of ours force is the ultimate power."—The R. O. T. C. Manual, Infantry, second year, advanced, Vol. IV, 7th Edition, August, 1925, page 207.

2. "During the course of a great war every government, whatever its previous form, should become a despotism."—The R. O. T. C. Manual, Infantry, second year, advanced, Vol. IV, 7th Edition, August, 1925, page 384.

3. "The object to be attained by training is to enable the army to wage offensive warfare. While training must cover certain phases of defensive doctrine and police doctrine, the army must definitely understand that these are only means to the definite end—offensive warfare—and every individual in the military service must be imbued with the spirit of the offensive."—Training Regulations, No. 10-5, War Department, December 23, 1921. Doctrines, Principles, and Methods, page 3.

4. "An armistice should never be granted at the instance of a defeated foe. It is a confession of weakness, of inability to clinch the victory."—R. O. T. C. Manual, Infantry—Vol. IV, page 255.

5. "The mainsprings of human action are self-preservation and self-interest, in a word selfishness—the 'touch of nature which makes the whole world akin.'"—R. O. T. C. Manual, Infantry, Vol. IV, August, 1925, page 208; and Our Military Policy by P. S. Bond, Lieut.-Colonel, Corps of Engineers, U. S. Army, page 7.

The first quotation is a perversion of all sacred truth. Of course, man can not alter or evade divine law, but it is rank infidelity to draw the analogy that war, built alone on force, is divinely ordained and can not be altered or changed. The second quotation is a bold confession that war is contrary to a democracy, and that preparation to apply force is man's only safety which rests on despotism and not on justice by law in a democracy of the world order.

The third extract exposes the hollow mockery and hypocrisy of the militarist who parades through the press as one who is opposed to aggressive wars. They say nations should engage only in defensive warfare; yet, the very manual of his education teaches the opposite doctrine. The fourth quotation is brutalism idealized. "Grant no mercy by armistice," but crush your enemy to death.

The fifth and last quotation is the goal of the "militarist." Here he rips off his mask and lets us see his face. "Selfishness, the mainspring of human action," with the audacious ribaldry that it makes the world akin. So do love, justice, pity, sympathy make the

world akin; but military philosophy has no place for these terms in their education.

Get busy and help root this monster out of our education. The trend of the times demands your service.

New Windsor, Md.

### Educational Values of a Vacation School

BY GERTRUDE BOOK

WHEN I think of the educational values of a Vacation Church School, my mind turns at once to the unique contribution of the school to the child's life. A Vacation Church School offers unlimited opportunities for teaching Christian character. These schools have been spoken of as a supplement to the Sunday-school. But not only do they contribute to the life of a child already in Sunday-school, but to that group of unchurched children, who need so much the influence of Bible teaching.

It does not seem difficult to get the boys and girls to come after they have attended a school for one summer. Invariably they will come again with eager minds and willing hands, ready to learn and act. At the close of a school last summer children were heard to say: "I wish it weren't so long until next summer."

Every part of the daily program of a Vacation Church School plays a definite part in adding Christian character to the child's life. The school advocates joyousness and friendly intercourse, but not levity or boisterous conduct. A spirit of reverence for God and man grows daily in the true Vacation School. It marks especially the opening and closing exercises and the Bible study hour. It is the daily atmosphere.

The singing period or "The morning concert" as the boys and girls call it, is an essential part of the religious purpose of the school. What a concert it is when a hundred boys and girls put their hearts and souls into it! Every hymn is a message from God as well as a hymn to God, and so is every song given in the schools. The religious value of this period is in the memory stored with truth, and the social value is the happiness that comes from an outpouring of the heart. One child said: "I have learned to sing better, and learned more music from my vacation schools, than I did from all eight years of public school."

The expressional period or handwork hour teaches cooperation. A teacher of a class of live wire city boys suggested that they make a farm scene. All the buildings, fences and animals were made with jig saws. There was no single article made, not even a section of fence, in the making of which at least three boys did not take part. Working together was their motto. Very young children like to work alone. Gradually they form small groups, then larger ones; and leaders appear. Thus they learn to be social and also recognize the rights of their little neighbors. This makes little children "safe for democracy," the kindergarten becoming a little community.

The recreation period of a school teaches the child the principles of right and wrong. Play brings adaptability into his life and fits him for the tasks he must do in later years.

The story telling hour brings moments of happiness and great joy, as the stories play upon the emotions of the boys and girls. But later, the truth dawns and beautifully develops in the mind of the child. The eagerness and rapture on the beaming faces of a group of children listening to a story is only added proof of the value of story telling.

Perhaps the best way to estimate the educational values of a school would be to ask the boys and girls what they gained most from attending a Vacation Church School. Here are some of the answers given by a group of children recently asked:

"I have learned more about the Bible."

"I have learned self-control."

"This school has helped me to be a better Christian."

"It has taught me discipline."

"It has made me a good listener."

"It has made me more dependable."

"I have learned to be more punctual."

"I have learned to act quickly."

"I have learned to concentrate."

"It has taught me to think more of mother and less of clothes."

Educational values are not only gained by the chil-



## Why They Are New

BY F. D. ANTHONY

In my article in the GOSPEL MESSENGER of last week, "Qualities That Make the New Inside," there is suggested another question of sufficient importance to deserve our thoughtful consideration. Why are all of the positive qualities enjoined in Eph. 4 and Col. 3 spoken of as being *new*? The chapters referred to teach that the things "put on" result in the "new man," and in view of this result the plain inference is, that these individual things or qualities (Christian graces), in themselves, are *new*. Hence our concern in this final article growing out of the rich and beautiful thought of the poem is, why these Christian graces are considered *new*.

Let us make a few observations and take, for example, love, a fruit of the Spirit (Gal. 5:22). And what I shall here say to show what makes *love* a *new* quality or grace in the development of Christian character, shall explain also what makes *new* all the other graces of the Spirit in their consummation of the new creature or man in Christ Jesus. In John 13:34 Jesus said to his disciples: "A new commandment I give unto you, that ye love one another." The apostle John later repeats these words and says: "This commandment have we from him [Jesus] that he who loveth God love his brother also" (1 John 4:21). It was called *new* not because there was no command before that requires us to love our fellow-men, for one great precept of the law was that we should love our neighbor as ourselves (Lev. 19:18). But it was *new* because it had never before been made that by which any class or group of men had been known or distinguished. The ancient Jew was known by his external rites and ceremonies, by his adherence to the traditions received from the fathers, by his peculiarity of dress and other things. In their ceremonial law, certain tolerations were recognized, viz., a bill of divorcement, plurality of wives, image worship, the death penalty for various offenses, teaching for doctrines the commandments of men, etc.; but according to New Testament teaching all this toleration was on account of the hardness of the heart and was not in harmony with the pure mind of God from the beginning of the creation. See Mark 7:5-13; 10:2-9; Acts 17:29-31. Therefore, in view of the foregoing, the civil and religious life of God's chosen people had degenerated into a cold formalism and into a condition, as it were, of "an eye for an eye and a tooth for a tooth."

When Jesus came into the world and moved among men in the various walks of life he said: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:43, 44). In other words, Jesus placed a new emphasis upon the word love in its practical application to the civil and religious life of men and nations throughout the world, and especially in the case of Christians who are *not* to be known by the mere distinction of wealth or position or learning or fame. Somebody has said that love is the greatest thing in the world, and may I add that it is the distinguishing and peculiar badge by which Christian believers are known in their walk and conduct, for "by this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

This command or law, then, was made *new* in regard to the added scope and the range of *meaning* that Jesus gave it so that it might become more effectual and far-reaching in its practical application. Jesus modernized and vitalized and enriched this divine grace of love by his own precept and example when here in the flesh, going in and out among men. In this sense, not only *love* becomes *new*, but also all the rest of the long list of Christian graces take on a broader meaning in their practical application in the affairs of life and thus become *new* in the essential makeup of "a perfect man, unto the measure of the stature of the fulness of Christ." See Gal. 5:22, 23; Eph. 4 and Col. 3.

In view of the brief illumination of the subject in hand, we should be glad and rejoice under the New

and Better Covenant, or "under grace," that the things of Christ (John 16:14, 15) and the things of the Spirit (Rom. 8:5) are *new indeed* and that God hath made us accepted in the Beloved in the life that now is and of that which is to come.

Baltimore, Md.

## Christianity and International Relations

BY E. L. IKENBERRY

B. Y. P. D. Article—Program for March 4

I CAN see their earnest faces yet as they leaned forward, intent with tense feeling. They were twelve clean-cut young fellows from Shansi University and the Governor's Special school. There was not a lagging moment during the hour for the subject was, "Christianity, China and Her International Relations." We had considered Christianity for the individual, the group, and the nation, and today we faced the wider application. I had spoken of world brotherhood, of God the one loving Father, of Jesus the one Lord of all. Suddenly Mr. Chen asked me this question: "Are not the kings and presidents of western nations Christians, and have they not been Christians for many decades?"

"Yes, most of them have been Christian in name at least."

"Have not the prime ministers and secretaries of state also been Christians?"

"Yes, they have been Christians."

"Then tell me," he said in a voice tense with emotion, "why have the western nations been so unchristian in their treatment of China?"

Reader, you can not understand my embarrassment, nor why I blushed with shame, unless you have read the history of the relations of the West with China for the last century. Get a fair book like Latourette's, *The Development of China*, and see how opium was forced on China at the mouth of the cannon; how leased concessions were wrung from China at the point of the bayonet; how gunboats have backed up big business; how foreign powers have fought over the possession of Chinese soil; and worst of all, how the Allies played the Judas to China at Versailles by giving the German possessions (wrung from China by force through the years) to Japan, and that, after they had made glowing promises to China if she would enter the World War on their side! No, no, I could not face that class and say that the West has been Christian. I said to that class of Chinese students in 1926, and I say today: The so-called Christian nations of the West have never been and are not yet Christian in their international relations. Isn't it a tragedy that nineteen hundred years after the coming of our Lord, his teachings have not yet been taken seriously enough to find a vital place in the relations of nations?

But there was one bright side that I could present to those twelve young men. Many of them knew personally several missionaries of the city, and they knew of the work of missionaries everywhere. Here were ambassadors of "goodwill" and "good news" right in their midst! An authority on Chinese affairs well points out that the breaking down of the doors of China was bound to come because big business must have new fields to exploit, and that about the only example of Christianity the Chinese have seen from the West, has been the missionary. I count it the greatest privilege of my life to be permitted to be not only an ambassador of Jesus to China, but also a representative of international goodwill.

Some may say: "What can I do? I can not go to a foreign land." Yet what you do here at home in your own community largely determines what will be done in international relations! You can become enlightened on what is being done in other lands and between nations; you can contribute to public opinion. Let me cite a few examples to show what I mean. In certain sections of South China Christianity can not make any progress at all. Why? Because so many Chinese laundrymen have come back home, and they did not get Christian treatment while in America. It is easy to talk about "long distance" situations. Do you refuse to sit at the same table with a Negro? I have known Brethren who would not! Here is an

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## Daily Devotions for the Lenten Season

BY WM. KINSEY

Wednesday, February 22

## Scripture:

"In the beginning God created the heaven and the earth" (Gen. 1:1).

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

## Meditations:

In the beginning of the year, God!  
In the beginning of the day, God!  
In the beginning of the home, God!  
In the beginning of this Lenten season, God!  
In the beginning of an accountable life, God!

## Song:

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all;  
Bring forth the royal diadem,  
And crown him Lord of all."

## Let us pray.

Thursday, February 23

## Scripture:

"The steps of a good man are ordered by the Lord; and he delighteth in his way" (Psa. 37:23).

## Meditations:

The good man's promise. Divine walking! Steps number one, two, etc.; as to going to school, or to the mission field; as to whom we marry; where we shall locate, etc. The steps are ordered. We need not take the next step in the dark. There's a lamp.

## Song:

"When we walk with the Lord  
In the light of his Word,  
What a glory he sheds on our way!  
While we do his good will,  
He abides with us still,  
And with all who will trust and obey."

## Let us pray.

Friday, February 24

## Scripture:

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).

"Let not your heart be troubled, neither let it be afraid" (John 14:27).

## Meditations:

For every heart trouble there is a faith cure: faith in God and faith in Jesus Christ. We believe in faith cures of this sort. For all heart troubles and heart aches, loss of loved ones, disappointments, reverses, etc., faith in Jesus is the cure.

## Song:

"Jesus, Lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Savior, hide;  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last!"

## Let us pray.

(Continued on Page 106)

dren, but by the teachers of a Vacation Church School. Young teachers and new ones are given training in methods of teaching children and in working out discipline problems. Above all, the contact with the youth of the community adds a richness to one's life. The cultivation of the friendship of boys and girls is most worth-while and when an individual is chosen as a leader for a group of buoyant, wide-awake youth, every effort ought to be put forth to give the best that can be given, for these are jewels given to us to train for the Christian soldiers of tomorrow.

Last, but not least, a Vacation School brings the members of a community together on a common ground and the spirit of coöperation binds them all. Coöperation of different Protestant churches in providing teachers, transportation and a building suitable for the school, all help to make ideal communities for the boys and girls of our land.

Akron, Ind.



## An Interesting Situation Regarding Peace

BY H. C. EARLY

LAST April M. Briand, French Ambassador, proposed to enter into a solemn treaty with the United States, renouncing war "as an instrument of policy." Such a treaty should mean everlasting peace between France and the United States. And whatever the motive or ultimate purpose of France, the proposal found favor in public opinion, especially among those actively working for conditions, legislative or otherwise, giving promise of peace. It is a significant gesture.

It took our government a long time to mature a reply to Mr. Briand. But it paid to wait. When the reply was submitted it was the biggest and best. Mr. Kellogg, Secretary of State, proposed that France and the United States propose jointly to the nations of the world a treaty of peace, the treaty to be drafted jointly by the two nations, renouncing war and condemning it as a means of settling differences. This is still a more significant gesture. It is interesting; it is fine. Could a longer step be taken at present in the direction of peace and outlawing war? What effect would the step have upon the nations of the world?

France in her reply proposed to restrict the treaty to "aggressive" wars, which, if such restriction would not virtually nullify the treaty, would doubtless lead to endless complications and misunderstanding. So in effect the reply amounted to a negative answer.

In the meantime, however, France and the United States have reached an understanding, and have signed a treaty between themselves renouncing war as an instrument of national policy, as was recently announced. The treaty, it is said, provides all the necessary machinery for settlement by arbitration of all differences that may arise between the two nations. Fine. But why not such a treaty for all the nations of the world?

At the same time, while the United States is entering into such an agreement with France and even expressed willingness to enter a peace treaty with all the nations of the world, the present Congress will consider a proposition to enter upon a campaign of naval enlargement, the initial step to cost about three-quarters of a billion dollars, while the total cost is variously estimated at from two and a half to seven billion dollars, to be spread over some years. And the President supports the program. But he disavows all thought of competition and imperialism.

Such enlargement as is proposed will make our navy the mistress of the high seas. How can such a navy be built up without provoking competition and suggesting imperialism? And does not preparedness for war provoke war? Is not this the proof of history? And does not talk of war—such silly talk of war between our country and England as we hear today—prepare people to begin it? On the other hand, talking peace helps to maintain peace.

Since the close of the World War the United States has been first and foremost in proposing disarmament on both land and sea. And she was much grieved at the failure of the late disarmament conference. And still she talks peace, world peace, but in the same breath she promises to get ready for bigger and more deadly wars than this world has yet known. Should we not hang our heads in shame?

What should be the attitude of the people in the present crisis? Should not every lover of peace of the nation write the President and his representatives in Congress and insist upon scrapping the big naval program?

Already about eighty-three per cent of the taxpayer's money goes to pay for past, present and future wars according to Mr. Mellon's recent statement. Recently an official statement was put out to the effect that the World War will cost our nation a hundred billion dollars until the last pensioner is paid off. Isn't that enough money to spend for war and bloodshed? And this is the least that can be said against war. What about the young men—millions of them—who were shot down in battle? And they were the flower of their generation. What estimate should be placed upon their lives in terms of money, morals, religion, as prospective fathers, as home builders and nation builders?

What about the sorrow and suffering of those who were left? What about the demoralization brought by war and the crime wave that follows in its trail? What about the loss of faith and gain of atheism in the midst of the wreck and ruin wrought by war, when the baser elements of our nature array themselves against the finer elements of the heart and throw us into infidelity and atheism? Who will answer?

Dayton, Va.

## The Color Line

BY BEULAH M. WOODS

I

ONE morning I was in the operating room watching the surgeon operate. An Indian was on the table. The surgeon skillfully made a semi-circular cut and laid back the brown skin of an elbow. What appeared directly underneath was so white that the contrast startled me. It started a train of thought which I wish I were able to pass on in these days when "the clash of color" carries on its uncivilized warfare in spite of all our talk of human brotherhood. "Ah," I thought, "racial color, like beauty, is only skin deep and of no more indication of what is beneath."

II

In conversation with a brown-skinned young Indian a heart was laid bare. What was revealed—darkness to match the color of his skin? No. There appeared aspirations, feelings, kindness, patience, and a good sense that put me to shame. There came over me an overwhelming sense of what hundreds of whites, both in the United States and foreign countries, are missing because they "look on the outward appearance" and never show the spirit that lets them get beyond the color line. Students, try getting acquainted and being a real friend to that foreign student on your campus!

III

It seems to be the attitude nowadays to try to make a great gulf of difference between peoples whose skins happen to have different amounts of pigment in them. My own belief is that a great deal of it is due to "eyes that see not and hearts that will not understand." It is true, of course, that a different heredity and environment have brought different outlooks and opinions on many subjects, but trying to see the other fellow's point of view would be good mental gymnastics for many of us, for I do not believe that I am the only one who occasionally acts like the man who said, "There are two sides to every question—my side and the wrong side."

In the United States when two white neighbors, or a husband and wife, or two friends show different attitudes or opinions, we do not consider it sufficient reason for making a breach which can not be repaired. Why is it that when the differing people have different colored skins, people glibly quote Kipling to the effect that,

"Oh, East is East and West is West  
And never the twain shall meet,"

without going on to study the same poem far enough to get to the place where he shows how all the differences of race and color fade away

"When two strong men stand face to face  
Though they come from the ends of the earth?"

The more real experiences I have in finding out what goes on under the brown skins—both good and bad—the more I have to say over to myself, "Even as you and I." In points where there is any superiority, it is not anything of ourselves, but it is a result of a contact with the Christ. What would any of us be without our Christian heritage, homes, and education? If this is true, then must it not make Christ ashamed when we take advantage of the fact to boast, as the publican did when he prayed, thanking God that he was not as other men?

I like to think of the last two lines of the following quotation from Joaquin Miller's poetry as referring to the color line—

"In men whom men condemn as ill  
I find so much of goodness still;  
In men whom men pronounce divine  
I find so much of sin and blot,  
I hesitate to draw a line  
Between the two, where God has not."

Anklesvar, India.

## Our Youth Problem

BY WALTER McDONALD KAHLE

### 19. Meeting the Vital Needs of Youth

We have thought so much and so anxiously about the church. We have been deeply concerned about her peculiarities, her distinctive ordinances and her dominating doctrines. We have tried so hard to safeguard these great verities which have been handed down to us. But our young people? Oh, yes, we are much interested in them and very anxious about them, but just a little suspicious of this interest and anxiety. We are beginning to wonder if our interest is just the type that is needed.

If there were no young people we should soon cease to need a church and certainly soon be without one. The Christ founded the church as a means to an end. Its big business is to bring God into the lives of men. Christ is primarily interested in the needs of men. Christianity is definitely committed to the task of meeting these needs. Many of us are beginning to feel that our interest in youth has been a secondary interest which has sadly failed to meet the basic needs of youth.

Youth represents a great transition period. The child is climbing out of childhood into adult life. Innumerable influences beset those who make this journey. Some of the most vital changes in all of life are made during this time. The majority of life's outstanding decisions are or should be made at this time. Discoveries must be made which are fraught with tragic possibilities. This is the time when life ideals are being set up, when life attitudes and convictions are being established and when life purposes are being fixed. It is a time of supreme need. It is a time when youth needs all that the church can give.

There are four great searching needs in the experience of youth. The first need is that of adequate instruction. Usable knowledge is of immediate importance. Such knowledge must be Christ focused. Much of this knowledge must come through the church or not at all. In the second place youth needs a rich worship experience. Worship involves a personal fellowship with God. The church is primarily responsible for this need. With bowed heads we admit the inadequacy of our help in the searching worship needs of youth. The third need is that of service. A flabby muscle speaks for itself. No exercise! Knowledge is of no ultimate value and worship will become a mere formality unless actual service calls these great beginnings into a vigorous reality. Nothing is quite so humiliating as to have to admit that in all too many cases belonging and conforming has largely represented our interest in youth. The final need of youth may be simply stated as his recreational need. God intensifies youth with the maximum of social interest, and the devil smiles with fiendish glee as he bosses the business of satisfying youth's recreational needs.

Youth must think through its needs over to the church. If the church fails to wholesomely satisfy the legitimate needs of youth she will fail to grip the interest of youth. She will ultimately pay for this with her own coin for the youth of today will determine the support of the church of tomorrow. The beginning point is always in the needs of youth. By this route we can go quickly over to the Christ. But no progress is possible if we ignore these vital needs. The entire ministry of Jesus verifies this truth. The Christian church must give attention to the needs of youth if the problems of youth are to be met.

Not only have we failed to meet the needs of youth, but we have sadly failed to grasp the scope of these needs. There are no neutral zones in the purposes of Christ. All of the needs of youth must be touched by the church. Youth can find no ultimate satisfaction in any experience if the palship of Christ does not carry into that experience. Recently a group of earnest young folk in our church were discussing this situation. They finally began discussing these four great interests of youth—instruction, worship, service and recreation. In which of these areas of need had the church done most and in which the least by way of giving help. It was interesting, painfully interesting to observe that in a group of around twenty-five, the vote indicated nothing done in two of these areas. The vote



was far from being unanimous in the other two areas. Here is a situation that is the rule rather than the exception in our Brotherhood today. It carries its own challenge.

Again we must always keep the idea of balance in mind. Youth is charged with being interested in dress and pleasure to the exclusion of every other interest. Such an attitude is quite consistent with that which insists that the entire diet shall consist of a church and prayer meeting menu. Our social instincts are not only as strong in youth as our worship instincts, but they are inseparably related. It is impossible to adequately meet one need even with the best of provisions if another is ignored or improperly nourished.

Finally, we must be very fair and say that this shortage of ministry is not to be charged up to the church. We as adults are responsible. We have unthoughtfully overlooked this great challenge and thus the church has been seriously handicapped in her service. It is very refreshing to observe a definite disposition to correct our attitudes. May the day soon come when we shall earnestly commit ourselves to the great task which youth brings to our door and when we shall happily step forward to meet through our ministries for the Christ the great needs of youth.

Daleville, Va.

### Tithing Testimonials

ONE of my chief preferred joys in the Christian program is the plan, privilege and pleasure of sharing the tither's opportunities and responsibilities.

We have never had the pleasure of giving, nor the amount to give, until we adopted one plan which an omniscient God sent to his people.

In speaking of the tithe, I have not finished. It should add the more exalted touch; then and not until then have we done what we could—namely, proportionate giving. Tithing paves the way into the holy of holies of Christian stewardship. "Let every one of you lay by him in store as God hath prospered him."

—Van B. Wright, Dayton, Ohio.

The giving of the tenth and more is a joy that can not be expressed fully in words. Somehow (and I think it is the miraculous part of it) the other nine-tenths goes farther. One always develops a sense of self-respect when he pays his rent or his interest. I want to stand in good credit with God. The taking out of his share first lends a sacredness to the rest of the income that helps me use it better.—L. W. Shultz, North Manchester, Ind.

Wife and I began tithing at the beginning of our married life—seventeen years ago. I had definite convictions about "proportionate giving," but none about the "tithe." I did not know very thoroughly the Bible teachings on the subject, but I had heard some good people recommend it heartily. I had no income other than a salary of \$1,000 out of which must come rent, living expenses, insurance premiums, interest on a good sized school debt and the part payment of that debt each year.

We believed the Lord could easily lead us to discontinue tithing at any time he so desired. We practiced the most strenuous economy in living—you should have seen the house furnishings—and we tithed. The close of the first year after an inventory (I kept a strict account even to a postage stamp and continued this practice for fifteen years), found us \$100 heavier in debt—the exact amount of the year's tithe. Then came the acid test. We read, we thought, we counseled, we prayed and after one week, decided to continue to tithe.

That was sixteen years ago. Since that time peace of mind, joy for the fund at hand for the Cause, blessing to us as we have seen others blessed through the gift, health to continue earning without a week's loss of salary and a great open door of opportunity have been ours. We have also arrived at some more definite convictions born of a study of the Bible and personal experience. These convictions lead us to recommend most heartily to all the tithe as a great privilege. As for ourselves we have no thought but to continue the practice. Do you wonder why?—A. B. Miller, Lewis-town, Pa.

## CORRESPONDENCE

### A FEW HAPPENINGS FROM PING TING CHOW

Things do not happen in China as rapidly as some places. Not long ago some folks thought that Shansi would be in the hands of the war lords ere this, but it seems that Shansi is holding out against them and even in some places gaining ground. You can easily see that the uncertainty of the folks makes preaching a bit difficult. I remember how in 1917 it was impossible in America to get through a Sunday-school class session without some one bringing up the war situation and making that take the big part of the class hour. Well, these people are worried even more than the Americans were as to what will be the outcome of this present struggle. But even in the face of these difficulties we are moving on after a fashion in our school and mission work.

Yesterday at the Ping Ting church we had twenty-four baptisms. Most of these were students. A few were from the outside. Six of our high school boys came in. The anti feeling that was so felt for a time seems not to be felt so much any more. At least we are not bothered here with it. These students entered into this rather enthusiastically. In the evening we had our love feast. About sixty women and girls and about 110 men and boys were present. The whole occasion was very seriously entered into and we all felt it was one of our best love feasts yet. Several who had thought they could get in from the country places were hindered by a snowfall of a couple of inches that came just a day before our meetings. Others who had planned to come were hindered by the fear that if they left their homes the officials would call on them for some form of military service and if they did not respond they would be fined. Several of our members have been drafted to go to the front and dig trenches and make dugouts for the soldiers. They are often called upon to take their animals and haul hay or grain for the soldiers. You will remember that one line of defense and an important post is just thirty miles from us. There has been practically no fighting in that particular place for about a month, but those who seem to think they know tell us that both sides are making big preparations. Our place here dreads the time when it will have to see the results of a decisive battle for they here feel that whatever side wins there is most sure to be trouble for us.

Our schools are going at full speed. The students seem to be doing as good work as ever. We have tried to help the high school to see that they should make ready for real citizenship now in this time of youth, and let the politics of the country be taken care of by the older folks. So far this year there has been very little unbacked enthusiasm. What we can do in the future is still before us. The leadership has the complete confidence of the pupils at present and if this continues the work will go along all right. Pray for us.

We have been busy in all of our departments of late getting the final financial reports ready for the treasurer. We finally got them all ready about Dec. 20 and started them to the treasurer at Tung Chow. Ordinarily he would be able to get them in three days. The postmaster says he will be fortunate if he can get them through in ten days now. A telegram was sent from Peking a few days back by Dr. Coffman announcing that he was leaving for our place. He arrived and was here a week when the telegram finally got through. About ten days was used where ordinarily we get the word in a few hours. War makes things hard for those not in the war class. The military have the wires, post, and railways in their hands and ordinary affairs can only get on the line when they do not want to use the lines.

We are all well and happy though, and glad to see a few coming into the fold. Our Ping Ting church this year has baptized forty-five in all. May the Lord show his people in these parts his interest in them, is our prayer. For this we work and wait.

F. H. Crumpacker.

Ping Ting Chow, Shansi, China.

### WISE KINGS

King Solomon was the son of King David, the sweet singer in Israel. Maybe he learned to love God from his godly father, for we read in 1 Kings 3:3 how Solomon loved the Lord, and because of this he made great sacrifices to the God he loved. This pleased God very much and he told Solomon to ask what he should give to him. Solomon said that he was young and needed very much an understanding heart to judge his people. It pleased God that Solomon had asked this thing and he promised Solomon a wise and an understanding heart.

And because of the great wisdom God gave to King Solomon we have some instructive readings in our Bibles—Proverbs, Ecclesiastes and the Song of Solomon. Every one of these is a choice collection which tells of the great wisdom of Solomon. For instance, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

"Train up a child in he way he should go and when he is old he will not depart from it."

"Cast thy bread upon the waters: for thou shalt find it after many days."

"One man among a thousand have I found; but a woman among all those have I not found."

God gave to Solomon great wisdom, for who knows not the story of the two women who claimed the one living child to be theirs? But the wise king settled the matter at once so all Israel feared the king because of his great wisdom. Solomon has delivered to us many good and wise words that have been kept safe in the dear Bible to this day, which will go moreover to the utmost part of the earth to be a blessing to everyone who takes them to heart.

In time God sent another wise King to the earth. He was the great King, Jesus—the King of kings. For when the fulness of the time came God sent forth his own Son. He was the world's great Morning Star, but the world knew him not. He said that the queen of the south shall rise up in the judgment with the men of this generation and condemn them, for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here. He was wise not only in word, but also in deeds. He said that the words he spoke are spirit and they are life. Happy are the people who store away in their hearts the wise Word as Jesus gave it to us from the Father.

Karen Jorgensen.

Hjorring, Denmark.

### HONEY CREEK CHURCH

Honey Creek church met in September council, with Eld. G. W. Ellenberger as moderator. Sunday-school officers were elected: Superintendent, Miles Sparger; secretary, Glennon Wilson; church clerk, Eliza Dukes; "Gospel Messenger" agent, Della Wilson; church correspondent, Retha Wilson.

Boards and committees necessary to complete the organization of the church were provided for. Delegates to District Meeting were elected as follows—the pastor and wife to represent the church; Glennon Wilson and Sister Retha Wilson the Sunday-school, and Mrs. C. P. Davis and Mrs. George Palmer the Aid Society. A party of eight motored over to Stet where District Meeting was held, it being a day's drive. The meeting was of such a nature that the whole District can not but be helped by it.

During the fall and winter months the pastor has conducted a mid-week Bible class; the attendance has been remarkably good, and the interest has never lagged, there are ten students who have never been either absent or tardy, and several who have only missed once or twice, and only on account of sickness then.

Sunday-school attendance runs around sixty-five; we are hoping to bring this up to 100 as weather and road conditions improve. All services are well attended. Recently in a C. W. rally, the children's department won in an attendance contest. Each department sang their class song. There were four groups, children, young people, the Excelsior class (young married people) and the older people, almost every seat was taken and all enjoyed the program.

Thanksgiving Day at 11 A. M. we had open forum and all present were invited to express their gratitude for the many blessings bestowed upon us by our heavenly Father. We had many good talks which were full of gratitude and recognition of our obligation to God and our fellow man because of God's goodness to us. After the services dinner was served in the basement; our Thanksgiving offering was given to our District Mission work. We have had no deaths in our little flock, and while we have had some sickness, generally speaking we have been blessed with good health. Several new members have been enrolled in our Cradle Roll to our great joy.

The Aid Society never slows down; when weather permits we have bimonthly meetings, we meet in afternoons, we have devotions, serve no refreshments except at quarterly meetings, we feel that the work and expense which otherwise would be expended upon an elaborate dinner should be devoted to the Lord's work. A short time before Christmas the Aid held a bazaar and produce window which netted a nice sum; there are devotional methods of which the Aid manages to accumulate the \$200 per annum which it contributes to the church treasury.

Christmas we had a sacred program, a chorus of about twenty furnished the music for the songalogue. There was a treat for the Sunday-school, the house was filled to its capacity.

As an evidence of the interest felt by the community in this church which is under the supervision of the Mission Board, a community sale was held in Sheridan, to which all of the business men, including the banker and every one it seemed, contributed as well as the farmers; the auctioneers donated their services too. The proceeds amounted to about \$250. The church appreciates the attitude of the public toward the efforts being put forth here.

Jan. 12 we were glad to have with us Bro. O. H. Feiler, secretary of the North Missouri Mission Board. He gave us a very helpful message that evening, and was with us in our business meeting the day following. He gave great encouragement to the workers and the members to press onward toward a well established status, assuring us that the District and the Mission Board are interested in seeing a strong church built up in this big field which is practically

(Continued on Page 108)



## PASTOR AND PEOPLE

### The Holy Spirit—What He Is and What He Does

BY RUFUS D. BOWMAN  
II. What He Does

MORE important than to understand what the Holy Spirit is, is to know what he does. Jesus said: "The Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." He is the Teacher by our side. The office of the Teacher is to interpret truth. The teacher leads the child along step by step correcting his errors and making luminous the way. Likewise, Jesus spoke of the Holy Spirit as a Teacher whose office it was to keep his life and teachings in the minds of the disciples and to interpret these truths to them. If we wish to understand the secret of Christ's love and fathom the depths of the mystery of the cross, we must open our hearts to the great Teacher, the Spirit of Christ. We shall understand these things better as we become more Christlike.

The next work of the Holy Spirit as a Teacher is to convince men of their need of salvation. "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." Christ was a Teacher who reproveth the world of sin and showed men the way of truth and life. He taught his disciples the truths of the Kingdom as they were able to understand them. The Holy Spirit, who is carrying on the work of Christ, must first overcome sin in the world. To this end he moves upon the consciences of men in order to convince them of their need of salvation. When they have turned from sin to a new life, the Holy Spirit is the teacher by their side to lead them in the path of righteousness.

The Holy Spirit is not only the Teacher by our side, but the Guide who goes before. Jesus said: "He shall guide you into all truth." A guide is one who goes before, pointing out those places that we should avoid, centering our minds upon those things which have value, and leading us onward toward the goal of our journey. In the darkness the guide throws light upon the path where our next step shall fall. The Spirit of Christ, working through our hearts, acting upon our consciences, speaking to us through our highest ideals, is the Guide who goes before, leading us into all truth. He warns us against the pitfalls of sin and centers our attention upon those things which have value for life. When we grope in darkness, he is a lamp unto our feet and a light unto our path. The Guide is never contented until those whom he is leading are safe in the Kingdom of our Lord.

Again, the Holy Spirit is a Revealer of spiritual things. "He shall take the things of mine and show them unto you." The guide points us to those things which have worth for our lives. Then the Spirit reveals their true nature and power to us. There is a progressive revelation of truth from God to men. The Father's revelation of himself did not stop with the fixing of the canon of the Bible. He has been revealed in the struggle of the Christian church with the forces of evil. In the great advance which the ages have made in moral standards, ethics, and Christian ideals, the Spirit has been guiding the world into a fuller knowledge of truth.

The Day of Pentecost for the disciples was the coming of a new revelation of the life and death of Christ. After the ascension of Jesus they continued in prayer for about ten days. "And when the day of Pentecost was fully come, they were all with one accord in one place . . . and they were all filled with the Holy Spirit." They became conscious of a new power in their hearts which revealed richer meanings of the deeds and teachings of Christ. They could enjoy a closer companionship with him than they were able to experience during his earthly life. They went forth as great missionaries of the early church in the quickening abiding presence of the Spirit of Jesus.

I walked one day through an art gallery with a

brilliant young artist. He showed me the different masterpieces. Finally he came to one of his own pictures which was on display there for a while. It was the painting of a beautiful landscape. He interpreted the picture for me and showed me how he used his colors in order to bring out the desired impression. I admired it. But no one understood the picture like the spirit of the young artist. Who knoweth Christ save the Spirit of Christ? No man can know God except the Spirit of God be in him. When the Spirit of Jesus is present in our hearts, the life and work of Jesus have a new meaning for us.

One of Tennyson's most beautiful poems is his "Crossing the Bar." Some of us have read those lines,

"I hope to see my Pilot face to face  
When I have crossed the bar,"

until they have become a part of our faith and we seem to understand in a measure the spirit of the great poet. If we could for a moment possess the spirit of Tennyson what richer revelations there would be! "For who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth, save the Spirit of God. But we received . . . the Spirit which is of God that we might know the things that are freely given to us by God."

Not only is the Holy Spirit our Teacher of truth, Guide of life, and Revealer of spiritual things, but he is the silent Guest of the heart. "He abideth with you, and shall be in you." The permanent presence of God's Spirit in us will change our whole nature. As a Teacher he convinces us concerning sin. But as a Guest of the heart he transforms our souls and gives us a peace that the world can not give. There is joy that the world can not take away. We are told that the fruits of the Spirit are love, joy, peace, patience, gentleness, goodness, faithfulness, mildness, and self-control. These are the qualities of life which they possess who live and move and have their being in the presence of God.

The Christian forces of the world need to hear again the words of Jesus: "Receive ye the Holy Spirit." The greatest need of the church today is more moral and spiritual power. Our hope for the future is in the leadership of the Spirit of Truth. As the Day of Pentecost was to the early church a time of strengthening the faith of the feeble disciples, giving them courage for their hard tasks, and revealing the true nature of Jesus, we need a new Pentecost today so that the church may rightly represent the Spirit of Jesus. There are some churches with beautiful structures and equipment which are not saving men. The church has so often emphasized forms, ritual, and sacraments rather than the baptism of the Spirit. Some leaders today conceive of the church as a teacher of morals and ethics. This is true, but it is more than that. Others think of the church as the place to discuss great problems of economics and social issues. All of these have their place, but the church which bases its entire message upon such problems has missed the high calling. The one duty of the church is to impart spiritual power. How can the church possess this power unless it is under the leadership of the Spirit of God? The world-wide movement for peace, the fight for industrial goodwill, the evangelization of the non-Christian orders, all of these must be championed by Christian forces. But the success of the church in these high endeavors will depend not only upon activity and service, but upon the inner power which comes from the Christlike spirit in men.

Likewise, each one of us needs to heed the words of Jesus: "Receive ye the Holy Spirit." We have religion of which men approve, and are counted good fellows, but we are deficient in power. We have never yet received the great Teacher of truth. Men think that the observance of baptismal rites, repeating the creed and partaking of the sacraments will save them. We can do all these things and still be feeble souls walking upon the earth, never rising into the strength of God's love. The change from weakness to power comes by receiving through repentance and faith the Spirit of the living God. Why stay in the valley when we can follow the Guide to the mountain top where we get visions of God? The men who are doing great

things in the world for our Father are those who live in his fellowship. Paul was a persecutor of Christians until the Spirit of Christ became the Guest of his heart. Then he became the great missionary to the Gentiles. Peter never doubted again after Pentecost. We, too, shall have courage for our Christian work when we experience the indwelling presence of the Holy Ghost.

Have you felt the presence of divine love in your lives? Have you approached the heavenly Father through prayer and fellowship? As the Holy Spirit works in and through us we shall be able to understand better the character of Jesus. His life and work will have richer meanings for us. Here is the power which builds the Kingdom of God in our own souls. In this Kingdom there is joy, peace, and love. Let us follow the Guide who will lead us into truth and life!

Roaño, Va.

### The Teacher as Prophet

BY JOHN LUKE ROFF

THE function of the prophet is essentially the forward-looking grasp and control of present realities. The annals of the Past are ransacked to transform the Present in order that there might result a more glorious Future. Those who are sensitive to the more delicate phases of spiritual growth are aware of the prophetic nature of religious education. There is a mutual give and take of influence between religion and education and each is prophetic and forward-looking in its deepest elements. Religion is developmental when conscious of its educational character. An experience growing increasingly rich from age to age, becoming gradually more intimately related to the Creator, with each generation rising upon the advancements of its forbears—is the goal of the Christian teacher.

Whenever religion became decayed or lifeless it was found to be static. Revivals and reformations in religious enthusiasm were marked by a new impetus given to growth in religious vision and courage. The great religious leaders of the past have generally been men who were steadily growing, studying, learning, and in their advancement taught their contemporaries the technique of perpetual spiritual renewal. When religion is vital it is in a constant process of advancement; in other words, it is educational; that is to say, it is prophetic.

Education is religiously motivated when it becomes the process of complete adjustment to a complete environment. Secular education is partial and fragmentary because significant areas of environment are ignored, and outstanding impulses of the individual are left to scatter and evaporate. Religious education offers a more dynamic method for moral development because it involves total reaction (i. e., the response of all the basic forces of human nature) to the total world (i. e., including those divine aspects of the world which impinge only upon the higher spiritual senses). Nothing is more prophetic than true education. Some so-called education is not prophetic; it is backward-looking and is aimed at the perpetuation of the status quo. It functions in propagating the traditions of the past unchanged and in making individual and social life conform to crystallized forms and stereotypes.

But education, in its truest nature, builds for the future. It does not ignore the present, but seeks to control that for the sake of a developing society. Teachers who are truly conscious of their function stimulate pupils to live while they are learning to live; that is, the experience of the present receives adequate attention and thereby the experience of the future is adequately insured and safeguarded. The outgrown concept that education is to prepare children for their approaching adult life without attending to the actual conditions and situations which face them as children is a misinterpretation of prophetic education. There is no way so effective for training children in moral triumph and religious growth as giving them problems to solve and situations to conquer in their concrete social life. Thus closely are the present and the future bound together in education. The dictum of Von Humboldt: "What you would have in the life of the



nation you must first put into the schools," epitomized the philosophy that formed the basis of Germany's efficient program of military education. The gigantic outcome of that system in one generation is evidence of the appalling prophetic power that lies in education. The noble efforts of Frances E. Willard a generation or more ago in America resulting in the present-day sensitized American conscience regarding the prohibition question is another striking example of the potency of the educational prophet.

McPherson, Kans.

## HOME AND FAMILY

### "My Mother's Bible"

BY JAS. A. SELL

The inspiration to write this was caught while listening to a young sister recite a beautiful poem—"My Mother's Bible." Published in *Twilight Poems* No. 2.

My mother loved God's holy Word,  
It was her soul's delight,  
Its precepts were her guiding star,  
That led her life aright.  
She taught her children to revere  
The Savior's blessed name,  
Assured that 'twould more pleasure bring,  
Than any earthly fame.

My mother gave this Book to me,  
Upon my natal day,  
To be the compass of my life,  
Through all its winding way.  
Of all the gifts a mother's love  
Chooses for her children dear,  
This is the surest guiding star,  
To make life's pathway clear.

I'll lean upon my mother's gift,  
And trust my God for grace,  
'Tis here I find my strength and stay,  
In life's laborious race.  
It tells me of my Savior's love,  
That won my mother's heart  
And caused her like the one of old  
To choose the better part.

This blessed Book! my mother's gift!  
Is precious to my heart,  
I'll keep it in my daily life,  
And never from it part.  
And when my earthly race is run,  
And I approach the goal,  
I'll trust my all upon its power,  
To keep and save my soul.

Hollidaysburg, Pa.

### Father Wanted His Own Way

BY ELIZABETH R. BLOUGH

JACOB BERGSTRESSER was head of his household, and as such, expected to be looked up to and obeyed. There was no trouble until William was nearly through high school. Then there were sullen questions on the part of the son and peremptory commands from his father. William realized that when his father insisted that his son quit school, he was making a mistake. Pitifully he understood that father himself should have more education. The irony of the situation lay in this, that the two had few tastes in common. The father supplied the town of Lederach with coal and cement; William never forgot the bad half hour when his father told him he must work in the coal yard. "You take a place and do what they tell you. You are like an old maid; when I was your age I worked in the mines. I'll send you there if you don't make good." The boy looked into his father's eyes and saw the angry determination to have his own way, then answered: "Very well, father, I'll begin whenever you say."

That was all, but in one illuminating flash his father grasped the fundamental difference between them with a sensation of utter defeat. William had seen miners go to their work with a choking sense of horror, he could not breathe underground. Whatever else went wrong, he must keep out of the mines. He obeyed his father, he was so anxious to please that the men in the coal yard overlooked his blunders. Cessna, his foreman, was frankly sympathetic and spoke his mind. "If I had a son like that, he should have his chance, no grubbing through this coal and soot. It seems like ruining something fine to keep him here."

In William's room the odds and ends of furniture of the house had been assembled. Mother came in with collars and handkerchiefs which she put in his bureau drawers. William happened to be there; impatiently he questioned her. "Mother, may I make this room over? I want to change it."

"But it's all right as it is, you have a good bed and room for your clothes," remonstrated his mother. Then for the first time in her life she looked at the dingy blue walls and through the window at the cold grey sky, then at the rug on the floor. "I could use this rug in my sewing room and give you as much money as Viola uses for her new furniture."

William was delighted. "Why, mother, that is all I want. Just let me alone now, I'll begin right away."

He began eagerly, painting the woodwork white and enameling it, making the walls a shade of yellow, warm, soft and caressing. His mother looked on and marveled, she had never dreamed anything like this, and how he worked. With a craving for self-expression which ran into dominant individualism, he was happy in making a home for himself out of this room. He used simple methods and arranged his room for livableness, a thing which his parents had never considered. Father saw it one day. When mother told him that no one else had a room like it, he was angry.

"What's the matter with him? I can't for the life of me see what difference it makes whether a wall is red or green. I never look at walls."

"William hates ugly things. He never goes out with the toughs," answered mother.

"What's he going to be? a sissy?"

Mother said no more; father always managed everything, she did not know whether William was right or wrong. The older boy, Roy, spent all his evenings away from home, father never seemed troubled about him so she did not worry. Several weeks went by and nothing more was said.

Then, as it often happens, the way to what William so greatly desired lay right through what he so disliked—the coal yard. Cessna became his ally and sympathizer. In conversation with Sloan, who managed a house furnishing store, he learned that they must find a window decorator. Any kind of man who could give them attractive show windows and arrange their stock so as to please purchasers.

Cessna made a suggestion. "I wish you would let a friend of mine try, he has had but little experience but I believe he can do exactly what you want done."

"Send him down." So William without his father's consent, decorated the windows at Sloan and Winton's store. He did his best with the materials at hand, but the result did not please him. However, it was so much better than anything before attempted there, that the manager wanted to hire him on the spot.

William had but one answer. "I like the work, but you must see my father about it."

Mr. Sloan went to Mr. Bergstresser and told him what his son had done. "I want him in my own business," objected the father.

"But your son is especially gifted to do another kind of work; why not let him do what he likes best?"

"Haven't I, as his father, the right to make him do what he should do?"

"I doubt it very much," there was no hesitancy in Sloan's answer. "You lived your own life, give the boy his chance to live and make his own mistakes."

Father said nothing. Sloan went on, "Your boy has a talent which keeps him from being satisfied in your business. We will pay him well for his services." Still father said nothing and Sloan reminded him of his older son who could work in the coal yard and take over the business later. But father shook his head, he knew that Roy was not steady, he could not depend on him. William was trustworthy, to let him go, meant a change of his lifelong plans. At last he said: "If he wants the job, you may have him."

The manager said, "Mr. Bergstresser, you will never regret this. It's the men with ideals that go utterly to pieces when they trample those ideals into dust. They go lower than any one else because they are trying to get away from themselves, to drug themselves into forgetfulness of the dreams which mean more to life. William is one of these, an artist born if ever

there was one, he can succeed only as an artist." The coming years verified Sloan's prophecy, William brought more honor and joy to the old home than any of the other children, although father had not had his own way with William.

New Windsor, Md.

### Suggestive Questions for Discussion at Mothers and Daughters' Meeting

1. How do you teach your children cooperation with their parents in the work of the home?
2. How do you instill in your child a love for home?
3. What are some of the things which you feel would stimulate confidence between mother and daughter?
4. What do you consider a good way to teach girl's simplicity of living?
5. Do you think it wise for the children to be informed as to the financial standing of the home? If so, why? If not, why not?
6. Milton and Mildred were brother and sister. Mildred had a birthday party at her home and afterward asked Milton which girl at the party he liked best. At his refusal to tell, Mildred insisted: "Tell me, I'm your sister." And so Milton told her. The next evening as the family and a friend sat visiting in the living room Mildred broke into the conversation with the announcement that, "Milton had a sweetheart." All the listeners laughed except Milton, who determined there and then that he would never again tell his sister anything.

Wherein lay the trouble?

7. How do you meet the dancing question with boys and girls?
8. What are some ways by which you conserve your strength in planning your house work?
9. Do you believe in giving children a weekly allowance? Why?
10. How do you teach honesty to your children?
11. When is a girl well dressed?
12. How best teach a girl her proper relation to her girl and her boy friends?
13. Politeness and good manners are charming characteristics. How do you teach them?
14. What do you consider the high points in teaching care of the health to children?
15. What in your judgment, should children know about their own existence and the origin of life?
16. As a mother, how do you teach your children to hate vulgar stories?
17. How can children be taught to become companionable?
18. What would you suggest as a means of impressing upon the children the importance and the privilege of regular attendance at Sunday-school and the preaching service?
19. How can Sunday afternoons be made pleasant and interesting for primary and junior children in the home?
20. Suggest some good methods for home Bible teaching.—*The Board for the Mothers and Daughters' Association of the General Sunday School Board.*

### "Become as a Little Child"

BY LULU TERFORD

"Backward, turn backward, O Time, in your flight!  
Make me a child again, just for tonight!"

THAT sounds like an impossibility, yet it is just what the Savior wishes to do for us. He wants each of us to become as a little child and begin life anew; and those of us who have received the new spiritual birth, experience just that. A child again! If we are fully yielded we come to a better understanding. Did not Joshua command the sun to stand still? What a mystery, we think. Yet if God can take anyone at any age and make a child of him again, is it not a miracle? Does he not turn back the calendar for us? We are so thankful there are no words to describe it. "Him that cometh to me, I will in no wise cast out" (John 6:37). "For him hath God the Father sealed" (John 6:27). And we are kept by grace.

Los Angeles, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, February 19

Sunday-school Lesson, Two Miracles of Power.—Mark 4:35—5:20.

Christian Workers' Meeting, The Adventure in America.—John 15:1-8. \* \* \*

### Gains for the Kingdom

Two baptisms at Thornton, W. Va.

Eleven baptisms in the church at Midland, Mich.

Three baptisms in the North Manchester church, Ind.

Eight baptisms in the Rileyville church, Va., Bro. Cecil O. Shwalter, pastor.

One baptism in the Waka church, Texas, Bro. C. H. Brown, pastor-evangelist.

Sixteen were baptized and two reclaimed in the Sidney church, Ohio, Bro. R. H. Nicodemus of Milford, Ind., evangelist.

Four additions to the Springville church, Pa., Bro. H. L. Hess of Manheim, Pa., evangelist; three baptisms following the meeting. \* \* \*

### Personal Mention

Bro. F. E. Maxey, pastor of the Meadow Branch and Cedar Grove congregations, has changed his address from Tate to Bulls Gap, Tenn.

Bro. C. D. Bousack, returning from his work on the Coast, is stopping off at McPherson to have a part in the Bible Institute and Ministers' Conference.

Bro. R. H. Miller, pastor of the Manchester church, is assisting in the McPherson Regional Conference after performing a similar service last week at Bethany.

Bro. M. Clyde Horst has arranged to transfer his pastoral labors from the Windber church of Western Pennsylvania to the Lewistown church of Middle Pennsylvania June 1.

It was Bro. Millard Wilson, not Mildred, that preached at Cherry Grove, Ill., as the type made Sister Shidler the correspondent say in her note of a few weeks ago. We are sorry for the mistake.

Bro. F. H. Crumpacker says, writing from Ping Ting Chow Dec. 21: "It is mighty good to be in a job where you have to tiptoe to touch bottom." Isn't that interesting? Did you ever think of it that way?

Among last week's visitors at the Publishing House were Pastors L. U. Kreider of Churubusco, Ind., H. H. Hendricks of Silver Creek, Ohio, Forest S. Eisenbise of Lanark, Ill., and U. H. Hoeft and wife of Lena, Ill., all attending the Bethany Regional Conference.

Bro. J. H. Moore writes us from Sebring, Fla., Feb. 8: "We have many winter tourists, possibly nearly one hundred members with us this season. We always appreciate their presence." The recent cold spell seems to have done no special damage in that section.

Bro. S. Z. Smith and wife still had Ohio air in their tires when they wrote us from Bisbee, Ariz., Feb. 3, en route to Oregon to engage in evangelistic work. They were to stop at Phoenix, Ariz., for the services of the following Sunday and were scheduled to begin work at Ashland, Oregon, Feb. 12. They wish to express their appreciation of the many messages of comfort which came to them in their bereavement through the loss of their son.

Sister Nellie Bechtelheimer wrote us from South Bend, Ind., Feb. 3: "I am still confined to my bed, after an illness of seven months, and find this a splendid place to get a true perspective of life. The clouds have been dark at times but the silver lining gradually but surely begins to appear. The last few weeks I am able to enjoy some reading, writing and music on the harp. 'Our lives hang by a single thread but that thread is held by a Father's hand.'" Sister Bechtelheimer adds that she never realized the value of the "Gospel Messenger" so fully before. \* \* \*

### Miscellaneous Items

Mission receipts as reported for Feb. 6 in the last column on this page total \$1,159.25 if an editor's arithmetic can be trusted.

The Ministers' Conference was not the only center of attraction in Chicago last week for some of our folks. Sunday School Editors and Secretaries were interested in the sectional meetings held under the auspices of the International Council of Religious Education.

"The District Echo" of Middle Pennsylvania, Bro. L. S. Knepper, Editor, publishes some interesting statistics gathered by Bro. B. F. Waltz, Secretary of the District Ministerial Board. In the thirty-nine organized congregations there are fifty-six churchhouses. Seventeen full time pastors are employed, eight are partially supported and seven churches desire pastors. The total membership is 8,533, slightly less than that of Southern Ohio, with Eastern Pennsylvania a close third. Western Pennsylvania leads all the Districts with a membership of over ten thousand.

The Conference Program Committee met in Chicago last Saturday. A report of what was done is promised us for our next issue.

Winona Lake Institutions have a new General Secretary in the person of Dr. Hugh H. Bell of San Francisco, Calif., who succeeds Dr. J. C. Breckinridge, whose resignation became effective Jan. 1. Dr. Bell has had wide experience in executive responsibilities and is believed to be preëminently fitted for his new position.

The article on page 98 entitled "Educational Values of a Vacation School" is the first of a series of five articles on the general theme of the vacation school movement prepared under the direction of Sister Ruth Shriver, Director of Children's Work for the General Sunday School Board. The other contributions will appear at intervals as may be found practicable.

What interesting notions people do have. Here is another opinion: "Have been reading it [the "Messenger"] for about twenty-eight years now and think it better now than ever before, and I always felt that we had the best paper of any church published, but we feel that it is now meeting the real needs of the people in a larger way than ever. We are glad for this."

One evening session of the Regional Ministers' Conference at Bethany last week was all that it was our privilege to attend, but that was enough to discover the general feeling that the Conference was a real success. The attendance was larger and more representative than that of any similar previous conference. The interest was excellent. Somebody will tell you more about it soon, no doubt. \* \* \*

### Special Notices

Will the Secretaries please send their reports to the Writing Clerk as soon as possible for the booklet for the District Meeting of North Dakota and Eastern Montana.—Agnes Deal, Writing Clerk, 3435 Van Buren St., Chicago, Ill.

Northwestern Ohio Sunday-schools, that have not already done so, should send their money for the support of Hattie Z. Alley of India to Bro. Herman Peters of Delta, Ohio. Bro. Peters is District treasurer of the fund for Sister Alley's support and would like to have the money in hand by March 1.

Our denomination has been granted 100 delegates to the World's Sunday School Convention. Since our Annual Conference will be in California, we concluded that this number was too small and by special request have been granted an additional 100 delegates. These are being taken. Applications for credentials may be made through denominations, or through State Officials. In case an applicant who pays the \$5.00 for such certificates should be unable to attend the money will be refunded if application for such refund is made not later than June 1. This statement about refund is printed on the certificate which is sent from the World's Sunday School office or from the office of the International Council of Religious Education. The fee includes full report of conference in a volume, privileges of the meeting, programs contained in a small volume, convention songs, badges, etc. Foreign missionaries in active service or on furlough will receive the credential certificate.

### A New Radio

Bro. John Smith's radio is an old affair not nearly so satisfactory as the latest models. He had been investigating several new makes. His mind was made up to buy a — which requires no batteries at all. Then something happened—his minister preached a sermon explaining the \$408,300 task of the Church of the Brethren as adopted by the Annual Meeting. He figured that if every member of the church had given one cent per day throughout the year the church would have enough money to carry on all its general activities. Bro. John Smith does love the Lord more than the personal satisfaction of a radio. He remembered that many do not have money for the church because they spend it on themselves. He did a courageous thing. He acted as he believed Christ would have acted. When the February offering was lifted to help the church clear its accounts at the close of the fiscal year on Feb. 29, Brother Smith wrote his check for \$50, leaving the new radio until later.

John puts us in mind of the good brother who always sat on the front seat and gave a \$5 bill. When asked why he did so he replied: "So my \$5 bill will encourage the others to be generous in the Lord's work."

If John Smith encourages your congregation to be generous in your help to close the fiscal year with money in the treasury, send your check before the end of the month to Clyde M. Culp, Treasurer Conference Budget, Elgin, Ill.

ates free if application is made in the regular way. Provision will be made for miscellaneous attendance day by day through the payment of a fee which is not yet determined. Miscellaneous attendance will be conditioned upon the space left after regular delegates are first accommodated.—Ezra Flory, Sunday School Secretary, Elgin, Ill.

The Committee of Arrangements for the Oakland Conference has wired Bro. Wicand, Secretary of the Conference Program Committee, that some unexpected difficulties in providing entertainment for the Conference have arisen and it is possible that a change in location may be made. Definite announcement as to this is expected very soon.

To Northwestern Ohio Churches: The District Treasurer wishes to call your attention to the fact that the District Conference is not far off and quite a few churches have not sent in their District dues. An early response to this notice will be greatly appreciated, in order that all bills may be paid and final report made.—L. C. Huber, Treasurer. R. 1, Bellefontaine, Ohio. \* \* \*

### In the "Messenger" Twenty Years Ago

One would have to look around quite a while to find a better Sunday-school lesson help than the "Brethren Teachers' Monthly," published here in the House.

Sister Mary Hoff of New Windsor, Md., keeps a careful record of all the accessions reported in the "Messenger" from week to week, and now reports that during 1907 there were 4,979 additions by confession and baptism and 311 restored to fellowship, making a total of 5,290.

The new Geiger Memorial church, Twenty-sixth Street and Lehigh Avenue, Philadelphia, erected during the past season, is a splendid edifice, being the third Brethren church in the city. It was dedicated Dec. 29 [1907], Bro. M. G. Brumbaugh delivering the address for the occasion.

Bro. J. H. B. Williams and wife of Belleville, Kans., have now located in Elgin. Bro. Williams, who is a young minister, becomes assistant to the Secretary of the General Mission Board, and has entered upon his work. We are glad to have him and his wife with us and trust they will find their residence in our midst pleasant, both spiritually and temporally.

Bro. Geo. L. Studebaker of North Manchester, Ind., is a busy man, but somehow he finds time to read all there is in the "Messenger" and then wishes for more of the same kind. Here is his way of saying it: "I am more than pleased with the 'Messenger', and oftentimes it is too short. I read it through too soon. Then I reread some articles. The church news is like getting so many letters from the various churches of our Brotherhood."

On Thanksgiving some of the congregations took up a collection for the purpose of having the "Messenger" sent to their poor. This was certainly wise and proper. We have the poor with us, and their souls, as well as the souls of others, should be fed on the good spiritual nourishment that appears in our columns. Not only so, but we have no class of people among us who enjoy the "Messenger" more fully than the poor enjoy it. Not being burdened with the care of worldly goods, nor annoyed by the perplexities of business, they have time to read the paper, to think about the good things mentioned, and even time to talk about them. In the long run they probably get more solid comfort out of what is published from week to week than do those who are so abundantly blessed with this world's goods. \* \* \*

### Mission Receipts for Monday, February 6

Each week the General Mission Board will report in these columns a recent day's mission receipts from congregations. Each week a different day in the week will be selected until a round of the business days of the week is reported.

York, Pa., \$1 for World-wide.  
Unity, Va., \$9.87 for World-wide.  
Bloom, Kans., \$25 for World-wide.  
Sterling, Ill., \$4.60 for World-wide.  
Delphi, Ind., \$2 for Home Missions.  
Victor, Kans., \$5 for Home Missions.  
Manchester, Ind., \$10 for World-wide.  
Norristown, Pa., \$7.89 for World-wide.  
Sugar Creek, Ohio, \$10 for World-wide.  
Beaver Creek, Md., \$25 for World-wide.  
County Line, Ohio, \$36 for World-wide.  
Dunnings Creek, Pa., \$10 for World-wide.  
Osceola, Ind., \$50 for Conference Budget.  
Lost Creek, Pa., \$10 for A. S. M. F.—1926.  
North English, Iowa, \$25 for World-wide.  
North St. Joseph, Mo., \$5 for World-wide.  
Lewistown, Pa., \$10 for Conference Budget.  
Silver Creek, Ohio, \$31.41 for Home Missions.  
Monitor, Kans., \$32.09 for Junior League—1927.  
San Bernardino, Calif., \$3.20 for Home Missions.  
Poplar Ridge, Ohio, \$20.12 for Junior League—1927.  
Everett, Pa., \$43.61 for support of Dr. Carl Coffman.  
Washington Creek, Kans., \$40.66 for Junior League—1927.  
La Verne, Calif., \$126.48 for support of L. A. Blickenstaff and wife.  
Royersford, Pa., \$278.66 for India Mission; \$139.33 for Africa Mission.  
Twenty-eighth Street, Altoona, Pa., \$55 for World-wide; \$2 for Home Missions.



## AROUND THE WORLD

### How We Support the League

The United States is not a member of the League of Nations; yet, in one way or another our government is actually one of its chief financial supporters. If a recent newspaper report may be trusted, the sum of the direct and indirect contributions from the United States to the League was \$2,666,748 for the past year—1927. This is said to be the largest contribution by any nation.

### When Is a Community Overchurched?

At the National Church Comity Conference held in Cleveland, Ohio, recently the problem of the overchurched community was given earnest attention. It reported that one recommendation was that a community be considered overchurched when there are more than one church building, equipment and resident pastor to each 1,000 of population. Of course, there are exceptions, as in the case of all statements attempting to present a rule for average conditions.

### Work of the Gideons to Be Extended

Some years ago the Gideons set out to place a Bible in every hotel room. This work is now practically complete and "pursuing this idea, the Gideons now propose to equip the dressing rooms of the theaters with Bibles. Some scoffing will probably be heard, just as when they talked of doing the same thing for hotels. But, as many a traveler will testify, the presence of the Gideon gift in the hotel room has been found more than a boon. It is probable many have read the Bible in the quiet of a hotel room who seldom look at it at home. No one can estimate the influence of this Book's presence at such a time."

### The Modern Novel

The modern novel has sunk to a very low moral level, largely because too many authors and publishers have sought easy dollars by way of catering to the baser interests of the depraved herd. Edwin Markham is quoted as having said recently: "What these new writers call love is the brute attraction of the herd, or the easy promiscuities of the harem. All that religion and the higher poetry have labored for since the caveman is by them obliterated. The interest they show in sex is largely pathological. They see it chiefly in its diseased and neurotic manifestations, never as the sacred mystery of life." But there is hope in the fact that such a diet falls after a time. And some already see indications of a turn in the tide.

### New Treaty With France

One hundred and fifty years ago, or to be exact on Feb. 6, 1778, a treaty was signed with France. Amongst other things the treaty declared: "There shall be a firm, inviolable and universal peace, and a true and sincere friendship between the most Christian king, his heirs and successors, and the United States of America." This bond of international friendship has never been violated, and what is more, it has served to promote such a feeling of friendship that the one hundred and fiftieth anniversary of the signing of this treaty was celebrated by the signing of a new and more inclusive treaty. Whereas the first treaty does not go beyond assertions of peace and friendship, the new one "sets up new and strong machinery for the adjustment by arbitration or conciliation of disputes between France and the United States." And thus does the spirit of goodwill grow.

### Moving Costs

The family that has moved even a time or two knows something of moving costs. And there are special moving costs when the group is large—as when population shifts are on a national scale. The present movement in our country is strikingly cityward. In the case of the Negroes their own racial movements seem to have synchronized with general population movements. That is, Negroes have been pouring into the cities in the South as well as in the North. This movement has been beset with peculiar problems because of the special racial problems involved. The Negroes have been crowded into restricted districts until, as a writer in "The Survey" points out, "overcrowding saps vitality and moral vigor." And it is no wonder for: "In eleven tenement houses, selected as typical by the Division of Housing of the Health Department of Philadelphia, 175 families were living in 354 rooms, an average of two rooms per family. Forty-one families lived in one room, 75 in two, 45 in three, and 7 in four. One hundred and sixteen families shared 48 public toilets. In New York, Chicago, Buffalo, Louisville, Memphis and New Orleans, similar conditions were found in tenements, arks, roomeries and rows in old changing areas where multiple dwellings are crowded with migrant families." However, improvements have tended to come in at least two ways. Where a city has met the situation with vigorous health measures much improvement has resulted. At the same time the Negroes are tending to help themselves as more and more of them become owners of their own homes and better adjusted to the changed conditions under which they are obliged to live.

### Another "International House"

The well known "International House" of New York City is to be duplicated on the Pacific Coast. John D. Rockefeller, Jr., has given \$1,750,000 for such a project. Regarding this project we read: "The dormitory will accommodate nearly 500 students in residence, each with an individual room. There will be social centers where American students can make friends with those from foreign lands. At present there is no such gathering place for those of different nations. There will be many features available for both resident and associate members, such as dining, social, assembly and committee rooms. A part of the building will be reserved for women students. President Campbell is authority for the statement that the University of California is attended by more foreign students than any other American institution of higher education."

### Our Presidents Not Living So Long

A rather unique study of the lives of our Presidents seems to indicate that for some cause our Chief Executives are not living as long as they once did. The study divides the Presidents into two groups—roughly at the Civil War. There is "unmistakable evidence that the earlier group lived considerably longer, on the average, after becoming President, than men of their day would be expected to live, whereas the later group died, on the average, nearly nine years earlier than men of their day would be expected to die. The change has taken place, moreover, during a period when medical and sanitary science has been making pronounced advances, when the life expectation of the population in general has been increasing, and when influences operating for the prolongation of human life have been far more numerous and more effective than those tending toward its curtailment." The conclusion most obviously to be drawn from this study is that our Presidents are becoming more and more the victims of the strenuous lives they are forced to lead.

### Personal Liberty

This paragraph will briefly tell the story of one of our citizens who not only believes in personal liberty, but who would practice it as well. On the evening of Feb. 5, one Peter Zukos, a Chicago butcher, sought joy from a bottle of moonshine. The pursuit of personal liberty proved exhilarating and Zukos was soon speeding down a Chicago street at forty-five miles per hour. At this speed he soon came in conflict with the rights of others and drove his auto "into a group of six persons who had just stepped from an eastbound surface car at Blue Island Avenue and Leavitt Street. An eleven-year-old boy was killed and the other five, including an infant fifteen months old, were injured. Zukos made no effort to stop. Instead he drove rapidly east to Robey Street and then northward. Other motorists pursued. They caught him as he was turning into his garage in the rear of his home. Witnesses said he tossed away a half empty bottle of moonshine as they questioned him. A little later the police arrived. They took Zukos to the Marquette station. He grinned as he was asked if he realized what he had done. Then he was taken to a cell to await the time when he could give coherent answers. He staggered as he was led away." A day later Zukos was still in jail and facing three charges of manslaughter because two more of the crowd he ran into had died of injuries. The personal liberty we hear so much about must be wonderfully sweet to be purchased at such cost in the terms of the life and liberty of others!

### Folly or Fortune

When Alaska was purchased in 1867 by a treaty negotiated by William H. Seward it was popularly known as "Seward's Folly." But time has brought a change in our estimate of the worth of Alaska, until today it is regarded as perhaps the best buy Uncle Sam ever made. In the popular mind Alaskan wealth is thought of in terms of gold. But gold is not the only nor is it the chief source of wealth in Alaska. For a number of years the value of the copper mined in the peninsula has exceeded the value of the gold produced. Nor is mineral wealth all that makes Alaska one of our prized possessions. "Fishing is now the leading industry in Alaska, about 800 vessels being engaged in it, and on them and in the canneries more than 28,000 men were employed in 1926. The figures for last year are not as yet available. The total investment in the industry was approximately \$75,000,000 and the product for the year was valued at \$54,669,882. In the salmon industry alone the investment was more than \$60,000,000 and 96,907,627 salmon were taken during the year. The salmon pack was 6,652,882 cases, or 319,338,336 pounds, valued at \$46,980,004. A coming industry in the Territory is that of raising reindeer. Between 1892 and 1902 the Government introduced 1,280 reindeer from Lapland and Siberia, in order to insure the support of the Eskimos, and the herds now number more than 500,000. In Northern and Western Alaska there are about 400,000 square miles of treeless region, worthless for agriculture, but capable of furnishing pasture for 10,000,000 reindeer. Another industry that is growing rapidly is that of raising blue foxes and other fur-bearing animals. There are about 275 blue fox ranches stocked with 36,000 foxes, and the investment in the business exceeds \$6,580,000. There

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Great Commission

Matt. 28: 16-20

For Week Beginning February 26

### ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH; GO YE THEREFORE

All power in heaven is Christ's; if I go out to do his will it must increasingly become mine also. All power on earth is his: our missionary effort is merely bringing Christ into his own (Rom. 14: 8, 9; Philpp. 2: 5-11).

### MAKE DISCIPLES [LEARNERS] OF ALL NATIONS

Other empires have required that their subjects be kept poor and ignorant. Christ brings light and truth; he asks men to become learners. In other words, when man is at his best, he is most completely subject to Christ (John 10: 10).

### BAPTIZE THEM IN THE NAME OF THE FATHER, SON AND HOLY GHOST

Baptism symbolizes the very heart and essence of our faith, the great truth which differentiates it from other religions, a truth which an age of prosperity and culture is in danger of forgetting—that by divine grace the worldly life can die and the heavenly life be born within the heart (John 3: 5; Mark 16: 16; Acts 2: 38).

### TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU

Note that the object of the teaching is right action, not the solution of intellectual difficulties, not even the establishing of orthodox belief; but Christlike conduct should be the primary goal of our teaching (John 13: 15, 21; 15: 10, 1 John 5: 3).

### LO, I AM WITH YOU ALWAYS

His companionship is perfectly fitted to my need. He helps and enriches, but never in such a way as to pauperize and weaken (John 14: 23).

### DISCUSSION

In what ways does Christ's omnipotence lend impetus to the missionary enterprise?

Should we not emphasize more the truth which is symbolized by baptism? R. H. M.

are also about 90 fur farmers raising mink and marten and other animals in pens." Thus time has changed "Seward's Folly" into Uncle Sam's good fortune.

### The Sad Land of Russia

The American novelist, Theodore Dreiser, went to Russia some time ago for an observation tour. He went at the invitation of the soviet government. However, if a recent newspaper report of his impressions may be trusted, he soon found present day Russian life intolerably sad, depressing and contrary to common sense. While government guides showed him some things to be commended it is reported that Dreiser was also amazed at the hopeless poverty in evidence, the absence of the essential commodities and the waste of resources while the poor suffer miserably and countless children starve.

### The Christ of the Andes

No doubt many of our readers have read about, or even seen pictures of the Christ of the Andes. This statue of the Christ is on the boundary between Chile and Argentina—an international boundary line comparable in length to that between the United States and Canada. This statue was erected to typify the spirit of goodwill which should exist between two great sister republics. The statue is on the divide in the famous Cumbre pass, an ancient highway used by the Incas. Today South America's only transcontinental railway links the east and west by way of the Cumbre, a pass which is on a level with the tops of the highest Rockies in the United States. Carved into the base of this statue are these sentiments: "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace which they have sworn to maintain at the feet of Christ the Redeemer." Recently a well known American newspaper correspondent crossed the Cumbre pass and thus describes his feelings as he viewed the Christ of the Andes: "There is something about the bronze of more than twice life size on its pedestal rough-hewn from the stone of the mountain, standing four-square to all the fury of the mountain winds, which banishes petty thoughts and selfish considerations. Not the statue itself, perhaps, induces this mood; for it is no great masterpiece of sculpture. Dwarfed by the mighty mountains, it is a figure well-nigh forsaken. Ah, that's the word! Forsaken—alone. In a desert place. And what man who views this counterfeit of the Author of the sublime sacrifice does not find his thoughts racing back through the ages to another cross up on another hill? Peace on earth, goodwill to men. Two nations which put their trust in such a symbol will hardly find that trust betrayed."



## Christianity and International Relations

(Continued From Page 99)

actual case. Over a hundred students in a Brethren college town went to hear William's Jubilee Singers, and were stirred by their old Negro spirituals. Yet, after the concert those Negro singers had to go forty miles to get a bed to sleep in or a bite to eat, and Brethren influence is strong in that community too! We send Kulp, Helsner, Beahn, Burke, Mallott—all the brave Brethren workers out to Africa into heroic tasks, but we are afraid to tackle the unbrotherly spirit right here at home which will ultimately defeat foreign missions in Africa. Rev. Mordecai Johnson, the great Negro college president, told the 4,000 students at the Detroit Volunteer Convention that there is something wrong with our American Christianity when we send one white man out to Africa to convert 600,000, and yet if one Negro moves into a white community, we have a meeting to see what to do about it. If we as a church do not have a lot of fight in us against racial discrimination and unbrotherly treatment of black-skinned folks right next door, how can we expect to have any influence whatever on the way white nations treat the yellow race, or the Indians or Africans?

There are also some international relations of our own government which challenge the church and which thwart the missionary in the Orient. In this day when the world has shrunk, news does leak out. American marines fly over and bomb Nicaraguan patriots (called bandits by the administration) today, and Chinese and Japanese students are reading it tomorrow. South America is always looking for it after Wall Street has made a large loan to some Central American country. The United States has now intervened in twelve Latin states in some military fashion more than thirty times in the last twenty-five years.

The relation of loans and capital investments to marines and gunboats is worthy of real study and investigation. Let me give a hint as to what one might find. In April, 1926, a business man in Tientsin showed me a telegram that the American Chamber of Commerce had sent to the Washington, D. C., state department. It read: "There are 2,000 refugee missionaries in Tientsin without protection rush troops and gunboats." In July, Bro. Oberholtzer wrote from Peitaho, which is up the coast about two hundred miles, and this is what he says: "Most all of the missionaries are up here and few Americans are in Tientsin, but the troops and gunboats are not here to protect the precious (?) missionary lives." Where were they? Still in Tientsin where millions of American capital is invested! A missionary for twenty years to the Philippines told me last month that the Filipino legislature has passed a homestead law which would give thirty-acre homesteads to the people, but the Firestone and Goodrich rubber companies are now trying to get the United States congress to pass a bill giving each company a million acres in the Philippines for rubber plantations. Is there not a hidden meaning back of the sayings, "The white man's burden" and "The protection [?] of the weaker peoples," than just the white man's sheer love for his colored brethren? If we inquired of the mandated and the protectorated peoples the answer might upset our smug complacency. Even Palestine, the sacred spot where our Lord trod the earth, is now to be the victim of efficient British imperialism. The Dead Sea must give up her treasure of millions in minerals, and the Jordan will be harnessed for power. All under the sacred honor of a mandate from the League of Nations of course!

Note another example which bears on Christianity and international relations. We were sailing into the beautiful Honolulu harbor just at daylight on a beautiful morning in May. I went on deck, not first, or second class deck, but down on the steerage deck. What I saw and heard there was a new revelation to me. They were herding together three hundred Filipinos who were coming to the Hawaiian Islands for contract labor on the sugar and pineapple plantations. These young men were just "three weeks from the wilds" I was told. The Dollar company brought them over by contract and they would be docked a big sum for every man missing. Two adventurous looking

characters stood by the rail talking; I can only report part of what was said.

"Just see those poor — over there; three hundred of them coming over to become little better than slaves."

"Yes, and these (blankety-blank) missionaries control these islands. Five sons of missionaries have the whole thing and they got it for nothing. Missionaries gobble up the earth wherever they go!"

"I have worked on the M— plantation as a foreman. His father was one of the early missionaries, but these poor — get only thirty a month and have to buy from the company store. Mighty little is left at the end of the month and they don't know how to take care of that. By the time they have finished their three-year contract they will be tied down like slaves."

Well, here is a sordid side to the beautiful islands in the Pacific over which we hold a protectorate; or are they just simply ours now? A prominent church worker told me the next day that Honolulu is a nice place to work for awhile, but unfortunately everything is in the control of the "Big Five," all descendants of missionaries. Does Christianity modify international relations? Can we point our finger at Japanese action in Korea and Manchuria? Can we say one little word of protest when laws are made in Africa which say that no black man can own certain sections of his native soil? No, *our own hands are tied by the unchristian acts of our own country in dealing with weaker peoples.*

The time is here when nations can no longer be half pagan and half Christian: Christian (somewhat) at home and pagan abroad! We can not worship God at home and mammon abroad! If the Jesus religion does not soon find expression in the international relationships of this whole world humanity is surely headed for another crisis.

Mt. Carmel, Conn.

## Daily Devotions for the Lenten Season

(Continued From Page 99)

Saturday, February 25

### Scripture:

"THE Lord is my shepherd; I shall not want" (Psa. 23: 1).

### Meditations:

The Lord is my Shepherd, my Protection, my Provider. He is my Shepherd. He has thousands of sheep, but he gives me individual care and attention. I shall not want—food, shelter, etc.

### Song:

"The Lord my Shepherd is;  
I shall be well supplied;  
Since he is mine and I am his,  
What can I want beside?"

Let us pray.

Sunday, February 26

"He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Psa. 23: 2).

### Meditations:

"If the Lord is my Shepherd  
Then I am his sheep,  
O, the thought fills my soul with delight,  
For we pasture together by still waters deep  
And we shelter together by night."—Meigs.

### Song:

"Shepherd! with the tend'rest love,  
Guide to thy fold above;  
Let me hear thy gentle voice,  
More and more in thee rejoice;  
From thy fulness grace receive,  
Ever in thy Spirit live."

Let us pray.

Monday, February 27

### Scripture:

"He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake" (Psa. 23: 3).

### Meditations:

He leadeth me—divine guidance! For his name's sake—his name has a sake, a worthy end. A good farmer can not afford to farm poorly for his name's sake—so a teacher, a doctor, a lawyer, etc. Name's

sake is a safe guard, and this is good for any of its objectives.

### Song:

"Savior, like a shepherd lead us;  
Much we need thy tender care:  
In thy pleasant pastures feed us,  
For our use thy fold prepare:  
Blessed Jesus, blessed Jesus,  
Thou hast bought us, thine we are;  
Blessed Jesus, blessed Jesus,  
Thou hast bought us, thine we are."

Let us pray.

Tuesday, February 28

### Scripture:

"YEA, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa. 23: 4).

### Meditations:

Walking through a dark and dangerous valley many a person is comforted by the club he has armed himself with. Thy rod and thy staff—sources of comfort. Why be afraid? He is my protection. Don't go down that way alone.

### Song:

"Take the name of Jesus with you,  
Child of sorrow and of woe;  
It will joy and comfort give you,  
Take it, then, where'er you go."

Let us pray.

Elkhart, Ind.

## Flashlights From History

BY JNO. S. FLORY

### XII. The Dunkard Brethren

It would seem that we have made enough mistakes of one kind—that of pulling apart and separating from one another—but we will have to record at least one other instance.

After the lopping off of the two extremes in the early eighties, the church enjoyed its greatest period of progress and prosperity. There has been a unanimity of sentiment and a oneness of aim and effort that had not characterized our denominational life for many years before.

During this period also, the church grew as it had never before grown. After the divisions in the eighties, carefully compiled statistics revealed our church population to be about fifty-eight thousand. It took us more than a hundred and sixty years to grow to that membership. Today we number at least a hundred and thirty thousand, having more than doubled our membership in less than fifty years.

In this half century or less the church has wonderfully expanded its activities. It has established and developed vigorous missions in the three great sections of the heathen world—India, China and Africa. It has built up a series of Christian colleges which, in ideals and standards of work, rank with the best in the land. It has taken a leading place in the development of Sunday-school work and, by building new church-houses and adapting old ones, is providing up-to-date facilities for religious teaching. It has developed an efficient system of charities to take care of its aged poor and orphan children. It has built up a fine work among the women of the church through the Aid Societies and otherwise. It fosters the spiritual development of the young through a well organized and efficiently administered Y. P. D. in the different grades. It is gradually developing a system of providing pastoral care of the churches. It is providing a body of well prepared and carefully edited church literature of high grade. In its various activities, the church evinces a grasp of its work and a vision of its mission that should be gratifying to all who have the interests of the Kingdom at heart.

Notwithstanding all this, in the recent years there have appeared signs of restlessness in certain quarters. This has been due to a small body of members here and there who insist on looking backward instead of forward. They are ready to raise a question about anything that is done in a different manner from what it was formerly done.

To them the church is a fixed institution. It can not



change. It must work like it used to work, it must look like it used to look. They forget that the church is to serve the world. Although the world is constantly changing, the church must continue to do its work as it did in the "good old times" of long ago. When the church adapts its methods of work to meet changed conditions, they raise the cry of apostasy, departure from the faith. So they become dissatisfied and fail to cooperate with the body.

For the last dozen years or more this dissatisfaction has been in evidence. Queries or petitions were several times brought to the general Conferences designed to "bring back" the church to its former ways of doing things. While these papers received courteous treatment at the hands of the Conference, the requests, because of their reactionary character, could not be granted. Failing to receive Conference support of their contentions, the agitators sought to advance their cause by other means.

About 1923 B. E. Kesler and others began to publish a paper at Poplar Bluff, Mo., in which they gave expression to this dissatisfaction. The paper was entitled, *Bible Monitor*, and appeared monthly. Later it was changed to a semi-monthly. This naturally became the rallying point for those of kindred feeling. In magnifying the differences between themselves and the church and in fomenting harsh feelings the paper probably served its purpose. It became an agency to crystallize the discontent into fixed opposition, which seemed to regard itself as irreconcilable with the church.

Accordingly steps were taken to withdraw from the church and organize an independent body. This was done in June, 1926, at Plevna, Ind. An organization was effected under the title, Dunkard Brethren, which has since been incorporated. A year later, June, 1927, at a conference near Goshen, Ind., a form of doctrine and practice and a system of church polity were formally adopted. This done, the appointment of certain boards and committees completed the work of the organization.

This whole matter resembles so much another of which I have read that the comparison is inevitable. A certain man found himself at odds with those about him, so he went off and set up for himself. When his brethren and all his father's house heard it they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented for any cause, gathered themselves unto him; and there were in all about four hundred men.

I would not misrepresent the Dunkard Brethren, I would not question their motives. So far as I know they are good meaning men and women, but they are sadly mistaken. The idea that a little band of elderly people, dissatisfied with local conditions in the church, some for one thing and some for another, widely scattered, can organize themselves into a working body that can get anywhere, and that on a reactionary program, is unthinkable.

It is sometimes the case that those who can not get along with the church can not get along with one another; and there are evidences that this is true in this case. We hear of differences already in a little group of eleven that went off at one place less than a year ago. And one of these has already seen the error of his way and has been restored. We are glad to learn that in other places some have returned to the mother church.

At a meeting in which an effort was made to get members to "sign up," some one raised the question as to why they should leave the church. It was answered, "To get away from the worldliness in the church." Pressed for specific instances of worldliness, "Life insurance, a hireling ministry, neckties, musical instruments in worship," were among the forms of worldliness named. A little quick thinking and observation revealed the fact that about all these things were already represented among those who had "signed up." No wonder the meeting broke up in confusion.

The tendency to worldliness is an ever present evil and in the church life of our time, as in the days of the apostles and in every age since, we find things that grieve the hearts of the faithful. The trend toward

carnality and materialism is strong. We must continue to labor diligently for greater consecration, "for an increase of holiness in ourselves and others." But the idea of a new and separate Dunkard Brethren church is a mistake. These good people have nothing to offer the world that the church from which they withdrew does not have.

Bridgewater, Va.

## CORRESPONDENCE

### ABOUT THE FATHER'S BUSINESS

Saturday, Dec. 17, the writer was with the Oakland congregation of Maryland in regular quarterly council. We had a very pleasant meeting and at our request we were relieved of the oversight of the congregation and Eld. A. L. Sines was chosen instead, with the writer assistant. After preaching Saturday night and Sunday morning I went to the Old Furnace congregation near Cumberland, Md., where Bro. Jesse Whitacre was ordained. Sunday evening this service was followed by preaching.

Jan. 9, in company with A. L. Sines, I was called to Cumberland, Md., to anoint Bro. Jonas Sines. He is a fine young minister of the Pine Grove congregation and was working in a mine on his farm when a fall of slate broke his back. At present he is in a plaster jacket and lingers in a painful condition, but there is hope of recovery. He is needed so badly in his home congregation.

Jan. 28 the Board of Directors met at the Maple Grove Child Rescue Home. Because of the condition of the matron's health she was compelled to resign and the Board very reluctantly accepted her resignation for she has been so loyal, devoted, kind and motherly in the home. The Board is very desirous of finding some one in the near future and would appreciate very much indeed hearing from any one who would take up work of this kind or any one knowing of a party who might accept this position would confer a favor by giving name and address to the undersigned. We would like to hear about either a brother and wife to take charge of the farm and children, or a competent sister to take charge of the children.

The Board also decided that there should be a special sermon preached on Easter, or near that time, and an offering taken at both Sunday-school and preaching services to pay off the \$1,200 debt still against the Home. The following were appointed to write the elders and leaders of the various churches in regard to this work: First District of West Virginia, John S. Fike, Egdon; Second District of West Virginia, Brother and Sister Luther Bosely, Simpson; Western Maryland, J. E. Walls, Grantsville. Emra T. Fike, Oakland, Md.

### A NEW YEAR'S LETTER FROM CHINA

Hearty greetings for the New Year. May it bring you the joy of little duties well done and a deeper feeling of brotherhood with all men as your interest in world problems increases.

In the joy and fellowship of this Christmas time our hearts go out to our friends here and in the homeland. How we long for the peace and goodwill that the angels proclaimed. When we think of the awful suffering throughout this great land our hearts are sad; when we think of what might be, of what will be, we take courage; for here as elsewhere right and truth will win at last.

Today the people of China are almost crushed by the terrible suffering from war, banditry, taxes, famine and the strife and jealousy of one military faction against another. As always, it is the people who suffer and all this is slowly but surely bleeding the nation. However, underneath it all is an earnest desire for something better and for the righting of wrongs and injustice suffered at the hands of foreign nations. Communism has taken this opportunity to present its doctrine as a panacea for all of China's troubles. The pro and anti parties are both strong and in some places it has resulted in a reign of terror. Would that we could unite as thoroughly and work as earnestly to interpret to them the Christmas message of love and goodwill. The Christian bodies of China are uniting and forming closer unions.

We left New York on our way back to China almost a year ago. We especially enjoyed our visit in Palestine and India. To visit the places made holy by the earthly life and service of our Master is a real privilege and inspiration. To visit with and see some of the work and problems of our India workers was also a great help. We reached Tientsin on April 30 and joined our missionaries who had evacuated there. We hoped to be able to go interior by fall, but as some of the men were on the way in September they were turned back by the opening of hostilities between Chang Tso Lin and Shansi which still continue. For two months all communication was cut off, since then we have had letters occasionally. When we found that we could not go interior we moved here to the Language School that we might have better opportunities for study. In response to an urgent call, Carl and a Chinese doctor started Thanksgiving morning on another attempt to go in and succeeded

in reaching Pingting, though they were in danger on the way of being detained as Russian spies. Only two letters have come through since then. Bro. Crumpacker and some of the single ladies went in the last of August but they did so against consular orders. It will probably be a good while before we can return under normal conditions. Our Christian leaders are doing splendidly and our being away for a while is not all in vain but may prove a real blessing. Meanwhile we are trying to spend our time in such a way that we will be better prepared when the time comes to return to our regular work.

It will require time and some effort but China needs your interest and prayers and a sympathetic understanding of her problems and aspirations. The right attitude of America and Americans toward China will do more for the mission cause at present than money or anything else—we are counting on you to do your part!

May he bless and keep you each day of this New Year,  
Peking, China, Dec. 31, 1927. Mrs. Lulu U. Coffman.

### VOLUNTEERS FOR CHRIST

The Lord has wonderfully blessed us both spiritually and physically during the year of 1927. We have been receiving calls for series of meetings but could not volunteer and go as we would like to have done because after being on the field almost constantly for twelve years physicians said that I must give up the work for at least eighteen months. This I was compelled to do with regret as I had a number of calls which I had to cancel. But I remembered what Jesus said to the tired disciples: "Come apart and let us rest awhile." The rest has been sweet but constantly we have looked forward to the time when if it was God's will we could again say, "Here we are; send us."

Many times my heart has been touched as I have read the Macedonian calls in the "Messenger" and my heart runs over with joy to know as I pen these lines that God has so blessed us that again we feel to lay our all on the altar, offering our lives for his service. Though we can not cross the deep, or the heathen world exploits, we can help the cause of Christ in the homeland because the calls are many.

Dear discouraged brother and sister, although you may have almost given up on the highway of life, take courage and look to Jesus for he always cares. Dear isolated ones, many have been your trials, but One there is who sticketh closer than a brother.

We want to go where we are needed especially to churches where preachers are scarce, services few and series of meetings seldom held. We know of just a few such places but we believe there are many of them and would be glad to hear from any one. While engaged in the work dear ones have often said to me, "How we would love to secure a minister for a series of meetings." We have written to several but they expect too much in return for their services, so it has been three or four years since we could afford to have a series of meetings.

I have worked at many points of this kind and have been asked: "Have you lacked anything?" To this I have said, "No," since when God calls he provides. We have tried his promises and found them to be yea and amen because the earth is his and the fulness thereof. We send these few lines to the "Gospel Messenger" of which we have been readers for at least thirty years, to let our many friends know that we are again at their service, ready to step out on God's promises and return to our former field of labor with greater zeal even than ever before, because of these few months of rest. May God bless every reader and let us rally to the cause of Christ. Mary Martin Leatherman.

Mt. Airy, Md.

### AN EXPERIENCE OF MY EARLY MINISTRY

During two years of my early ministry I was pastor of the Plum Creek Church of the Brethren of the Western District of Pennsylvania. While there the call came to me one day to visit an invalid man who lived some eight or ten miles away. It was in the autumn and the summer and autumn of that year were very dry and the creeks and small streams exceptionally low. I made my first visit alone and upon entering the home, I learned that he was in his eighties, not a Christian, but that his wife and three daughters were loyal members of the Presbyterian Church. Every courtesy was shown me by the family and after a brief visit and season of prayer, the aged husband and father confessed Christ and asked to be baptized. The family offered no objections, but on the contrary, were glad for his attitude because of his advanced age and helpless condition. There was no Brethren church in the immediate community, but in earlier days he had heard the Brethren preach in other places and through the years that followed he was held by the conviction that their doctrine was right. But I was puzzled for the time because there was not "much water" to be found in any one place in the little meadow stream that flowed near the house. There was a mere trickle here and there and the water stood in holes in the bed of the stream. Finally, however, there was a way out. It was toward evening and his son-in-law and I built a dam across the stream at a carefully chosen place just below a trickle of water. We had faith that through the night it would slowly fill and so I went home.

Next morning in company with Eld. Lewis Kimmel of my

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## HONEY CREEK CHURCH

(Continued From Page 101)

unlimited, though lacking the wealth found in many other places. Many young people and children as well as older people are coming into the Kingdom and there are many more to win.

The church appreciates the generosity of the District and the thoughtful helpfulness of the Mission Board, while the pastor and wife are grateful for the life-giving power brought about by the prayers and cooperation of the District and Board, as well as the courtesy of the surrounding community.

This church is unique in that it is built up principally from people not from Brethren families. Mary P. Ellenberger.

Sheridan, Mo

## INDIA NOTES

The writer and Sister Long recently had the happy experience of being for a few days with the brethren at Vyara, in an institute for teachers. It was living over again some of the memories of the past. We have been back but briefly since we left Vyara. None will wonder at our saying that our hearts often return thither in a breath of prayer for that work; for we spent the best part of eight years amidst the fine people of that district.

On being there but a day one finds just what he expects, or should expect, namely, Brother and Sister Blough and Sister Mow giving themselves in untiring devotion to the folks who crowd about them from morn till eve. And the boys and girls evidently appreciate the service of these splendid workers too. In their response to calls one can see this. What if the village folks could really appreciate them adequately! What if they could know of the prayers prayed in their behalf, of the tears of sorrow over failure in the lives of weak and erring Christians, of the amount of energy and life poured out—all for them—by these workers!

Brother Blough and Sister Mow both have far better health than during last term, and they are making the years count, and the work grows apace. The field is white to the harvest still and the folks are receptive, willing to be taught and led into the truth as it is in Jesus. The Vyara church, like the Anklesvar church, needs a real heaven-born revival, a movement from within, inspiration from within. This will mean voluntary service on the part of the folks themselves, lovingly compelling others to come to Jesus.

It was heartening to find Sister Brooks well and able for so much work, as today. We found both Brother and Sister Brooks wide-awake and anxious to see the work progress, and keenly alive to their own opportunities and responsibilities. What a challenge Vyara must present to such young people! Great usefulness he theirs in this needy field!

When we came to India the first time there was a trustworthy, cheery boy of perhaps fourteen summers in the Anklesvar orphanage. We noted that he was even then trusted with responsibility, and in the years since he has never betrayed that trust. This brother, Jivanji Heribhai, was ordained to the eldership at Vyara during this time. He has been for several years pastor there, and has spent some ten years in that field. God has greatly used him heretofore. May his future be even fuller of the blessing of the Gospel of Christ.

Besides, in the Vyara Church, there is one licensed minister and several deacons of real merit and ability. Shall we not have faith that the future is bright, there?

At this writing, we are tenting. All about us are beautiful wheat fields, the wheat being at present (Dec. 15) about six or eight inches tall. Cotton, too, promises well, and there is great abundance of it in these parts. With cool nights, warm days and morning dew daily, folks expect abundant harvests. I. S. Long.

Anklesvar, India.

## BROADCASTING PROHIBITION INFORMATION

In the "Gospel Messenger" of recent date I read Virginia Smith's communication entitled "The Benefits of Prohibition" and was much pleased both with the sentiments expressed and the information given. The facts set forth therein were extremely gratifying, even though they had reference to but one of the many States which comprise our great nation. If every State and Territory could show equally good results the situation would be a near death blow to the whiskey element.

But would it? Wait a minute, and let us see! Suppose, now, that every State and Territory could show equal results with Kansas—the State in question; then suppose the information was kept pigeon-holed in the offices of the collecting agencies which gather and compile such statistics. Of what use would it be? And how could it enlighten the public if kept hidden? Jesus said: "Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." So, too, information hidden or kept apart from the people does them no good; but if broadcasted it enlightens them; then if it does no good the people themselves are to be blamed. They can fault nobody but themselves. But whose duty is it to broadcast this information? I deem it the duty of every

friend of prohibition to broadcast as much information as he or she may possess that will benefit the cause.

The wet elements are using money, millions of it, and every other available means within their power to mislead the people by misrepresenting the facts favoring prohibition. They are sleepless and tireless in their zeal; they never give up nor leave a stone unturned that can benefit them in any way; but ever keep pushing with might and main. There is not a newspaper in the country, which they can subsidize that they are not using to broadcast their unholy and nefarious accusations and misrepresentations. They are tireless in their efforts to lead the people to believe that prohibition is a failure and that the country is worse off now than it was under the license regime, when whiskey was sold over the counters of tens of thousands of saloons, legally licensed to broadcast penury and disgrace, disease and death, to millions of people—men, women and children who otherwise should and no doubt would have enjoyed prosperity, health and happiness.

If prohibition's friends were half as zealous to prove its benefits as its enemies are to prove its worthlessness there would be no occasion for fear that the people would ever vote to bring back whiskey, and all it stands for: debauchery, vice and crime. I do not believe they ever will, but suppose they do, whose fault will it be? If prohibition is ever defeated it can truthfully be said that it was killed by its own friends, by their lukewarmness in defending it against its enemies.

It seems to me the burden of broadcasting information favorable to prohibition principally rests upon the newspapers who are its friends. Many of these are so situated that they have easy access to the bureaus of information where statistics of prohibition work can be procured; thus it becomes their bounden duty to publish such for the benefit of their readers, that they may be kept thoroughly posted. And if they neglect this duty they are not obeying the golden rule. And should the time ever come when the people vote out prohibition they will come under just condemnation for their laxness. Other papers which have not ready access to such files of statistics can yet do much good by broadcasting other information that comes their way.

Preachers, too, and public speakers may do much by broadcasting from their pulpits whatever information they may possess which will help to keep the people posted.

So, all friends of prohibition may find something they can do to keep the ball rolling and help to hinder the people from being satiated with the falsehoods of the whiskey element. I pray God that all prohibitionists may find the work they can do, and then do it with all their might. If they do so they can safely rest their cause with God and be reasonably sure of ultimate victory. J. Waldo Miller.

Brood, W. Va.

## DIARY LEAVES

Corning, Calif., Tuesday, Jan. 10

On the way to Oakland, I am stopping off this afternoon with my brother Allen, who came here years ago, even when he was a boy, and has been here ever since. How old memories come flooding across one's mind on occasions. Several of Allen's children are married, several are yet at home. This evening we are to take supper together at the home of Mrs. Stanley Wolcott, his daughter who will read this, where a hearty welcome awaits us.

When we were boys together in the old home near Greencastle, Pa., the time came that it seemed advisable to find work, as we could, here and there among the neighbors. I spent several years with an uncle, who was always regular in attending church on Sundays, and otherwise a good Christian, one who loved the Lord and our church. I was driving the milk wagon for him, and in those days we had a regard for Sunday which seems to have passed away since then, for we delivered the milk to the good folks of Greencastle on Saturday evening for Sunday, and not on Sunday morning, no, not ever. Twice on Saturday was sufficient to meet the need. All this had its sure effect upon my soul, then in the making.

Presently Allen, next younger than myself, found work too, at a neighbor's. This neighbor was a good-hearted man, friendly, kind, busy with his farm work, and always joking. He did not go to church on Sunday; he sometimes came to the union Sunday-school at Canebrake school house. Everything was like a joke to him, it seemed, and as joking is contagious, all who worked with him caught it. I enjoyed their jokes too, for a change, but it never became my meat and drink. And here, I think, is where my brother and I began to think differently. The "richest joke" was often bordering on the questionable. With my uncle, I learned to appreciate the religious side of life; with the joking neighbor, Allen, always quick witted, began to feel there was little necessity in being religious. And so we are today, two brothers, each with a family growing into manhood and womanhood, and each becoming an involuntary example to all; I a churchman, he not. May the Lord direct both of us from day to day, and us our children.

Oakland, Calif., Wednesday, Jan. 11

All day the Committee of Arrangements has been sitting, walking, talking, arranging things essential for the coming of the General Conference the last of June. The great building will seat thousands of people, and afford every other accommodation as well. With two large assembly

rooms, and small committee rooms in large number, one yields easily to the thought that the Conference will be well housed here. The group of Brethren who form the Committee of Arrangements is optimistic, and they expect to see you there, and help you to find what you want, and that right early.

There is one thing that is going to be different, in the matter of program, for the city of Oakland can give us the building only up to and including Tuesday the third day of July, as they want it for city use on the Fourth, Wednesday. So the program builders, and those who are in charge of the floor, will have to shape themselves accordingly. This may introduce to us some things that we will want to retain hereafter; try-out by necessity often creates a new vision and a new choice.

Those of us who have taken up our domicile in these parts have a common desire for our visitors from the East, that they shall come by one route and return by another, so as to get the greatest good from the trip. If a boat ride is desired, it can easily be arranged for from Seattle to San Francisco, or from Portland, so that those who have as yet never seen the sea, may see it and know—a little of it. All this needs to be arranged when you purchase your ticket, so as to save trouble.

Seattle, Wash., Tuesday, Jan. 24

Our congregations are growing, and I think the interest is growing. Folks make complimentary remarks about the outlook for the church, I trust it will be that they "first endure, then pity, then embrace." Otherwise compliments are of about as much value as expressions of disappointment; only a pleasanter taste remains in the mouth.

But we must have a new house of worship. How would it be to call it the "Palace of Peace," with sub-title: "First Church of the Brethren"? I am preaching a series of life sermons now: New Birth, New Life, Fruitful Life, Victorious Life, Joyous Life, and always insisting on the fact of peace, as a church proposition. In Meves Cafeteria, Wednesday noons, I have many an opportunity to witness for the truth as it is in Jesus, with respect to war and peace, the mission work in India, the need of religion in the home, etc. By today's mail I sent a copy of my address given over the radio recently, to the "Gospel Messenger." Each Monday evening, 6 to 6:30 from radio station KVL (2026) on Moore Hotel we are now doing the program under auspices of the Religious Educational Workers. Miriam and James and Helen and Daniel supply the music, and I do the talking. I trust the Lord will bless and make the effort fruitful to his own glory. I am grateful for many expressions, as:

"I enjoy the Diary Leaves. They are varied and colorful like the autumn leaves."—S. S. Sanger, Seattle, Wash.

"Down our way, the first thing the folks usually, look for in the 'Messenger,' is the Diary Leaves; and they are disappointed when there are none."—R. F. Hiner, Wenatchee, Wash.

"I certainly enjoy Diary Leaves, and hope you will continue writing them."—Mrs. J. F. Danner, Frederick City, Md.

"Mother and I always enjoy reading the Diary Leaves."—Mary West and Mother, Covington, Ohio.

## Stories of the Brethren

Sitting in our Seattle home on Sunday afternoon (Jan. 29, 1928) we had Bro. A. F. Wine as our "angel unawares." We were speaking of some false isms, and our conversation drifted to the Thurmanites. I went to my little library, and brought out an old copy of "The Sealed Book of Daniel Opened," by this Bro. Thurman. And then did Bro. Wine go into a reminiscent mood:

"I recall something of this thing. Thurman was one of our preachers in the Valley of Virginia. Somehow he got the notion that he had discovered the key to the time of the second coming of our Lord. He believed it with his whole heart; he was absolutely sure of it. I have heard my father and mother tell of it so often that it seems it was a personal experience with me. He came into our home with Samuel Wine and Jacob Good, and just pled with my parents to come along with them; pled with tears and entreaties, saying: How can you not believe, how can you be lost!

"Out of the Brethren who accepted their entreaties, and followed their delusion, I will tell you of three outstanding ones, all differing:

"John Flory was one. He came back to the church, confessing his error, that he was deluded, and deceived. And in all my life, I never saw any one so completely repentant as was he. He was so utterly ashamed of himself that he could not say enough or do enough to make things right again. He became a powerful evangelist thereafter, and led many to Christ, besides bringing back many who had wandered away because of Thurman.

"Samuel Wine was my cousin. He, too, went astray, but turned sour, and never would admit that he was wrong. Of course, Christ did not come as they expected, but he would dodge the issue whenever presented. He never came back to the church, but drifted from one denomination to another, until finally he ended up as a member of the Mormons. His wife stood true through it all, with many sneers and jeers to endure. He died a Mormon.

"Jacob Good was a distant relative of mine. While he could not say that Christ came on the appointed day, and



130 N. 78th Street, Seattle, Wash.      Wilbur B. Stover.

## ARIZONA

Glendale church met in council Dec. 30 with Bro. Walter Swihart as chair. Officers for the year were elected. Bro. Swihart was re-elected elder. Sister Jessie Brown was elected Sunday-school superintendent. Bro. Geo. Carl of Hermosa Beach, Calif., will begin our revival meetings Feb. 19. Our Sunday-school gave a splendid Christmas program. Recently we enjoyed an inspiring service by the deputation team of La Verne. We are glad to have our isolation from other churches, we are glad to have visiting brethren when they do come. Glendale, Cal. State highway and brethren motoring through Arizona would be welcome to stop and worship with us.—Rachel Gillett Young, Glendale, Ariz., Jan. 30.

## COLORADO

**STERLING** church met in council Jan. 21 with Bro. Crist as moderator. Sunday morning he gave us a very interesting talk on his trip to Egypt. At noon dinner was served, after which we assembled again. The following officers were chosen: Pastor, Bro. S. G. Nickey; clerk, Sister May; readers, Bro. S. G. Nickey and Bro. S. G. Nickey; Sunday-school superintendent, Bro. Hardman; Messenger, Bro. S. G. Nickey; and correspondent, Mary Holl. A financial committee was chosen. Bro. Crist also gave a very interesting talk in the evening on the Holy Land.—Mary Holl, Atwood, Colo., Jan. 29.

## ILLINOIS

**Churches (First).** At our annual business meeting in December, we elected J. W. Lear as our elder and W. W. Slabaugh as assistant. Bro. Burton Metzler was appointed as general Sunday-school superintendent. The women's organizations have reorganized for 1928, and the men have also completed their organization. On November 11th, a community New Year service was held in our church in which eight members of the community participated. Dr. Frederick Shannon delivered an inspiring message on the subject of Blue Ribbon Souls. Beginning in February, we are conducting a special evangelistic campaign which will last until Easter. This is under the direction of the Men's Association, and we hope to conduct a similar campaign of the community. Bro. Slabaugh, our former pastor, is to preach the community evangelistic sermons the week preceding Easter.—Mary Ellen Leaver, Church, Ill., Feb. 3.

## INDIANA

**Bethany.**—Sister Bertha Neher of Warsaw will be with us March 4 to lecture in the morning and evening; she will show views in the evening. Sunday-school officers were chosen for six months with Albert Warstler, superintendent. —Mrs. Bertha Weybright, Syracuse, Ind., Feb. 6.

**Blue River.**—One week ago last Sunday we celebrated the birthday of the eighteenth amendment. Mr. Kissinger, a lawyer from Columbia City, addressed us. Jan. 15 our pastor, L. U. Kreider, spoke on Modern Day Evils. Sunday evening, Jan. 29, we listened to a debate by members of our church, Resolved, that Moses was more influential in carrying out God's plan than Abraham. Attendance and interest have been good.—Lova Gaerte, Columbia City, Ind., Feb. 2.

**Sugar Creek** church met in council Jan. 8 with Eld. Edson Ulerý presiding. Sunday-school officers for 1928 were elected with Harry Bollinger, superintendent. Teachers also were chosen. Bro. Mohler, a student at Manchester College, has been giving some very fine sermons at Sugar Creek and he will continue to preach for us until the close of the school year.—Mrs. Norman Stoner, South Whitley, Ind., Feb. 6.

## IOWA

**Cedar Rapids.**—The Christmas season in the Cedar Rapids church is more rapid than pleasant memory. It became an influence for good living, and is being manifest in splendid goodwill. The Men's Fellowship League took upon itself to see that no one of the constituency should be accounted too young or too old to be remembered, and carried it out with splendid results. A fine bunch of young people have been organized into a singing class and are making splendid headway under the leadership of S. B. Miller. Reorganization resulted in only small changes in the personnel. The treasurer's report was a credit to the church. It showed a program of wide and varied activities throughout the year, with a splendid financial result. The church is now planning for the coming year following a program of prayer and special effort to reach a climax at the Easteride.—Mrs. Olin F. Shaw, Cedar Rapids, Iowa, Feb. 7.

## KANSAS

**Fredonia** church met in council Jan 21 with Eld Reed presiding. Two were received into the church by letter. Officers for the coming year were elected as follows: Bro. D. P. Neher, elder; Bro. Reed, assistant elder; Bro. Loshbaugh, foreman; E. J. Sell, clerk; Sister Daniels, solicitor for missions and Old Folks' Home; the writer, "Messenger" correspondent and agent. Bro. E. B. Studebaker was elected church trustee for a term of five years. We were glad to hear Bro. Loshbaugh a pastor again; both he and his wife are earnest workers for the Master. More interest is being shown in the «Sunday-school and other services»-Ethel Watkins, Fredonia, Kans., Jan. 31.

**Lawrence** church has suffered a great loss the last month, two of our most faithful members having passed to their final reward within two weeks' time—Sister J. F. Metzger and Sister S. B. Katherman, who was widely known throughout our Brotherhood. Our pastor, Bro. Park Strode, of Kansas City, was also called upon to leave the work here and return to his home church, which he felt it his duty to do. It was one of the saddest and saddest days we have recently experienced under Bro. Strode's care and the members were loath to have him go. But we were very fortunate this winter in having with us Brother and Sister Fleming of McPherson who are students in the university. They have both been doing very effective work since Sunday-school and Bro. Fleming has consented to take the pit for the year during the remainder of the year. Mrs. J. W. Gorbust, Lawrence, Kan., Feb. 7.

**West Wichita.**—During January the churches of Wichita entered unitedly into the working of the Kernahan vanguard evangelism campaign. Much inspiration and enthusiasm was shown among the lay workers and much good was done by visiting in the homes of non-Christians. As a result of this earnest effort six made their decision for Christ and one letter was received. On Feb. 5 the young people's conference was held here by the Conway Springs, Salem, Darlow, Newton and two Wichita churches. The theme of the con-

ference was World Peace Through the Eyes of the Young People. Bro. W. T. Luckett, pastor of the Hutchinson church, gave a very earnest and gripping message in the morning on peace, his subject being New Wine in Old Skins. The church was filled to capacity over 200 being present. A short play was given in the evening, What Would Jesus Do in the Home? We are planning for some quartet work both among the young people and others—Mrs. Ida F. Bruhaker, Wichita, Kans., Feb. 6.

## MARYLAND

**George's Creek** congregation met in business council Aug. 24, at which time officers for the year were elected. Bro. Arthur Scrogum was again elected elder. Bro. J. A. Delegates to District Meeting were elected at this time. Our Bible School which was conducted by Sister Bertha Sanford of Ashton, Ill., assisted by two local teachers, opened Aug. 15 and continued until Aug. 25 with a total enrollment of twenty and an average attendance of 17.1. The offering of \$5 was used for foreign missions. The District Sunday School Convention was held at our church on Aug. 26. The district superintendent held the how to improve our Sunday schools consisting of talks and suggestions. The how to improve our Sunday schools was appreciated by all. A basket dinner was then served after which the business was taken up. Our annual love feast took place Sept. 3 with Eld. Scrogum presiding, assisted by Brethren Hancey and Shunkner. Our Sunday-school gave a Christmas program made up of songs, recitations, a play and a prayer.

drills after which a missionary offering is made. Our Christmas services will be held during the winter months. Bro. Haney, pastor of the Cherry Grove church, will have charge of the services for the winter. Several times during the late fall we were very fortunate in having Brethren Digmah and Sister Pearl Boer, also of Westminster, brought us two inspiring messages. Our little Sunday-school is making an effort to be evergreen again this winter. Our attendance is not so large but we are determined to keep it up so that the church will not be long in our community. The Sunday-school is suffering a severe blow now for Bro. Chester Green, one of our most faithful workers and teacher of the adult class, has been unable to attend for several weeks. We are sure that his absence from the church has been helpful to us. His efforts are much appreciated.

—Estella O. Weir, Lonaconing, Md., Feb. 6.

## MICHIGAN

**Florence.**—Bro. Geo. Sherck conducted a two weeks' revival campaign for us at the Florence church, a mission point of the Shipshewana church. The meetings closed last Sunday evening. Owing to the extreme cold weather and sickness the attendance was not large but the interest was very good and we believe that much good seed has been sown.—Mrs. John Boles, Three Rivers, Mich., Feb. 6.

**Midland.**—We met in council Dec 10 with Eld Chas Spencer present. We readily painted and redecorated our place of worship making it more inviting. The Sisters' Aid furnished the material and the brethren did the work. The Sisters' Aid membership is small but they are doing well. Bro Chas. Spencer was unanimously chosen elder for the coming year. Bro. Geo. Martin was chosen Sunday-school superintendent. Our Sunday-school is larger than for some time. We have an elder but has resigned. We had a service with an attendance of about sixty. Bro John Van Meter has recently moved among us. We built a baptistry in the basement at Bro Fradenburgh's which will remain there for the present. Jan. 29 the invitation was extended at the close of the Sunday-school and eleven came out on to the lot. The first three were accepted into the church. The lot was kept open for the afternoon. We have organized a church for intermediates and young people and are holding a class with Mrs. Jesse Fradenburgh, Midland, Mich., Feb. 6

**Vestaburg** church held a business meeting Sept. 28. The writer and L. R. Myers were chosen superintendents of the Sunday-school.

We also met Jan 14 when officers for the year were elected. Eller, J. F. Sherrick; clerk, Ed Switzer, "Messenger" agent and correspondent, the writer; trustee for three years, Frank Billinger. Bro. J. L. Van Meter has moved away from us. We have no recent minister. We are located in a good turning out 1 Sunday school. We would be glad to have some good church workers here, especially a minister. The young people of Michigan spent a day at the conference at Rock Lake near Vestalburg the year. B. F. Sadyr, Vestalburg, Mich., Feb. 7.

## MISSOURI

**Cabool church** is rejoicing in having secured the services of Bro. A. W. Adkins of Eldorado Springs, Mo., as pastor for the coming year. Our Sunday-school is growing steadily under the able leadership of Bro. Maynard Neighbors. Sister Alma Bishop was elected president of the Christian Workers' Meeting. Ella M. Gahagan, also of Mo., led in

[illegible]

**Oak Grove** church met in called council Nov. 27 at 4 P. M. The letters were granted. The following Sunday Rev. Sam. B. Clark was installed as minister. Jan. 14 a full and regular church was reorganized for the new year. We received Bro. A. L. Kidney with his elder for another year. We also received Bro. J. B. Smith with his elder. Bro. Smith is superintendent and the H. B. Department with the writer, superintendent—Mabel L. McCarty, clerk, M. J. Rich, 7.

## OHIO

[illegible][illegible]

¶ What kind of people read the "Gospel Messenger"? Look over the list to the right. How many of these readers do you know? How many signatures can you make out?

¶ The twenty-seven signatures shown to the right give you some idea of the differences in temperament, age and training of the people who read the "Gospel Messenger."

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<sup>37</sup> ~~Stark~~ <sup>38</sup> ~~Stark~~

P. S. A translation of this list will be published at an early date.



## AN EXPERIENCE OF MY EARLY MINISTRY

(Continued From Page 107)

church, I returned to the aged man's home where he was patiently awaiting baptism. My first concern was the dam and to my joy it was full to overflowing with clear, sparkling water of proper depth. Meanwhile the news spread and that morning scores of people came from every quarter to the baptismal service. Many of them were curious as they had never witnessed trine immersion. The applicant was carried in an arm chair by strong men and placed on a farm sled drawn by two horses and the whole procession moved slowly up the meadow to the place of baptism. He was a Civil War veteran and during an engagement had his right knee cap shot off so that ever since that time he could not bend that knee. For this reason, both Bro. Kimmel and I carried him into the water and the former baptized him while I steadied his body. Under the adverse physical conditions connected with this baptism, everything went well and I shall never forget the scene and that radiant face and the peace and joy that came into that life. A good Presbyterian elder, a neighbor, was perplexed. He said: "I can't understand it. This man has been an invalid for years and lately seemed to be near death's door. But you men [Bro. Kimmel and I] took him in the cool of the morning and plunged him three times in cold water where I thought he would surely die in your hands; but he is back in his home alive and better apparently in every respect than before." Bro. Kimmel then proceeded to assure the elder that everything was plain, as we were simply about our Father's business and that his blessing always follows the doing of his will. As I now remember, the invalid brother was much revived in body and spirit and about six months later died happy in the Lord.

F. D. Anthony.

Baltimore, Md.

## WHAT I FOUND IN THE "MESSENGER"

When I received my Jan. 14 "Messenger" I sat down to find out what was in it. I found editorials which I shall not criticize, because good enough. Turning the first leaf, Sister Foutz's article began to smoke, showing fire. Then Sister Neher's article plainly showed the blaze, Sister Lear's article made it hot and Sister Ellenberger's eloquence, spirituality and good common sense, lightened up the sky all around. Soon the thunders of Sinai through the mouth of Bro. Baugher broadcasted the sweet music of the Prince of Peace to the tune of the healing of the nations.

These articles and others of the same stamp made me thank God that he has so many of his called-out ones to whom he can and does give messages. I am glad they have the courage to deliver them according as his Spirit leads them. And I thanked God that the "Messenger" in trumpet tones sounded out these Spirit-prompted articles of the genuine Gospel of our God and Savior as it did.

And again I will thank God that the Brethren as a denomination do have distinctive principles they have taken because of studying God's Word—which I do hope and pray they will never cast aside. If God meant what he said when he gave us his Word, he means it now; and if we do not take his Word as our standard to live by, what, pray tell, shall we take?

In the "Messenger" for Jan. 21 there was that excellent article on John's Baptism from the pen of that twentieth century Isaiah, and I said: "Praise the living God!" Now I hope the "Messenger" will help my pen in cheering on God's will-be-glorified ones, as they press forward in treading down, according to his orders, the falsities and spurious religions of his enemy, the devil or Satan. S. M. West.

Westfield, Mass.

## ELD. CHARLES H. WALTER

Eld. Chas. H. Walter died at his home near Summum, Ill., Jan. 11, 1928, aged sixty-five years and eighteen days. He was the son of Edward and Mary (Baltz) Walter and was born in Botetourt County, Va. He with his parents later moved to Augusta County where he spent his boyhood days and grew to manhood.

He married Mary Lydia Philips Sept. 10, 1882. The same year they left Virginia and came to Illinois to make a home and have since resided near Astoria and Summum. He was engaged in farming for twenty-seven years.

He and his wife united with the Church of the Brethren at Woodland on Jan. 20, 1884. He was elected to the deacon's office Oct. 4, 1902, and on Oct. 7, 1903, was elected to the ministry, advanced to the second degree Sept. 12, 1905, ordained to the eldership Jan. 30, 1913. Bro. Walter took up the work of the ministry at once and preached his first sermon at the Mount Pleasant church, using for his text, Preach the Word, which he did to the best of his ability for twenty-four years. Part of this time he was also engaged in farming and carpenter work. During his ministry he held fifty-six series of meetings with 288 conversions. He served the church as delegate to Annual Meeting seven times and to District Meeting nine times. He preached 132 funerals and solemnized ten marriages. Eld. Walter preached his last funeral sermon not many days before his own death, using for the text, "I have fought a good fight, I have finished my course. I have kept the faith."

He leaves his wife and seven children, three brothers

and one sister, and fifteen grandchildren. Eld. Walter was a true, conscientious Christian. At the time of his death he was elder of the Woodland church. He was a faithful and earnest worker for forty-four years in the Sunday-school, preaching the Gospel, visiting the sick. At all times the desire of his heart was that the church should grow and keep unspotted from the world.

Funeral services were held at the Woodland church by Eld. E. O. Norris, assisted by Elders C. H. Gruber and A. H. Lind. The remains were laid to rest in the Woodland cemetery. S. J. C. Senger.

Astoria, Ill.

## A SEASON OF REFRESHING FROM THE PRESENCE OF THE LORD

The morning of the day this was written our good brother, Chas. McFarland, called at our home in behalf of Sister McFarland that she should receive the anointing, with a special request for the healing of the body, she having been ailing for some time.

We were happy to see after the work for them, and this evening they drove in to our home according to previous arrangements. After a brief scripture lesson and a season of earnest prayer Sister McFarland was anointed in the name of the Lord. It was a glorious occasion; immediately the stinging through her affected body was gone and happiness burst out from the soul. "Jesus has power on earth to forgive sins."

L. D. Bosserman.

Riverside, Calif.

## ELD. JOHN K. BAKER

Eld. John K. Baker, son of William Jefferson and Emeline Hogan Baker, was born April 14, 1844, near Lynchburg, Va. His death came on Jan. 10, 1928, at his home in Keyser, W. Va. His age was 84 years, 8 months and 26 days.

On Aug. 16, 1893, he was joined in holy matrimony to Florence Banc. To this union were born two children: Sarah Lee and Frederick L. The companion, with both children and six grandchildren survives.

Brother and Sister Baker joined the Church of the Brethren about two weeks before their marriage. In 1894 Bro. Baker was elected to the ministry and ordained soon after. He served for many years in the Bean Settlement and doing extensive work in the surrounding territory. His declining years were spent in Keyser.

While Bro. Baker was largely a self-made man, he was remarkably well read and prepared for his chosen labor. He was gifted with a remarkable memory and was strong in the defense of the doctrines of the Gospel, being always able to quote much scripture in defense of his pleas. He had read the complete Bible seventeen times and could read it will from most any section. He was also well read in history and especially the history and traditions of his chosen church. To him the Bible became a living word. He spent much time living with the great heroes of that Book. To him they became as intimate as the members of his own family. In his closing days he waited patiently for his Father's call. For him it was a glorious adventure—a going home.

Funeral services were held at the home in Keyser by Eld. Emma T. Fike, assisted by Eld. Russell G. West. The text used by Bro. Fike was 1 Peter 5:10. Interment in the Davis cemetery near Antioch, W. Va. Russell G. West.

Keyser, W. Va.

## RESOLUTIONS OF RESPECT—SARAH KEY

At a meeting of the Ladies' Aid Society of Barren Ridge Church of the Brethren, resolutions of respect and sympathy were passed on the death of our esteemed member, Mrs. Sarah Key, as follows:

Resolved, First, that we deeply mourn the loss of our beloved member and friend whose gentle kindness, abiding faith and service as the cause of Christ made her beloved by all with whom she came in contact, and an inspiration for his cause.

Second, while we mourn her loss we bow in submission to the all-wise Providence who spared her for so many years of service.

Third, that we truly sorrow with her loved ones in their affliction, and extend our heartfelt sympathy, and pray that God may comfort them in their time of need.

Fourth, that a copy of these resolutions be sent to the family, a copy placed on the minutes of the society, and that they be published in the "Gospel Messenger."

Stanton, Va.

Mrs. V. H. Gibson.

Mrs. W. C. Armstrong.

## RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sisters' Aid Society of the Overbrook church:

Whereas it hath pleased our heavenly Father to call home Sister Mattie Fishburn, be it resolved,

That we, the members of the Society, extend our deepest sympathy to the husband and children. We pledge to them an interest in our prayers in this time of loss and sorrow. Sister Fishburn was one of our most faithful members and it was largely through her efforts that the Overbrook Aid Society was organized. She will be greatly missed by the church and Sunday-school.

Overbrook, Kans.

Sisters' Aid Society,

By Mrs. N. F. Banning.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a full month's Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bashor-Price.**—By the undersigned at the home of the bride's parents, Brother and Sister John H. Price, Nov. 16, 1927, Bro. Isaac Bashor of Empire, Calif., and Sister Myrna Price of Modesto, Calif.—J. R. Wine, Empire, Calif.

**Breneman-Thomas.**—By the undersigned at his residence, Mr. Harry M. Breneman of Adamstown, Pa., and Miss Blanche N. Thomas, of Beartown, Pa.—H. B. Yoder, Lancaster, Pa.

**Brubaker-Myer.**—By the undersigned at his residence, Nov. 19, 1927, Mr. Christian K. Brubaker and Miss Edith E. Myer, both of Ephrata, Pa.—H. B. Yoder, Lancaster, Pa.

**Sink-Ames.**—By the undersigned at his residence, Jan. 18, 1928, Mr. Leland Sink and Miss Hazel Ames, both of Redkey, Calif.—J. R. Wine, Empire, Calif.

## FALLEN ASLEEP

Adams, Susannah, daughter of Henry and Nancy Paul, was born in Lancaster Township, departed this life, Sept. 11, 1927, at the age of 69 years, 10 months and 3 days. She was united in marriage to John Adams, March 21, 1878. To this union were born six children, one of whom preceded the mother in death. Surviving are the husband, the five children, nine grandchildren, one sister, five brothers. Sister Adams lived a consistent Christian life from an early age and was a devoted member of the Church of the Brethren. Her kind and unassuming disposition won her the love of all who knew her. Funeral services in Lancaster were held at the home of the deceased, Jan. 18, 1928, at 2 o'clock P. M. Burial in Lancaster cemetery.—R. O. Shank, Huntington, Ind. writer.

Almack, Sarah, only child of James F. and Susanna Roadman, was born on Dec. 10, 1860, near Piercetown, Kosciusko County, Ind. On March 3, 1877, she was united in marriage to John Almack. To this union were born four children, all of whom are still living. She then united with the Church of the Brethren in 1902. Paralysis was caused of her death. She suffered her first stroke about sixteen years ago while at church. For the past three years she had been almost completely disabled. The end of her earthly pilgrimage came on Monday evening, Jan. 30. Her life here numbered 67 years, 1 month and 20 days. Funeral services were conducted at the Church of the Brethren by the writer assisted by J. Edson Utery and J. R. Schutz.

Bradley, Elbert C., born in Nelson County, Jan. 23, 1903, was instantly killed when he was thrown beneath a freight train. He was the oldest child of Brother and Sister Willford C. Bradley of Ellard, Va., and was about 24 years of age. Aug. 12, 1924, he married Marion Collins; to this union were born two sons. He united with the Church of the Brethren Nov. 18, 1921. He is survived by his widow, one son, father and mother, one brother and two sisters. Services were held at the Baptist church of Greenville, Va., by D. B. Garber, assisted by H. S. Turner and Wm. Black. Interment in the adjoining cemetery.—Mrs. Edna Ramsey, Wilkes, Va.

Brown, Wm. Edw., son of Bro. Eli and Sister Lizzie Brown, born in Richland County, Ohio, May 12, 1903, died Dec. 22, 1927. At the early age of nine he was married to the Richland Church of the Brethren. Sept. 6, 1925, he married Geraldine Bernice Cairns. He suffered from diabetes for more than a year and though unable to do any work during that time yet he was always cheerful. His widow and one daughter remain, with his widowed mother and three sisters. Funeral services in the Richland church by the writer. Burial in the church cemetery.—J. W. Fyock, Mansfield, Ohio.

Coffin, J. Henry, born in Indiana, Jan. 27, 1860, died at his home in Glendale, Ariz., Jan. 14, 1928. He had been afflicted for months, but bore it with patience. He married Letitia Manaster, who preceded him. To this union was born one daughter. In 1894 he married Mary A. Kuns. Four sons and three daughters were born to them. He was a member of the Baptist church in early life but in 1905 he joined the Church of the Brethren. He was a pioneer in Glendale and was interested in all activities in both church and community. He is survived by his wife, eight children, two grandchildren and two great-grandchildren. Services in the Glendale church by Bro. Walter Swihart, assisted by Bro. A. W. Arnold.—Rachel Gillett Young, Glendale, Ariz.

Crouse, Bro. Jacob Harrison, fourth son of Daniel and Mary Maurer Crouse, born in Chester County, Pa., died at the home of his son, Davis Crouse, in the Hickory Grove church, near Saratoga, Ill., Jan. 28, 1928, aged 90 years, 6 months and 31 days. He with his parents moved to Carroll County, Ill., in 1856. He attended the Howard Academy at Rockville, Pa., and the Mt. Carroll Seminary (now known as the Frances Shimer Academy). Later he taught school for a number of years. When twenty-one years of age he engaged in farming with his father, and resided on the same farm for seventy-two years. Oct. 24, 1892, he married Barbara Wetzel who preceded him in 1916. To this union were born three sons and one daughter who survive with six grandchildren and one sister. In June, 1865, he united with the Church of the Brethren at Hickory Grove. He was ordained to the ministry in June, 1867, and for many years had charge of the work at that place, acting at times as Sunday-school superintendent and teacher, and then stepping into the pulpit and delivering a strong and able message. He was a strong man spiritually, mentally and physically, quiet and unassuming but ready to meet any emergency, a man who had done much good in his quiet way. Funeral in the Hickory Grove church by the writer, assisted by Oscar Diehl. Interment in the cemetery near by.—Chas. E. Delp, Shannon, Ill.

Fausnight, Wanda Elene, daughter of Mr. and Mrs. Wm. Fausnight, born Sept. 17, 1927, died at the age of 3 months and 27 days. Surviving are the parents and grandparents. Services at the East Nimi-chillen church by S. S. Shoemaker; burial in the church cemetery.—Mrs. Russell Uplinger, Middlebranch, Ohio.

Fitzgerald, Sister Nora, daughter of Mr. and Mrs. Buck Barnes, born in Washington County, Tenn., in 1877, died Jan. 26, 1928. She was united with the Church of the Brethren Sept. 14, 1922. She leaves her husband, two sons and three daughters, two sisters and a half brother. Shortly before her death she was anointed. Services by Bro. Ralph White. Burial near the Liberty Brethren church, Washington County, Tenn.—Mrs. J. B. Isenberg, Jonesboro, Tenn.

Fletcher, George W., son of George and Jane Elmira Fletcher, was born in Huntington County, Indiana. He departed this life at the National Military Home at Dayton, Ohio, on Jan. 13, 1928, age 82 years, 5 months and 12 days. At the call of his country he enlisted in the 23rd Battery of Indiana Volunteers and served until the close of the war. On Sept. 8, 1880, he was married to Sarah A. Beal, who preceded him in death in 1923. He was in the navy during the war. He leaves eight stepchildren, one sister, two brothers. Services were held in the Lancaster Church of the Brethren by the writer assisted by Rev. Paul Billheimer of the Wesleyan Methodist church. Burial in the cemetery near by.—R. O. Shank, Huntington, Ind.

Griso, Clarence E., son of Bro. Elias Z. Griso, born in Clarke County, Ohio, Oct. 31, 1899, died Jan. 22, 1928, at the White Plains Hospital. He served in the navy during the World War. The last several years were spent in White Plains, N. Y., where he was motor switchman for the railroad. He met with an accident Dec. 6, 1927, at



the Westchester Avenue station, and died after several weeks of suffering. He is survived by his wife, two daughters, father, and sister and two brothers. Services at the Donnels Creek church by Bro. Cyrus Funderburg, assisted by Bro. J. J. Johnson. Burial in the Myers cemetery.—Ruth Dresher, Springfield, Ohio.

**Harris, James Evans**, died Jan. 10, 1928, aged 71 years, 5 months and 26 days. He was the son of Jonathan and Caroline Evans Harris. He married Mary Margaret Maust on Dec. 25, 1881. He accepted Christ as his Savior and united with the Church of the Brethren Nov. 10, 1927. He bore his suffering with great patience, putting all his trust in God. Besides his companion, he leaves one brother and two sisters. Services by Bro. Obed Hamstead at the church. Interment at East Oak Grove cemetery.—Mrs. Samuel Hayes, Morgantown, W. Va.

**Huffman, Rosa**, daughter of Mr. and Mrs. Peter Minnich, was born in Wells County, Ind. She departed this life Jan. 27, 1928, near Mayfield, Ind., aged 62 years, 1 month and 22 days. In 1885 she was united in marriage to Mr. Joseph Cloud who was called by death just three years later. Two children were born to this union, one of whom preceded the mother in death. In 1891 she was married to Mr. Jacob Huffman. To this union were born two children, one of whom had gone on before. Sister Huffman united with the church about twenty-one years ago and lived a true and faithful Christian life. She was afflicted with dropsy and heart disease for a number of years, but always maintained a cheerful and hopeful attitude toward life. Patience and courage were manifested in a very high degree all through her suffering. She leaves the husband, two children, six grandchildren, three sisters, three brothers. Services in the Lancaster church by the writer, assisted by Bro. L. D. Young. Burial in the cemetery near by.—R. O. Shank, Huntington, Ind.

**Kauffman, Sister Emma Susan**, daughter of Bro. Samuel and Sister Anna Byers Kauffman, died Jan. 19, 1928, at the home of her sister, Mrs. J. A. Brechbill in Marion, Pa., aged almost 69 years. She resided in Waynesboro the greater part of her life. In early girlhood she united with the Church of the Brethren. Hers was a quiet, consistent, Christian life of service. She had been sick almost a year during which time she underwent an operation but obtained no permanent relief. In June she was anointed. She is survived by three sisters; four brothers preceded her. Services in Prices church by Eld. J. M. Moore. Interment in graveyard adjoining.—Sudie M. Wingert, Waynesboro, Pa.

**Klepper, Mrs. Louisa C.**, was born June 10, 1846, and departed this life Dec. 14, 1927, at the age of 81 years, 6 months and 3 days. She was the daughter of John H. and Selma Bowman of Johnson City, Tenn. She was married to John Emanuel Klepper of Bowmanstown, Tenn. Dec. 20, 1866, to which union eight children were born, all of whom are living except the oldest daughter. She professed faith in Christ and united with the Knob Creek Brethren Church near Johnson City, Tenn., quite early in life and was faithful to the church. She attended services when able and was always ready to do what she was called upon to do. After living in Blount County many years she spent the last eight years of her life near Athens, Tenn. The funeral service was conducted by her pastor, S. G. Gaby of Athens, Tenn., and interment was made at Friendsville, Tenn., by the side of her husband who preceded her some years.—Mary Klepper, Athens, Tenn.

**Miller, Laura C.**, daughter of Albert and Elizabeth Brown, born near Atwater, Ill., May 7, 1875, died Dec. 22, 1927, at Springfield, Ill. Her entire life with the exception of three years was spent in the vicinity of Girard. At about the age of fifteen she united with the Church of the Brethren of which she was a faithful and devoted member until her death. Dec. 11, 1901, she married James W. Miller. To this union was born one son who survives with her husband, two sisters and three brothers. Her parents, one brother and sister preceded her. She was a faithful Christian, placing God first in her life and home. Those who attended her during her last illness at the Springfield hospital, spoke in the highest terms of her patience and cheerfulness in the midst of intense suffering.—Mrs. S. A. Weddle, Girard, Ill.

**Myers, Mary Jane**, daughter of Eld. McMillen and wife, born in Pennsylvania, Aug. 19, 1853, died Dec. 27, 1927. Early in life she accepted Jesus Christ as her Savior and united with the Church of the Brethren, remaining faithful to her Christ and her church until the end. March 5, 1871, she married Isaac Feightner; to this union were born seven children, four of whom together with the father preceded her. April 18, 1912, she married John M. Myers of Mansfield, Ohio. She was present at our last communion service in the Richmond church, though very feeble. Services in Mansfield by Bro. W. L. Desenberg, assisted by the writer. Interment in the cemetery in Mansfield.—J. W. Fyock, Mansfield, Ohio.

**Rittenhouse, Minerva**, nee Calhoun, was born in Ohio. She died Jan. 15, 1928, aged 83 years, 2 months and 7 days. She was married to Geo. Eubank in 1867. Five children were born, two of whom with the husband preceded her in death. Several years later she married Geo. Rittenhouse. One boy was born to them with the second husband also preceded her. She leaves three children, ten grandchildren, fourteen great-grandchildren. She was a member of the Christian Church for many years. Services by the writer at Plumtree and burial at Warren.—R. O. Shank, Huntington, Ind.

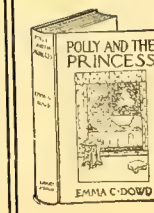
**Robinson, Bro. John**, died Jan. 18, 1928, at his home in Grand Rapids, Mich., after a long illness with cancer of the stomach, aged 73 years. He is survived by his widow, Sister Blanch Robinson, one son and two married daughters. Brother and Sister Robinson joined the Church of the Brethren during the pastorate of Bro. Walter W. Warster. He loved the church of his choice and during the five years that the writer lived in Grand Rapids his seat was seldom vacant. Funeral by the writer, his former pastor, and Rev. King, Baptist. Burial near the city.—C. L. Wilkins, Mogadore, Ohio.

**Steman, Sister Martha**, daughter of George and Geula Weaver, born in West Virginia, died at the Shively Hospital in Osceola, Iowa, Jan. 20, 1928, aged 72 years, 2 months and 14 days. In 1865 she moved to Iowa, with her parents, locating near New Virginia, where she grew to womanhood. On Feb. 13, 1876, she married P. H. Mitchell; to this union were born two sons and one daughter. Her husband died May 3, 1896. On Aug. 18, 1897, she married Chas. C. Steman, since which time she lived in and around Osceola, with the exception of about two years spent in Michigan. In early girlhood she united with the M. E. Church, later in life changing her belief to the Church of the Brethren. She leaves her husband, three children, four stepchildren, five grandchildren and one brother. Funeral services in the Methodist church at New Virginia by the writer. Burial in the cemetery near by.—B. J. Bashor, Osceola, Iowa.

**Summers, Levi**, died Jan. 28, 1928, aged 80 years. He was born in Kentucky, coming to Canton, Ohio, in 1893. His wife, Celestia, and three children survive. He was one of the active and loyal supporters of the church, especially in its early organization, and until his failing in health was regular in attendance. Funeral at the home of his daughter, Mrs. Hahn, by J. C. Inman.—Grace Miller, Canton, Ohio.

**Umy, Sister Bertha Ann**, daughter of Gilbert and Ida B. Conover, died Jan. 4, 1928, aged 47 years, 4 months and 29 days. Nov. 3, 1901, she married Henry Umy, and to this union three children were born. Her husband preceded her. She gave her heart to the Lord at the age of twelve and united with the Church of the Brethren, being a faithful follower of her Lord. She is survived by three children, one grandchild, her father and mother and two sisters. Services by the writer, assisted by Eld. Wm. Swinger. Interment in the Lower Miami cemetery.—J. F. Burton, Trotwood, Ohio.

**Van Tassel, Mrs. Anna Marie**, wife of Geo. Van Tassel, died at her home in Waynesboro, Pa., on Jan. 24, 1928, aged 66 years, 2 months and 27 days. She was born in Baltimore, Md., the daughter of Mortz and Savina Kepper Sittlich. At the age of fourteen she was united with the Baptist church, but at the time of her death she was a member of the Methodist church. She is survived by her husband, three sons, two daughters and six grandchildren; five children preceded her. Services by Eld. J. M. Moore. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.



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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., February 25, 1928

No. 8

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## ...EDITORIAL...

### When the March Winds Blow

NEXT week the month begins in which the March winds blow and the day catches up with the night. It is also the month which falls entire within the Lenten period, an extra fine month therefore in which to make progress in personal attachment to the things of the Spirit. And in the pre-Easter campaign of evangelism.

Those two things, personal spiritual enrichment and progress in evangelism, are very closely related. There is a fine mutual reaction between them. Either one helps the other. Either one may be both cause and effect of the other. What Christian activity contributes more to the deepening of spiritual life than sincere effort to win others to Christian discipleship? And what is more essential to success in that effort than that same depth of spiritual experience?

The Easter ingathering should be bountiful in this year of special evangelistic emphasis. It should make a fitting climax to the year's effort. There will still be two months left after that, and Pentecost, but there will be plenty to do in that remnant of the Conference year without leaving anything specially for it. Better get all the evangelizing done by Easter that we possibly can. That means a busy March. But the winds will be busy, so why not we?

"The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." And so is every one that grows in spiritual power and works for God and his Kingdom under the impulsion of that power. You hear the voice. That is, you recognize the manifestations of that power in various forms, but the processes of the Spirit's working lie hidden deep in the unsearchable recesses of the soul. You can not see them. "By their fruits ye shall know them."

Where it will, the wind bloweth. So is every one in whom the Spirit works. It happens wherever such an one wills. Not where the Spirit wills, because he wills to work everywhere in human hearts, but his beneficent action is contingent on another will. It is hindered or encouraged, made possible or impossible by that will. Where you will or I will or any one wills, there the Spirit's power is present.

Draw nigh to God and he will draw nigh to you. He has already drawn as near to you as he can. He can not come nearer until you move up a little toward him. Open the door so the Christ who has been

standing there and knocking can come in. You did that long ago, perhaps? Then open it wider so he can come all the way in.

The meaning of all such figures is that your more intimate fellowship with God and your greater power for building up his Kingdom in the earth are dependent on your own will to have it so. The power is not your own but the key to it is in your hands. The Spirit generates and regenerates and infills and empowers where human spirits will.

The secret of advance in our churches everywhere is devotion to Christ in the individual membership. We must love him more and the things of the world less, we separate persons, one by one, here and there, everywhere. We must deny ourselves and take up our cross and follow him. We can not deny ourselves and at the same time have everything and do everything that the carnal nature desires. We can not follow him without going where he went.

He went the way of the cross, which is the way of absolute consecration to spiritual ends. It is the way of complete self-dedication to human welfare. It is the way of self-forgetfulness in devotion to the good of others. Jesus went that way on his final journey to Jerusalem. We must make that journey with him.

We ought to make good progress on that way in March. It has full thirty-one days. The winter cold will be loosening a little. The shrill whistle of the winds may still invite a shiver now and then, but what of it? Shall a set face and determined heart be disturbed by that? "The wind bloweth where it will." Where it will, mind you. "So is every one that is born of the Spirit." The Spirit will beget new life within you and, March winds notwithstanding, nurture it into finest flowering before that seventh Sunday comes around, if you will.

There was something about that set face of the Master that startled those who looked upon it. The people in that unnamed village of the Samaritans would not receive him "because his face was as though he were going to Jerusalem." The picture is even more graphic than this smoothly flowing phrasing would indicate. The words "as though he were" are supplied by the translators to round out the English idiom. What it says literally is that his face was going to Jerusalem. It was, because his heart, his head, his whole being, body and soul, were going there, where the cross was to which his eyes were already glued fast.

Now that these Lenten days are on us, has anybody detected any unusual fixeness in your eyes? Any new steadfastness of purpose? Is your face set more resolutely than before, away from worldly entanglements and enticements, toward closer companionship with Christ? Do you mean to keep it set so while the March winds are blowing?

### What the Life of It Is

ONE of the severest tests of strength for any movement is its ability to survive a great disappointment. Can it endure the failure of its own expectations, still live, gather new strength and press on to final victory? If so, the fact is more than proof of its vitality. It shows also that the value and mission of the movement are something bigger than the hopes in which its own adherents may have clothed it.

Such was and is the Christian movement. It began in an atmosphere of tense expectation. That expectation met a quick and bitter disappointment. The nation was not delivered from Roman tyranny. Instead there came the great humiliation of seeing the Deliverer-to-be condemned to death and executed as a

common criminal. But the movement not only recovered from that shock. It turned that great disaster (!) into its greatest asset and article of faith. And then it went on to build its life around the old hope postponed. Deliverance from political oppression would come yet, and soon. The King would be back within a few years, at most within that generation, and take up the Messianic program which had been cut short by his death. And again this hope was doomed to disappointment. But the movement lived, and grew, and grew stronger, and grows stronger still, hopes deferred and disappointed notwithstanding.

Wherefore the irrepressible vitality of this mighty movement? The life of it is the spirit of it and distinct from the forms in which it finds ever new expression. And because that spirit is the Spirit of its Founder and Lord, and therefore the Spirit of God, it can not die.

As always, so in this, and in this of all things and institutions, "it is the spirit that giveth life." It is the spirit of it and the Spirit of it that gives Christianity its unquenchable, indestructible life. Wise Christians, taught by the experience of the early church and of the church ever since, are cautious about tying up their faith in the Kingdom of God with any set form of its triumph, but they are very bold to assert their confidence in that triumph. They know that the cause is bound to meet yet other disappointments, but they know that it will survive them because the life of it is the spirit of it and the Spirit of it.

### Window Fastenings and Other Things

"It is a solemn fact that our dominant desire is what settles our destiny." And it seems to us no less solemn since we read of the man who had a chance to visit Europe and see its ancient treasures and after he got back wanted to converse always and only about the window fastenings in the hotels where he had stopped.

Well, he had a central controlling interest, you see, and possibly he is making a great success as a manufacturer or inventor of window fastenings. To most minds, however, it would seem that such a rare opportunity and such an expenditure of money and time should bring returns of greater worth.

But why laugh at him? Though you've never been to Europe the world you know is full of interests infinitely greater in dignity and satisfying power than the petty things that so alluringly solicit your attention. And often succeed in getting it? Why so much money spent for what isn't bread? When the Bread of Life is here?

"Our dominant desire is what settles our destiny." It's settling it too.

### Their Sake, His Sake, Your Sake

"In thinking about them and living for them she had literally saved herself." Yes, literally and physically, for she had forgotten her own ills and aches until one day she discovered that she did not have them any more. It all came about through her supreme interest in "them."

The details of the story, names, dates, places, do not matter here. "He that loseth his life for my sake shall find it" always in the redemption of the spirit and often in that of the body also.

"For my sake," Jesus said. To appreciate that we must remember how nearly it comes to being for the sake of some suffering, needy ones. When you do it for such, remember, you do it for him.

And besides all that, you accomplish the mastery, the subjugation, and the release, the perfecting, of your own self. You think about "them" and live for "them," and behold, you live also.



## GENERAL FORUM

### God of the Hills

BY BILL G. KINZIE

God of the hills who gives me strength,  
Who gives me life with unknown length,  
Who gives me all my daily bread,  
Who numbers each hair upon my head,  
Who watches o'er me night and day,  
Who all my cares doth drive away,  
Who banishes all my doubts and fears,  
Who rules in heaven for countless years,  
Who holds the earth in his right hand,  
Who numbers every grain of sand—

Give me, just now, sufficient power;  
Give grace to me this present hour;  
Give me a heart forgiving all;  
Give me the faith on thee to fall;  
Give me a love for all mankind;  
Give me the knowledge thyself to find;  
Give me foresight to see afar;  
Give me that bright and Morning Star;  
That I a perfect child may be  
And help lost souls thy face to see.

Bridgewater, Va.

### Flashlights From History

BY JNO. S. FLORY

#### XIII. Some Reflections

Of those who have followed these flashlights, I wonder how many are proud of the history they reveal. How many think better of themselves and the church because these things were done? How have they enriched our church life or reflected credit upon our denominational history? Yet a whole chapter of our church record has been taken up with just these things.

We have always been a pious and modest people. We have taken to ourselves a very endearing name: we insist on being called Brethren. Yet we have not developed a remarkable ability to get on agreeably with one another. We have allowed ourselves to be disturbed over details that have been magnified out of all proportion to their importance, and in our anxiety about these things we have sometimes forgotten the finer things of our Christian profession.

As we look back over these experiences from longer range, all of us no doubt regret that so much time and effort, that might have been much more helpfully employed, were spent in these ways. Our distance in time from most of these experiences has softened the tints in which they were beheld and has taken away the sharp edge of the annoyance that in their time was so grievous. But to the Brethren of those days these grievances were very real and very important.

Is it not singular that people of the gentle spirit that has always characterized the Brethren should allow themselves to be so wrought upon that congregations should be divided, members disfellowshipped by the dozens or even by the hundreds, the church rent and mangled, the lives of well meaning Brethren embittered, and even some of them sent to their graves in disappointment and sorrow?

And what was it all about? At one time it was feet-washing, the symbol of humility, fellowship and service. Not that there was any question about the validity of the rite, or the importance of it, or whether it should be celebrated as an ordinance of the church. These things were never in question. But the matter that shook the church to its foundation was as to *how* the ordinance should be administered.

At another time the trouble was mysticism, a failure to see clearly the plain simple teachings of the Gospel, and going off after fads and frills and fancies. Of course, this involved a comparatively small body of members, but in the infant days of the church the movement made disastrous inroads on the church.

At another time it was intolerance, allowing personal feeling rather than the spirit of Christian forbearance to rule in the administration of church affairs. At another time it was the second coming of Christ. Although Jesus had clearly stated that he did not know when his second advent should take place, yet

men presumed to know. At another time it was mere impatience, and at other times things as trivial and unimportant.

So it was when the Brethren lost themselves in theories, in speculations, in misguided emotions, in arbitrary action, they went wrong. As we look back to these divisions in the church, usually caused by a small group of members losing their bearings and thus coming in conflict with the body of the church, it is evident that all these separations were mistakes. Of all that have been discussed, and no effort was made to be exhaustive, there was not one but should have been avoided. The disputes over these things and the actions that followed were all negative, they helped nobody, they helped no cause; but they weakened the church, they discouraged members and sometimes blasted lives.

We would be far from saying there was no cause for these misunderstandings and differences. The church is made up of human beings and humanity is never infallible. There were no doubt things that should have been remedied, but the method used to find the remedy was in every case a mistake. Amputating a limb should be the last desperate remedy to save a life; so disrupting churches and breaking up homes should be the last expedient in church work.

Sad as these experiences were, they reveal one thing that is comforting. These eruptions were never deep-seated. They did not have to do primarily with articles of faith, or seriously question the doctrines of the church. They were superficial in their nature—mere excrescences, eruptions on the surface, boils and pimples and blotches that healed in time without deeply affecting the entire body.

There is no doubt that the Brethren did not distinguish clearly between the doctrines of the church and the methods to be employed in carrying them into practice. But it is perfectly clear now that no principle of Christian faith was ever vitally at stake and that the contentions were simply over methods of administration.

So despite all these disturbances on the surface, the deep down life of the church has always been sound. And in this the Church of the Brethren has been peculiarly blessed. While many other Christian bodies have been rent and shaken by internal dissension, I am disposed to think that the heart life of our general church body has never been deeply affected. We have magnified details of administration until they loomed with ominous terror, but we did this because we did not see clearly their relative significance. We erred in judgment and lack of vision. The faith of the church was not impaired and its heart was sound and true.

It is to be hoped we have learned the lesson these experiences teach. Division hasn't helped the church or those that have gone off from it. Neither has it redounded to the church's credit either intellectually or spiritually. Members have found it too easy to be at variance with one another, often about trivial and unimportant matters. While tithing mint and rue and cummin, we have sometimes neglected the weightier matters of the law.

Bridgewater, Va.

### Puzzling Local Problems

BY GALEN B. ROYER, JR.

B. Y. P. D. Article—Program for March 11

#### Leadership

ONE of the biggest problems in community building is to have an architect or builder—one who can plan and visualize what a community would be in its ideal state, one who is not only able to see it for himself but successful in getting others to see it. In most every instance where a community has been outstanding in its contribution to society there has been a leader who had a vision, who was able to interest others, and they working together were able to finally realize what they had seen years in advance. According to what has been sown in a community will be the harvest. As an example of a community that has made a large contribution, I quote regarding the history of Northampton: "From this town have come 114 lawyers, 112 ministers, 95 physicians, 100 educators, 7 college presidents, 30 professors, 24 editors, 6 historians, 14 authors, 28

officers of State, including members of the Senate, and one President."

The development of your community depends upon builders who can take material in the rough and polish and fit it into a useful place in making a Christian community. It is said that the material for "The Angelus" cost sixty cents, but that when combined by the artist, Millet, it grew to a value of \$105,000. So in a community there is plenty of material just waiting for an artist, a leader to come along and give encouragement and vision.

#### Caste

This heading may suggest that I am about writing about India; but not so. We have caste in most every church and community. Our caste is not caused so much by the social standing of our particular trade or vocation, but more likely by wealth, education, self-righteousness, family pride or a feeling of personal superiority. Why is it that the nonchurch group of young people often don't care to mingle with the church group, or if they do, they do not feel at home? Because we are glad to count them in an attendance campaign, and even tell them we are glad they come, but go no further. They crave heart to heart fellowship; they long to enjoy the social warmth of the inner circle, to be invited into our homes and to our family gatherings. Christ could mingle with the folks of the lowest social standing and make them feel comfortable in his presence. With more of the Christ spirit we can do the same. It's so much easier to talk about world brotherhood and loving the races of various colors but to humble ourselves enough, and to become unselfish enough to really love the folks we know so well in our midst is something different. We need not stoop to their level and moral standing, but through the influence of our lives we can gradually but surely bring them up to ours.

#### Recreation

Many places it is a problem to get folks to realize that we need a wholesome development of the body as well as the soul; that a strong, healthy body makes a powerful place for the Holy Spirit to dwell and work; and that the right kind of games and recreation not only develop the physical but also aid in growing attitudes of honesty, unselfishness, cooperation and sacrifice for the common good. Just last summer I observed a group of intermediate boys playing a game of volley ball. An occasion arose in which one side had a chance to cheat unknown to the other. One boy spoke up and said: "Let's play fair, boys, it's their ball." A character victory was gained by that decision.

In nearly all rural communities all the recreation is sponsored by the world, the church having no recreation program. I know, however, of a church of large vision that permitted their young people to place a tennis court on the parsonage grounds with provision for croquet, horseshoes and volley ball. It was surprising to even the most optimistic ones how quiet they were in their games, how fair and unselfish they played and what a new interest for the church was created in their hearts. It also brought the pastor in intimate touch with the young people and created a spirit of goodwill and understanding.

Again, many rural communities have but a meagre library and no reading room or social hall; thus if a young man has some extra time on his hands and wishes to mingle with others, the pool room is the only place he is welcome and he naturally drifts there. Why not the church sponsor a place where there are good books and magazines, some opportunities for wholesome recreation and a Christian atmosphere? This problem will not be solved by the adults of this present generation, but must be worked out by the young people of today for a better tomorrow.

How can workmen erect a building unless they work together? How can leaders in the same community be successful in community building unless they work together? First of all, there must be cooperation between the various ages. How to get flaming youth and cooling age to labor in harmony has been a problem of the ages and will be settled only by a better understanding of each other in the spirit of Christ. Christ said: "No man putteth new wine into old wine skins." That



would make this new Gospel a hidebound religion instead of one of expansion and adaptability. It should be the same old Gospel but in a skin that will stretch enough to meet the problems of each succeeding age. Second, there should be cooperation between the various denominations of a community. The questions of world peace, temperance, the moral and social standards of our communities, the content of our school books and atmosphere of our schoolrooms are all of common interest. The old attitudes of hate and jealousy must give way to the spirit of goodwill and charity. Education can be a power for righteousness, but unless the church makes her influence felt in the local school system a big opportunity is lost. With teachers of questionable morals, addicted to the cigarette habit or overpowered by the dance craze, the church is greatly hindered; but with real Christian teachers the influence is often greater than that of the home or church. Young people can do a great deal in growing sentiment for good teachers and also in training to fill the place of teachers. In our recent campaign some of our older young were some of our most liberal givers for religious instruction in the public schools. Our high school young people can do their bit by carrying the religious atmosphere into the schoolroom and among their associates and by becoming leaders instead of followers. Our most puzzling problems will not be solved by ignoring them, but by facing the facts and getting the fullest cooperation of every leader and every organization, uniting our strength and inspiration to the end that his will might be done in our own community.

Bradford, Ohio.

### Daily Devotions for the Lenten Season

BY WM. KINSEY  
Wednesday, February 29

#### Scripture:

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" (Psa. 23:5).

#### Meditations:

Wherever God sets our table, there it is safe to dine—physically, intellectually, spiritually. The would-be friend may be one's worst enemy. My cup runneth over—brimful and more. Liberality! When modern folks dine you, they regard etiquette and make the cup two-thirds full.

#### Song:

"In sight of all my foes;  
Thou dost my table spread;  
My cup with blessings overflows,  
And joy exalts my head.  
The bounties of thy love  
Shall crown my future days;  
Nor from thy house will I remove,  
Or cease to speak thy praise."

#### Let us pray.

Thursday, March 1

#### Scripture:

"SURELY goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever" (Psa. 23:6).

#### Meditations:

Since God is my Shepherd and I am his sheep, it can not be otherwise. All my days I will go to church, Sunday-school, prayer meeting, and follow my Lord in Christian living. If goodness and mercy pursue me all my life, I will dwell in his house all my days.

#### Song:

"I love thy kingdom Lord,  
The house of thine abode—  
The church our blest Redeemer saved  
With his own precious blood."

#### Let us pray.

Friday, March 2

#### Scripture:

REPEAT from memory Psalm Twenty-three.

#### Meditations:

(1) Recall points from the meditations given with each verse of this psalm.

(2) Remember: (a) The psalm is a lyric poem. It contains only 116 words, ninety-one of which are monosyllables. How simple! The hymn: "Jesus

Lover of My Soul," in its original form contains only 236 words, 199 of which are monosyllables. A good comparison. (b) It is the "sweetest of all the psalms, first learned, oftenest repeated, and longest remembered." (c) It is estimated that 250,000 books have been written on this psalm and its meaning.

(3) The psalm is doubtless Davidic.

#### Song:

"Sing them over again to me,  
Wonderful words of life;  
Let me more of their beauty see,  
Wonderful words of life.  
Words of life and beauty,  
Teach me faith and duty:  
Beautiful words, wonderful words,  
Wonderful words of life,  
Beautiful words, wonderful words,  
Wonderful words of life."

#### Let us pray.

Saturday, March 3

#### Scripture:

"THE days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it" (Luke 17:22).

#### Meditations:

Make the most of the days you now have. The days will come when ye shall desire to see one of your school days, and ye shall not see it. The days will come when ye shall desire to see one of your boyhood days, and ye shall not see it. We cannot live life over again. Some desires can not be realized.

#### Song:

"Help me to watch and pray;  
And on thyself rely;  
Assured, if I my trust betray,  
I shall forever die."

#### Let us pray.

Sunday, March 4

#### Scripture:

"THE Lord is good to all" (Psa. 145:9).

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

#### Meditations:

We can be Godlike by being good to everybody: husband, wife, children, father, mother, neighbor, servants, and even enemies. Try it and see if it pays to be good. God is not partial. Partiality to children, pupils, employees, neighbors, etc., does much harm.

#### Song:

"Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost!"

#### Let us pray.

Monday, March 5

#### Scripture:

"JESUS saith unto them, Come and dine" (John 21:12).

"Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

#### Meditations:

Here is Jesus' standing invitation: Come and dine—physically, on harvests abundant; come and dine intellectually—in our good schools and colleges and magazines; come and dine spiritually—in the church service, Sunday-school, prayer meetings, and in the morning devotions.

#### Song:

"Break thou the bread of life,  
Dear Lord, to me,  
As thou didst break the loaves  
Beside the sea;  
Beyond the sacred page I seek thee, Lord;  
My spirit pants for thee, O living Word."

#### Let us pray.

Tuesday, March 6

#### Scripture:

"O LORD our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens" (Psa. 8:1).

"I am the Lord: that is my name" (Isa. 42:8).

#### Meditations:

The Lord's name is excellent in our land, in our communities, in our homes, in our churches, and in our hearts. Bless his holy name! "Lord" is the ruling name. He rules well. The names of some rulers are despised, they are despotic, and autocratic. "Crown him Lord of all."

#### Song:

"I'll speak the honors of thy name,  
With my last laboring breath;  
And dying, clasp thee in my arms,  
The Antidote of death."

#### Let us pray.

Elkhart, Ind.

### Will the Heathen Be Lost?

BY GALEN B. ROYER

In Two Parts—Part One

The word "heathen" in these two articles is used to include the unevangelized peoples of non-Christian lands and not in any ill sense. The writer knows well that to refined people in these lands the word heathen has the same unkindly note that "boor" applied to Christians would have.

THIS never should be a question among Christians but I regret to confess that it is. Christ's command is so plain, and the blessings of Christianity are so outstanding over and against all other religions, that any one who loves the Lord should do all he can to evangelize the dark corners of the earth whether the heathen are lost or not. I am convinced, however, that the lack of real growth of the church at home and abroad is due to lack of conviction on the question raised, more than some may want to accept. Further, an honest inquiry into God's Word and a prayerful unbiased consideration of its teachings should help us to fix some real convictions—such as would prove helpful to the spiritual life of the church.

In taking up this query there are good and sufficient reasons why the Bible and it alone must answer. For apart from the Bible we have no knowledge of salvation, its nature and conditions. No other religion answers the sincere longing of the sinful heart. Therefore, the Bible must tell us who shall be saved and who not. Our ideas of justice and mercy must be held in the background, even if they are *ours* and prompt us to believe there is hope for the unevangelized heathen. Surely it is not wise to place the salvation of countless millions in the hands of *human* conceptions of justice and of God's mercy. Instead, let us reverently come to God and let him who alone is competent, answer our inquiry.

Now if there is one passage

Between Genesis and Revelation

to be found that clearly teaches or implies that one can be saved other than through Christ, there is no need of further search or discussion. Since, however, such a statement can not be found, what does the Bible teach? Peter said to Cornelius: "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10:34-35). The context plainly shows that Peter understood that God puts the same value on reverence, morality and benevolence (marked characteristics of Cornelius) for Gentiles and Jews alike, and that a "high-grade" Gentile as well as a Jew must be saved through Jesus Christ. The apostle gave no other hope to the household of Cornelius on that day when the door was opened to the Gentile world. He emphatically declares: "All the prophets witness that through his name every one that believeth on him shall receive remission of sins" (v. 43). Now if a devout man like Cornelius was not saved without Christ, and if the rich young ruler who observed all the commandments from his youth, even so fine a person that the Lord loved him, lacked something of being saved, one must conclude that salvation through Jesus Christ is the only way. Anyhow, to be a devout, moral Gentile did not do; nor to be an exemplary Jew did not answer.

Says one, "I admit that

The Bible Nowhere

teaches positively that the unevangelized heathen shall be saved, but that does not prove they will be lost.

(Continued on Page 122)



## The Crisis of Our Day

BY J. M. HENRY  
Time to Think

ARE you aware that the militarists by their own statements believe that their intervention in education is regarded by the vested militaristic interest as the best substitute, for the present time, for universal military service? Do you realize that their next step is to create conditions for conscriptive service? Are you aware that there are deliberate attempts by the militarists to suppress facts and free speech? Inform yourself on this vital subject. Then do something for the cause of peace and goodwill. It is time to think.

### The Philosophy of Militarism

What is militarism? Let us seek as a working definition from a non-partisan authority. Webster's dictionary is the authority: *militarism* is:

- a. "A military state or condition: disposition to provide for the strength and safety of a nation, or government, by maintaining strong military forces."
- b. "The spirit and temper which exalts the military virtues and ideals and minimizes the defects of military training and the cost of war and preparation for it: often used derogatorily of the spirit which tends to confer undue privilege or prominence on the military class."

### I

#### Militarism Fosters Spirit of Fatalism

Perhaps one of the greatest obstacles to social and spiritual progress is the fatalistic theory that any evil growing out of human nature, is inevitable, and that inasmuch as it has been in the past, and is now, it ever will be, world without end. This is the old argument used by advocates of slavery, duels, and the liquor traffic.

Rev. W. G. Brownlow, arguing for slavery 1858 in public debate said: "Slavery is an established and inevitable condition of human society. I will maintain the ground that God always intended the relation of master and slave to exist, that slavery having existed ever since the first organization of society, it will exist to the end of time."

The training textbooks and lectures on military policy give such interpretation to history as will create the concept in the student's mind that war is inevitable. Major McNair, the commandant of Purdue University R. O. T. C., wrote in the *Purdue Alumnae* May 3, 1926: "If a Pacifist is one who believes that war is unnecessary and preventable, then pacifism becomes a menace." It surely does become a menace to the war system but not a menace to the preservation of life and democratic, free ideals. The times demand sound thinking.

### II

#### Militarism Employs Coercion

The aim of the war machine is to reach out and force students to come into its clutches in many schools and universities. A student who questions military training is jeered as unpatriotic, queer, lily-livered, and peremptorily crushed to subjection, or else banished as undeserving of the benefits of education. The war system has thus become inevitable and real in the student's personal experience. Appeal to reason or compromise is ruled out—force becomes the ultimate appeal. If militarists can control education for this and the next generation, outlawry of war and arbitration will become almost impossible. One crisis of today is to save our education from becoming militaristic. It is time to think.

### III

#### Militarism Seeks to Control Statesmanship

Military education tends to destroy faith in substitutes for war in settling disputes. Military strategy teaches that the best defense is a quick offense. The fact that men have been taught that war is hell is no deterrent, because they have been taught at the same time to believe that war is inevitable. According to their logic, they reason the sooner force is used the less hell there will be.

How many R. O. T. C. commandants, or other professional military statesmen, urged arbitration of our disputes with Mexico over oil lands? Not many! But numbers of history and law professors did, and

enough public opinion was aroused to influence our State Department. Arbitration and conciliation are obviously not the ways of military statesmanship. "As a man thinketh in his heart so is he." It is time to think.

### IV

#### Militarism Suppresses Free Speech

1. Ohio State University: Donald Timmerman, student pastor of the Methodist Church, and Reserve Chaplain, was recommended for discharge by the R. O. T. C. commandant, Colonel A. M. Shipp, for stating in public that he did not believe in compulsory military training. Scabbard and Blade criticized his remarks as "traitorous to the society, disrespectful to the country and unfitting as a member of the Officers' Reserve Corps."—*Columbus Dispatch*, February 16, 1927. Investigation was opened before a board appointed by the Corps Area Commandant. Protest against this interference with Rev. Timmerman's freedom of utterance was made at Washington and the War Department ordered that no further action be taken.

2. West Chester, Pa., Normal College: The Bernhard F. Schlegel Post of the American Legion and the County Committee of the Legion claim credit for bringing about the dismissal of two members of the faculty, Prof. Robert Kerlin and Prof. John Kinne-man, who supported the right of the student liberal club to discuss and criticize the policy of our government in Nicaragua and Mexico.

3. Oklahoma University: George Chase Lewis, Lieut.-Colonel U. S. Infantry, Oklahoma City, wrote to President Bizzell at the university in connection with a proposed engagement for Rev. John Nevin Sayre to speak at the university at a meeting arranged by opponents of compulsory drill. After characterizing Mr. Sayre as one who "pretends to be strictly religious," but who is more dangerous than an open communist, his letter concludes: "I trust you will be able to curtail pernicious activities at Norman" (the university town). Mr. Sayre was not given opportunity to speak on the university grounds, but a local church consented to the use of its building for Mr. Sayre's meeting.

4. Washington, D. C., High School: Major General Amos A. Fries, Chief of the Chemical Warfare Service of the Army, demanded the removal from the high school faculty of Dr. Henry Flury who wrote a definition of socialism which won a five-dollar prize in a contest conducted by the *Forum* magazine. General Fries objected to the ideas set forth in the definition. The Board of Education did not dismiss Dr. Flury.

5. Agnes Scott College, Decatur, Ga.: An invitation to Mrs. Lucia Ames Mead to speak in the chapel of Agnes Scott College was cancelled on Dec. 4, 1926, following protests of Mr. Asa Warren Candler, President of the Argonne Post of the American Legion against the presentation of the ideas of the "youth movement for peace," and calling Mrs. Mead a "red and a bolshevik."

The tactics of suppression in the cases cited are rather crude, so crude that the public has recognized them as what they are. They are not, therefore, the most dangerous form of this un-American development. The worst cases are those in which the methods are indirect.

For example, in a great university of the Middle West, a tactful president, instead of dismissing an instructor who objected to compulsory drill, merely reduced the instructor's teaching schedule and his salary accordingly, making it impossible for him to subsist on the remaining pittance. At another university where there was a Y. M. C. A. secretary whose opinions on the issues of race relations and the R. O. T. C. did not coincide with those of the chancellor, the chancellor recommended the discontinuance of the position instead of directly demanding the dismissal of the secretary.

Some military organizations try to make their censorship effective throughout the nation. The Reserve Officers' Association, for example (reproved by the chairman of the House Military Affairs Committee for objectionable propaganda and lobbying in its own behalf in Washington, see page 9), issued a notice which appeared in a news item from the National Secretary in the Army and Navy Journal of Aug. 28, 1926:

"Lt. Col. Fred B. Ryons, National Secretary of the

Reserve Officers' Association of the United States, and a Nebraskan, says the 'Reserve Officer' became very much concerned over the possibility of military training in his State university being voted out. He wrote a letter to every reserve officer in the State and sent each one a copy of the Committee Hearings on the so-called 'compulsory military training bill.' With the help of the American Legion and many other citizens, the pacifists were defeated.

"It is understood that the same elements back of the Nebraska fiasco expect to launch a campaign in the southern States in November and December. If any member learns of a coming visit of a 'liberal' speaker in a school or college where there is military training, advise National Headquarters." Patriotic Americans who believe in free speech and free and untrammelled education, it is time to think. Then act.

New Windsor, Md.

## Some Lessons From Others

BY OTHO WINGER

THIS is Sunday morning in a great and famous city. The city is Rome. Where shall we attend worship services this morning? A Presbyterian church is just around the corner from our hotel. There the services are in English. We are glad we are here.

The house of worship is a very modest one in a city that boasts of St. Peter's, St. Paul's and many other large and famous churches. The people look like many people we see in America and we feel at home in a strange city. Three parts of the service were helpful and interesting.

The singing was of old songs and hymns with standard tunes. There was a modest instrument, an organ, which did not attract the attention either to it or the player. The aim in the use of this instrument evidently was to assist in the music and not to monopolize it. Each worshiper had access to both hymnbook and Bible and scripture reading by all was alternated with singing.

The prayer of the minister was fervent and full of meaning. There was praise and thanksgiving which directed the worshipers to the great Fountain of all blessings. There was confession of sins and earnest prayer for forgiveness. There was a prayer for the King and Premier of Italy, for the King and Parliament of Great Britain, for the President and Congress of the United States and a fervent prayer that these two great nations might work together in the great interests of the Kingdom of God. There was a fervent prayer for the presence of the Holy Spirit in the services of the hour.

The theme of the sermon was: "Christ the Miracle Worker." We do not believe in Christ merely because of his miracles, but we believe in the miracles because we believe in Christ. If we believe that in Christ dwelleth all the fullness of the Godhead, we must believe in his miracles even if we do not understand. The presence of God can not be limited to our finite understanding. The beauty of the miracle of Cana, the first miracle, is that the divine spoke through a common event that made people happy and contributed to the event of the hour. It made a happy event out of what, according to their custom, would have been an unhappy one.

Why the need of the miracles of the New Testament? That was a time when to men the candle of evidence of the deity of Jesus was not burning brightly. There was needed these physical demonstrations to help them in their understanding. That was why the miracles had to do with the humblest of things which men could understand. But when the light of the divinity of Jesus Christ was more comprehended by men, when there were great living events on every hand, the physical miracle was no longer needed as formerly to give light and evidence.

There are two great miracles today which we all can behold. First, there is the miracle of the Christian church. Consider how it began with humble men against all opposition of the world powers and remember how it grew. The cross and the love of Christ have conquered and have become the center of the world's interest instead of paganism. The second great miracle which is occurring daily is when the

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Spirit of God comes into men's lives and transforms them into new creatures. These great proofs of the deity of Jesus Christ are constantly with us. And the Kingdom of God will always succeed when the Cross of Christ is made the center.

"God moves in a mysterious way  
His wonders to perform:  
He plants his footsteps on the sea,  
And rides upon the storm."

"Blind unbelief is sure to err,  
And scan his works in vain;  
God is his own Interpreter  
And he will make it plain."

"Judge not the Lord by feeble sense,  
But trust him for his grace.  
Behind a frowning providence  
He shows a smiling face."

Rome, Italy.

## Martin Luther, Apostle of the Reformation

BY NATHAN MARTIN

MARTIN LUTHER was born in the little German town of Eisleben, Nov. 10, 1483. His father, a miner, was well-read and of an intellectual turn of mind. His mother was a woman of remarkable modesty, reverence and prayerfulness. The home government was strict. While Martin was yet a child, his parents moved to Mansfeld. Here he assisted his father in wood-cutting and kindred tasks, thus developing the fibre which later served him so well. The results of his earnings were, later on, carefully invested in an education.

At fourteen he was sent to school at Magdeburg, where he continued for two years, after which he departed for Eisenach, a school of better facilities. When funds ran low, he resorted to street singing, a common custom among students of that time. He became quite proficient in language and literature, but his specialty was philosophy. The modern High German language stands as a monument to his memory. At eighteen he entered the University of Erfurth, receiving, after four years, his Master's degree.

In the meantime the spiritual man was developing. The village pastor had a strong influence over him. The finding of a Latin Bible in the University Library, the death of a friend, and his own illness, conspired to decide his future. The father had made many sacrifices for the son, in order that he might follow the profession of law. The son was decided upon divinity. The decision required but little time. He called his fellow-students together one evening and announced his decision. His guests had hardly departed when he stood before the monastery of the town and asked to be admitted. He was consecrated to the priesthood at the age of twenty-four.

The year following his consecration to the priesthood he was chosen professor of philosophy in the University of Wittenberg. His observation, coupled with profound study and meditation, gave him serious suspicion that some of the observances of the church, as well as some of the powers of its officers, were open to serious question. While continuing his investigations and meditations, he remained loyal to Rome. After two years he was promoted to the rank of doctor of theology. A thorough scholar of Greek and Hebrew, perfectly at home in the classics, the writings of the church fathers and theology, and powerfully eloquent, the teacher soon ministered to audiences which crowded the little chapel to its utmost.

Leo X. was building St. Peter's, and was in need of funds. The scheme of granting indulgences was resorted to, and John Tetzel, a Dominican monk, was a prominent agent. This grieved Luther. Many of his followers, now claiming pardon by the indulgence, refused to hear his teaching. He set to work and wrote out his famous ninety-five theses, which he nailed to the door of Wittenberg chapel. For this the Pope summoned him to Rome. The verdict was that Luther should be declared a heretic, that his writings should be burned and that he should appear at Rome within sixty days.

Summoned by Emperor Charles V. to appear before his court, Luther started out for the city of Worms. Approaching the city, he rose in his carriage and sang, "A Mighty Fortress Is Our God," a veritable war-cry during the whole period of the Reformation. Tried before the brilliant court, Luther replied in a

two-hour speech, ending with the memorable words, "Here I take my stand; I can do no otherwise. So help me, God." Nearly a year was spent in comparative seclusion. Then his presence was again needed. A number of injudicious enthusiasts had resorted to the breaking of images and putting out of the University Library all books on theology except the Bible. After eight consecutive days in the pulpit he restored quietness and order.

At the age of forty-one he laid aside the monk's garb, and the next year married Catharina von Bora, one of the nine nuns whom he had induced by his teaching to renounce their religious vows. The home was blessed with six children. His home life proved a great inspiration to him in his trials and labors.

In the year 1530 the famous Augsburg Confession, written by Melancthon, but evidently Luther's production, was presented to the splendid assembly convened in the ancient town of Augsburg. Twenty-two articles set forth the Protestant belief, the remaining seven setting forth the errors of Rome. The Confession was rejected by the assembly, but in effect it stood. The teachings of Luther were well established.

The translation of the Bible into German was completed in 1534. The book itself, translated into the language of the masses, was now placed freely into the hands of the common people, an effective death-blow to superstition and ignorance. Looking back over the world's history we find many names which stand out in the cause of spiritual enlightenment, notably the Albigenses, the Waldenses, John Wycliffe, John Huss and the noble Savonarola, but no name among them stands out so prominently as that of Martin Luther. Probably among them was not to be found such a profound scholar as he, nor any one so well qualified otherwise as he. Also, about this time occurred the invention of printing, making truth practically omnipresent, and dispelling, as the morning sun does the dew, the influence of time-honored traditions. Again, the capture of Constantinople by the Turks about this time spread the Greek language and culture all over the civilized world, thus affording a key to the understanding of the New Testament. For a thousand years true and noble hearts had been held captive under the thralldom of blind reverence and superstition. But the day was breaking.

As the storm subsided, Luther gradually retired from active life. To the last he continued his work of teaching, preaching and writing. He died Feb. 18, 1546, after a brief illness. His own words express his attitude toward life: "The world is weary of me, and I of the world." Prominent among his traits must be mentioned his simplicity and his earnestness. While a profound scholar, he had the happy faculty of stating great truths in simple language. In judgment he was weak. Melancthon, his successor as leader of the Protestant forces, often upbraided him for his indiscretion and vehemence. As he composed himself for his last sleep, his greatest concern was that the Kingdom might continue to spread and that it might be known that his God, whom he trusted and served, had not forsaken him, that he died in the faith he had taught.

Lebanon, Pa.

## What One Church Does

BY CLYDE MULLIGAN

WE have always advocated that charity is in proportion to the interest in the heart of the giver, rather than in financial ability. Jesus said: "Where a man's treasure is, there will his heart be also." Therefore, if we desire an increased account in his Kingdom will we not need to increase our interest in the things of the Kingdom?

Aside from the regular local and District work, the Olivet church and Sunday-school are supporting Albert D. Helser and our Sisters' Aid is supporting Esther Mae Helser, both in Africa. A small poster at the front of the room on Missionary Sunday, also on the previous Sunday, serves to remind us that the second Sunday of each month is Missionary Day, and that the Sunday-school offering for that day will be used for the support of our missionary. For over four years this system has yielded over twenty-five

cents per capita, including children, to our Mission Sunday offering. As a second means of securing money for this cause, our Missionary Committee sends out seasonal messages in a letter at Easter time to each home. Individual envelopes are enclosed for each member of the family. This, in the past, has yielded about \$1.00 per capita in the Easter offering.

Since most of our people are farmers, our sisters through the Aid Society are supporting Esther Mae with the money received from the eggs gathered on Sunday. Each sister has a mite box with a photograph of Esther Mae on it. They make this deposit in this box each week. Twice each year these amounts are given to the treasurer to be sent to the General Mission Board.

Our Junior League children have used the project plan suggested by the General Mission Board for the past two years with splendid results. Our Christmas offering is used in the mission work of our District. A special offering is taken for the Conference. As a result, in the past two years, the Missionary Committee of the Olivet Church in Northeastern Ohio has been able to report over \$1,050 receipts per year for mission work only.

Thornville, Ohio.

## A Curious Custom

BY D. C. MOOMAW

IN the issue of *The Christian Herald* of Nov. 1 in the "Story of the Churches" on page 898, in referring to the beginning of the Mennonite church organization, the author, Mr. P. Whitwell Wilson writes that they had "a curious custom of feet-washing." When I read it I thought of a significant performance, along the same line, in the New Testament, in the 13th chapter of St. John. Note the record. Read from verse 4 to verse 17. Evidently the apostle Peter was impressed very much like Mr. Wilson, and when the Supreme Master came to him he objected: "Thou shalt never wash my feet." The instant reply, "If I wash thee not, thou hast no part with me," changed his attitude and the instant response of the disciple, "Not my feet only, but my hands and my head," bore evidence that a "curious custom" was exalted among the fundamentals.

It is interesting to note how easily the "curiosity" of many people becomes excited. Some time ago when a few millions of Christians (?) were engaged in killing each other in Europe, Rev. Frederick Lynch, a person of more than local fame, asked Bishop Cooke what was his estimate of the "conscientious objector"—the people who would not go into the war, the Mennonites, Quakers, Dunkers and others. Among various expressions of the bishop he characterized their belief as a "curious custom."

There is an evident intent on the part of our critics to make us the objects of contemptuous ridicule, but we plead "not guilty" to the primal cause of their excitement. We pass it back to the immaculate Son of God who made our salvation absolutely contingent on obedience to his commands, and in each of the incidents noted above, feet-washing and loving our brethren instead of killing them in war, the command is as imperative as the vocabulary of the Son of God could make it, and in 1 John 2:4 we read: "He that saith, I know him, and keepeth not his commandments, is a liar."

We need not tell the readers of the MESSENGER that obedience to the commands of our Lord are as vital as faith. "Without faith it is impossible to please God," and "faith without works is dead." Brothers, pray, do not let the commands of your Lord excite your curiosity.

To many thousands who have formally accepted the New Testament as the Textbook from which they get their moral and spiritual standards, I opine that baptism by immersion, especially the trine form, would excite intense and possibly, jovial curiosity. But such are a few millions of the brethren who are "at ease in Zion," who are assured of salvation when only a few drops of holy water touch their heads in baptism, who pity the weak brother who must "go down

(Continued on Page 124)



## PASTOR AND PEOPLE

### The Teacher as Shepherd

BY JOHN LUKE HOFF

DR. JEFFERSON has written a book on each of these subjects: "The Minister as Shepherd," "The Minister as Priest" and "The Minister as Prophet." Concepts which seem to be fraught with equal significance are these: the teacher as shepherd, the teacher as priest, the teacher as prophet. In the term *teacher* we are thinking of all religious education workers—superintendents, supervisors and directors as well as actual teachers; for they are all teachers if they properly conceive their tasks.

Even if supervisors do not come into direct contact with children and young people very frequently, yet they are teachers of teachers and have a splendid opportunity to exalt the teaching profession. And it might be in place right here to emphasize the importance of having the directors, supervisors, and officials of the overhead organizations come into frequent contact with the children and young people who are the objects of their programs, who are the pupils of those teachers who are carrying on those programs. Those who are engaged in religious education on its higher levels need often to work in the programs on their lower levels; that is, they need to have direct experience in the local programs and need to work together with the workers who are under their supervision in the conducting of those programs.

The teacher's vision as a shepherd is to rescue childhood from the pitfalls and dangers which threaten it, and guide it into the fold of Christian tenderness and human consideration. Children and young people frequently stray away from the oases of life, become entangled in the marginal thickets and lose themselves in the grim deserts and yawning chasms which surround the havens of refuge. "The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. He goeth before them and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. . . . I am the door of the sheep. . . . I am the good shepherd: the good shepherd layeth down his life for the sheep. . . . I am the good shepherd; and I know mine own, and mine own know me" (John 10:3-14).

Christ, the Shepherd-Teacher, delighted to study the individual interests, needs and capacities of each of his pupils. He desired to give his pupils the food which was most wholesome and most needful for them. The religious teacher as shepherd seeks to rescue childhood from the stones and thorns which have been offered to it in the name of commercialism, and even sometimes in the name of religion. We have been flooding their impressionable minds with a motley host of questionable, not to say vicious, images and ideas. The daily press is inundating their minds with its cesspool of filth and obscenity. The poisons of modern civilization are sugar-coated and veneered through the psychology of advertising. Abnormalities and immoralities are held up as normal and typically human by many of our commercialized amusements.

For instance, in a survey of the moving pictures exhibited for a given period in a typical city, 404 films were analyzed and the following detrimental elements were observed: marriage intrigue and unfaithfulness observed 177 times; divorce as a remedy for all the ills or inconveniences of marriage, or as a step to another marriage, observed 38 times; realistic struggle of a girl or woman to defend her honor, 113 times; social or individual drinking, with approval, 82 times; immodest dress, 172 times; undue personal familiarity between the sexes, 192 times; interior of gambling dens or houses of ill fame, 124 times; tense, nerve-racking scenes, 223 times; immodest dancing scenes, 97 times. The following detrimental elements were also frequently observed, but were not included in the survey and were not recorded numerically: crime portrayed in minute detail; suggestive bed-room scenes; human tragedies, such as suicide, presented for the solution of human problems; law, or law enforcement

held up to ridicule, or the evil hero or heroine made attractive and victorious; the ministry or the church held up to ridicule; gross vulgarity or obscenity.

Such morally constructive elements as the following were observed 35 times in the 404 films: portrayal of fine qualities, such as kindness, generosity, obedience, courage, in a normal, wholesome attractive manner and in carrying out a genuine social purpose; fine and attractive types of home life; normal, wholesome relationships, viz., husband and wife working together happily for a worth-while end, parent and child having a good time together, relation of teacher and pupil shown as a worth-while relationship; good stories for children, such as fairy stories, child life, animal life, adventure, nature stories, carefully selected Bible stories; wholesome fun and play in its different forms; conditions of health and similar educational matters. (Quoted from *Moving Pictures*, by Minnie Kennedy.)

Furthermore, even in our religious teaching, we have often given children husks and shells when they were yearning for the kernels of eternal truth. In our Uniform Lessons, we have selected certain passages of Scripture without regard to the actual needs of child life and have superimposed upon that plastic life something fixed, final, and perhaps, extraneous. Just how eagerly is the child mind waiting to learn about the wars of the Kings and Chronicles, and with what aspiration and anticipation does it look forward to the next lesson when it will learn more of the details of the sins and idolatries of some of the villains portrayed in the Old Testament? The teacher-shepherd, with some such vision of childhood—burdened, undernourished childhood—as this, resolves to rescue it from that fate and place the child again in the center of the Kingdom as Christ did of old.

McPherson, Kans.

### Bible School Commandments

BY FRANK B. MYERS

- (1) Thou shalt love the cause, in all its activities, supremely, with all thy powers.
- (2) Thou shalt have a living faith in the Soul of Truth (God), his Word, thy better self, and the good purposes, desires and efforts of others.
- (3) Thou shalt pray, from a pure heart, in faith, in humility, in earnestness, and in perseverance, for the success of the work and all persons engaged in it.
- (4) Thou shalt have a zeal for the Bible School that will not stick fast in the mud, be burnt out in July, or frozen out in December.
- (5) Thou shalt be on time at each session, if possible. Promptness is vital to true, lasting interest and prosperity.
- (6) Remember to study thy lesson well each week, that the pleasure and profit gotten in the lesson hour, which is for recitation, and not preparation, may be full and rich.
- (7) Thou shalt bring thy Bible with thee. The only right place for lesson helps is at home, except in general reviews.
- (8) Thou shalt, under the Spirit's guidance, ever have the eyes of thy soul of souls open to the beauties of Jesus, the conditions and needs of lost souls, and those of thine own higher, nobler nature. Have visions worth while.
- (9) Thou shalt be eager and willing to learn, and, by grace divine, live out what thou hast learned, using good facts and experiences as an inspiration, and bad ones as a warning. Be like Mary of Bethany.
- (10) Thou shalt give of thy manhood, thy moments and thy money as cheerfully and liberally as thou canst, that this noble part of our Savior's church may, more and more, be a blessing to others.
- (11) Thou shalt be thoughtful of and courteous to all, especially strangers. A warm heart, shown by a winsome smile and friendly handshake, bears large results for the Kingdom.
- (12) Thou shalt do thy best to recruit soldiers for the Sunday-school army, and after they have enlisted, welcome them heartily and cordially.
- (13) Thou shalt, if thou canst not carry a tune, "make a joyful noise" to thy Creator. The Lord of Bliss fondly accepts this.

(14) Thou shalt, through cloud or sunshine, low tide or high tide, in the social and spiritual progress of the work, remember these brave, immortal words: "Don't give up the ship." The plodder and stickler wins.

Johnstown, Pa.

### Our Interruptions

BY JULIA GRAYDON

SOMETIMES we do not like being interrupted when we are busy with our work, or our pleasures. "How tiresome," we say when told that some one wishes to see us at the door, and if we find an agent selling something we say curtly, perhaps: "I really have no time to talk to you," and he goes on his way discouraged. We could have at least spoken in a kindly way and added, "I'm sorry."

Some weeks ago I had a visit from two young men who were Mormons. When they handed me their leaflets, my first impulse was to close the door, but on second thought I told them just what I believed, that the Bible needed no changing and that it was true from cover to cover.

They looked surprised but said nothing, yet what I said *may* have made an impression that they will never forget. As some one has put it, "Every interruption is an opportunity. No man knocks on my door who is not sent of God."

Harrisburg, Pa.

## HOME AND FAMILY

### Mothers and Daughters' Work

BY MARGIE JOHN GARST

Given at the Bridgewater-Daleville Regional Conference held at Linville Creek, Va., September, 1927.

"Each golden dawn presents two gates  
That open to the day:  
Through one a path of joy awaits,  
Through one a weary way.  
Choose well, for by that choice is willed  
If ye shall be distressed  
At eventide, or richly filled  
With strength and peace and rest."

SURELY the author of these beautiful lines must have had a full realization of the joys, of the sorrows, of the happiness and of the weariness that looms up before the vision of beautiful young womanhood as one enters the gate at dawning.

How interesting, beautiful and sacred is life from its very beginning! When a tiny babe is brought to its mother's arms, wrapped in its first little blanket, only the mother heart can experience the thrill of joy that comes to one at such moments. How her mother heart feels the very presence of a loving heavenly Father, and how her very being is kindled anew with love, with hope, with a keener desire to be an ideal mother, to the little life entrusted to her care. How hard for her to realize as the days, weeks and months quickly pass, that the tiny rosebud so near her heart will fast develop into the childhood, adolescent and womanhood or manhood periods; that ere long her cherished babe will be a fully developed adult. This is a truth she can scarcely believe.

Since our subject deals with womanhood alone, at this point we take up mothers and daughters' work. When we begin to study the possibilities as well as the responsibilities "within our doors," then it is that we realize the bigness of our task and feel so keenly the need of divine guidance.

For some years the mothers and daughters' work was carried on most effectively under the auspices of the Women's Christian Temperance Union. To this organization is due perhaps in a very large measure the beginning of woman's work in the world. Then we must give to woman suffrage recognition as well. A little later the many federated clubs among the different organizations of women told of their interest in humanity. At the present time we have this interest manifested in a very large way, by women's work being given honorable mention and recognition in the civic, national and religious world. This privilege is bestowed upon us because of our fortunate birthright



under a Christian recognition of the Christ as our Head.

In my research on mothers' and daughters' organizations and their work I found this bit of information as given by the International Council of Religious Education as to purpose:

*First*, to give womanhood a better understanding and appreciation of girlhood and a girl's problems in meeting the demands of the modern age. *Second*, to give to girlhood a better understanding and appreciation of womanhood and a woman's problem of adjusting herself to the demands of the modern age. *Third*, to reveal to girlhood and womanhood that womankind's greatest contribution to the world, whether it be in her home, in profession or in business, is to mother the world. *Fourth*, to bring about a recognition of the dignity of homemaking and an appreciation of what is involved in the development of an ideal democratic home.

As we meditate on that first purpose, do we as mothers, as teachers, as character builders, feel the need of agonizing over our homes in prayer that we may understand and appreciate the girlhood of our homes and our neighbors' homes? The girlhood of the world! Here, mothers, is part of our job: to help ourselves to know and understand a girl. She is young and full of the joyousness that goes with young life. She has her likes and dislikes. She has her faults and good qualities. She has her fads and fancies. She has her desires for the good, and dare I say, for the bad. She is a human soul in your keeping; a young plant life for your developing. Are we almost crushed under the magnitude of the task? Were we to undertake it alone surely we should be, but what consoling promises by the loving, heavenly Father we as mothers may get such comfort from! Then the great need of God and prayer!

Under purpose two, how may we give to girlhood a better understanding and appreciation of womanhood, and help her adjust herself to the demands of the modern age? Perhaps one of the most effective ways is to make it possible for the many helpful books on sociology to be read individually or discussed by a class of girls. Then there are those inspiring books telling of the women who appreciated the work of womankind and motherhood—as Queen Victoria, Julia Ward Howe, Florence Nightingale, Harriet Beecher Stowe, and a number of others—that bring to our minds the beauty of innocent girlhood, beautiful womanhood and adorable wifehood and motherhood.

How far apart mothers and daughters sometimes are because of misunderstanding each other. How very necessary it is that they do understand each other's motives and desires.

Under the caption of crimes which we unknowingly commit against our children, a noted authority on child training recently said: "Thousands of loving parents are daily unconsciously using methods in bringing up their children which can easily destroy for life their chances of happiness and success. And the pitiful part is that these parents do not realize what irreparable harm they are doing."

Character is builded and parents are the architects. Oh, could we but realize, mothers and daughters, that character is within; reputation without; that character is within our souls, that character is our real worth, perhaps we would feel our work a worth-while job and have a stronger conviction for the right, the pure and the true in our lives, and help others to strive harder for the good within.

But, some one says: "What has this to do with mothers and daughters' work?" If a better understanding of character building isn't part of our work, if helping others isn't our slogan, if materialism is gaining its foothold among our ranks, then it is that we are sinking, then it is that we fail, then it is that the sphere in which womanhood should dwell becomes unholy, demoralizing and low; then it is we need to press on with undaunted courage.

Mothers, daughters, should we not teach, should we not be willing to be taught?

Shall we acquaint ourselves and instruct others in sociology? Will we be willing to take the time from our many home duties, as homemakers to refresh our

minds with such subjects as social purity, the story of life and learning to live?

B. S. Steadwell, a noted authority on social problems, says: "We find misery where there ought to be happiness, darkness where there ought to be light, ignorance where there ought to be knowledge, vice where there ought to be virtue, and strife where there ought to be peace."

Listen, mothers, daughters, Sunday-school teachers, character builders, whoever you are: would you appreciate an accusation from some blighted life in these words: "You never told me"? Listen to the poet:

"She was just in the bloom of life's morning,  
She was happy and pure and fair;  
And a glance in her bright eyes would tell you  
Of nothing but innocence there.

"She was waiting for some one to tell her  
As she stood with reluctant feet  
On the banks of the wonderful river  
Where childhood and womanhood meet.

"She waited but still no one told her  
The secret of life so sublime;  
And she held not the safeguard of knowledge  
In life's beautiful morning time.

"The flower so sweetly unfolding  
Was crushed by a rough hand one day,  
And the jewel so sacred, so precious  
Was stolen and taken away."

Does this suggest to us our work?

Some years ago I had a lovely class of fifteen Sunday-school girls ranging in age from fifteen to twenty

## Home

BY IRENE HECKER

Oh, peace to be at home again  
From roaming far and wide,  
Your own dear home, familiar ways,  
Your own door swinging wide!  
All fret is banished far behind—  
You're home where pleasant pathways wind—  
All's well with you! All's well.

Just so the Christian pilgrim  
Lays down life's heavy load,  
He's wandered far, the way was rough,  
Oft sharp was sorrow's goad.  
The home lights gleam, heaven's gates swing wide,  
And glad the welcome from inside—  
All's well with him! All's well!

Mount Morris, Ill.

years. How pathetic to know that one of that interesting group of girls was crushed by a rough hand one day.

How dare we meet the accusation, "You never told me"? We teach and have taught mathematics, language, art, music and the many subjects necessary to round out the education of promising young womanhood, but when we begin teaching sex knowledge, welfare work, reform movements, how often we hear the pathetic cry that it is unrefined, undignified, vulgar.

If this is your conviction will you read after Mrs. Louise Frances Shaller, whose ability as a journalist is recognized by the National Editorial Association? She quit journalism to devote herself to the study of heredity and eugenics and for seventeen years toured Europe and America lecturing to women and girls. If we think teaching our girlhood the sacred truths of human existence not worth while, then should we acquaint ourselves with the many splendid truths brought to us by the pen of this noted, sensible lady.

Under purpose three and four, of mothers and daughters' observance, may we briefly notice mothering the world, the dignity of home making and the ideal democratic home.

The deepest instinct in woman's nature is the desire to mother something. It is inborn, natural, sacred. For you to be a mother will always be considered the greatest thing in the world. Sometimes there are those who prefer single blessedness, an expression rather prevalent. Even to those there is still that desire and need of mothering. The sick and needy are glad for your tender sympathetic mother heart.

Your community may need your mothering, as a leader, a teacher, a helper. But after all is said, the crowning blessing of every true woman's life is motherhood. Were this not true we would not have had marriage instituted by our heavenly Father. We would not have the Bible teaching us the sanctity of the marriage vow. We would not have the institution of the home held so sacred, so beautiful, so divine. How deplorable, how pitiful, to hear sometimes adults discussing marriage in a disreputable way.

It is true divorce is on the increase. It is true the marriage relation is so often entered into without a sensible sober thought. It is true many make miserable failures as homemakers. It is true many enter the matrimonial career whose place should be in a reformatory, whose vile bodies are loathsome with disease, whose minds are so polluted with the vulgar. The low down and the indecent that marriage and home

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## Reflections

BY A. G. CROSSWHITE

PASSING by a well known hospital one day in company with an old friend, I was led to exploit some of its many virtues from two standpoints, first, its central location as regards convenience, along with its thorough up-to-date equipment; and second, its very efficient staff of surgeons and physicians, as well as an exceptionally fine corps of nurses and internes who do their work as cheaply as prevailing prices would permit.

Said my friend: "Do they make a specialty of handling any particular line of human frailty?" "Yes," said I, "they are considered experts on appendicitis, a very prevalent disease in this part of the country, but of which we knew nothing, at least by that name, when we were boys." "Do you know why they have so much of that trouble around here?" he asked. "I am sure I can not tell," said I. "Well," said my friend, "it is because you have the hospital here."

It took a few moments for that to soak in, and then I saw even more than that. A certain make of automobile had a wonderful sale in a certain community. Personally, I would not have paid tax on it for its use, but the secret of its popularity was the expert salesmanship behind it. A good agent will sell a worthless article while a poor agent can not sell even a good article. Hear the deduction drawn from Paul's advice to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (1 Tim. 2:15).

In looking over the obituaries published in the GOSPEL MESSENGER for some years, reports from certain sections of our beloved brotherhood almost invariably give the comforting assurance that the departed had received the anointing (James 5) to the joy and comfort of the soul. The leadership in such sections is to be commended for loyalty to the teaching and practice of one of the most precious ordinances of the church, and the authority is self-explanatory Bible language, carrying with it three major promises.

In this brief article I shall only touch upon one or two more things which in part distinguish us from modern Protestantism, and most confidently affirm that our right to existence amid the multiplicity of churches and creeds does and shall continue to be based upon the practice of a whole Gospel. Particularly am I impressed with the growing tendency to discard the prayer veil, which with the observance of the *agape*, had become either obsolete in the Corinthian church or its significance greatly underestimated.

Paul in 1 Cor. 11 seeks to reestablish their virtue and shows very clearly what the disregard of his teachings will do for the moral and spiritual standing of the women of his day. This emblem was to veil human power and place a woman in the same relation to God as her husband or mankind in general.

Furthermore, I am not sure if the prevailing style of wearing the hair, especially among young women, is not a direct contradiction of their defense that the "hair is the covering." What is the power spoken of, and how is it manifested? What is the attitude of our leaders? "Like people, like priest."

Cerro Gordo, Ill.



## AMONG THE CHURCHES

### Calendar for Sunday, February 26

Sunday-school Lesson, Other Mighty Works of Jesus.—Mark 5:22-43.

Christian Workers' Meeting, A World Adventure.—2 Cor. 9:6-15.

### Gains for the Kingdom

Seven baptisms in the Portland church, Ore.

Four baptisms in the Connellsville church, Pa.

Five more baptisms in the Roxbury church, Johnstown, Pa.

Eleven baptisms in the Markle church, Ind., Bro. I. R. Beery, pastor-evangelist.

Six baptisms in the Woodbury church, Pa., Bro. A. M. Stout of Pottstown, Pa., evangelist.

Forty-four baptisms in the Denton church, Md., Brother and Sister O. H. Austin, evangelists.

Eight baptisms in the Nespece church, Idaho, Bro. H. G. Shank of Fruitland, Idaho, evangelist.

One baptism in the church at Chewelah, Wash., Bro. Rufus McIntosh of Gray, Wash., evangelist.

Fifteen were baptized and one reclaimed in the Seneca church, Fla., Bro. J. W. Rogers of Sebring, Fla., evangelist.

Fifteen were baptized and one reclaimed in the Osceola church, Ind., Bro. Walter Gibson of Goshen, Ind., evangelist.

Ten were baptized and two reclaimed in the New Hope church, Tenn., Bro. A. M. Laughrun, elder and pastor, in charge.

Five were baptized and two received on former baptism in the West Goshen church, Ind., Bro. Ira Long of Goshen, Ind., evangelist.

Seventeen were baptized and two reclaimed in the Garden City church, Kans., Brother and Sister J. Edwin Jarboe of Lincoln, Nebr., evangelists.

Forty-six confessions in the Walnut Grove church, Pa., Bro. M. C. Swigart of Germantown, Pa., evangelist; twenty-five accessions in December through a personal evangelism campaign.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister O. H. Austin of McPherson, Kans., to begin about March 18 at Mt. Pleasant, Pa.

Bro. Irvin Heisey of Annyville, Pa., to begin March 11 at the Salunga house, East Petersburg church, Pa.

Brother and Sister J. Edwin Jarboe were in a meeting at Hutchinson, Kans., Feb. 14; from there they go to Salem community church, near Nickerson, then to Victor church, near Waldo, Kans.

### Personal Mention

Bro. C. L. Wilkins changes his address March 1 from Mogadore to Circleville, Ohio, 1115 Pickaway and Logan Street.

Word reaches us this (Monday) morning of the passing of Sister Bjorklund, the long afflicted and much beloved wife of Bro. John Bjorklund, a faithful minister of North Manchester, Ind.

Bro. A. H. Rittenhouse, formerly superintendent in the Brethren Publishing House and now serving in that capacity for the Kable Brothers' publishing plant at Mount Morris, Ill., was one of our recent callers.

Bro. M. G. Wilson, who had been pastor at Brownsville, Md., is now continuing his studies at Bethany Bible School, and is available for evangelistic meetings during the summer vacation. He will be in the East then and prefers to hold meetings in that section. Address, 3435 Van Buren St., Chicago.

Bro. W. J. Hamilton of Rockwood, Pa., writing to the mission rooms, refers to his health as follows: "I am now able to be up and around the house over half of the time. The doctor thinks that after a few more months I will be well again. Thanks to the Great Physician and the prayers of God's people."

"We are seeing so many places and things of interest but have not felt to write. After all the greatest things in the world are the things of the Kingdom and these can be had anywhere at home as well as abroad." But you will be glad that Bro. Winger did decide to tell us about that good sermon he heard in the Eternal City. Look for his report on page 116.

Sister L. W. Stong of Springdale, Ark., writes us a very touching letter. Bro. Stong's physical condition is exceedingly distressing and the doctor holds out no hope. But she is reminded that this was the situation five years ago when the prayers of our people availed for his recovery. She herself has been afflicted and is barely able to get about. They are counting on the prayers of the church in their behalf.

Bro. Geo. E. Studebaker of Hampton, Iowa, nearing eighty-four, evidenced his strength for his years by preaching at the Old Folks' Home of Mount Morris, Ill., Feb. 12. He has been sojourning at Mount Morris for a while in the home of Bro. Daniel Hepfer.

Writing the Home Mission Department from Ashland, Oregon, Feb. 15, Bro. S. Z. Smith told of the hearty welcome accorded himself and Sister Smith, and of the promising way in which their evangelistic work was opening up. They had stopped on their way at Carthage, Mo., Fort Worth, Texas, and Phoenix, Ariz., and enjoyed their fellowship with the Witmores, Horners, Shocks and others at these places.

### Miscellaneous Items

The total enrollment at the Bethany Ministers' Conference was one hundred fifty-four, seventy-eight of whom were active pastors or elders of churches.

"The Church Beacon" is published at Rockton, Pa., for the Bethel, Greenville and Rockton churches under the direction of Bro. Jason B. Holloper, assisted by local editors representing the three churches. It is a good paper. It urges its readers to subscribe for the "Gospel Messenger." Doesn't that prove that it is a good paper?

The Circulation Man thinks well of the aged sister who sent five dollars for missions and asks whether she is entitled to the "Missionary Visitor." Here is a sister, a poor widow, who has been a member of the church for fifty-eight years, reads the "Messenger," contributes to the missionary cause, and enjoys the "Visitor." How many of her age manifest the same zeal?

The Annual District Tour of Middle Indiana churches will be made March 4-11, says the February "District News Letter." "This is a program arranged for by the boards of the District to be given in each church or in groups of churches. . . . The topics for discussion and the material presented, are chosen with the interests of the District and of individual churches in mind."

"I can't agree with . . . about illustrations. I have just discarded . . . for its pictures. Some years ago did same for . . . The only illustrations for our paper that appeal to me are the pictured faces of the old, and alas some young, saints whose work has been commendable, whose deeds live on. And our letters from churches are helpful and suggestive of good work. Keep a steady head and heart and all will be well."

"I've been reading the articles about the 'Messenger' and want to add my approval to Bro. H. C. Early's article in No. 6. I'd like to see it a bit more interesting to my adolescent children. Not a children's department but more stories and missionary serials such as 'Junnabai.' I have read the 'Messenger' ever since I was twelve or fourteen years old and like it, and also want my children, of whom there are six, to get the 'Messenger' habit."

"The Valley Messenger" is a quarterly publication representing the churches of Western Colorado. Pastors E. R. Fisher and Ira Frantz are the editors of the first number, "the respective pastors agreeing to edit the publication." Along with local news and other matter of interest to the District, this issue contains the minutes of the last District Meeting. We were especially interested in noting that over three-fourths of the delegates were sisters.

### Special Notices

The Gish Committee announces that the supply of Missionary Atlases is exhausted and no more can be furnished. Fifty-five of our ministers availed themselves of this opportunity, and a few others applied but came in too late.

All queries and matters of business for the Southern Ohio District Conference, to be held at the West Alexandria church, April 26, should be in the Secretary's hands by April 4.—J. H. Eidemiller, Secretary, New Carlisle, Ohio.

Northwestern Ohio Missionary and District Conferences will convene at the Pleasant View church March 13, 14 and 15. The elders will meet March 13 promptly at 1 P. M. Come and enjoy the meetings and assist in the business. The speakers will bring inspirational messages.—Jesse J. Anglemeyer, Williamstown, Ohio.

The Morrellville church, Chandler Ave. and Spring St., Johnstown, Pa., will dedicate its new house of worship Sunday, March 4. Dr. C. C. Ellis of Juniata College will be the principal speaker at 10:30 A. M. and 2:45 P. M. Bro. John R. Snyder of Tyrone, Pa., will have charge of the offering. At 7:30 P. M., Bro. H. B. Heisey, the pastor, will begin a three weeks' evangelistic campaign.

### Mission Receipts for Tuesday, February 14

Each week the General Mission Board will report in these columns a recent day's mission receipts from congregations. Each week a different day in the week will be selected until a round of the business days of the week is reported.

Monticello, Ind., \$10 for World-wide.

Beech Grove, Ind., \$3.66 for World-wide.

Waynesboro, Pa., \$25 for China Mission.

Union City, Ohio, \$14.40 for World-wide.

Sunday-schools of Northwestern Ohio, \$281.13 for support of Hattie Z. Alley.

### The Next Step Toward Peace

An illustration of the possibilities of the Brotherhood to serve the cause of world peace came recently to the attention of the writer. There appeared in the "Gospel Messenger" an article written by Bro. J. M. Henry, appealing to churches and individual members of our Brotherhood to write letters, send telegrams or other communications to our national lawmakers protesting against the proposed big increase in the navy. Promptly on reading Bro. Henry's article a member of one of our churches wrote the following letter to President Coolidge:

"As a farmer and taxpayer I have appreciated very sincerely the many thoughtful services you have rendered in conserving the interests of your people. Will you now permit me to candidly express, with personal goodwill and the best of motives, the alarm I feel over your position in regard to spending approximately a billion dollars in increased navy building. I am alarmed for these reasons: We farmers have practically all the tax burdens we can now bear, and a billion dollars more spent on the navy is bound to fall back on us in considerable measure. To my mind this is worse than wasted. It sets a bad example for other nations, helps to increase the rivalry in military expenditures, and actually endangers peace instead of promoting it. With the airplane, poisonous gas and liquid fire equipment one must question the worth of a billion dollars more put into battleships. At any rate, it begins to seem clear that fighting apparatus of any kind is pretty well out of date as a means of defending a country's rights. Are not international law, the World Court, the League of Nations, the sensible and only way to get justice between countries? We no longer uphold dueling between individuals, why should we any longer encourage and prepare to continue dueling between nations? Should not our statesmen back the World Court and an international law system instead of the war system from now on? In our community I feel sure sentiment runs about as I have written, and we shall gratefully appreciate your careful consideration of our position in this matter. This is one very practical way, we believe, in which you can help the farmer, as well as all your other constituents.

"Assuring you of my sincere personal appreciation of the many valuable services rendered as our Chief Executive, and with best wishes for continued success, I beg to remain, Very respectfully yours, —"

Similar letters were written to this brother's congressman and United States senator. Then, in a daily newspaper having a large circulation, the brother wrote an account of what he had written President Coolidge and the national legislators. A few days later the writer heard public groups, many miles distant, discussing this letter of the brother which appeared in the daily newspaper. The writer then asked the brother to show him the answers received from the national lawmakers. The one from the congressman read as follows: "Dear Mr. —: I have your very interesting letter and appreciate all you say. I think it is a very grave mistake to prepare for war to such an extent that we provoke it and yet be so weak that we invite it, but we should be sensible and not overburden our people with such machinery. Assuring you of my desire to be of service to my people and always glad to receive any suggestions of our good citizens such as yourself might have in mind on matters before congress, I remain very truly yours, —"

The reply from the United States senator read as follows: "My dear Mr. —: Your letter of January 26th, relative to a larger navy and the outlawing of war, is at hand. I thank you for giving me your views on these subjects. I shall be pleased to give them consideration. I thank you for your expressions of goodwill. Yours very truly, —"

The local church where the brother lived became interested, took united action and communicated with the national lawmakers. A week later a circular letter was written by the brother's congressman to every newspaper in the district, more than sixty in number, very forcefully announcing his firm opposition to enlarging the navy.

It would be impossible to trace the extent of the influence of the few steps of this one plain, unassuming member of the Brotherhood. He himself probably would not have taken these steps had it not been for the article of Bro. Henry in the "Gospel Messenger." This is only a local incident coming to the attention of the writer. It would be interesting, indeed, to know all the results of Bro. Henry's article throughout the Brotherhood. But, really, what is the significant lesson to be drawn from this incident? Is it not the vision of the possibilities for effective service of the General Welfare Board? Suppose a local welfare board, with an active, well informed world peace member, had been in existence in each church of our Brotherhood; and suppose Bro. Henry had addressed a personal letter to each of these more than eight hundred local welfare boards, outlining steps to be taken to help prevent the big increase in the navy, and asking for immediate, definite action by each church! Judging from the results of the action of one member in one church, let us visualize results from similar action in each of more than eight hundred churches.

George Fulk.

Bethany, Ill.



## AROUND THE WORLD

### Expensive Hunting

Your Uncle Sam never gives up when he begins a hunt. Last summer the world-wide hunt for the De Autremont brothers—postal robbers—was brought to a successful conclusion and the robbers punished. But the four-year man hunt is said to have cost a half million dollars.

### The Week's Washing

How much energy does it take to do the week's washing? Suppose you could measure the steps taken by the use of a pedometer? "An Ohio woman found that a laundry enabled her to do the weekly washing and ironing with only four and a half miles of walking. Without the power washer, gasoline iron and running water in the labor saving devices the same amount of work would require from eight to twelve miles of travel."

### Political Science and the Big Navy Idea

On Lincoln's birthday a mass meeting attended by 300 persons protesting against a naval armament construction program was held at Urbana, Ill. Prof. J. W. Gardner, head of the political science department of the University of Illinois, was the principal speaker and presented resolutions urging that such a program "is bound to cause irritation abroad, to create suspicion that the United States is entering upon a policy of militarism and imperialism, and inevitably must provoke a recrudescence of competitive armament building among the great powers." Evidently the thoughtful student of political science is not on the side of bigger and costlier navies. And it is certain that most taxpayers and all those who take Christ seriously are not.

### The Challenge of Handicaps

Those who have heard the lecture which Dr. Samuel D. Price gives on Sunday-schools around the world may recall the picture he sometimes shows of an armless Near East orphan who can write and knit with her toes. At one with such triumphs over handicaps are such things as the ambitious blind are often able to do. For example, a recent New York news item said: "Feeling their way across a stage marked by corrugated rubber strips and extra thick carpets, a little group of blind actresses will present three one-act plays in a Broadway theater. The girls constitute the Lighthouse Players, a dramatic organization of the New York Association for the Blind, who give an annual production." There are plenty of listless, able-bodied persons who would do well to accept the challenge of those who seem to face insuperable handicaps.

### Legend of the Seven Sleepers of Ephesus

According to an ancient legend, seven Christian youths of Ephesus took refuge in a cave just outside of the city during the persecution under Decius. The cave was walled up at the emperor's command, by a company of his heathen subjects. But instead of perishing, the youths are said to have fallen asleep, from which they were awakened some two hundred years later when some stones happened to be removed from the entrance. In the presence of Theodocius II. and Bishop Maximus they reaffirmed their Christian faith, and then expired to sleep to the end of the world. The substance of the story we have taken from "The New Schaff-Herzog Encyclopedia of Religious Knowledge." The reason for recalling the legend at this time is a recent news item to the effect that Dr. Franz Milner, secretary of the Austrian Institute of Archaeology, recently discovered a number of interesting remains near Ephesus, and among them so-called Tombs of the Seven Sleepers in the face of a cliff not far from Ephesus.

### The Red Cross and Disease Prevention

Approximately one year ago the flood situation in the lower Mississippi Valley was assuming alarming proportions. And when the crisis came in April it was to the American Red Cross that the country instinctively turned for the execution of relief measures. A second preliminary report by the Society on the Mississippi flood of 1927 contains the following on disease prevention work: "The magnitude of this program surpasses anything of its kind ever attempted in this country. To combat malaria, over 25,000,000 grains of quinine were used. In the fight against possible outbreaks of typhoid fever more than 410,000 persons were inoculated. The smallpox menace was met by vaccinating against that disease, approximately 141,229 persons. A total of 329 American Red Cross nurses, many of them experienced in public health work, were used in this campaign against disease. As the refugees returned to their homes their quarters were screened and protected from mosquitoes, flies and other germ-carrying insects. By January 9, 1928, the organization had completely screened 6,911 houses which involved the screening of 30,295 windows and 21,175 doors. Emergency health units were established in those counties not having regular facilities, and tons of lime and other materials were used to combat the unsanitary conditions prevalent due to the presence on the land of dead animals and other debris. As a result there was no seri-

ous outbreak of disease and health conditions have actually been better in the valley than they have for several years. The only serious health problem was the widespread prevalence of pellagra which can be attributed only partly to the flood. To combat this the Red Cross had used up to January 9, 11,500 pounds of dried powdered yeast, considered by the U. S. Public Health Service one of the most effective cures and preventives. The organization is giving special attention to the diet of those in the area."

### Pisa

Five miles from the western coast of the northern part of Italy is the town of Pisa. It is an old city and doubtless of Etruscan origin. It fell to Rome in 180 B. C. But Pisa is still on the map and perhaps best known today for its famous leaning tower. The building is now five feet out of plumb, the south side sinking on an average of one millimeter a year. This is not much, but given more time and the increasing leaning will become too great. Various plans have been proposed for checking the processes and doubtless something in this line will prove successful and thus save Pisa's fine old tower for posterity.

### Are We a Dangerous Nation?

A well known Englishman—Sir Phillips Gibbs—is quoted as saying that "America is the most dangerous country in the world today." The grounds for such a statement are: "It is too highly organized and volatile, so that overnight passion of pity or hate could sweep the country and rouse it to action which would be either beneficial or detrimental to the world." Perhaps Sir Phillips Gibbs is thinking of our lynching records, sob murder trials and prize fights as examples of mass hysteria which at times becomes almost nation wide and serves to illustrate what could happen if such a spirit should suddenly change to hate toward some other nation or race. Of course, the characteristics which make us dangerous have just as great possibilities for good. Under proper leadership the volatile nation may easily be greater in generosity than it could ever hope to be in hate.

### Grease Spots

The good housewife is well acquainted with the treacherous nature of grease spots, for about the time one thinks they are removed they begin to show up again. Such, also seems to be the nature of certain grease spots that men in public life happened to get on their characters. For the Teapot Dome scandal boils along merrily, sputtering out new gobs of grease that land on Democrats as well as Republicans. There is apparently no telling just how many spots will develop as time drags on, but at this writing it seems that some of the greasy profits of questionable oil deals may have helped to run both sides of a presidential campaign. It used to be considered sufficient protection by the sinister interests that invade politics to elect one set of public officials. But more recently Mr. Insull and others have developed a more refined technique. They use a divided premium policy—contributing with rare generosity to any and all political parties, no doubt with the firm conviction that no matter what happens the generous contributor will be remembered by those who happen to get elected.

### Where Water Is King

The tourist from the East who admires the orchards and green fields of our great Southwest little suspects what vast expenditures of thought and money have made such developments possible. Where water is king the first step in development was to utilize such meager streams and springs as could be found. But long ago such supplies proved pitifully inadequate. Thus many felt that there must be some way to tap the vast lakes of water underground. But how can water be gotten out of wells economically? More than thirty years ago a successful Illinois farmer who had moved to California decided to dig a big well and install several windmills as a possible solution of his water problem. Accordingly he had a well dug. It was twenty feet across and possibly forty feet deep. Two or three windmills were installed and the water from this well pumped into a reservoir. After several days of pumping enough water would accumulate that a small field of alfalfa could be irrigated. But the wide dug well with windmills for lifting water was not the solution of the problem. And today the ranchers are having to go deeper and deeper for streams of water which must be larger than any two or three windmills can pump. So there came the centrifugal pumps, the deep well cylinder pumps and finally the high pressure turbine pumps. Here is what one of the latest pumps of this type will do: "This new pump raises the water from the bottom of a 450 foot well to 190 feet above the surface, making a total lift of 640 feet in all in one operation without the help of auxiliary equipment. The weight of the pump is 60,000 pounds and it cost \$10,000. It delivers 1,500 gallons of water a minute." Of course it takes something to run a pump like this great turbine. In this case it is a 350 horsepower motor which turns the pump at its own speed—960 revolutions per minute. Such pumps and such methods may seem to bear no relation to the eastern man's life where rainfall is more generous. And yet, the latest wells put down by the city of Elgin, Ill., have turbine pumps of the type which necessity has forced

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Spiritual Gifts

1 Cor. 12

For Week Beginning March 4

### THE CHRISTIAN LIFE IS A LIFE OF THE SPIRIT

We are in danger of losing our separateness from the world. The worldly man is powerless to help the world. Only as one lives the life of the spirit, contrary to the world's wisdom and ideals, does he become the light of the world (John 15:18, 19; 1 John 4:4-6; Gal. 2:20; Col. 3:1-3).

### UNIFIED BY ONE SPIRIT

Hand, foot and eye work together because one life unifies them. Christian unity is not the unity of bricks in a wall but that of the members of a body. No man can live at his best in the midst of a rotten society (v. 26).

### WE ARE DIFFERENT

It is so easy to think that what I do is of supreme importance—more important than your part. The fact is, we build upon the work of each other. Our efforts are all of one piece (1 Cor. 3:1-11).

### EVERY GIFT IS FOR THE COMMON GOOD

We are not called to do the most pleasant, popular, easiest or even hardest thing. Of those things which I can do, what will most effectively serve the common good? That is my job (v. 7; 14:26).

### EACH ONE WHO HAS A GIFT MUST CONTROL ITS EXERCISE

Temper, tongue, appetite—of course these must be controlled. But the gift of power God has given us must likewise be properly directed and used. Failure here is more disastrous than uncontrolled lower impulses (1 Cor. 14:32).

### DISCUSSION

Is every Christian endowed with some particular gift?

How may each know his gift?

Does the success of one ever hinder another in the exercise of his gift? R. H. M.

the Californians to develop. And then, too, the time is coming in the east when farmers will find that depending upon the accidents of rain for raising crops is about as up-to-date as riding in a top buggy. There are many sections of the great Mississippi Valley which could and are beginning to adapt far western methods to their advantage.

### Social Welfare Work in Cook County

Cook County in Illinois in 1920 had the largest population of any county in the United States. So far as the writer knows the same is true today. Hence, it is not strange that the sums spent in Cook County for various types of social welfare work reach a rather staggering sum. According to Frank D. Loomis, the yearly sum spent for social agencies, hospitals, homes for the infirm, incurables, and aged, orphan asylums, infant welfare stations, dispensaries, settlements, camps, emergency homes, etc., is not less than \$50,000,000. His figures for last year totaled \$52,527,878.

### Church of the Brethren in 1926

The United States Census Bureau of the Department of Commerce now makes a study of religious bodies every ten years. The returns for 1906 and 1916 are available in published form. The census for 1926 is in process of being prepared for the public. On Feb. 13 the following preliminary statement was issued covering the Church of the Brethren (Conservative Dunkers) for the year 1926: "The Department of Commerce announces that, according to the returns received, there were in the United States 1,030 churches of the Church of the Brethren (Conservative Dunkers) in 1926, with 128,392 members, as compared with 997 churches and 105,102 members reported in 1916. The total expenditures for 1926, as reported by 951 churches, amounted to \$1,744,755, including \$1,214,930 for current expenses and improvements, \$515,260 for benevolences, missions, etc., and \$14,565 not classified. The total expenditures reported by 911 churches in 1916 were \$705,725. The value of church edifices (including furniture and equipment), as reported by 968 churches for 1926, was \$8,630,499, which may be compared with \$3,990,898 reported by 928 churches in 1916. Of the 1,030 churches reporting in 1926, 237 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 793 were in rural areas. Of the total membership, 39,584 were in the urban churches and 88,808 in the rural churches; and of the total expenditures 228 urban churches reported \$796,624 and 723 rural churches, \$948,131. The value of church property reported by 225 urban churches was \$3,943,136 and that reported by 743 rural churches was \$4,687,363. Sunday-schools were reported by 895 churches of this denomination in 1926, with 13,021 officers and teachers and 109,891 scholars. The number of officers and teachers in the Sunday-schools as reported for 1916 was 13,629 and the number of scholars, 111,686."



## Will the Heathen Be Lost?

(Continued From Page 115)

The Bible does not say anywhere that infants will be saved and yet most Christians do not think they will be lost." To be sure the silence of the Scriptures does not prove the point. But they are not silent. The Bible directly and indirectly declares that the unevangelized heathen will be lost and no such declaration is made concerning infants.

Consider these Scriptural words: "The Son of Man came to save that which is lost." Also John 3:16. Then, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Surely these and many other passages declare a world lost and the Father seeking to save it. The implication, too, is very strong that only through faith in Christ will men be saved. But another conclusion is evident. Christ is not one of many ways men will be saved, but *the only way*. How strongly the Bible asserts the results of sin and the only way of escape from it! "The wages of sin is death," and to this day the wages have not been cut. "The soul that sinneth, it shall die." "For all have sinned and come short of the glory of God." "As many as have sinned without the law, shall perish without the law." (All heathen are sinners, not saints, without the law.) "Without the shedding of blood there is no remission of sin." "Neither is there salvation in any other; for there is no other name under heaven among men whereby we must be saved." "No man cometh unto the Father but by me." What do these Scriptures mean if they do not definitely teach that the unevangelized heathen are lost and can be saved only through faith in Jesus Christ?

I referred to infant salvation. It is fair to raise the question, "May not the atonement in some way save these ignorant heathen as we believe it

### Saves Infants?"

Infants, without faith, are saved through Christ's sacrifice. But there is no place in the Word where we are told that one coming to years of accountability can be saved without faith. Paul (and he was writing to Gentiles) plainly says that "faith cometh by hearing and hearing by the word of God." He also points out: "How can they hear without a preacher; and how can they preach except they be sent?" It remains a fact that the unevangelized heathen must hear the Gospel through some preacher and then have a saving faith in Christ, or they will be lost.

"But hold on," says another. "Though the Bible does plainly teach that the heathen will be lost—shut out of heaven, that does not mean they will be punished as will those who have heard and refused to believe." Christ answers that question. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given of him much is required." But that leaves the sad and solemn fact that the heathen will be punished. Yes, in different degree, but *punished*. They still are guilty sinners and dying in their sins, are lost.

Jesus wept when he considered the impending doom of Jerusalem. Would God that every Christian was weeping over the lost condition and future punishment of the heathen who never so much as heard there was a Savior in the world!

Pittsburgh, Pa.

## O Mine Enemy!

BY ELEANOR J. BRUMBAUGH

It is not unusual for people who have not surrendered to Christ to consider the evangelist their enemy. Also the pastor, Sunday-school teacher, and sometimes parents and grandparents. This is a great mistake. These are all your very best friends. God spoke to Elijah. Told him where to find Ahab. Now Ahab was enjoying his new vineyard, and did not want a caller like Elijah. No doubt when he saw this man of God he was surprised, and wondered who told Elijah he was in the vineyard, but he decided to speak to his visitor. "Hast thou found me, O mine

enemy?" Ahab calls Elijah his enemy. He is not, but Ahab is a conscience-smitten man. He feels keenly his wrong. God does give us surprises sometimes. He asks some one to find us and speak to us about something we thought no one knew. God speaks to us, also. Do not reject him longer. Decide to give yourself to him. Say, "Lord, I'm coming home!" You will have such joy as you never knew before, he will lead you safely home, if you will follow him. He has a place prepared for you. How sad if you will not accept it!

Huntingdon, Pa.

## Mennonite Expression

SELECTED BY W. B. STOVER

(Note: The Mennonites and the Brethren have so much in common that we Brethren can well afford to observe carefully what the Mennonites are saying and doing, Bro. Stover thinks. To that effect, these clippings.)

"I WANT to say a few words to the chorister. Remember that you are leader and director of the song being sung and you are the most important person, for the time being, in the audience.

"But don't tell any one so. If you are a real leader of song, the persons singing with you will recognize your leadership and will follow you.

"Church service, prayer meeting, Sunday-school, and young people's meetings are not singing classes, and it is not often that you should stop to give singing directions. There are special occasions when attention may effectively be called to sentiment or meaning of a song, to expression marks that are noticeably disregarded, and such like discrepancies, but such corrections should be made with as little detraction from the main occupation of singing to God's glory as possible.

"If you are gifted with a good voice, don't let it drown out the audience. You are leading a congregation, not singing a solo. Get the people to sing. The test of a good leader is in being able to get the people all to sing well, even if one is only a moderately good singer himself."—J. A. Ressler in *Gospel Herald*.

"In speaking of Mennonite characteristics, it may be well to remind ourselves at the outset that no individual or group has a monopoly on any virtue, that for every good we may justly claim there are many still to be desired.

"The habit of regular attendance at Sunday services may be pointed out as generally characteristic of our people. In other churches this varies with individual congregations, but all too often you will find few young men and women in the pews; and still fewer children remain after Sunday-school to hear the sermon.

"Our souls are a part of God, hence worship is a permanent and necessary privilege of the human spirit. Proper Sabbath observance makes us forget for a day the claims of the world upon us, and enables us to give ourselves to the powerful emotions of gratitude and loyalty to God and his church.

"Thrift is an outstanding characteristic of our people wherever found. They are willing to work hard and save their earnings, so that under favorable conditions we find them in every way prosperous. Our parents have inculcated in us habits of industry and frugality, and we are grateful to them.

"Work is a principle of the universe, as much a necessity as eating or sleeping. Our happiness depends upon it. Work gives purpose to life, and helps the individual to find his place in the world. Struggle is a necessary condition of spiritual growth and progress. God gave us work to do.

"Our people have from the beginning practiced and advocated plain living, and I believe we should never surrender this principle. Perhaps it has been often a matter of necessity; doubtless it has been more often adhered to because we are largely a rural people. But we can practice simplicity anywhere if we have a mind to do so.

"The simple life has wide implications. The cost of luxury and fast-spending is too great—in money, in time, in wasted energies. Our higher purposes are frustrated by the common luxury; higher ends are sacrificed to the lower. We can not have everything;

life is a matter of choices, and we must discover the higher values. One whose will has been strengthened by a personal relationship with the Christ will see what is worth-while and what is not; he will have courage to call his life his own; he will refuse to go the way of the crowd."—Mary E. Hooley, in *Christian Exponent*.

"I have just witnessed a mass in St. Peter's church at Rome. The theory of the mass is a reenactment of the sufferings of Christ on the cross. This agony is repeated in every mass, and lays up in the Catholic Church a great fund of excess merit which the priests can bestow upon members, especially by the sacrament of penance. I went away from this service with the profound feeling that the service which I witnessed is essentially pagan. The theory of the mass and the ceremony is pure paganism. How different it all is from the simple faith and life of Christ and the apostles."—Paul E. Whitmer in the *Christian Exponent*.

Seattle, Wash.

## Mothers and Daughters' Work

(Continued From Page 119)

life are out of the question. Yet after all, that does not teach us we must do away with beautiful, pure, heaven-born love between lover and sweetheart, between husband and wife.

Nothing offers as does marriage so large an opportunity for the sweetest, completest and most satisfying life a woman may ever know. On the other hand, nothing offers as does marriage such latent possibilities for so much unspeakable misery.

Mothers and daughters' work—will we realize the necessity for getting busy? Or shall we

"Lose this day loitering; 'twill be the same story Tomorrow—and the next more dilatory; Then indecision brings its own delays, And days are lost lamenting o'er lost days. Are you in earnest? Seize this very minute What you can do, or dream you can begin it. Courage has genius, power and magic in it; Only engage and then the mind grows heated; Begin it, and the work is near completed."

If our homes are not Christian will we go to work to help them be such? If our lives as professing mothers and daughters are questionable, will we guard wisely and well the heart within?

If your community needs your support in worthwhile reformation will you lend your influence? If your county, your State, your nation is endangered by wrong officials in office, will you be brave enough to cast the woman's ballot?

Last and best of all, if the forces of Christianity need you, will you be willing to be used in the Master's service? Perhaps a word of cheer is needed in the sick room. Will we take it? Perhaps a vase of flowers would add much sunshine. Will we send them? Such little things and yet these little ministrations of love lead to the larger fields of service.

Just a bit to the mothers and daughters of the Brethren church. The theme for this conference is the conservation and development of the spiritual resources of the southeastern church. Surely we have a very large part to play in this. What shall be our attitude toward our responsibility? Are we doing our part in the development of the spiritual if we revel in many of our modern day fads and fancies? Have we been caught in the whirlpool of pleasure seeking until Christ no longer satisfies?

Is the morning worship in the old home church on Sunday morning too tame after spending Saturday night at the movie? Money to spend to see suggestive pictures, money to see that which makes sport of our ministry and things religious, money to see scenes that perhaps will lead your boy or your girl to sensual longings in the place of love that is pure, and sweet and holy! If you want impressions received at the show, listen to a group of boys before the bill boards viewing the pictures given within and you will soon get the woeful current of thought to which they are drifting.

Then, there is the dance hall: shall we enter and indulge? The public bathing pool: shall we join the procession and fall in line?

Christian mothers, would you like to see your daughter in the bloom of girlhood dressed in an evening



gown of two yards of material, perhaps with the foul cigarette touching her lips, taking part in the vile, the indecent, the unchristian?

Daughters, would you like to see your mother dressed in the popular bathing suits, in the pool with diseased humanity of the most loathsome type? The influence we exert as Christian womanhood, by the places we attend, is it helpful or hurtful? Will we study the question prayerfully and then answer?

Do we need to pray that we may know sin as sin in this modern age? Do we need to pray a little more fervently, that we may have the courage to stand for the right amidst opposition?

Mothers, daughters, how about our clothing? Is it anybody's business but our own, how we clothe these bodies of ours? One writer says: "We are judged by the clothes we wear, as well as the company we keep. Clothes have a moral or immoral suggestiveness that dare not be overlooked by the Christian. We are on a toboggan slide to moral decay and what we need to save the country from a debasing moral landslide is the educated, courageous, yet feminine, modest girl."

Shall we have convictions for the right, with bravery enough to stand for the beautiful, the modest, the neatly dressed? Do we hear the exclamation, "Watchman, what of the night?" and again the command, "Bear ye one another's burdens and so fulfill the law of Christ"? And again, "Cry aloud, and spare not"?

May every mother and every daughter feel the responsibility of our worthy name and may we with the poet breathe these words:

"In the warfare that is raging  
For the truth and for the right,  
When the conflict fierce is raging  
With the powers of the night,  
God needs people, brave and true,  
May he, then, depend on you?"

"See, they come on sable pinions,  
Come in strong satanic might;  
Powers come and dark dominions,  
From the regions of the night,  
God requires the brave, the true,  
May he then depend on you?"

"From his throne the Father sees us,  
Angels help us to prevail;  
And our Leader true is Jesus  
And we shall not, can not fail,  
Triumph crowns the brave and true;  
May the Lord depend on you?"

Salem, Va.

## CORRESPONDENCE

### NOTES FROM ANKLESVAR

The church at Anklesvar was established nearly thirty years ago, and it has been growing ever since. Today, there are more than 900 members of this church in this district.

In due time, some of the village Christians, with the help of the missionaries and other teachers, thought it good to establish independent churches. By the consent of the District Meeting, two churches have been separated from the main church. The first was Jitali and the second was Rohid. The former was organized last spring, while the latter was organized Dec. 28, 1927. At the organization of the last church Elders J. M. Blough, N. M. Maida and I. S. Long were present. That night, preceding the organization, a splendid love feast was held at which 105 members partook. All were very happy and enthusiastic. Happy, because they were saved by our Lord and Savior, Jesus Christ. The visiting brethren gave very interesting and helpful messages to us all.

The next day at eve, a love feast was held in the main church at Anklesvar. The service was conducted by Eld. N. M. Maida, and about 350 sat in this feast. Just prior to this feast, twenty-four young and old were baptized into the fold, making a total of seventy-eight for the year, at this station. This was a very glorious and blessed day for our Christians. We know our folks are day by day becoming stronger and stronger in the faith.

The next day, Dec. 30, was a remarkable day in our church history. Two elders and two preachers were selected. Elders D. J. Lichty and N. M. Maida were present. The services were conducted by them in a very solemn way. Brethren I. W. Moomaw and Mithalal Amthabhai were installed into the eldership, and Brethren Trikamal B. Jerome and Premchand G. Bhagat were given full rights as ministers. The latter two had been licensed a year be-

fore. We certainly believe this was done under the guidance of the Holy Spirit and by the will of our Father in heaven. We pray that our Father may grant his strength to all these and pour upon them his Spirit, to the end that they may be of great blessing to the church they love.

That same night, the Jitali church called one of her number to the ministry. There are fifty names on the roll there, of whom thirty-seven were present that night. Bro. Timothy Lalshanker was given license to preach. May God bless him and give him wisdom and power to help forward the work in this new church!

During Christmas week there was some sort of program every night, or a song service. In fact, this lasted from Dec. 21 to Jan. 2 and all took part. It was a week full of interest, service and blessing. Happiness shone on the faces of all.

P. G. Bhagat.

Anklesvar, India.

### JOSEPH LONGANECKER

Joseph, a son of Benjamin and Rebecca Longanecker, was born near Potsdam, Ohio, Sept. 19, 1848. He was one of a family of 13 children; his twin brother and two sisters preceding him to the spirit world.

Joseph was united in marriage with Emeline Albaugh Aug. 22, 1869. To this union were born five children. He



Joseph Longanecker

Henry Longanecker

and his wife united with the Church of the Brethren in 1870. Emeline died Sept. 1, 1879. He was remarried Sept. 16, 1880, to Margaret Albaugh, sister of his former wife. To this union were born three children. Margaret departed this life Feb. 16, 1911. May 27, 1914, he was united in marriage to Anna Shank—nee Sipe.

He was called to the ministry at Union City in 1882. Three years later he moved into the bounds of the Prices Creek church, at a time when ministerial help was much needed, and he being an active and enthusiastic young minister, his services were much appreciated. He served the Prices Creek church as minister, presiding elder and associate elder thirty-four years. The church grew and prospered under his ministry and leadership. He baptized a greater part of the members of that congregation. He was called to many homes to anoint the sick and give words to the broken-hearted. He also solemnized many marriages.

Bro. Longanecker helped to locate the Brethren's Home at Greenville, Ohio, and was a successful solicitor for the Home. He was prominent in the organization of the church at Castine, Ohio, in 1922 and helped with the preaching and work at that place until his last illness. He served his generation well as a man of God, preaching and teaching the Gospel and holding fast to his belief.

He departed this life Nov. 21, 1927, leaving to mourn his departure, a wife, six children, four step-children, twenty grandchildren, eighteen great-grandchildren, seven brothers, two sisters and many relatives and friends. He had lived seventy-nine years, two months, two days.

"Father's place is vacant,  
The sands of life are run,  
His journey here is ended  
In heaven 'tis just begun."

"Father's voice is silent,  
You'll hear it ne'er more,  
Until he comes to meet you  
When you reach the other shore."

West Manchester, Ohio.

Elsie M. Petry.

### A DAY WITH THE LORD

A letter came to us from Shanghai while we were in an inspirational evangelistic meeting in Chin Chow, stating that all the churches in China were holding a certain day in November for fasting and prayer in behalf of the Chinese government and Christian church here. We talked it over and decided we also wanted to observe the day, although late. We arranged the program for the Sunday before Christmas thus giving us a week of preparation. A committee prepared five topics, under each of two heads, with a different leader for each topic. In our week of preparation we had daily discussion on prayer in all its phases, followed by voluntary prayers.

The meeting began at 7 A. M. and was to continue until we were through, which was 9:30 P. M. A presentation of each subject, which included free discussion by all so we could pray intelligently, was followed by prayer

when all knelt and prayed as led of the Spirit. Those in attendance were men and women evangelists of Liao. All left the meeting that night saying it was a great day when God met with us and gave us a great vision. No one got tired or restless, which was unusual for so long a meeting.

The subjects discussed and prayed about concerning the church in China were: (1) The Chinese church taking the leadership. (2) The missionary's place in the Chinese church. (3) Prayer for the suffering Christian because of war devastation and opposition to Christianity. (4) The membership to grow more spiritual. (5) The mission school and its place in the Chinese church.

The subjects were ably and freely discussed and most earnestly prayed about. There seemed to be no embarrassment in speaking of the late changes and how to effect them to completion—namely, taking the leadership from the missionary, although I, a foreign missionary, was present. They want us but in a different capacity and for a greater work than in the past.

The subjects for prayer concerning the government were: (1) Union of North and South. (2) The nation a Christian nation. (3) A president to come to the front chosen by the Lord. (4) Christian military leaders and soldiers. (5) Right foreign relations.

I was asked to discuss the subject of foreign relations. The Chinese evangelists saw the missionary in a different light when they saw I was willing to face fact and give China credit where credit was due and not hold up the foreign nations in their faults as though they did not exist. Our hearts were drawn together as never before because we felt anew the challenge to a great cause which calls for sacrifice and service; and they got a first great vision of a work that must be done by the earnest Chinese Christian leaders.

They are praying as never before. They are getting answers and blessings from God in a new and marvelous way. There will be a culling out of the unfit ones, but this little prayer meeting group all want to be with the faithful ones who serve and sacrifice. Pray always for us Liao Chow evangelists.

Nettie M. Senger.

Liao Chow, Shansi.

### SEVENTY-THREE PER CENT INCREASE

As seventy-three is to one hundred, so is sixteen to twenty-two. This is the ratio of increase experienced by the little band of Brethren in the Seneca church, Florida, "The Church in the Wildwood." We feel we have great reason for rejoicing, thanksgiving and praise to our dear heavenly Father. Eld. J. W. Rogers of Sebring for two weeks mightily evidenced that the Gospel of Jesus Christ is the power of God unto salvation to everyone that believeth.

Imagine an ingathering in your own church in the same proportion. We had twenty-two members Jan. 15 and fifteen baptized and one reclaimed at the close of the meeting Jan. 29. If you have 100 members and seventy-three additions you can experience our rejoicing and responsibility. If you who have 200 members would grow in numbers in two weeks to 346, you would talk of church enlargement.

If 300 is your membership an addition of 219 new converts would be interesting and exciting; or if you who have 400 should receive 292 children for the Kingdom of God you might even become alarmed. I read of how 120 members grew in one day to 3,120.

Some interesting points concerning those newly born on Jan. 22 are: we baptized a young husband and wife who had never been in a Brethren church until the day they were received by baptism. Bro. Rogers and I called on Tuesday, introduced ourselves, handed them a Brethren's Card and saw they were deeply interested. They had moved from Chicago less than a year ago on account of the husband's health—asthma and lung affection. The wife was Swedish and had been in America about eight years and was a member of the Lutheran Church. The husband made no profession, but was seeking for the truth. They have a family of five children. The Sisters' Aid had been giving them some help in clothing and others were helping of the Episcopal and Presbyterian people. Thus the question of church fellowship was brought to them and they were reading. Bro. Rogers and I called (our first meeting), and soon found that they were hungering for a spiritual home. After a most pleasant visit, an invitation to services, and a season of worship, we left them. The father's condition did not permit their coming out in the evening. In a few days we called again and such a happy couple, they were reading, searching and praying. They confessed the card was the most helpful leading to the Light they ever had. They had decided to follow the Word. Sunday morning they were baptized and communed in the evening. These impressions on others were vital. The following Tuesday evening eight came forward; seven were natives of Florida; a young father from Lancaster County, Pa., led the way. Of this group three sons, two daughters and the father made a very touching and impressive scene. The next evening three more came out for a closer walk with God. Among them were a husband and wife, active in Christian work for years. Since the

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# A Curious Custom

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into the water and come up out of the water," especially when the temperature is around zero.

Our Lord was the radiant Cause of very much curiosity when he perambulated around with his wonderful carriage, teaching humility, service, peace, love, faith, obedience, etc. Had he been on the stage during the world war these curiosity seekers would have made themselves conspicuous by putting him in prison for teaching his disciples when their country was invaded by the Germans to "flee to the mountains."

I will close this contribution to current literature by relating a story that transpired at a feet-washing service. In a southern city at a sacramental service of which the "washing" was a feature, an eminent member of the local literati, and of an organization which did not observe that rite, came and requested the privilege to participate in the performance. After the service he gave the reasons why he came.

"Some time ago I was very sick and I thought death would come. I prayed to God to spare my life and promised to obey every command in the New Testament and I came here to fulfill that promise and I am pleased to tell you I never felt happier in my life."

Roanoke, Va.

## CORRESPONDENCE

### THE WORK PROSPERS AT YORK

The First Church of the Brethren in York was built in 1883. There were then fourteen members living in the city. In 1900 this building was replaced by a larger building, and in 1923 a large Sunday-school building was added. In 1907 a Second church was built in the east end of our city. York was organized as a congregation July 20, 1895. We have now a membership of more than 600. Out of this membership less than a dozen are nonresident members.

At the close of 1927 the Sunday-school enrollment, not including Sunday-school or home department, was 955. Of these 769 were enrolled in the Sunday-school in the First church and the balance in the mission church. The record attendance for last year in the First church was 769. We have already outgrown our Sunday-school building dedicated only four years ago. This growth has been a steady one from year to year. Being a city church not a few members moved here from other congregations. The membership, however, is made up largely of those received into the church here by baptism. In the last three years enough persons were baptized to make a fair sized congregation of themselves. With all this growth, for which we are truly glad, we are not satisfied. Some one recently remarked that in the near future we will be recording our Sunday-school attendance as 1,000 or more.

But now you want to know what has entered into this growth. First, efficient leadership. Eld. J. A. Long was elder of the York church almost from its beginning until October, 1926. No one who knew Bro. Long will question his ability as a wise leader. Second, faithful cooperation. With a few exceptions, of course, the York church has cooperated in a manner that deserves more than mere passing notice.

What of our present possibilities and activities? Our possibilities can not be measured, but anyone visiting our Sunday-school and church services can readily see that our possibilities are great. We have enrolled in our Sunday-school at least 200 young people "teen-age." A number of them are members of the church, but many are yet to be won.

Until last year there were no special services or activities for the young people except such as they had through the organized Sunday-school classes of which they were members. We could not expect that a movement to provide some activities for the young people would be without its opposers, for it has been so in the beginning of all church activities. We soon discovered this opposition was due largely to the fact that our young people are misunderstood. Our young people, however, are coming with a desire to be of service for Christ and the church and their desires must be granted. How hopeful the future of a church when she has a large body of young people who in harmony with the teachings and practices of the church desire to enlist in the great work of the Master!

We have a fine body of officers in the church and Sunday-school, faithful and loyal. The deacons are organized not only as a Deacon Board, but also as a Relief Committee. The ministers, seven of us, are laboring together in a manner that is commendable. A Men's Chorus and a Ladies' Chorus are always ready to assist in the services when called upon. A younger Men's Chorus and a Girls' Chorus are also contemplated. They have already been heard in a Young People's service. A Teacher Training and Bible Study department meets every Thursday evening. In this department we aim to have classes suitable to all ages beginning with those who do not yet attend public schools. In connection with this department, a class in Studies in Doctrine and Devotion has just been organized with a membership at present of 53.

Our prayer meetings and Christian Workers' meetings have taken on new life as well as all Sunday-school and church activities. We have two revival meetings each year. Most of the pastoral work is taken care of by the elder who is supported by the church. The other ministers, however, are assisting very faithfully. We are endeavoring to do what we can in the work of the Lord in our city, trusting to him for guidance.

M. A. Jacobs.

York, Pa.

### INDIA NOTES

Krishnamurti, the World Teacher, as per Mrs. Besant, in his first address on arriving in India recently said among other things: "I have found that happiness and liberation which the world is seeking. . . . Real happiness is unchanging, permanent, and independent of environment, and I claim to have found it. . . . Happiness comes not from accumulation of many possessions, but from love detached, a cultured and refined body, beautiful emotions and selflessness. . . . Establish your goal and have a determination that will never yield and you will be your own God."

While much of the above is true, none of you expected him to arrive at the last sentence. There is a Hindu near us who claims to be Jesus Christ, and I have heard of one Christian Sadhu who makes the same claim.

A very experienced Moslem has recently made the pronouncement that Christianity in India may be called a failure. He gives the following reasons: (1) Europeans can never understand the mentality of the Indians, and moreover they act as if there is no civilization except that of the West worthy the name. While Indians think

classes, folks who have been depressed literally for ages, we receive them as they are into the church. And they are parasitic, true. Perhaps we have been slow in educating them along right lines. We are on the job, today, glad to say; and our effort to get the church to take up the burden of evangelism is difficult, we find, merely because it means a transformation of the habits of mind of our people. Many would have us continue to carry them, when we are in our hearts determined they shall learn to walk and carry the burden. It is worth while to live for this. We confidently hope to help many a local body of believers to self-support, if he wills, before we go hence. For this we live and work and hope and pray.

Stanley Jones' thought on, "If any man serve me, let him follow me," comes to mind, just now. To serve Jesus Christ, one needs to follow him. Where? In spirit, in holy living, in self-sacrifice. Do it literally, else his peace and power, and his sort of life can not be ours.

Anklesvar, India.

I. S. Long.

### A SMALL BIBLE CONFERENCE

On Dec. 12, 1927, a Bible class was opened for the local Christians at Kao Lao, especially for those who had entered the church in the last year or two. Many of the members live at quite a distance from the church, so these brought their bedding and food, and lived in the church courtyard. The program was as follows:

Morning prayers.  
Genesis—to give a good foundation for Jehovah worship.  
Sermon on the Mount—for Christian principles of living.  
Noon recess.  
Bible stories—Old and New Testament.  
Prayer—teaching them to pray by practice as well as the theory.  
Singing.  
Evening meeting—open discussion.

For the evening hour the questions all came from the class. Here are a few of them: Who can be saved? How can we adopt? Must I hold on to Jesus, or does he hold on to me? How may I obtain eternal life? What is a Christian's main duty and how overcome laziness in spiritual things? Where did idolatry originate? How can we bring others to Jesus? How can I get rid of fleshly desires? The questions were given to the leader the morning of the day they were to be discussed, but the leader only opened the discussion, and the class did the rest. Some of the questions and answers were worthy of an educated audience. Of the twenty attending the class seven were women, and out of the twenty only five could read.

We could only give them very elementary work, but they wanted to learn and their hearts were in their work. They got a great deal of help and inspiration, so did their leaders. A great deal of the teaching was done by the Chinese. When not in class the women came to Mrs. Chai and me for further help, and the men to Brethren Chen and Miao. Sometimes we wished for just a little rest, but when one left another came and it was a great opportunity for personal work. In the evening they would sing in their rooms until eleven o'clock and begin long before daylight. It was their one chance to learn and they made the best of it. I sometimes wondered if they did not get tired and they would say that they would rest when they got home.

The meetings were closed with the Christmas programs. The crowds at these meetings were large. Mr. Chen, school

the regular worker at that place, tried to bring out the message of salvation in all the exercises. The children had a large part in the program. They are small but did very well on the program. That school has been the means of making known Christ in many homes and we can never tell where its influence ends.

There is war and turmoil in China but the work of the Holy Spirit is going on and workers are still faithful. Some day when peace does come the church will be all the stronger for having passed through fiery trials. Keep on praying for them.

Ping Ting, China.

Mary Schaeffer.

## Notes From Our Correspondents

### CALIFORNIA

Chowchilla.—We have purchased a churchhouse from the German Congregationalists, located one and one-half miles west of Berenda on the Berenda road. Berenda is on the main north and south highway between Merced and Fresno. We held our first services in the church Jan. 23. Our attendance is increasing some since we have moved into the churchhouse. We held all of our services in private homes and schoolhouses until now. It is very encouraging to have a church home of our own. We have an interesting Sunday-school with Bro. Mason as superintendent. Bro. Chas. M. Yearout is spending the winter with us and is giving us some old-fashioned



First Church of the Brethren in York, Pa.



Aston.—"One soul is worth more than the whole world." A young girl has lately come into the Kingdom. The Ladies' Aid is

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was a member of the German Baptist Church for many years, living a faithful and consistent life. She was for many months under the cloud of affliction but bore her suffering with much patience and Christian fortitude. One brother and two sisters survive. Funeral in the home by J. H. Rutrough, John Naff and Edw. Blankinship. Burial in a cemetery near the home.—Henry E. Boone, Rocky Mt., Va.

Fry, Sister Susan (Eberly), died Dec. 17, 1927, aged 81 years, 9 months and 24 days. She united with the Church of the Brethren many years ago and remained faithful until death. She is survived by one son and one daughter, three grandchildren and two great-grandchildren. Services at her home and at Middle Creek house by Eld. I. W. Taylor. Interment in the adjoining cemetery.—Lida M. Zug, Lincoln, Pa.

Inglis, Sister Fannie, born near Decatur, Ind., died at her home in Summitville, Ind., Feb. 3, 1928, aged 79 years, 7 months and 3 days. At the close of the Civil War she with her husband and family moved to Madison County and had lived in and near Summitville ever since. She was the mother of four children, two having preceded her several years ago. She and her husband united with the Church of the Brethren about forty years ago, to which she remained true and faithful. She leaves one son, one daughter, one brother and one sister. Funeral services at her home in Summitville by the writer. Interment in the cemetery near the city.—C. H. Hoover, Anderson, Ind.

Keeny, Bro. Henry S., born April 23, 1845, died at the age of 82 years, 7 months and 22 days. He was a member of the Brethren Church for fifty-two years. Services by the pastor, C. H. Steerman. Interment in the Churchtown cemetery.—G. H. Arbegast, Mechanicsburg, Pa.

Krouse, Wadina Catherine, infant daughter of Mr. and Mrs. Fred Krouse, was laid to rest on Sunday morning, Feb. 5, in the Grandview cemetery, Johnstown. Services by the writer.—G. K. Walker, Johnstown, Pa.

Mohler, Bro. Adam, died Nov. 5, 1927, of heart trouble, aged 74 years, 3 months and 17 days. He united with the Church of the Brethren many years ago and remained faithful until death. He is survived by his wife, three brothers and two sisters. Services at his home by J. Bitzer Johns and at Mohler's meetinghouse by Eld. I. W. Taylor. Interment in the adjoining cemetery.—Lida M. Zug, Lincoln, Pa.

Roberts, Bro. Enos H., died at the age of 75 years, 6 months and 24 days. His wife, four sons and a number of grandchildren and great-grandchildren survive. He and his wife united with the Church of the Brethren forty-two years ago. Their devotion to the church soon called him to the office of deacon which position he held in faithful service till declining years crept on. He was a valuable contribution in home life, church service and community helpfulness. He was laid to rest in the Ashland mausoleum.—T. S. Moberman, Ashland, Ohio.

Seigley, John M., born on New Year's Day, 1859, in Lancaster County, Pa., the son of John B. and Barbara Seigley, died on his sixty-ninth birthday at his home near Orville, Ohio. The last few years he was failing in health and died suddenly of heart failure. He had resided in the same community ever since he was ten years old, near Smithville, Ohio. Jan. 27, 1885, he married Amanda Shantz. To this union were born two children who survive with the widow and three grandchildren. He was a member of the Church of the Brethren and trustee of the Wooster congregation for many years. Funeral services by Bro. R. M. Moomaw and Bro. A. I. Heestland. Interment in the Paradise cemetery.—Miriam Hoff Fetter, Weilserville, Ohio.

Shipp, Wm., died at his home near Waynesboro, Pa., Dec. 31, 1927, aged 58 years, 10 months and 14 days. He was a member of the Antietam congregation. He is survived by his wife, Susan (Jacobs) Shipp and eight children, one sister and one brother. Services at the Prices church by Bro. H. M. Stover and Bro. H. C. Muck. Burial in the adjoining cemetery.—Pearl Chamberlin, Waynesboro, Pa.

Stoner, Irene Pearl, daughter of Wm. and Elizabeth Love Winegardner, was born near Thornville, Ohio, and departed this life at her home near Somerset, Ohio, on Jan. 9, 1928, aged 37 years, 10 months and 5 days. She was united in marriage to William Stoner. On Oct. 8, 1910, she was united in marriage to William Stoner. To this union were born two sons and a daughter, all of whom survive. At the age of seven she was bereft of her mother. About ten years ago she accepted Jesus Christ as her Savior by uniting with the Olive Church of the Brethren. She was baptized by Bro. E. B. Bagwell. She devoted her Christian service to the church until her heavenly Father called her to be with him. She leaves her husband, three children, four brothers, one sister, a step-mother and other relatives and friends. Services were conducted by the undersigned assisted by the Reformed pastor, at the Somerset Reformed church.—Clyde Morgan, Thornville, Ohio.

Straus, Sister Clara, daughter of Henry and Sophia Mumaw, born in Berks County, Pa., died at her home near Mogadore, Ohio, Jan. 3, 1928, aged 65 years, 5 months. In November, 1881, she married Bro. Sidney Straus. Four sons and three daughters were born to them; one son preceded her. She united with the Church of the Brethren in 1907 and lived a faithful Christian life. She is survived by her husband, three sons, three daughters and eighteen grandchildren. Services at the Springfield church by Bro. C. L. Wilkins. Burial in the cemetery at Brimfield, Ohio.—Alice C. Mumaw, Mogadore, Ohio.

Weimer, Sister Margaret F., died at her home at Streeby, W. Va., Jan. 17, 1928, aged 72 years, 10 months and 1 day. At the age of eighteen she united with the then German Baptist Brethren Church, now the Church of the Brethren. At the age of nineteen she married Bro. Israel Weimer. To this union were born nine children, four of whom preceded her. She lived a true, devoted Christian life to the end, never counting her own life anything when others needed care or help. Funeral services by Bro. I. Wm. Sites. Burial at the Burgess family burial ground.—Allen L. Bergdoll, Myerstown, Pa.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitents believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 4, 5; 13: 10); love feast (Luke 22: 19; John 13: 1-17; 1 Cor. 11: 17-14; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26; 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 3; Gal. 5: 19-20; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 23: 17; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the restoration of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

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#### What a Young Man Ought to Know

Part I.—Strength.—The manly mastery of self. Part II.—Weakness: How to overcome. Part III.—Evils to be shunned and consequences to be dreaded. Part IV.—Reproduction. Part V.—Who should not marry.—Selection of a wife.

#### What a Young Husband Ought to Know

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

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## ...EDITORIAL...

### Journeying Toward Jerusalem

THE first-fourth of the Lenten days is behind us. What progress are we making toward the Jerusalem of completer self-commitment to spiritual ideals?

"As they went on the way a certain man saith unto him, I will follow thee whithersoever thou goest," but he had little understanding of what he was proposing. He did not know apparently that Jesus, unlike the foxes and the birds, had no place he could call home. If you, gentle reader, have never been tempted to wish you were a fox or a bird, it is because you have not followed Jesus everywhere he has gone. Had you done that, you too would have sometime known the feeling of utter homelessness that possessed the soul of Jesus when he breathed the spiritual atmosphere about him.

But he did have a refuge. He did find a place to lay his head, not among the crowds of his countrymen, not with his own kindred at Nazareth, not with his undiscerning disciples, but in the mountain, or in the desert, or in the garden, in his Father's arms. You too will have to look there for a resting place, if you follow Jesus wherever he goes, if you go all the way with him to Jerusalem.

Another would-be follower could not go, was not willing to go, until after his father was buried. It is probably not meant that his father was lying dead at the moment only awaiting burial. He did not want to leave home as long as his father was alive. He wanted the family estate all settled up first. We feel a certain sympathy for him. How could we help it, entangled as we all are with our domestic concerns and affairs of the world in general? But he was evidently wanting in a clear vision of realities. To "publish abroad the Kingdom of God" was the supreme business of a follower of Jesus and those who were too "dead" to see that could be left to manage the disposition of material things.

Another man who proposed to join the company of marchers toward Jerusalem found his home attachments in the way. He wanted to say good-bye first. We can not know all that was involved here and there is little use in guessing. He ought perhaps to have made better provision for the possible contingencies of the day when he left home that morning. Anyway, "no man having put his hand to the plow, and looking back, is fit for the kingdom of God." You can

not plow a straight furrow that way. You can not seek the Kingdom of God successfully unless you seek it first.

Half-hearted following of Jesus is no following at all. It will never get us where he is. It will never take us to Jerusalem.

That saying about looking back is another reflection of the steadfastness with which the face of Jesus was set toward Jerusalem. His mind was fully made up. This was his final departure from Galilee. He was going this time and he was not coming back, not until after Golgotha, and the open tomb.

"As they went on their way, he entered into a certain village" where a good woman lived who "received him into her house." She was a good woman



for if she had more than one fault the world has never heard of it. She was a good woman but she "was cumbered about much serving." She was a good woman but she was "anxious and troubled about many things," so needlessly "anxious and troubled." The source of her anxiety and trouble was the "many things." Possibly she had never heard of the beautiful doctrine of simplicity.

What would she think of the folks today who have not only heard of this beautiful, so beautiful, doctrine of simplicity, but make loud profession of it, and straightway forget what manner of doctrine it is, and what manner of hypo—no, not that surely, what manner of—what manner of—well, what manner of folks are they who preach simplicity and do not live it? What would Martha think of them? What would Jesus think of them? What do you think of them?

"And he went on his way . . . journeying on unto Jerusalem," foxy Herod, crafty Caiaphas, spineless Pilate, and faithless Judas notwithstanding. Is your face set like that toward your cross, and the tomb beyond it that opens into a new and risen life?

### Making a Difference

"WHAT a difference it would have made," says one of our live wire men, "if there could have been a body of exuberant and triumphant men and women through

the centuries bearing witness to the power of the Spirit to raise life to complete health and holiness!"

Well, that would have made a difference undoubtedly but since the past can not be changed it is worth knowing that a body of Christians like that would make a big difference even now. And it would make some difference if you and I or either of us were like that. And still more if the contagion would spread and others would catch the idea, and then others, until the whole church would be permeated by it.

To raise life to complete health and holiness? Certainly. That is what the power of the Spirit does. Without that power our spirits are sick. They function in part only and abnormally. It requires the Spirit of God in them to bring them to wholeness, holiness, and therefore to complete healthfulness, which is salvation.

"What a difference it would have made!" What a difference it would make now! We can help to make that difference.

### In Defense of Portraits

SINCE many have set down their personal conceptions of the Christ, it has seemed good unto me also, to put a few comments and portraits in order. In a day when men give more attention to pictures than words it is certainly in place to call attention to the message which may be revealed through a study of the face of Jesus Christ. For how is the Master to become real as Savior and Friend except through some brief, graphic gospel?

There are hundreds of representations of the Christ, but none which may be considered more authentic than an artist's more or less inspired conception of what the Master may have been in the flesh. Yet, even in this situation there is some gain in sound spiritual values. For thus each generation is left free to envisage the Christ according to its own special needs. In this way, and from generation to generation, the world's conception of the Christ may be enlarged as well as enriched.

Although a wise Providence has left us no authentic portraits, yet how deep, general and natural<sup>8</sup> is the eagerness to know the Master somewhat more concretely! And God responded to this need when he sent his own Son in the flesh, and thus in the Gospels the student-artist can find suggestions for many wonderful portraits. However, the evident hope was that men would soon rise above their sense limitations, that more and more they would appreciate the invisible values of the One who is both Alpha and Omega. But such goals are difficult to reach, and for the average man the simple and the tangible are very definite helps—and this is our defense of portraits.

The inspiration for some of the portraits in our series is obvious and credit is given at the proper place. However, in more cases the gleaner was not so fortunate, for he was obliged to develop some original idea. The imperfections are evident enough, but it is hoped that the Gentle Reader will not prove over critical—that he will be content to take the intent for the deed and thus gain whatever the portraits may suggest beyond the powers of halting, refractory words.

H. A. B.

### Fruitage and "Root-Age"

THEY are closely related, very closely. Out on the limbs the fruit is borne, the finest of it up in the very tip top, but the vitalizing power which produces it comes up from the bottom through the root.

That is why Paul said "rooted and grounded." It makes a big difference, of course, what kind of soil one is rooted and grounded in, and Paul was careful to name the right kind.



## GENERAL FORUM

### In the Garden

In this sad place, where each tall cypress tree  
Hangs dim with sorrow of Gethsemane,  
The silver dew drips grief, while each gray stone  
Reveals a poignant history all its own;  
Why do men journey here in modern guise  
To poke and pry—to raise dull tourist eyes  
In praise of sunset or an olive leaf,  
And voice new theories or dark unbelief;  
How dare they come, White Christ, to disavow  
Thy shining truths—who walk this garden now?  
Lord, count me not of these; through endless years  
I watch the rabble crowd—the shining spears;  
Through tears that scald and blind, again I see  
The jeering, gaping mob—thy agony—  
A Voice still echoes from the rippling grass:  
"Father, if it may be, let this cup pass."

—Clare MacDermott.

### The New Game of Give and Take

BY J. B. EMMERT

B. Y. P. D. Article—Program for March 18

THERE is something delightfully fascinating in the conception of life as a great game—the master game. Every college student knows the rare qualities required and developed in true sportsmanship. Were all of life's crises met in that spirit, many things would be better done. The discerning writer of the letter to the Hebrews seems to have had a game in mind when he reminded his people that a great cloud of witnesses were watching them and that it was needful that every handicap be removed in order that the game be brought to a successful issue. Indeed, he seems to think of Jesus himself as one who ran, utterly forgetful of all difficulties and personal suffering, joyfully persisting until he had won the victory for himself and for all the world. In perfect assurance of that victory, even while facing the horrors of the last hours of the conflict, our Lord urged his followers to be of good cheer as he had overcome the world. In our race or game we are to keep our eyes on him, the Victor. His own abiding presence with us inspires and enables us, assuring us of continuous and final victory.

Success in any contest depends upon the ability of the contestants to adapt themselves quickly and effectively to every emergency or suddenly changed condition. It causes no surprise whatever to thinking people to find that there are changes of profound significance taking place on the mission fields of the world. The Gospel of Jesus Christ when preached and accepted always brings change. He came to bring life, abundant life. It is that life manifesting itself which is now thrusting new and perplexing difficulties into the foreground. These difficulties are as natural and as much to be expected as those which face parents of adolescent and maturing children. Fortunately, indeed, is the parent, so also the missionary, who senses the situation and gracefully and effectively makes the necessary adjustments. In the beginning of modern missions, utter need and helplessness were found by the herald of the Gospel. Not unnaturally, indeed of necessity, he assumed a place of leadership and authority. But he strove unceasingly to uplift individuals and to unite them in living, active churches. Now that such churches are maturing and leadership in them is developing, these new forces need to be joyfully recognized and incorporated into the great onward movement of the Kingdom of God. Radical readjustment is never made without difficulty. Not infrequently those calling for increased privilege, opportunity or recognition, may themselves be failing to give similar recognition to others of their own class or race. But it is readily acceded that the highest success and worthiest progress will be made where most complete teamwork and fellowship exist between the more mature and the maturing.

Nor is the adjustment one which affects the missionary and the mission church only. It is even possible that the sending church may be the place of most difficulty of adjustment. Distance from the scene

of action and less acquaintance with details of the situation account for this increased difficulty. Methods of worship and means of expression of Christian experiences and impulses may differ from those used by the sending church. Shall the mission church be permitted to make its own interpretation of the truth and to incorporate some of its own racial customs into its order of worship, or shall it be dominated by the influence and power of the "mother church"? The answer lies in the ability of the church to distinguish between the vital and the incidental. It lies in the response of the church, both the older and the newer, to the leading of that Spirit who in all the world is taking of the things of Christ and showing them unto those who believe, forming them into one great body, the church. This necessity for adaptation existed from the beginning. The early church faced actual division over the rite of circumcision. The situation was most perplexing. Scripture, custom and the example of our Lord seemed to favor the rite. Other scripture and the vital Christian experience of uncircumcised believers seemed to nullify its necessity. The church squarely and honestly faced the difficulty and sought the true solution. Finally an adjustment was made which resulted in new freedom for both Jewish and Gentile believers.

It is altogether possible that great blessing will come likewise to the church today as a result of the contributions made to its life and thinking by the peoples who are coming into its borders from mission lands. Think what it would mean to the church were all to catch the spirit of self-denial, simplicity and devotion characteristic of the Hindu devotee, or be possessed of the patience of the Chinese and have the sunny outlook on life so common in the African! True, all these virtues result as fruits of the Spirit and should be seen in Christians everywhere. However, all will agree that they are not as prevalent among us as they ought to be. Doubtless the added stress which these virtues are likely to receive from the new believers in mission lands will greatly promote their development here.

All phases of church life and belief are being subjected to severest scrutiny and tested as they come into conflict with differing customs and beliefs. The vital and essential are sure to receive added emphasis due to this testing. Already the life, character and teaching of the Lord Jesus have emerged into great prominence. The New Testament itself was the result of the divinely directed attempt of the early church to interpret their Lord. A united and devoted loyalty to him today and a searching into his life and teaching, using all available light and help, can not but result in great blessing to the church and to the world.

In this game of give and take we need to go back again to the call received long ago by one fired with a desire to serve his Lord. It said: "Come over into Macedonia and help us." It was a call for help. The great Paul responded nobly. He freely gave, but he also received. The church at Philippi once and again sent aid to the missionary in time of need. Titus and Timothy learned the Gospel through Paul, but Paul was later inspired, encouraged and strengthened by their devotion and faithfulness. We too are called to this great fellowship of believers. It is a fellowship of learning and of serving. What we have we share without stint or reserve. So also do they share as increased light and understanding may come to them.

We need to have great sympathy with every real search for God. Misunderstanding here may cause disaster. A young missionary once saw a group of would-be worshippers enter his mission grounds in search of a special tree in which they thought a goddess resided. He was jealous for the honor of his God. He had visions of Elijah and the prophets of Baal. No such low form of worship was to be tolerated within his grounds. In broken speech and stammering tongue he attempted to rebuke them and to defend the true form of worship. An Indian Christian graciously smoothed over the tactless harangue of his teacher and the little group turned away in darkness more dense to continue elsewhere their search for contact with the Divine. Certainly such fatal blunders should never be allowed to recur. The rather, in loving sympathy and understanding, every gesture toward God should

be used as an opportunity to lead into the full light of eternal truth as it is in the Christ of God.

La Verne, Calif.

### The Vacation Church School

BY C. S. IKENBERRY

#### When Shall We Cooperate in Community Endeavors?

In order to face this problem fairly, we need to review the purpose of a Vacation School. Two situations demand our interest in this movement. In the first place, the Sunday-school is not adequate to supply the needed instruction to guarantee the spiritual literacy of the present generation. Material and commercial stress, together with the tendency to seek selfish satisfaction in amusements of the day, demand a well fixed background of spiritual culture. The Vacation Church School is one of the recognized supplementary programs of our Sunday-school to meet this need. The name implies, first, religious instruction; and second, a school during vacation time. These two factors bear on the solution of this problem; and whether the program is a denominational effort or a community effort, these conditions must be met. In discussing this problem we must keep in mind the thought that we do not live to ourselves; because the standards of our community become the standards of our children. Certainly the Bible should be the center of the program and all else that is done should correlate with the lesson truth. The vacation idea suggests that many idle children will be gathered from the street and community and thus be saved from many temptations that idleness invites. If we should attempt to answer our query, we would be apt to say: "It depends on conditions."

If we have a community center in a rural section and denominational sympathy and cooperation exists it would seem advisable to utilize the community spirit—first, for the benefit of the community in which we live; second, for the sake of economy; and third, for the reason that a larger school than a single denomination could put on would be more efficient. At once some of our readers will say: "But what of our doctrine?" This is a vital consideration, but the solution lies in the fact that the vacation school supplements the teaching of the Sunday-school and all doctrinal teaching should center in the Sunday morning teaching program. The Bible has a great body of literature, in biography, in story and in song that is not particularly denominational. Our Vacation Bible curriculum is built around these general doctrines of love, service, sacrifice, and hence would not be embarrassing in a cooperative endeavor to teach the children these vital principles of life.

It sometimes happens that in a single community there are three or four denominations, and none of them strong enough to put on a school. Such a situation would invite denominational cooperation. It would be far better to have the whole community of children under spiritual training than to have half or more growing up in indifference to religious things. Christian training lifts the level of morals and spiritual ideals. So it would be far better for the whole group to be enriched than a part of the community uninterested in these higher levels and unconsciously pulling down the other half.

On the other hand there are situations that demand a distinctly denominational program. This may be true in a majority of our church communities. The community is most largely constituted of Brethren families. A single Sunday-school supplies the needs of the community. The pastor serves the entire community. We have available teachers from our own church. Even though other denominations are invited to send their children, it is distinctly a Brethren school. It has the financial and moral support of the church. In this case denominational loyalty takes hold of the teachers and directors, and no stones are left unturned to make it a success.

We conclude by saying that we cannot lay down any fast rule that will determine how far this cooperative program should be followed. We must only say again: "It depends." The suggestions above are offered only as a guide in our thinking and planning.

Daleville, Va.



## Our Try-It-Out Challenge

BY WALTER McDONALD KAHLE  
New B. Y. P. D. Project

WITH a single exception our Christianity is inost attractive. We have in our Christ a Savior and Leader who commands the profound respect and admiration of every nation in the world and of all the great world leaders who have seriously considered him. The great basic principles which undergird Christianity are generally recognized as being the most progressive and constructive in the world. The policies of procedure through which Christianity proposes to become effective in actual life are universally attractive. The ultimate objectives of Christian living present possibilities that fascinate even the most bitter critics of this remarkable way of life. But one serious criticism exists and it thrusts itself into every consideration which Christianity receives. Its reality is reluctantly admitted. It declares that the gripping possibilities of Christianity are not being realized. It insists that those who profess to be Christians are giving but scant evidence of their religion in the daily relations of life.

The implications of this piercing indictment are clear-cut and straight to the issue. Without question the principles, policies and purposes of Christianity all point to a definite achievement experience in the daily life of all who take the Christ life seriously. The unchallenged and unanswerable scarcity of such experience speaks for itself. The indictment stands.

There is a growing anxiety that this situation shall be speedily changed and the indictment removed. It is painfully evident that we are all missing so much, that our Christ is being supported so little, and the Kingdom of God seriously hindered. Our young people share with us in this anxiety. They give ample evidence of a deep and sincere devotion to the Christ and his cause. It is perfectly natural that they should desire those returns from their religion which they have been taught to expect. The importance of a rich experience in their religious life should be evident to all. Provision for such experience is our problem.

Help is possible from many sources. Several of our most faithful churches are already facing the situation with consecrated purpose. It seems important that the program which is being fostered particularly for our young people should give special consideration to this challenge. Every leader in our Brotherhood will appreciate knowing that definite plans have been made for giving such help. You are invited to carefully consider them.

The present series of B. Y. P. D. studies will close the last of March. Beginning with the first Sunday in April some very definite changes will be made in our weekly programs. We shall spend less time with a particular subject, arrange for more variety, give more actual help to those who participate in each program—and provide a very practical opportunity through which all our young people and even adults may purposely enter into a richer experience of their religion in daily life. Final results will, of course, depend on how seriously we take the proposed plan and how thoroughly we support it.

The plan in general is based on the following considerations: Our Christ was primarily interested in men and their manner of life. His big purpose was to present a correct way of living, to show how to live correctly, to make such living possible and to actually help those who desired to live up to their possibilities. It is quite evident that all of these purposes center in daily life and anticipate a personal experience in correct living. It is further evident that correct living or Christian living is not an end in itself, but rather a means to an end. The final end is the realization of the purposes of God or the promotion of the Kingdom of God in every life possible. Our young people face certain actual problems daily. If they can come to deal with these problems correctly in actual experience they will at once be able to achieve real results in the common relations of life. The outcome is inevitable. Our indictment will cease to exist; but more important still, as they move among their fellows whether in school, in their social circle, in their homes, in their work relations, or in the service of the church they will be making constant contributions toward the progress of

the Kingdom of God in the lives of men. Thus the expectations of our Christ will have been realized.

Our immediate plan covers a period of six months. It will be progressively presented from week to week under the heading of this article—"Our Try-It-Out Challenge." Why such a designation? In John 12:26 Jesus invites all who would serve him to follow him. This invitation was constantly presented as he dealt with his disciples. He taught them and then urged them to try it out. His keenest disappointments came when they hesitated to try out his suggestions. It is so today. We are failing to try out the suggestions of Jesus in daily life and are thus failing to achieve actual results in favor of the Kingdom of God.

Beginning with the first week in April some vital problem of youth will be considered each Sunday evening. The primary purpose will be to try and face each particular problem just as Jesus would face it and to frankly conclude just what he would do under like circumstances. The entire program will be a unit. From the initial announcement of the worship theme to the last word of the final prayer we shall have just one gripping aim in mind—to try it out. The presentment of each program will require just sixty minutes, but its actual operation will include every open-eyed hour of the week ahead. We shall attempt to carry our conclusions over into actual experience.

Let us briefly summarize: Jesus proposes to make a new and satisfactory experience possible in the daily life of all who will follow him seriously. These experiences will naturally grow out of our daily problems. Our try-it-out challenge is a plan through which we propose to take Christ seriously and actually try out his suggestions and arrive at conclusions in connection with the actual problems of everyday experience. The immediate purpose shall be personal achievements in the common relations of life. The ultimate purpose shall be the rule of God in the lives of as many others as possible. Further details will be presented under this heading next week.

Daleville, Va.

## An Old Sermon Read Again

BY OTHO WINGER

ANOTHER week has passed. Again it is Sunday. It is our first day in this famous city of Athens. For the morning service we attend the only English speaking church we have heard of in the city. Neither the ritualistic program of worship nor the sermon impressed us greatly. In the afternoon we spend some time on that famous hill known as the Athenian Acropolis. Then as the day was closing we stop on our way down on a lower hill, well known by name to our readers as Mars' Hill. It was here that the great Apostle Paul preached that great sermon recorded in the seventeenth chapter of Acts. We turn and read it again.

No wonder his heart was stirred within him. No doubt from where he stood he was in full sight of the Acropolis crowded with heathen altars, statues and temples. While in Athens he had seen much of their meaningless mummerly and ceremonies. There were some things which passed under the name of religion that were nothing but base immorality. What if Athens did boast of her art, literature, religion, philosophy and history? Only a portion of her people were included in the benefits—if there were any benefits. Half of the people within her boundaries were slaves. Class pride and prejudice abounded. Athens might have a message for the elite of the world, but not for the great mass of men, who were as much the creation of God as any other class.

He recognized their religious nature but declared to them their ignorance of the true God. He declared to them the spiritual nature of God and showed them the futility of their idolatry, even if men did call it art. He declared that God was the Creator of all men alike and that all men and nations have a common bond and unity. This was contrary to the Greek conception of the nations of earth. Though they prided themselves as the most learned of earth, he told them their ignorance was no longer excusable, for he was now preaching unto them the true God as revealed by his Son Jesus

Christ. He preached unto them repentance, judgment and the resurrection from the dead.

When he spoke of the resurrection from the dead, some could stand it no longer. They mocked him to scorn. The worldly wise rejected the gospel which he was preaching. Only a few in that great city received him. They remained proud in their philosophy, art and heathen religion. The ruin of the Acropolis today is only a symbol of the death of all heathen religion. That message from Mars' Hill and others from the same great Christian preacher have encircled the globe and are as powerful today as ever before in bringing men to God, the only true God, the God and Father of our Lord Jesus Christ.

As we left this place we thought more seriously than ever before of the power and dignity of the message Paul was ever ready to give to the world. It was more profound than any philosophy of man, more beautiful than any human artistic touch, more interesting than any literary production, more of a blessing to humanity that all that Greece or Rome ever produced, more powerful than all human agencies combined. We understand more fully, we believe, why Paul could say to the Greeks or Romans: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

*En Route to Constantinople.*

## The Crisis of Our Day

BY J. M. HENRY

Discovering the Truth

THE American people are not as yet sufficiently militarized to favor a movement to fully Prussianize our education. The danger is that our people as a whole will not be aware of what is going on. It is imperative, therefore, that the facts be well known and that we then take such steps to check the military spirit as the social conscience will dictate. Nothing will be as fatal to the military program as facts. They come not to the light lest their purposes and deeds be revealed. Discover the truth. The truth shall make America free.

I

### Military Program

Anyone who is conversant with American history, economical, political, social, militaristic or otherwise, is driven by force of facts to realize that our War Department has launched a new program. It is new:

1. *In scope and extent.* In a fifteen-year period, up to the last available statistics, federal expenditures on military training in civil schools have increased from \$725,168 to \$10,696,504—a fifteenfold increase; schools giving training have increased from 57 to 223—a fourfold increase; the army personnel detailed to conduct the training has risen from 85 to 1,800—an eighteenfold increase; students enrolled have increased from 29,979 to 119,914—a fourfold increase.

In 1916 there was one army officer to supervise the training at Ohio State University; in 1927 there were forty-four officers and enlisted men in the same University. The report of Secretary of Treasury Andrew Mellon in June, 1927, attributes 82% of the federal expenditures for 1927 to war, past and future. These figures have been bitterly attacked by the War Department.

2. *In nature and purpose.* The intent and purposes of the program are avowedly new under the National Defense Act, and consequently it is new in its whole nature. The Adjutant General in his report for 1920 pointed out that the program was new. He said: "The Military Academy [West Point] for the first time in its existence was placed in a position closely approximating competition with thousands of educational institutions all over the country which offer military training of a high order, though necessarily limited in scope, through units of the Reserve Officers' Training Corps."

Professor William Bradley Otis of the College of the City of New York testified before the House Military Affairs Committee in 1926 in part as follows: "Never before, gentlemen, in American history has

(Continued on Page 138)



## Will the Heathen Be Lost?

BY GALEN B. ROYER

In Two Parts—Part Two

SALVATION of the unevangelized heathen can not be predicted on God's justice as far as our minds understand. The heathen have sinned. They are sinners. They are lost because they are in their sins. They are sinners because God has so declared them, due to their own wilful waywardness. "They are all gone aside; they are all together filthy; there is none that doeth good, no, not one" (Psa. 14:3). Jesus himself cleared the atmosphere and plainly revealed the condition of all men when he said: "One there is that is good" (Matt. 19:17, R. V.). Missionaries who come in direct contact with the heathen, declare they do not find one without sin, or doing wrong. How great is God's mercy that he is sparing these sinners with the hope that they will some day hear the Gospel and be saved!

Sin deserves punishment. God's appointed punishment for sin is soul-death, the conscious existence forever apart from God. On the other hand, salvation is not a matter of wages. It is a gift. Apparently to clinch the point of gift, Paul declares: "By grace are ye saved through faith; and not of yourselves, it is the gift of God." Now there can be no injustice in withholding a gift. Did not Christ say to the fault-finding laborers: "Is it not lawful for me to do what I will with mine own?"

Grant then that justice cannot reach heathen salvation, how about

God's Mercy and Goodness?

Such a query must merely spring out of an inadequate understanding of the awfulness of sin, a failure to appreciate the merit of Christ in the work of salvation, and the election of grace that carried salvation to the occident rather than to the orient. Why did God through the Holy Spirit direct Christianity westward instead of eastward? Why is America Christian and Asia and Africa heathen? The answer lies within the mind of an infinite God. It may be that in glory we shall know. But reader, meditate a moment. How overwhelmed with gratitude we should be that by the election of grace he selected us for salvation through hearing and believing, and Asia and Africa will be lost because they do not hear and therefore cannot believe. When God chose to bring salvation to us and not to Africa and Asia there can be no miscarriage of justice or mercy on his part. He has the right (he is infinite and we are finite) to dispense his gift to whomsoever he will. We may rest assured that God has sufficient reason for not saving all, just like we must accept his providence when he allows physical suffering to follow the inexperienced child's touch of the hot stove, or permits the innocent to suffer with the guilty, or lets the wicked oppress the righteous—all of which is a continued story in the annals of time. It is beyond us to explain some of life's mysteries. "That all things work together for good to them that love the Lord," we believe, and we must wait their unfolding, in some instances at least, in a better world than this.

But there is a great

Missionary Urge

in all this. Perhaps more than we surmise the lack of interest and support of our foreign missionary work hinges right on this insidious notion that the heathen will be saved some how anyhow—why bother! An altruistic feeling for fellow-man and a loyalty to Christ should be enough; they are sufficient grounds for sacrificial service in foreign lands. Napoleon once answered a wavering Christian: "What are your Master's orders?" Upon being told they were, "Go"; the great general whose success depended upon the loyalty of his followers, said: "Then obey your marching orders." Indeed, "loyalty to Christ" should sound from every hilltop and be enough incentive to evangelize the world.

But here is something deeper. The one impelling motive that should incite every Christian to fullest possible sacrifice is the fact the heathen are lost. To doubt this paralyzes missionary endeavor, and I am sorry to say, this paralysis has honeycombed the rank and file of the Church of the Brethren in late years.

The proof stands out boldly when in prosperous times a shortage of means for carrying on the work is seriously realized. Heaven pity our lack of conviction that protrudes itself upon the field and is felt in sad retrenchments in overworked, faithful missionaries, and the large number who have spent time on the field and are kept home on furlough—some even compelled to enter another vocation than the one upon which they set their hearts.

If the heathen are not lost, burn down our churches and Christian schools, send our preachers and teachers to the woods to live on acorns and wild game, train our children in the ways of selfishness and sin, and quit seeking to convert the unbelieving of our own favored land. For while Christianity does make men in some ways better socially, that betterment alone is not worth the price.

To believe that the heathen are not lost is as disheartening to the progress of Christianity as to believe there is no future punishment. There are people who thus believe. They have no mission board, concern themselves not about the unsaved and their sole endeavor is to make inroads upon Christianity.

Let reason (finite man's understanding) take away all that is supernatural and sentiment cast aside all that appears stern and severe and there is little left of God's Book, the Bible.

Oh church, be on thy guard. This is a rationalistic and sentimental age. "It's beyond reason" and "God's too merciful" is heard on every hand. Apparently everything in the Book of books must be settled before the tribunal of finite man in his faithless egotism. But such treatment throws away God's Book as not from an Infinite God. But what folly! It has stood the storms of the enemies through the centuries and is a more largely used Book than any other in the world, while the generals who led the attacks against the Bible have died and are forgotten.

To believe the Bible to be God's revelation to man and its message the power of salvation to every one that believeth, means that our mission flag does not trail in the dust, but that a new and greater impulse will be felt on the home base such as will bring the joys of salvation to the heathen in darkened lands. Oh church, arise and let the light of thy Master reach to the uttermost parts.

Pittsburgh, Pa.

## The Doctrinal Tract Situation

BY H. SPENSER MINNICH

AT the request of the Tract Examining Committee of the church the 1927 Conference discontinued this Committee and turned its work over to the General Mission Board. The fact that the Mission Board already was responsible for the printing and distribution of tracts was one reason for the action of the Conference.

Last December the Board appointed a committee to—

1. Make a survey of the present list of tracts as to (a) Subjects, (b) treatment, (c) stock on hand, i. e., supply and condition.
2. Make a survey as to need for revision and for new tracts,
3. Plan for distribution.

The committee charged with this responsibility desires to get the advice of interested members on the following before formulating its report for the board:

1. What revision should be made in any of our tract literature?
2. What subjects should be treated that are not now set forth in tract form?
3. What suggestions have you regarding the improvement of the tract work?

The list of tracts shown by the last catalog is as follows:

### Doctrinal Tracts

#### SERIES I. PAMPHLETS

- 41 CHRISTIAN BAPTISM, B. F. Moonaw, 16 pp.
- 42 THE CHURCH OF THE BRETHREN, D. L. Miller, 20 pp.
- 43 TRINE IMMERSION, J. H. Moore, 52 pp.
- 44 PATH OF LIFE, Daniel Hays, 36 pp.
- 45 PERFECT PLAN OF SALVATION, J. H. Moore, 25 pp.
- 51 SPIRITUALISM, I. J. Rosenberger, 64 pp.
- 52 THE SIMPLE LIFE IN DRESS, J. W. Lear, 15 pp.
- 53 THE GIST OF THE SABBATH QUESTION, S. Z. Sharp, 16 pp.
- 56 THE VALUE OF MODEST CLOTHING, J. W. Lear, 12 pp.

#### SERIES II

- 101 WHY I LOVE MY CHURCH, W. B. Stover, 8 pp.
- 103 COME LET US REASON TOGETHER (Tobacco Tract), D. L. Miller, 8 pp.
- 104 COMMUNION, H. C. Early, 8 pp.
- 111 PLAIN DRESSING, D. L. Miller, 16 pp.
- 115 THE LORD'S SUPPER, D. L. Miller, 16 pp.
- 118 SISTERS' PRAYER COVERING, S. Z. Sharp, 8 pp.
- 119 THE DUAL CRUCIFIXION, L. W. Teeter, 16 pp.
- 121 THE CALL OF THE WORLD TO THE CHRISTIAN YOUNG MAN, 12 pp.
- 122 THE LODGE, Paul Mohler, 16 pp.
- 123 CHRISTIAN STEWARDSHIP, E. B. Hoff, 8 pp.

#### SERIES III

- 270 ATONING BLOOD OF CHRIST, C. Hope, 4 pp.
- 271 DESIGN OF BAPTISM, W. B. Stover, 4 pp.
- 274 CHRISTIAN GIVING, I. J. Rosenberger, 4 pp.
- 276 ANOINTING, L. W. Teeter, 4 pp.
- 287 AMERICA'S GREATEST CURSE, Julia C. Garst, 8 pp.
- 288 THE TROUBLESOME BOY, Amer. Tract Society, 8 pp.
- 303 WHY AM I NOT A CHRISTIAN? S. W. Hoover, 4 pp.
- 306 THE SERVICE OF FEET-WASHING, James M. Moore, 8 pp.
- 313 CHRISTIAN GIVING, I. J. Rosenberger, 2 pp.
- 317 JUST A MINUTE! FATHER! MOTHER! James M. Moore, 4 pp.
- 318a THE BRETHREN'S CARD. A concise statement of Bible interpretation as generally understood and practiced by the Church of the Brethren. On paper 31c/52.
- 318b THE BRETHREN'S CARD. Same as 318a except printed on good quality card and has suitable blank for local church announcements on reverse side. A cash charge of 25c per hundred is made for these.
- (Note.—Churches desiring their own special announcements printed on the reverse side of the Brethren's Card can have same done by sending their orders to the Brethren Publishing House. This work will be charged for at regular job printing rates, and has no reference to the above price mentioned in 318b.)
- 319 THE OLD WAY OF BAPTIZING, W. B. Stover, 4 pp.
- 324 THE BIBLE AND THE SABBATH, James M. Moore, 12 pp.
- 325 THE MINISTRY OF SORROW, James A. Sell, 4 pp.
- 329 THE IMPORTANCE OF CHURCH MEMBERSHIP, D. Hays, 4 pp.
- 332 THE BRIDGE, O. H. Yeroman, 8 pp.
- 333 HELP FOR ALL, H. A. Claybaugh, 4 pp.
- 334 THE END, Ida V. Schildt, 4 pp.
- 335 BE YE KIND, Heffer, 2 pp.
- 336 DO YOU LOVE JESUS? Heffer, 2 pp.
- 337 THE POWER OF SECRET PRAYER, James M. Moore, 4 pp.
- 338 GETTING THE BEST OUT OF LIFE, Floyd McGuire, 4 pp.

At the present time the literature of various Boards is issued by each separately and is not listed in a common catalogue. Plans are on foot to unify the leaflet literature of the church and to list the titles in one catalogue.

The committee will be very grateful for the views of any members who will give suggestions for the improvement of our tract work. Address H. Spenser Minnich, Elgin, Ill.

## Jesus First

BY F. E. MCUNE

MANY of us are perplexed about the problems and duties of life and we wonder how to regulate our conduct that it may always please our Lord. If we only knew what was best we would try to do it. How can we find out? It seems to me most of our questions are answered if we put Jesus first. Putting him first will place everything else in its right relation, putting him in the midst will cause other duties to take their proper place just as iron filings arrange themselves along the lines of force of the magnet. Our right relation to him and to his children, our brothers, point the way if they do not give a complete answer to our questions.

Jesus wants this first place. Hear his words that show this teaching. Let us look first at Matt. 6:19-23. These words of Jesus take up the same questions that are often in our minds: such as about our savings, about dress, food, drink, our beauty or lack of it, our allegiance to great principles and men. Jesus says: "Forget these things. Think of me first. Seek me and my way of life and all these shall be found." How simple it all seems, and yet how true. Those who live nearest to him, seem to have the least difficulty in answering these questions. And too, they seem to find all we are seeking.

Turn again if you will to Luke 14:23-35. Jesus is here laying the emphasis upon what shall govern in human relations and what shall take precedence in every crisis and question of duty. Again we find Jesus first. He does not say why. He does not argue his claim. Is it a just claim? Yes, we who are his know it is right. He paid a great price. And he can claim precedence over wife or family. That is what his term *hate* really implies. Not really hate, but yielded precedence in our thought and affections to him. And further, if his claims are met and he has first place then all these other relations will be greatly purified, sublimated and sanctified, kept at their highest and best. Jesus says also that he comes before the primal instinct, above life itself. And why not? He gives life and sustains life. He surely has a just claim. "In him was life and the life was the light of men."

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perience help us in our difficulties? What are some of them? Let us see: there is evangelism this year, our own personal loyalty, the mission deficit, our brotherly attitude to him who differs with us, our mission and place as a church. Our emphasis upon Jesus first will go a long way to helping us here. In fact, what if he is our only solution here as everywhere? But I wish to speak more especially about the mission deficit.

What I say is said in the light of the small church. The small church has its share, and maybe more of in-different members, expense of pastoral support, the calls from the District, the upkeep of its own plant and working of its own field. I know what all this implies. And yet I know that if we, you and I, acted in the light of Jesus' claim the deficit would be wiped out. The budget is within reason and the possibility of the church.

Jesus claims first place. How will that claim affect our thought life? Jesus, his Kingdom, his work, the church for which he came and for which he died will claim a larger place in our thoughts and affections. These things which so dominated him and his purpose will have a marked influence upon all our thoughts and acts. Our prayers will be greatly changed. Our time, thought and prayers will be saturated with this new truth, this dominant idea, this consuming passion. And would any one say that such a change would work a hardship in our lives or would in any way injure our interests?

What would Jesus first do to our giving? Does the claim hold good here? Is it as true here as anywhere? Living expense, clothing, automobile and every other expense should be considered in the light of our giving. Not such giving after every other expense is met—not even share with them. Remember, Jesus first. Is it possible? Go over right now last year's records with Jesus first and see if he was really first.

There are few of us who could not, if they would, do their share in reducing the deficit. How many five dollars were spent for some other things that might as well, yes, even far better, have been our share for this purpose. So that with Jesus first in our time, thought, prayer and giving a marked influence would be brought to bear upon his work. Such an entering into the will, purpose and plans of Jesus will make a worth-while contribution to the work, and also bring such joy as we never have found. And this will come to pass when we put Jesus first.

Kitchel, Ind.

### "Fasting and Prayer"

BY OLIVER H. AUSTIN

FASTING and prayer are wonderful means to find God and it can not be denied that it is a great help to us, if from time to time, we detach our souls temporarily from the dominating power of the body and of the world and thereby make them more susceptible to the influence from above.

That sobriety in eating and drinking is an aid in the direction of intimate nearness unto God in prayer is evident from the lack of an inclination to pray which one experiences upon his return from a banquet hall. To refrain from taking food is merely the beginning of real fasting; however, it also includes abstaining from extravagance in ornaments and clothing, all sorts of recreation and gratification of the senses. These, if carried to excess, have a harmful effect upon the soul and cause the mist between God and our in-most life to become thicker and less penetrable.

Fasting, then, which shall sanctify prayer and make it more fervent, consists by no means in depriving the body of food and drink only, but equally in withdrawing one's self from the dominion of one's money and environment, in freeing one's self from the supremacy of self-pleasing and instead, living in simplicity, sobriety and seclusion from the things of the world. "When ye fast, be not like the hypocrites." "And when ye pray be not like the hypocrites," but enter into thine inner chamber and there pray to your Father. Beloved, would it not be profitable to do some fasting and praying as we think of our missionary cause and the present deficit?

McPherson, Kans.

### Faith and Vision

BY WILBUR B. STOVER

In all religious work, there is need of both faith and vision. Faith in the Lord, and faith in the work as being the work of the Lord, these are not enough to accomplish the desired end; that end itself must be clearly set forth. The method of procedure will also be included, for usually when there is no vision, and when the plan does not work, the movement comes to an inevitable standstill. "Her prophets find no vision from the Lord" (Lam. 2:9). "Where there is no vision, the people perish" (Prov. 29:18). The prophets supposedly are men of faith and vision.

The priest and prophet discussion has been heard repeatedly. The priest conserves; the prophet breaks across the borders and blazes a new trail. The priest sometimes throws stones at the prophet, and sometimes calls him visionary because he has a vision; in the years that follow he joins those who formerly faulted the prophet, and rises up to call him blessed. The priest ministers at the altar; the prophet goes out to fields afar, and builds altars. There is need of both; Jesus was Priest and Prophet.

Our District Mission Board for the State of Washington had been serving in the capacity of priests until recently, when, facing the crisis, seeing the deficits, realizing the unpleasant situation arising from sending out calls and notices and reminders, they decided to put on the robes of the prophets and blaze new trails. As a result, they appeared before the District conference with the following resolution:

"(1) That the present delinquencies now standing on the books be canceled.

"(2) That each church take an offering once a month, to be forwarded to the Mission Board to carry on their work.

"(3) That the Mission Board present each year at District Meeting an itemized budget to cover their work for the ensuing year."

In the discussion that followed, it was quite apparent that the former method of dividing the total budget by the total membership, and then multiplying the quotient by the number in a congregation so as to determine what that congregation should give, was unfortunate in its results; first, it developed a tendency to lop off the membership of the congregation, limiting it as near as possible to those who paid; second, it created the feeling of paying dues, to settle the account, instead of creating a challenge to liberal giving "as the Lord hath prospered." There were some who feared it might not work, but the motion to pass the recommendation was carried with splendid enthusiasm. The results throughout the year will be watched with interest.

The present situation in which our General Mission Board finds itself demands our prayerful consideration. We are not now increasing our mission work; we have declined to the place where we are really hard put to it to hold our own, as would appear from the fact of continual deficits month after month. Some of our missionaries on the field feel driven to a reconstruction of our financial methods which will take a generation to prove out; whether this is for better or worse, none can tell at present. Prayer is for the better. Meanwhile, the labors of past years are at a discount.

Some think that we have gone too far in our educational work, that therefore we must now retrench. To me, a missionary of the cross, this is a suicidal policy, fearful instead of faithful, and void of vision. Education and missions travel wonderfully close together. If you sound the call for retreat in the one, you will fill the whole camp with consternation. This is what has been happening. It may seem we have advanced too far, or built too high; we dare not go back, we cannot tear down. Too far and too high are but relative terms. They refer to our present constituency. Plainly, our task is not to go backwards or tear down anything, but to increase our constituency. I have seen builders reinforce the foundations of a building, but I have never yet seen an architect worthy the name pull down the top because he had built too high. He enlarges the foundation. Clearly, decidedly, em-

phatically, this is our present duty, to enlarge our foundations, to increase our constituency.

Our present mission plan was constructed when we were developing our mission work. The membership of the Board was worked out in accordance with the need of that time. We needed a small Board who could come together, pray, talk things over, decide what was best, and go back home again, each to his own work. Our need has changed, our plan remains. We need a Board for maintenance, we have a Board for construction.

As said before, the General Mission Board was constructed to serve a present need; that need was to build up, form, create, discover, construct and establish mission work in various fields. For this, missionaries like A. W. Vaniman, S. N. McCann, D. L. Forney were chosen, men who had been in the service, and who were known throughout the church. For this also, a small Board was needed, a Board composed of men like D. L. Miller and Daniel Vaniman, men who were known throughout the church and who went constantly preaching among the Brethren, men of faith and vision.

Our present need is no longer a Board of construction, but a Board for maintenance. Such a Board will be large, representative and coming from all parts of the Brotherhood. It should meet but once a year (at Conference time); it should be composed of men who are working on the church job, who put the church work first and the missions of the church first in the work of the church, men who are ready to hazard their lives for the Kingdom of God—yes, who have done so already. Each District will choose, pick out, select or elect one such person to become a member of the General Mission Board, to meet with the other members of this larger General Mission Board at Conference time. The present Board of five will become the Executive Committee for the larger Board, to meet between times much as it meets now. This larger General Mission Board will easily become a Board for maintenance, because it will be representative, it will come from nearly all the Districts, the choice of the Districts themselves, and influencing practically every person in his own District through the entire year. Such will be chosen men in the prime of life, men marked for their liberality; for unless one is liberal himself he is certainly not qualified to hold any position which implies the liberality of others.

Our present task is to maintain our splendid mission work already begun. A Board for maintenance will at least recognize the need, and most probably meet it. Such a Board will conserve the name and enjoy the confidence of the whole church. If any new Board, with any new name be organized, it will be regarded as an experiment, and will require ten or fifteen years, or perhaps a generation to create confidence. Any new Board, created to supersede the General Mission Board, will divide interests and lessen confidence. I fear this is what is happening just now. If the present General Mission Board were enlarged, as above indicated, without change of name, there would be no legal entanglements, and it would enjoy the full confidence of the whole church (a confidence which has been the development of years), and be able to maintain what has already been established.

The aim and object of the church will have to be determined before other matters. When that has been cleared, other points will clear with it. Is that aim education? No. Is that aim welfare work? No. Is that aim to heal the sick? No. These are incidental to the great aim and object of the church. They have their place, and that place is important, but it is not the first place. The first place, the great aim, is evangelization—missions at home and missions in foreign lands, to "preach the gospel to every creature," to bring salvation to all.

Recognizing the aim of the church to be missions, we are ready, or I think ought to be ready, to concede the point that one large Board representing the work of the church is but part of the proposition; the one large Board will be the General Mission Board, all the other boards affiliating with it like so many Executive Committees. This will help unify the work of the

(Continued on Page 140)



## PASTOR AND PEOPLE

### The Meaning of Evangelism

BY D. WARREN SHOCK

THE word translated evangelist occurs three times in the New Testament (Acts 21:8; Eph. 4:11; 2 Tim. 4:5), and carries with it the thought of preaching the Gospel in such a way as to arouse the hearers to an immediate renunciation of sin and to a full acceptance of Jesus Christ as Savior and Lord. The word *evangel* means good news, glad tidings, the gospel. The word *evangelical* suggests that which is in keeping with the good news, calls attention to what is consonant with gospel truth, and asserts loyalty to the doctrine of salvation. The evangelist is the one who goes here and there proclaiming the evangel (gospel), preaching and teaching that which is evangelical. He is a traveling preacher, an itinerant missionary, who precedes and prepares the way for the pastor, or who comes to assist the church and pastor in so preaching the gospel as to call for a surrender to Jesus Christ.

Revivals are in keeping with the very law of life itself. Every phase of life with which we are familiar has its enemies, its struggles, its times of depression and inactivity, and then its awakening, its progress and its victories. This is true of the soil, the flowers, the grain, the trees; it is true of insects, animals and of birds; it is true of mankind in body and mind and soul. The pages of history are but records of revivals. The Bible itself is in precept and in example distinctively a Book of revivals. The entire Old Testament history reveals the ebb and flow tides of faith and obedience; for example: in the days of Abel, Noah, Abraham, Jacob, Moses, David, Joshua, Judges, Elijah, at Carmel, John the Baptist, Jesus, the Apostles, Paul and even on to our day. Some one has wisely written the added acrostic on a "Revival of Religion."

### Acrostic on a Revival of Religion

R-claims the church from formal religion, lifelessness and decay;  
E-liminates dissensions, strifes, jealousies, divisions and prejudices;  
V-italizes all that is worthy and worth while in church activities;  
I-ncreases the strength, effectiveness and success of the church;  
V-isualizes the church's responsibility to a lost world;  
A-wakens and recovers backslidden and worldly church members;  
L-ays upon Christian hearts their individual responsibilities;

—OF—

R-ecovers sinners from the guilt and penalty of sin;  
E-nlists the redeemed in active church membership and Christian service;  
L-ifts Christians above worldly entanglements and encumbrances;  
I-ntensifies moral and spiritual interests in the community;  
G-enerates an atmosphere of religious fervor and enthusiasm;  
I-nspires brotherly love and good fellowship among Christ's followers;  
O-pens the way for many moral and civic reforms;  
N-urtures and strengthens faith and good works.

Phoenix, Ariz.

### They Told Their Pastor to Go

BY J. S. SHEERFY

To be suddenly told to go, is an experience not commonly contemplated with the greatest serenity of mind by the average minister. Yet, such was the experience recently of an unsuspecting pastor. And when all things are considered the action will commend itself to most thoughtful persons as entirely desirable.

This humble under-shepherd had toiled with and for the rural group nearly a year where many difficult situations had been met, not always successfully, but always with a sincere desire to serve his people in the spirit of Christ, and to lead them into closer fellowship with that Christ. But upon a certain Sunday morning the caretaker of the flock was told to go. It happened on this wise:

The treasurer asked if he might have the privilege

of making a few statements at the time of other announcements. The request was granted, and imagine if you can the pastor's surprise when the vote of the church was taken to know how many were in favor of the pastor going—to the Ministers' Regional Conference in Chicago, Feb. 7 to 10. A large affirmative vote was cast. There was further amazement for the man of the manse when the treasurer placed in his hands the congregation's free will gifts sufficient for all necessary expenses incident to attending the conference. The bewildered and confused pastor tried to stammer his appreciation and thanks, and assured his people that he would endeavor to go; that he might be better prepared to serve them. While his good wife had not been largely consulted in the plan, yet she co-operated sacrificially, and with many other offers of helpfulness the arrangements were made, and "they told their pastor to go."

The conference was educational, inspiring, and generally helpful to the pastor who so needed help to meet the demands of his field. Problems and solutions were submitted and discussed, new acquaintanceships were made, old ones were renewed, sympathies were broadened and heart purposes were better understood. The pastor returned convinced that the congregation's investment was quite worth while. Also, with the consciousness that it is now up to him to make his people feel that they are receiving a satisfactory return for their contribution. To serve them better is the task to which he has now set himself.

There may be other places where it would be for the good of all if "they told their pastor to go" to some Conference or pastors' retreat, supplying the funds to go, and also to *come back*.

The Franklin County church in Northern Iowa has the sincere thanks of the writer in the matters mentioned above.

Hampton, Iowa.

### How to Preach

MAKE no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy.

Leave self out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it. Throw away your cravat. If you don't want to "break down," make your shirt collar an inch larger, and give your blood a chance to flow back to your heart. Do not get excited too soon. Do not run away from your hearers. Engine drive-wheels whirl fast on icy tracks, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep your hammer wet and cool. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder.

Do not scold the people. Do not abuse the people who come to meeting rainy days because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and got all Sychar out to hear him next time. Ventilate your meeting room. Sleeping in church is due oftener to bad air than to bad manners. Do not repeat sentences, saying, "As I said before." If you said it before, don't say it again. Do not end sentences, passages of Scripture, or quotations with "and so forth"; say what you mean and stop. Leave out all words you cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of moldy ideas dug out of moldier books. Change the subject if it goes hard. Do not tire yourself out and every one else. Do not preach until the middle of your sermon buries the beginning

and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid to do it.

Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish each sentence with a terrible gasp, as if you were dying for want of air, as some good people do, and so strain their lungs, and never find it out, because their friends dare not tell them, and so leave them to make sport for the Philistines.

Inflate your lungs. Take deep breaths. It is easier to run a sawmill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through raise it more. When you are nearly done, put on the full head of water.

Aim at a mark; hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill as quickly. An ounce bullet will kill quicker than a sack of wool. If your talk is narrow and shallow, do make it short. If it is deep and strong, the stream may run longer. Do not think every brook is deep because you can not see the bottom of it, nor call a man a deep diver because he always brings up mud.

Have a clear head, and your words will be clear. Know what you are talking about; then you will make others understand you. Stand for God if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel and live up to it. Be in earnest, but not wild. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels and foot his bills. Do not feed bones to babies. Do not abuse people for believing what things you once believed yourself. Respect honest convictions. Judge no man. Be patient toward all. Make friends with the children. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember each sermon may be the last you will preach or your hearers shall listen to. Keep the judgment in view. Please God, and you will please Christians. Let others praise you. Live for Christ. Preach the Word.—H. L. Hastings in the *Armory*, Boston, October, 1899. Republished by request.

## HOME AND FAMILY

### The Careless Traveler

I packed my suitcase carefully;  
I looked around the room—  
A bed, two chairs, a pile of books,  
A worn and dirty broom  
That I had never used because  
I hate to raise the dust,  
But nothing of my own I saw  
And still I knew I must  
Have slighted some poor trifle as  
I always have before;  
I made one final search, and then  
I shut and locked the door,  
I hurried to the station, where  
I took the train to find,  
As whistles blew, that careless I  
Had left my heart behind.

—John Mullen.

### The Oldest Question

BY LEO LILLIAN WISE

As usual, a group of Priscilla's friends were round about her in the pleasant living room. Uncle David and Aunt Ella were drawn into the homey circle. Priscilla had noticed that Mary seemed more thoughtful than at other times and so she asked gently:

"Mary, what is on your mind?"

"Oh, I was thinking about the letter I received from home today," Mary began, tears sparkling in her soft grey eyes. "I have told you of my cousin, Nell, who is the mother of two charming children. Mother tells me that she is weakening day by day and the end of life is not far distant."

Then Mary halted, her lips were trembling. Lois



put out one hand in quick sympathy. Then Mary went on:

"Mother speaks of Nell's courage. It does not make any difference how weak she is in the morning till noon she gets up and dresses; some of the family find it hard to believe that she can not get well."

"Then when she does go away," began Aunt Ella warmly, "she will leave behind her beautiful pictures of true courage."

"Ah, that she will!" Mary's tears were overflowing. "But I cannot understand why God will take away a consecrated, Christian mother who is so sorely needed by her little ones for years to come. Why are other folks permitted to live who are no pleasure to themselves or others? I have been thinking all week of a woman whom I know. She lies on her bed unable to do the least thing for herself; her mind is shattered beyond hope of recovery. Why does God let it be so?"

There was a low silence as she stopped. Then Elva spoke: "When I was at home I was a visitor for the Home Department. I remember leaving the quarters at a certain home for an invalid man. His sister had cared for him for many years. I think so often of Mrs. Wood and her husband as burden bearers of the truest type. They had cared for invalid mothers and fathers, and some of them had been quite querulous. Having no children of their own they had opened the doors of the home and hearts to certain nieces and nephews. What a haven that home must have been!"

"I recall one time when I was there that Mrs. Wood told me of the ways she had to do to protect her brother from the thoughtless attentions of relatives who would have inflicted hours of suffering upon him and then left her to bear the brunt."

"To make a long story short, some time ago she died and her husband continued to keep his brother-in-law, although it meant heavy expenses to maintain a home, hire a housekeeper and all that goes with a home."

"Then he, too, became ill and in a few short hours died. My mother wrote to me that the poor invalid man cried all night, asking why God left him and took others who were so useful and needed in this busy world of ours. And so he was wondering what would become of him, and it must have been terrifying to have the strongholds of his life knocked down. Uncle David, why do these things come?"

They turned to Uncle David, each one of the group wide eyed as they thought of the question propounded by Elva.

Uncle David polished his glasses thoughtfully. There was a long silence before he spoke.

"Frankly, Elva, I don't know. You have asked the oldest question in the world. To be sure we go back to the first accounts in Genesis and we read that because of sin came suffering into the world. But that does not answer all the questions that spring out of suffering."

"We wonder why this invalid man has lived so many years, only to see his loved ones go on ahead of him. We ask why Mary's cousin, Nell, must leave her small children. And we cannot say why."

"We often hear folks quote an old maxim about 'the survival of the fittest.' And do you know there is no such a thing in nature? The giant of the forest falls and the scrubby, spindling tree remains, bearing the marks of the buffetings and beatings of the elements. We have with us the weak, the misshapen, the blind, the lame and halt; we follow to the grave those whom we deemed destined to live beyond the years of three score and ten."

"We cry aloud in our anguish: 'Oh, why should one be taken and another left?' Why should one endowed with all natural ability die and the unfortunate mentally survive? We mourn the passing of a mother of small children and wonder why it could not have been a childless wife."

"In our human limitation we fail to see God's infinite wisdom. The sorrows pressed upon us might be for the purpose of bringing out the higher good in some one else. We can not answer our futile ques-

tions. We spend much time in groaning of spirit.

"But what we deem misfortune or untimely events oftentimes become in God's hand a golden opportunity. In God's good time the complete record will be woven with meticulous patience."

As Uncle David made an end of speaking, again there was a silence, which was broken at last by Katharine singing softly the chorus to "Some Time We'll Understand."

*Tiffin, Ohio.*

### Qualifications for the Ideal Aid Officer

BY MRS. JOHN SHOWALTER

ALL we who are busy mothers and housekeepers know how difficult it is to attain to the ideal as officers in Aid work. Nevertheless we carry that ideal in our minds as something to work toward.

It will be impossible to have an ideal Aid organization without ideal officers. Hence, it is needful to note some of the qualifications of the ideal officer.

We will say, first, the ideal officer's life is crowned with love, love for her work, love for needy souls everywhere. Love and happiness are plainly written on her face. Then, being filled with love, she is unselfish; and personally we know some of this type who are willing to sacrifice a part of their time and a necessary part of their income for the good of the organization.

Think a moment; for what were we placed in this beautiful world? Jesus was always helpful to those in every condition of life who needed his help and sympathy. Then in the rush and hurry of this world, we must, if we fulfill our mission, be willing to help our fellow-men. What shall it profit a man if he gain the whole world and lose his own soul? We may lay up riches, win fame and honor, but if we have not helped others, our lives will not be Christlike.

Ideal Aid officers should have a large share of patience, for patience is certainly necessary in working for and with others. Often in an organization there are those who are neglectful, who are careless of their duty as workers, and there may even be some who are hard to please at times, but by patience and kindness they may be won over. Peter made his mistakes but Jesus was always patient with him and ready to forgive.

Along with patience goes tact, which means the ability to deal with others without giving offense. This does not mean that Aid officers should not be firm in what they believe to be right, but it does mean saying and doing the right thing at the right time.

In working with others there may come a time when we want to speak up and express ourselves in no uncertain terms, but tact requires other methods. Tact is also necessary in directing the conversation at our Aid meetings. Such meetings are no place for malicious gossip and coarse, sarcastic jokes. Should conversation start in these directions the tactful Aid officer will turn the conversation to more helpful subjects.

It must be said, too, that the ideal Aid officer is careful not to make the Aid Society a burden. When a busy, tired, overworked mother with small children informs her she can not come to Aid Society on a certain day, the officer does not insist. She is also careful that the financial part of the program is what her own local Aid can carry and no more.

We also think of the ideal Aid officer as standing above sensitiveness. There may be, and often are, remarks that might wound the too sensitive soul and cripple it for further good and usefulness. I think the ideal officer will take no notice of criticism, only as might prove helpful.

Just now, a remark made by the leader of the Mothers and Daughters' Organization at the Hershey Conference in 1921 comes to mind. She said: "Folks, if we want to accomplish anything we must not mind criticism."

Of course, it is understood that an ideal Aid officer must be intelligent and industrious. Intelligence and industry linked together achieve grander victories, weave more durable trophies and hold wider sway than the conqueror. His name becomes tainted and his

monuments crumble, but labor converts his red battlefields into beautiful gardens and erects monuments significant of better things.

As we think of the ideal Aid officer, we think of her measuring equally with the virtuous woman spoken of in Prov. 31: The heart of her husband doth safely trust in her. She will do him good and not evil all the days of his life. She worketh willingly with her hands. She looketh well to the ways of her household and eateth not the bread of idleness.

"Roam the whole world over, and search it through and through,  
And the only happy one you'll find is the one with work to do.

The one with cares to battle, the one with dreams to win,  
Is the one who wakes to gladness when the dawn comes streaking in.

"You may dream your dreams of leisure, you may envy idle men,  
But it hurts to know that duty will never call again.  
And the days grown long and dreary, though the skies above are blue,  
To the one who knows no burden and has no task to do.

"It is good to know life needs us, it is good to toil with care,  
It is good to toil for dresses for our little ones to wear;  
And though we prate of resting when the gold we crave is won,  
The saddest ones around us are those whose work is done.

"There is no sweet contentment in being free from care,  
The stout hearts are the gladdest by the burdens they have to bear;  
And though we dream of resting when all our tasks are through,  
When that day comes, we'll envy the one with work to do."

*Roanoke, Va.*

### No Question About the Golden Rule

BY GRACE HILEMAN MILLER

"Now we must lay down our rules the very first day and be sure the children understand we mean to enforce them," stated a member of our Daily Vacation Bible School faculty in a meeting a couple of weeks before our school opened. We all agreed we needed some rules and regulations but some felt the children should be led to take the initiative in making these rules in the junior and junior high departments at least; we even wondered if the Golden Rule would not meet the needs.

The first day the Juniors proposed the Golden Rule and adopted it. They also decided that no name could be retained on the honor roll whose owner was not true to the Golden Rule.

This Rule had a wonderful influence throughout the four weeks of our school. One morning a group of girls were crowded against the door all determined to rush in first when it was unlocked. The superintendent looked at the girls and said: "What will Golden Rule girls do about this?" One by one they stepped back until no one was crowding up to get in first.

We were crowded and could not always have the same seats. A couple of mornings two boys laid claim to a certain seat; in answer to the query, "What will Golden Rule boys do?" immediately matters were adjusted, and so all through the school. Just a mention of the Golden Rule and little problems were speedily adjusted in our group of sixty lively juniors.

One very interesting thing was the fact that never did a child attempt to argue as to the application of this Golden Rule. It seemed so evident that it could not be misunderstood, for much as these juniors liked to discuss problems, not once did they feel it necessary to question each other's or their teachers' interpretation of this Rule.

Visitors coming in marvelled at the healthy atmosphere and "undercurrent" which this Golden Rule government created for us.

This experience points to the fact that there is power in God's Word such as there is not in man's testimonies.

*La Verne, Calif.*



## AMONG THE CHURCHES

### Calendar for Sunday, March 4

Sunday-school Lesson, Jesus and the Twelve.—Mark 3: 13-15; 6:7-13.

Christian Workers' Meeting, Church and Missions.—Matt. 28:19, 20. \* \* \* \*

### Gains for the Kingdom

Two baptisms in the Brethren church, Mich.  
Three baptisms in the First Grand Valley church, Colo.  
Two baptisms in the Ninth Street church, Roanoke, Va.  
One baptism in the Geiger Memorial church Philadelphia, Pa.

Two were reclaimed and three baptized in the Sunnyside church, Wash.

Two were baptized and one reclaimed in the Calvary church, Philadelphia, Pa.

Twelve additions to the Greenville church, Ohio, Bro. Coppock, pastor-evangelist.

Seven baptisms in the Moscow church, Idaho, Bro. A. R. Fike of Neperece, Idaho, evangelist.

Five baptisms in the Rosepine church, La., Bro. C. O. Beery of Martinsburg, Pa., evangelist.

Twenty-four baptisms in the Lancaster church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

Eighteen baptisms in the Wenatchee Valley church, Wash., Bro. C. Ernest Davis, pastor-evangelist.

Fourteen baptisms in the McFarland church, Calif., Bro. D. R. McFadden of La Verne, Calif., evangelist.

Thirty-four baptisms in the Hutchinson church, Kans., Brother and Sister J. Edwin Jarboe of Lincoln, Nebr., evangelists.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. F. Waltz of Altoona, Pa., to begin May 7 in the Locust Grove church, Pa.

Bro. C. W. Group of East Berlin, Pa., to begin March 25 in the East End Mission, Pa.

Brother and Sister O. H. Austin to begin March 7 in the Mount Pleasant church, Pa.

Brother and Sister Chas. Forror of Brethren, Mich., to begin March 19 in the church at Pontiac, Mich.

### Personal Mention

Bro. S. G. Nickey changes his address from Colorado Springs to 508 S. Division Ave., Sterling, Colo. He is taking up the pastorate of the Sterling church.

Bro. L. A. Blickenstaff, Business Manager for the India Mission, is booked to sail from India with his family for the homeland on March 15. This will be their first furlough.

Bro. Nelson Shirk of Mount Morris, Ill., having a little business with the Home Mission Department on an exceptionally fine Monday morning, was the first visitor at the "Messenger" rooms this week.

Bro. F. C. Rohrer of North Carolina writes as follows in a "News Letter" to the churches in Polk County: "Our goal is to have at least one hundred boys and girls raising chickens, or interested in some other enterprise for the Lord this summer." Bro. Rohrer hopes to match the gifts of the young by getting one hundred older persons to pledge to church work what they make in one day.

Bro. O. H. Feiler, pastor of the Rockingham church, Mo., and known throughout the Middle West for his evangelistic work, was taken to the Research Hospital, Kansas City, Mo., for a critical operation, according to word which reached us one day too late for mention last week. "The family and Rockingham church ask the prayers of the churches that he may be returned to his loved ones and the church stronger in body and richer in faith and sympathy."

"The Juniation" reports: "Dr. M. G. Brumbaugh was elected President of the Pennsylvania-German Society at a recent meeting of that organization held in Philadelphia. President Brumbaugh has been a member of the Society for many years and has, through extended research, contributed much valuable information to its records. His intimate knowledge of Pennsylvania history, especially the German part, and his own large service to the State make the honor of the office well merited."

Bro. H. C. Early was in the hospital in Harrisonburg, Va., according to word concerning him last week, suffering with a badly ulcerated eye, due to an accident while cutting kindling. A piece of wood struck his good eye—he has had the use of only one for several years—bruised it and broke the membrane. Unaware of the serious nature of the injury he had gone over to the Industrial School when inflammation and severe pain developed. There was ground for hope that the eye could be saved.

Bro. F. E. Maxey, pastor of two Tennessee congregations, just had to write us a letter about the "Messenger," "always rich in thought as well as food for the spirit," but the issue for Feb. 18 was "the best I ever read." He especially commends "The Crisis of Our Day," "Christi- and International Relations" and "Flashlights from History."

Bro. John M. Roller of Harrisonburg, Va., has been using the illustrated lecture, "The Missionary Character of Christianity." He writes the mission rooms in part as follows: "The picture of Brother and Sister Jacob Garber is of special interest to our people. The picture was shown at Green Mount on Sunday night before Sister Garber's death on the Friday following." If interested in lectures of this type write the General Mission Board, Elgin, Ill., for information about the illustrated lectures available.

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### Miscellaneous Items

The new Directory of the Germantown Church, Philadelphia, lists a membership of over four hundred. Bro. M. C. Swigart is still pastor after a long period of faithful service.

"Blessed are they who are willing to do what they can when asked to serve on committees" says the "Weekly Bulletin" of the Conneville church of Western Pennsylvania, Bro. R. E. Shober, pastor.

"It seems it's better every week. When it comes I can hardly wait till I can glance over it. . . . I like to have it over Sundays, especially when I'm not able to go to church. . . . it's only sickness or death that can keep me away."

The Report of the Tenth Quadrennial Student Volunteer Convention held in Detroit last December will soon be ready. The price announced is \$2.50. The Report may be ordered through the Brethren Publishing House, Elgin, Ill., if desired.

The Juniors in the Rocky Ford church raised flower seed for a large seed grower in their city and were able to send in a nice sum for the education of their black brothers in Africa. What are your children planning for the India project this year?

Summer pastorate experience led one of our eastern church correspondents to write: "The year 1927 was considered rather successful. The pastoral care of three months during the summer was very beneficial; we hope it will lead to a regular pastorate."

"The church can not save you but it is a big help in keeping you saved and helping you to prepare for the coming Kingdom. But, knowing all this, many are still unconcerned and careless about their church duties—they do not attend, neither do they support it in a financial way."

"I always do appreciate the 'Messenger,'" says one of our hard working pastors. That's surely saying a good deal. We know of a number that appreciate it sometimes but here's a man that appreciates it always. He must be one of the few that practice the injunction, "In everything give thanks."

"I suggest more articles from the sisters. They are always interesting and fine. I am not in favor of pictures in our church paper. . . . Give us the reading, not the pictures. They are more suitable for the Sunday-school literature. Why take up the precious room for pictures? It is the reading we need."

Writing to the mission rooms of the work of Bro. C. O. Beery in a recent series of meetings held in the Rosepine church of Louisiana, the pastor says: "I have only words of admiration and praise for his splendid services." This looks like true brotherly cooperation to us: splendid, free-will services on the part of the evangelist, and hearty appreciation upon the part of the local pastor.

Is it a fact, as one brother wrote us, that "in many instances the people who are the loudest in their denunciation of what they term worldliness, hireling ministry, etc., do not contribute five dollars a year to the entire cause of Christianity"? You will surely agree with this further statement of his: "It seems very hard for people to get away from one extreme without swinging to the other. May God help us to find equilibrium in religion."

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### Special Notices

The Doctrinal Tract Situation as outlined on page 132 of this issue of the "Messenger" should have your attention. Suggestions for revisions, subjects and the general improvement of the tract work are invited. Do not forget to turn to the page indicated and think over the statement printed there. Perhaps you have just the suggestion that will help.

Too late for mention last week we received a telegram from the Committee of Arrangements informing us that the location of the Annual Conference had been changed from Oakland to La Verne. The announcement of the Secretary on this page explains the situation. It is the La Verne Conference from now on and we confidently expect that our people will be well pleased with the new arrangement. We are assured that "ample provisions will be made for auditorium, camping, housing and feeding."

A young brother would like to act as chauffeur to the La Verne Conference. Steady and careful driver. Address: John E. Moore, 113 S. Church St., Waynesboro, Pa.

A new Pledge Card for use by the congregations is just off the press. We furnish the card gratis to churches using it for an every member canvass on behalf of the Conference Budget. Congregations desiring to use the card for the canvass on behalf of the local budget can get them at the rate of fifty cents per hundred. A sample will be sent on request. Send your order in either case to the Council of Promotion, Elgin, Ill.

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### Annual Conference Announcement

The Arrangement Committee for the Conference has not been idle in its preparation for the entertainment of the coming Conference. Heretofore no announcement had been made of its preparations and findings because satisfactory arrangements had not been completed.

The preliminary arrangements with the City of Oakland were verbally agreed to, but later were not granted. These concessions the Committee felt were necessary to properly satisfy our people. Two of these privileges that we felt were necessary were plenty of camping facilities for our tourist families and the proper feeding of the visitors close to the auditorium.

The Committee was loath to make any change from the City of Oakland because of the vital interest and help of the Oakland church if we could consummate arrangements satisfactory to the Conference.

The Committee is unanimous in its choice to entertain the 1928 Conference in the City of La Verne. The Chamber of Commerce and the citizens of La Verne have pledged themselves, and are already at work, to entertain the coming visitors with true Brethren hospitality.

The Committee believes that it has the possibility to entertain the Conference in the most unique way that our people have experienced in many years. We will entertain on our own grounds about the college. The large church of about 600 members at La Verne will open their homes, with all their friends' homes, to entertain you—also the adjoining churches. There will be unlimited camping facilities for all families who will drive through to the Coast. Everything will be concentrated close to the center.

La Verne is the home of La Verne College, and the center of the orange belt in Southern California. La Verne is just east of Los Angeles about thirty miles. Further announcements will appear later.

J. E. Steinhour,

Secretary of the Committee.  
133 N. Eastman St., Los Angeles, Calif.

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### Mission Receipts for Wednesday, February 22

Each week the General Mission Board will report in these columns a recent day's mission receipts from congregations. Each week a different day in the week will be selected until a round of the business days of the week is reported.

Elgin, Ill., \$23.03 for World-wide.  
Hanover, Pa., \$12 for World-wide.  
Cedar, Iowa, \$1.29 for World-wide.  
Woodland, Ill., \$5 for World-wide.  
Roxbury, Pa., \$75 for World-wide.  
Flora, Ind., \$131.57 for World-wide.  
Middlecreek, Pa., \$7 for World-wide.  
Woodbury, Pa., \$6.69 for World-wide.  
Topeka, Kans., \$29.82 for World-wide.  
Red Bank, Pa., \$100 for World-wide.  
Green Hill, Md., \$2.81 for World-wide.  
Moscow, Va., \$10 for Home Missions.  
Maxwell, Iowa, \$3.75 for World-wide.  
Bush Creek, Md., \$2.50 for World-wide.  
Bow Valley, Canada, \$5 for World-wide.  
New Hope, Ark., \$13 for Home Missions.  
Allison Prairie, Ill., \$55.50 for World-wide.  
Holland, Kans., \$5 for Conference Budget.  
Roaring Spring, Pa., \$25 for World-wide.  
First South Bend, Ind., \$5 for World-wide.  
Bethany, Ind., \$40 for Conference Budget.  
East San Diego, Calif., \$5 for World-wide.  
Panther Creek, Iowa, \$100 for World-wide.  
Donnels Creek, Ohio, \$90 for World-wide.  
Woodland, Mich., \$25 for India Share Plan.  
Brookville, Ohio, \$5 for Conference Budget.  
McPherson, Kans., \$50 for Conference Budget.  
Des Moines, Iowa, \$5 for Conference Budget.  
Bartlesville, Okla., \$16 for Conference Budget.  
Black Swamp, Ohio, \$5 for Conference Budget.  
Germantown, Pa., \$8.50 for Junior League—1927.  
Poplar Grove, Ohio, \$77.88 for Conference Budget.  
Barren Ridge, Va., \$58.78 for support of Nora Flory.  
Parsons, Kans., \$4.10 for support of Emma H. Eby.  
Congregations of Southern Ohio, \$20 for Conference Budget.  
Brownsville, Md., \$10.50 for Junior League—1927; \$27.30 for World-wide.  
Upper Conewago, Pa., \$500 for support of E. M. L. Ikenberry; \$100 for World-wide.  
Greenmount, Va., \$20 for Conference Budget; \$5 for support of I. S. Long and wife; \$5 for support of F. J. Wampeler.

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## More Voters in Japan

### Paris as a Student Center

## Pan-American Conference a Success

## Any Day Is Moving Day

## One Rich Man's Life

## Agriculture in Argentina

## Tempest About a Pig's Tooth

## Bicentennial Recognition of Washington

### Sea Power or Sea Burial?

## What Worries One Quaker

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

## Paul's Review of His Life

2 Tim. 4: 7, 8

For Week Beginning March 11

## LIFE IS A FIGHT

**LIFE IS A FIGHT**

This is perhaps the first impression when we begin to think seriously about life. We are face to face with a cold, hard world. Temptations are strong. Burdens are heavy. Surely there is need for the metal of a fighter (1 Cor. 9: 26; 1 Tim. 6: 12; Heb. 10: 32; 11: 34).

## LIFE IS A RACE

**LIFE IS A RACE**

Life is more than a fight against evil. There is a goal to be won as well as an enemy to be vanquished. So looking a bit more deeply and spiritually, Paul sees life as a race, bending every energy to win the mark of the high calling of God in Christ Jesus (Heb. 12: 1, 2; 1 Cor. 9: 24-27).

## LIFE IS A LOYALTY

The richest, truest conception of life is that of a loyalty, "I have kept the faith." A great loyalty satisfies the heart. It lifts us up to our best. It is the only sufficient anchor to abide under all circumstances (Rom. 8: 35-39).

## CROWN OF RIGHTEOUSNESS

**CROWN OF RIGHTEOUSNESS**

What does this crown of righteousness mean? Is it not that the joy of heaven will be righteousness—free, unlimited, eternal! And indeed, does not experience confirm this? The face of a child never beams so radiantly as when it does a good act upon its own free choice. In the memory of each of us the brightest spot is an act of kindness (Jas. 1:12).

NOT FOR ME ONLY

There is no monopoly here. If the reward is just pure, unlimited righteousness, it can not come to one without coming to all who love his appearing.

## DISCUSSION

What light does it cast upon our present problems and duties to think of life as a fight, a race, a loyalty?

R. H. M.

home. Get worried about the Church of the Brethren—especially about your own contribution toward the accomplishment of the things we stand for. Is your testimony blurred? Is your membership based on convenience rather than conviction? Are you striving to realize the new Testament way of life in your every day living? Get concerned about the relation which should obtain between your profession and your conduct. Brethren, we, too, ought to be worried a bit.

## Women's Colleges Want Larger Endowments

**Women Colleges Want Larger Endowments**

The deans of seven women's colleges feel that their schools should have larger endowments—that they should be as well fixed financially as the older men's colleges. In a signed report they state that the largest of the women's colleges has endowments yielding about \$120 per student as compared with \$500 for its nearest neighbor among men's colleges. The schools represented as urging such an adjustment of endowment are Barnard, Bryn Mawr, Mount Holyoke, Radcliffe, Smith, Vassar and Wellesley.

## The Postal Deficit

**The Postal Deficit**

According to the last annual report of Postmaster General New there is a deficit of \$28,000,000. However, it has been pointed out that if the department had been paid for all of the services it renders there would be a nice surplus. The penalty mail handled for the other government departments, if it had been paid for, would yield \$14,500,000—or enough to offset half the reported deficit. The franked mail sent out by members of congress would yield more than \$500,000 if paid for by the senders. Some other special concessions run into the millions. Thus the postal service is not a bankrupt business, but a much imposed upon department.

**Supreme Court Rules on Coöperative Marketing Law**

**Supreme Court Rules on Cooperative Marketing**

Kentucky has a cooperative marketing law which has served as the model for similar legislation in more than four-fifths of the States. The law was challenged in the courts some time ago on the basis that it was in restraint of trade and a type of class legislation. The Supreme Court, however, has ruled in favor of the law, saying in part: "The opinion generally accepted, and upon reasonable grounds, we think, is that the cooperative marketing statutes promote the common interest. The provisions for protecting the fundamental contracts against interference by outsiders are essential to the plan. This court has recognized as permissible some discrimination intended to encourage agriculture. And in many cases it has affirmed the general power of the States so to legislate as to meet a definitely threatened evil."



## The Crisis of Our Day

(Continued From Page 131)

the freedom of our higher educational institutions been thus threatened by an army bureaucracy. It is an insidious influence and has gained headway largely because the American people have not been aware of what is going on—I would like to have you notice this particularly: The freedom of faculties to determine their own curriculum has been invaded for the first time in the history of the country."

Professor Otis characterized compulsory military training as "a peace-time conscription, utterly foreign to American ideals, utterly counter to American traditions." The War Department statistics, the Adjutant-General's report, and Professor Otis' testimony, therefore, all go to show that we are faced with a new issue. America is confronted with a serious situation. Discover the truth. The truth shall make America free from military despotism.

In 1926 at the beginning of the academic year, the Navy Department established naval R. O. T. C. units in six of the leading universities as an experiment. At the end of two months they announced that the experiment was successful and that the system would be expanded.

The War Department within the last year has made plans for a new munitions battalion to be composed of college men recruited during their junior year to spend a full year in the regular army studying the procurement needs and the army methods of supplying these needs.

The Assistant Secretary of War, Colonel Hanford MacNider, explained to the National Association of Manufacturers that the munitions battalion would be successful in the case of the college student, "If we [the War Department] have taught him to think correctly about this business of ours—" Colonel MacNider said further:

"He will never forget what we have given him, if we have made him think. He will always think of industry in relation to the army's problems, just as he will think what he can do for the army if that problem is ever thrown up before him again.

"At the end of ten years, we will have 4,000 young veterans of the munitions battalion out in the industrial world."

When Secretary Davis recently asked for huge appropriations for this munitions battalion and for revival of war munitions factories, he got a severe rebuke by the President, and Colonel MacNider, Assistant Secretary of War, resigned. Discovering the truth will make America free from war profiteers.

## II

### The Training Is Strictly Military

The War Department's regulations state:

"The primary object of the Reserve Officers' Training Corps is to provide systematic military training at civil educational institutions for the purpose of qualifying selected students of such institutions for appointment as reserve officers in the military forces of the United States."

A college may have one unit, or it may have units in several branches of the service: artillery, infantry, cavalry, coast artillery, medical, engineering, air, etc.

The purpose of the R. O. T. C. under the National Defense Act, as amended, was explained by Secretary of War Weeks in 1921 as follows:

"Thus we find that the Reserve Officers' Training Corps has a more definite mission than was anticipated at the time of its inception. It was proposed then to prepare young men for an undefined service in the event of an emergency. It is proposed now, under the new law, to prepare young men to be officers in a definitely organized Citizen Army."

But it is not presented to the parents as military training. As Winthrop D. Lane pointed out by quotations from manuals, the boys, and the officers who drill them, are told that "success in battle" is the end of military training; while the parents are told that the training "is not to make soldiers out of your boys." America should discover the truth about militarism in our education. The truth shall make us free.

New Windsor, Md.

## Flashlights From History

BY JNO. S. FLORY

### XIV. Some Teachings

I SUPPOSE if we could always be conscious of how our actions would impress other good thinking people many of us would avoid doing some of the things we do. But in our zeal, however well intended, we are sometimes led beyond our lengths and commit deeds which do not commend themselves even to ourselves. But there is only one thing to do with a mistake; that is, correct it, and of course not make that mistake again.

Unlovely as some of these chapters in our church life appear, and unfortunate as they were, they nevertheless teach certain lessons which we can not afford to ignore. They teach things they were never intended to teach and have settled certain things in regard to our church life that without these experiences would in all probability have been settled differently.

Several things may come to the minds of those who have followed the history we have been traversing. For instance, in connection with the affair of the Bachelor Run congregation in Indiana, in 1848, an interesting question is raised about the purpose of General Conference. It will be recalled that a part of this congregation withdrew from the fellowship of the Brethren under the leadership of Eyman and Patton and set up for themselves. At the Annual Conference of this year held in northern Ohio, the situation at Bachelor Run was considered. And what did the Conference do? This time it did not send a committee but decided to hold another General Conference in the autumn of the same year for the distinct purpose of seeking to harmonize the dissenting element at Bachelor Run. And this is not the only case in which two General Conferences of the church have been held in the same year. This whole matter of the purpose of Annual or General Conference is full of interest. But we can not pursue it further here.

The thing to which I wish especially to call attention in this paper is the relation of some of the things we have been considering to the matter of church government—general church polity.

The government of the Brethren Church is democratic in principle, distinctly democratic. Generally speaking the elders or bishops of the Church of the Brethren exercise mild authority compared with that exercised by similar officials in some other church bodies. We have been accustomed to say that the final authority of the church resides with the local congregations, that all other bodies derive their authority from these, that the members in the local congregations are sovereign, and that the ultimate power is in their hands.

This is the theory of democratic government, and the principle is true when applied to the civil government under which we live. But does the analogy hold when applied to our denominational life? We can probably understand the significance of this better by citing a few examples.

Take as an instance the Kentucky Brethren. In their isolation from the general Brotherhood and the fact that they were not in close touch with the Annual Conference, discrepancies in usage gradually grew up between them and the general Brotherhood, in regard to feet-washing and other details of the communion. The Brotherhood usage was, of course, held to be legal because it had the sanction of the Conference.

When this disparity was discovered and Brethren felt themselves grieved over the irregularities Annual Conference sent committees to set the matter right. After several fruitless efforts, action was finally taken which resulted in disfellowshipping many members, with the consequent discouragements, disruption of churches, and scattering of the members, as we have seen.

Now how did this matter end? What did the Brethren in Kentucky have to do with this decision? Nothing, but submit to it, distressing and humiliating as this might be. There is no indication that the matter was ever referred to the Kentucky churches for their ratification, but the action of the Conference committee was final. This instance therefore shows that in this case the Annual Conference was the seat of final authority and not the local congregation.

Look at the case of the Far Western Brethren.

After numerous efforts had been made to reconcile them with the usages of the General Conference, a compromise was at length effected in which both forms of feet-washing were allowed. Then in 1859 the difference was finally ended not by referring any decisions to the congregations, but this time by a proclamation issued by the Standing Committee. Under this proclamation hundreds of members were accepted into full fellowship with the church who had never been held as members of the church before. So in this case again the Conference exercised the final authority without any reference to the local congregation.

As still another instance observe the case of the John A. Bowman Brethren in Tennessee. Bowman had been disfellowshipped in his home congregation, but feeling that the cause of his expulsion was unjust, he went on preaching and carrying on his church work. In this way he had baptized a considerable number of persons after he had been expelled from the church. During the excitement of the Civil War period he was shot and killed. This threw his followers into confusion. Accordingly they appealed to be accepted into the Brethren Church. An Annual Conference committee reviewed the procedure in the expulsion of Bowman and found that he had been illegally expelled. They therefore decided that not only those who had left the church because of Bowman's expulsion, but all those whom he had baptized should be accepted as members of the Church of the Brethren in full standing and without acknowledgment or confession. Here again a Conference committee exercised final authority, and not only so, but they even reversed the ruling of a local congregation. So it would seem that these instances prove conclusively one thing, that the final authority of the Brethren Church resides not in the local congregation but in the Annual Conference.

And now we have told the little story we started out to tell, with a few reflections on the same. We would have preferred to tell a more pleasing story. But if these flashlights on the past help us to see our path more clearly in the future they will have served their purpose.

Bridgewater, Va.

## Daily Devotions for the Lenten Season

BY WM. KINSEY

Wednesday, March 7

### Scripture:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91:1).

### Meditation:

In God is a safe place to dwell. High places always stood for safety: rocky cliffs for fortresses; the topmost part of the trees for the squirrel; etc. But God is the Most High—the superlative degree of height. The Most High—find the secret place and dwell there for safety.

### Song:

"Abide with me! Fast falls the eventide;  
The darkness deepens; Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!"

Let us pray.

Thursday, March 8

### Scripture:

"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Psa. 91:2).

### Meditation:

God is the only impregnable Fortress and Refuge. One's faith and trust are no stronger than the thing in which he believes. Hence the impregnable faith. In a little boat, little faith; in a big ship, big faith for safety. Trust in the impregnable, the unailing.

### Song:

"Other refuge have I none,  
Hangs my helpless soul on thee;  
Leave, ah! leave me not alone,  
Still support and comfort me;  
All my trust on thee is stayed,  
All my help from thee I bring,  
Cover my defenseless head  
With the shadow of thy wing."

Let us pray.



Friday, March 9

Song:

"Rock of Ages, cleft for me,  
Let me hide myself in thee,  
Let the water and the blood,  
From thy riven side which flowed,  
Be of sin the double cure;  
Cleanse me from its guilt and power."

Let us pray.

Elkhart, Ind.

## Church Government

BY JAS. Q. GOUGHNOUR

"IN the good old days" is an expression that you often hear used. While it is splendid to hold in memory the accomplishments of the days that are gone, yet it is not for the best that we lose any energy in the holding of these before the mind, except as they may serve to help us to meet the need of the present hour.

In some of the days now past the writer very well remembers business meetings at which the little group sat around the place of warmth and as a little family talked over the affairs of the Kingdom—there being scarcely if any motions made or minutes kept, but with the Master's love deeply dwelling within *all was well*.

We are all living in the present—and indeed we can not live otherwise—and if we were to be put on trial and could make a choice it would soon show whether we were sincere or not in the matter. With the increasing complexity of life, there comes an entirely different situation, and what was once well and good will not meet the needs of today.

Because of numbers, enlightenment, education, culture, training, all these call for the right of individual assertion, and therefore the need of the principles as used in all deliberative bodies.

Church government should be democratic in form in order to give all the opportunity to be heard. Thus the end of one's rights and the beginning of another's can be determined by the use of definite principles. Many a difficulty has had its beginning in the lack of knowledge as to the application of these principles of church government.

It is important to be informed upon and understood so all the problems that confront us may be met in the spirit of that which is just and right to all concerned.

What we are needing is a more thorough knowledge of church management and government, and to school ourselves in this art is the duty of all church officials and laity. The happy arrival at a certain desired point is generally the result of the character of the road we travel upon.

May the men's movement in the Church of the Brethren be a dynamic force in evangelism from the angle of better and more businesslike methods for doing church work. May it result in the training of a membership that can grapple with and successfully handle the questions that may arise through our intensifying church life.

Decatur, Ill.

## Mountain View Meditations

BY REBECCA FOUTZ

GOING up on a mountain brings to mind that it was on such a place that God chose to meet Moses for those momentous and memorable interviews. Christ also went up on one for his transfiguration. Getting thus elevated where one can see far, gives the feeling of rising above the trivial things of life, of freeing one's self from the cares of valley life.

We are wont to speak of mountain top experiences. They were times when we subordinated the earthly, the material things, to the higher and the spiritual.

There is a similar inspiring lift to be had from a far-reaching mountain view. Our perspective is changed. What looked big when we were down in the valley seems very small from the mountain top. And other things that almost got crowded out down there among the throng and the daily toil, assume more nearly their rightful size and place.

There is reality to the thought that the earth is the

Lord's. How past man's comprehension is our God who hath created it! For centuries the earth has been used as sustenance by billions of people and is still intact, ready for the use of coming generations.

Although they are hardly discernible to our sight, yet we see the people down in the valley. How they labor and sweat to possess some of this same earth. In time each must pass on, unable to take even an atom of it with them. If man could have done so, the whole earth would have been carried off long ago. Many would not be willing of their own accord to leave any of it for those who come after.

Nay, we are only the caretakers, the stewards. We will eventually possess only that which we have sent on ahead during our term of service here. Our reward will be according to the use we have made of all that was entrusted to our care—gifts, talents, means.

We take a last look at the beauty, the grandeur. From a distance the valley entrances, for one sees rich fields bearing their fruit and grain, comfortable homes amid clumps of trees, here a winding stream and there a silvery ribbon of road. The rough, ugly places do not appear from such a height and distance. Neither are the heartaches and struggles of life there, seen. These are forgotten, and the stillness and peace of the scene are healing to mind and spirit. God's love and goodness are more deeply sensed and hover like a benediction.

With a prayer, that we may be able to hold our mountain view outlook when we are again a part of the valley's life of toil and care, the descent is begun. Even so things begin to look different. Valley disfigurements that could not be discerned from the mountain, begin to appear. The things of earth intrude and will again distort our vision if we allow them. Not to do so seemed easy from a distance, but now it means effort. The material, the earthly, looms large and would fill our sight. We must struggle to hold the right perspective if we would live and labor for only that which is of eternal worth.

Philadelphia, Pa.

## Ethnocentrism

BY PAUL F. BECHTOLD

SOCIOLOGISTS are using this word to indicate that habit of mind by which one makes the customs of his own home, college, church, nation, etc., the standard for all others. Those practices with which we are familiar are right or normal; others are wrong or abnormal.

One of the greatest hindrances in making the world better is just this way of thinking. The minister often fails to recognize that most editors start out to uplift the world. As in professions, so in social groups: denominations, universities, social classes, each have a philosophy of life to which the world must be converted or mankind is doomed (?).

If all of the forces making for world betterment could be coordinated into one cooperative enterprise, infinitely greater progress would result.

Carleton, Nebr.

## CORRESPONDENCE

## FROM A READER

In reading the "Messenger" of Feb. 11 I noticed the letter "Why I Quit the Messenger." I have been prompted lately to write concerning the difference I feel and see in the "Messenger" and since reading this article I feel if I did not do so I would not be following the leading of the Spirit.

Ever since I was a child I have read some of the articles in the paper, and for the last ten years I have been especially interested in the articles, but if they had continued to be of the same tone and type of several years ago I think I also would have done like the Chicago brother. But I believe he stopped taking the paper a little too soon, for in my opinion the articles are more spiritual, as well as helpful and instructive, the last six months, than ever before. May God bless the paper and those who make it possible.

May I add a few suggestions, since sometime ago you asked for such. I am especially interested in the doctrinal

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Scripture:

"For he will deliver thee from the fowler, and from the deadly pestilence" (Psa. 91:3).

Meditation:

God is our Deliverer. Bless his name! If caught in a bird trap, he will spring it and let us go. If we fall a victim to a dread disease, he will heal us. There is the snare of the Devil; riches snare; pleasures snare. God delivers from sin.

Song:

"My soul be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies."

Let us pray.

Saturday, March 10

Scripture:-

"He will cover thee with his pinions, and under his wings shalt thou take refuge: his truth is a shield and buckler" (Psa. 91:4).

Meditation:

What a picture of the motherhood of God! The cold, the rain, the sleet must hit the mother hen first. She becomes a protection. So our mothers. So God. Jesus stood between us and the Great Dragon. God is our protection. "His truth" is the shield, the buckler, the wings, the feathers. What a protection is Truth, the Bible.

Song:

"Dear refuge of my soul,  
On thee, when sorrows rise,  
On thee, when waves of trouble roll,  
My fainting hope relies."

Let us pray.

Sunday, March 11

Scripture:

"I will bless the Lord at all times: his praise shall continually be in my mouth" (Psa. 34:1).

Meditation:

Praise the Lord at all times: whether sick or well, rich or poor, prosperity or adversity, rough or smooth. The way this verse should read for some Christians would be: I will bless the Lord at times, leaving out the word *all*. Do not be Christians "off and on."

Song:

"O thou from whom all goodness flows,  
I lift my soul to thee;  
In all my sorrows, conflicts, woes,  
O Lord, remember me!"

Let us pray.

Monday, March 12

Scripture:

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Psa. 68:19).

Meditation:

There are newspaper concerns that issue dailies. God our Father puts out dailies, dailies of every kind of benefits. His Sunday dailies are the best. He gives us air, food, raiment, friends, loved ones, our seeing. Yes, we are loaded down with blessings. Dailies, dailies, dailies.

Song:

"I lift my heart today in praise  
To him who loves me so,  
Whose mercy crowneth all my days,  
And makes my cup o'overflow.  
O have I loved him as I should  
For all his blessings free?  
Praise God who giveth naught but good,  
For he is good to me."

Let us pray.

Tuesday, March 13

Scripture:

He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his water shall be sure" (Isa. 33:16).

Meditation:

Munitions is a modern military term, and means any materials used for defense. Munitions of rocks—a high place of defense. The refugees often had to surrender by being starved out. But our bread and water will be sure—no starving out—when God is our Munitions of Rocks.



## Faith and Vision

(Continued From Page 133)

church, will uphold our present attainment as a missionary church, and will conserve the missionary spirit in the church better than any other adjustment that may be undertaken.

To reduce our present excessive number of Boards to three or five, or any other number, in the hope of placing them on an equality, each with all, will do away with the criticism that the Mission Board is the whole show. But when you do that, you throw out the baby with the bath water. To a missionary church, the General Mission Board will be the whole show; it will cease to be a small construction Board which meets several times a year and then goes back home, each member to his own work. It will be a large Board for maintenance; it will be representative, having a key man from each District, home picked and home chosen and for the most part home grown, with faith and vision, and with ability to lead the home group that chooses him. Then the statement that the General Mission Board is the whole show will have no sting to it; on the other hand, it will be the word of praise that we all expect; of course it is the whole show; it represents all of us; and we are a missionary people, just as we understand the Lord would have us be.

**Conclusion.** This arrangement of an enlarged General Mission Board will have several very essential features, first of which, in importance, is the correlation of all the Districts in the great first work of the church. I am correctly informed, I think, that some of the Districts, being far removed from the center of population, feel the fact that they have no active part in the work in which they are supposed to be interested, and for which they are asked to give. The answer is, of course, that all can not be represented on the Board; but the answer does not remove the feeling. It serves only to send the suppliant empty away.

Again, the mission fields will stand in the same relation to the Board as all other parts of the Brotherhood, and India right now will be entitled to a seat on the Board. The District itself being responsible for the choice of such an one, ere long we will reach the ideal status of having Indians, Africans and Chinese on the General Mission Board, as members equal to any of the other members. The effect on the morale, both of the Board itself and of the whole church, will be of inestimable value.

If we put up this sort of a challenge, our giving will be increasingly whole-hearted; moreover, in this exercise of faith and vision, the desired unity of the Brotherhood will be more easily maintained.

Seattle, Wash.

## Our Great National Folly

BY S. Z. SHARP

At this writing there is pending before our Senate a Bill providing for the building of 25 cruisers of 10,000 tons capacity, 32 submarines, 9 big destroyers, 5 airplane carriers, a total of 71 ships at a cost of \$740,000,000. This is a five-year program—the first of four such programs, the total to cost \$2,500,000,000. According to the *New York Herald*, the building and manning of the new ships would raise the annual cost of our navy to more than half a billion dollars a year and increase our Federal taxes by \$200,000,000 a year. There is absolutely no warrant for placing such a burden upon the taxpayers of our nation for the following reasons:

England, which has the largest navy in the world, has invested a large part of her wealth in the United States and to make war upon us would be like cutting off one of her arms, for there is not a fort on the three thousand miles of border nor a war ship on the great lakes between us and Canada and with what army we have we could in a few months take from England one of her best possessions. Besides, England, Japan and the United States have entered into an alliance to keep the peace between them.

There is no danger of an attack from Japan, which has the greatest navy next to England and the United States, but only three-fifths as large as either. We

are safe on account of the treaty above mentioned. Then, there is a seven-thousand-mile sea barrier between us. Besides, the unsettled condition in China gives Japan all she wants to do near home.

Turning to Europe, we find its largest country—Russia—not having a navy of any consequence. Germany, the next greatest European nation, has no navy at all. It was scuttled and sunk to the bottom of the sea soon after the World War. France and the United States recently signed a treaty to prevent war between them. Italy needs all her war ships to police her extensive coast and her foreign possessions.

The League of Nations, supported by all the nations of the civilized world except three, is using its vast power to prevent war between nations and is functioning successfully. It has prevented Italy and Greece from getting into war and lately settled the trouble between Poland and Lithuania.

The sentiment throughout the entire civilized world has changed entirely since the great World War. In Germany before this great conflict, war sentiment was taught in the public schools. Now the opposite is taught. There is a desire for world peace pervading throughout the entire civilized world. With the knowledge of the facilities now available to destroy life and property, and wipe out whole armies and cities almost instantly, the dreadfulness of another general war is apparent and the almost universal sentiment now is that there shall be no more war and every reasonable effort is being made to prevent it by the League of Nations.

In view of all the facts above stated it is more than folly to enter upon such a program of navy expansion as proposed by the Bill now before Congress. It seems more like madness. All the churches, all the peace societies and every loyal American should put forth every effort to prevent this Bill from passing both houses of Congress. No reason can be assigned for such a Bill to pass to enable thousands of navy officers and men to strut about in uniform for no other purpose than to draw large salaries which the taxpayers of the nation must pay.

Fruita, Colo.

## At "The Big Parade"

JUNIOR—Why are they killing each other, daddy?  
Senior—That is war, my son.  
Junior—Do they hate each other so much as that?  
Senior—Well, they act like it, and yet—  
Junior—But they never saw each other before, did they?

Senior—I suppose not.  
Junior—Then why do they hate each other?  
Senior—Possibly they don't.  
Junior—Then why are they killing each other?  
Senior—Our boys were fighting for a principle, son, and a man will lay down his life for a principle.  
Junior—Didn't the other side have a principle?  
Senior—No, they were wrong.  
Junior—But they are laying down their lives, too, daddy.

Senior—Well, they may have thought they were right.

Junior—Well, we thought we were right, didn't we?

Senior—Surely.  
Junior—Then what was the difference?  
Senior—We knew we were right, son, and that is why we went to war.

Junior—Didn't they know they were right?  
Senior—No, I'm afraid that down in their hearts they knew they were wrong. That—

Junior—Then why did they go to war?  
Senior—Their government made them.

Junior—And our government didn't make us?  
Senior—No—that is—well—

Junior—Daddy, all those men just didn't go out and start killing each other without somebody telling them to, did they? Who told them to, daddy?

Senior—Well, statesmen declare war and the younger men go out and fight.

Junior—Where do the statesmen go?  
Senior—They must remain at their posts.

Junior—Where are their posts, daddy?

Senior—In the capitals of their countries.

Junior—Oh! Daddy?

Senior—Yes.

Junior—Don't they even ask young men if they want to fight?

Senior—Well, not in so many words.

Junior—Is that fair, daddy?

Senior—Watch the picture, my son.

Junior—Daddy?

Senior—Yes?

Junior—When that wounded soldier of ours got that wounded soldier of theirs into the shell hole why didn't he go ahead and kill him instead of giving him a cigaret?

Senior—Well, the poor fellow was dying?

Junior—But he wasn't quite dead, daddy.

Senior—No, but the American pitied him.

Junior—But he was supposed to kill him, wasn't he?

Senior—Watch the picture, my son.

Junior—Would you have gone ahead and killed him, daddy?

Senior—I'm afraid I couldn't have done it either.

Junior—Would a statesman have gone ahead and killed him?

Senior—Oh, no, of course not.

Junior—Then how could the statesman expect the soldier to kill him?

Senior—He wouldn't expect him to kill a wounded man like that.

Junior—But if nobody killed anybody else there couldn't be a war, could there?

Senior—Oh, son, watch the picture. You don't understand.

Junior—Do you understand, daddy?

Senior—Watch the picture?—*Omaha World-Herald*.

## CORRESPONDENCE

### EDWIN STANLEY GREGORY

Edwin Stanley Gregory was born in Manhattan, Kans., April 29, 1883, and died at the Providence Hospital in Seattle, Jan. 9, 1928, aged 44 years, 8 months, and 11 days.

He was the oldest of seven children born to Edwin and Lillian Perrin Gregory. The father who passed in 1909 came from England, while his mother was American born and of Quaker extraction. They were members of the Baptist Church in which faith the children were reared.

At the age of three years Stanley moved with his parents from Kansas to Los Angeles, Calif., where his early boyhood days were spent. In 1900 the family moved to Sunnyside, Wash., where he received his grade school education.

He being the oldest child, and the family in limited circumstances, his school days and privileges were necessarily handicapped for which, however, he made up in after years.

His maternal training was above the average. His mother, a lady of culture and refinement and possessing high ideals of home training, gave shape and foundation for strong character building in after life.

Soon after coming to Sunnyside he united with the Church of the Brethren, and being of the type that took every undertaking seriously, especially his religion, he grew rapidly in favor and in influence in the church. He was elected to the ministry in August of 1906 and soon after went to California and spent a year at Lordsburg College (now La Verne), and 1907-1908 he spent at Bethany Bible School in Chicago. Returning to Sunnyside in 1909, he was united to Mary Maude Eby in marriage, after which they together returned to Bethany and spent four years more in Bible work. During this time he spent several hours each day and night on the elevated car line as guard, by which means, coupled with economy, they supported themselves in school. During vacation periods they went to various churches and conducted Bible Institutes.

At the close of the school at Bethany in 1913, they returned to Sunnyside and in October of the same year took up pastoral work in Tacoma, and in 1915 entered the State Normal School at Bellingham. His normal training amounted to three years including correspondence and va-



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(Continued From Page 139)

Harrisburg, Pa.

Since Sept. 1 we have found homes for four children. The work is progressing as well as can be expected.

At Christmas we had a nice tree; this was enjoyed by all. Jan. 5 ten good brethren and sisters of the neighborhood came to the Home and took charge of the butchering. The work was done up nicely, thanks to the good folks of Darlow.

At this time all is well and for this we are thankful. We have twenty in the Home at present, including helpers. We are looking forward to a prosperous year spiritually, as well as financially.

Darlow, Kans. Jacob S. Showalter, Superintendent.  
Barbara S. Showalter, Matron.

Of late years large meetings of ladies and gentlemen are being held here and there in cities throughout India to celebrate the birth of our Lord. At Baroda in this celebration, Mr. C. V. Meherjee, a Hindu, spoke as follows:

"To me, the Oriental figure of Christ, the frail young Galilean peasant, daring to bear on his shoulders all the burden of the world's woe, was one of the primal forces of the Asiatic civilization, for all Asiatic religion was essentially one. Christ's overflowing spirituality, his humility and resignation, his supreme identity with God, were all part of the stuff and staple of the highest Eastern thought. What was new in him was his stand for personality and human freedom. Life was to him supremely significant and supremely necessary. And for the first time in the wearied life of Asia, Christ sounded the note of joy and hope. What joyousness there was and radiance of faith in his identity with God!

"To match this note, one has to go past the noisy ages of our violent history, athwart the gloomy pessimism of Buddha's negations, past the mists of philosophic doubt—to the sunshine and serenity of the Vedas. The note of joy was the vital part of Christ's message, a new attitude towards life and sin, for he came not to destroy but to fulfil. He brought love to the sinner, while he destroyed his sinning; so different was the message from the cold, formal, ruthless justice of the God of the Hebrews. And he made himself at one with all humanity through his suffering and martyrdom, which gave to the world 'its most eternal symbol.'"

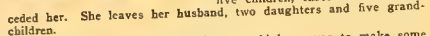
He further pleaded for a larger synthesis of an Indian nationhood in which the Indian Christians, charged with the fragrance of Christ's matchless purity, might find an assured place.

Indians are, however, capable of this sort of praise for Jesus Christ, while they continue to remain in their castes and communities. Nevertheless, one can easily see that prejudice is dying and that Jesus Christ is rapidly coming to his own in the hearts of the intelligentia of this land. This feeling of love and adoration has not as yet entered into the minds and hearts of the rank and file of the village caste folks who read but little. For example, in the village where we are now camping, there appears to be active opposition, inciting to non-cooperation in our meetings, and none as yet, after two days, have called upon us in content—a strange experience to us. However, in spite of this, our night meetings are well attended, even if they are not so quiet and enquiring as we wish they might be.

A certain Moslem went strongly against missionaries and their motives, in answer to which another replied as follows: "If the Christian missionaries had never come to India, the social status of the people would have been exceedingly low. The wrongs of Indian womanhood would never have been obliterated, and any attempt to teach them would have been resented, as a public wrong. Infant marriage and widowhood would have gone unchallenged, and one-half of the population would have been doomed to social disabilities. Hence aside from religious interests, altogether, the missionary enterprise has proved to be the fountain of untold blessing to the Indian Empire, as it is the missionaries who

really made possible the intellectual enlightenment of her people." I. S. Long.

One of the signers of the Declaration of Independence was Arthur Middleton. Early in 1829 James Middleton, a descendant of Arthur Middleton, emigrated to Elkhart County with his family and settled a few miles east of Elkhart near what is now known as the Middle Creek. Jan. 18, 1850.



The greatest joy that Emma Grace could have was to make some one happy or help some one during sickness or sadness. She was a great lover of the great out doors; always noticing the beauties of the Creator in the flowers and trees. She was a member of the Church of the Brethren for forty-eight years and always made a great effort to go to Sunday-school.

She was not known to complain of any illness as was proven out during the last two years of her affliction. From the time of her operation on Sept. 4, 1925, she was always patient and laid her plans for some future day. She would make her home a source of happiness for some of her children and grandchildren. Her death was indirectly due to an auto accident on Aug. 23, 1925, when five of the sisters of the Ladies' Aid Society were en route to the District Meeting at the Union Center church near Nappanee. She died in the arms of the Brethren by Bro. Funeral services were held at the Church of the Sugar Grove Cemetery. E. C. Swihart and O. D. Warster. Burial in the Sugar Grove Cemetery. A. F. Runkle.

Elkhart, Ind.

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Miller-Kent.—By the undersigned at the parsonage of the Windber Church of the Brethren, Dec. 25, 1927, Mr. Ernest Miller of Tire Hill, Pa., and Miss Neva Kent of Riverside, Pa.—M. Clyde Horst, Windber, Pa.

**Balmer, Henry W.**, was born Mar. 6, 1855, in Lancaster County, Pa., died at his home at Millport, Feb. 4, 1928, after an illness of six days, aged 72 years, 10 months and 28 days. Dec. 2, 1877, he was married to Isabelle Elmer, who survives as do also four children, eleven grandchildren, and four great-grandchildren. He was a member of the Church of the Brethren for forty-six years, and served in the office of deacon in the West Conestoga congregation for almost twenty-eight years. Funeral services were held in the Millersburg church by Elders W. M. Zook and A. H. Hoffer assisted by all the home ministers. Interment in the adjoining cemetery.—S. M. Fahnestock, Litzitz, Pa.

Beckner, Jacob, died at his home in Buchanan, Va., Feb. 7, 1928, aged 63 years, 5 months and 12 days. He had been a member of the Church of the Brethren twenty-five years. He always manifested a special interest in the church and its mission. It gave him pleasure to attend all the services of the church when at all possible. Although quite feeble he walked three miles to enjoy church services. He was a liberal giver to the cause of Christ. He was married and had one brother. Services by Eld. H. E. P. Burial in the old graveyard.

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**Brunner, Bro. Wilson**, died at his late home at Trappe, Pa., Jan. 19, 1928, aged 77 years, 5 months and 8 days. He is survived by his wife, three sons and two daughters. He suffered much physically for some years. Services at the Mingo meetinghouse by Brethren J. N. Cassel and Ralph Jones and the writer. Burial in the adjoining cemetery.—S. H. Hess, Royersford, Pa.

Buckwalter, Sister Mary Ann, nee Shaffer, died Jan. 4, 1928, aged 82 years. Services in the Mennonite church at Yerkes by her pastor, Bro. H. S. Replogle. Interment in Mennonite cemetery where her husband was buried.—Susan J. Famous, Royersford, Pa.

Cool, Sister Susan (Garber), died at the home of her daughter, Sister C. W. Kendrick, near Harrisonburg, Va., Dec. 5, 1927, aged 86 years, 6 months and 4 days. She was a member of Cooks Creek congregation.

for many years and lived a very consistent life. She leaves two daughters, two granddaughters and two sisters. Services at the Garber church by Brethren L. S. Miller, Jos. H. Bowman and W. F. Flory. Interment in the Garber cemetery.—Etta M. Bowman, Harrisonburg, Va.

**Cosner, Jesse Fisher**, son of Adam and Anna Cosner, died Feb. 1, 1928, aged 61 years, 1 month and 3 days. He was a member of the church for twenty-eight years and lived in the bounds of the Allegheny congregation. Services by the writer. Burial in the family cemetery at A. S. Arnold, Williamsport, W. Va.

—A. S. Arnold, Williamsport, W. Va.

**Detweiler, Sister Fanny**, died at the home of her daughter, Sister Laura Yocum, Jan. 1, 1928, in her eighty-ninth year. Services at the home by the pastor, Bro. H. S. Replogle, and also in the Skippack church. Burial in the Skippack cemetery by the side of her husband. Three daughters and two sons survive.—Susan J. Famous, Royersford.

Pa.  
Geer, Carl Stewart, only child of Brother and Sister Alvin J. Geer,  
died Feb. 10, 1928, at the home at Center Hill, Pa., aged 3 years, 1

month and 20 days. Death followed an illness of five days due to pneumonia. The parents survive. Services by the writer in the Glade Run church. Interment in the adjoining cemetery.—J. Lloyd Nedrow. West Kittanning, Pa.

Nedrow, West  
Hollar, Mrs. Elizabeth Ann, daughter of Samuel and Ann Marna-  
Wisman. Born Woodstock, Shenandoah County, died Jan. 8, 1906.  
Aged 7 years, 11 months and 29 days. In 1868 she married Samuel  
Hollar who preceded her twenty-one years ago.  
Children were born. She was among the charter members and builders  
of the Harrisonburg church of this denomination and lived a faithful Chris-  
tian life. She was much interested in the work of the Aid Society  
and gave support to three children, eleven grandchildren and four  
great-grandchildren. Funeral services in the Mt. Pleasant Church by  
Elder G. S. Thomas and N. W. Cool.—Mrs. J. W. Tiesiere, Harrison-  
BURG, Va.

DIED JAN. 8, 1906

Karna, Sister Annie May Worst, born Jan. 28, 1879, died Jan. 28, 1946, aged 48 years, 11 months and 21 days. On May 1, 1901, she married Bro. Leroy Karns. Early in life she was a member of the Methodist Church of her faith in Jesus Christ and became an active member of the Methodist Church of the Brethren. She was an earnest, active worker in all the departments of the church's activities, being at the time of her death a member of the Sunday-school, as well as "Messenger" agent and correspondent. Her entire Christian life was characterized by a soundness of disposition, steady and faithful in the home. The influence of the church and uplifting influence of the Brethren was a great help to her Christian life making her a devoted wife and mother. Her sacrifice and love and devotion to her Lord and Master will continue to go on in other lives even so long as time shall last—Ellen Worst, West Salem, Ohio.

**Knisley**, Samuel, son of Charles and Mary Knisley, born in Elkhart County, died at his home in Goshen, Ind., Feb. 2, 1928, after an illness following a stroke of apoplexy, aged 65 years, 11 months and 20 days. Surviving are his wife, one sister and two brothers. Funeral services at the West Goshen church by Elders M. D. Stutsman and Hiram Roose. Burial in West Goshen cemetery.—Mrs. Clayton Gange, Ind.

Goshen, Ind. **Knoll, Sister Sarah**, born May 15, 1850, in Lancaster County, Pa. died Feb. 8, 1928, near Maximo, Ohio. She united with the Church of the Brethren in young womanhood. She married John Knoll April 1885. Her husband, one daughter and three grandchildren survive. She was a patient sufferer for five years, being confined to her bed most of the time. But she loved her church and her friends. She remained faithful to the writer, assisted by R. F. Porte. Interment Louisville, Ohio, by the writer. **Remembrance**—David F. Stuckey, Paris, Ohio.

**Lehman**, Anna Kathryn, daughter of Brother and Sister J. D. Lehman, died Feb. 14, 1928, aged 8 years, 1 month and 19 days. She leaves her parents, three brothers and one sister. Services at Guthrie Eld. W. R. Argabright, assisted by W. A. Botts of the Christ church. Burial in the city cemetery.—C. L. Mohler, Guthrie, Okla.

**Lutz**, Martha Amelia, eldest daughter of Wm. and Rosa Johnson; born near Rochester, N. Y., and died in Shannon, Ill., Feb. 19, 1876, aged almost 7 years. In 1852 she married John M. Carroll, Ill. She married in 1852; he died in 1860. In 1861 she married John Lutz of Shannon, where she made her home in 1893 she married John Lutz of Shannon, where she made her home. The union were born three children, two having preceded her. At the age of seventeen she became a Christian and united with the Church of the Brethren at Mt. Vernon, Mo. In this church she lived a life of piety and devoted life; she was a great help to the Ladies' Society. She leaves one daughter, four sisters, one brother, twelve grandchildren and ten great-grandchildren. Funeral services were held in Shannon church by Bro. Wm. E. West, pastor. Buried in the cemetery near Shannon, Ill.

**McCann**, Alfred Robert, third child of Eld. D. J. McCann and of Cordell, Okla., born Dec. 22, 1926, died Feb. 12, 1928. Funeral services in the Washita church by the writer. Interment in the near

**Paulus**, Jacob, son of Henry and Susie Cripe Paulus, born Feb. 1859, in Elkhart County, Ind., where he lived all but three years of his life. He had been in failing health for some time but his illness came suddenly Feb. 7, 1928. He was the youngest remaining of a family of fourteen, all of whom with the exception of the oldest preceded him. In 1881 he married Rebecca Miesler. Their union were born six daughters and two sons, one daughter has gone on before. The Elkhart Valley church, of which he had been a member and before for many years, will miss his wise judgment and counsel.

Mrs. W. J. Plank, Lake Odessa, Mich.

**Ploutz, Mrs. Mary Ann**, wife of John F. Ploutz, died Dec. 19, 1934, at the home of her daughter, Sister Rhoda Schildt, of Rocky Ridge, 83 years, 4 months and 11 days. Death was caused by pneumonia. She is survived by her husband, four sons and two daughters, by grandchildren and four great-grandchildren. She was a consistent member of the Old Order German Baptist Church. Funeral services from the home of the daughter by the Old Order Brethren. Interment in Beaverdam cemetery.—Elsie A. Eigenbrode, Rocky Ridge. Ma-

1928, Phillips, Julius Monroe, born at Sugarlands, W. Va., died 1928, aged 19 years, 10 months and 22 days. He leaves his parents, John and Mary Phillips, and three brothers and six sisters. Two brothers and one sister predeceased him. He united with the Brethren Church in Sugarlands during his childhood, and was a member of the same church until his death. He was afflicted with rheumatism and tuberculosis, and his condition developed from inflammatory rheumatism and tuberculosis of the lungs, which ended his suffering. Services were held at the Sugarlands church by Bro. Fike. Interment in cemetery near by—Ida R. Brosius, Ham-

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Jan. 19, also a sister. Funeral services by Bro. Detwiler.—Mrs. E. C. Garrett, Pa.

Reed, Jesse, son of Bro. Andrew and Eva Reed, died Jan. of pneumonia. He leaves a wife and five children. Funeral Logan and Eugene Kahle at Rock, W. Va. Bro. Reed w Floyd County, Va.—C. J. Kahle, Princeton, W. Va.

**Ridgway, Jesse**, of Connessville, Pa., electrical contractor, of the Uniontown Hospital Feb. 12, 1928, of nephritis. The deceased was thirty-six years old. He is survived by his widow, Mrs. Rose Ridgway, and six children all at home, also his mother, three brothers and five sisters. The funeral services were held in the Connessville church of the Brethren by the pastor, the writer. Interment in the Connessville cemetery. The deceased brother was a deacon and faithful member of the above named church for a number of years having been a Sunday-school teacher Sunday for six years until his illness about a year ago.

**W. F.**  
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weeks ago.—**Ralph E. Shober,** **Conneautville,** Pa., writes:  
**Shaffer, Mary Ann,** daughter of **Eld. John** and **Susan Prown**,  
**near Dupont, Ohio,** died at her home Jan. 19, 1928, aged 68  
months and 27 days. She married **J. H. Shaffer** on June 16, 1871.  
daughters and two sons. She was born to them. Her husband  
she survived him. She united with the Church of the Brethren  
in 1878, and remained a loyal and faithful worker. For some  
years she suffered intensely from uræmic poisoning.  
She called for the anointing.  
grandchildren, two daughters, two brothers and two  
grandchildren. She survives at the Dupont church by Bro. D. P. Weiler  
in the Dupont cemetery.—**Mrs. Faye Sharp, Oakwood, Ohio.**

Shively, Marion F., son of Owen and Hannah Shively, died 1928, aged 71 years, 5 months and 8 days. He was one of a  
J. Geer, nine children. His wife preceded him several years ago.  
with the Church of the Brethren about fourteen years ago.

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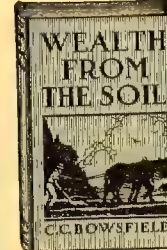
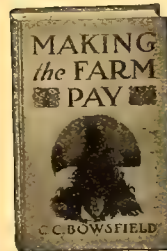
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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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**...EDITORIAL...**

**Looking Toward the Seventh Sunday**

THE third one is already here. The fourth cometh shortly. We ought to be half way to Jerusalem, that Jerusalem of self-crucifixion and then, emancipation from the chains of the flesh and the sovereignty of the spirit.

As Jesus went on his way, journeying to Jerusalem, he met a man with a question. It was one of those stock puzzles that are so dear to certain types of mind. In every neighborhood there is somebody ready to come at you with Cain's wife, the unpardonable sin, or something equally remote from the inquirer's own need. This man's question was: "Are they few that are saved?" What ought to interest us most is the wisdom of Jesus' answer: "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in and shall not be able."

Whether many or few would enter, many would not, and that because they expected to get in by some other way than "the narrow door." A vivid picture Jesus went on to draw, a picture of the disappointed rage of the locked out knockers. Why, what could this mean? They had often been found eating and drinking in his presence and he had taught in their streets. What for a way was that to treat old acquaintances?

But such claims would avail nothing. The divine favors are not distributed on the principle of local favoritism. Many that are first according to human valuation standards are last in the sight of God. There is only one way to command his recognition. Seek admission by the narrow door. He stands right by it extending a hearty welcome to all. It is wide enough to go in by, but not if you are "cumbered" with overmuch baggage.

Forty week days and six Sundays will not be nearly long enough to go to Jerusalem riding in the soft-cushioned lap of luxury. No, that train isn't even headed in that direction. Not to change the subject too abruptly but what do you think of such obsolete ideas as simplicity, self-denial, narrow door, cross-bearing? Rather hard for them to edge into our modern thinking, isn't it?

A little farther down the way Jerusalem-ward Jesus accepted an invitation to a dinner given by one of the upper set. What struck him most was the way the guests picked out their seats. He made some pertinent remarks on the subject. He also noticed the obviously high social standing of most of the guests and

addressed to the host some pointed observations on that phase of dinner etiquette. One complacent fellow was so pleased he could not restrain himself, and so he piously smiled across the table at the Master: "Blessed is he that shall eat bread in the Kingdom of God." He could hardly wait for that grand and glorious occasion.

And the Master told that man a story which ended with a servant's search in the highways and hedges for new guests and an indignant host's withering word: "None of those men that were bidden shall taste of my supper." Wonder if he saw the point. Wonder if he felt the puncture of it through the thick crust of his self-complacency and pride.

Perhaps if we allow it to press into our own pride

gle. Jesus explains. We try to focus it on Christ when one corner of it is watching the world. The lines of vision get crossed. We see double or worse. The light in us does not illumine a clear path for others because there is an ugly dark spot in it.

"When thine eye is single thy whole body also is full of light . . . having no part dark, it shall be wholly full of light."

**The Christ Child**

PERHAPS no period in the life of Christ has received more attention from artists than have the days of his childhood as represented in the Madonnas of the masters. However, many of these representations tell one but little of the real Mary and her Child. For the typical Madonna is not a Jewish mother with a Jewish child; rather, and naturally, she is a beautiful woman of the artist's own nationality. How, then, may one visualize Mary and the Christ Child?

One might seek a representation as correct historically and racially as possible. And yet, most pictures of this kind are not entirely satisfactory. Too often they do not rise convincingly above the bizarre or an over literal interpretation. Thus it turns out that the spiritual values to be gained from an attempt to picture the face of Mary and the Child are the easiest found when one looks at such a masterpiece as Raphael's Sistine Madonna.

In this well known painting the Child is sturdy and thoroughly masculine. He is almost too large to be carried in his mother's arms. The strong body, handsome face and keen eyes suggest the vigor and precocity which foretold a youth of twelve astonishing the temple doctors with his understanding. As one studies Raphael's representation of the Christ Child the feeling grows that here is not just a child, but the Child. One forgets that a Jewish cast of features might have been a trifle more correct, for he senses the higher truth that the Christ is not just the Messiah of the Jews, but God in the flesh. Hence, to definitely represent him as a Jewish child is almost as short of the truth as to represent the Child as belonging to any other distinctly national type. The fact that the average person does not see in Raphael's painting just an Italian baby, but a splendid Child endowed with powers and the eagerness required for a challenging life, is sufficient to stamp it as a spiritual, though not a literal likeness of the Christ Child.

The Child's mother in this great painting represents an equally fitting conception. The rapture of the noble contemplation which she inspires envelops her as securely as do her simple, queenly robes. Thus most of those who look at her face, and the splendid Child in her arms, must certainly glimpse a clearer vision of the real Mary and her Child than they have ever seen before.

The portrait sketched for this series attempts to present somewhat similar values, and especially those suggested by the prophet's conception of the Child as a tender Shoot out of an old yet vigorous root (Isa. 11: 1; 53: 2). He who knows his trees can appreciate the force of the prophet's figure, for nothing grows so fast, sturdy and beautiful as the tender shoot which springs up from some virile root, even though it must burst its way through the dry ground. Such lack of comeliness as the prophet seems to feel may cause men to turn their faces from the Suffering Christ belongs not to the period when he grew in wisdom, stature and favor, but to the time when he suffered so much at the hands of destructive men. However, the prophet's conception of the possible effect of the sufferings of Christ on the response of men needs to be harmonized with the Master's own faith in its magnetic possibilities.

H. A. B.



enough to make it bleed, we shall be coming closer to our cross, and the new risen life that comes after it, as we come closer to that seventh Sunday.

**Unmarked Graves**

You may walk over a grave without knowing it and some devout looking people, said Jesus, are like that kind of a grave. At least there were people like that in his day. Passing for the most highly respectable of society, their true character was unknown to those who gave them deference.

It is a graphic picture of the dangers that beset us when we achieve the high rank of respectability. The feeling is so comfortable that one is terribly tempted just to sit down and enjoy it and grow careless of what is beneath the veneer. Let us beware, brethren, lest the nice green grass of social correctness cover up some dead men's bones in the heart.

**When All Is Light**

"HAVING no part dark" is the secret of a body "wholly full of light," Jesus said. The exceeding simplicity and obviousness of this truth is apt to hide some of its greatness from us. We are not brighter lights than we are because some part of us is dark.

And that dark part is dark because the eye is not sin-



## GENERAL FORUM

### Sowing in All Seasons

BY JAS. A. SELL

"In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper either thou or that, or whether they both shall be alike good."—Eccles. 11: 6  
Written for the installation service of the Sunday-school teachers of the Leamersville Sunday-school Jan. 2, 1921. Published in *Twilight* Poems No. 2.

The Lord has opened you a field,  
And given seeds to sow,  
And orders you to scatter them  
Wherever you may go,  
The world is writhing in its sin,  
Of ignorance and wrong,  
And you are asked to help it up,  
In teaching and in song.

If you go forth with willing hearts,  
To sow the seeds of truth,  
The Lord will grant you favor with  
The aged and the youth.  
You know not which shall prosper most,  
Where you the seeds may cast,  
But if you sow in faith and hope,  
Success will come at last.

Hollidaysburg, Pa.

### The Development of Religious Education in the Church of the Brethren

BY MINOR C. MILLER

#### I. The Colonial Period

To properly understand and appreciate the present program of religious education in the Church of the Brethren it is necessary to be familiar with the development of education in the church since its organization. Today the church, as a whole, is heartily in favor of a vigorous educational program, but this has not always been true. It is the purpose of this discussion to reflect in a general way the position of the church on education through the several distinct periods of her history, and to follow with a brief evaluation of the denomination's present educational program.

Judging from the character of the men who were its immediate founders, the church received at the beginning a rich educational inheritance. It is known that Christopher Sower, Sr., attended one or more of the leading German universities, and practically all of the men who first came to America had received a good general education. The fact that before these men came to America they had participated in the various controversies of the pietistic movement and had won recognition from some of the greatest scholars of Europe, is further evidence of their superior intellectual ability. It should be noted also that after they had settled at Germantown they were among the most outstanding leaders of the colony. They were interested in education and saw that their children were trained in the best schools of the day. They were also interested in establishing schools of higher learning and among those who took active part in the founding of the Germantown Academy, there was none more prominent than Christopher Sower, a prominent member of the Church of the Brethren.

That Christopher Sower was genuinely interested in the promotion of the common intelligence of the people is evidenced by the fact that he conducted one of the most successful printing establishments in America. His publications covered a wide range of subjects and were eagerly read throughout the middle and southern colonies. While Sower published a secular paper and many other documents of a general character, he is remembered chiefly because of his great interest in promoting religious education. When he saw that there were very few Bibles in the colonies and realized that the masses were growing up almost totally ignorant of its message, he undertook to publish the Bible in the German language. It should be noted also that he published the first religious magazine ever printed in America. In all of his work, both secular and religious, he stood for principles which today would be considered as highly favorable to education. In making an estimate of his character, Dr. J. S. Flory says: "In the religious, political, educational,

social, and public life of his day he was a prominent figure, moving in easy familiarity and on equal footing with the leading statesmen and educators of his time."

The leaders of the Germantown church were active and aggressive. They were particularly interested in teaching religion and in reality the first Sunday-school ever conducted was organized by the Brethren in the Germantown congregation. The following paragraph from *Two Centuries of the Church of the Brethren*, by S. Z. Sharp, gives an accurate account of the first efforts of the Brethren to give organized religious instruction on Sunday:

"It was in the year 1738, at Germantown, Pa., that the Brethren had regular Sunday afternoon services for the unmarried and the young people at the home of Christopher Sower. There is evidence that Ludwig Hoecker was a leading spirit, if not the superintendent of this work at Germantown, but afterwards he, with others, went to Ephrata. He must have been an educated man, for at Ephrata he was the principal of an academy and also the superintendent of a Sunday-school for more than thirty years."

In 1744 Christopher Sower printed a series of Sunday-school cards for use in these schools, some of which are still in existence. On each card there is a verse of scripture and a stanza of poetry. This would indicate that the Sunday-school had come to fill an important place in the life of the church. We do not know how long the work was continued, but judging from the Conference of 1789 the church still approved of some organized effort to teach religion. The following from the minutes of the General Conference in 1789 will reflect the spirit of the church concerning the importance of religious training:

"Inasmuch as many of our children and young people fall into a coarse life, and a great occasion of it seems to be a want that there is not sufficient diligence used in instructing the children according to the word of the Lord given by Moses in Deut. 6: 7, where we read: "And thou shalt teach them [these words which I command thee this day] diligently to thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up"; and also the apostle Paul says (Eph. 6: 4), that parents should "bring them [their children] up in the nurture and admonition of the Lord."

"It is opinion (and advice) that there should be used more diligence to instruct our dear youth and children in the word of truth to their salvation, and that it is the specific duty of parents, as well as of pastors, and teachers, to be engaged herein, inasmuch as the apostle teaches, 'Feed the flock of God which is among you, taking the oversight thereof' (1 Peter 5: 2). And inasmuch as the children of the faithful belong to the flock of Christ, just as naturally as the lambs belong to the flock of sheep; and inasmuch as the word can be brought nearer to the hearts of children in a simple conversation, or catechisation, or however it may be called, than otherwise in a long sermon, so that they apprehend the work of divine truth, believe in Jesus Christ, and accept his doctrine and commandments, and walk therein to their eternal salvation—hence we admonish in heartfelt and humble love all our in God much beloved fellow members, dear fathers and mothers of families, as also pastors and teachers, our in God much beloved fellow laborers, in the dear and worthy name of our Lord Jesus Christ, who has given himself unto death for us, that we should die to ourselves, and live to him forever, that they should use all possible diligence that our dear youth might be provoked to love God, and to appreciate his word from their childhood."

It is doubtful if the General Conference or any of the General Boards of the church have ever given such a clear and forceful statement of the educational task of the church as was given by the Conference of 1789. Education was definitely recognized as a leading function of the church. The church leaders of the period saw very clearly the relation between *faith in God* and moral conduct. When they saw young people falling into a coarse way, they attributed this condition to the word of God. They believed absolutely that a *knowledge of God* was essential to *faith in God* and they

also believed that *faith in God* was necessary and essential to right character.

It should be observed that the Sunday-school movement among the Brethren at Germantown preceded the organization of Sunday-schools in England by about forty years. This fact, however, is only important in studying the spirit of the colonial church. It is simply one of the incidents which show that for more than a half century after its organization in America, the Church of the Brethren made religious education her primary function.

The early leaders of the church were men of vision and power, which has rarely been equaled in the history of the denomination. Their firm reliance on teaching as a means of extending the Kingdom should stimulate greater faith on the part of those who are today pleading for the child's rightful religious inheritance. The church's present educational program will go forward and grow in efficiency somewhat in proportion as present day educational leaders are willing to emulate the spirit and enthusiasm which dominated our leadership in the Colonial period.

Bridgewater, Va.

### My Task

BY J. A. DOVE

B. Y. P. D. Article—Program for March 25

THE most complete and outstanding perspective of idealism as set forth in the plan of salvation from a human point of view, is service. Sacrifice is a companion piece to service, and presumably precedes it in the sense in which our Master says: "If any man will come after me, let him deny himself and take up his cross daily, and follow me" (Luke 9: 23). Our human task, therefore, is to imitate the Christ. "Come ye after me, and I will make you to become fishers of men," implies that we learn to serve by serving. Our human approach to divine knowledge lies in sincere devotion to the task of service. "If any man will do his will, he shall know of the doctrine" (John 7: 17). Experimental religion is practical religion, and practical religion involves and insures knowledge of the truth; which in turn, brings happiness as an immediate reward. "If ye know these things, happy are ye if ye do them" (John 13: 17). A proper conception of Christian service should always obtain as we relate ourselves to our task, and while reward is a strong objective, serving as a stimulus and urge toward a faithful performance of duty, it should never be regarded as the outstanding motive prompting action. Love is the restraining and vital force which leads to all holy obedience.

The prompting in every young ambitious life, is to reach a definite goal, and if surrounded with helpful influence, will assert itself in worth-while service. Danger, however, may lurk in the pathway of every honest effort and try to rob one of the very essence of his toil and desired accomplishment. An illustration is found in the parable of the Rich Young Ruler, which should serve to caution every young life against a false conception of rightful and acceptable service. What was the Young Ruler's besetment? *Selfishness*, or absence of the *spirit of sacrifice*. A consecrated life renders consecrated service. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3: 23). We would infer that the Young Ruler's wealth was not consecrated, else the poor would not have been neglected and the Master subjected to the unpleasant task of pointing out the "one thing" that was cursing his life and blighting his prospect of heaven. The task of the Christian is a consecrated task. When Paul says that ye are not your own, for ye are bought with a price (1 Cor. 6: 19, 20), he implies that not only our body, soul and spirit are the Lord's, by virtue of creation and redemption, but the very fruits of the energy of our lives should stand as a declaration to his honor. It is the duty of every young Christian to visualize his field of activity in the light of the precept and example of the Great Teacher, and then proceed to walk in his steps. Following Jesus implies a rigid adherence to his truth and obedience to his commands. It is of vital importance that every young Christian should thoroughly familiarize himself with the methods used by Christ in promoting the work of



the Kingdom, remembering the fact, that one learns to do by doing. This idea was recognized by our Master very early, and he gave testimony thereto when he said: "I must be about my Father's business." No higher ideal can be set, or illustration of its worth given, than the incident thus recorded. The young Christ was visualizing the great task before him, and his first conception of duty and service was sensed and expressed in the question: "Wist ye not that I must be about my Father's business?" Without consulting with his parents, or considering as to their anxiety if he should be lost to their company and parental protection, he availed himself of an opportunity to lay down the basic principles of truth and justice before the celebrities of the day. His first appeal was to the nobility. He had so fully sensed and visualized the Father's will, that no earthly potentate could embarrass or intimidate him against the mission of his Father's love. Would it not be great, if the declaration of the young Christ, "I must be about my Father's business," should be accepted as the motto and watch-word of every young life?

The young people of the church should indeed have an early conception of the responsibilities of the Christian life. It has often been said, "The young people of today will be the leaders of tomorrow," hence, the important thing to do in every young life, is to qualify for the task. Paul, to the young teacher and preacher said: "Study to show thyself approved unto God." It is the approved life that counts. Our responsibilities should always be studied in their relation to the church as to how and where we shall function as a member of the body of Christ. In First Corinthians, twelfth chapter, a striking picture is set forth, in which a perfect organization is shown to function only when every member of the body is splendidly working and performing its part. All Christian service is honorable; David had a beautiful grasp of the situation when he said: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." The true interpretation is, there is greater joy, and certainly profit, in the humblest walks in Christian service, than to indulge and revel in the highest pleasures of the world and sin. Our supreme task therefore, is to serve, and the highest honor in life is to be a servant of God, fully recognized and approved. "He that is greatest among you, shall be your servant" (Matt. 23:11). Work is honorable in all, and marks the course of loyalty to Christ to whom we look for our salvation. Christ said: "I must work the works of him who sent me" (John 9:4); likewise, we must work out our own salvation in the sense of doing his will, that God may be glorified in us.

Titus 3:1 says: "Be ready unto every good work," and 2 Thess. 2:17, says: "Stablish you in every good word and work." It is the duty of every young Christian to find his or her place in the church, and then loyally serve the church in demonstration of faith that is proven by works.

Cloverdale, Va.

### Our Try-It-Out Challenge

BY WALTER McDONALD KAHL

Special B. Y. P. D. Project

(Read article of last week under above heading)

WHAT is the most urgent demand of the world today? What is the most serious need of Christendom? Without question it is that Christianity shall actually and vigorously express itself in the daily life of those who profess to be Christians. We are in the predicament of a city with a powerful electric system but groping about in darkness because the plant is inoperative. Our Christ, his way of life, his policies of operation, his plans for participation, his immediate and final purposes, and his unqualified guarantee of results in daily life and achievement all point to possible attitudes, desires, relations and accomplishments which are conspicuously absent in any direction you may turn. Is our Christianity a colossal failure or are we failing in a gigantic way to put it into operation? A common indictment points to the latter. The supreme demand of the hour, therefore, is that we operate.

Last week under the above heading this subject was introduced. For reasons just given a special plan is

being presented through our young people's program by which all who are interested may definitely engage in a special six months' experience of actually trying to put their religion into practical operation. This should make a strong appeal to our young people though it is open to all who would like to take a daring world challenge seriously.

The idea is to devote six months running from April the first to the close of September to a serious consideration of certain actual problems which youth must face daily. The program of each Sunday evening will unify itself around some definite problem with certain specific objectives clearly in mind. First will come a frank consideration of the designated problem. This should lead to constructive conclusions as to what attitudes, relations, and activities would be considered correct by our Christ as he views this particular problem. A summary of these conclusions would follow with appealing suggestions as to possible plans for making them operative in actual life. The climax of the plan centers in an operating scheme which is identical with the teachings of Jesus. For conspicuous reasons a special time element is introduced into this project which is very promising.

The plan which begins the first of April is briefly presented. A common problem of daily life is that of dealing with those who do not seem to be our friends. This problem will serve to illustrate the plan. How shall we dispose of such folk? How shall we think of them? What attitudes shall we assume toward them? How shall we speak of them? What shall be our manner of dealing with them? Through this approach an entire evening will be given to a consideration of this actual problem. One big purpose will prevail all the way through. One compelling objective will dominate the program. How does Jesus view such a problem? What does he consider a correct attitude and performance under such circumstances? What course can be endorsed by our own best judgment in the light of our investigations? What shall we actually do by way of actually trying our conclusions out?

An ample scripture background will be suggested. Every possible encouragement will be given to consider all sides of the problem. Definite thought will be given to a pressing need which all have felt. This will tend to bring our religion right down into daily life and will increasingly carry the possibilities of Christianity over into actual and practical conduct. Thus the situation considered will be normal, the approach will be normal and the way open for a normal reaction. The element of togetherness will present its maximum appeal. We shall counsel together with Christ and then try it out together with him.

The time element is important. The idea is to make a definite effort to carry the conclusions of each Sunday evening right over into the immediate activities of the week following. We shall have decided as to what course we should follow with those who seem to be unfriendly or unresponsive to us. We shall proceed at once as opportunity presents itself to try out our conclusions. We shall take each day of the week following a presentation as a daring challenge to put the idea across in a worthy way. This is just what we do in every other successful endeavor of life. Why not use the same plan with the great gripping problems of life?

This designation of a definite week in which to try out a selected line of conduct does not imply that we shall attain perfection in one short week, but it does suggest that an honest effort during this time will enable us to make some actual headway and that with the passing of the months we shall come more and more to be able to perform correctly as we engage in the strenuous activities of life. Our religion will progressively become a compelling reality in daily experience. We shall gradually but certainly come to achieve those great results in life which our highest desires reach out after. This presents a goal toward which the youth of today and their close adult friends are looking with eager eyes. It presents a possibility which an anxious world longs to see realized. It points to the realization of that central purpose of God which we designate as the Kingdom of God among men.

The general plan of our try-it-out challenge which is to run through the next six months has been presented. The launching of this project is our immediate task. Every church in our denomination should heartily participate. Local conditions may differ, but local interest and effort are universally necessary. Make the idea your own. The young people may need the special encouragement of their adult leaders. Certainly they will need their cooperation in every step of the experience. One of your most capable workers should be made definitely responsible for the general promotion of the project. His will be the task of supervising, inspiring and perpetuating the try out from week to week.

Remember we begin with the first of April and that some aspect of this proposed plan will be presented each week in *Our Young People* which will offer all the help and encouragement possible toward its success. We shall also have a special article each week under our try-it-out challenge in the GOSPEL MESSENGER by some of our outstanding leaders who are capable of helping to make this experience richly resultful. If you do not have a B. Y. P. D. program each Sunday evening it will be to your interest to provide a short period in the Sunday-school or otherwise for promoting the experience. As soon as you are well started reports from those who are participating should be encouraged as a feature of the regular B. Y. P. D. program. It is seriously important that all seek the guidance of God in this undertaking. Next week Bro. E. F. Sherfy will present the first MESSENGER article of this new series.

Daleville, Va.

### The Crisis of Our Day

BY J. M. HENRY

Arousing Public Conscience

PEOPLES do not become militaristic or imperialistic because they deliberately choose so to do. They become militaristic, gradually and unconsciously, in response to conditions which have been developed to a definite end. Are you aware that the military movement in the United States is well organized, energetically active, unrelentingly aggressive? Do you realize that a definite program has been fastened on American education, utterly foreign to our democratic ideals?

#### I

Public Becoming Alarmed

Certain dangers inherent in this military system were called to the attention of the American people less than two years ago in a pamphlet on Military Training in the Schools and Colleges of the United States, written by Winthrop D. Lane. There had been some sporadic work before, but during the last two years at least 66 organizations, with 23 of national scope, have taken up the work of peace. The most important organizations in the church, in labor, in education and social service have expressed disapproval of this military tendency in America and they have met with bitter condemnation by the military group.

Interest in militarism in education has become worldwide. In England, a member of Parliament has published a pamphlet on the problem, in which he writes: "In the United States of America a great effort is being made to get the War Office out of the schools. We join whole-heartedly in a like campaign. It is in the schools, in the shaping of young minds, that the foundation of wars is laid."

Not only are there warnings from the public at large through their peace organizations, but warning has come from legislators. The protest against the R. O. T. C. is based upon the fear that a military caste or bureaucracy is being developed. There seems to be a reasonable basis for such fear because Congressional Committees are sounding warnings. The Committee on Appropriations for the Navy Department—1927—included in its Report to the House of Representatives the following section:

"The committee believes that the attention of the House should be called to the reserve situation generally. That the reserves have a necessary and im-

(Continued on Page 154)



## Cheerful Giving

BY C. C. HAWBAKER  
Men's Work Article

THIS article is written in response to the request of Bro. Albert Hollinger in his article, "For God Loveth a Cheerful Giver," in the MESSENGER of Feb. 11, 1928, in which he asks for the reason of our unfaithfulness in giving and also how we can be faithful in giving to the Lord.

The reason we are not giving as much as we should is found in the parables of Christ. Of the thirty-eight parables of Jesus, sixteen are on the subject of money or property, and man's attitude toward it. One verse out of seven of the first three gospels treats of this subject. Jesus taught us that money is the most dangerous thing with which a Christian has to deal, and that it comes very near our baser, sensual nature. Christ said plainly that our hearts will be where our treasure is. Nobody need question what the trouble is with church finance. It is simply that we have put our treasure in material things and our hearts are set on things of this world and not on the Kingdom of God. Raising money for church work takes so much time and effort because of this that we are not free to do works of love and mercy. It takes all of our time to raise money to keep church machinery running to raise more money. Finance is a ball and chain that enslaves nearly all of our churches. The church's greatest visible need is money. Church people spend for useless and sometimes harmful things much more than they contribute for the work of the Kingdom. There is only one reason for the lack of money to carry on the work of the Lord, and that is the selfishness of church members.

How we can be faithful in giving is set out in two verses of Paul's letters to the Corinthians:

"Upon the first day of the week let every one of you lay by him in store as God has prospered him" (1 Cor. 16:2).

"Let each man do according as he has purposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7).

If the Christian people would follow the principles of these two verses, the difficulty of raising church finances would be at an end.

These verses give four rules for faithful giving:

1. Give regularly.
2. Give systematically.
3. Give proportionately.
4. Give cheerfully.

Many people say that to follow rules robs giving of its joy. I can not agree with that view, as I look on cheerful giving as an art. Everyone knows that to learn an art requires the following of rules, and patient practice. Does the following of the rules of music rob music of its joy? It would be foolish to hold such an opinion, but not any more foolish than to say that there should be no rules for cheerful giving.

The first rule is to give regularly. No art can be learned without regular practice. No argument is necessary to prove to intelligent people that faithful giving will never result without regularity in giving. It is characteristic of human nature that we do only those things that are habitual or compulsory. It is therefore evident that we must follow Paul's teaching and give "upon the first day of the week," which means to give regularly every week.

The second rule is to give systematically. Again we get from Paul the teaching to "lay by in store." A system of laying aside first for the Lord's work out of our income is necessary. To be a faithful steward requires faithful accounting. We must, therefore, be systematic and have a regular fund for the Lord.

The third rule is to give proportionately. One should set aside not only regularly and systematically, but also a proper proportion of his income, "as God has prospered him." What should this proportion be? Too often this is asked with a purpose of justifying ourselves in giving as small a proportion as possible, instead of really desiring to learn what a proper proportion is. I believe that liberal giving is lacking in our churches because we do not face the issue squarely and teach that nothing less than one-tenth of our in-

come meets the requirements of the teaching of the Scripture. We know that the Old Testament teaching was tithing. Christ, of course, removed us from following the letter of the law, but we are above the law only if we live up to the spirit of the law. Is it reasonable to suppose that under the Gospel we can observe the spirit of the law by giving less than was required under the law? Objection to tithing because it is not specifically commanded in the New Testament is no more sound than objections to observing the Lord's Day. We are living on God's time and using his capital. We can not serve God and money; but we can serve God with money. A Christian should not use his Christian liberty to give less than was required under the law. A tenth is not enough under the Gospel, but it is a good place to start. Tithing is a foundation on which to build stewardship. No other foundation will prove adequate. No man is a faithful steward who does not give at least one-tenth of his income for the Lord's work.

The fourth rule is to give cheerfully. Cheerfulness applies to the possession of happiness. It implies the acquirement of happiness. How, then, can we acquire "cheerful giving"? As was mentioned before, "cheerful giving" is an art, and any art requires faithful practice in following rules: If we observe the three rules and give regularly, systematically and proportionately, until we know them so well that we give without thinking of the rules, we will enjoy giving the same as a musician who has mastered all the rules of music, sings the song perfectly without once thinking of the rules of music. But do not lose sight of the fact that he has followed the rules of music. Cheerful giving that is acquired by following the rules for giving until they are known perfectly, is an act of worship, and God is brought into a personal relationship with the giver not only in church worship but in his every day affairs.

"To every man there openeth  
A way, and ways and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low,  
And in between, on the misty flats,  
The rest drift to and fro;  
But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go."

1021 E. Donald St., South Bend, Ind.

## The Control

BY J. W. LEAR

SEVERAL years ago a party riding in an automobile went over a twenty-foot embankment. Three of the party were severely injured and were laid up for quite sometime as a result. The accident came about because there was more motive power than control.

The newspapers are full of vice and crime. As one reads the accounts one is convinced that the trouble lies in a lack of control. The intelligence test would undoubtedly say that the parties for the most part were lacking seriously in self-control.

Power is dangerous whether it is stored up mechanical energy or human passion. On the other hand, power moves and blesses the world when under control and when it is released sanely.

We put brakes and steering equipment upon cars so as to make traffic safe. So much, so good, but a self-willed, irresponsible person at the wheel manipulating wheel and brakes spells disaster. A forty-horse-power motor with ten-horse-power brakes is criminal and there are laws in the several States which would forbid the sale of such a car. Such an instrument is much less dangerous, however, than a human machine so sadly out of proportion. Most moral degenerates are persons with powers of control running low.

Foolhardy folks are a menace to society. They never see any danger. No risk is too great to take in order to satisfy an inordinate desire. Such folks "rush in where angels fear to tread." They have no concern for their own safety or well-being and they are always ready to trespass upon the rights of others for selfish gratification. Broken hearts, broken homes and blighted hopes are the wreckage of those who have a reckless abandon to selfish pleasure.

The Bible speaks of a class in whom "there is no fear of God." Rom. 3:13-18 is an awful picture. He who has eyes to see will say that Roman profligacy is being reenacted in America today. Modern inventions make this degeneracy more intensive and extensive. Then, too, the mechanistic philosophy taught in our land today which bows a personal God out of his universe and makes of man his own sovereign breeds a fearless, unrestrained attitude. One may be counted old-fashioned to say it, but observation establishes the truthfulness of the Old Testament statement: "The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments."

Peter, in his second Epistle, gives the recipe for escaping moral corruption. He lists eight wonderful elements or graces. The fourth in the list is self-control. Paul in describing the fruit of the Spirit in contrast to the works of the flesh closes with self-control and then adds "Against such, there is no law." No individual is saved from his own selfish and carnal passions, nor is he a safe factor in society unless his control power is equal to his driving power. The more mountainous society becomes, the more driving power one will need; but this may be said equally of the control power. The church should help to develop drive in the membership, but she should not fail to develop the control equally and simultaneously.

Chicago, Ill.

## Should a Community Have Both a Week-Day Church School and a Vacation Church School?

BY L. W. SHULTZ

YES.

1. If a community has a Vacation Church School, it should add a Week-Day Church School for the following reasons:

1. Many children of the Intermediate age and younger who can not be enrolled in a Vacation Church can be reached during the regular school year. They will not then be on vacation or at work. Sometimes 100% of the school community can be enrolled in the week-day church school.

2. The Week-Day Church School when put on a par with the public school in its standards and efficiency gives the church as an educational agent its proper place alongside of the State in its use of the time of youth for instruction. The church has an educational part to play (in addition to the Sunday-school hour) during the nine or ten months school year.

3. Week-Day Church Schools can supplement and conserve the results of Vacation Schools. Through use of additional courses further progress can be made in a course of training in right living.

4. The Week-Day Church School is helpful in giving regular teaching through the whole year, whereas the Vacation School is an intensive effort for a short period.

5. The Week-Day Church School also gives an emphasis to religion and calls the attention of youth to its relative value. At times our attention and emphasis look as though the public school was atheistic in its curriculum.

II. Communities should conduct Vacation Schools even if they do have a Week-Day Church School.

1. Week-day classes in religion have some of the same limitations as the Sunday-school. The time is so limited and so far apart in periods that only a limited piece of work can be done.

2. As much work can be done in a good Vacation School as in a whole year of Week-Day Church School work (one hour per week). The fact that work is done so intensively is a strong argument for the Vacation School.

3. The available time of young people and teachers who are trained should be used in the vacation period. Those who can do this work should be encouraged and given an opportunity to serve on the home field in this type of school.

4. The most important reason is that some of the summer hours that would otherwise go undirected can be utilized in planned, yet most helpful activity. Not

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nough of the time of American childhood is spent in a activity directed toward Christian goals and led by Christian forces. The alley, the movie, and the auto get more than their share.

5. The church should engage in its educational task more seriously by undertaking a program that will capture more of the time of its childhood and the talent of its teaching power.

# **II. Both types of schools are needed:**

1. They supplement each other and the Sunday-school.

2. They are fairly inexpensive, compared with our public school costs.

3. The added time and results will justify the expense incurred.

4. Work done here will help to improve the type of work in the whole church school.

May there be a splendid response in this season of 1928.

North Manchester, Ind.

## **The Onslaught of the Wets**

BY A. M. STINE

Welfare Board Article

(The facts herein stated have been gleaned from a wide range of authority, and proper credit is herewith acknowledged.)

THE enemies of prohibition do not expect to repeal the Eighteenth Amendment in this generation. Their aim, however, is a complete overthrow of prohibition policies, followed by a full restoration of the liquor traffic. All plans and objectives are steps toward this end. They consider breaking through the dry lines on three sectors, which they consider the most vulnerable points of attack: the youth, the honest wets, and the foreign born peoples who have brought to America the drinking habits and customs of Europe. The present wet campaign looking toward the final assault on these three sectors involves both political and educational activities of a wide variety. Neither their political nor educational endeavors will succeed in the present generation because our memories go back to the days of the saloon and the brewer with all their attendant evils. But that much political maneuvering and false propaganda are having an effect on the youth and the foreign born can not be denied.

1. First of all, they seek to convince the world that prohibition is a failure: To accomplish this they ridicule it, caricature it, encourage law violations, and then greatly exaggerate those violations, thus attempting to make prohibition a hissing and a by-word. They tell us that conditions under prohibition are worse than conditions under so-called regulation. They seek to prove their point by giving wide publicity to every infraction of the prohibition law. Our youths who never knew the open saloon are inclined to believe this, and our parental memories sometimes falter. We parents sometimes forget the by-ways that led through swinging doors. We forget that the alcoholic cases of our hospitals showed 30% of them beginning the drink habit under sixteen years of age and 68% under twenty years of age. We forget that fifteen years ago the back-rooms of Chicago's saloons contributed to the delinquency of more than 14,000 girls every twenty-four hours, and that thousands of dance halls in the old days knew no closing hours. An appeal as insidious as it is intense is made to our youth to assert their independence and not be bound down by inhibitions of personal liberty. A sure remedy proposed for the so-called gross injury inflicted upon the people by prohibition is modification of the Volstead Act, regardless of the fact that the wet forces that are now fighting for modification are the same forces which opposed every restriction placed upon the manufacture and sale of liquor in license days. The Eighteenth Amendment prohibits the manufacture, sale and transportation of intoxicating beverages. The Volstead Act defines intoxicating beverages. The law can be changed or repealed entirely by a bare majority vote of Congress. They say: "Let Congress change the definition of intoxicating liquors to one permitting a beverage with a kick, but yet termed a non-intoxicating drink." "We don't wish the return of the saloon," they say, "but give us light wines and beer of 3½ to 5% alcoholic content." Before prohibition 90% of the liquor

sold was this same "light wines and beer," while spirituous liquors, brews and ferments constituted only 10%. Thus it is plainly evident that if light wines and beer were again dispensed fully 90% of the old saloon business would soon be restored.

2. In the second place, the foes of prohibition seek through unfriendly courts such construction of the law and such obstructions to the law as will hinder enforcement and develop a public opinion that resists and derides the law. With unfriendly courts, unprincipled judges, skillful lawyers, biased jurors, corrupt witnesses, the use of technicalities and the easy release from punishment through pardon and parole, the wets hope to convince the public that the dry laws can not be enforced.

3. They are making a long reach in an effort to control the Supreme Court of the United States. William H. Stayton, head of the "Association Against the Prohibition Amendment," the leading wet organization of the forty-two that are now active, recently publicly declared in New York City that it was not necessary to secure thirty-six States to ratify an amendment repealing the Eighteenth Amendment, but all that was necessary was one more liberal judge on the Supreme Bench. Rumor says that two will be appointed during the next Presidential term, and the election of a wet President would gratify Mr. Stayton's followers.

4. They now plan for the election of a wet President in this year. They do not care whether he be a Republican or a Democrat, nor what section of the country he may come from. All they demand is that he shall be wet. Many do not realize the power of the President in moulding national affairs. By virtue of his administrative and judicial appointments he has a tremendous influence on Congressmen and Senators of all parties. He appoints all federal judges, attorneys and marshals, including filling of vacancies on the Supreme Bench. A wet President will serve notice to America and to all the world that prohibition is losing popularity. Such an election would serve as a national referendum on prohibition and increase disrespect for law.

5. The liquor crowd would elect wet congressmen this year. Any replacement of *drys* by *wets* among our legislators would be regarded by them as a signal victory.

6. The election of wet candidates is not confined to President and Congressmen, but extends through the entire list of State, county and township officials. The Eighteenth Amendment gives concurrent jurisdiction on enforcement—i. e., the State and federal officials are to work together, but when States like New York and Maryland refuse to concur, the whole burden falls upon the federal government and enforcement is greatly hindered. These States that openly flout the law is what makes them the wettest States in the Union.

7. The wets frequently call for referendums that are neither binding nor conclusive, and in which the *drys* can not and will not participate. The "returns" are then interpreted as an "overwhelming sentiment" against prohibition. They even advocate setting up machinery for a national referendum on some phases of prohibition, well knowing that such referendum can not be held under the federal constitution as it now stands.

8. Through press and platform the wets seek to make American prohibition a laughing stock abroad in the hope that other countries will not follow America's example, and that prohibition may be stopped at the boundary lines of this country. The wine interests of Europe also openly boast that they are sending large sums of money to this side the Atlantic to aid our wets in the crusade against civic righteousness.

9. The wets are raising a large fund with which to carry on their campaign. In order to do this they must enlist respectable men of large means and heavy responsibilities. Such an alignment is one of the strongest strategic weapons they have with which to attack the temperance citadel. An array of such men is of much greater worth than the money donated.

10. The wets are vitally interested in the doctrine of State rights. They insist that prohibition is not a matter of federal concern and that each State should be left to decide for itself what shall be the definition

of intoxicating liquors. Such are the principal points in the wet campaign against the Eighteenth Amendment, all for the purpose of influencing the rising generation, those who believe that prohibition is wrong in principle, and the foreign-born of our shores. This attack can be successfully thwarted only by the most vigorous educational campaign the *drys* have ever conducted. The next five years will be the most crucial in the history of our cause.

In my next I hope to speak of the economic, social and moral benefits of prohibition.

Adel, Iowa.

## **The District Key Man**

BY WILLIAM B. STOVER

IN the article of last week, entitled "Faith and Vision," which I trust received a thoughtful reading by many, the idea of a key man from each District to serve on the General Mission Board was suggested. The question naturally arises as to the manner in which the key man would function if such a situation were created, and what would be the ultimate end or goal attainable.

The choice of the man will be of first importance. The District will not sit together in District Meeting and several persons there make nominations, then some one move the nominations be closed, then all vote at random on those nominated. Rather, representatives of different groups will get together and talk it over, and hunt for their man till they find him, much like the Joint Boards choose a field secretary, or the trustees choose a college president. There is perhaps one man in the District who will meet the need better than any other available; they will find him.

The time of service will be a consideration. He will not be chosen for a year, but for at least two years to begin with. After that he may be reappointed for a period of five years, thus making the longest possible term of continuous service seven years. After he has served that time, he will not be eligible immediately to succeed himself, but another will be chosen for a period of two years, after which either of the two may be chosen for a period of five years, or a new man may be chosen for two years. There will not be a thought as to whether he has served his term well, but is he the best available?

His sphere of service will grow with the passing years, and with increased experience of the District. At the present moment, the District hardly knows how to use such a key man, but here and there throughout the Brotherhood, one will demonstrate the possibilities of such service, and all others will be glad for suggestions. He will be an organizer. He will keep in touch with the congregations, be responsible for the dissemination of needful information, lend his services in a special way where most needed, keep in touch with the high school and college students of his District, and be a confidential adviser to all. I think such a key man will be the one best qualified, by virtue of his being chosen as key man, and by virtue of the fact that he is a member of the General Mission Board, to be a regular member of the Standing Committee. While he is the chosen key man of the District, he will be the chosen permanent man on the Standing Committee. Thus the Standing Committee will have an element of permanency injected (which is very desirable), and that element will be composed of men who are decidedly on the job, which will also be good. Districts entitled to two or more delegates on Standing Committee will choose their key man as above, while the remaining representation will be chosen as heretofore.

The financial question must be considered; and while it is one of the details, yet if the details look good, the whole proposition will become at once more acceptable. He will not be on salary for being key man, but will have another job big enough to keep him busy, while at the same time, big enough to spare his services frequently to the District. This to begin with; experience will be the best teacher. He will be either sufficiently well-to-do that he can render his services without cost to the District; or he will be the pastor of a congregation which is unable to support him fully, so that part of his support, as pastor,

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## PASTOR AND PEOPLE

### Via Crucis

BY A. M. STOUT

A Lenten Sermon Suggestion

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

THE call of Christ is a challenge to cross bearing. He does not ask a religious sentimentalism, or even sympathy in his sufferings on Calvary's tree, but he does demand of his followers that they shall imitate him in sacrificial service to God and mankind. It is not enough that his disciples should walk with him in quiet fellowship on the shores of Galilee; he demands that they go with him to the Mount of Temptation, to the Garden of Gethsemane; yea, even to Golgotha—the place of a Skull. Meditation and communion with the Master are good, and at times it is our joy and privilege to walk in the triumphal procession, but unless these things inspire us to bear the cross with him they resolve themselves into an anemic sentimentalism. Too many individuals and too many churches are content with a form of religion and make no attempt to make Christianity a vital thing in life. But true religion is just another name for life as it finds its expression in the ideals of Christ.

Indeed, only a cross-bearing Christianity can expect to gain the respect of the world; for as in the affairs of secular life, a religion that costs nothing is worth nothing. Thus for true manhood, the very cost of Christianity makes it attractive. Jesus paid the price of humiliation and obedience even to the death on the cross (Philipp. 2:5-8). How much have we paid? Has our testimony been weakened by a refusal to go the whole way with him? It is easy to walk with him and laud his marvelous self-sacrifice when the way is smooth, but it takes heroes to carry the cross up the hill when to do so means the loss of friends, wealth or the comforts of life. It is easy to drift with the crowd, but it is real cross-bearing to join the Master in vitalizing a great life principle in a hostile world. The martyrs of the early church found their greatest satisfaction in being counted worthy to die for their faith. Our missionaries have counted it all joy to leave the comforts of home and civilization to carry the light to benighted lands. They have rightly understood the way of the cross.

No less is there a demand for men and women in a modern age who will in their daily walk, take up their cross and follow him. The call is for those who will be a holy example, instill into modern living, the principles set forth by our Lord in the Sermon on the Mount; for those who will lead in a warfare against war by a national and international application of the Golden Rule; for those who will denounce formalism and hypocrisy in religious affairs though it may arouse the hatred of the Pharisees; for those who will go forth, even as did One of old, who had not where to lay his head, into a world of materialism and money-grasping, teaching and practising the simple life; for those who will teach and practise the principles of the brotherhood of man; for those who will love men and women regardless of race or position in society, and with Jesus eat with publicans and sinners and heal the Syrophenician woman.

Indeed, Jesus placed a terrific responsibility upon his disciples when he said: "Take up thy cross and follow me." But thanks be to God, he does not expect us to bear it alone. He gives strength through the Holy Spirit, the Comforter, which added to our strength makes the road easier and the load lighter. In trials of strength the Christian becomes the superman. "We can do all things through Christ who strengtheneth us."

Furthermore the Way of the Cross marks out the road to a glorious destiny! Without the cross there can be no resurrection. Via Crucis leads to an empty tomb. "As we suffer with him so shall we reign with him." It is the way of rejoicing because of the goal to be attained. We rejoice because our names, with all the saints, are inscribed in heaven. We rejoice because Jesus walked the path of life and death before

us and promised to be with us as we follow in his steps. "Lo, I am with you, even unto the end." The crown outweighs the cross and the way will end in him. "Then we shall be like him, for we shall see him as he is."

Pottstown, Pa.

### The Truth About War

BY B. F. PETRY

A Sermon Outline

#### Things That Look Like War:

Failure of the Geneva Conference.  
America's quarrel with Mexico.  
Intervention in Nicaragua.  
The navy building program.  
The attitude of the press.

#### Things That Cause War:

Aggressive militarism—propaganda.  
Political ambition—imperialism.  
Selfish greed—money interests.  
The policy of preparedness.

#### Things That Are Lost in War:

Physical energy.  
Vital resources.  
National goodwill.  
Human life.

#### Things That Make War Wrong:

War is a direct violation of God's moral law.  
War is contrary to the spirit and teaching of Jesus Christ.

War is opposed to the spirit and practice of the Christian church for the first hundred years.

War is inconsistent with the unwritten law of human brotherhood.

War is a crime—unpardonable and in vain.

#### Things We Conclude About War:

War impoverishes the whole world by its prodigious waste.

War demoralizes the finer instincts and nobler impulses of the human heart.

War's heaviest penalties fall on those who are innocent of its causes and its cruel deeds.

Wars in the Christian era have thrust civilization backward a thousand years.

War never settled anything that could not have been better settled some other way.

War can only end war when it has destroyed our resources, our man-power and our civilization.

War's direction and benefits belong to the small group.

War's costs and horrors belong to the large group.

War propaganda is responsible for the present navy building program which is a violation of the most sacred principles of Christianity in the greatest Christian nation on earth today.

War's next great horror will be the fault of the Christian church, no difference who begins it.

Burnettsville, Ind.

### Modern Paganism

BY OLIVER H. AUSTIN

MODERN paganism is, in one point at least, altogether different from the paganism against which the prophets and apostles joined issue—it has no idols. On the other hand, it is driven by an entirely impersonal object, has not thought of setting up images or idols and scorns idolatry proper as it is still known in India, China and Japan.

That which drives this new heathen movement is twofold: negatively, it is the denial of a personal living God; positively, it is the doting either on vague ideals or on sensual pleasure and money. The modern pagan is excessively fond of humanity, is zealous for art, feelings and impulses, or he takes part in the chase after sensual pleasure and wealth and obeys the spur of passion.

This has the sad result that they who in other ways are still faithful Christians, have too largely abandoned the personal element in their worship of the living God, and in turn dote on the beautiful ideals of love and mercy, of peace and higher

good, without feeling any longer that deep, personal communion with the living God in which lay the power and strength of the faith of our fathers.

The philosophers of Greece had zeal for beautiful ideals, but the apostles had a passionate love for the living Christ. It was their personal attachment of faith in the living Christ which contained the secret of their power. It was a love of heart for heart by which the world of that age was won. It was love and affection for the Mediator between God and man, that brought heathendom to its fall. And if the paganism of today is conquered it will be accomplished because we as Christians have a personal, spiritual fellowship with the living Christ and extend that fellowship to others.

McPherson, Kans.

## HOME AND FAMILY

### My Choice

BY MAUDE LUTZ PUTERBAUGH

He called me into being here,  
In this I had no choice.  
I could but heed the call to life  
From God's own gentle voice.

His call will come again but I  
Know not how soon or late,  
Unto the life beyond the grave;  
For this I calmly wait.

The service call he gave to me  
Was quite a different call.  
Though I might choose whom I would serve,  
He asked my life, my all.

He bade me take his yoke and find  
His burden light to bear;  
He bade me help my fellow-men  
And share their loads of care.

He bade me help the broken-hearted,  
The lame, the sick and blind,  
And seek the lost whate'er the cost  
And joy in this to find.

I took the yoke of Christ and now  
I find I'm truly blest.  
The load is light, the way is bright,  
For workers find sweet rest.

Though there will be a judgment day,  
Of it I have no fear;  
For at his call I gave him all  
And met my judgment here.

Dayton, Ohio.

### Musings

BY LEO LILLIAN WISE

THE village newspaper carried an announcement that on a certain Sunday evening twelve colored folks, six men and six women, would be at the church to give a musical program. We planned to attend.

Barely five minutes before time to begin the program we were seating ourselves in the back of the church. There was hardly a seat left and other people were coming. Owing to the time of the year the pastor of this congregation was giving an informal patriotic talk. Moments passed, the church was crowded and still no singers appeared. A half hour passed, then three-quarters, and no one moved to leave. Somehow we felt that word would come should the singers find it utterly impossible to appear. There was a duet, something that stirred hearts.

Then the pastor, who had gone outside, returned to the pulpit and announced: "Part of the folks are here and will give us their best." Six young women dressed alike in dark suits with white waist-fronts, passed down the aisle. No words of mine can describe for you how well they looked, for there was harmony in clothes and modesty in behavior. You simply knew a treat was in store for you. As they seated themselves—pianist beside the piano and the other five close together—immediately I dubbed one little maid at the end as "The Happy One." Why? Because her eyes shone and sparkled with the inner light of a joyous life.

And then they began without score of music or note of words to be seen. They sang negro spirituals that gripped the heart—melodies that will be cherished for-



ever and handed down from one generation to the next. Daughter and I looked across at each other more than once with keen appreciation.

Have you heard them sing, "Standing in the Need of Prayer"? How I hope you have! And listen again carefully: "It's not my mother, nor my father, nor the elder, but it's *Me*, oh Lord, standing in the need of prayer." And isn't that song alone an entire sermon? We may think it is the man of India, the woman of China, when after all it is just you or me standing in the need of prayer. When we feel the need of definite prayer for ourselves we will begin to really pray for others.

The pianist was not only an artist gifted in bringing music from an instrument, but she, too, had a wonderful voice. And when they sang "The Rosary," I recalled the book of that title by Florence Barclay. And the song touched me as it has oft before. Somehow one feels more and more inclined to "kiss the rosary" though in the depths of heart-agony.

The pianist sang for the second time, now taking the obligato part. She had truly a wondrous voice, one that had received careful training and showed depth of feeling. And as the song was concluded daughter heard a man behind her saying to his companion: "What a shame that she is colored, her voice would be her fortune if she were another color!" Daughter wanted to retort (but she didn't): "Color isn't insurmountable these days."

The program was ended. I lingered behind the others for I wished to shake hands with the young women. It so happened that the pianist was the first I greeted and in response to my word of commendation, she said: "Thank you. Our program was certainly given under difficulties." The little group stopped as I shook hands with each, and as I came to the last one involuntarily I exclaimed: "Oh, you're the Happy One!" And at once the others laughed delightedly: "She's the one all right!"

Out in the vestibule two young colored men were waiting, splendid looking men, of striking type among any race. And I thought again of the modest demeanor of the young women and was truly thankful I had had the privilege of hearing them.

The day is here when the world is beginning to note the contribution made to life by peoples regardless of race, color or habitation. As one listens to the spirituals, each with its minor tones, he is drawn closer to God. Even though the words are seemingly gay there is the turning toward the Source of help, be it conscious or otherwise. And why should one look down upon the singer because one is white and one is black? I wonder if much of our condescension is not after all due to a subconscious feeling of inferiority? And how we should hate to acknowledge ourselves inferior!

Some day in God's heavens the melodies of harmony will sweep and roll forever. Then the race or color of the singers will make no difference, for all will be his children.

Bloomville, Ohio.

## Parables—Ancient and Modern

BY DR. CARL COFFMAN

As you prepare to go to your rest in the evening, do you, too, love to sit by the fire and look up into the smiling face of that peer of all story-tellers, the Carpenter of Nazareth? As you hear about the Shepherd, the Bridegroom, the Prodigal Son and the Good Samaritan, do you, too, beg for just one more ere you close your eyes in sleep? How it makes one's heart glow to hear those simple tales and feel the presence of the One who gave them to us (1 Pet. 3:15)!

Have you never heard the tales told by the bards of ancient Greece, or in the great temples of the sun that once flanked the Nile, or by the camp of the dusky Arab on the sandy desert, or at the altars of the fire-worshippers whose land was the cradle of mankind, or by the holy men of India, or the sages of China?

Perhaps you would be interested in some thoughts that occurred to me while comparing some of these Chinese parables with those of the Old Testament and those of Jesus. In order to relate the thoughts to the

stories that gave rise to them they are printed in parallel columns.

## The Children in the Market of the World

Matt. 11:16, 17

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying:

"We have piped unto you, and ye have not danced."

"We have mourned unto you, and ye have not lamented."

The West: "We have loaned you money, and you have treated us ungraciously."

The East: "We have told you our troubles, and you have shown no concern."

## A Chinese Parable

Ancient

Modern

Brandt: Introduction to Literary Chinese, p. 35.

T'ien Chung

There was in the state of Ch'i a retired scholar, T'ien Chung by name. The ruler of Ch'i paid him a liberal salary, but did not entrust him with any work, and on account of that T'ien Chung felt himself quite at his ease.

Ch'ü Ku came to see him and said to him: "I have a bottle-gourd which is hard as a stone and thick, but has no cavity. I wish to present it to you."

T'ien Chung said: "One values the bottle-gourd for its use as a receptacle. Now that gourd of yours is thick, but has no cavity, therefore it can not be made to hold things. I have no need of it."

Ch'ü Ku replied: "Living now at other people's expense, you are also of no use to their state, and, therefore, closely resemble the bottle-gourd."

The anti-Christian to the missionary: "You live in a nice house, eat good food and wear good clothes, yet when you come in contact with the common people your bearing is proud and arrogant. You take the attitude of the Pharisee toward the publican."

## Gourd Vines

Jonah 3, 4

And God saw their works, that they [the people of Nineveh] turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry.

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, "It is better for me to die than to live."

Chinese

Some missionaries to China were obliged to leave their work in the interior and reside at the coast, which was neither pleasant for them nor (as they thought) helpful to their work.

And it displeased the missionaries exceedingly, and they were very angry.

And the Lord God prepared a clause in a treaty protecting missionaries and their converts, that it might be a shield unto them, and deliver them from persecution. So they were very glad for the treaty.

But God prepared a strong nationalistic feeling among the people as they became more familiar with international relationships and they resented these special privileges enjoyed by foreigners in their land. And the treaty was so much opposed that it became of no effect.

And it came to pass, when education began to be widespread, that God prepared a violent anti-Christian movement, and its activities brought such a storm of criticism upon missionaries and their work that many places had to be abandoned and the missionaries departed for the homeland and various other

places, so that the Christian work languished and many felt that it was about to be crushed. Some said: "We have done our best and failed. We might as well quit and go home."

And God said to the missionaries: "Is it well to be angry because you have lost your special privileges?" And some said: "It is well to be angry, even to military intervention."

Then said the Lord: "You regret the loss of the special privileges enjoyed by a few so-called Christians, for which treaty rights you did not labor, nor did you wage the war that brought them into being. They grew out of an economic struggle and they perished in an economic struggle."

"And should not I spare China, that great nation, wherein are more than four hundred millions who know nothing of world commerce or international politics; and whose very lives depend upon the opportunity to sow and reap and trade in peace?"

## The Barren Fig Tree

Luke 13:6-9

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard: "Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?"

And he answering said unto him: "Lord, let it alone this year also, till I shall dig about it and dung it:

And if it bear fruit, well; and if not, then after that thou shalt cut it down."

Now, do you see why Jesus' stories thrill us through and through? Let us listen to them once more—the Good Shepherd, the Bridegroom, the Prodigal Son, the Good Samaritan, the Barren Fig Tree. Do you see? Love is the keynote of every one of them. That is the secret of why our Jesus is the Master of the story hour. He loves old China, yes, and new China, too. Do you?

"Love beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:7).

T'ung Chow, Chihli, China.

## Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"I don't just exactly approve of having such things in the church building, but I'm helping anyhow. You see if I refuse assistance now, the others will not co-operate with me in the work I happen to have in charge, and we've been working together splendidly."

A personal scruple may be good or bad, but it surely is brotherly to keep it in the background when it isn't so important anyway, and when church harmony is at stake.

Carleton, Nebr.



## AMONG THE CHURCHES

### Calendar for Sunday, March 11

Sunday-school Lesson, Jesus Feeds the Multitudes.—  
John 6:31-44.

Christian Workers' Meeting, Church of the Brethren Mis-  
sions.—Mark 16:15. \* \* \*

### Gains for the Kingdom

One baptism at Glenside Mission, Fla.  
One baptism in the Buck Creek church, Ind.  
Two baptisms in the Leamersville church, Pa.  
One baptism in the Long Beach church, Calif.  
Twelve decisions in the Juniata Park church, Pa., Bro.  
John R. Snyder of Tyrone, Pa., evangelist.  
Twenty-eight were baptized and two reclaimed in the  
First church, Toledo, Ohio, Bro. Ralph Hatton, pastor-  
evangelist. \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you  
pray for the success of these meetings?

Bro. Rufus D. Bowman of Roanoke, Va., to begin March  
12 in the Staunton church, Va.

Bro. L. R. Holsinger of Martinsburg, Pa., to begin March  
19 in the Westmont church, Pa.

Bro. C. Walter Warstler, the pastor, to begin March 11 in  
the Calvary church, Los Angeles, Calif.

Bro. J. L. Myers of Loganville, Pa., to begin April 29 in  
the Prices churchhouse, Antietam congregation, Pa.

### Personal Mention

Bro. Perry E. Coblenz changes his address from Peru  
to Delphi, Ind., 616 E. Monroe St.

Bro. J. M. Blough and wife are due to leave India for  
the homeland March 29. Bro. Blough is slated for the Mis-  
sionary Convocation address at the La Verne Conference.

Bro. E. Russell Harris of the South Brownsville con-  
gregation of Middle Maryland has found it necessary to go  
to the Johns Hopkins Hospital for surgical treatment. Good  
hopes are entertained for his recovery.

Bro. Reuben Boomershine of Brookville, Ohio, experi-  
enced in teaching, pastoral and evangelistic activities, be-  
came Field Worker for the District of Michigan March 1.  
His new address is Middleton, Mich., care of Mr. Howe  
Plant.

Bro. O. H. Feiler, pastor of the Wakenda and Rocking-  
ham churches of Northern Missouri, is still in a critical  
condition. Another operation was in prospect the latter  
part of last week. The prayers of the church are solicited  
in his behalf.

Bro. R. Paul Miller, Professor of sacred music, desires to  
accompany any evangelist who may be in need of a song  
leader. He is available for evangelistic meetings likewise  
during the summer vacation. Address him at 702 E.  
Patrick St., Frederick, Md.

Bro. H. C. Early's condition at last report was "not  
very encouraging." After a period of total blindness he is  
able to see a little. The best word of the doctors is that  
he may have vision "enough so that he can go about and  
help himself." He feels that his "work is done" but Sis-  
ter Early inclines toward a more hopeful view.

Bro. W. C. Detrick, pastor of the Pleasant Hill church of  
Southern Ohio, has had to give up his pastoral work for  
the time being on account of an affection of his voice which  
makes it difficult, almost impossible at times, to speak. Sis-  
ter Detrick had been doing much of the preaching for him  
lately. They are locating on a farm near Bradford, Ohio.

Two members of the Music Committee, Brethren N. W.  
Fisher and Alvin Brightbill, were recent callers at the  
"Messenger" rooms. They were at the House in the in-  
terest of music for the La Verne Conference. We gather  
that there will be a special Conference hymnal provided  
of the same general type as the one used last year at  
Hershey.

Sister Goldie E. Swartz, India missionary at Vada, says:  
"This is the harvest time for the evangelistic worker as  
now the farmers are free from their field work to listen.  
And the encouraging thing about it is that they listen gladly  
for the most part." She also says that friends sometimes  
write asking: "Just what do you do all day long?" She  
answers that question on page 156.

Bro. Jno. S. Flory, several thousand of you will be glad  
to know, is writing a second series of "Flashlights from  
History" in response to the widespread interest awakened  
by his first series just concluded. This new series will deal  
with an entirely different phase of our church life. It will  
tell of things in our history which have made for union  
and power and prestige. It will have its surprises just as  
well as the first series did, and will be just as interesting  
and will leave a mighty good taste in your mouth. We  
know because we have had a peep at one chapter. There

is one drawback, however. There are rumors of a book  
in the air and we are not sure how much of it the authori-  
ties will allow the "Messenger" to have. You can count  
on us to do the very best for you we can.

"Flory, Heisey and myself are starting to Shansi today  
and hope we may be able to get through the military lines  
without much hindrance," said Bro. I. E. Oberholtzer writ-  
ing from Liao Chow Feb. 8. He will have more to say  
shortly in these columns about the present missionary  
situation in China.

Bro. J. A. Robinson, Secretary of the General Ministerial  
Board, had some interesting things to tell last week about  
his recent visit to the old home of Bro. Lewis W. Teeter  
who passed into rest several months ago. Bro. Teeter had  
made a practice of preserving all records of elections of  
church officials and of many other transactions which came  
into his long experience in church work.

"An interesting school at Keyser, W. Va. Fourteen of  
our people attending. I am teaching The Pupil (Child  
Study) and have ninety of the 123 enrolled in the school  
taking this course. Besides this, many visitors follow with  
much interest. A cordial spirit of cooperation exists among  
the ministers of the city and the fellowship is remarkably  
wholesome in this city." So writes Secretary Ezra Flory.

### Miscellaneous Items

Vacation School Workers will please be sure to read  
the three special notices on this page concerning their work.

"I want to tell you we certainly do enjoy the 'Messen-  
ger.' It is always full of good messages which inspire us  
and strengthen our faith."

At the First church, Roanoke, Va., a group of twenty is  
being organized to visit systematically the homes repre-  
sented in the church. The aim is to increase the calls to  
200 per month if possible.

The heroism of Bro. Stephen T. Maxey who lost his life  
in an attempt to save Bro. Howard Hoff from drowning in  
Rogue River, Oregon, July 21, 1926, has been recognized  
by the Carnegie Hero Fund Commission. The Commission  
has decided to award a bronze medal and \$500 to Bro.  
Maxey's widow.

Mission money by air mail: From the treasurer of the  
General Mission Board comes this memorandum: "The  
treasurer of the Pasadena church, Calif., sends \$653.90 by  
air mail. It left Pasadena on Feb. 27 with his expressed  
hope that it would reach us in time to be credited on the  
old year, which it did."

The last day of the fiscal year, Feb. 29, was an exceedingly  
busy day in the Mission Treasurer's office. Our churches  
are noticeably becoming more familiar with the fact that  
the year closes the end of February and many rush in their  
offerings to reach Elgin in time to count on the old year.  
The receipts for the last day were slightly under \$12,000.

It was only \$5.00 that the Mission Treasurer received the  
other day from a sister in Missouri, but her testimony  
on tithing, quoted as follows, was a gem: "Have been a  
tither since the first of the year and such joy as has been  
in my soul since I have been a tither I can't express. Wish  
every one could be a tither, and they could if they would."

Of the new men's dormitory "The Juniata" says: "Ev-  
ery available room in the new dormitory has been assigned  
and occupied. Men carrying chairs, books and room fur-  
nishings have been tramping back and forth in steady  
streams moving to their new quarters. Wheelbarrows and  
small trucks have been flying to the new building, moving  
trunks and heavy boxes. And now a decline in the mov-  
ing is proof that all the men have at last been transferred  
with their belongings to finer quarters."

The missionary spirit in our Indiana Sunday-schools  
seems to be worthy of special note, according to letters  
recently received at the mission rooms. In a letter writ-  
ten on Feb. 25 an Indiana primary superintendent says:  
"Count on us to help in the missionary medical work of  
India for 1928." The next day another sister wrote: "The  
children have enjoyed doing the work and we are hoping  
to do more this year." Then, on Feb. 27 came a letter from  
still another Indiana Sunday-school with a nice offering  
and the pledge: "We will help India in 1928." For in-  
formation about the special missionary project for our  
boys and girls during 1928 write to the General Mission  
Board, Elgin, Ill.

### Special Notices

A pastor is wanted for the Artemas church of Middle  
Pennsylvania. Write John Bennett, Artemas, Pa.

Western Pennsylvania will hold its District Meeting in  
the Uniontown church April 9-11. Elders' Meeting April  
10 at 9:30 A. M.—D. P. Hoover, Clerk.

Northwestern Ohio District Aid Society Meeting will con-  
vene at the Pleasant View church in the afternoon of  
March 13. All Aid Society workers are invited to meet  
with us and enjoy the meeting.—Ella E. Karn, Secretary.

All reports, queries and other business for the booklet,  
for District Meeting of Northern Virginia to be held at  
Timberville, April 12-13, should be in the Secretary's hands  
by March 28.—S. I. Bowman, Secretary, Harrisonburg, Va.

There will be a training school for Vacation School work-  
ers of the Camp Mack region May 27 to June 2, 1928. L.  
W. Shultz, Camp Director, heartily welcomes workers from  
other regions as well. Address him at North Manchester,  
Ind., for further information.

The Welfare Board has on hand a number of programs  
prepared for use in C. W. meetings on "The Simple Life"  
and on "Purity." These had sold for five cents each, but  
to get them distributed a copy will be sent free to anyone  
for the asking. They contain useful material on the sub-  
jects quoted either for programs or for use in sermons. Ad-  
dress the Welfare Board, Warsaw, Ind.

To prospective Vacation Church School Directors: Vac-  
ation Church School Directors who will be available for  
the 1928 season will help everybody concerned by filing  
name, address (present and summer), training, experience,  
and names for reference, with three people—your District  
Sunday-school Secretary, head of the Department of Reli-  
gious Education in your college, and the undersigned. If  
you prefer to work outside your home territory, it would  
be wise to get in touch with the District Secretary and Col-  
lege in whose territory you wish to work. Will you send  
in your name not later than April 1 if you expect to do  
directing?—Ruth Shriver, Director of Children's Work,  
General Sunday School Board, Elgin, Ill.

To those coming to the Missionary and District Confer-  
ence of Northwestern Ohio to be held in the Pleasant View  
church March 13, 14, 15: Those coming by interurban can  
get a car at Findlay at 5 A. M., and about every two hours  
thereafter; car at Lima, Western Ohio, at 5:45 A. M., and  
about every two hours thereafter. Get ticket at either town  
mentioned for Lewis Stop, which is only a few rods from  
the church. To those coming by auto: From Cairo go  
east on Lincoln Highway to second schoolhouse, then south  
one and a half miles. From Beaverdam go southwest on  
Dixie Highway about three miles to first schoolhouse, then  
north one-half mile. From Lima take Dixie Highway  
northeast about seven miles, to second schoolhouse, then  
north one-half mile.—David Byerly, Lima, Ohio, R. D. 8.

To all pastors, Sunday-school superintendents, Vacation  
School directors, and others interested in Vacation Schools  
for 1928: If your church is thinking of having a school this  
summer, the final decision to have it should be made not  
later than April 1. Better order your textbooks at once,  
after that, and get your director and teachers definitely  
lined up. If you need a director, write to your District  
Secretary or to your college. The General Sunday School  
Board also has on file the names of people who will be  
available for directing schools this summer. Do you have  
"How to Promote and Conduct a Vacation Church  
School" and "Materials for Vacation Church Schools for  
1928"? The latter will help you to order your textbooks  
and other supplies. The syllabus will be the same as that  
used last year. If you do not have this literature, write to  
The General Sunday School Board, Elgin, Ill.

### In the "Messenger" Twenty Years Ago

The organization of the Sunday-school Advisory Com-  
mittee is as follows: S. J. Miller, chairman; Levi Min-  
nich, secretary, Greenville, Ohio. O. L. Minnich is the  
third member.

We learn that at the recent District Meeting of Oregon,  
Washington and Idaho, Bro. Geo. C. Carl of Portland,  
Oregon, was chosen to represent the District on the next  
Standing Committee.

It was a pleasure to have Bro. T. S. Moherman in the  
"Messenger" sanctum a short time last week. He was on  
his way home from Waterloo, Iowa, and found it con-  
venient after reaching Chicago to visit Elgin.

Bro. S. B. Miller of Cedar Rapids preached for us last  
Sunday morning, and his discourse was listened to with  
unusual interest. He preaches plain doctrine and does not  
fail to tell an audience just what he thinks about the wrong  
way of trying to serve Christ. At the close of this service  
one applied for membership.

Accompanied by his wife, Bro. J. Q. Goughnour of An-  
keny, Iowa, spent a few hours in the Publishing House last  
Monday. This was his second visit to Elgin. He is very  
much interested in the Annual Meeting that is to be held  
in his District next spring, and feels confident that a good  
place for the Conference has been secured and that the  
meeting is certain to be largely attended.

A Peace Scrapbook, containing 32,977 newspaper clip-  
pings in connection with the New York National Peace  
Congress, says the "Advocate of Peace," is now being  
made up at the rooms of the American Society in New  
York. These clippings, the order for which was placed by  
Mr. Hayne Davis, Secretary of the American Branch of  
the Society for International Conciliation, reveal the im-  
mense interest felt in all parts of the United States in  
the cause of international peace. The scrapbook will be  
sent to the American delegation at The Hague, to be  
presented to the Conference, and will finally be deposited  
in the Carnegie Palace of Peace. The scrapbook will be the  
largest of its kind in the world, will weigh about two hun-  
dred and fifty pounds, and will contain nearly two miles  
of newspaper reading matter. So mightily deth the peace  
movement grow and increase.



## To Use More Corn

## The Pursuit of Beauty

## One Idle Million

## "Junkets the Mode"

### Russia May Make a Contribution

## A Check on Environment

### Speedy Justice

### The Simple Life Might Help

## When Brethren Are Brethren

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

**Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-17**

For Week Beginning March 18

## PHARISEES AND CHILDREN

Jesus had just spoken a parable to Pharisees "who trusted in themselves that they were righteous and despised others" (Luke 18:9-14). Now he is in the midst of a circle of children. It must have been like coming out of a gaudy, stuffy palace into a beautiful garden!

## CHILDREN AND HUMILITY

Imagine a man, rich, or righteous, or learned or famous. He says to himself: "I shall add humility to my other achievements!" Though he may ape the actions of humility, in his heart is the veriest pride. Amid the wonder and joy of living, the child is beautifully unmindful of its charms (Job 22:29; Psa. 9:12; 10:17; 138:6; Prov. 3:34; 15:33; 22:4; 29:23; Isa. 57:15; Micah 6:8; Matt. 5:3; Jas. 4:6, 10).

## THE CHILD AS A LEARNER

Many questions we adults ask are intended to help us deny or escape the truth and its requirements. Not so with the child. He is always ready to put to the actual test every new idea which his eager mind lays hold of (Matt. 7: 21-23; Hosea 8: 2; Matt. 25: 11; Luke 6: 46; 13: 25; Acts 19: 13; Rom. 2: 13; Jas. 1: 22).

## CHILDREN DO NOT HOLD SPITE

Their distempers are like April showers—soon over and followed by even brighter sunshine! Harbored anger is the deadly kind, wrath upon which the sun sets (Eph. 4:26).

## DISCUSSION

If we adults must become like children, why is it necessary for us to teach them?

Is it not true that parents and children learn of each other in the home?

R. H. M.

Brethren ministers with whom we have fellowshiped on these two annual occasions, we can say that our men found them to be of the finest type of Christian gentlemen, and to possess the same genuine loyalty to the whole word of God that we ourselves profess. When the preachers far and wide of the two churches make such discoveries about one another they will not long remain two separate camps. May God speed the coming of that day."

## The Happy Girl

Seventy-five deans of women from universities, colleges and high schools met some time ago to discuss the girl of today. Anna Dudley Bliz, dean of women of the University of Minnesota, made the principal address. Strange as it may seem, this speaker said that this age is one in which there is such insistence on material spending and acquisition that one needs to develop strong sales resistance. And she added that it is the girl with a strong will who goes without many things, who is still happy these days. Perhaps some of the rest of us could take a valuable tip from the happy girl.

## Advice on Child Training

More than 2,000 persons at a conference on child training in the city of Chicago a few days ago heard Dr. William Healy of Boston say: "If you would have your child develop character and personality, do not spare him the hardships which many of you underwent in your earlier years. Do not be like many parents I know, who have left their children no opening for the forming of good habits. They fancy they are protecting the child, when in reality they are injuring him beyond estimation. It is more to be desired that a child should be forced to consider others and to do things for others, than that he have others do things for him. The path of intelligent control is in seeking out the constructive side of the conflicts into which he walks."

## Memories of the World War

On the evening of Feb. 17 an eighteen-year-old Chicago girl seated herself at the piano and began to play a martial air. "Her father, Ralph, a veteran of the World War, took his army rifle from its place in the corner of the living room, and while his wife and Alice's two sisters looked on laughing, he shouldered it and paraded back and forth in the small living room. He clicked his heels to a snappy halt. At his own orders, 'Ready,' he brought the rifle from his shoulder. 'Aim.' He leveled it. 'Fire.' He pulled the trigger. The forgotten cartridge in the chamber exploded. Alice fell from the piano bench to the floor. The bullet had killed her instantly." All of which means that there is one more casualty to cloud the memories of the World War.



## Daily Devotions for the Lenten Season

BY WM. KINSEY  
Wednesday, March 14

## Scripture:

"SET your affections on things above, not on things on the earth" (Col. 3:2).

## Meditation:

Here is a healthy kind of "highmindedness." We need more highminded people whose minds are set on things above. Minds that go as high as heaven. Heavenly-mindedness is a good kind of highmindedness. Earth-mindedness is low.

## Song:

"To that Jerusalem above  
With singing I repair;  
While in the flesh, my hope and love,  
My heart and soul, are there."

## Let us pray.

Thursday, March 15

## Scripture:

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

## Meditation:

Ye shall receive power. The original word for power is *dynamis*, and from this come the English words: dynamite, dynamic, dynamo, etc. Dynamite moves things. Ye shall receive power, dynamite, a dynamo. Then we can witness and do many things for God.

## Song:

"Come Holy Spirit, heavenly Dove,  
With all thy quickening powers;  
Come, shed abroad a Savior's love  
In these cold hearts of ours."

## Let us pray.

Friday, March 16

## Scripture:

"Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress" (Psa. 17:3).

## Meditation:

"I am purposed." There is power in a purpose. Paul had a purpose. This one thing I do. Have a goal. Men of achievement are they who have had a purpose. The Psalmist's purpose here for his mouth may well be followed by us all this day.

## Song:

"Lord, for tomorrow and its needs I do not pray;  
Keep me, my God, from stain of sin, just for today.  
Let me no wrong or idle word unthinking say;  
Set thou a seal upon my lips, Father, today."

## Let us pray.

Saturday, March 17

## Scripture:

"The Lord will give strength unto his people; the Lord will bless his people with peace" (Psa. 29:11).

## Meditation:

The Lord will give strength unto his people to witness for him, to teach, to preach, to pass through trials, to serve. He will give his people peace—peace of heart and soul, peace at night, peace when alone. Strength in time of weakness, and peace in time of trouble may be had for the asking.

## Song:

"There comes to my heart one sweet strain,  
A glad and a joyous refrain,  
I sing it again and again,  
Sweet peace, the gift of God's love."

## Chorus:

"Peace, peace, sweet peace!  
Wonderful gift from above!  
Oh! wonderful, wonderful peace!  
Sweet peace, the gift of God's love!"

## Let us pray.

Sunday, March 18

## Scripture:

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17).

## Meditation:

As a mother rejoices over her babe with joy, and joys over it with singing, so God the Lord rejoices and sings over his children. We are the objects of his joy and delight, his compassion and love, so he sent his Son to save us.

## Song:

"O joy that seekest me thro' pain,  
I cannot close my heart to thee;  
I trace the rainbow thro' the rain,  
And feel the promise is not vain  
That morn shall tearless be."

## Let us pray.

Monday, March 19

## Scripture:

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

## Meditation:

They were all filled with the Holy Spirit. What are we full of? Some are filled with mischief; some, full of villainy and guile (Acts 13:10); some are full of good works; some, love; others, hatred; etc. But nothing goes ahead of being filled with the Holy Spirit. Before beginning the journey of the day, stop at God's filling station.

## Song:

"Hover o'er me, Holy Spirit,  
Bathe my trembling heart and brow;  
Fill me with thy hallowed presence,  
Come, O come and fill me now."

## Let us pray.

Tuesday, March 20

## Scripture:

"God shall bless us; and all the ends of the earth shall fear him" (Psa. 67:7).

## Meditation:

The ends of the earth shall fear and know God, because he blessed us and we passed it on. We are not supposed to be the terminals of God's blessings, but the through trunk lines. We are channels, dispensers. The Lord has been good to us, let us be good to others. Pass it on!

## Song:

"I do not ask to choose my path,  
Lord, lead me in thy way;  
Inspire each thought and prompt each word  
And make me a blessing today."

## Chorus:

"Bless me, Lord, and make me a blessing,  
I'll gladly thy message convey;  
Use me to help some poor, needy soul  
And make me a blessing today."

## Let us pray.

Elkhart, Ind.

## The Crisis of Our Day

(Continued From Page 147)

portant place in our scheme of national defense there is no question. To keep it within the proper limits under existing law seems to fall to the lot of this committee, which should not be. Unless it is watched and closely watched it will expand to the point where we will have accomplished by indirection what we have always striven to avoid directly, and that is the establishment of a large force in this country possessing military views and tendencies which will outnumber and outweigh in voice our regular establishments. This is not believed to be an over-statement of what may be reasonably expected if we should fail to watch the situation closely.

When Brigadier General Delafeld, President of the Reserve Officers' Association of the United States, appeared before the House Committee on military appropriations, to ask for larger sums for Reserve expenditures for 1927, Mr. Anthony, the Chairman of the Committee, made the following significant remark:

"So far as I am concerned, I want to be very frank with you in my attitude toward these appropriations. It is the purpose of this committee to be as fair as we can in the consideration of these organized Reserve items, but as one member of the committee I very

strenuously object to the system which is apparently in vogue of, year after year, bringing outside pressure to bear on this committee for the purpose of increasing the appropriations for these items. We are glad to have you appear in your official capacity to give us any information or to make any statement that you care to make to us, but as a member of the committee I do object to the systematic pressure that is brought upon this committee and upon members of Congress year after year for this purpose. I think it sets a very bad precedent, and one that is liable to grow into a very vicious system if it is permitted to continue."

The public conscience must be aroused and the searchlight of truth turned on the work of the Reserve Officers' Training Corps in the light of these warnings from Congressional Committees.

## II

## Causes of Alarm

1. War Department is attempting to popularize militarism by State fairs: Texas has an annual R. O. T. C. day at the State fair, with student military units from all over the State, and some from Oklahoma, competing in drill. When the 1926 maneuvers were held on October 22, it was a holiday for all Dallas high schools. Much time had been spent in preparation. Some regular curriculum examinations, scheduled to be given a couple of days before Fair Day, were postponed because the boys had not had time to study. Companies were entered from Dallas, San Antonio, and Fort Worth high schools, from Oklahoma Military Academy and others—thirteen companies in all, most of them high school units, and at least one thirteen-year-old boy participating. There were drills, executed with mechanical precision; enthusiastic applause from girls, parents, and "pep squads" in the stands; an imposing silver loving cup on a table in the arena; army officers and competition judges reviewing in scrutinizing dignity.

The Dallas Morning News on the following day spread out five pictures along with columns of news stories, reporting "stands thronged," "military spectacle—which overshadowed anything of its kind in the history of cadet competition," "giant silver cup—presented—with impressive ceremony," "awards of infantry sabres, and a handsome gold watch, cash awards of \$75, cash prizes of \$40, scholarships to Camp Dallas."

With such a situation before us we can understand the value of the R. O. T. C. from a military point of view as it is explained by Major Bloxham Wood, U. S. Army, who is quoted in a Dallas paper as saying: "The R. O. T. C. units in the high schools are the greatest factor making for military preparedness in this country, for they make every boy who takes such instructions an envoy for military preparedness. These boys in turn bring home the value and necessity of such training, even into homes that might otherwise be antagonistic."

2. Military leaders are biased and suppress the real facts about their program: In 1925, while the advocates of military training were protesting vehemently that its purpose was the inculcation of patriotism and the teaching of citizenship the students were learning in their manual, which is called on its fly leaf the "Military Bible":

"To finish an opponent who hangs on, or attempts to pull you to the ground, always try to break his hold by driving the knee or foot to his crotch and gouging his eyes with your thumbs."

"This inherent desire to fight and kill must be carefully watched for and encouraged by the instructor."

Some students at the College of the City of New York printed the above and other excerpts from the chapter on, "The Spirit of the Bayonet," in Moss and Lang's Manual. Within a few weeks of the publication of these quotations, a general order was issued from the War Department authorizing the discontinuance of bayonet combat in the R. O. T. C. The text books were called in, and "The Spirit of the Bayonet" expurgated. But why? Of what use to emasculate Mars on the drill field when it can not be done on the battlefield? Will the War Department coach its pupils for a romantic game of glittering parades?

Is not the army officer more logical whose article,



"Uplift the Army," was carried by the *Army and Navy Register* for July 25, 1925? He said: "Good citizenship is an excellent thing, and so are religion, filial affection, and brotherly love. But they are not the ends of an army. An army exists to kill men, when ordered, in the nation's quarrel irrespective of its justice—If we want an army, we should recognize it for what it is. We should not tell lies about its being a school for citizenship or manual training, nor clutter up its drill grounds with disciples of these irrelevant arts."

3. Military spirit produces fear and stimulates armament competition, militarism. Militarism is a phenomenon which has full significance only if it is studied in its international aspects. It has meaning chiefly as a philosophy which determines the attitude of one nation toward another. It is relative. When we arm, others arm; when we train, others train. And those who in other nations object to increases in their own military activities meet as their most difficult obstacle the argument that even America has taken to militarism—and the old competition is on again.

This is clearly the case in Japan, where the Military Intelligence Division of our War Department in commenting on the Japanese Students' Preliminary Training Act put into effect in 1926, states: "There is no doubt that the example of the Reserve Officers' Training Corps in the United States to some extent influenced the Japanese War Department." On the other hand, Premier Wakatsuki, Foreign Minister Shidehara, and other prominent Japanese officials publicly expressed satisfaction when they learned that President Coolidge was opposed to compulsory drill in colleges. An Associated Press dispatch from Tokyo, June 18, 1926, stated:

"The attitude of the American president is welcome to the Tokyo government because it gives an excuse for further retrenchment in military expenditures, which is much desired by civilian officials."

Thus it is obvious that when some progress is made against militarism in America, the hands of anti-militarists are strengthened around the world.

But in her present policy America is not very helpful to the rest of the world. Japan is not alone in being influenced by our example in the matter of military training. In India a new movement to increase the scope of military training in the colleges finds its justification in the recent development of military training in the United States.

Missionaries, who try to carry to other nations the best elements in American life, are called upon to explain why America has so greatly increased the military training of school and college boys. For example, Ira E. Gillet, in *The Christian Advocate* of Oct. 21, 1926, wrote: "Missionaries from America are not only concerned about the specific acts of injustice and selfishness against other peoples; we are perhaps even more alarmed at the increasing drive which the War Department is making to infect our high schools and colleges with the doctrine of force and wholesale murder under the guise of physical training and defense. We who are in a position to feel the pulse of America's neighbors know better than parents at home or students in school just how serious is the effect in these lands of a militarized education in the United States. Be quite sure that the jingo press of any other country will play up the R. O. T. C. of America quite as thoroughly to our discredit as the jingo press of America has done the military institutions of other countries."

4. Federal Bureaus and Commissions of Education condemn the military type of discipline: A committee of thirty-three eminent educators was appointed to prepare a report on "Character Education," which was published by the Bureau of Education of the Department of the Interior in December, 1926. This is probably the most competent and impartial authority on the processes of character development that can be found. The report discusses the various school studies and school organizations, pointing out their respective contributions to character education; but it has no reference to military training. The military type of discipline, as defined by the Army ("The Army regulations define discipline as being an attitude characterized by willing and cheerful obedience to orders,

by a scrupulous conformity to standardized procedure, and by unremitting effort in the appropriate sphere of initiative, evidenced in part by smartness of appearance and action, by cleanliness of person and neatness of dress, and by respect for superiors"), is however, discredited:

"While external control of children and youths is sometimes necessary for their own immediate welfare and the safety of society, real character develops only with development of self-control and self-direction in conformity with moral standards. A school organized and managed after the manner of a benevolent monarchy or oligarchy may make an excellent exhibition of a certain type of discipline. This may, however, make small contribution to the character forming power of the school community. As soon as the pupil escapes from this control by external authority, he is likely to fail because he is wanting in moral thoughtfulness and power of self-direction, or because he is in positive rebellion against the regime to which he has been subjected."

The "New Jersey Commission on Military Training in High Schools," after thorough study, reported in 1917:

"It is sometimes claimed that military training is the best agency for inculcating obedience. But if this claim is carefully considered it will be found that obedience to military authority is generally unthinking. It is often blind and superficial, not real. During actual war, men willingly undergo training because the work is definitely motivated; but when peace comes and men go into barracks, they feel that there is nothing of value in drill and there is a consequent tendency to evade its requirements. This kind of obedience has been, and may be, secured by similar school methods. It is obedience under restraint. When this is removed, laxity in discipline often follows. The discipline of the schools aims not at isolated acts of obedience under special circumstances, but at the habit of obedience to elders and persons in authority. It is a psychological fallacy to suppose that obedience to military authority, indeed, obedience exacted under any peculiar circumstances, may automatically be translated into the general habit of obedience. The same may be said of such qualities as alertness, promptness, industry, truthfulness, etc. It is by no means capable of demonstration that those who have had military training, or been subject to military discipline, are superior to other citizens in the possession of these qualities."

The public conscience must be aroused. The crisis of our day demands it.

New Windsor, Md.

## CORRESPONDENCE

### "SO SHALL HIS PART BE THAT TARRIETH BY THE STUFF" (1 Sam. 30: 24)

I was impressed with Bro. H. C. Early's article on "The Gospel Messenger" in the number for Feb. 11. My article may be hard to place, but I hope it may not fall in the line of those he would have different.

I am writing, I may say, exclusively to those who, like myself, are denied the joy of mingling with our brethren and sisters in public service as we once did. In the scripture above referred to, we have two classes of men: for the one class, we have an account of the great victory accomplished; but for the other no record more than that they "tarried by the stuff," and faded alike in reward. David, out of his great heart, saw differently from his men; but on his return had he found those who tarried, off duty, asleep, no doubt his ruling would have been different. His decision was not of mere pity for the faint, but on the ground that each had a part, and did his part.

As I sit here and read the reports of the wonderful results of the labors of our evangelists, missionaries and other Christian workers (and we rejoice in these good results), I seldom hear from the other class, from those who tarry by the stuff. I guess they feel as I do, that our reports may not be interesting to our "Messenger" readers. Or, possibly, some of us may be too readily inclined to say: "I am not the eye, or ear, therefore I am not of the body." But are we willing to admit we are not of the body? Why then should any of the members fail to function, each in his own part? Have we no report? Does life for us have no compensation? Is there nothing to be gained by affliction? Ours is not to ask the reason why (Rom. 9: 20). But as David with his men, so God with us, holds each

responsible for his part as opportunity and strength are given.

I heard a minister once in prayer, use these words: "We are here without a visible mark of thy displeasure." I wondered, and still wonder what he meant. The word displeasure is frequently used in scripture, but as the human eye sees it, what is a visible mark of God's displeasure? We lose health, wealth, dear friends, and many other losses come to us; but these, possibly, are more frequently blessings than misfortunes. Certainly, God reads the heart, and no doubt sometimes has abundant cause to become sorely displeased with some of us.

I have been told my affliction is an evidence of God's love to me. I rejoice in the fact, that God loves all of us. But I question this as one of his ways of making his love known. There is a natural law and a spiritual law; and to disobey either one or both (consciously or unconsciously) means we must pay the price. True we have abundant scripture with reference to chastening. And are we not all in our different ways, partakers, else we would not be sons of God (Heb. 12: 7-8)? But why occupy space here? Whatever the cause or the source, does not lessen one whit our responsibility. It is not the great amount of work, but the willingness with which we do it, that counts.

I often wonder, my brother and sister, what percentage we represent, in number of our entire Brotherhood, and I often wish more of us could communicate with each other, by letter (our only way), not to pour out our woes to each other, but to tell of our rich experiences, of the many little ways we may help some one and how we come at times under the immediate presence of our God. Possibly more so than when out on the field of battle. Our friends can and do come to visit us, and these visits are most heartily appreciated, but we afflicted ones can talk to each other in a language others can not understand, because they have not passed this way. And no one can place a real estimate on the value, or appreciate anything they have had, till they have lost it. Let us not be weary in well doing. God's standard of measuring is vastly different from ours. The two mites weighed more than all the rest cast in the treasury that day. The most successful efforts of our strong workers would fail, if not followed with God's blessing, to give the increase. Is the hand of the Lord shortened (Isa. 59: 1), that he can not bless our little work to be mighty in his sight? Let us watch as we tarry by the stuff, meekly submit and commit our all to the One "who judgeth righteously."

D. Victor Long.

Boonsboro, Md.

### INDIA ON THE MARCH

Christmas Week in India has of late years become a week of stirring events. Various meetings are arranged for at this time, among which are The Indian National Congress, The National Liberal Federation of India, The All-India Moslem League, The All-India Conference of Indian Christians, Christian Young Men's Retreats, etc. In the estimation of the writer, the Chairman of the Indian Christians' Conference gave the best address of any of the chairmen. His was more deliberate and reasoned, more fair. It is heartening the way our Indian Christians are forging ahead in so many fine ways.

The Indian National Congress is by far the most influential of these conferences. In this last session several important steps were taken. First, in what appears to have been a fine atmosphere, a Hindu-Moslem pact was agreed to. That is, large toleration was urged upon each party in its treatment of the other. The right of cow-killing on the one hand and of playing music on the other was granted, yet they agreed to be "gentlemen" in their attitude toward each other, even under provocation. The president of the Congress said: "I am delighted that we have achieved what the skeptics said was impossible, and I shall never forget the supreme moment when twenty thousand honest Indians of all denominations stood up, to proclaim their determination to set at rest the communal squabbles which have so far disgraced our motherland."

Second, a resolution dealing with relations between India and Britain was drawn up. It was voted almost unanimously to boycott the Royal Commission on Indian Reforms. This boycott is due to the noninclusion of Indians in the Commission. Indians accuse Westerners of believing in a white superiority complex. Personally, I fear the Indians are much missing the mark by this boycott, and I fancy it will break down slowly as the Commission begins work earnestly and sympathetically.

Thirdly, another resolution declares the goal of the Indian people to be independence with full control over defence and the forces of the country, control over the financial and economic policy and relations with foreign countries, demanding this right to be forthwith recognized and given effect to by the complete withdrawal of the alien army of occupation.

At any rate, the present British policy is discouraging to India's hopes. A famous Indian editor writes: "Lord Birkenhead has no reason to be proud of having estranged India from its hope of finding its political salvation as a member of the British Commonwealth. There is a rapidly growing impatience on all sides at the failure of a hundred

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## The District Key Man

(Continued From Page 149)

will come from the District; or he will be the pastor of a large congregation, which although supporting him, will be willing to spare his services to the District without financial consideration. Of course, travelling expenses will be borne by congregations visited, except when otherwise provided. When this brother, the key man of the District, attends the annual meeting of the General Mission Board, and serves as member of the Standing Committee, his expenses will be borne half and half by the Mission Board and his District; when he comes from a foreign country the Mission Board will pay three-fourths of his expenses and the District one-fourth.

The beneficent results to be obtained will increase in number, as the proposition becomes a working system among us. One can think most easily of defects to be remedied; it is difficult for an optimistic Christian to foresee newly created defects. The probable blessings appear to be somewhat as follows:

- (1) Some one will be responsible, in a measure not otherwise possible, for the active religious life of the whole District.
- (2) There will be a natural tendency towards the creation of a healthful District consciousness.
- (3) This District consciousness will put a new challenge to every District, to function in the largest possible measure in the service of the Lord.
- (4) Special characteristics pertaining to some Districts and not to all, will be more easily conserved, than will otherwise be possible.
- (5) Every District will have an equal rating with all the others, and all will feel themselves a part of the whole working Brotherhood in a way that they have not been able to feel unto the present.
- (6) The foreign mission fields will be placed at once in line for the same representation, and in the same way, as any District in the home land, thus creating and preserving a well known and much desired morale.
- (7) A new and permanent confidence will be created, which will help to wipe out present deficits, and so adjust matters that future deficits will be less likely to occur.
- (8) A new unity will be felt, which will become a personal experience throughout the Brotherhood, as each District begins to find itself, as some have done.
- (9) Every Executive Committee will be encouraged to function in largest possible measure consonant with the ultimate aim of the church, which is missions.
- (10) New Executive Committees will be formed to meet new needs as they will arise, and those that have served their purpose will be disbanded under the same guidance; in either case by unanimous consent.
- (11) Instead of an occasional visit from appointed leaders who live together, and who travel long distances both in coming and going, every District will have its own trusty leader, who is on the job all the while, and who will know the needs of the District better than any non-resident can.
- (12) Missionaries, unable to return to their chosen fields, will more easily find a place where they can fit in, and render the largest possible service to the church. This will also be true of pastors and teachers wishing to go from one District to another.
- (13) Churches that have some such plan are making a success of it. There is no reason why we should not enjoy full success in our work for the Master.
- (14) More than anything else now on the horizon, this will strengthen our consciousness of the fact that we are a missionary church, and lead us to an activity and devotion which is worthy of the good name we bear.

Seattle, Wash.

## Real Faith

BY D. D. THOMAS

BUTLER says that a moral duty is one, the reason for which may be seen. These are the duties that do not depend so much upon faith. The negligence that makes one fail to carry them out is due to lust rather than unbelief. Many a man says that he knows that he ought to do certain things; that is, he sees that

they would work good for him. The violator will admit that it is better to be honest than not to be. He can see that to take that which does not belong to him is likely to bring disaster. A little search teaches him that to make the most one should give to others all their due; that the honest man has a security that does not come to the dishonest. Since one can see the reason for this it is said to be a moral duty.

Personal indulgences, and the destruction of life or the property of another one can easily see come under the head of moral duties. It does not take much of a stretch of the imagination to see that even without apprehension, conviction or punishment, by the hand of man, it would work havoc to those that do such things. But the wise man will not allow himself to think of such things. He will exercise a faith that will place him out of their neighborhood. It is the safe guide that brings us not into danger.

There are also moral duties on the other side of the question. Take, for instance, helping others in distress. One can see why that should work good to the helper. I do not know that it would make him more money, but it would give him more credit. His standing in the community would rise and one can see that. A manifested love for one's fellow-man can be regarded as a moral duty. The most selfish man with a little thought can see that it would do good to the one that loves and manifests it. It engenders courtesy, it produces smiles, and it begets good to the one who so labors. It will bring favors from others who ordinarily would not act so. One can see the reason for being kind and lovable. It is a moral duty. One does not know how soon he may become poor. Riches do not always abide. Sometimes they suddenly fly away. When these things come one is often in need of friends to help him. He will place power in the hearts of others to sympathize with him, when he lends a hand to help others over a rough place. These things one can see and to use them is but the part of wisdom and discretion in anyone. It is a moral duty that devolves upon us who are willing to look for that which is best.

But moral duties to the Christian are broadened and strengthened by his faith. Naturally one likes to act fairly with others. To give "an eye for an eye and a tooth for a tooth." That far and no farther. To love that others may love us. To give that others may give in return. But these things launch into faith when the Christian makes it his duty to love all men, not seeking for reward, "asking nothing in return." Even the wilfully antagonistic are to be helped that the life may be shown to be better than that of the gentile. When faith is added helpfulness changes to service. Going one mile to help, changes to two that it may be a willing service. Taking away one's cloak by force is made to show a wonderful faith when one's coat is given also. The one that desires to consume asks, and the one that desires to use borrows, and a large faith responds in either case. One may not know how, but God does. It is a glorious ideal, let us work for it. As far as we can see it is fine; let us have faith that farther on it is finer.

No one delights in fisticuffs in the street. Men condemn it as being immoral and uncivil. One can see the reason for that. Would it be any better if a band of men at the command of a state would stand up and shoot one another down? Can one not see the reason why men should not fight at all? It is a moral duty for one not to fight. But, our Great General says that we should not resist evil. We are not to fear him that can destroy the body. We are to let him take our lives rather than we to take his. That is where faith comes in—the faith that overcomes.

Moses and David offered themselves that their people might live. And we can see that great faith was shown in these cases. There is no mode of reasoning whereby one may see that the giving of one life as a sacrifice will contribute to the saving of another. Outside of faith it could never reach any one. For naturally one gets the idea that each should suffer for his own sins. But these two had such faith that they were willing to symbolize that act of God's Son in offering their lives to save their brethren.

The same author says that positive duties are those

the reason for which one is not able to see. There may be shadows of semblance, but not bulwarks of reason. It is here where faith exercises most. Some of our acts of faith are commemorative; some of them are in anticipation; and some to strengthen our relation. When we partake of the emblems of his death, that is commemorative, and reminds us of what our redemption cost. When we salute one another with a kiss of charity, or holy kiss, that tells us that as the husband and wife are one, so we are one in Christ Jesus (Eph. 5:32). That strengthens our relation. When we wash one another's feet, that reminds us of our vows when we were baptized into Christ and our sins were remitted, when the waters overflowed our bodies and we arose to walk in newness of life. Then, too, the work was reciprocal to the more closely uniting us. Jesus humbled himself for cleansing and we by his authority carry that cleansing unto one another.

But we do not want to stay always on earth with its frailties and its sins. So we are not to wed ourselves to the things of this world. We are not to do as the world does else we shall make shipwreck of our faith. One of our worst enemies is the world to destroy our faith. The other two are the flesh and the Devil, and surely it should be the desire of every Christian to get away from them. Jesus ate a meal with his disciples in that upper room. From there it was that he sent away the betrayer. It was there that he symbolized that expression: "I never knew you" (Matt. 7:23). When we partake of the supper we look forward. It is faith that anticipates the glory that we shall have with him in heaven. "And so shall we ever be with the Lord" (1 Thess. 4:17). God has surrounded us with such circumstances as will help us to build up faith. He lets us see why he tells us some things. The things that he tells us which we see a reason for are all good. No man in his time or since his time has been able to establish a fault against the man whom God acknowledged to be his Son. Pilate found no fault in him and washed his hands in the presence of the accusing Jews to rid himself of having anything to do with his death. The centurion cried: "Certainly this was a righteous man." The great men of the world lauded his excellence. Can we not have faith in him?

Glenale, Ariz.

## CORRESPONDENCE

### THUS THE DAYS GO BY

[In answer to the question: "What do you do all day?"]

Six o'clock. Time to get up. O, but my slumber was much disturbed during the night by neighboring dogs in their vigilant (?) night watching. Then, too, my arm still hurts—where it was burnt by touching a hot incandescent lantern a week ago, and later became infected, thus bringing on a chill and fever for several days. But habit rules and I arise, turn up the low-burning lantern, descend the stairs, dress and observe a period of quiet and worship. This is bake day as the next two days will be spent in going to rather remote villages, taking noon lunch along. The bread which was kneaded stiff last evening is now molded into the pan to rise again. The morning meal consisting of bread, cream, egg, postum and papaya (a melon-like fruit) is eaten.

An errand to the bazaar and other compound (a mile distant) is necessary and is made by cycle. While returning a man calls from a field saying that his wife is down with fever, and would I please give medicine. Later he comes to the bungalow for the quinine. He is given six days' treatment valued at six cents; but being a very poor man he has but one cent to pay. This is received and the remaining given free. The mail, a sort of general servant, has now come and is set to work at placing thorn brushes around some young mango trees to keep the goats from eating them up. We also consult about getting some mills sharpened and repaired for the new district boarding school. Several people come for ringworm ointment, and another man for fever medicine. Time is now taken to foment my arm again, and while the fomentation is kept warm by a hot water bottle the "Hygiea" is read. The post has now come and several matters require immediate attention. The answers are written and sent to the post office with the mail in the evening.

The bread is now ready for the oven and while it is being baked the noonday meal being prepared I have a bath. This being the cool season, and the evenings somewhat cool, a bath is preferable during the day rather than at



retiring time. Luncheon is eaten followed by a short rest and nap. Then I cycle to the village where I meet the Bible woman and together we spend the afternoon in visiting in a number of homes. The wedding season is just beginning and so wedding preparation and wedding conversation is the order of the day. We go first to a Koli home where upon seeing us coming the mistress quickly sweeps clean a place on the floor and spreads a grain sack for us to sit on. At this season of the year the field work is nearly all finished and so the people have much idle time. One woman is shelling rice with a pestle, the bowl being a wooden block built in the floor, but the other adult members of the household, including the men, are smoking beedies (home-made cigarettes) or "just sitting." The gospel message is interrupted by a hawk swiftly swooping down and snatching away one of the biddy's brood. The women rush out of the hut but it is too late. Only the little chick's cries are heard as it is being swiftly carried away. "Nasib" (Fate!) Other distractions occur so we proceed onward to a Kunbi home where many voices tell us people are assembled. Some friends from an outlying village have come to town to shop and have conveniently stopped here for a little rest. They at once stop their visiting and listen to our song and the explanation thereof. One of the guests responds thus to the message: "I never heard those sweet songs and such instruction before. Won't you come to our village sometime and tell us about your religion?" (Later we visited this woman's hamlet and had a very splendid reception and hearing. Although only about six miles distant it was probably the first time a Christian had ever gone there.)

We next go to a Mohammedan home, where the people are friendly, especially the old mother who is a big talker. Again, as a number of times before, reference is made to my not yet (!) being married, and a conjecture as to my age, which must be twenty-five or thirty! An explanation is attempted, but it is certain that it is not understood—that is, the fact that in our country some marry and some do not—the choice being with the individual. Inconceivable! Remarks, too, are again made about the absence of jewelry on my body. "No earrings, no noserings, bangles or necklaces!" "No," I reply, "just as free from such as God made me."

While in this home some children from the Sonari caste (workers in gold and silver ware) who come to the Saturday afternoon sewing class, see us and call us to come to their homes. They with their mothers assemble in the backyard of their quarters and place a rug as a sitting place for us on the elevated platform where is built their household idol altar, with its growing sacred tulsa plant thereon. As we sing a little boy who can read comes rather close to look on my book. He being too timid to share the book, I give it to him while I share the one with the Bible woman. Presently I notice this boy and several of his companions are trying to sing with us, and my heart rejoices. The audience being mostly children, the Bible woman tells the stories of Samuel, and of Naaman and the Syrian maid. At the sewing class the girls have learned the song, "Jesus Loves Me," which we help them sing for their mothers.

With the sun rapidly sinking we start homeward but along the way stop in to see a very sick baby whose sisters come to the sewing class and whose father is a sweet-meat seller. Words are profuse as they express their appreciation of the attention and counsel given in this time of need. A little further on, while passing an iron welder's home, our attention is again arrested by the call of one in distress. It is from the widowed sister-in-law who is lying near the door writhing in pain caused probably by indigestion. Hot fomentations are prescribed and the brother comes with me to the bungalow for medicine. (A messenger came for medicine the next morning again at which time I sent some white pills. Reaching home the tablets were inspected and because they were white some one thought they were quinine tablets and knowing that the woman had no fever did not give them. Instead they gave her "cologne water"—perfume—which they happened to have in the house. And she got well! This account was given a few days later when she wanted to return the white pills saying that they were not now needed.) Here the Bible woman leaves me and departs for her home. After preparing the medicine at the Kaylor bungalow dispensary I mount my cycle and reach home at dusk, tired but happy, and with a feeling that it is worth while, for ere long the harvest will come. Goldie E. Swartz.

Vada, Thana Dist., India.

#### THE RIGHT USE OF GIFTS

The last few years that Mary Quinter lived a little group of sisters here at Ashland joined together in sending her a small sum of money for her own personal use at Christmas time. These sisters desired that she should use this money for some luxury which they knew she would otherwise deny herself.

But how little they knew the great heart of Mary Quinter! When weeks later her letter of appreciation and thanks would come, she would make no mention of self or selfish things. The letter was always a veritable song of praise. The little gift had come to her at a time of great need, there was much suffering and want on every hand.

The gift had been used to provide a Christmas dinner of very simple food for herself and other women, who without her sharing her Christmas dinner with them, would have in some cases had no dinner at all. She wrote of sitting on the ground as they ate, and how she with the food before them as a text told these women the story of the Christ Child—how it was love of him and a desire to honor his memory that had caused these dear friends of hers across the sea to send the gift that had made it possible for her to give them the food they were enjoying together. No one could read this letter without shedding tears. The use of this gift had been so Christlike, the need was great and she shared all. Even then she was nearing the end of life's journey. Her face was set toward the heavenly home. Mary Quinter magnified this gift and made of it a blessing by sharing it with these needy women. The message she sent back to her friends was like unto the message sent by Christ to John: "And to the poor the gospel is preached."

Mrs. T. S. Moherman.

Ashland, Ohio.

#### WHAT I THINK OF THE "MESSENGER"

I have just finished reading the "Gospel Messenger" of Feb. 11. I think the numbers are all so very interesting. I have been reading with special interest Bro. John S. Flory's articles, "Flashlights from History." The "Messenger" has been in our home ever since I can remember, and now my father is so afflicted that he is unable to attend church and each Sunday or Sunday evening I read the "Messenger" to him. I begin at the back and go to the front and if I find any articles that do not interest me I pass on to the next. I do not see how it could be much improved from what it is. Every number is so interesting.

Decatur, Ind.

Emma Miller.

### Notes From Our Correspondents

#### CALIFORNIA

Calvary church is pleased to report a steady growth in attendance and interest under the leadership of Bro. C. Walter Warstler. On Tuesday evening, Jan. 17, the laymen held their first banquet, which was attended by 126 men. Judge Carlos S. Hardy, of the Superior Court, was the speaker of the evening. At that time, a permanent organization was effected, with Bro. B. H. Van Dyke elected as president. We believe this organization will be a big factor in interesting the men of the community, and in that way prove a lasting good to the church. We have an orchestra which plays every Sunday morning, and a junior orchestra of children is being organized. On Tuesday evening, Feb. 21, seventy of our members went in a body to Ingwood to attend the evangelistic meetings being held there by Bro. McFadden of Ohio. We are looking forward to an evangelistic campaign to begin March 11. Bro. Warstler will conduct the meetings, with Bro. Leo Polman in charge of the singing. On March 4, Mrs. Martha Schlatter presided at a special council held Feb. 17, by an almost unanimous vote, the church decided to build a four-family flat and three bungalows on the lot next to the parsonage. Mrs. Paul L. Duke, Los Angeles, Calif., Feb. 25.

Fresno church is enjoying a series of meetings and Bible lessons conducted by Bro. Zimmerman from Long Beach. He is a fine instructor and we only wish he could stay longer. We are having a good Sunday-school. Bro. Leonard is our superintendent. I am trying to get the "Gospel Messenger" in all our Brethren homes. I have been reading the "Messenger" for fifty-four years and could not do without it—Maria Edgcomb Cripe, Fresno, Calif., Feb. 24.

Long Beach.—During January two were received into the church by letter and one by baptism. At the regular Women's Missionary Society meeting, Mrs. C. T. Van Ness was elected secretary of the organization. So far, during February, three have been added to the church by letter. The Layman's Brotherhood gave a banquet to which ladies were invited. The meal was cooked and served by the young people of the church. Mr. Newland, Juvenile Committee officer, gave the address of the evening. Mr. Frank Merram, prominent California politician and Boy Scout leader, followed with an interesting talk. A number of delightful musical numbers were given. This week the young people of the church and the junior department of the Sunday-school have given socials. Dr. Kurtz has been leading a class in the study of the Old Testament in the Teachers' Training School of the federate Protestant churches. Bro. Leonard has been teaching the workers and workers have attended this class. A number of our own church members have attended the school—Maud M. Trimmer, Long Beach, Calif., Feb. 16.

Redley.—Our church has just closed a two weeks' revival and Bible Institute conducted by Bro. Zimmerman. We appreciate the efforts of Bro. Zimmerman and are rejoicing in the fact that such a confessed Christ, Bro. Culp of Arrowood, Canada preached for us Feb. 19. Our chorus gave a Christmas message in song in connection with the children's program at Christmas time. The La Verne deputation team gave us a missionary message during the holidays—Mary R. Rupert, Redley, Calif., Feb. 19.

Santa Ana church met in council Feb. 20 with Eld. S. G. Lehmer in charge. Elders J. P. Dickey of La Verne and Fred A. Flora of San Diego were present and rendered assistance in the business at hand. The new pastor having introduced a program for the church, which in its nature required early attention, it was deemed expedient to call the meeting about a month ahead of the regular time. One feature of the new program is an attempt to meet the needs of the younger membership in the best way possible. The church granted the use of the basement for class meetings of the Sunday-school. Our Sunday-school attendance and attendance upon the service of worship is showing very commendable increase. One of our chief problems now is to provide room enough for the Sunday-school classes. We are grateful for the interest and enthusiasm being shown for our cause Sunday evening, Feb. 19. Bro. Leonard Weir of La Verne gave his winning oration to the C. W. Band. His message was very much appreciated. Bro. Fred Flora delivered the sermon at the hour of worship on the same evening. The latter was present in the interest of the campaign for building a house of worship at San Diego. We plan to have two programs on Easter Sunday, one at the hour of the young people's choral club. We are very grateful for the work that our new pastor, Bro. Roy P. Hylton, is doing since he came to us Nov. 1. A good cheer band gave the County Vespers on Feb. 22, Tuesday evening with a message. We are looking forward in prayerful anticipation to greater achievements in the future for his Kingdom—Mrs. J. B. Wine, Santa Ana, Calif., Feb. 27.

#### FLORIDA

Glenade Mission.—Our hearts were made to rejoice to see a wife and mother being led into the water for baptism; the scene was very beautiful and impressive. Mrs. Moorehouse's home in Palatka County, Fla., where she had heard Bro. Bowman teach the doctrines of the church in 1922. She and her son motored 200 miles to receive baptism. May her life be a beacon light for others in that needy field.—Mrs. A. D. Bowman, Macclenny, Fla., Feb. 27.

Lakeland.—Our second annual Sunday school and ministerial meeting was held Jan. 19 with good attendance. A splendid program was enjoyed. All topics were ably discussed by the speakers; the meeting being interesting and instructive. Bro. A. D. Cramer, pastor of the Sebring young folks with Sister O. D. Garrett, director, rendered a sacred cantata, Mary of Bethany, and The Prince of Peace, which was appreciated by a large audience. Bro. L. L. Linniger conducted the ten weeks' revival for our church beginning Jan. 22, closing Feb. 5. His discourses were good sound gospel sermons. The attendance was not so large but the interest was very good. Bro. Linniger labored very earnestly and untiringly doing much personal work each day, especially among the natives. We feel that much good work was done and the church strengthened spiritually.—Mrs. J. S. Leckner, Lakeland, Fla., Feb. 23.

Zion congregation met in council at the Zion church in North Tampa on Feb. 24, at which time four members were received by letter. On Sunday following we had our regular morning services—Sunday-school and preaching. Immediately following the dismissal of church a splendid dinner was spread on tables in the church yard. We had with us members of the Brooksville church who gave a very interesting day as well as instructive program which was very much enjoyed and appreciated by all. We also had with us brethren and sisters from Sebring and other places. About seventy-five were present and the day was very much enjoyed by all. In the evening Bro. Lightner preached a sermon on Let Your Light Shine a spiritual feast to all. This was the beginning of evening services at the Zion church each Sunday evening there will be service beginning at 6:00 p. m. We also organized a Ladies Aid.—Mrs. A. O. Haney, Tampa, Fla., Feb. 27.

#### ILLINOIS

La Motte Prairie church enjoyed a rare treat Feb. 13 in having Brother and Sister Clarence Beckman, missionaries on full-time from Africa, preach at the morning service. They gave a talk concerning their work, African customs, etc., and sang a song in that language. The Sunday-school children brought their money for the Black Brothers' Fund at Thanksgiving time when they gave a missionary and thanksgiving program, after which the young people gave a play, The Awakening of Mr. Tightwad, and a pageant. An offering was taken for the home mission fund. We also gave a short program and pageant at Christmas time. Feb. 15 Bro. J. J. Scoum, held worker for the General Mission Board, was with us. Our mission society has been very interested in the past year. Our pastor, Bro. Clinton L. Weber, is in the hospital at Peoria at present. His wife will fill his appointments both Sunday morning and evening while he is away. Mrs. Laura Plunkett, La Motte Prairie, Ill., Feb. 27.

#### INDIANA

Anderson church met last Sunday afternoon in council. We changed our time for council meeting from the fourth Sunday to the fourth Wednesday night. We are planning on other remodeling of our new church. A few weeks ago we had a members' meeting and received some of the past year's work. We decided that the church had gained not only in attendance but also in spirituality. Our Sunday-school has started the year out fine and evening services are well attended. About every six weeks at prayer meetings we have a song service and every one enjoys it. We expect to hold a week's meeting closing on Easter night. Our members have given us some soul-stirring messages during the day and night together it looks like Anderson had a great year ahead.—Wm. G. Marshall, Anderson, Ind., Feb. 28.

Cart Creek church met in council Feb. 15 when officers were elected for the coming year. Eld. Obed Rife presided. Jesse Winger was elected clerk; Sister Ora Rife, "Messenger" agent, the undersigned, correspondent. Bro. Lewis Kendall was re-elected trustee for a period of three years. Our Ladies Aid met Feb. 16 with fourteen members present; plans were made for a penny sale to be held Feb. 23. Our Sunday-school has been very interesting in the past year. Attendance during the winter months has not been so regular but has been as good as the average. We have ten on our Cradle Roll. Berlie Winger, Marion, Ind., Feb. 22.

Cedar Lake church met in business session Feb. 24 with our pastor, Eld. J. G. Rarick, presiding. Our love feast will be May 19, beginning at 7 P. M. The following the morning and evening services in the afternoon. Our pastor will conduct five Easter services beginning Tuesday evening. Easter will be observed as follows: Monday by the Sunday school and a program will be given by the children and young people in the evening. Mother's Day will be observed by the church on Tuesday. We are pleased with the work and out look of the children since they are organized in their own department with Sister Fay Eldridge, superintendent. We feel very grateful to Sister Lillian Tony of Boston, Ind., who suggested a labor organization in the home. Our Aid Society is very active in the home, with Sister A. H. Hayes as president. We have put electric lights in the church and past year at a cost of \$260. We have also given some for missions at the box of canned vegetables to Bethany Hospital. We will devote the next meeting our goal for this year. Brother and Sister Rife took the work of the work here Sept. 1 and we trust they will not let us down. We are encouraged in the fine work they are doing at this place. I did Shortman, Auburn, Ind., Feb. 27.

Laporte.—Our church work is moving along nicely, although Bro. Roose has moved to Michigan City where he spends most of his time. We have three preachers residing here, and two in Michigan City. These have been doing things to give us Sunday school. We have a good Sunday school, and a fine one. We also have two organized classes, the young people and the young men. Both have done some mission work in the past year and expect to do more in the coming year.—Grace Reddick, Laporte, Ind., Feb. 28.

Pleasant Dale church met in business session Feb. 27 with Eld. W. Paul presiding. We decided not to send a delegation to the Conference this year. Bro. W. Paul was chosen as clerk for the coming year. The church decided to retain Bro. S. L. Cover as pastor for another year. Bro. Cover and wife have been doing well and we are glad to have them in the progress of our church. We decided to hold a Daily Vespers Bible School again this year. Our communion and love feast will be held on Thursday evening, April 5, preceding Easter. Looking ahead on Friday and Saturday evenings, our pastor will conduct special services. Feb. 26 Sisters Ross and Fly, returning missionaries from India, gave us two splendid messages in the morning and evening. We had had stereopticon pictures in the morning and evening. We had phases of mission work. The offerings of both morning and evening, with what the Sisters Aid Society gave, amounted to \$110. Dorothy Dilling, Decatur, Ind., Feb. 28.

#### KANSAS

Appanose church enjoyed a feast of spiritual truths while Bro. R. H. Nicodemus was with us in a Bible Institute, teaching from the Book of Acts. Our Christmas offering was sent to Bethany Bible School. Our Sisters Aid also sent \$10 to world-wide missions as a Christmas offering. Feb. 24 we held our regular quarterly meeting with Eld. Geo. Elder presiding. The church chose Bro. Chas. R. as pastor. An offering of approximately \$10 was taken for home missions. It was also decided to have a communion May 5. We are in the interest of welfare work.—Mrs. J. B. Breker, Michigan Valley, Kans., Feb. 28.

Garden City church has recently enjoyed a very pleasant and profitable revival meeting conducted by Rev. and Mrs. J. B. Jarboe of Lincoln, Neb. The interest was splendid, the attendance excellent, and the result there have been fourteen baptisms and one reclaimed beside one who yet awaits the rite of baptism. Since the meetings we have received another by baptism who was not here at the time of the meetings. The weather was favorable and the day so many of our folks leaving for the west coast in the past year are growing nicely and feel that the work is in the best shape it has been at this place. The church seems to be getting some of the best of the city and community here which is showing a rapid advance and development. Our B. Y. P. D. gave a very interesting program

(Continued on Page 160)



## INDIA ON THE MARCH

(Continued From Page 155)

and fifty years of British rule to fulfil some of the elementary duties of an enlightened administration."

Certain radicals talk of boycotting the English language, even in university education, and the interesting thing is that these same fellows always speak and write in English when condemning it. The chairman of the Depressed Classes Conference at Allahabad spoke in English and his address was translated into the city vernacular. He stated that they have no faith in Hindu caste oligarchy, or in caste promises for the improvement of the depressed. He says: "Still, there is not a single village in India where we can use public wells openly. Is therefore there anything wrong if we say with one voice that people who want to keep us in social and religious bondage are not fit to be free from foreign subjection?"

You see that India is on the march. What a time of times for the Christian Church to be awake to her duty!

India is a great country for talk. Eloquent speakers can give the finest sort of advice today and turn tomorrow and do the very opposite. If we did not know this, we should feel the millennium for India is just around the corner. Nevertheless, all things considered, the Indian National Congress that met in Madras during Christmas week is doing much that will mean a new day for this land.

The president of this congress in his inaugural address contrasted conditions today and some thirty years ago. Social workers early saw that the master-key to their problems was the education of women and this subject in those days was surely a far-away cry.

Also they began to say that widow remarriage is not mooted in their Shastras, that total abstinence from liquor should be an integral part of all social reform, that the naught (public dance by bad characters) at weddings, etc., should be discouraged, and that the system of devadasis (girls dedicated to the temples) is wrong, etc. These devadasis still exist in many places in South India and are in reality immoral women.

Thirty years ago also, sea voyages were forbidden. Or if one dared go abroad he on his return had to go through many penances and undergo much expense to get back into caste. Today, the only trouble with Indians is that too few have money to go West to learn. There is no fine any longer, to such.

Thirty years ago, folks who dared speak in behalf of keeping a girl unmarried till puberty and beyond were thought very rash indeed. Even today we see but a rare unmarried young girl, though we read of more. The number of girls in high school and college is increasing in a way to inspire hope for India's future. And yearly the number of widows who dare remarry is increasing. I have been sort of rebuked by our Indian Christian for asserting that Indian widows are to be pitied. In the recent Social Congress at Madras one of the leading speakers, a lady, said: "The position of widows in our society is the most miserable and the most unendurable," etc.

Thirty years ago there was relatively no intermarriage or intermarriage of castes. Intermarriage takes place today among the city well educated. Intermarriage causes a communal storm even today. Several years ago the daughter of the premier officer of Baroda State dared to marry his daughter to a fine young man of lower caste, for which his narrow-minded caste folks put him out of caste. But, this last congress considered that the abolition of caste, root and branch, is essential to national unity.

The Bombay Social Conference voted that (a) intermarriage, (b) intermarriage and (c) the common use of temples by all Hindus be sanctioned. Also it was voted that there should be one standard, equal rights in all ways, for both sexes—a cry far-away from actual experience in India today. Moreover, the age of consent and marriage should be raised to 21 and 16 years respectively, it is urged, and a provision for monogamy should be included in the bill before the legislature. Another resolution was passed demanding repeal of laws of inheritance whereby one who marries out of caste or changes his religion loses his inheritance. This last, if it becomes experience, will be fine for the program of the Christian church.

There are many things one might write showing, the direction of the wind in this backward land. The future is bright with hope. The only thing to do is to go forward, with all workers for a better world.

Anklesvar, India.

I. S. Long.

## THE SIGNS OF THE TIMES

Some time ago a prize was offered for the best essay on "The Signs of the Times," as they relate to the second coming of Christ and the late limit was April 1. We now extend the date to May 1 and we hope the brethren or sisters of our church will take up the matter and give us well wrought elaborate productions on the most important and essential question of our generation.

There is abundant evidence that we are in the "last days" to which St. Paul refers in his letter to his son Timothy, and we will be laggards if we do not wake up to meet the issue. It seems to us that the world is asleep con-

cerning this subject. Today there is a craze for wealth, for pleasure, for sport, for personal glory, for everything pertaining to the flesh and nothing pertaining to the soul.

It would be impossible to draw a pen picture of the moral and spiritual descent of the so-called Christian nations since the World War. Crimes of sex, crimes of violence, juvenile outlawry, banditry, legalized robbery which has made hundreds of millions within the last few years, divorces unprecedented since the World War and the killing of 13,000,000 of the flower of the youth of the world in that war—the most savagely prosecuted war for a thousand years.

This condition can only be changed by elimination of every element in our government of the satanic inspiration by the personal coming of our blessed Savior as it was proclaimed by the angels at the time of his ascension into heaven, and we must awake out of our sleep if we want to be ready for the glorious event. I hope that I will have a goodly number of responses and I will ask that they be sent to my home address, Roanoke, Va.

Fort Myers, Fla.

D. C. Moomaw.

## NO CHANGE OF NAME

There have been many articles during the past year indicating appreciation of the "Messenger." I can not say enough regarding my appreciation of the paper. I would rather do without a meal a day than to do without the "Messenger" entirely. I have always had access to our church paper.

I was impressed with an article in the paper of Feb. 11 regarding the change of the name. It appears to me that it would be an utter mistake to change the name of our church paper. "Gospel Messenger" appeals to me as a name fitting to its work as it bears the message of the Gospel to every home wherein it is found.

Ankeny, Iowa.

Mrs. J. A. Smith.

## "I WONDER WHAT EFFECT?"

"Mother, when we were giving out the presents down in Mexican town this morning one little girl was too scary to come close to us. She had bare feet and a little ragged dress and she looked at the dollies like as if she wanted one so bad, but the box was empty when I spied her. I felt so sorry for her; then I thought of my cute little doll in my pocket sister gave me, I just grabbed it out of my pocket, and ran right quick and put it in that little girl's hands. Mother, you ought to have seen her smile," exclaimed little Pauline excitedly upon coming in Christmas morning from a journey to Mexican town with the primary department of the Sunday-school.

"Well, now," replied her mother, "aren't you happy because you shared your dollies with that little Mexican girl?"

"Yes, I still have my new doll uncle gave me."

"Sure you do. Mother would much rather you share your things with other children than keep them all for yourself," commended her mother.

"I didn't think you would care even if it was just a ragged little Mexican girl I gave my dollie to."

What effect would it have on race prejudice if every mother taught her children the same principle of world brotherhood as this mother taught her child Christmas morning?

La Verne, Calif.

Grace Hileman Miller.

## JAMES A. HARLEY

Bro. James A. Harley passed away quite unexpectedly on Dec. 16, 1927. He had attended church services the Sunday before, appearing in usual health. Monday the doctor was called and Bro. Harley advised that he had serious heart trouble. He was up and about, but on Friday took worse and passed away suddenly.

He was the son of Jacob and Sarah (Stover) Harley, born in Montgomery County, Pa., July 2, 1854. He was married to Kate Landis May 10, 1876, at Collegeville. Some years later they moved to Philadelphia and attended our church, then located at Marshall Street below Girard Avenue. On Feb. 19, 1882, he was baptized and always took a great interest in the church. After our church located where we are now worshiping, Brother and Sister Harley for nine years lived next door to the parsonage and Bro. Harley then took an active part in all the various phases of work. On April 6, 1903, he was elected to the office of deacon and he was always very faithful. He also for many years was a trustee. He was always willing with cheerfulness to fill what he was asked to do and therefore often was sought to fill different places. He also served on many important committees.

The last thirteen years Brother and Sister Harley lived at Fern Rock, and getting advanced in years, he was not able to attend the services and other activities as he desired. About two years ago they celebrated their golden anniversary which was a great event in his life, to have his many friends gather with him. In the latter part of his life he was actively engaged in various enterprises. He was liberal and congenial and thoroughly known throughout the country owing to his business and social connections.

He leaves his companion, two sons (two sons preceded him), four sisters, two brothers and four grandchildren. Funeral services at his late home by Eld. T. T. Myers and the pastor, Ross D. Murphy. Interment at Collegeville.

Mrs. Wm. H. B. Schnell.

Philadelphia, Pa.

## MINERVA A. MOOMAW

Minerva A. Moomaw, daughter of William and Lucy Webb, was born in Bedford County, Va., June 5, 1852. She passed away at her home in McPherson, Kans., Jan. 17, 1928, at the age of 75 years, 7 months, and 12 days.

She was one of a family of nine children, five sons and four daughters, all of whom preceded her except two brothers and one sister. She was united in marriage to J. A. Moomaw on May 10, 1871. To them were born five children—four daughters and one son. The son preceded her on Dec. 7, 1896, at the age of 23 years. With her husband she united with the Church of the Brethren in 1872 and to it was a devoted member. In 1877 they were installed into the office of deacon.

They came to Kansas in 1883 and since 1902 have lived in the city of McPherson. They were charter members of the McPherson church, which when it was organized consisted of an East and West McPherson church—the latter having now become the Monitor church. There are no other charter members now living in the congregation. Until her illness she was a very faithful attendant at the service of anointing and found peace in her religious faith. She will be remembered for her sunny disposition and cheerful smile.

She is survived by her husband and four daughters. Funeral services in the McPherson church by the writer assisted by Eld. J. J. Yoder and Dr. V. F. Schwalm. Interment in McPherson cemetery.

H. F. Richards.

McPherson, Kans.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cesana-Grubb.—By the undersigned at his home at Woodbury, Pa., Feb. 4, 1928, Bro. Blaine Cesana and Sister Vera Grubb.—D. I. Pepple, Woodbury, Pa.

Detwiler-Myers.—By the undersigned, Jan. 31, 1928, at the Green Tree church, Oaks, Pa., Mr. Frank A. Detwiler, Norristown, Pa., and Sister Mary G. Myers, Phoenixville, Pa.—H. S. Repligle, Oaks, Pa.

Fayad-Fletcher.—By the undersigned Feb. 5, 1928, at the home of the bride's parents, Brother and Sister Thos. Fletcher, Mr. Edward Fayad and Sister Agnes Fletcher.—D. I. Pepple, Woodbury, Pa.

Kehr-Keiser.—By the undersigned, Feb. 25, 1928, at the Green Tree church, Oaks, Pa., Mr. Karl R. Kehr of Norristown, Pa., and Sister Florence E. Keiser, Oaks, Pa.—H. S. Repligle, Oaks, Pa.

Miller-Furrey.—By the undersigned at his home, Feb. 11, 1928, Mr. Willard J. Miller of Camden, Ohio, and Ruth Furrey of Gratis, Ohio.—Otto Laursen, Gratis, Ohio.

Plummer-Royer.—By the undersigned at the home of the bride at Melrose, Md., on Dec. 24, 1927, Mr. Robert A. Plummer and Sister Julia E. Royer, both of Melrose, Md.—N. S. Sellers, Lineboro, Md.

Stevens-Yoba.—By the undersigned Feb. 18, 1928, at the parsonage, Bro. Wm. Stevens and Sister Clara Yoba.—Harper Snavely, Shamokin, Pa.

## FALLEN ASLEEP

Agle, Sister Gertrude, wife of Triffle Agle, of Phoenix, Ariz., died at the age of 28. She was a sister of rare beauty of character and Christian grace. She and her husband were members of the First Church of the Brethren, Chicago. Funeral services at the home of her sister in Hammond, Ind., by the writer.—H. L. Hartsoog, Chicago, Ill.

Bare, Bro. Henry Jacobs, died Feb. 11, 1928, at his home in Waynesboro, Pa., aged 63 years, 7 months and 14 days. He was the son of Hezekiah and Sarah Jacobs Bare. Almost six years ago he was stricken with paralysis from the effects of which he never fully recovered. Last December he suffered a second stroke. Forty-two years ago he united with the Church of the Brethren and was a loyal and faithful worker as long as health permitted. For ten years he taught what was one of the largest classes in the Waynesboro Sunday-school. During five of these years he was also superintendent of the Rouzer-ville Sunday-school. He later helped organize a Sunday-school at Pennersville which developed into a mission point where preaching services are now held. In 1885 he married Sister Nettie Stouffer who survives with one daughter and two sons. Services in the Antietam church by Eld. H. M. Stover, assisted by Elders C. R. Oellig and J. M. Moore. Interment in the graveyard adjoining—Sudie M. Wingert, Waynesboro, Pa.

Bedel, Daniel Boon, born in Scott County, Ind., died at the home of his son, Claud, Feb. 1, 1928, aged 60 years, 5 months and 21 days. His wife preceded him fifteen years ago. He leaves his son with whom he resided, three daughters, one brother and one sister. Services by Eld. M. Smetzer. Interment in the Bedel cemetery.—Catharine Smetzer, Seymour, Ind.

Bjorklund, Emma Rosetta Fisher, daughter of Jacob and Josephine Fisher, born near Mexico, Ind., died Feb. 18, 1928, aged 22 years, 9 months and 15 days. She united with the Church of the Brethren at about the age of twenty. Feb. 22, 1905, she married John Bjorklund. There were two children who survive. For a number of years the family made their home at Rocky Ford, Colo. After short residences in Michigan and at Peru, Ind., they moved to North Manchester in 1920 where they have resided since. Funeral services by the writer, assisted by J. Edson Uery. Burial in the Pleasant Hill cemetery by the West Manchester church.—R. H. Miller, North Manchester, Ind.

Bradley, Viola Mae, daughter of Mr. and Mrs. Burl Bradley, died Feb. 17, 1928, aged 5 years, 11 months and 17 days. She is survived by her parents. Services at the Brethren church by Bro. L. C. Snavely. Interment in Haxtun cemetery.—Thelma E. Switzer, Haxtun, Colo.

Bradshaw, J. M., died at the home of his son Grover, Feb. 10, 1928, aged 82 years, 9 months and 24 days. He suffered since last June from a stroke of paralysis. For fifty years he had been a resident of the Victor and Covert community. He united with the Church of the Brethren in December, 1900, and remained faithful. Services at the Brethren church by Ray Wagoner. He was laid to rest in the Brethren cemetery beside his wife who passed away in January, 1920.—Mrs. Price Winder, Waldo, Kans.

Bradshaw, Joel Quintman, died at his home in Saline, Feb. 17, 1928, aged 79 years, 1 month and 9 days. Services at the Brethren church at Covert by Ray Wagoner. In 1893 he united with the Church of the Brethren at Victor, being one of the charter members. He was laid to rest in the family lot at Cedar Bluff cemetery.—Mrs. Price Winder, Waldo, Kans.

Beltz, W. Scott, died Dec. 21, 1927, in his sixty-seventh year, at the home of his daughter, Mrs. Wm. Shaffer, Hooversville, Pa. He was



a member of the Church of the Brethren. He is survived by two sons and four daughters. Funeral services will be held at the home of the pastor, John F. Graham, Interment in Berkeley cemetery.—Mrs. John Graham, Windber, Pa.

**Bowman, Wm. Henry**, died at his home near Confluence, Pa., Feb. 17, 1928, aged 80 years, 8 months and 24 days. He was born in Maryland but came to Confluence as a young man and spent the rest of his life there. He had been in failing health for a number of years but was seriously ill for only one week prior to his death. About fifty years ago he united with the church and was a faithful member until his death. He lived too far from the church to attend regularly but contributed to the church and took great pleasure in attending the communion services. He is survived by his wife, three daughters and one brother. Funeral from Johnson M. E. church, Interment in the cemetery near by.—I. C. Hess, Markleysburg, Pa.

**Griner, Wm.**, born near Hicksville, Ohio, Sept. 6, 1857, died Feb. 15, 1928, at the home of his son in Battle Creek. He leaves four sons and three daughters; wife and one daughter. Funeral services at Battle Creek and also near Hicksville where burial was made.—Samuel J. Burger, Battle Creek, Mich.

**Gordon, Mrs. Mary Ellen (Shaffer)**, a granddaughter of the late Eld Jos. Berkeley, born March 26, 1868, died Jan. 3, 1928. She united with the Church of the Brethren at the age of fifteen years and remained a faithful member until death. She married Jacob D. Gordon who survives with six children, two sisters and three brothers. Funeral services in the Daily church near Central City, Pa., by her pastor, John F. Graham, assisted by Rev. Mahon. Interment in the cemetery adjoining.—Mrs. John Graham, Windber, Pa.

**Kittinger, Mrs. Bertha E.**, widow of Jacob Kittinger, a former teacher of Adams County, and of the Marsh Creek congregation of the Church of the Brethren, died suddenly at her home, Chambersburg, Feb. 1, 1928. She is survived by two daughters and three sons. She possessed those qualities which made her a strong character. Intelligent, constant in her interest in others, and possessing the womanly graces to an unusual degree. She was a member of the Brethren Church. Funeral services at the home by her pastor, G. S. Batzel, assisted by Irvin Hendricks. Interment at Cedar Grove cemetery.—Mrs. Jannis Byers, Chambersburg, Pa.

**Masters, Amanda**, nee Lutz, born near Mt. Union, Pa., died Jan. 28, 1928, at her home in Lena, Ill., aged 72 years, 3 months and 7 days. She married Geo. Masters Aug. 15, 1875, who preceded her four years ago. She became a member of the Church of the Brethren June 18, 1877, in which she was ever faithful and true. She had been in failing health for some time, having lost her eyesight about a year ago. She is survived by two sons, three daughters, twelve grandchildren, five great-grandchildren, three brothers and one sister. Services at the Lena church by Bro. U. H. Hoeft, assisted by Bro. P. R. Keltner. Interment in the Louisiana cemetery.—Mrs. U. H. Hoeft, Lena, Ill.

**McKenney, Rachel Irene**, nee Smith, born in New Jersey, died in Arcadia, Ind., Feb. 3, 1928, aged 64 years, 4 months and 2 days. She married John McKenney in Camden, N. J., and they came to Indiana in 1892. To this union were born six children, three having preceded her. She became a member of the Church of the Brethren three years ago and remained faithful. She was not permitted to attend services regularly on account of bodily infirmities. The husband, three great-grandchildren, three brothers and one sister. Services at the Church of the Brethren by Eld. I. B. Wike. Interment in the cemetery near the church.—Sarah Kinder, Arcadia, Ind.

**Merritt, Esther Anna**, wife of John Merritt, died at her home Feb. 10, 1928, aged 77 years. She was a member of the Church of the Brethren for about fifty years. There were six sons and one daughter who survive with the husband. Funeral services at the home of the great-grandchildren. Paralysis was the cause of her death. Funeral service by B. W. Smith assisted by A. S. Arnold. Interment in the Huffman cemetery near Flats.—Minnie Sions, Oldfield, W. Va.

**Miller, Sister Elizabeth S.**, daughter of Bro. Daniel and Sister Nancy Miller, born in Rockingham County, Va., died at the home of her son, Valley, Va., Feb. 7, 1928, aged 72 years, 1 month and 5 days. She had been in declining health for some time but bore it patiently. Dec. 8, 1875, she married A. A. Miller. To this union eight children were born, six of whom preceded her. She is survived by her husband, one son, one daughter, two sisters and two brothers and nine grandchildren. The family moved to Valley, Va., in 1891, where she lived for twenty years and have since devoted much of their time to the church. She became a member of the Church of the Brethren in her girlhood days, and lived a faithful Christian life. She was also a faithful member of the Aid Society of which she was vice-president. She always had the faith in the ordinances and Sunday prior to her death called for the anointing. Funeral services at Valley Bethel church by Eld. C. R. Gibbs assisted by Eld. P. E. Ginger and R. E. Bussard. Interment in the Valley Bethel cemetery.—Mrs. Chas. B. Gibbs, Bolar, Va.

**Myers, John K.**, died at the Neffville home, of infirmities, on Jan. 29, 1928, aged 91 years. Funeral services from the home of his daughter-in-law in Manheim by Eld. Chas. Cassel and A. H. Hoffer. Burial in Gibbles cemetery.—Mrs. A. H. Hoffer, Neffville, Pa.

**Ross, Susan Snell**, daughter of John and Magdalene Snell, born near Sidney, Ind., died at the home of her son Elmer, in Packerton, Ind., Feb. 8, 1928, aged 79 years, 6 months and 2 days. Dec. 31, 1868, she married Robert Ross, and to them were born three sons and one daughter. Soon after their marriage they united with the Church of the Brethren at Spring Creek where they worked faithfully for the upbuilding of the Master's cause, and for many years served the church in the official capacity of deacon. A short time before her death she called for the anointing. She died peacefully on her 79th birthday, and her son Amos, missionary to India, May 31, 1926. She is survived by two sons and one daughter, two brothers and one sister. Her life was long and useful in the home, community and church. Services at Spring Creek by Bro. Moyné Landis assisted by Bro. Deaton and Bro. Geo. Misher. Interment in the cemetery near by.—Mrs. Ada Misher, South Whitley, Ind.

**Schwartz, Catherine**, born near Pine Grove, Pa., died Feb. 16, 1928, aged 72 years, 2 months and 5 days. She is survived by her husband, three sons, two daughters (two preceded her), twenty-two grandchildren and three great-grandchildren. She was one of a family of eleven; six brothers and two sisters survive. She united with the Church of the Brethren early in life and remained a Christian till death. She was ill for sixteen weeks. Services at the Big Dam Church of the Brethren by Eld. E. M. Wenger, assisted by Bro. J. W. Meyers. Interment in the adjoining cemetery.—Carnie Dohner, Pine Grove, Pa.

**Shoemaker, Bro. Henry G.**, died Feb. 15, 1928, aged 71 years, 4 months and 16 days. Besides the widow, two sons and one daughter survive. For several years he had spent a good part of the winter in bed because of colds settling on his lungs. Funeral from his home and preaching at Stevens Hill church by Eld. Aaron Hoffer, assisted by H. K. Ober and the writer. Interment in Good Hope church (Memorial cemetery) near B. Miller, Elizabethtown, Pa.

**Snively, Sister Lizzie (Horne)**, born Aug. 31, 1872, in Richardson County, Nebr., died of paralysis Jan. 16, 1928, at Redington, Nebr., aged 55 years, 4 months and 15 days. Jan. 23, 1894, she married Bro. Edgar M. Snively of Kearney, Nebr. They started their home here in this place and later moved to the city of Kearney where they resided for twenty years. These parents began a Christian home; there were four daughters and one son, all now in homes of their own. She leaves four children and seven grandchildren, six brothers, four sisters and her aged father. Funeral services at the new community church at Redington by Rev. Sturtevant, Baptist. The body was taken to Shickley, Nebr., where the last services were conducted by Bro. Paul F. Bechtold.—I. C. Snively, Haxton, Colo.

**Weighley, Wm. L.**, born March 17, 1849, died Jan. 21, 1928, at the home of his son-in-law, Clarence Shaffer, Windber, Pa. He was a member of the Brethren Church since early age. His wife, Lucinda Walter Weighley, preceded him three years ago. He is survived by two daughters and eleven grandchildren. Funeral services in the Mt. Pleasant church near Somerset, Pa., by Bro. John F. Graham. Interment in cemetery adjoining.—Mrs. John Graham, Windber, Pa.

**Wiss, Sister Henrietta**, born Jan. 2, 1857, in New Jersey, moved to Phoenix, Ariz., from Akron, Ohio, in 1921. She was converted and received into fellowship in the Phoenix Church of the Brethren on Easter Day, 1926. She was ill about a year and seriously the last six months and died Feb. 17. Funeral services by the undersigned.—D. Warren Shock, Phoenix, Ariz.

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Elgin, Ill., March 17, 1928

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## ...EDITORIAL...

### In the Tracks of Jesus

"Now there went with him great multitudes." He was on his way to Jerusalem. It was that last time when he had "steadfastly set his face" for this very thing, when "his face was . . . going to Jerusalem." "And he turned and said unto them" those terrible words about hating one's own father, mother, wife, children, brothers, sisters, "yea, and his own life also." He saw the hollow emptiness of their professed devotion to him. They were out for a picnic. He was headed for the cross. Already he was bearing that cross on his heart as he was soon to bear it on his body.

Nobody of ordinary intelligence needs to be told that "hateth" in this context must not be taken literally. But nearly everybody needs to be told that no word can overstate the whole-hearted consecration which Jesus requires in his disciples. "Whosoever doth not bear his own cross and come after me, can not be my disciple." "Whosoever he be of you that renounceth not all that he hath, he can not be my disciple." The plain and simple severity of those words has been toned down by our soft and luxury loving living until there is little substance left.

Cross bearing and self-denial must come back into our religion, or when we need it most it will be gone. "Salt is good," but if it isn't, it isn't salt. Cross bearing is crucifixion of the flesh. Ascetics of all ages have distorted this truth out of all semblance of its proper self, but that does not make its claims upon us less imperative. It does mean doing without things the flesh would like to have. It means refusing to do things the flesh would like to do. It means doing things from which the flesh recoils. It means passing up the more clamorous solicitations of the flesh, for the more quiet satisfactions of the spirit.

Cross bearing is the subordination of the self in the interest of all. It is self-effacement for the sake of the common cause. It is the renunciation of "all that he hath" in favor of the Kingdom of God. It is losing one's self in the service of others, and finding it thereby in multiplied measure.

Are you going along with Jesus to Jerusalem? Do you hear his "come after me"? Are you following? Are you walking in his tracks? Are you bearing your cross, as he is bearing his? Are you renouncing all

that you have for his sake? Are you putting him first, above everything else, above lands, coupons, the new fireplace, the finer car, everything, everything?

If this Lenten season passes without a new deepening of the Christ life in us, brethren, what excuse have we for going on with this business? Why bother any longer with all this church machinery? We have a great work before us but we are short on power, very short. We must have more power. And there is no way to get it except by the vitalizing of the membership through closer touch with Christ.

We must walk right along with him, watching in the

trying, not with a last despairing effort, but with full confidence of victory, because when you do that you are reaching out and taking God's ever present help. The two things, doing your own best and reaching out for God's help, are so closely related that it is impossible to separate them. One can not exist without the other. A man who will not do the one has no claim on the other and is in fact unable to receive it.

But doing the one and receiving the other he enters into that vast unexplored region of unused resources, reserve powers, on which the conquest of the world for God is waiting.

### Christ as a Youth

FROM the time that the Christ Child was brought by his parents to Nazareth, until he went forth as a mature Man to be baptized of John in the Jordan, there is all but complete silence concerning the manner of his life. He grew from a boy to manhood at Nazareth, yet the only incident recorded for this period is his visit to the temple at Jerusalem when he was twelve years old.

The meagerness of the records for this period in the life of Christ doubtless explains why it has been almost neglected by artists. However, a few painters have seized upon certain possibilities in connection with the Jerusalem visit, and Heinrich Hofmann has been particularly successful in portraying the youthful Christ in the midst of the doctors.

In this great picture the young Christ is clad in white. About him are the friendly, admiring doctors of the law. The artist has depicted a splendid moment when the handsome, eager Christ speaks so understandingly in answer to some question that the doctors are frankly amazed. The scene is a true representation of youth speaking where age has faltered. The face of Christ reflects the assurance of lucid insight. The painting therefore represents an unusually satisfactory portrayal of a high point in the one recorded incident of the Master's life while his home was at Nazareth.

Aside from the incident of the Jerusalem visit, there is no more direct light upon the life of Christ, except Luke's two very general statements to the effect that he was apparently a dutiful Son who advanced in wisdom and stature and in favor with both men and his heavenly Father. However, there are many indirect hints regarding the manner of his life which may be assembled to banish conjecture. From what he was at twelve and at thirty it is plain that the eighteen years of silence must have been a period of amazing though quiet spiritual development. He came to know the law, life and the great book of nature. The picture for this chapter turns from the beaten paths, and seeks to portray the Christ of the open spaces who knew this great book—who often meditated upon the mystery of life and death as the observer finds them in the fields.

H. A. B.

### A Fine Accomplishment

PERHAPS you have been thinking of cross bearing as something to endure, something to submit to, something to accept with what grace you can. Did you not know that it is rather something to accomplish, an achievement, a triumph? Then you have forgotten what Moses and Elijah talked about at the transfiguration. It was "his decease which he was about to accomplish at Jerusalem."

Jesus was doing it, not his enemies. True, he was not doing the wicked thing which they were doing but he was doing the thing which transformed the whole transaction into a way of finding the best life. He was taking up his cross. When we take up ours we shall "accomplish" a release of new soul energies, that will mean great things for Kingdom progress.



garden while he prays, then back to the judgment hall with its crown of thorns and on out to the hill of Golgotha. We must eat of his flesh. We must drink of his blood.

### Tapping the Reserve Supply

WHAT problem is more vitally connected with successful living and Kingdom progress generally than that of bringing unused resources into action, or utilizing one's reserve powers? And yet here's how simple it is: "When men want God's help all they have to do is begin living at their own best, and then reach out and take it."

That is too easy, too good to be true? No, it is not. It is good but not too good. It is both good and true. Yet it is not easy. It is simple but not easy. It takes both grace and grit. If you have plenty of these, then it is easy. Notice carefully the two factors involved.

One is reaching out and taking God's help. It is right there, not far away, not off somewhere else, but right where you are. God is more ready to help than the best earthly father or friend ever was. He is always seeking entrance into your life. He comes in at the first opportunity. Ask him. "Every one that asketh receiveth." Not anything and everything that idle fancy may suggest but him, grace, power.

The other requisite is living at your own best. It is using whatever resources you have. It is honestly



## GENERAL FORUM

### A Morning Prayer

Lord, let me meet with thee at break of day.  
As shadows of the night  
Are lost in glory, fill my soul, I pray,  
With thee, who art the Light.

The earth is sweet. The dawning is a prayer.  
How glad the song of birds!  
Lord, for this day thy love has made so fair,  
Teach me some praiseful words.

It is thy day, O Lord; thou givest me,  
A pearl which I may choose,  
Through love, to keep for all eternity—  
Through selfishness, to lose.

Help me to serve with gladness as I go  
Down to the world again,  
And give thee back this day thou dost bestow,  
For Jesus' sake. Amen.

—Maud Frazer Jackson.

### The Foolishness of God

BY PERRY L. ROHRER

ONLY a few years ago a learned professor of one of the leading universities stood before his class and said that it would be utterly impossible to talk through the air. An ambitious student spent hours formulating a plan whereby the human voice could be transmitted through the air, but the noted professor squelched him and advised him to stop working on such foolishness. The student insisted that he had succeeded in talking in his instruments and was heard faintly by his friend who was stationed with another instrument over five miles distant. The professor was so certain that it could not be done that he would not even investigate what the young student claimed was true. It was foolishness to him. Before he died this noted professor had the privilege of putting on the head phones and listening to music which came through the air from a distance of more than one thousand miles. What had been foolishness to him now became intensely meaningful and real. His remaining years were spent in extolling the wonders of the radio.

Twenty-five years after the professor had said that it would never be possible to transmit the voice through the air another professor in the same university stood before his class and declared that all the claims made by religious enthusiasts regarding personal help through prayer and divine help could be duplicated by psychology and by psychology alone. There was a young student in the class who had been reared in a Christian home. He had believed all his life in a personal God who heard his prayers. He could point to several instances when his prayers had been definitely answered. He went up after class and told the professor of his experiences in prayer and his firm belief in a personal God. The professor explained the experiences by psychology, but the young student was not convinced. He kept on praying as before. The professor invited the young man to his home and gave him advice on his religious attitudes. He attempted to rid the young man of his foolish ideas about prayer.

The great world war came on and among the first to fall was the only son of the great psychologist. For weeks he was in the throes of sorrow. He could not shake off the experience, there seemed to be no comfort. The cruel fact of death and the uncertainty of life with its disappointments bore down upon him with crushing weight. He could not meet his classes or keep his speaking appointments. Finally it was whispered that he was coming back to meet his classes. His students were eager to see what change if any had taken place. To their surprise, they found instead of a cold intellectual attitude, a warm and sympathetic spirit. There was a more kindly look upon the professor's face although it showed signs of suffering. The greatest surprise came when he announced that he had changed his beliefs on certain fundamental matters. He had now reached the conclusion that psychology was helpful in understanding religion and religious experiences, but that it was not in any way a

substitute for it. This conclusion seemed to occupy the center of his life and the remainder of his speaking appointments were occasions for promoting this viewpoint.

The significant thing about these two instances is that in both cases the truth looked like foolishness until experience entered into the situation. Radio is a commonly accepted fact in most parts of the United States, yet it must not be forgotten that there are thousands of uncivilized peoples in the world who would count it worse than foolishness if they were suddenly told about the wonders of radio, because they have never had experience with the radio. Experience is the missing factor which prohibits countless numbers of individuals from incorporating into their lives the highest good. Truth and righteousness as such are relative and abstract. The human mind keeps constantly groping for truth which is demonstrated, for something in terms of activity or the more objective and concrete. The human mind is so created that it can not rest in an abstraction. Even the most theoretical individual projects his intellect out toward some more definite and concrete function or object.

A second corollary growing out of these two instances is the practical application for those who would teach religion or live the Jesus way; that is, the heart and core of Christianity can never be expected to become incorporated into the lives of the pupils by memorizing the Bible, testimonies of Christians or such methods alone. It will take all of these and more. The testimony of a Christian is likely to seem foolishness to the indifferent sinner.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14).

In all education there is a rapid swing toward the experimental side. In religious education there can be no substitute for real experience with God. Many of the most essential truths of life can not be understood until the individual has had experience with God.

A very close friend of mine could never bring himself to accept the fact of the atonement. He took on a rebellious attitude whenever he fell to discussing it. One day he met with a serious accident and endured terrific pain for several days. He told me afterward that during those days of suffering his attitude toward the atonement was changed. He did not understand it, but his experience had been the occasion of his learning what could not have been taught him in a class.

An attempt at teaching religion which ignores the experience factor is in serious danger of making God and his universe appear to the pupil as a grand network of foolishness. If experience is necessary to believe and understand modern inventions, then it certainly is safe to conclude that it is doubly essential in attempting to teach religion. I do not mean to separate teaching from experience, for they must go hand in hand.

Now to get at the practical implications of these two instances. What do we mean by giving the pupil religious experiences? In its actual working out it would mean that the pupil should be helped to pray privately, in public, or any other time. He should be privileged to participate in a worship service where the presence of God can be realized. He should be given opportunity to experience joy from service to unfortunate individuals. He should have the experience of bringing others to accept the Jesus way of life. He should be assisted in learning to trust in the ultimate power and personal concern of Jesus for his life. He should be able to point to Ebenezers in his life where he has been saved from entering into sin or rescued from it.

It would perhaps be fair to conclude that we can not hope to make the teachings of Jesus effective in the lives of people until we are prepared to lead them into vital experience with him. An individual is not apt to become humble by a study of the humility of Jesus, but if you combine a study of the humility of Jesus with lowly acts of kindness and mercy it will become extremely difficult to escape without being the

more humble for having done this. The life of the Master was largely taken up with the "things which he began both to do and to teach," according to Luke in the first chapter of Acts. Perhaps we too frequently get lopsided on the attempt to teach. It was easy for Jesus to teach because he generally did something before his sermons which gave the people a very vital experience. There is also the danger that when our efforts are largely an attempt to teach they will be largely talk and not teaching which will result in Christian conduct. May we more and more learn the secret of insight into the truths which are hidden from the wise and prudent.

Chicago, Ill.

### God in the Affairs of Life

BY E. F. SHERFY

"Our Try-It-Out Challenge"—B. Y. P. D. Program for April 1

"In the beginning God." So reads the first line in God's Book. So begins this series of articles in the "try-it-out" challenge for our B. Y. P. D. This matter of the relationship of God to the affairs of men is the most profound subject with which the mind of man has ever grappled.

But after all, is it really important that I take God into the "affairs of life"? Listen! Dr. George A. Coe, a great educator and a man who knows young life as few men do, speaks of the ailments of our American youth—the extreme superficiality and materialism of this age—and he says: "The supreme corrective of these ailments is conscious participation with God and fellow-men in the creation of a new social order—a new heaven and new earth wherein dwelleth righteousness."

To leave God out of your program of life, young friend, is unnatural. As the duck's foot was made for water and the bird's wing for air, so your life was made for God.

In the matter of the knowledge of God may I give a word of caution. The proof of God may never be found in a laboratory test-tube or on a dissecting table. God can not be proven by experiment but by experience. Edison's laboratory may speak the language of the phonograph and radio, but unless Mr. Edison has "tuned in" with God (great scientist though he be) he may have nothing in the language of the Spirit.

On the other hand, on the matter of the "how" in experiencing God, we who are a bit older are not asking that you experience God in exactly our way. We recognize your prerogative to do your own thinking. As Dr. Coe says: "The Message of Christianity to youth must have a different tone. It must still be an invitation, but not to cooked, predigested viands served in creedal dishes. It must concern itself with the unfinished task of Christianity." Youth has a right to criticize "current life," perhaps. We realize that the authority of us older ones and of the church and even of the Bible can not be handed out as so many pills with: "Here it is, take it." But before as a young man you question things too freely, and especially that Book which as no other document on earth records the religious experience of a great people, let me state a great principle: The Bible is practical for this age and for you; and a thing may not necessarily be true because it is in the Bible, but it is in the Bible because it is true. For example: "He that hateth his brother is a murderer," and, "He that loveth his life shall lose it," and dozens of other truths are in the Bible because they are true. Therefore, you who would think for yourself, tie up to something. Your mother's Bible and her God are worthy of your tying up to—until you find something better—if you ever do.

Pray, worship, read your Bible. With a critical attitude of mind you will never see God in the laboratory, nor in "the flower in the crannied wall," nor even in the Bible. But with an open mind and heart you can find him in the "closet," in the "rustling grass you may see him pass" or you may "see him everywhere." Or as another writer says: "It is communion with God that youth needs; and youth can find him in study, in occupation, in nature—the camps for example, in play, in worship, in the championship of unpopular causes; yea, in everything which makes for unprejudiced good."



Young people, did you ever realize that the finest and fullest revelation of God ever made was through a Youth barely out of his twenties—that sturdy young Galilean who saw God in the lily and the sparrow, and experienced the "Father"? What message does that young Man have for taking God into the "affairs of life"? He gave no legalistic rules, but great principles.

As one who has traveled a little way already, let me give you the principle which I have found solves life's problems and upon which I base my simple yet profound philosophy of life: Matt. 6:33. Be not anxious about things but seek first God and his Kingdom and he will take care of the things. Or, putting it another way, whether I eat or drink, buy or sell, trade, study, play, go on a vacation or to camp, go to a ball game with my boy or play tennis, take my family to a good movie (the good movies are rare) or invest my money, visit, laugh, weep or whatsoever I do, I can do all things to "the glory of God." How this simplifies life, and enriches it! Simplifies it by ruling out of my life everything irrelevant and superfluous.

But isn't life left insipid? Isn't it tame? Never! Never for one moment would I admit that one need ever rule God out to enjoy life. I know little of Charles Lindbergh's religious life. But judging by all outward evidences it is perfectly possible that this simple philosophy dominates his life. And who would say he does not enjoy life—even if he does not smoke, drink or cater to a hundred and one frivolities which only sap human character.

It isn't necessary to be a prude or a sissy to be a Christian, but it is necessary to give our Father some place in the affairs of our lives these days when thousands forget the God who gives them every breath they draw. Let's "try it out" this next week.

Daleville, Va.

## The Crisis of Our Day

BY J. M. HENRY

### "By Their Fruits Ye Shall Know Them"

THE proof that the Reserve Officers' Training Corps is planned, set up, and administered in such a way as to create a militaristic mind-set or psychology is seen in the fact that it actually produces military products. The "Scabbard and Blade" is the national honorary fraternity of the R. O. T. C. Only students of distinction get membership. Charters for local chapters of the fraternity are granted only to institutions where the military system is active—about seventy-five colleges and universities at the present time.

At the national convention of the fraternity, 1926, the publication of a series of special situation bulletins was authorized. These bulletins, issued from national headquarters to these chapters for their members, will, therefore, give the best and fairest basis of judging the fruits of the R. O. T. C. What these bulletins publish comes from headquarters and can not be attributed to an exceptional, irresponsible or uninfluential group; it must emanate from the War Department itself.

## I

### What the Bulletins Say

The alleged purpose of the bulletins is revealed in at least three lines.

1. The bulletin is to be used by local chapters to combat peace sentiment. The first issue of the bulletin states: "It is our earnest hope that you will retain this document [the bulletin] for future reference and publicity use if speakers appear in your city to orate against national defense."

2. The bulletin is used to blacklist and print damaging remarks about peace leaders. The bulletin blacklisted fifty-four persons of national repute with derogatory sketches—such persons as: Jane Addams, Senator William E. Borah, Henry Coffin, Rufus Jones, Rabbi Silver, John Dewey, Zona Gale, Senator George Norris, and others. Then the bulletin states: "The biographical sketches, herewith given, hit only the high spots in the careers of but a very small percentage of that element in our country, who possessed of constipated mentality, engaged in their favorite pastime of tearing down . . . national defense."

The bulletin said of Jane Addams: "For the past

twenty years her efforts have been directed to international and subversive channels until today she stands out as the most dangerous woman in America."

On the occasion of a dinner given in honor of Jane Addams in Chicago in January, 1927, President Coolidge sent the following message: "Her work at the Hull House has been a great contribution to the public welfare. It has set an example which has been an inspiration to well-being all over the country. I trust that the testimonial of affection and regard which you are about to offer her may give her renewed strength and courage to carry on her work of peace and goodwill."

Mayor Dever of Chicago, said: "She has done more to promote the real welfare of Chicago than all our political organizations." The President and mayor praised her work. The military bureaucrat calls her the most dangerous woman in America. "By their fruits ye shall know them."

3. The bulletin teaches the young officer-censors in the use of deception as follows:

"Let me quote to you part of a letter received at headquarters from an army officer. This quotation contains sound advice. 'As to subverse agitation, the important thing is to fight it without seeming to fight. Fight it with facts and figures, with venom and fury, yes, but conceal the venom and fury. There is a positive advantage in: never displaying animosity, never showing ill-temper; and never treating the other side with anything but courtesy. Always state publicly that those opposing your ideals are doubtless actuated as you are, by motives of sincerity and by the desire to work for the general welfare. But, add, or let it be inferred, that these misguided Americans suffer from lack of complete information, or from errors of judgment, or from contact with radicals, communists, enemies of social order, who are deceiving them, duping them, using them as catspaws—themselves devoted to evil, to plots against our governmental system, to bolshevism, but wily foes, difficult to unmask!'"

No statesman, philosopher or prophet can see and foretell the injury to the future fidelity of this nation to truth, national honor and the cause of righteousness, in this deliberate teaching of falsehood. "They come not to the light lest their military deeds be revealed." But by their fruits ye shall know them.

## II

### The Military Mind-Set

The R. O. T. C. system is deliberately used as an agency for propaganda to popularize the military mind-set. The war department's basis for the evaluation of the effectiveness of the college R. O. T. C. is given in the criteria for "Distinguished College" rating, in accordance with which inspecting officers award honors to the best college units. The rating is based on the following points:

1. Support of the Reserve Officers' Training Corps by the institution:

(a) Facilities for practical and theoretical instruction and for care of animals and equipment.

(b) Cooperation of the faculty and the departments of the institution.

(c) Academic credits.

2. Support of the Reserve Officers' Training Corps by the student body:

(a) Enrollment in basic and advanced courses.

(b) Appointments to Officers' Reserve Corps and certificates of eligibility for such commissions.

(c) Efficiency of theoretical Reserve Officers' Training Corps instruction.

(d) Efficiency of practical Reserve Officers' Training instruction.

It is clear that the first thing of vital importance to the military is as full control of the faculty and student body as possible. R. O. T. C., therefore, will become popular only as the military thought dominates our education where it is placed. The war department reasons that unless the college student papers and publications boost the training there is little hope of success, and further that unless the faculty is dominated or kept silent there will be less hope to succeed. By their fruits ye shall know them.

Major William W. Edwards, writing in the *Infantry Journal* for October, 1924, frankly revealed the pur-

pose to create a military mind-set in American education. He said: "The Defense Act has two distinct functions. The first is so obvious as to need no comment, that of training officers and men for the reserve forces; its second function, while not less important, is less apparent, and therefore sometimes overlooked entirely, that of training the popular public mind to the necessity and needs of defense. The Junior R. O. T. C. fulfills the first mission indirectly, and for the second, I believe, there is no greater or better agency at our command. The high school boy in his sophomore year is in his most plastic and enthusiastic stage. He is at the age of hero worship and idealism." By their fruits ye shall know them.

New Windsor, Md.

## The Impractical Militarist

BY ANDREW W. CORDIER

### "Have You a Son for the War of 1937?"

A DAY or two ago I turned to that weekly joy of reading the stimulating articles of the amazingly penetrating periodical—*The Christian Century*. Upon opening it, I was startled by the title "Have You a Son for the War of 1937?" I suppose, because of its tremendous psychological effect upon me, I read the title aloud. Our little son, who was standing by, said, with a childishly innocent smile on his face, "Yes, daddy, I go to the next war." The lesson struck home with peculiar force. It furnished an admirable setting for some speedy and somewhat pessimistic reflections upon the futility of life in our continuing era of war. Why bring a little child into the world, rear him through night and day, through sunshine and rain, through joy and sorrow, and bring him to the bloom of sturdy youth, only to be sent to the cannon's mouth? Is society so barbarous, so utterly blind to the consequences of its own action that it stores up its human and material energy today in order that it might waste it tomorrow? Is there no hope for a warless world, or at least, for a world that heals the wounds of previous wars before new ones break forth?

The article itself was a brief but pointed analysis of our impending naval program which is fairly familiar to all of you. Two and three-quarters billions of dollars have been spent upon our navy in the last seven years, and our naval authorities say that our navy is neglected! So with the audacity of the ancient gods of war, they ask without the twinkle of an eye for \$740,000,000 more, and frankly admit that several hundred million in addition will be necessary for the completion of the program. We need adequate protection, they insist, but agree that naval equipment goes out of date in a remarkably short period of time. The aircraft carriers—the Lexington and Saratoga—built only three months ago at a cost of one hundred million dollars, are now said to be antiquated. Military experts are taxing their mental capacity day and night in devising new and effective weapons—to preserve world peace.

Such a military dilemma furnishes an excellent occasion for the study of certain mental attitudes with reference to problems of peace and war. The militarist has always contended that he is exceedingly practical in his methods of preserving world peace, and speaks with equal abandon of the highly impractical and inapplicable ideas of wild-eyed radicals—commonly called pacifists. I am sure that most of these accusations are somewhat misplaced, but if there is any measure of justice in their perennial condemnations, it is due in part to the fact that many so-called pacifists, in arguing for world peace on the basis of religion, have failed to analyze the full implications of religion in its relations to world peace, and have shown a corresponding lack of understanding of the practical factors involved. I thoroughly believe that religion has a golden key to unlock the door to world peace, but because I believe that the militarist can be met on his own ground, I shall discard the conventional religious arguments as a factor in world peace, and present the case from what the militarist calls more practical grounds. I shall speak therefore not as a Christian pacifist, but as a casual student of causes and effects in the history of society.

(Continued on Page 170)



## What Has Prohibition Accomplished?

BY A. M. STINE  
Welfare Board Article

In a recent article I tried to show the main points of attack by the wets in attempting to break through the dry lines. This article sets forth a few of the numerous benefits of prohibition. The following obvious facts are supported by unquestioned authority. It is the business of the dries to proclaim by word of mouth and the printed page, the marvelous benefits accruing from prohibition. It is not sufficient to say that the law must be obeyed because it is law, but it must be shown that the law is a beneficial and righteous statute, contributing to the health, happiness and prosperity of the people.

The well organized efforts of more than forty-two separate organizations of the minority opposed to all prohibition policies, to first nullify and then repeal the Eighteenth Amendment, must be met by an energetic and comprehensive educational campaign by the dries.

1. Prohibition has wrought the modern miracle of outlawing the liquor traffic. This signal victory was not achieved by a single bound but had to be won. Just as the other great festering wrongs of our commonwealth required a long hard fight to clean up—slavery, piracy on the seas, polygamy and the lottery business—so it required a titanic effort to outlaw this evil.

2. This colossal power that only a few years ago governed city elections, dictated governmental policies and swayed our national legislature, is now only a cringing bootlegger.

3. The license system is gone, with little hope of ever seeing a revival.

4. Our great United States government has practically gone out of the liquor business. The millions of gallons once stored in bond have diminished to an almost negligible quantity to be dispensed for scientific and medicinal purposes.

5. Prohibition has made "news" of what was a commonplace thing before. During the regime of the open saloon and the licensed bar the "drunk" was a common sight and elicited little comment. Today a drunk or a liquor seizure commands black head lines in our dailies and attracts crowds of the curious.

6. Prohibition does prohibit. Before the passage of the Eighteenth Amendment liquor was dispensed in our Soldiers' Homes, through the mails, in Hawaii, Alaska, Porto Rico, our military forts and in the District of Columbia. Today it is an outlaw in all these places. Bishop Thomas Nicholson says that "no law on our statute books is more unfairly treated than our prohibitory law and with all the flaunting of its opponents, it is better enforced than any regulation law ever passed." "Pussyfoot" Johnson says there are three times as many arrests for drunkenness in London as there are in New York City—two and one-half times as many in Paris and twelve times as many in Stockholm.

7. The issues touch every phase of our existence—our homes, our schools, our churches and our business. A recent remark of Henry Ford says that the era of the automobile is necessarily bringing to an end the era of intoxicating beverages. After a 1927 lecturing tour extending from New York to San Francisco, Dr. W. T. Grenfell, missionary to Labrador, says that the splendid results of prohibition are obvious everywhere. Jane Addams of Chicago points out that present conditions around Hull House are so changed that it seems like another world. Evangeline Booth in a recent London address, cites that with the ousting of the American saloon, the chief cause of our debauchery is gone. The International Society of Christian Endeavor at its July Convention in Cleveland, the August Convention of the National Educational Association at Seattle, Wash., and most of our churches as well as many of our large business firms point out marked advantages for prohibition and pledge allegiance to the dry cause. Prior to prohibition the wets predicted ruination to the hotel business if the dry laws passed. They could not comprehend how a hotel could prosper without a barroom. During 1926 eight hundred and forty new hotels were built in the United States, costing \$400,000,000—not including

sites. In addition to this, \$50,000,000 was spent for remodeling and \$800,000,000 for apartment houses. The Stevens hotel of Chicago, costing \$27,000,000 and having 3,000 outside rooms with bath, and the great Mayflower hotel of Washington, D. C., costing \$12,000,000 are but two examples of modern hotels.

Six years ago we did not have a single labor bank. Today we have thirty such banks with deposits on June 30, last, of eleven billion dollars. In 1921 our per capita income was \$579; in 1926 it was \$770. According to Roger W. Babson approximately two billion dollars which was formerly spent for drink every year is now diverted into productive commerce and industry. Millions of working men have become able to establish a credit and so to enjoy added purchasing power and added comforts of living through credit buying.

The milk bottle has been substituted for the beer bottle in the United States. Our Agricultural Department says that our production of whole milk increased over four billion pounds in 1926 and that the per capita city consumption was 55.3 gallons.

Thus we might continue pointing out the economic, moral and social benefits of prohibition. America needs to go straight ahead on her present program devoted to the principles which our present day dry laws are intended to express.

Adel, Iowa.

## Is There a Better Way for Our Orphanages?

BY H. C. EARLY

ACCORDING to the *Yearbook* of this year, orphanage work is carried on in the following State Districts: First and Second West Virginia, Western Maryland, Eastern and Southern Pennsylvania, Southern and Middle Indiana, Southern Illinois, Southwestern Kansas, while Middle Pennsylvania is considering an orphanage. Northern and Second Virginia are operating an orphanage, though not reported in the *Yearbook*. There may be other omissions also.

This report shows eleven Districts actively interested in orphanage work. The whole church, of course, is concerned in the orphan, but the Districts without orphanages have not established them for financial and other reasons.

The big-hearted and true of all classes and ages have been touched by the cry of the orphan. None puts up a louder appeal for sympathy and help. And it is a great work, a mighty task, to provide for the army of orphans left without means and friends to care for them. The task is all the more appealing because it attacks life in its beginnings and gives the greatest opportunity for the development of men and women, who otherwise might be lost.

The care of the orphan is a worthy work, a great work, and the church is to be commended for her taking a hand in it, even if it is in a small way. But is our plan of work satisfactory? Is it the best we can do? Are the results satisfactory in view of the amount of money put into it? Or is the cost much out of proportion to results? I believe it is, both in the money invested in property and overhead expense, and I believe there is a better way. There are too many expensive properties and too many care-takers and teachers for the number of children cared for. But under the present plan it can hardly be otherwise.

I believe an orphanage could be established in connection with our Industrial School of Greene County, Virginia, which should give returns more in proportion to the money and labor invested and returns as good or better in the education and development of the child. It should serve a large part of the East, probably both the Eastern and Middle Conference zones; anyhow, the Eastern, and more.

This plan is revolutionary, I know. It would mean to begin a big job anew at which we have already made a small beginning. It would involve the enlargement of the school plant. It would mean the investment of a considerable sum of money. However, if our orphanage properties within the field to be served were converted into money at a fair valuation and reinvested at the school, ample facilities could be provided for some time to come, it is my opinion, and in the long run and on the whole it should be more economi-

cal than our present plan. More children could be cared for with less money.

It would mean also to put the work on a different basis. Under the present plan our orphanages are for the most part distributing agencies, receiving children and then finding homes for them in private families. Work of this kind is done by many organizations. It is a good work. But an orphanage in connection with the Industrial School should, in my judgment, be both a home and school. The children should be placed in cottages in groups, each group in care of a house mother, and here they should get their education and religious development and training in industry while they grow up so they are able to care for themselves at the end of such a course of training.

The Industrial School is already the beginning of an institution that can be grown into almost any size the church may desire. It owns a 300-acre farm with good farm buildings, stock and machinery. It has the nucleus of a set of school buildings. The boys are trained in farming, handling machinery, stock raising, dairying, gardening, trucking, fruit growing, carpentry, shop work, roofing, painting, shoe mending, barbering, etc. The girls are trained in all that goes to making a home. The plant will be increased and its industries multiplied as money becomes available.

The school maintains a high school, and both in the grades and high school the courses as outlined by the State Board of Education are strictly followed.

If the church should become interested in the consolidation of our orphanage work, or in a partial consolidation, I believe that such a work could be established in connection with the Industrial School without disadvantage to the purpose and work of the school, on the one hand, and on the other, better orphanage work could be done for much less money per capita.

As to the moral atmosphere of the school, I think you will find the children here about like other children. The reason for establishing the school in this community is not so much the character of the children to be served as the fact that they do not have the advantages and facilities for training they deserve.

Dayton, Va.

## This and That

BY VIRGIL C. FINNELL  
Welfare Gleanings

ONE New York store claims to sell to its women customers more than one thousand packs of a certain brand of cigarettes every week. Smoking in public, by women and girls, is becoming quite common even in smaller cities and towns.

In July, 1927, eighty Chicago stores of the Atlantic and Pacific Tea Stores Corporation began selling cigarettes. The venture was a success and now the company pays a license fee of \$64,300 for license to sell the "fags" in every one of their Chicago stores—643 in all. This is the more significant when you remember that women and girls constitute a majority of those who patronize these stores.

Joseph Dorf and his young bride, Sarah, were burned to death in a Norwood Park (Chicago) bungalow on Feb. 12, 1928. The fire was discovered at 2 o'clock in the morning and was said to have originated from a cigarette stub tossed aside by the young man just before he retired for the night.

One of the cigarette manufacturers is now placing window displays showing a beautiful girl boldly smoking a cigarette. Unless we miss our guess such efforts will prove a boomerang.

Boy Scout leaders are again telling us that their boys are receiving cartons of cigarettes through the mail. The tobaccoists are leaving no stone unturned in their effort to induce these fine lads to begin smoking.

For the first time in its history *Nature Magazine* published a cigarette advertisement in the issue for January, 1928. But so many of its readers protested that the management now announces it will "refuse for publication in *Nature Magazine* any tobacco, patent medicines, and other advertising matter that



might improperly influence young folks." Now let us ask all other magazines and papers coming to our homes and schools to follow this example. Write your letter to the publisher now.

Tobacco cost this nation over \$3,300,000,000 last year. With this sum you could provide each of a million families with: a \$2,600 payment on a new home, a \$500 automobile, \$50 for gasoline, and a \$150 radio. Let's try it out for a year.

North Manchester, Ind.

## Hoarder's Treasure

BY MAUD MOELLER TRIMMER

THIRTY years or more ago the churches encouraged people to hoard gems of scripture in the treasure chests of their minds. Children of the Sunday-schools were given their little red or blue tickets on which were printed the Bible verses they were expected to commit. After learning so many, I believe, they were given picture cards. The scheme worked. Ever and ever so many verses were committed to memory. True; they were not always well-selected, but there were many gems in the lot.

Although we do not have the little tickets we still make an effort to have children memorize Bible verses. At least in the opening exercises of the primary and junior departments this is done, but not so much nor so systematically as it should be.

One fact must be recognized. With so many parents indifferent to the religious training of their families it is no longer possible to count on the home for this work. The children of our Sunday-schools are recruited largely from non-Christian homes, and even Christian parents complain of being too busy to attend to this matter. Therefore if it is not accomplished by the Sunday-school it is neglected.

And that is a great pity. We say we are trying to model our lives after that of Jesus. If we really do that we must learn to quote largely from the Bible. In his discourses Jesus frequently quoted passages from the Old Testament. He seemed to have enjoyed the psalms and Isaiah and to have known the writings of Moses and the minor prophets; in fact, the whole Jewish library. Now Jesus did not know this by instinct nor because he was God, for when he became clothed in flesh he laid aside his godlike qualities and was helpless as any other man. He knew his Bible because he had been taught it in youth, doubtless by his virgin mother.

When the teacher does not know how to make memorizing interesting, the children hate it. In the first place, the verses to be committed should be carefully selected. There are certain well loved texts and psalms, the Beatitudes and the thirteenth chapter of First Corinthians that every child should know. The teacher should explain every unusual word, every peculiar phrase, so that her pupils understand the passage thoroughly. Then she should show, when possible, some way in which to live the spirit of that verse. She should point out the beauty of thought and language.

It is well to select passages that will either protect or comfort the child, those that assure him of God's love and care. Philpp. 4:8 will show one how to drive away naughty thoughts. In the opening exercises of the primary departments the Sunday-schools teach John 3:16, Matt. 19:14 and the Twenty-third Psalm. Likewise the juniors learn about twelve to thirty verses a year. So there remains much for the teacher to do in the classroom.

At the beginning of the lesson period a few minutes should be given to memorizing verses in class. Passages may be learned a verse at a time. The teacher repeats the verse, has the class say it in unison several times, then calls for the brightest child to say it alone and the others as they volunteer. By the time the duller child's turn comes, he has heard it so often that he practically knows it. Each child will be anxious to repeat the verse correctly and each worthy effort to do so should be praised, particularly in the case of the dull child.

It has been frequently said that juniors commit

(Continued on Page 172)

## FORWARD MOVEMENT

Edited by J. W. Lear

### Annual Conference Representation

THIS year the Annual Conference will be held at La Verne, Calif. Twenty-one years ago the Conference was located at Los Angeles—the first experience on the Pacific coast. In 1914 the meeting went to Seattle and now for the third time in a quarter of a century our people will make Conference history in this genial clime.

There will, no doubt, be a tendency on the part of many congregations to refrain from sending a delegate. The expense will determine the action. This attitude is most unfortunate. Regardless of the location of the meeting representation should be normal. A congregation should be sure that sending a delegate is impossible before a negative position is taken.

Probably 25% of our churches could well afford to send at least one delegate, and a number of these could send two. That would probably account for near 300. Then 25% of the remaining churches by appealing to Aid Societies and other groups could arrange for the actual railway expense of a delegate. The other expenses might be met by the delegate as his part of the sacrifice for the privilege of such a trip. That would bring the voting body up to 495. Then there will be those in some of the weak churches who expect to make the trip on their own account. If they are worthy the church could well afford to issue to this party, delegate credentials. I think no one should raise that issue if the church is at all able to meet the expense. Once more, I see no reason why two congregations, providing neither of them alone would be able to send a delegate, could not pool their money and together send some one to represent both congregations.

If our Annual Conference is of any great importance in determining policies, in clarifying issues and in building constructive programs, then as much as possible each congregation should contribute to this end. Many of our local groups have lost their bearings and have lapsed into complacency because they did not through the years keep in touch with the advance of the Brotherhood.

Our numerical strength is in the Eastern and Central sections of our country. Now, if these sections because of distance and expense fail to do their duty, then we will have a small delegate body. The churches sent but 483 delegates to Hershey last year. When we know that a number of congregations sent two delegates it reduces the percentage of churches representing to a shameful minority. It might be well to report in our minutes not only the number of delegates, but also the number of congregations represented.

I am writing this with hope that every congregation will exhaust every means to provide representation, and only when the case is absolutely hopeless will any church decide to be absent when the roll of churches is called at La Verne, California, in June.

### For Busy Folks

IF your religion will not carry over to the need of the other fellow, likely it has very little in it that will help you.

The church member who thinks only in terms of being saved at last would do well to examine his passport in the light of Matt. 25: 31-46.

Only a godly, conscientious minister can rebuke for sin the individual who lavishes praise upon him and who fills his study with bouquets of flattering words.

When the automobile goes on a pleasure trip during the time of public worship, the difficulty is in the heart of the driver rather than in the steering wheel of the car.

It would be interesting to read the love letters church members who fail to honor the Lord with their money would send up to him by air mail.

Two dollars sent in by a sister was accompanied

thus: "I tried to get our pastor interested in a church offering for missions, but failed, so I am sending this." Is anything wrong in that church?

The Lenten season affords a splendid occasion for the spiritual enrichment of the membership and ought to culminate in an Easter ingathering. Why not let the seasons of God's grace assist in spreading the Good News?

### Men's Work Bulletin

THE daily readings and weekly studies on Personal Evangelism in the second month of the Men's Work Bulletin should be taken up by those who have finished the first month.

It is a bit disappointing that more men's classes did not avail themselves of the material and set to work informing themselves on this Gospel plan. I fear some were hindered from taking up the work because of the 12 cents per copy for the Bulletin. Something for nothing has spoiled many people and many worthy projects have been sidetracked because of the small cost.

The National Council of the Men's Work would gladly send all literature gratis, but they have no Brotherhood fund to carry on their work. Some of them have given freely of their own personal fund in order to get the work started. The men of the church are on trial now. Will they take the chance offered to get behind the movement, or will they allow the agonies of birth to kill it by an attitude of indifference? If the latter proves true a statement that "the preachers in the church are doing all the work and are failing to give the laymen a chance" will hereafter likely fall on deaf ears.

A woman from California writes thus: "I have been looking over Vol. I, No. 1, Men's Work Bulletin. I like it very much. There is so much light stuff these days that it is most refreshing to discover such wholesome spiritual material for the men as these weekly studies in evangelism. May the heavenly Father's richest blessing be upon the work and those who take part."

Think of it—a sister. I guess women are more appreciative than men. I guess women "last at the cross and first at the tomb" was no mere accident. The church through the years has been supported more faithfully by the women than the men. Women have been willing to make greater sacrifices than men on behalf of the Kingdom. May I say again, the men of the Church of the Brethren are now on trial. The women and the ministers are watching not with a critical attitude, but with a hope that the men will rise to their place and their opportunity in the work of the church.

A paragraph of the editorial in the second number of the Bulletin carries a real challenge. It bears repeating.

"In the studies inaugurated for our Men's Work, care has been exercised to try to strengthen our own membership first and vitalize our program so that earnest seekers for help might find it and when once found, might use it for extension of the Kingdom into the lives of other men. Men want help. The problems of life are bearing down on all of us with terrific weight—there is so much stress and strain—we need Jesus, that mild, firm and powerful Character with his strong message of Truth who can vitalize our very act. He can help us; his message, his example as Jesus the Man who once lived here as we live presents the way of truth and light that men want and which men can understand in these days of hard tasks. The refinement of character is a slow process at best and without Jesus it can not be accomplished."

A number of groups have been formed and they are going about the work in an earnest fashion. This organization of the laymen of the church should assist in harnessing the latent possibilities of this church group and turn them into account for the Kingdom of God. We have long prayed, "Thy kingdom come, thy will be done," and now the men have the opportunity to enshrine the sentiment of these clauses in Christian personality and demonstrate their meaning by Christian contacts.



## PASTOR AND PEOPLE

### Music in Worship

BY ALVIN F. BRIGHTBILL

It has been said: "The impression of having had an interview with the King of kings amid the ministries of cherubim and seraphim should not be rudely tossed off, but gently and thoughtfully cherished. And it shall be as a nosegay of fresh flowers which a man gathers before he leaves some fair and sweet garden, a refreshment amidst the dust and turmoil of earthly pursuits."

That garden to me, seems to be the worship of song into which we enter time and again, unconscious of what lifts us to high levels of aspiration and hope. Can there be higher authority for the singing of hymns than the words of the apostle Paul, when he said: "Let the words of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord?" My Lord and Savior loved music. After the last supper we read: "They sang a hymn and went out."

Music is the mediator between the physical world and the spiritual realm. Music, of all the liberal arts, has the greatest influence over the passions. "Music is no substitute for religion; it is the handmaiden of religion." A true religion sings, and like Tennyson's linnets, sings because it must. There is no future for a religion which can not be sung. One of the notes of a true religion is that it inspires to song. A religion which is based upon a personal communion with God furnishes an emotion for which song is the natural expression. Hymns wedded to melody seem to be the effluence of the soul absorbed in its own emotions.

Emotions must have a channel for expression, for if restrained and repressed they wither, sour and fade. This is true for the simple psychological reason that impressions, without corresponding expressions, result in depressions. On the other hand, when our feelings are duly expressed in the hymn worship of the church, music purifies us, and glorifies us. Love is certainly the most divine feeling within us, and yet love would tend to sour if it had not some object upon which it could bestow its warmth and light. Worship is largely an expression of our emotional life, and song is a means by which that emotional life finds interpretation and expression. Some one has said: "Just as the heart draws to itself all the blood in our veins and sends it out again purified, so our faith and love to God find purification in the act of sending them out in praise to God and service to our fellow-men." The service of worshipful hymn singing has been one of our most helpful aids to prayer. The great hymns of the church are channels for expressions for every impulse that leads us to want to pray and praise and give thanks. We can not sing some of the great hymns of the church without entering the holy of holies, and there find our thoughts, wishes and petitions vocalized for us in prayer. "Holy, Holy, Holy," "Come Holy Comforter," "My Faith Looks Up to Thee," "Have Thine Own Way" are examples. Hymns give expression to the deepest feelings of the human heart; this is the reason for their helpfulness. The poet does not give vent to his own frame of mind and heart, his individual feelings, but the church itself, through his lips, confesses, believes, comforts, praises and adores. The church challenges to daring service through the pens of poet and musician. A precept of the early church 100 A. D., was: "See that what thou singest with thy lips, thou believest also in thine heart; and what thou believest in thine heart, thou practicest also in thy life."

Whenever a human being gets a fresh vision of God, or enters into the simplest act of real communion with him through song worship, he becomes a more intelligent being. Nothing is more wonderful to me than the new graces of thought, and understanding of God, which come to sinful men when they open their hearts to God through worshipful hymn singing. Hymns have a missionary value in being readily remembered

and recalled. "A verse may find him who a sermon flies." There are many instances of conversions under the power of remembered verse. Perhaps it was heard and apparently forgotten. But in a moment of reflection, the lines are recalled, and are used by the Spirit of God to induce a complete change of life. Music once admitted to the soul becomes a sort of spirit that never dies. It seems to wander perturbedly through the halls and galleries of the memory, and is often heard again distinct and living, as when it first displaced the wavelets of the air. And then it is good to remember that the voice of man is no less adapted to singing than it is to speaking. The voice is the greatest of all instruments because it has behind it a soul. May our lives be increasing songs of praise to God.

Chicago, Ill.

### The Ordinances of the Upper Room

BY B. T. STUITSMAN

On the last evening that Jesus was with his disciples before his crucifixion, he instituted three ordinances for the purpose of stimulating the development of the Christian character of his followers. The first of these was the ordinance of feet-washing, the purpose of which was to teach humility. Only a short time before this the disciples had quarreled as to their relative positions in the Kingdom which they thought Jesus would soon set up in Jerusalem. And it may be that even as they assembled for the meal in the upper room they were contentious as to who should sit next to Jesus. Jesus, seeing their pride and selfishness, took occasion to give them an object lesson in humility. In commenting upon what he had done, Jesus reminded them of his Lordship and said that if he had descended from the position of Lord to that of servant, they ought to be humble enough to wash the feet of a person who was their equal. Feet-washing is a symbol of moral cleansing from pride and emulation. I can think of only three reasons that earnest followers of Christ could give for discarding this symbol: (1) That we are so free from pride that we do not need the ordinance. But such contention would itself be the best argument for the need of teaching in humility. (2) That teaching by symbols is out of date. However, we know that such teaching is increasing rather than decreasing, as is evidenced by the growing use of dramas, pageants, etc. (3) That we can supplant this symbol by a better one. But if we take this liberty, we may as well revise the whole ceremonial program which Jesus instituted. To do so would be to make the disciple "greater than his Lord." To engage in feet-washing should make us humble and put all of us on a common plane so that we can eat the Lord's supper together in an appropriate manner.

The second ordinance instituted at this time was the Lord's supper, or love feast, as Jude calls it. Jesus here took a simple, daily practice and sanctified it to mean an occasion of unity, fellowship and love. Eating together in the Orient means more than it does to us. To the Oriental it would be the grossest treachery to mistreat one with whom you have eaten. So the love feast should be a unifying factor in the church. The practice of eating a supper in connection with the eucharist was established in the apostolic church and continued to be the practice of the church at least to the third century A. D. Then, because of the corruption that flooded the church as a result of the increase of wealth, pride and power, and because the love feasts were often made occasions of great revelry, the church council decided that the supper and communion should not be held together. Finally the supper was discarded entirely by the Roman Church. However, the more conservative Greek Church adhered to the apostolic practice, and the love feast is practised by some of the Eastern churches today.

The climax of spiritual teaching for the evening was reached in the institution of the eucharist or communion service. The bread and the wine are symbols of the body and blood of Christ. We do not eat the body and drink the blood of Christ, but by partaking of these symbols we reconsecrate our lives to sacrifice and service for Christ and the world even to the extent of giving up our lives as Christ was willing to give his

life. We make a covenant with Christ to serve him, and through these symbols we appropriate to ourselves his spiritual life which renews our strength for this service. The communion is also a commemorative ordinance. As the Jewish passover was kept in commemoration of the deliverance from Egypt, made possible by the blood of the passover lamb, so the communion commemorates our deliverance from sin through the blood of Christ. Thus the communion points us to Calvary, the consummation of Jesus' life of service, and by partaking of it we signify our willingness to take up our cross and follow him, until his Kingdom shall be perfected and he will partake of the communion with us in the Kingdom of God.

Batavia, Ill.

### A Pastor Writes a Letter

Sometimes a pastor writes a special letter to the nonresident portion of his flock. The letter printed below is an example of the new readable letters one of our Iowa pastors sends to the members who cannot attend regular services. We would be glad for other suggestions or samples showing how our pastors meet their definite problems.—Ed.

Council Bluffs, Iowa, Feb. 9, 1928.

Dear Coworker in the Lord:

No doubt you are wondering what is going on in the church at Council Bluffs.

The first of last month we had a very interesting council meeting. One of the items of business was that we have pre-Easter revival meeting and that a love feast will be held on Monday evening after Easter. Will you pray with us that the church may be built up spiritually and other souls saved because of these special meetings?

Another item of business which I think is of much interest to our group here, and I hope to many in our community, is the contemplated family night to be the 14th of March. A committee has been appointed to plan a program for that evening. We are trying to secure a set of slides for our lantern that will be appropriate for such an occasion. The pastor has promised a prize to the largest family present. The evening will be spent in a social manner. Refreshments will be served on the cafeteria plan from donated baskets. It would be a splendid thing if you could have a part in this meeting. Plan now to attend if possible.

Our regular services are steadily increasing in attendance and interest. "It is natural for the preacher to say such a thing as that," did I hear you say? Well, when you come over, look at the records. We have an interesting mid-week service. We are studying Christ's Sermon on the Mount—a very high standard.

The envelope system, as presented to the church by the finance committee, is working well. The weekly offering by all is a great asset to the progress of the cause. If you would like to have a bunch of the envelopes, write to Mrs. Della Huffine, 2426 Avenue H. She is our faithful treasurer.

The Ladies' Aid Society is doing a good work, not only in a material way, but the Society is a real aid in the spiritual life of the church. They will observe the World Day of Prayer for Missions, the 24th of this month. If you can not be present, will you pray with us?

The girls of the young people's department are not going to be outdone by the boys, but are working on a missionary pageant, "Janey," to be given Sunday evening (Feb. 19) at 7 o'clock. I am not judging now, but will say that if they do better than the boys did the night they had "Mr. Sin on Trial," they will have to go some.

I wonder if you knew that the church got a new coat of paint last fall from the hand of Bro. D. P. Hutchison? This was a splendid way for him to spend his vacation, don't you think? He is a good hand with the paint brush, too.

Bro. Jake Stegall has been doing some repairing on a leaky water pipe to the baptistery. It is handy to have a man for every job in the church work. The one gigantic task is to get folks to feel the need of being led into the baptistery.

Of all the many interesting weddings we have had in the parsonage since we have been in the city, the one of most interest to us was when our son Herman brought his lady, Evelyn Boltinghouse, over from Lenox, Iowa, to get his father to say the words. That was Jan. 19. He went back to his school work at Bethany Bible School, Chicago. The only boy we have in the parsonage is little Paul, seven years old.

The Caskeys accepted a kind invitation and took dinner with the Walkers (pastors of the Omaha church) last Tuesday evening. We had a fine time with a wonderful feed. It pays to be a preacher sometimes.

We would sure be glad to have you as a regular attendant at our church services, but you can do a good work for the Lord wherever you are. May your life be constantly guided by the Holy Spirit that you may never lose that blessed fellowship with the Father. If there is any way we can be of help to you in the Christian life, let us know.

Sincerely,

Homer Caskey.



## HOME AND FAMILY

### Mothers With Little Sons

Selected by Galen B. Royer, Jr., Bradford, Ohio

O mothers with little sons  
And burning hearts to teach,  
You are the chosen ones—  
Give hearing I beseech!  
The world is a ghastly place  
Since war has slain our men;  
But yours is the gift and yours is the grace  
To bring love back again.

Mothers, I beg you, heed  
What hate's dark hand has done;  
How the hearts of the people bleed  
Till peace and right are won.  
How the maimed and halt and blind  
And the dead ones hidden away  
Are a challenge to all mankind  
To fashion a better day.

Mothers with little sons,  
As you hold them to your breast,  
Teach them to hate the guns—  
That love and faith are best;  
Show how the tyrant War  
Destroys but doth not win,  
How the goals men battle for  
Are lost with the world's great sin.

Strip from the monster's frame  
His glittering robe of lies;  
Show him in all his shame  
To your children's visioning eyes;  
Show how the lust to kill  
Is the jungle's law of might,  
And shells dropped on a helpless town  
Are murder in God's sight.

O mothers with little sons,  
Who stand with lifted faces,  
All of earth's helpless ones  
Cry from the lonely places:  
And the dead men plead their cause  
And the crippled men implore:  
"Go fashion the future's laws  
That war shall be no more."  
For war is a knave's design  
And a coward's brutal scheme,  
And men whose courage is divine  
Shall foster a nobler dream.

O mothers with little sons,  
The years lie in your hands;  
You are the chosen ones;  
Men wait for your commands;  
Not till your lips declare,  
"Our sons no more shall fight,"  
Shall the crimson soil be fair  
And the ravaged earth be right.

—Angela Morgan.

### Out of Nazareth

BY ELIZABETH R. BLOUGH

PEGGY STEMM was a child of the slums, living with Mag Draving. When Mag died the widow Pratt came forward, saying, "I can use her, she can help me with them washin's and look after Dicky." The neighbors agreed that she "could use" Peggy since the widow was drunk most of the time.

Peggy herself had no ideas on the subject, she followed the widow Pratt into her dirty room and sat down by Dicky's push-wagon. She had often been there before but never when the visiting nurse was in attendance. Peggy watched her as she examined the lame boy and listened once again to the widow's voluble explanations. "His bones is rotten ma'am an' so there's nothin' in the world can be done for him." She talked on and on of her list of "conjures which had been tried an' not one of them did a bit of good." So, of course, she concluded it was their duty to let things take their own course.

The nurse impatiently answered: "True enough, you have some hot water now; let me try to make him more comfortable." That was Peggy's hour. She actively assisted in bringing rags and soap and the poor gown which was the only clean thing to be found. And from that hour she began on her own initiative a fight for cleanliness. Dicky was scrubbed and kept as clean as her means allowed; the walls smirched from sticky hands, were washed; the floor was scrubbed. Then Peggy rested content with her labors until one

day, when she was telling Dick about a circus lady who was in glittering things of spangles and gold, a truant officer came in.

The widow Pratt pleaded, that she was working her fingers to the bone to support a child that was not her own. Then he could see for himself that the other was a cripple with rotten bones. Her tears moved the hard-hearted officer not one whit.

"You'll be hauled into court if you don't obey the requirements of the law," was his parting threat.

So Peggy went to school and discovered a new world for herself. She was the oldest and the largest girl in her class. She studied lessons as if missing one one of them might break the spell. How she studied! Arithmetic? It was not as easy as reading and writing but she must solve her problems. How? There was Seasholtz who was supposed to be an educated man as well as a bootlegger. In his grocery, he taught her the inevitability of the multiplication table. So she learned it forwards and backwards and taught it to Dick. Also States and capitals were duly rehearsed to the delighted boy. She gave him a delicious mixture of things to repeat over and over when he was left alone.

The compulsory education given her unsolicited was varied and easily gained. In the tenement were Poles, Czechs, Hungarians and Chinks. The Cibolos and the McGuires usually quarreled on Saturday nights, Peggy had her choice of swear words in different languages. But profanity was something to be ignored and endured. She held with her neighbors in a scornful defiance of the cop who came interfering with what was none of his business. She read everything, she searched the ash-barrels for the magazines which some young man had thrown away. She found a Bible in the hall, no one claimed it or wanted it. To Peggy it was a treasure trove, a key to things she wanted to know. She read Genesis and Exodus with heart-breaking seriousness, if it were all true, what things had taken place in the long ago! Seasholtz seeing how interested she was, told her: "Some folks believe the Book, it can't harm anybody." The four Gospels were like a continued story, they must be true. Very definitely she decided to serve and worship Jesus Christ. She explained her faith to Dicky:

"When he was here they said: 'Can any good come out of Nazareth?' He went with poor folks. Churches are not only for rich people who want to show off; they go there in remembrance of him. And Dick, we need him to look after us; we are his sparrows and we trust him."

Her faith in the power of books was pathetic. She dreamed of high school as other girls dream of a prince in a castle. Her hard lessons frequently drove her to the Dutch grocery, with a beseeching, "Oh what does this mean?" And Seasholtz always had time to help her.

The bitter fruit from the tree of knowledge was the fact that her stiffly starched, faded dress was different from any of the dresses worn by the sophisticated girls in her class. She was too clean and fine to give way to envy, she only wanted to look like the other girls. That no help from Dicky's mother could be expected, yet a new dress must be forthcoming, was her conclusion. She willingly washed dishes in the nearest Greek restaurant, saving all she could until the immense sum of five dollars was hers. Then she and Dick talked colors and style on Friday evening, she went to buy her dress on Saturday morning. A kindly dispositioned clerk sensing the poverty back of this purchase, brought her the best possible bargain. Peggy was almost breathless with delight as she stood before the mirror. The clerk said: "Who'd a thought you was that good lookin'? Just look at yourself."

Peggy had always looked up to business men who managed banks, factories or stores with a respect which was almost reverence. She wanted to be a secretary some day and so become an employee in a law-abiding firm. With her instinct for what was clean and right, she felt that such business was honest, she wanted a small share in it. Then perhaps she could send Dick to a doctor who might be able to cure him, another one of her dreams. So she got ready to take a position as a stenographer.

She soon obtained a place in the very bank to which she had always aspired. One of the men who passed through the room where she worked was President Hughes. He observed her closely and made an estimate of her character. "She'd not give way at the first sign of trouble," was his summing up of her capacity. Within a month she was seated in his office, ready to take dictation. She listened almost fearfully to his every direction.

"You must have the combination to the safe, then place these papers in it." Peggy moved rather slowly towards the large safe which seemed formidable in its capacity for trouble. She thought of men in prison cells who had tampered with locks and bolts. She prayed "Keep me, Lord, I am honest, let no suspicion fall upon me."

For a time she examined old accounts in order to verify them. She took her book to Mr. Hughes after carefully looking into one of them, and told him there seemed to be a deficit of fifteen hundred dollars. He kept her statement, and told her to continue her work. He said, "We may want an expert accountant later, but you are doing just what we want done now."

She found a total deficit of over ten thousand dollars. Without expressing surprise, Mr. Hughes dictated the following letter to the defaulter:

"We find your accounts short. We await your settlement for the same."

Peggy looked at Mr. Hughes in open-eyed amazement: "He will make his escape?"

Mr. Hughes answered slowly, "Yes, I believe he will get away from us now. But he has sowed to the wind; life does more to punish than we can do."

Peggy was thinking, "He will reap the whirlwind, it is in the Bible. How glad I am I learned these things long ago." It gave her courage to talk to Mr. Hughes about Dick. And very soon, arrangements were made to care for Dick. An operation was successful and Dick, able to walk, took his place among other boys.

"Queer? You wouldn't think an alley rat could hold a job like that," said another clerk one day. But Peggy went on her way blissfully unconscious of his criticism and blissfully happy.

New Windsor, Md.

### Yellow and Black

BY PAUL F. RICHTOLD

CHINESE: The white race is doomed!

Negro: Yes, that's sure! My father told me that and my observation goes to prove it.

Chinese: The whites are ingenious inventors. They are independent and original thinkers. But they haven't learned to live together peaceably.

Negro: They are good executives, but have become so domineering they are forgetting how to serve others.

Chinese: Commercial competition has reached its maximum development in the white race. Much progress has resulted, but now it seems the habit of personal greed is destroying coöperation among them.

Negro: In being servants for them we have stooped to conquer. Our race will prove itself superior to theirs.

Chinese: For centuries we have been a peaceable people until molested by them. Our intellects are as keen as the white man's.

Negro: Already some of them are fearing and hating us.

Chinese: They call us "The Yellow Peril." Our number scares them.

Negro: Most of them still feel superior to us.

Chinese: Their only hope is to practice the New Testament principles they are teaching us.

Negro: Yes, before long our races will be more Christian than theirs.

Chinese: If white countries exterminate each other, will our two races have war to decide which is supreme?

Negro: Oh, no! The example of the white man will teach us to coöperate for the common good of the world.

Chinese: God grant it may be so!

Carleton, Nebr.



## AMONG THE CHURCHES

### Calendar for Sunday, March 18

Sunday-school Lesson, Jesus Teaches Sincerity.—Mark 7:1-23.

Christian Workers' Meeting, Missions in the Local Church.—Neh. 4:6. \* \* \*

### Gains for the Kingdom

Two baptisms in the Fresno church, Calif.  
One baptism in the Elmdale church, Mich.  
Seven baptisms in the Albright church, Pa.  
Two baptisms in the Mt. Pleasant church, Pa.  
Five more baptisms in the Denton church, Md.  
One baptism in the Artemas congregation, Pa.  
Three baptisms in the County Line church, Ohio.  
Eleven baptisms in the Bethany church, Philadelphia, Pa.  
Fifteen baptisms in the Wenatchee church, Wash., Bro. W. H. Tigner of Gray, Wash., evangelist.  
Nineteen baptisms in the Washington City church, D. C., Bro. J. H. Cassidy of Huntingdon, Pa., evangelist.  
Ten were baptized and three reclaimed in the Ashland church, Ore., Bro. S. Z. Smith of Sidney, Ohio, evangelist.  
Seven were baptized and two reclaimed in the Nettie Creek church, Ohio, Bro. J. A. Robinson of Pleasant Hill, Ohio, evangelist.  
One baptism in the First church, Wichita, Kans.; five baptisms as a result of meetings held by Bro. Galen T. Lehman of Conway, Kans.  
Sixty additions at the Greensburg church, Pa. Fifty-four were by baptism and six by letter. Brother and Sister Oliver H. Austin were the evangelists.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Clapper of Yellow Creek, Pa., to begin May 1 in the Albright church, Pa.

Bro. I. B. Wike of Arcadia, Ind., began March 11 in the Beech Grove church, Ind.

Bro. C. Walter Warstler, pastor, began March 11 in the Calvary church, Los Angeles, Calif.

Bro. Edw. Ziegler of North Liberty, Ind., to begin March 25 in the Second South Bend church, Ind.

Bro. Ralph R. Hatton of Toledo, Ohio, to begin March 19 in the Oak Grove (Roma) church, Ohio.

Bro. Edw. Ziegler of Bridgewater, Va., to begin May 6 in the Oak Grove (Lebanon congregation) church, Va.

Brother and Sister S. Z. Smith were beginning Feb. 28 at Williams Creek, Ore.; from there they go to Grants Pass.

Bro. M. C. Swigart of Germantown, Pa., began March 12 in the Wilmington church, located at 29 Belmont Ave., Richardson Park, Del.

Bro. G. A. Snider of North Manchester, Ind., closed a meeting at Franklin Grove, Ill., on March 11; the last week in March he begins in the Pymont church, Ind.

### Personal Mention

Bro. Herbert Mohler and wife of Cerro Gordo, Ill., paid their respects to the "Messenger" rooms on a recent visit to the Publishing House.

"Work in Missouri is coming fine," says a recent communication from Bro. Clement Brontager, pastor of the Pleasant View congregation.

The Rockford church, Ill., Bro. G. G. Canfield, pastor, will observe Decision Week and Easter using such sermon topics as "A Hopeful Entry," "Defeating Evil," and "Life Irresistible."

Dr. Wm. A. Hemingway of the Taikou Hospital, Shansi, China, was one of our last week's most distinguished visitors. His call at the "Messenger" rooms was of course incidental to his visit with Bro. Bonsack who had visited him in China.

Bro. John R. Snyder, evangelist for many years and now pastor at Tyrone, Pa., writes thus of his changed field: "Our pastoral work is becoming more pleasant as we engage in it and we find considerable improvement in our congregation both as to size and in service during the past six months."

Bro. H. C. Early's condition and prospects at last reports showed little change from that indicated in our mention of last week. Writing March 8 Sister Early thought they might be able to return from the hospital to their home within a week. She said further: "Let us pray that he may know how to adjust himself when he fully realizes his condition. Ask the Brotherhood to pray that when his eye clears up he may have more vision than the doctors expect. I can not believe that Bro. Early must sit in blindness."

Southern Pennsylvania sends Elders J. E. Trimmer and J. H. Keller to the La Verne Conference as Standing Committee delegates, with Elders M. A. Jacobs and J. M. Moore as alternates.

Bro. I. S. Long says, writing from Anklesvar, India, Feb. 8: "We enjoy the 'Messenger' and all the House publications, believe me. They bring cheer and messages of help every week. We are doing what we can out on this frontier, and yet our best seems very poor indeed. Yet he knows."

Bro. L. W. Stong of Springdale, Ark., entered into rest March 1, according to word which reached us too late for mention in our last issue. Our readers will recall the reference to his distressing illness several weeks ago. He has passed beyond the need of our prayers but the bereaved ones still have need of them.

"As a result of his recent radio lecture, Dr. Shively has been asked to speak in a few of the churches in near-by towns. His lecture, 'An Evening with the Stars,' has been given before the student body and proves to be of the finest nature." This compliment for good work we have gleaned from the Mt. Morris "Mountaineer."

An example of enlightened patriotism occurred at Mt. Morris College on Washington's birthday. At the conclusion of a talk on the Father of our country Prof. Merlin Miller urged that the day be commemorated by preparing a protest against the big navy program. This was soon done and copies forwarded on behalf of the college group to congressmen and President.

Writing from Jerusalem Feb. 23, Bro. Winger says: "We have had a good visit and trip so far. We spent an interesting month through January in Europe. We are spending February mostly in Bible lands. We have been here in Palestine more than two weeks. We go to Jaffa tonight and to Egypt tomorrow. On the 29th we leave Port Said for India. Last evening we had a new thrill and experience here, and earthquake shock. They say it was not heavy but it was heavy enough to suit us."

### Miscellaneous Items

A Joint Meeting of the Church Boards has been arranged for April 2. This undoubtedly means that most of the Boards at least will be having their separate meetings about that time.

"The pre-Easter period is high tide in the evangelism of the church. It is a time of soul refreshing, and spiritual awakening." Such is the point of view at Morrill, Kansas, Bro. W. H. Yoder, pastor.

Personal letters from La Verne to Elgin folks are bubbling over with enthusiasm about the La Verne Conference. Our church people and the other citizens seem to be co-operating heartily in a determined effort to provide ample facilities for every need. Here's a guess that they will do it.

A Home Mission Sunday was observed at Sebring, Fla., March 4. Special largely attended services were held both morning and evening. Offerings were taken resulting in over three hundred dollars for the mission points in the Sebring territory. Bro. Moore writes: "Much credit is due to some of the tourists for this generous offering. On coming here for the winter they observe our great field, see the needs of the territory entrusted to us and most cheerfully lend a helping hand in our work. Many thanks are due them as well as our liberal home members."

### Special Notices

To Conference Committees: Annual Conference has made it the duty of the "Messenger" to publish reports of committees on "Unfinished Business" not later than April 15. Four such items were assigned by the Hershey Conference of 1927. No reports concerning them have yet been received by us.

If you know of cases in which aliens have been refused naturalization on the ground of pacifist convictions, please write to Bro. W. W. Slabaugh, 3435 Van Buren St., Chicago, stating the facts. See Bro. Merlin G. Miller's communication on this page for further details on this matter, as well as for other information about the Bethany Peace Conference.

The District Meeting of Middle District of Maryland will convene on Wednesday and Thursday, April 18 and 19, in the Vanclavesville house of Berkeley congregation, situated four miles south of Martinsburg, W. Va., on main line of Baltimore and Ohio R. R. The elders will meet on Wednesday at 10 o'clock, delegates at 1:30.—John S. Bowls, Writing Clerk, Burkittsville, Md.

To District Clerks: Not counting several calls for the Annual Meeting of 1929, only one query for the La Verne Conference—from Eastern Virginia—has so far been received at this office. By last year's action the Conference Secretary is charged with the preparation of the Conference Booklet but it is still the duty of the "Messenger" to publish all queries. Has your District any? Let us have them, please. If your District Meeting is still to be held, will you kindly forward as promptly as possible any business for the Conference.

## Propagating Peace

Notes on the Peace Workers' Conference at Bethany Bible School March 2 and 3

On Friday evening and Saturday, March 2 and 3, there convened at Bethany Bible School a special conference of peace workers of the pacifist churches. Better than a score were present, summoned by special invitation. They represented the principal Conferences of the Mennonites, the several Yearly Meetings of the Friends, as well as the Church of the Brethren. The meeting was a sequel to the Conference of the Pacifist Churches held at North Manchester, Ind., last November.

The following report does not aim to cover all the topics discussed, but only to summarize some impressions of the writer. The discussions, be it said, were of the most informal sort, the aim being rather to discover new avenues of approach to our problems as modern peacemakers, than to formulate a set of regulations for peace work.

The question of deepest moment to most of the workers present was the urgent problem of the basis of our peace testimony. It was felt by all that labors for the prevention of war ought not to obscure our testimony of conscientious objection to all participation in war. In this matter, it may be said that the Mennonite brethren have been more active in teaching the historic testimony of their heroes of the past, while the Friends and Brethren have tended to stress present activities for the prevention of war.

After due endeavor to see the problem as a whole, and from the viewpoints of our varied past, there seemed to be considerable feeling that these two attitudes should be combined. We cannot be the peace workers we ought to be, if there is any doubt of the uncompromising character of our rejection of war and everything it implies. On the other hand we cannot be satisfied merely to say that as for us we shall not participate in future conflicts while making no efforts to prevent such conflicts.

A number of the specific suggestions had to do with peace literature. Frederick Libby, of the National Council for the Prevention of War, told of the new Manual for Peace Workers now in preparation. It is to be hoped that through our own publishing house this book may be made available to our people, for it will contain invaluable and up-to-date material on the whole peace movement.

Another forthcoming work is to be a book of stories for declamation contests, for the younger Sunday-school children. This work will be published by the Friends Service Committee, in time for use in contests next fall. It is hoped that this may lead to an implanting of the peace ideals and testimony in the children's hearts in the early years when the enduring impress on character is most readily achieved.

It was felt that an earnest effort should be made to secure some interpretation of our loyalty to the flag that will insure the spirit of altruism rather than prideful racial exclusiveness, and of goodwill rather than militarism. Can not some one write an expression of loyalty to the flag as exalted as Bishop Oldham's beautiful tribute to "America First"? For the securing of this and other desirable literature there was appointed a committee on literature, on which the representative of the Brethren is Daniel West, of Pleasant Hill, Ohio. If you have anything to suggest, write him.

A considerable peril to our position in the eyes of law seems to threaten in the attitude of the courts in refusing naturalization to those who refuse to bear arms. While it is true that most of us are now citizens of the country, if this attitude of the courts is allowed to prevail unchallenged, it will create the legal precedent for considering all conscientious objectors as "undesirable citizens" both in peace and war times. A committee was appointed to gather the facts regarding all such cases, preliminary to making a determined effort to secure the recognition of the courts for the constitutional right of religious freedom in this particular. If you know of any case of any alien being refused naturalization on these grounds, whether he be a member of our church or not, please write to Brother W. W. Slabaugh, 3435 Van Buren Street, Chicago, Ill.

It was heartening to have from the lips of the leader of the war-prevention forces, Mr. Frederick Libby, some account of the success of the present popular protest against the big navy increase. In his heartening phrase, "we can prevent war," that is, "we," the people, can prevent the execution of any policy that leads toward war—as we did last year when war with Mexico threatened, and as this year we have prevented laying the foundations for a future war with Great Britain.

Perhaps the most interesting bit of information about the means of giving voice to the protest against the big navy bill came from our own Manchester College. There the students from each separate congressional district were organized with a captain to see that effective protests were sent to their representatives at Washington.

It was encouraging to know also that the volunteer groups in the colleges, sensing the urgency of the peace message, are including in their "teams" the message of international goodwill and peace as well as the fundamental message of Christian missions. Still more of this might be done.

(Continued on Page 172)



## AROUND THE WORLD

### Women on Women Smoking

What the best element amongst the college women of the land think of smoking by their sex is indicated in the following brief news item: "Smoking by college sorority girls, either in their chapter houses or on college campuses, was condemned in a resolution adopted today by delegates to the national Pan-Hellenic congress. Alumnae as well as the active members of the twenty national sororities represented in the congress will be affected by the ruling."

### "The Aggressor in War"

In the discussion of possible ways to eliminate war, there has been considerable said about aggressive warfare, and this has raised the question of how to define the aggressor in war. A number of our thoughtful and nationally known citizens sent President Coolidge a letter recently in which they gave the following definition: "The aggressor in war is the nation that, having failed to settle its dispute by conference, conciliation, arbitration, appeal to judicial procedure, or by other peaceful means, initiates an attempt to settle it by war."

### Town or Country

The difference between the country-to-the-town and the town-to-the-country movement of population seems to be on the decrease. Indeed, they came near enough together last year, that when other factors were considered, it was found that the reported farm population had practically maintained the figure of one year ago. Figures for the two movements for the past three years are as follows: "1,978,000 persons left farms last year, compared with 2,155,000 in 1926 and 1,900,000 in 1925. Offsetting this movement, 1,374,000 persons moved from cities to farms last year, compared with 1,135,000 in 1926 and 1,066,000 in 1925."

### The Church and Men

Some weeks ago the New York Advertising Club offered a prize for the best statement of what the church has to offer to men. The statement which won the prize is as follows: "Without ideals, life is mean. Without a purpose, it is flat. Without inspiring power, it will fail. The church can give to men ideals, purposes, power. In the lives of prophets and heroes, and in the life of Jesus Christ, the church holds up the ideals by which character and achievement must be measured. In the call to help build the Kingdom of God on earth, the church presents the purpose which can give new meaning to everything men do. In common faith and in cooperation of purpose the church releases through human lives the transforming power of God."

### An American Sport

Racing the auto is one of the chief sports of the average American. He readily accepts the challenge not only of any other auto upon the road, but regards steam trains and electric cars as fair game under any circumstances. A typical story comes from Granite City, Ill.: "Five persons were killed when the driver of their automobile apparently attempted to beat an Illinois Traction System train to a crossing four miles from here early today. The train struck the automobile squarely, dragging it 1,500 feet. . . . The impact of the collision ripped away the pilot of the train and shattered the vestibule glass but the engineer was unhurt. Bodies of the victims were scattered along the railway track." It is just such racing as this that enables us to make bigger and better accident records each year.

### Dr. Sheldon on Substitutes for War

If war should be abolished, would the peacemakers have to find a substitute for war? Dr. Charles M. Sheldon in a recent editorial in "The Christian Herald" thinks that there is no dearth of substitutes if men will but see them. He asks: "How about the laboratories of science? The adventure of the modern missionary? The adventure of the world of commerce where a man is willing to try out the Golden Rule with his fellow-men? How about the courage required in telling the truth and behaving like a Christian, and loving one's enemies? If a warless world can not find plenty of substitutes to take the place of selfishness and strife and force, then it had better go down the dismal ditch of stagnation. But we do not feel under any particular burden of distress to furnish a substitute for war any more than we felt it necessary to find for the working-man a substitute when the saloon was taken away. Millions of working-men have found their own substitute in the home which they had neglected when they made the saloon their evening club. We are not worrying any over substitutes for war. Neither are we afraid the world will 'stagnate' when war is outlawed. We have faith enough in the human race to believe that it will find its own substitutes, and begin to enjoy life as never before and find it tremendously interesting when Mars is out of the way. The best substitute for war is no war."

### Middlemen Hold the Sack

Farmers who have been obliged to sell a portion of a newly harvested crop at a discount in order to meet pressing bills may be interested to know that occasionally the middlemen have to hold the sack. A case in point was last year's cotton crop which the distributors have handled on a long decline which has run from last August to the present. In August, 1927, the spot prices of middling up-land cotton reached 23.25 cents per pound. In October the range of prices was from 21.8 to 19.9 cents per pound. Prices steadily tended downward, touching 18.15 cents per pound in January. If one adds carrying charges to price losses of approximately five cents per pound it will be seen that the middlemen were indeed left with the sack! And it is just such a situation as this which enables the economist to point out that middlemen do render a real and hazardous service in the distribution of our crops. Naturally they aim to make something on the service they render, but occasionally there are times when middlemen lose money—just like farmers and some of the rest of us.

### This Deficit Business

The churches generally are much concerned about deficits. Our problems as a denomination have much in common with those faced by other religious groups. An editorial in the official organ of one of our largest denominations points out that there is a basic reason for this common situation: "What is that something deeper? Is it not that the high adventure of the first followers of Jesus and of the real followers of Jesus throughout the Christian era makes but little appeal today to the mass of people who call themselves Christians? We build massive temples to provide for the comfort of ease-loving worshippers, and we cater to the modern tastes of connoisseurs in religious education and in social pleasure at a great expense for construction and upkeep, thus increasing substantially the current expense budget while the benevolence budget remains stationary or is decreased. We rebuke the fervid disciple who, moved by D. L. Moody's passion, dares to ask any man if he is a Christian. We hold our membership in the church lightly, and many of us do not know what a prayer meeting looks like. The testimony of the churches against war as the most colossal crime of modern civilization is tepid and largely futile. . . . The old missionary and evangelistic passion is largely a thing of the past, because the emphasis on certain doctrines once paramount has changed. Material prosperity, in America at least, has cut the nerve of spiritual enthusiasm. The above is but a partial and inadequate diagnosis of the situation. It may be all wrong, and yet we can not get away from the facts. The organizations we have built fail to function fully not because the machines are so much at fault, but because the people who use the machines are at fault."

### Personal Liberty in Russia

The sort of personal liberty advocated by certain noisy Americans may be had in Russia. There the sale of vodka is a government monopoly and apparently everything should be sweet and lovely. But a correspondent for the self-styled "world's greatest newspaper" writes that the government is having trouble holding its monopoly. The Russian peasants have a potent home brew and the sales department of the vodka monopoly has to keep pushing its wares in its efforts to undersell and displace the peasants' "samogonka." Thus we learn from current Russian experience that bootlegging flourishes even where the government itself is in the liquor dispensing business. But strangest of all, while one department of the Russian government, the vodka monopoly, pushes the sale of its demoralizing product, the soviet commissariat of health urges a stricter control of sales. For the managers of the government liquor stores, being anxious to encourage the sale of vodka, sell liquor openly even to children, and to any who come, in as small as one-fourth of a pint bottles. Under such conditions it is no wonder that the youth of Russia is being demoralized and the commissariat of health lamenting the results produced by another government department—the vodka monopoly. The correspondent referred to states that in six central Russian provinces during the first half of 1926 some 29,000 boys between twelve and twenty were arrested for serious offenses. For the second half of the year arrests for this type of offender had arisen to 67,000. During the first half of 1927 arrests of boy offenders had gone to 77,000 in the six provinces. Nor is this to be wondered at when the commissariat of health states that drunkenness is increasing among Russian youth who soon turn to crime and also become drug addicts. What more can be expected where the government not only manufactures liquor, but in order to keep its sales at the peak not only distributes liquor as conveniently as possible but allows it to go into the hands of children as well! What a strange anomaly a government may become when it dispenses sorrow and death with one hand and vainly tries to gather up the wreckage with the other! Lovers of the sort of personal liberty that comes in bottles may well ponder the situation in Russia: for here bootlegging flourishes in spite of a government liquor monopoly; and this monopoly, anxious to increase its sales, is debauching the youth of the land!

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Sent Forth

Matt. 9: 36 to 10: 1, 5-8, 28-33, 40-42  
For Week Beginning March 25

### PRAY YE

An evangelistic meeting was planned for one of our colleges. Two weeks before it began the president sent out a request for prayer to all the pastors and elders of the college territory. During the campaign student after student was heard to remark: "About two weeks ago I began to feel troubled over my sins—I have felt my life to be empty and powerless—I have been longing for a closer walk with Jesus" (Gen. 32: 24-26; Isa. 62: 1, 6 and 7; Luke 6: 12; 11: 5-8; Col. 4: 2).

### HE CALLED UNTO HIM HIS TWELVE

Prayer is a mockery and an offense unless I stand ready with all I have and am to accomplish the ends for which I pray (Jas. 2: 14-26).

### GO NEITHER TO GENTILES NOR SAMARIA, BUT TO THE JEWS AND PREACH, SAYING

Note the definiteness of this assignment—to whom to go and what to say. Though the field is the world, and our message is the whole of God's truth, we shall get far more done by undertaking a specific and definite task (Acts 9: 15; 13: 2; Rom. 1: 1).

### COURAGE AND GOD'S CARE

The secret and basis of courage is a joyful faith in God's care (vs. 28-33; Psa. 27: 1).

### HE THAT RECEIVETH YOU RECEIVETH ME

Be not elated over the acceptance of your message, nor cast down at its rejection. Not you, but God has been accepted or rejected (1 Sam. 8: 7).

### DISCUSSION

Are there any Christians who are not sent? Explain.  
Who shall assign us our tasks?

What are some of the errands upon which God sends us?  
R. H. M.

### How Big Is a Tree?

A tree is a "woody perennial plant having a single main axis or stem (trunk), commonly exceeding ten feet in height." This is the main part of a dictionary definition of a tree. It defines the lower limit but does not say anything of what may constitute the upper limit of a tree. Then how big is a tree? The great redwood trees of California are certainly of the world's largest. Many of our readers have, no doubt, seen the picture of the giant sequoia through which a stage coach is being driven. Another way to get an idea of the size of these great trees is to note that at Santa Rosa, Calif., there is a church constructed of lumber sawed from a single giant redwood. The church is sixty by one hundred feet and will seat 400 persons.

### Unnecessary Noise

Most people now live in a very noisy world. Some long for the quiet of the country; others seem to adjust themselves to the various disturbances that are a part of modern life. However, it is hoped that there is some relief on the way. Sound-proof walls in apartment houses and office buildings give some relief. Again, many modern conveniences can be run more quietly. Motor cars run far more quietly than they once did. And other machines—even the typewriter may be so improved as to reduce the noise of operation. But the most interesting recent move to eliminate or reduce noise is the use of a contrivance to analyze sounds. Thus the groans, squeaks or rattles of motors, turbines, gears or other bits of machinery may be made to yield up their secrets. The inventor of the noise dissecting machine is Thomas Spooner, and of his machine we read: "The apparatus, housed in a sound-proof shed, separates noises into their various harmonies. Putting these rhythms through a radio amplifier, the analyzer tells Mr. Spooner the frequency of the vibration. Having previously determined the relative frequency of each metallic part of the machine, the engineer is able to identify the source of the noise by comparing the vibration with the known standards. Some noises are symptoms of internal ailments, in which case the analyzer serves as a sensitive stethoscope, pointing to the seat of the trouble. Other sounds indicate merely that the machine, although in the best of mechanical health, is too boisterous, and its display of temperament can be squelched promptly. In testing the analyzer with practical apparatus, Mr. Spooner has had it point out the origin of mysterious rumblings and hums in trolley cars. Its skill has also been utilized in reducing noise in turbines and motors." Thus noise is not one of the necessary evils of a mechanical age. By the ways suggested, and by others yet to be discovered, the world may be kept from becoming too noisy.



## The Impractical Militarist

(Continued From Page 163)

It is from this point of view, analyzed in greater detail into the economic psychological and the historical point of view, that the militarist is stamped as the most impractical of all patriots and internationalists. From the economic point of view, this mad race of armaments is utterly indefensible. One hundred million dollars squandered in three months on two ships certainly made no contribution to the cause of world peace. In a constructive program of peace, an hundred million dollars, if we allow our minds to ramble a bit, would accomplish lasting results in a very significant way. The suffering school system of many quarters of our land would receive lasting stimulation from such a large fund. Twenty-five colleges with very substantial endowments could have been established. Poorly financed agencies for the amelioration of industrial and social ills could have been made very effective by such subsidies. The request of the naval experts for \$740,000,000 with the vague intimations of requests for several hundred millions more, tops by many millions the \$815,000,000 evaluation of all the colleges and universities in the United States. Contrast the colossal task, the tremendous sacrifice in life and labor in bringing our national higher educational system to its present plane, with the careless abandon with which a small group of men vote a billion dollars to be squandered on a five-year naval program! The soundness of our economic future depends upon our ability to invest our accumulated wealth not in ephemeral naval projects of rapidly changing style, but in permanent and creative institutions of peace that make a continuing contribution to our national strength. A tax-burdened public, with bent backs, horny hands, and impaired vitality, pays its never ending tribute at the altar of the god of war, and seems to do it with comparative complacency. Like the people who worshiped at the Delphic oracles, American taxpayers do not relate the economic burden which they must constantly shoulder with the demands of the god of war. Eighty to eighty-five per cent of the federal income is used to pay the debts of the past wars and the preparations for future wars. Grave economic inequalities caused by high taxes and high tariff, both means of paying war expenses, reduce the great agrarian and proletariat element to desperate straits. "The most pressing problems of today," says Dr. Dodd, "are the serious economic problems associated with the farmer and the city laborer, and both are definitely traceable to the financial burdens of war." The poor of society are the disgruntled element, always catching at a straw, always favoring new and untried, and often highly impractical things; thus the burdens of war making a few rich, but many more poor, produce the internal political economic, and social dissension which constitute a principal cause of alarm for the future stability and solidarity of our country. The economic burdens of war, in times of peace, are likewise alarming because they eat away the very foundations of our national wealth without making any substantial compensation for the loss. The immense expense of excessive preparedness with its disastrous effects upon national wealth and life, is only a relatively small evil in comparison with the catastrophic wars that such preparedness brings forth. The \$386,000,000,000 squandered in the last war, while forty millions of people were dying, will cause millions of others in future generations to come to an early grave, with recollections of slavish work, of misery, not pleasure, in paying for the sins of the blood-loving world of 1914.

A second indication of the impractical attitude of the militarist is seen in his utter lack of understanding of the psychological responses of other nations to our program of preparedness. "America must be so strong that no nation will dare attack her," is the popular slogan of the militarist. The 100% American is trotted forth to show the truth of his position. His patriotism is undeniable; he celebrates the national holidays with perfect confidence that our country has always been in the right; he has utmost faith in the righteousness of his patriotic views; he supports his country as far as his eye can see, but is not concerned

with the ability of the mind to understand; he believes his own rights and privileges deserve supreme consideration, the rights of others are secondary. He becomes so religious and earnest in his insistence upon his particular brand of patriotism that God himself is called to his defense, and he clothes the Deity in the garb of a 100% American. If God and truth and right be with us, who can be against us? With the same naive judgment, he argues that while we are the reservoirs of truth, right, and justice, the white and yellow skinned animals of the genus homo across the seas are in reality the products of a different and inferior species. They are not to be trusted; they are our potential enemies; they are selfish, greedy and unappreciative; they only crave an opportunity to jump at our throats; they are constantly plotting against our personal and national welfare; they deserve no confidence from the sainted patriots of the chosen people living under the Stars and Stripes. This wide insistence of the militarist upon a superiority complex naturally results in a mental attitude of fear, and fear calls force to its aid, and commands it to strengthen our walls, but as our walls become higher, and our fortresses stronger, fear is not allayed but strengthened, for strong fortresses suggest mighty enemies, and fear gives force additional orders to build the bulwarks higher and stronger, and fear finds that enemies conspire with enemies, and the whole world plots against us as we continue our preparations.

So with force finishing its task of creating the mightiest and most perfect military power in the world, fear in a last terrible moment of nervous uncertainty declares war against all of its self-created enemies. Our naval experts in asking for appropriations even suggest the possible enemies. How ridiculous and impractical! Is it not the result of blind ignorance and narrow provincialism? An unbiased and sympathetically critical study of the culture and civilization of all other nationalities reveals that their virtues and genius are not inferior to ours, and that at heart the great masses of other nationalities are a peace-loving people. A study of the common traits of humankind in all parts of the civilized world forms a more rational and practical foundation of perpetual world peace than an emphasis upon the slight differences of varying nationalities. A recognition of our common interests eliminates fear, and force, the child of fear, dies a natural death.

A third proof of the utterly impractical attitudes of the militarist is seen in their sad poverty of knowledge of the historical consequences of war. For some few years, I have studied the problems of war in history; but more important, perhaps, in developing a conclusiveness of attitude upon the futility of war were the unconscious or conscious testimonies given by some of America's most eminent historians at whose feet I sat for a period of three of four years. Their conscientious and scientific study can easily be pitted against the rantings of superficial newspaper editors, military officers who study plans of battle, types of rifles, but not human nature, and politicians, who know they get the loudest praise when they advocate the seemingly most dramatic policy. Since the war, a number of eminent historians have turned their splendid energies to the study of the causes of the war, and all of them conclude that one of the contributing factors to the war was the race in armaments. In the long perspective of human life that reaches back to the Greeks, it is a striking fact in history, as in science, that every action begets an equal and opposite reaction. Thus Athens growing militaristic was beaten down by the Delian Confederacy, of which she was a former ally; Persia, the belligerent enemy of Greece, was forced to her knees by Macedonia under Alexander; the swashbuckling medieval feudal lords found their equal in combinations of their enemies; the mad conquests of Louis XIV. backed by a mighty France, bled France white, and the combinations of his self-created enemies denied him any permanent results; the genius of Napoleon that called from France the last drop of sacrificial blood, met its Waterloo; and war-loving Germany, building the greatest military machine of history, found her equal in a close alliance of enemies; and the United States may profit by these examples.

War also invariably uses the methods of propaganda in stampeding nations into nervous tensions of hatred and fear, that find their natural expressions in acts of increasing barbarity and cruelty. Napoleon spoke of the glories of a victorious France, and the freedom of suppressed nations; Germany in 1870 gloated over the fruits of victory, and sharpened its appetite for war by a temporary confidence in the beneficent blessings of Mars. The United States spoke glibly about saving the world for democracy, and envisaged a real Utopia in the political, economic, and social democracy that would prevail in the wake of the war. No such constructive results have come out of any of the wars of history. To be sure, there are kaleidoscopic changes of territorial boundaries, but it is difficult to prove that society benefits from any of these changes. A few peoples may be partially liberated by the process of war, but their post-war suffering and the enormous burden placed upon others by the war itself, is proof that even this, perhaps the most legitimate of all war motives, is not an unmixed blessing. With overwhelming evidence in favor of the destructive consequences of war in contrast to the few insignificant constructive achievements is conclusive proof of the impractical attitudes of militarists. With increasing military efficiency it is reasonable to conclude with Herbert Hoover that the next war will be "the cemetery of civilization."

North Manchester, Ind.

## Daily Devotions for the Lenten Season

BY WM. KINSEY  
Wednesday, March 21

### Scripture:

"I AM Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images" (Isa. 42:8).

### Meditation:

Allow Jehovah God to introduce himself to you for the day. He is all, and more too, that all his name imply. Names usually equate nature. "Slippery Jim," or "James," which is it that equates your nature, and is a real photograph of yourself? Have you the right name? Are you true to the name "Christian"? Let us be careful what we do for our name's sake.

### Song:

"My God! my Father! cheering name!  
O, may I call thee mine!  
Give me with humble hope to claim  
A portion so divine."

### Let us pray.

Thursday, March 22

### Scripture:

"And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:4).

### Meditation:

Turning a deaf ear to the truth is to turn to destruction. Heed the truth. The Holy Spirit leads into truth. It is a serious thing to despise the truth of the dentist, or the doctor, or the man of God, or of father or mother. Most serious of all is it to despise the truth of God. Love the truth, rejoice in the truth, tell the truth, act the truth. God's truth makes free, hear it.

### Song:

"For Christ and the church let our voices ring,  
Let us honor the name of our own blessed King;  
Let us work with a will in the strength of youth,  
And loyally stand for the kingdom of truth."

### Let us pray.

Friday, March 23

### Scripture:

"That which maketh a man to be desired is his kindness" (Prov. 19:22, R. V.).

### Meditation:

Are you wanted? Try kindness. The dog desires your kindness, not your kicks. Animals, foreigners, children, etc., all are helped by kindness. It costs nothing to be kind, but it does cost something to be unkind. Let us qualify and become desirables. It can be cultivated. Try real kindness for a day and see how it works.



**Song:**  
 "Kind are the words that Jesus speaks,  
 To cheer the drooping saint;  
 My grace sufficient is for you,  
 Though nature's pow'rs may faint."

**Let us pray.**

**Saturday, March 24**

**Scripture:**

"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him" (Eccles. 8:12).

**Meditation:**

Some things we don't know, for example: What is life, electricity, when or how we shall die, when Christ shall come, etc. But there are some things we do know. We know that Christ will come again; that God answers prayer; that it pays to be good; that God is; and that Jesus lives.

**Song:**

"I know that thou art nearer still  
 Than any earthly throng;  
 And sweeter is the thought of thee,  
 Than any lovely song."

**Let us pray.**

**Sunday, March 25**

**Scripture:**

"Good understanding giveth favour: but the way of transgressors is hard" (Prov. 13:15).

**Meditation:**

The way of the transgressor is hard. The modern equivalent for transgressor is detourer. The way of the detourer is hard. All automobilists know this. The detour is rough, dusty, muddy, etc. This signifies the sinner's experience. The Christian needs not detour. He can walk the heavenly way.

**Song:**

"Walking with Jesus, by day and by night,  
 Never a moment I'm out of his sight,  
 Safe thro' the journey whatever betide,  
 Jesus, my Savior, will faithfully guide.  
 Walking with Jesus, his hand holding mine,  
 Trusting in Jesus, oh, peace most divine,  
 Living for Jesus, his will all my own,  
 Waiting for Jesus to guide me safe home."

**Let us pray.**

**Monday, March 26**

**Scripture:**

"And she had a sister called Mary, which also sat at Jesus' feet, and heard his word" (Luke 10:39).

**Meditation:**

Mary stands for the people who get the best out of life. She makes the most out of occasions, days, seasons, visits, etc. She takes time to hear the words of Jesus. Reading a good book, religious papers, attending religious meetings, etc., is to sit at Jesus' feet.

**Song:**

"Lord, at thy sacred feet,  
 Joyful would we appear;  
 Within thine earthly temple meet,  
 To see thy glory here."

**Let us pray.**

**Tuesday, March 27**

**Scripture:**

"But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister left me to serve alone? Bid her therefore that she help me" (Luke 10:40).

**Meditation:**

Martha stands for the people who miss the best in life. The people who are cumbered are missing the fellowship of Jesus and of one another. She is anxious about feeding Jesus when he would gladly feed her on the Bread of Life.

**Song:**

"Distracting tho'ts and cares remove,  
 And fix our hearts and hopes above;  
 With food divine may we be fed,  
 And satisfied with living bread."

**Let us pray.**

**Elkhart, Ind.**

## The Development of Religious Education in the Church of the Brethren

BY MINOR C. MILLER

### II. The Period of Opposition

THE beginning of the nineteenth century marks a sharp decline in educational interest among the Brethren. It is, indeed, difficult to understand how the church, having so strongly supported schools of higher learning and local Sunday-schools, could suddenly have lost all interest in education. It is evident that the church suffered greatly during the Revolutionary War. The Brethren were scattered widely, and upon the whole the struggle for existence became harder. There were, of course, individual exceptions, but during the first half of the nineteenth century the church looked upon all educational effort as a mark of worldliness, rather than as a means of extending the Kingdom. During this period the expressions of the church through the Conference were solidly opposed to any organized educational effort.

#### 1. Higher Education

The Conference of 1831 was asked to define its position upon higher education; the question proposed was: "Whether it is considered advisable for a member to have his son educated in college?" The following answer was given: "Considered not advisable, inasmuch as experience has taught that such very seldom will come back afterwards to the humble ways of the Lord." After this decision it was more than twenty years before the question was again before the Conference. In 1852 the advisability of Brethren assisting in building high schools was referred to Conference. "How is it considered by the Brethren if Brethren aid and assist in building great houses for high schools and send their children to the same?" The answer was as follows: "Considered, that Brethren should be very cautious and not mind high things, but condescend to men of low estate. Rom. 12:16."

The implied reason for not attending high school as given in the answer to this question is significant. It was the spirit of the church to give a scriptural basis for her action in every important decision affecting polity. It probably did not occur to those of our fathers who ardently opposed education that in so doing they might make correct interpretation of the scriptures the more difficult. The value of a high school education did not deeply concern those who were called upon to render this Conference decision. They, themselves, had not attended high schools. Most of them did not know that the early church leaders had been well educated. To them the high school was simply a new thing, and being new, it was looked upon as a new form of worldliness. It must not be given favor among the Brethren, so those who were asked to pass upon its merits turned to the Scriptures for a basis for their decision.

The next year the Conference was asked to make a decision concerning the propriety of a brother attending college or holding a position on a college faculty. "Is it right for a brother to go to college or teach the same?" Note that the church gives a negative answer with a clear statement of the reasons: "Considered, that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience to the gospel." While the Conference of 1853 gave very positive disapproval to education, it is evident that by this time educational sentiment was growing. The fact that the question was repeatedly agitated through the columns of the *Gospel Visitor* tended to keep it a live question. Four years later (1857) the Conference gave its last negative decision concerning higher education. "What are the views of the present Annual Council in regard to the contemplated school, that was alluded to, some time since, in the *Gospel Visitor*?" Notice that the Conference again voices her opposition on the ground of worldliness. "It is conforming to the world. The Apostle Paul says: Knowledge puffeth up, but charity edifieth."

#### 2. Sunday-schools

The American Sunday School Union was organized in 1824 and this association at once began to organize Sunday-schools throughout the country. A

great number of men were employed as missionaries and were sent out everywhere to organize new Sunday-schools. The campaign was pushed with especial vigor through the Ohio and Mississippi Valleys and in a comparatively short time thousands of Sunday-schools had been organized. Records show that one man organized 784 new schools in three years.

It should not be supposed that the various churches became at once enthusiastic about the Sunday-school movement. The Sunday-school had to fight its way into the church, and during the first half of the nineteenth century, the Church of the Brethren was by no means alone in opposing the movement. The promoters, or Sunday-school agents, simply went into a new community and having called a few people together, explained to them briefly the nature of the new movement and if possible secured their promise to undertake the venture, and then passed on to the next place. We can hardly wonder that the more conservative members of all churches looked with disfavor upon the rapid development of the Sunday-school movement.

To the Church of the Brethren, the Sunday-school was a new form of worldliness. The movement was promoted from the outside by an organization of which our Brethren knew nothing, and they did not recognize that it was an effort to establish an institution, which more than a half century before had received the positive approval of the church. We do not know when the original Sunday-school work among the Brethren was discontinued, but it is not likely that it reached beyond the close of the eighteenth century. The attitude of the church concerning the development of Sunday-schools during the first half of the nineteenth century is amply expressed by the decision of the Conference of 1839. The question was asked, "Whether it be right for members to take part in Sunday-schools, class meetings, and the like," and the Conference was emphatic in her reply: "Considered most advisable to take no part in such like things."

The situation relative to the establishment of Sunday-schools was much the same as obtained with respect to high schools and colleges. The church had become depressed. Church leaders of the period were ignorant of and paid little attention to the early history of the church. To them the Sunday-school was a new thing and its acceptance by the church would in all probability be accompanied by a decline in spirituality. These leaders were always sincere. They felt the Sunday-schools did not belong to the program of the church and they determined to use the machinery of the church to prevent the expansion of the Sunday-school movement.

Throughout the first half of the nineteenth century there was parallel opposition of the church to higher education and Sunday-schools. Every effort to introduce high schools or Sunday-schools was vigorously opposed and so strong was the opposition that the church has not yet fully recovered from its effects. Fortunately, there was to be a better day and this will be briefly treated in the next discussion.

*Bridgewater, Va.*

## CORRESPONDENCE

### LA VERNE COLLEGE BIBLE INSTITUTE

From the standpoint of interest and attendance the La Verne College Bible Institute just closed was the most successful ever held. About 200 were present on Monday morning at the opening session at nine o'clock; by the close of the afternoon session this number was doubled. On several occasions the six hundred seats in the auditorium were all taken, extra chairs were carried in and still some people had to stand. The fact that Elders A. C. Wieand, C. D. Bonsack, J. S. Zimmerman and others were on the program had something to do with the good attendance. Brethren A. C. Wieand and J. S. Zimmerman proved themselves to be the teachers of the Institute, while Bro. Bonsack was the favorite preacher and drew large crowds to hear him tell about his recent trip around the world and to hear him testify as to certain evaluations he has made concerning mission work in India, China, Africa and the home field. All appreciated the questions concerning our Mission Board and mission work which he gave opportunity for, and for his patient kindness in helping to answer them.

(Continued on Page 174)



## Hoarded Treasure

(Continued From Page 165)

more readily than folks at any other age, and that they never forget what they have learned. This is not invariably true. Some adults memorize easily and retain what they have committed and a few juniors do either with difficulty.

It is pitiful that so many adults have so little scripture at their tongue's end. They are unable to quote the passages of promise, those defending their faith and special beliefs nor can they locate them. Test any crowd of Christians, asking them to volunteer verses on a given theme and see how few respond. Certain texts are known by all Christians. Unfortunately few people know many others.

Not every one realizes that to be really well informed it is necessary to have a thorough knowledge of the Bible. Musicians and artists draw heavily on the Bible stories and language for the inspiration back of their creations. Our language is said to have been shaped by the authorized version of the Bible and by Shakespeare's dramas. Our literature is rich in allusions to the Bible. Even the titles of novels and short stories are sometimes taken from this greatest Book. Not to know it is to be grossly ignorant. It is not only a Treasure for its value as a Guide to life, but it is a Thing of Beauty because of its poetical thought and oriental figures of speech. To know it is to have stored in mind the finest gems of literature, to have a fine vocabulary, and to have the greatest wisdom in the most condensed form.

To have Scripture in memory is to have words of comfort in times of sorrow, sickness, trouble and death; to have a spur of courage in time of strife or danger; to have ideas that beget confidence at all times; and the best scheme for peace and happiness ready for an instant call. It is to have the mind so full of beautiful thoughts there is no space for ugliness.

Long Beach, Calif.

## Propagating Peace

(Continued From Page 168)

One Friends college has established a unique "Speakers' Bureau" ready to send out speakers on eleventh hour notice to churches, clubs, civic organizations and the like—of course, with an appropriate peace message.

Finally, it should be recorded that the peace workers present testified to a growing conviction that our peace testimony ought to be reinforced by a deeper study of the economic and social factors which operate to produce modern wars. We can not well persuade an indifferent public of the folly and uselessness of war, if we ourselves are unaware of the forces which seem to make war so inevitable. It is for this reason that all the studies undertaken by our young people, in Y. P. D., in camp, in college, are so essential to the success of our great task.

In this attitude, that we are partners in a great task—the ushering in of a new era in the reign of Prince of Peace in the hearts of men—in this spirit of devotion the members of this conference adjourned. But not to leisure, for our task is urgent. Are you finding your place in the ranks?

Mt. Morris, Ill.

Merlin G. Miller.

## CORRESPONDENCE

### THE McPHERSON MINISTERIAL CONFERENCE

The Regional Ministerial Conference of the Western Region was held at McPherson, Kans., Feb. 15-17. This Conference was preceded on Monday by a meeting of the trustees of the college and on Tuesday by the formal inauguration of Dr. V. F. Schwalm as president of the college.

Those who promoted the conference felt well repaid for the effort put forth. The attendance of ministers and their wives, as well as some laymen, was good. Representatives came many miles, and from all parts of this large region, to be present at the meeting. The spirit of the conference was splendid. It seemed the men and women at the meeting came with a determination to tackle the problems which are facing them, with the spirit which knows no defeat, but inevitably leads to success.

We recognize that there are great problems facing us, especially in the large open spaces of the Middle West, with its long distances and broad areas. But instead of thinking of them so much as problems they took on the form of challenges; and we pray God that he may give us strength and wisdom to meet these challenges in the spirit and power of the Master.

The program was well planned and executed. It brought much information and inspiration. The findings committee brought a report at the close of the conference which summed up the work of the conference in a splendid manner.

A resolution was adopted and sent to President Coolidge setting forth our attitude on the large naval building program, which was before Congress just at that time, and on the situation in Nicaragua.

It was unanimously voted to hold a similar conference next year.

J. J. Yoder, Chairman.  
Earl M. Frantz, Secretary.

### JOHNSTOWN PROTEST AGAINST A BIG NAVY

The protest printed below was sent to public officials by the Johnstown churches. The war pull in the east is strong because of war's relation to business. It is sad that Bethlehem steel jumped \$10 per ton the day Coolidge gave favorable consideration to the navy building program.—Ed.

The following resolution and message was passed unanimously by the congregations concerned, Sunday morning, Feb. 5, 1928:

Resolved: That we, the members of the Church of the Brethren of the city of Johnstown, Pa., and vicinity, representing a combined constituency of 4,500 members, and representing the common attitude of our Brotherhood at large (which comprises some of America's most stable citizenry) do hereby register to you our sincere and vigorous protest against the "Big Navy Building Program," costing \$2,500,000,000 as proposed by the Navy Department and recently given favorable encouragement by the House and Naval Affairs Committee.

We represent a growing religious fraternity whose record of fellowship and service has demonstrated the practical workability of Christian faith and the ethics of genuine goodwill in all human relationships. We believe that "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34). We believe that honest and right dealing secures permanency, makes for national security among world powers, guarantees the unquestioned right for moral leadership, and insures social, economic, commercial and political welfare among our beloved people and the nations of the world. We do not believe that human well being or national security is to be found in an enlarged program of military or naval armament. Does not the history of defeated nations prove that they who "take up the sword shall perish with the sword" (words of Jesus, Matt. 26:52)?

We believe that the permanent basis of progressive society and amicable international relationships are vouchsafed by the unflinching Christian virtues of open fairness, justice, honesty and genuine goodwill in all our dealings both national and international—only thus will the present growing suspicion and strained relations between nations and peoples become less.

Therefore, in behalf of the Christian principle of goodwill, which undergirds the social, moral and political fabric of all stable society, we again earnestly issue our protest against this recent naval war gesture which is destined to disturb national confidence and provoke competitive war programs. We pray that you use your good offices to curb the present militaristic tendency in certain departments of the government at Washington, which is adverse to our past noble history and contrary to our established Christian ideals of right national conduct.

Signed: ELD. G. K. WALKER,  
President of Ministerium.  
ELD. H. E. BLOUGH,  
Corresponding secretary.  
ELD. M. J. WEAVER,  
Secretary of Ministerium.

Johnstown, Pa.

### MORE ON CHRISTIANITY AND INTERNATIONAL RELATIONS

Will you kindly permit me to enlarge a little on the thought of my former letter (in "Messenger" of March 3), or in other words, to make plain if possible my meaning? To begin with, I am not a "politician" in the accepted meaning of the term. But that is not saying that I am not keeping my eyes and ears open to the general trend of things, for I think this is the duty of every good citizen and Christian. I am not a very loud, but I trust a true patriot. However, I can not accept of the much heralded slogan: "My country right or wrong." I reserve the privilege of demanding that she must be right. And as I see it, it is every Christian's duty to work to that end. Nor am I one of those who see in the office and the personalities of the powers that be something so sacred, so divinely perfect that they must not be criticized.

Many years ago there was a man that had the courage and audacity to rebuke a high official to his face for his immoral life. This patriot paid dearly for his impudence. Yet what a noble sacrifice! I believe there are many earnest men and women who are sincerely trying to stem the tide that will surely lead us to destruction. They are tired of platitudes that only lull us to sleep. A certain Jewish rabbi has said: "We are drifting down morally. We do not see how surely and insidiously we are losing the old moral standards." As I see it, it seems to me the "Gospel Messenger" could be made a medium to crystallize thought

among our people on the lines indicated. They are not consciously indifferent. They need education. Christianity must have a broader outlook if it is to survive.

Vienna, Va.

A. V. Sager.

## Notes From Our Correspondents

### CALIFORNIA

Fresno congregation was glad to hear Bro. J. S. Zimmerman and his wife with us in a week of intensive Bible study. Afternoon and evening sessions were held and the services were well attended. A week was not nearly long enough. We feel that much good is accomplished in these Bible Institutes. During the past month there have been two added to the church by letter and two by confession and baptism. At our quarterly business meeting held March 2, our pastor, A. O. Bruhaker, tendered his resignation that he might respond to a call of service elsewhere. He has served us faithfully here for six years and his resignation was accepted by the church with deep regrets. The ministerial board was authorized to take steps at once looking toward the securing of another pastor. Eld. M. S. Frantz was chosen elder in charge to fill the unexpired term caused by Bro. Bruhaker's resignation as elder. What was formerly our old church building is being reconstructed into a modern parsonage. We have been in need of a parsonage these many years and we rejoice as these needs are provided for and the interests of the Kingdom are advanced.—Maria Edgemoor Cripe, Fresno, Calif., March 5.

La Verne.—An Easter cantata entitled, Resurrection Morn, is being prepared under the direction of Prof. B. S. Haugh. Our pre-Easter meetings are to be conducted by Eld. J. S. Zimmerman. Our young people's Christian Workers' Society is conducting services in a Mid-night Mission in Los Angeles once a month. Good interest is manifested in the work of the society this year. The student volunteers of the college are rendering appreciated service in the Mexican work and in visiting the sick and shut-ins. The primary children gave a program in the adult department of Christian Workers several weeks ago. Each class in the department of the Sunday-school gave an exercise and the entire group told about their New Year tree on which they had hung hearts on which were written things they carry through the year—such as reverence, obedience, kindness, etc. They told how they had written out the bad things and burnt them up New Year Sunday. The adult C. W. is in the midst of a school of missions. Miss Verda Bruhaker has organized a choir composed of high school girls. Miss Mary Messimer directs a choir of mixed voices and Mrs. C. P. Shafer continues work with her young people's choir. A number have testified that the music of our church attracts them to the services. Grace Hileman Miller, La Verne, Calif., March 3.

### COLORADO

Colorado Springs.—At the council meeting Feb. 23 two letters were granted and one was received. The writer was chosen to fill the unexpired term of Mrs. Nickey as "Messenger" agent. The church is having a pre-Easter evangelistic meeting to be conducted by our home ministers. We have recently added a junior department to our Sunday-school rooms and the children are very happy over their new quarters. We have about thirty enrolled in this department. We are very sorry to see our elder, S. J. Nickey, and wife leave; they will be going to work by everyone here. They are taking up work in the Sterling church. Seven of our workers are enrolled in the community leadership training school which meets every Monday night for twelve weeks. Our pastor, J. O. Chick, is one of the teachers. On Feb. 28 forty-five members gathered at the pastor's home for a farewell on Brother and Sister Nickey. Mrs. Dan Faith, Colorado Springs, Colo., March 6.

### FLORIDA

Sebring, March 4 was a day conducive to missionary interests in this church. In the morning while the three mission stations were having services by workers from Sebring, the church was having special missionary talks impressing the members more fully as to their responsibility to the unchurched in our outlying districts. Florida has many natives who have no opportunities for religious education. A liberal offering was given for the work. In the evening we had two messages from persons actively engaged in mission work in the south country. The day was a blessing to the Sebring church as well as to the missions. April 12 is the time for our communion.—Mrs. J. C. Bright, Sebring, Fla., March 5.

### ILLINOIS

Chicago (First).—During February we enjoyed unusually fine pulpit programs both morning and evening. Our pastor is giving us a series of talks leading up to the Easter season, and we have had special programs at our evening services. On Feb. 5 we had the unusual opportunity of hearing missionaries from three of our fields tell of their work. Bro. Hollenberg and Sadie Miller of India, Harlan Smith of China and Brother and Sister Beahm from Africa, with others, furnished the program. During March Bro. Wicand is conducting an evening discussion group on the problems of soul winning for the benefit of those doing personal work in the evangelistic campaign, and he is to preach on that subject on March 18. Bro. Lear and Bro. E. B. Hoff are also to preach for us during the month. On April 1 our special Easter week services begin with Bro. Floyd Mallott as the evangelist.—Mary Ellen Lauver, Chicago, Ill., March 8.

Oak Grove.—On account of weather conditions we had to discontinue our evening services the last three months, but will soon resume them. The morning services have been kept up regularly. Feb. 5 Bro. J. J. Scrogum preached a very inspiring sermon for us. Our pastor, Bro. Whisler, attended the ministers' conference at Bethany Feb. 7 to 10 and brought back much that was helpful and inspirational. Our afflicted Sister Anna McFarlin called for the anointing service which was performed Feb. 13; she is in the St. Francis hospital in Peoria.—Mrs. Sadie Whisler, Washburn, Ill., March 7.

### INDIANA

Beech Grove church met in council March 3 with Eld. A. B. Root presiding. We had with us Brethren I. B. Wike and D. W. Bowman. Bro. Wm. H. Beaver was elected trustee. Bro. Marion Norris was elected to the ministry and he and his wife were duly installed. We are looking forward to a series of meetings to begin March 11 with Bro. Wike, evangelist. Bro. Root preached an inspiring sermon for us Sunday morning on Why I Belong to the Church of the Brethren.—Vernie Beaver, McCordsville, Ind., March 5.

Elk River congregation held its quarterly meeting on Feb. 25 with Eld. Geo. Deaton presiding. A transfer letter from Plunge Creek Chapel of nineteen members was presented and accepted. A committee of three was chosen to arrange for Sunday evening services throughout the summer months. It was decided to hold our annual love feast the evening of Oct. 6. The Sunday-school and Aid Society combined contributed \$69.62 to world-wide missions during the month of February. Bro. Goodmiller from North Manchester conducted our services both morning and evening on Sunday, Jan. 29. March 11 the District tour team will be with us in an all-day meeting.—Mrs. M. A. Freed, Claypool, Ind., March 3.

Kokomo church met in council March 6. Bro. J. A. Miller of Muncie was chosen as our elder for a term of two and one-half years. Bro. Harry Murphy was elected trustee. The Kokomo church will dispend with the Christian Workers' Meeting at present. Most of the Christ who prefer Bible reference in their studies instead of text books; one-half hour of that time will be devoted to song service preceding preaching. The date set for our communion is May 30. We have had quite a bit of sickness in our local church, but we were able to see Bro. Levi Bruhaker and his wife at our business meeting. We have regular Sunday services both morning and evening, with Bro. Leslie Ockerman and Alva Hewitt preaching alternately. Bro. Howard Deardorff's class of boys take quite a bit of interest in singing; several times they have sung alone for Bro. J. J. Scrogum was here in January in the interest of the Mission Board and de-



**Hooversville.**—Dec 18 a pageant, Ruth and Boaz, was presented to the Ridge Y. P. D. at the Hooversville church which was

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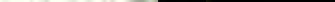


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Westfield, Mass. S. M. West.

Lemoyne, Ohio.





**Wittmer, Mrs. Lizzie Kauffman**, died at the age of sixty-five, in the Elkhart General Hospital, after a week's illness. She united with the church in 1907 at Nazareth, and was a cripple from childhood but by perseverance she managed never to be a charge to anyone. She was a great sufferer for about six weeks before her death. She was loyal to her baptismal vow in being obedient to her faith. She called for the elders to anoint her the second time. She was buried in Nazareth church by Eld. David McMillan, Paul Stuebaker. She leaves one child, Mrs. Mary Blosser, Nazareth, Ind.

**BRETHREN PUBLISHING HOUSE, Elgin, Illinois**







# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., March 24, 1928

No. 12

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## ...EDITORIAL...

### Close Up to the Throne

"AND they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid."

Was it that strange look in Jesus' eyes, that steadfast setness in his face, that amazed them, even terrified them? Jesus was pressing on ahead of the company with such an air of fixed purpose in his manner that they could not understand him. Yet they followed, fascinated, as if drawn or driven by an irresistible force in the face of impending disaster.

Some awesome thing must be before them, they knew not what, but Jesus knew. He tried "to tell them the things that were to happen unto him," but his words were as an idle tale to them. They were not bearing any cross of their own, much less could they understand the one that he was about to bear, was in fact already bearing.

And so two brothers put in their application for choice seats in his Kingdom, in his "glory," as they thought of it for glory was the big word in their conception of the new order. Glory was just what they were looking for.

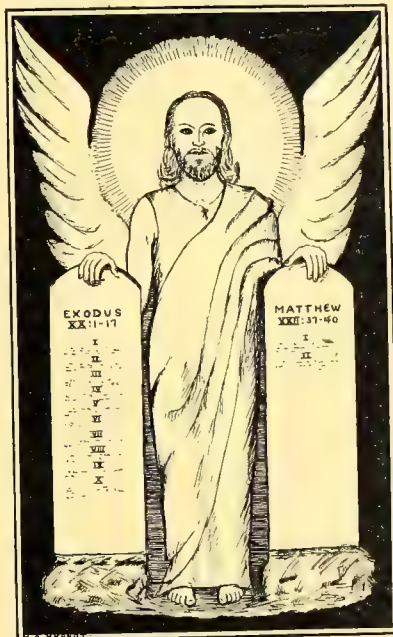
How convictingly true was Jesus' answer: "Ye know not what ye ask"! Could they drink of his cup and be baptized with his baptism? The cocksureness of their "We are able" only reveals the deeper depths of their innocent simplicity. They would indeed in after years drink of his cup and share his baptism in a sense they could not dream of now, but it takes a very special kind of preparation to sit next to him, a preparation to be had in seeking the first place, not by lording it over others but by serving them.

Pity the poor ten in their little indignation meeting. Their grasp of what Jesús had been saying was so far beside the mark that they actually thought James and John were getting some advantage over them. And so they were "moved with indignation concerning James and John." What a waste of precious emotion! The wear and tear on the nervous system in the exercise of indignation is so great that it ought to be expended in a worthier cause.

"Their great ones exercise authority over them." That is the way of the world. "But whosoever would become great among you shall be your minister [servant]; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."

Did you notice that "also"? Did you see it? "The Son of man also" was doing exactly what he was enjoining upon his followers. He was enforcing his teaching by his own example. His was another case, albeit the most significant and illustrious in all the history of the world. Yet a case it was of that eternal and universal law by which life is found in giving it to others.

So you and I are here, not to be ministered unto but to minister and to give our lives as ransoms for many. We are reluctant to allow the full force of the Master's logic but it will be well for us if we do. He is



pointing out the way to greatness. He is telling James and John and the other ten and you and me and all the world how those right and left hand seats close up to the throne are to be given those for whom that privilege has been prepared.

Are these Lenten days of journeying with Jesus bringing you nearer to that coveted spot?

### Look at the Works of God

"COME and see the works of God" just fell under our notice. We are going to accept the invitation and we invite you to join us. You need not go far to begin. There's your own body, the most wonderful and perfectly functioning machine ever built. There's the spirit which lives in that body, more wonderful still. Consciousness, memory, discernment, desire, volition—all the result of the eternal energizing of God.

Take something easier. There's the grass at your feet taking on new color as the warm sun tickles the moist earth. Why, it's alive! And there's a bird song coming out of the tree near by. A boy has just thrown a stone into the creek. Hear it splash? And the boy laugh? In the distance a majestic mountain is towering and echoing back the peals of reverberating thunder. On the other side the gold of the sunset is tinting it and soothing it and asking it to be quiet.

Look at the pulsing life of the world as the great battle of right against wrong waxes hotter. See the political callousness and the moral rotteness and the spiritual deadness of our times. Then consider the

meaning of that righteous anger beginning to stir in your own breast and the changing countenances about you which betoken the transition from despondency to determination to fight in the strength of God.

Bored? Don't know what to do with yourself in a world like this in a time like this? You ought to be ashamed of yourself. Look at the works of God.

### Christ the Leader

EVERY real leader must be inwardly great. Thus on a day when two of John's disciples heard him exclaim, "Behold, the Lamb of God," they may first have followed the One pointed out through pure curiosity. But when they communed with him they were immediately impressed with his inward greatness. They came away saying: "We have found the Messiah—the Christ."

Now the true test of a leader is that his challenge should survive seeming defeat. And the marvel of the Christ is in just this, that his ignominious death and the ultimate in idealism which he represents have but multiplied his magnetism. Increasingly, foes as well as friends have been attracted and won by the subtle power of him who was lifted up because he loved to the uttermost.

He who would visualize Christ as a Leader must have in mind the Master's own conception of his task. He came to do the definite piece of work which his Father had set for him. From Paul we understand "that God was in Christ, reconciling the world unto himself." As to method, Christ was content to take man where he found him in the flesh—and so fulfill his highest dreams that the Master has become the world's living challenge to perfection.

The attainment of this end is by a process. As a Reformer, Christ says of himself: "Think not I am come to destroy the law or the prophets: I am not come to destroy but to fulfill." Hence a conspicuous part of our portrait of Christ as a Leader must include some representation of the law with Christ in an appropriate relation to it. Since he has summed up the law and the prophets in two great commandments, this idea is represented by two tablets in the idealized portrait. Christ stands between these filling up all they suggest.

The two disciples who looked upon the Lamb of God must have seen a goodly young Man, One without blemish, strong of body for the arduous tasks before him and gracious in word and aspect as One who blesses children, comforts the sorrowing and thrills the expectant ones of a nation. Back of a youthful, vigorous figure of heroic proportions are two great wings suggesting such ideas as victory, the visions of the prophets and the heavenly antecedents of the Christ. In so far as one can conceive of Christ in such terms he becomes adequate and challenging as the great spiritual Leader of enlightened men.

H. A. B.

### Salt and Thirst

It has remained for a Chinese girl to supply a new interpretation of the salt figure as applied to the Christian. She says that Christians are like salt because salt creates thirst and Christians "create a thirst for the things of God."

Isn't that a fine way to put it? We have long heard of salt as a preservative and as a seasoner, but as an inciter of thirst—well, it does that, doesn't it?

But how do you measure up to the idea? Does it make people thirsty for God when they get a good taste of you? Your influence, your contact with folks as you rub up against them day by day—does it make them want a drink from the well of water that springs up into eternal life? Are you "salty" enough to make anybody very thirsty?



## GENERAL FORUM

### "My God Shall Supply All Your Need"

BY JULIA GRAYDON

All your need he shall supply;  
Christian, only trust;  
God himself will do his part,  
But believe you must.

As of old the manna fell  
For his chosen seed,  
So today, and every day,  
He'll supply your need.

Harrisburg, Pa.

### From One of the Seven Churches of Asia

BY OTTO WINGER

TODAY we reread the messages to the Seven Churches of Asia given by the Spirit through the apostle John. We have spent the day in Smyrna. It is not our purpose to describe Smyrna. Many have already done that. However, many who visited Smyrna in former years would hardly know the place now. Smyrna was a great port at the head of the Gulf of Smyrna. Its main business section was on lower land lying between high hills, the sides of which are covered with buildings. In October, 1922, the Greek army was overwhelmed by the Turks in the interior and came rushing back into the city pursued by the victors. Many of the Greeks were rescued by foreign ships or taken as refugees to adjacent islands or to Greece. Thousands perished and with them a large part of the city. By fire, or shell, or both, the central, business part of the city was destroyed. And now after five years the most of it is still a mass of ruins.

Far up on the hillside is another great ruin, a relic of Roman architecture and great building. Near by is pointed out a place that is of great interest to any Christian. It is the traditional spot where Polycarp was burned and buried in 155 A. D. He had been the friend and associate of the apostle John at Ephesus. He was perhaps the first ordained bishop of Smyrna. When the Roman authorities began the persecution of Christians here, Polycarp became one of the victims. He might have escaped but would not desert his people. Neither would he desert his Lord. When given another chance to recant and save his life, his reply was something like this: "Eighty and six years I have served my Lord. He has never forsaken me. Why should I now forsake him?" He died a martyr in the real sense of the word—witnessing for the Truth that is in Christ Jesus. No doubt his last moments were cheered by the words of the Spirit that had come to the church at Smyrna through the apostle John:

"Fear none of these things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death and I will give thee a crown of life."

Roman triumphs are in ruins here as well as elsewhere, but the testimony of the faithful is still a great, living force in the world.

Of the seven churches of Asia which received messages, Smyrna and Philadelphia were the only ones that were not rebuked for some sin. Ephesus, John's own congregation, though opposing false doctrines had somewhat left her first love. Pergamus, though faithful to the Lord in the midst of persecution, yet tolerated the false doctrines of Balaam and the Nicolaitans. Thyatira, though manifesting charity, faith and patience, yet suffered the wicked woman, Jezebel, to seduce her servants. Sardis, though she had a few who had not defiled their garments, yet as a whole the church had become careless and had ceased to watch. Laodicea, perhaps the richest of all the churches in material goods, yet was lukewarm and very poor in spiritual goods. The sins that caused these and other congregations of that day to cease to exist are some of the very causes for the death of churches today. "He that hath an ear, let him hear what the Spirit saith to the churches."

Smyrna and Philadelphia received nothing but praise

for their noble and faithful work. It is interesting to note that at these two places faithful witnesses have continued to the present. Even though Islam long ruled, and is again ruling, in Smyrna, there are faithful witnesses for the Christ, the Son of God. We visited the American Christian College in Smyrna and found the school doing a good work. When the Greeks had to leave in 1922 this college lost most of its students. But now the young people of Turkish homes are enrolling in large numbers. Just now there is considerable stir in this country because at one of the Christian colleges some Turkish young women have accepted Christ. The Christian world may hope that the day will come when the Mohammedan people everywhere may know that Jesus Christ, and not Mohammed, has given to the world the true and final revelation of God.

While here we remembered that at this place the Church of the Brethren once had a mission, a church and an orphanage. We regret that there is nothing left as a witness to those efforts of the faithful in bygone days. We rejoice to know, however, that in other lands the work of our people has been more successful. And again we think that now, as well as then, in the home church or in foreign lands, in the Church of the Brethren or any organization of Christian people, the work of God's people will always be tested. Who will be able to stand the test?

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him and he with me. To him that overcometh will I grant to sit with me on my throne, as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches."

*Smyrna, Asia Minor.*

### The Development of Religious Education in the Church of the Brethren

BY MINOR C. MILLER

#### III. The Revival of Education

THE church as a whole was slow to respond to the agitation of those who favored a revival of education. The church had so long stood opposed to all educational effort that the rank and file of the membership had come to believe that any attempt to foster education should be looked upon as a violation of the spirit and principles of the denomination. This opposition was directed against higher education as well as against the effort to establish Sunday-schools in local churches. The general opposition to all types of educational work led to the organization of many more or less haphazard educational efforts throughout the Brotherhood. Schools were started, not as the result of a carefully planned educational policy, but merely because some educational enthusiast was strong enough in his local community to create sufficient public sentiment to warrant the attempt. Even before the Conference gave her approval, Sunday-schools were organized in many churches through the efforts of some enthusiastic leader who was strong enough to waive the opposition and organize the work.

The years 1857 and 1858 mark the turning point in the denomination's educational history. It is interesting to note that while the Conference of 1857 opposed higher education, it passed a resolution favorable to organizing Sunday-schools in local churches. The advocates of higher education, however, did not have to wait long, for the next year the Conference rendered a decision, which, at least may be interpreted as not opposing the establishment of a school of higher learning. Our immediate purpose here is to study the growth of educational sentiment in the Church of the Brethren as reflected by the action of the General Conference.

#### 1. Higher education

"Article 51 [1858]. We desire to know whether the Lord has commanded us to have a school, besides our common schools, such as the one in the *Gospel Visitor*. If we are, ought we not to have it soon? And if it is not commanded of the Lord, ought we to have one? And is it right to contend for or against such an institution publicly through the press, since our

different views become a stumbling block before the world? And if it is once decided, ought we not to keep forever silent about it? Answer: Concerning the school proposed in the *Gospel Visitor* we think we have no right to interfere with an individual enterprise so long as there is no departure from gospel principles."

The spirit of this decision was not calculated to greatly encourage those who were endeavoring to promote higher education in the church, but it should be regarded as a distinct victory for the cause. Prior to this time a member of the church could not even attend a high school or college without incurring the disapproval of the Conference. Now the Conference has denied her right to interfere with an individual enterprise so long as gospel principles are not violated. This decision placed the responsibility upon the individual or upon the board of management of the particular school, and it was this fact which gave rise to much of the controversy which followed for the next twenty years. There were still many in the church who honestly felt that it would be impossible to participate in any educational effort without violating gospel principles. After the decision of 1858 there were many attempts made to establish schools in various parts of the Brotherhood. It is not our purpose here to trace the history of these individual efforts. Suffice it to say that prior to 1876 none of the schools which were established were maintained for more than a few years. During this period it was clearly demonstrated that a successful educational enterprise must rest upon a larger unit than the immediate community. While the majority had given passive approval to higher education, as expressed by Conference, the minority was sufficiently strong to make it very difficult to maintain a permanent educational enterprise.

In 1871 the Conference was again asked to rule upon the advisability of a brother serving as a manager or teacher in college. The question was answered in a general way by reference to the decision of 1858. Again in 1874 the Conference was asked to give advice in the form of the following query:

"Article 10. Inasmuch as the brethren, when assembled in Annual Council in the year 1831, decided it not to be advisable for a brother to have his son educated in a college; 'inasmuch,' they say, 'as experience has taught us that such very seldom will come back afterward to the humble ways of the Lord,' what will this District Meeting and our Annual Meeting say when a combination of brethren are trying to get up a high school for the more thorough education of Brethren's children, and term it the 'Brethren's School'?" Answer: "Referred to minutes of the Annual Meeting of 1858, Art. 51. But the Brethren shall not call the school the *Brethren's School*, or by any other name that would involve the general Brotherhood."

In 1880 another query was sent to Conference which recited the several previous negative decisions concerning higher education and expressed the fear that the Brethren's schools would "operate against the simplicity of the Gospel of Christ, as well as create or cultivate the desire for an educated ministry." This was the occasion for what may be regarded as the first constructive action of the Conference concerning education. The following answer restates the objections offered and suggests a possible remedy:

"Inasmuch as there exists a wide-spread fear among us that the Brethren's high schools are likely to operate against the simplicity of the Gospel of Christ, as also likely to cultivate the desire for an exclusively educated ministry, to guard therefore these schools from producing these effects, we think the principals of these schools should meet and adopt rules that will prevent such tendency, and said rules be in harmony with the principles of Annual Meeting."

This marks the close of a type of organized opposition toward our educational work. It also marks the beginning of renewed effort to establish schools. Out of the large number of schools which have been established by the brethren, ten have continued to live. These have all had their difficulties, but upon the whole, the favorable influences have outweighed those which have been unfavorable, and each school is becoming more and more an integral part of the church's educational system.



## 2. Sunday-schools

The first expression of the church favorable to the establishment of Sunday-schools was given by the Conference of 1857. This expression was not designed to particularly encourage the movement, but simply meant that Conference was no longer opposed to Sunday-schools. From this time on, the more enthusiastic leaders of the church were free to establish schools without violating Conference regulations.

"Article 11 [1857]. How is it considered for brethren to have Sabbath schools, conducted by the brethren? Answer: Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns Sabbath schools, if conducted in gospel order, and if they are made a means of teaching scholars a knowledge of the scriptures."

The passage of this decision did not mean that the Sunday-school had won its way into the church or that from this time on the movement would be free to develop without opposition. Rather, it meant the beginning of a long period of controversy, during which the Sunday-school gradually became established throughout the Brotherhood. The opposition was strong enough, however, to bring queries to Conference three times during the next forty years. The first came in 1862 and was directed particularly against Sunday-school celebrations.

"Article 31. Will the brethren, at Annual Meeting, consider it right to establish Sunday-schools? And if they do consider it right, will they consider it right for members of the church, and their children, to attend Sunday-school celebrations? Answer: We consider it right to have Sunday-schools, if conducted by the brethren, but not to have celebrations."

That the Sunday-school movement did not develop rapidly is evidenced by the fact that in 1871 a query was sent to Conference which directly asked that the privilege to conduct Sunday-schools be recalled. This the Conference refused to do, but it did advise against introducing them in congregations where sentiment was divided. It seems that the spirit of this decision had not advanced much beyond that of 1857.

"Article 17. Will not this Annual Meeting recall the privilege granted to establish Sunday-schools, especially where the church is not entirely unanimous? Answer: We do not recall the privilege but where the establishing of Sunday-schools would cause trouble or division, brethren had better desist from introducing them."

The last attack upon the Sunday-school through the General Conference was made in 1880. The query was based upon the assumption that the Sunday-school was only a worldly custom and was not founded upon scriptural authority. The popular Sunday-school celebrations were also declared particularly objectionable. In her answer Conference justified the Sunday-school on the ground that it was a "means of bringing up our children in the nurture and admonition of the Lord." From this time on the movement steadily developed. Sixteen years later when the Conference again spoke concerning the Sunday-school movement, it was in the form of actively encouraging the work.

Bridgewater, Va.

## Church Problems

BY EZRA FLORY

SOME valuable lessons are learned by those who labor among the churches. In fact, some things are discovered in this way which can be known by no other method.

When we hear people beg for sermons on their level of understanding, we recall that the great teachers of the Bible so taught. The New Testament is a monument to this form of appeal. All our tenderest sympathies stir for such as have not been afforded training in language which enables them to grasp quickly what is sometimes given as received in classes at college or at some university. If only teachers and ministers would remember that every congregation has folk who are weary, discouraged, heartbroken, athirst for comfort, they would surely help with words of kindness and sympathy. One minister prayed: "Lord, remember the young lady who has buried her mother," not know-

ing one such sat to hear the sermon. When a call was given to accept Christ that night four young ladies came forward. One had recently laid her mother to rest.

A leader is one who takes people where they ought to go, not necessarily where they want to go. He knows the way and is not accounted a leader because he happens to be in front of a crowd.

Where a church is blessed with good leadership, the work of the Lord is progressing. You who have been among the churches will doubtless aver this assertion as you think over your fields of labor. We request rightly that more teaching and doctrinal preaching shall be done. But we need to stress the importance of finding, training, enlisting and encouraging our people who are leaders.

Our present form of church administration has grown up under past necessities. In recent years we have modified greatly the old methods of church government by using pastors and other types of laborers, instead of entrusting most of our government to a number of lay preachers (who accepted the call reverently and did the best they could) and by using a number of deacons. Today there are few leaders who are able to challenge churches to take a definite course in teaching, church building, church finance or in church "anything-else."

We have built up a splendid overhead organization centering in District officers and boards, as well as in general boards and promoters. This has gone ahead of the work in local churches. The local church is our structural and functional unit. Until these units are helped to meet their problems in local programs, local budgets, local teachers and ministers, we shall be lame.

Every attempt to do efficient work in churches, Sunday-schools, Vacation Schools and so on, lives or dies in the local units. Promotional literature has arrived at the homes of those in strategic positions in local churches until they are irritated at the sight of its coming. "Delinquent budget" has been heard for some years, not that we have given too much money, but because when some have tried to reach a goal which they had little to say in fixing, the goal continues to be used despite the problems these local churches have at home. We need most urgently a plan that will reach down to help local churches. We need a better way of motivating all our giving so that the gifts may make givers feel a desire to do more. We need a good purging all along the line of officers and secretaries in our church, so that there shall be the greatest efficiency, the least overlapping of effort, the fewest number of people to be supported in doing the work well, a definite and detailed accounting in an intelligent way for supporters to understand what is being done. In a number of instances State Districts elect officers without making clear to them what their duties are to be, or even providing a budget which will enable them properly to care for their assigned duties.

In the past we have developed State Districts with a view to geographical affinities and representation upon the Standing Committee at Conference. Today some Districts should be united with others in order to accomplish better work. Some are too weak or too small to engage such workers as are needed to promote special features within a District. Some mission work is being carried on in a manner that robs them in the cultivation of an initiative which will make them respected in the community and give them confidence in themselves. This is sinning against the strength of a church. The same principle is sometimes worked in conferences, in Sunday-schools and in Vacation Schools. Any community that is able to care for its own work should do so without begging for aid from others. As much assistance should be given as is necessary to put a cause upon its own feet. When that is done, let the child use its legs so that it may not be a hunchback.

We have a God worth serving, a Gospel worth preaching, a religion worth enjoying, a church worth sustaining. God has many souls who are to be reached through us. We need the best form of organization possible to accomplish the task he has committed to us.

Elgin, Ill.

## Missionaries in Evacuation

BY I. E. OBERHOLTZER, MISSIONARY TO CHINA

### I

THE sudden evacuation of some five thousand missionaries from their interior stations early last spring came as a shock to the Christian church of the west. Many of these missionaries went to their homes in Europe and America to return when conditions in China make return expedient. Fully as many were refugeeing in the coast cities during the summer and as I write this paper we still find Shanghai, Tientsin, Peking and other places filled with missionaries waiting for an opportunity to return to their quiet homes and absorbing tasks. Some of these have filtered inland, wisely or unwisely, but always contrary to consular advice. European missionary societies are returning none of their workers, while American societies are sending back missionaries for such places as are near the coast. In some sections of China conditions are improving, in others they remain the same, and still others have a very uncertain future. Nationalist armies have been threatening to push into Chihli and Shansi for the last eight months, and upon repeated occasions have made successful sallies far into the interior. Even now, the opposing armies are marshalling heavy forces at several centers for a conflict which is certain to break forth when the warm weather opens. So it is that the return of missionaries into the interior is an ever recurring one. "How long shall they stay out and under what conditions should they return?"

A review of the reasons for the almost complete evacuation of missionaries and comment upon intervening facts should help us to clear our minds up to date. Three outstanding reasons for evacuation present themselves. The first factor in this evacuation, ostensibly, was the urgent consular notice sent out without explanation or time to get ready. Many felt compelled to move because of impending military operations, the outcome of which could not be foreseen. Last spring after the Nationalist drive northward was broken up and the missionaries left homeless in the coast cities, without any visible danger on the horizon, the diplomatic representatives were bombarded with all sorts of criticism. For a time it seemed as though this evacuation was pushed primarily for political reasons. But as time moved on and the situation over all China became better known, it now appears that some of the larger missionary societies had taken measures to evacuate their workers from the danger zones even before the consular orders went out, so that a pretty thorough evacuation would have taken place in central and south China even though there had been no consular advice. Far-seeing Chinese Christian leaders were also advising evacuation. And there are several instances where the evacuation was about to occur as the result of direct action by Chinese. This was the situation in central and south China. In the north it was somewhat different. Anti-foreign feeling was not noticeable. Yet when the penetration of the Nationalist armies at the back door of Tientsin and Peking appeared imminent, evacuation seemed well advised. Hence after eight months of observation, the number of missionaries who would throw the whole responsibility of evacuation upon the consular representatives is very small.

The second reason for evacuation grew out of local opposition. Obstructive conditions confronting many missionaries made it impossible to accomplish any aggressive work. Looting of missionary homes, destruction of church property and interference with religious services moved many others to leave their stations even before the consular call went out. Some of the societies in the south had already gotten advices from their boards in this direction. In the two most northern provinces, Chihli and Shansi, these conditions never prevailed. With the exception of the large cities and student centers such as Peking and Tai-yuan-fu, the capital of Shansi, work in our part of China went on unmolested. There were, however, distant rumblings that made us feel uncertain of the immediate future. During the past eight months conditions in these two provinces, so far as affecting missionary work is

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## The Living Christ

BY RUFUS D. BOWMAN

"Our Try-It-Out Challenge"—B. Y. P. D. Easter Program

"Lo I am with you always."

EVERY day that I live the passages in the Bible which speak of the living Christ become dearer to me. If I were to ask you which passages in the Bible are the most comforting, the most valuable for daily conduct, you would give me various answers. Some of you would choose the Twenty-third Psalm with its melody of faith. Others would set forth the Sermon on the Mount as the creed of Christianity. A host of people would choose the Fourteenth Chapter of St. John, a chapter to which millions have turned in hours of loneliness and heart-break and found help and hope. These are all great passages. But how can we part with the Twenty-fourth Chapter of St. Luke which tells us of fellowship with a living Savior? "Lo I am with you always." In hours of sadness our Master comes and hope dawns as unconsciously as the morning rays steal upon us.

Once a year we try to reproduce in our minds the experiences of that first Easter morning. Let us try once again to paint the picture. Jesus has been crucified and his dead body sealed in a tomb. On the first day of the week, early in the morning, the women turned to their labor of love and came to the sepulchre with ointment and spices for the embalming. The women were startled when, "They entered and found not the body of the Lord Jesus." They were even more startled when the two men who stood by them in shining garments said: "He is not here, but is risen." Where can we find a greater message than that of the angels at the tomb of Jesus? Our Master lives. It is impossible for death to hold the torch of so great a Personality. We do not have to worship and adore a dead Savior. We can have fellowship with a living Christ. He came forth from death to make us sure that there is a home for us beyond the shadows.

It was in the afternoon of the first Easter day that two disciples set out from Jerusalem to Emmaus, a village sixty furlongs from the city. Who these two disciples were we can not say, for one is unnamed, while the other bears the name Cleopas. As these two disciples walked along they were wrapt in deep discussion. "They talked together of all these things which had happened." They had lost a very dear Friend. They did not know how to face life since their Helper was gone. As they communed together a Stranger joined them. He asked the two disciples what they were talking about that made them so sad. They proceeded to tell the story of their unutterable loss. They were amazed when the Stranger began to explain the Scriptures to them and to tell them the reason for the sacrifice of Jesus. They came to the village and the disciples constrained him to abide with them. As they sat down at meat there was something about the Stranger's prayer and voice that caused them to recognize that he was the Master. They were having fellowship with the living Christ.

I. In the first place, the fellowship of Jesus with the disciples on the road to Emmaus transformed their whole attitude. To these men the Emmaus journey was a way of sadness because it was a way of loss. They met Jesus and the way of loss became a way of gain. "Did not our hearts burn within us while he talked with us by the way, and while he opened unto us the Scriptures?" Jesus gave them new views of God and his purposes. He told them that they should not mourn the death of Jesus because they could have fellowship with a living Savior. Fellowship with Jesus opens unto us the Scriptures. His love reveals the nature of God and the meaning of sacrifice.

The road to Emmaus was one of disappointment. They said: "We trusted that it had been he who should have redeemed Israel." But their hopes lay buried in that grave upon which the Syrian stars looked down. They told their story of disappointment to the Stranger. When the Master began to talk, disappointment gave way to reassurance. They discovered that Jesus had not come to redeem Israel only. They learned that his purpose included the redemption of all mankind. He met these men and gave them new courage.

The road to Emmaus was one of doubt. "He is dead three days," they said. Strange stories had come to them about the empty grave. They did find the grave empty but they did not see Jesus. They thought their Friend was lost in the dark shadow that at last enwraps every human life. Yet that way of doubt became one of hope through companionship with the living Christ. When Jesus talked to them their hearts burned within them. They felt that he was alive in their hearts. At the evening meal they recognized that he was their Master. The men who left Jerusalem in fear returned to the scene of their former defeat with new vigor for life's conquests. Fellowship with the living Christ will always change doubt into hope. Christianity is not a matter of speculation, it is a way of life. The way to understand prayer is to pray. The way to understand God is to commune with him. The way to understand Jesus is to take him as your Companion. Our doubts come because we are not living the true Christian life.

II. In the second place, the road to Emmaus reveals certain facts about fellowship with the living Christ. The Risen Christ appears most naturally to those who are already talking about him. These disciples had Jesus on their minds and hearts. He was the one topic of conversation. Jesus appeared unto them because they wanted him and needed him. He always appears unto those who desire him. In our struggles he is with us to ennoble and sustain.

The road to Emmaus teaches us that not everybody sees Jesus. Many people never see Jesus. Spiritual things are spiritually discerned. Between the Resurrection and Ascension nobody saw Jesus except believers. Only those who have the spirit of Jesus can see Jesus. Today we see him and commune with him in spirit. Fellowship with Jesus means that the Risen Christ is with me. Those who are not spiritual will not see Jesus. But they whose hearts are ennobled by his love, whose lives are obedient unto his teachings will see him at the study, desk, store, or shop; yea, they will talk with him along life's dusty way while he opens unto them God's purposes.

Jesus will not tarry with us until we invite him. When the disciples and the Stranger came to the city, Jesus "made as though he would have gone further." He would not tarry with them without an invitation. But they constrained him saying, "Abide with us." Jesus longs to come and be the Guest of your heart. But Jesus will not tarry unless we invite him.

When the Risen Christ comes to us, he fills us with so much joy that we want to tell others about him. After the disciples recognized him at the table, "They rose up the same hour, and returned to Jerusalem." They told others about their Lord. As they were speaking, Jesus stood in the midst and said unto them: "Peace be unto you." Only the lips of a living Savior can speak peace to the soul of man. These men were filled with so much joy that they went everywhere telling the good news. When we really see Jesus we won't count the cost until we have told somebody else about it.

III. In the third place, Jesus is with us today as the Great Companion. The scene on the road to Emmaus is not ancient history, it is a present experience. Christ is an eternal contemporary of humanity. In every age he has made his advent unto men. The great saints of history have walked and have talked with him. He has revealed himself where the struggle for justice is fiercest, and where human need is greatest. Christ is always found where men desire him.

The great need of the world is fellowship with the living Christ. The human heart cries out for a friend stronger than man—a friend that death can not take away. We have hours of depression when no human hand can give the needed help. Somehow, Jesus can enter the inner chamber of our hearts and speak peace to our souls. Christ is with us as the Great Companion. Our Savior lives and we can find him when our hearts burn within us and we reach the Emmaus of our desires.

IV. In the fourth place, let us consider the relation of fellowship with the living Christ to Christian conduct. As Jesus walked with the two disciples along the road, "He opened unto them the scriptures." He

talked to them about God and his eternal purposes. He explained to them the meaning of the sacrifice of Jesus. Their hearts burned within them. They felt the presence of the spirit of Jesus. Fellowship with Jesus illuminated all the events that had come to pass.

Young people are often held in a maze of mystery and doubt. Religion is sometimes beset with perplexities. The thing that we need is to discover the spirit of Jesus. Think about him and talk about him. Study his teachings until you reproduce the spirit of Jesus in your heart. Invite the living Christ to be your Companion. You will discover that the spirit of Jesus reveals the nature of God. The Heavenly Father no longer appears as a stern Judge but as a God of love—a God who loves his own. Man is revealed as a child of God. God is interested in every step that he takes. Yea, the Father rejoices over every noble impulse that is developed and is sorrowful over every sin.

What relation, then, does fellowship with the living Christ have for conduct? Companionship with Jesus is the supreme concern in conduct. I did not realize that God was a God of love until I felt his love in the presence of Jesus. Then I knew his concern for my soul. I did not know what it meant to be a child of God until Jesus showed me that man can develop his soul into the image and likeness of the Spirit of God. When I realize that my sacred responsibility is to build a soul fashioned after the Spirit of my Father, I can not measure life in terms of the earthly span. Life is planned in terms of eternity. Our task is to build the house not made with hands. Every noble impulse, every righteous desire, every worthy ambition goes to make the foundation of that house and the building is in the process of completion throughout all eternity. Fellowship with Jesus reveals what God is like and what man can be. It gives us courage to fashion our souls after the image of our Heavenly Father.

Companionship with Jesus assures us of the power to overcome temptation. They who fall into sin do not do it when Christ is with them. We sin because we fail to invite him to abide with us. Our fellowship with Jesus is too transitory. The one who daily seeks to practice the spirit of Jesus will have power to overcome temptation.

Fellowship with Jesus gives purpose to life. The reason young men and women are drifting is that they have never seen Jesus. When we once meet him we are conscious of the worth of our lives and also of the worth of other lives. Then we set about to build a character worthy of a child of God and to help others to find him in the realization of Christian ideals. Christian character can not be built and sustained without the companionship of Jesus. But with Jesus character is as firm as the steadfast mountain and as clear as the morning light.

The presence of Jesus makes us happy. When we meet him our hearts not only burn within us, but they are tuned to eternal melodies. The reason people are not happy is that they are trying to find it in pleasure and the mad rush for things. True happiness lies in the realization of the divine possibilities of our lives. Build the house not made with hands with love, knowledge, truth, and beauty and you will be happy.

Jesus transformed the whole attitude of the two disciples on the road to Emmaus. He comes to those most naturally who are already talking about him. He abides with only those who invite him. When he comes he fills us with so much joy that we want to tell others about him. Jesus has been the spiritual Companion of the great saints of history and is with those who desire him today. The presence of Jesus shows us what God is like and reveals to us what man can be. He gives us power to overcome temptation. He points out the purpose of life and gives us joy in the realization of it. Since we have found these things true, it is only fair that I ask my readers to try it out. Carry in your hearts the vision of Jesus on the road to Emmaus. Study his teachings and begin to live them in daily life. Think of yourself as a child of God and build your life into his plan. Then I believe that you will unite with me in saying that the greatest gospel we have is the gospel of the living Christ.

Roanoke, Va.



## The Crisis of Our Day

BY J. M. HENRY

My readers have had an opportunity to think with me through some of the pressing questions confronting our nation in a military way. I want to take this means of chatting with my many readers on what you and your church should do. This is our last article of six in this little study of the great question. I hope you have enjoyed this study as much as I have enjoyed collecting the facts and arranging them in these six articles. I hope also you have been moved to action.

### What Will You Do Next?

The writer has tried to stir up your thinking. I really believe many of our members have been aroused as never before on the war question. I gather that idea from the many letters which I have received commending my endeavors to present the facts. Letters came from the Atlantic to the Pacific Coast asking what a local church or what an individual could do to help in the cause. Let me briefly suggest four things that can and should be done, either as individuals or as a church.

1. Make up your mind that you will write your congressman or senator on all questions of national interest where the future welfare of America is at stake. They will listen to your voice, even if every word in your letter is misspelled. Public opinion can run the affairs of this nation. If the peace-loving Christians do not let their voices be heard, the other crowd will.
2. Decide that your Christianity is not merely for the individual, but for the collective group. In other words, your Christian life should be social and extend out to others. Jesus went about doing—not merely preaching—good. Every member should take an active interest in public and national affairs and then do something for the good of his blessed country.
3. Create conditions in your own life, or the life of your congregation, so that the normal way of living responds to every urgent call when the condition arises. That is to say, elders and ministers should be leaders in social service questions. It is a sad commentary on our leadership when the congregation, or a few individuals, have to force action for any good cause. The work of Christ is cooperation, not coercion.
4. Live a life of peace and goodwill so that you are an exponent of this Christ ideal. Our thought has been directed to the military situation in the United States, but the writer never lost sight of the importance of peace in the individual heart, in the home, in the church, in the community as well as the nation. All must contribute to the one ultimate goal.

### Conclusion of the Matter

I want to express my gratitude for the splendid response by so many writing their public officials and the President when the Big Navy appropriation bill was up in committee. I am informed that the Church of the Brethren never before let her voice be heard with such telling effect as on that issue, but the pity of it was that only a fraction of the membership as a whole wrote. Those who wrote have been abundantly rewarded; those who did not think it worth while should feel ashamed. The task is not over yet, for the navy group still seek to put on a big building program. Keep up your letters of protest. Don't weary in the task.

One more word in conclusion. Every church should have sermons preached on the peace and temperance as well as on the purity question this year. Young people's societies should keep these questions up before their groups in public discussion. Contests, essays and public programs should be put on in every church. Summer camps and young people's conferences can render large service by planning to help the local churches with their programs. The program of education must go on. The task of training this and the next generation is a big task but it is a work worth while. May the Lord assist each in doing his part.

New Windsor, Md.

## The Evangelistic Note

BY J. W. LEAR

THE Easter time carries with it the charm of an awakening. The tomb has opened into a sanctuary and the cross radiates life-giving impulses. The glory of

infinite grace and the triumph of infinite life and love have turned the desert into an oasis and seeming defeat into unquestionable victory.

This background inspires hope. The sinner's hope. By faith in this miracle of grace shackles fall and a life with new aspirations and new resolutions is born into a new fellowship. Thus a soul is born from above, through the will of God, whereby old things have passed away and all things have become new.

The spiritual fires should be rekindled during the Lenten season. The souls of the church should find occasion now for spiritual enrichment. The sermons from the pulpit and the prayers from the pew should characterize a growing religious zeal and fervor which would break into a concerted evangelistic effort around the Easter occasion resulting in a glorious ingathering.

This ingathering will not come, however, in the full measure which it should if the members trust wholly in prayer and preaching, important as these measures are. Confessing sin and witnessing for Christ and the power of the Holy Spirit are essential. A tongue-tied membership is hopelessly impotent. "Ye shall be witnesses of me," is still Jesus' expectation of his church. Personal visitation by God-born and Spirit-filled souls will work miracles.

Chicago, Ill.

## George Müller, Apostle of Faith

BY NATHAN MARTIN

GEORGE MÜLLER, founder of the great orphanages at Bristol, England, died in 1899, at the age of 93. This great work was begun in 1835, by renting a house and taking in thirty orphans. His sole dependence was his faith in God.

He was a great student of the Scriptures. During his lifetime he read the entire Bible through more than two hundred times. Again and again, in the course of his reading, he came across passages which called for amends in his life, and he promptly changed his life to meet the requirements of the Word. He was pastor of the same church for sixty-six years, the longest pastorate in history. He was largely a man of one book, his library, outside of the Bible itself, consisting of only a four-foot shelf of books.

After a very careful study of the Bible, he decided upon a life of trust. The poor children of the great city were upon his heart. Preaching regularly for his congregation, he refused a stated salary. He headed his journal, "The Lord's Dealings with George Müller." Each day a little history was written, until it contained a million words.

The orphanage was a venture of faith. When he was ninety-two, he said: "Not once, or five times, or five hundred times, but thousands of times in these threescore years, have we had in hand not enough for one more meal, either in food or in funds; but not once has God failed us; not once have we or the orphans gone hungry or lacked any good thing." The institution today contains five massive stone buildings, built to last for the ages. They will accommodate two thousand orphans with the necessary teachers and assistants.

After continuing the work in rented quarters for a while, Mr. Müller appealed to the Lord for funds to build. He made plans and preparations as though he had an unlimited fund to begin with. He prayed in confidence. For five weeks not a penny came in; on the thirty-sixth day came a bank note for \$5,000.

Some years ago, in November, a serious leak occurred in the boiler of one of the orphan houses. The cold wind was blowing. The building contained three hundred children. The fires would have to be drawn. What was to be done? George Müller resorted to prayer. When the morning came when the workmen were to begin, the wind came from the south, and, without fire, no one was uncomfortable. When, in the evening, he went to the workmen and asked them to come again next morning to finish their job, they replied, "We would rather, sir, work all night." By morning the needed repairs were made.

"Many times," writes Mr. James T. Nichols, "when the meal was prepared there was not enough for the next meal, and not one penny in hand, but before the next mealtime it came. On one occasion two ladies

and a man dropped in to see the work and when they saw such a large number of children to care for, one of the ladies said: 'Of course, you cannot carry on these institutions without a good stock of funds,' and the man added, 'Have you a good stock?' The quiet answer was, 'Our funds are deposited in a bank that can not break.' This brought tears to the eyes of the ladies and the man handed out a five-pound note (\$25). At that moment this gift was most opportune, for there was not one penny in hand, but this fact was not mentioned."

Major D. W. Whittle tells the following incident: "I met Mr. Müller in the express the morning of our sailing from Quebec to Liverpool. About half an hour before the tender was to take the passengers to the ship, he asked of the agent if a deck chair had arrived for him from New York. He was answered, 'No,' and told that it could not possibly come in time for the steamer. I had with me a chair I had just purchased, and told Mr. Müller of the place near-by, and suggested, as but few moments remained, that he had better buy one at once. His reply was, 'No, my brother, our Heavenly Father will send the chair from New York. It is one used by Mrs. Müller. I wrote ten days ago to a brother who promised to see it forwarded here last week. He has not been as prompt as I would have desired, but I am sure our Heavenly Father will send the chair. Mrs. Müller is very sick of the sea, and has particularly desired to have this same chair, and not finding it here yesterday we have made special prayer that our Heavenly Father would be pleased to provide it for us, and we will trust him to do so.' As this dear man of God went peacefully on board, running the risk of Mrs. Müller making the trip without a chair, when, for a couple of dollars she could have been provided, I confess I feared Mr. Müller was carrying his faith principles too far and not acting wisely. I was kept at the express office ten minutes after Mr. Müller left. Just as I started to hurry to the wharf, a team drove up the street, and on top of the load, just arrived from New York, was Mr. Müller's chair. It was sent at once to the tender and placed in my hands to take to Mr. Müller, just as the boat was leaving the dock (the Lord having a lesson for me). Mr. Müller took it with the happy pleased expression of a child who has just received a kindness deeply appreciated, and reverently removing his hat and folding his hands over it, he thanked the Heavenly Father for sending the chair."

Lebanon, Pa.

## "Missionary Messages"

BY J. F. MILLER

I have just read "Missionary Messages," by A. B. Simpson. Because of the rapidly changing conditions on foreign fields no book can be up to date so long as every day brings "something new" from the foreign field. It strikes me that missionary study groups might well go back to the New Testament for some of their studies.

Speaking of Philip, the author says "If ever a man could have been excused for staying at home and taking care of an overflowing harvest of souls it was he. Not a moment did he hesitate, but promptly left his work and started out like Abraham, not knowing whither he went. Suddenly a cloud of dust on the distant horizon betokened a coming cavalcade, and soon he was facing the chariot of a great Ethiopian prince who was returning from Jerusalem to his distant home with a hungry and disappointed heart. He had sought in vain in the great metropolis of the religious world to find a healing balm for his broken heart. He had the Book of God, but he needed a living voice to interpret it. 'For how shall they believe in him of whom they have not heard and how shall they hear without a preacher?' We need more than ever the Bible to evangelize the world. . . . It is not a long interview, but how momentous and decisive. A simple question, a simple sermon to a single hearer and all about Jesus, a simple confession of faith, and then the solemn act of baptism, and, lo, the first heathen convert of the ages has been won and not only won but sent on his way rejoicing to the millions of Africa."

Simpson calls Barnabas the consecrated business man, and says, "We have sufficient glimpses of the personal circumstances of this noble Christian missionary to justify us in concluding that he was probably a successful business man, certainly a man of wealth and property. Our first introduction to him tells us that, 'having land he sold it and brought the money and laid it down at the apostles' feet.' The first fruit of his consecration was the giving

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## PASTOR AND PEOPLE

### The Selective Functions of the Teacher-Prophet

BY JOHN LUKE HOFF

THE selective functions of the educational process in religious development are outstanding in importance. The essence of morality is decision, choice, moral analysis, religious insight and discrimination. The selective powers of the religious consciousness were never more desperately needed than at the present time, when temptations are made so insidious and when Satan himself wears the garments of respectability and clothes himself with the glamour of superficial attractiveness. And yet the children of American homes seem not to have had the proper training to develop a vital appreciation of moral values and a sensitive insight into religious relationships.

Not only is there a surprising ignorance of Biblical knowledge and other essential factors of religious intelligence among our children and young people but there is likewise an alarming absence of ethical discrimination. For instance, religious education tests that were given to thousands of children in typical American communities testified to the fact that there was practically no relationship between Biblical knowledge and moral insight or religious sanctions. That is, the ethical judgment of these children seems to have had very little influence from the little religious knowledge that they did learn. These findings do not deny the validity of religious intelligence as a selective criterion or guiding principle for moral reaction, but they do reflect upon our current methods for teaching that intelligence.

A surprisingly large number of children gave assent to the following statements:

1. It is not wrong to steal from one who has secured his money dishonestly.
2. It is more honorable to have charge of an office than it is to work at a trade.
3. Unnecessarily failing to keep an appointment is not immoral or unchristian.
4. It is true that our duty is greater to secure justice for the people of our own race and religion than for others.
5. It is not the duty of a pupil to call the teacher's attention to the fact that he has given him too high marks.
6. It is true that if a storekeeper gives you too much money in change it is all right to keep it because he would probably do the same if you paid him too much.

Dr. Paul Voelker made an interesting experiment in studying the moral reactions of children in different groups and localities. The children were made to face situations involving definite moral problems and their responses were observed to determine how dominant certain definite ideals, such as trustworthiness, were in the control of conduct. Different situations were chosen, so that each one involved one of the following problems: Can the subject be trusted not to steal an object which appeals to his interest and his cupidity? Can he be trusted to make a sincere effort to return a lost article to its owner? To refuse credit that is not due him? To stick to a point when he knows he is right? To refuse help in the solution of a puzzle when he has been instructed to try to solve it independently? To return borrowed property according to promise? To perform a task exactly as it was given him to do? To work faithfully at an assigned task when there are other interests to distract him? To make true statements in regard to his knowledge? Can he be trusted not to cheat in a game or in an examination? Not to accept overcharge? Not to accept a tip for a trifling courtesy?

It was found that the children who were from Sunday-schools made practically no higher records on these tests than those who did not attend Sunday-school. The one group was about as liable to cheat as the other. After Boy Scout training was given to the children for a certain period of time, a noticeable improvement in moral reaction resulted in the different

groups. We are not here justifying the militaristic tendencies of the Boy Scout program, but we desire simply to show the validity and importance of some of the methods of character development which this program employs. At this point, it might be in place to give a very hearty recommendation to the Pioneer Clubs as agencies possessed of the advantages of the Boy Scout clubs and yet devoid of some of the disadvantages which make the latter objectionable.

A very large percentage of the rising generation will steal and lie and cheat under very slight temptation. But the same groups, after a few months of systematic moral training, will be found to be greatly improved. Furthermore, those religious education leaders who have had the most experience in the field testify to the fact that this moral improvement is much more rapid and permanent when it is accompanied by development of religious intelligence and by stimulation of those religious sources of motivation which are so essential for morality. In a week-day church school under the supervision of Dean Athearn, every child in the school cheated in examinations at the beginning of the year, but after one year of systematic religious education, not one child cheated. Sixty-four per cent of the children returned inaccurate change at the beginning of the year, while all but one returned correct change at the end of the year. This is just typical of many other experiments which might be reported showing the adequacy of religious training in developing the selective powers of morality.

McPherson, Kans.

### The Death of the Cross

BY F. D. ANTHONY

In Two Parts—Part One

IN the approach of another anniversary of the tragic death of the only begotten Son of God, the Christ, the Savior of the world, it will be profitable to meditate upon at least four outstanding phases of that death—the most remarkable and meaningful death in the history of the world. The apostle Paul testifies that Christ Jesus humbled himself, becoming obedient even unto death, yea, the death of the cross (Philpp. 2:8).

"Ah, my dear Lord! what couldst thou spy  
In this impure, rebellious clay,  
To make thee thus resolve to die  
For those who kill thee every day?"

It has been said that the death of Christ is directly mentioned in the New Testament one hundred and seventy-five times and that all the great doctrines of the Bible are laid by the Holy Spirit at the foot of the cross.

The cross and the Christ are represented as one, because they were nailed together. To preach the cross is to preach Christ and him crucified. To preach Christ and him crucified is to preach "the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (see Rom. 1:16). In 1 Cor. 1:17-18, R. V., the "gospel" and the "word of the cross" are identical in scope and meaning; and again we have the teaching of Paul, just quoted above, that "unto us who are saved it is the power of God." The word or message of the cross may not be heard from any single text of Scripture. If we are to receive this message in all the fullness of its significance, we must hear the whole word of God concerning it. The apostle Paul shrank not from declaring the whole counsel (gospel) of God (Acts 20:27). I sometimes think, dear reader, that the great message of the cross is much misunderstood, because of the fragmentary fashion in which it is often represented. But no matter how fully the gospel or word of the cross is preached, it will still be foolishness and veiled to them that perish (1 Cor. 1:18; 2 Cor. 4:3, 4). How searching this is! What a wonderful word this is! It is God's message of love and grace to us through the cross and it is "living and active . . . and quick to discern the thoughts and intents of the heart" (Heb. 4:12). But I must not further divert attention from the four outstanding phases of the death of Christ that this article is meant to convey.

1. *It was a predicted death.* It was the predicted death, to express it correctly. It was no afterthought

(as some people think), that led God to give his Son for the salvation of the world. The Scriptures are clear on this point. The Lord Jesus Christ was the Lamb slain from the foundation of the world (Rev. 13:8). Peter tells us that we were redeemed with the precious blood of Christ who was predestined indeed to this work, even before the foundation of the world (1 Peter 1:20). Paul tells us that God hath saved us from our sins according to his own purpose and grace, which was given us in Christ Jesus before the world began (2 Tim. 2:9). In that Spirit-filled, heart-searching, pentecostal sermon, the apostle Peter proclaimed to the multitude that Jesus was "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). Jesus himself while in that intimate fellowship and communion with his disciples in the upper room, spoke these significant words: "This cup is the new testament in my blood, which is shed for you. . . . And truly the Son of man goeth, as it was determined" (Luke 22:20, 22). Here and elsewhere in the gospels, Christ predicts his own death. And what shall I more say? for space in this article would fail me to tell how clearly those holy men, Moses and all the prophets who spake as they were moved by the Holy Spirit, saw the sufferings of Christ and his entrance into glory (Gen. 3:15; 22:18; Ps. 16:10; Isa. 9:6; 53:3-12; Zech. 6:12, 13; Mal. 3:1-3; Luke 24:25-27; Acts 2:25-31). Hence from the above inerrant authority we conclude that Christ's death was predicted or foretold. At the world's very inception—whenever or however that may have been—the Son of God was given and slain in the purpose of God. He came not to be served, but to serve, and to give his life a ransom for many. The purpose of his incarnation was his death and this physical aspect of his life and death is what made him a little lower than the angels (Heb. 2:9). Better yet, "that through death he might bring to nought him that had the power of death, that is, the devil, and might deliver all them who through fear of death were all their life time subject to bondage" (Heb. 2:14, 15).

2. *It was a voluntary death.* The will of his Father was written in his heart and at the early age of twelve he gave evidence of obedience to that will by being about his Father's business. He became obedient even unto death, yea, the death of the cross. Hence, from this we learn that he lived a voluntary life as well as died a voluntary death, and in this respect they can not be separated. He lived an obedient life unto death and so the two were one offering. If it had not been so, then the Son of God could not have been "an offering and a sacrifice to God for an odor of a sweet smell" (Eph. 5:2). It pleased the Lord to bruise him (Isa. 53:10) and "when the fulness of the time came," the pleasure of the Lord prospered in his hand. The New Testament gives abundant testimony to his voluntary life (or service) and death. Both were willingly given for the sins of the world and, oh, how glad and thankful we should be for such a life of self-abnegation! Listen to his own gracious words: "I came down from heaven, not to do mine own will, but the will of him that sent me." "My meat is to do the will of him that sent me, and to accomplish his work." "I do always those things that please him." "I lay down my life, . . . no man taketh it from me, but I lay it down of myself." "The good shepherd giveth his life for the sheep." "O my Father . . . thy will be done." His language to Peter implies that he could have chosen a way of escape from death but he did not (Matt. 26:52-54).

However, notwithstanding the above revelation of divine truth, there are people who believe that he was not willing to die the death. Let us observe that there is a sense in which this may be true and at the same time not weaken any of the statements above made. We should bear in mind that Jesus was both human and divine. He was the Son of man as well as the Son of God. In that dark hour of his Gethsemane test, the human side of his nature seemed to assert itself when he prayed to his Father, "If it be possible, let this cup pass from me." Also on the cross when he appealed to his Father, "Why hast thou forsaken me?" Personally, it is my conviction that this seeming unwillingness was purely human and not divine. It was the attitude of the Son of man and not the atti-



tude of the Son of God. I like Dummelow's comment on this point and here we shall let it rest. He says, "The prayer, 'Let this cup pass,' was not sinful, because it was accompanied by the resolution to submit to the divine will, whatever it was. 'Not as I will.' As Christ was God and Man, there were in him two wills, a human will and a divine will, and the former did not always conform itself to the latter without an inward struggle." Compare John 5:30; 6:38. Brother, sister, since the new birth has made us "partakers of the divine nature," do not we to some degree, at least, have the same inward struggle? Ponder John 6:63; Matt. 26:41; Rom. 7:18-22; Gal. 5:17. In a final word, considered purely from the standpoint of his divinity or his being the Son of God, his whole life was an expression of whole-hearted, willing service toward God and man. In life "he went about doing good," and in anticipation of death "he steadfastly set his face to go to Jerusalem."

Baltimore, Md.

## HOME AND FAMILY

### Mother

Selected by Laura Esther Haugh, La Verne, Calif.

I call aloud her name; she answers not;  
Her chair stands lone beside the shadowy hearth:  
An awful silence smites my trembling heart  
With fear: an emptiness that drives me mad.  
She must be here, her fragrance lingers round;  
But when I seek her room she is not there.

Gone? My mother gone, no more to come?  
My life's companion and my childhood's friend,  
The only one who knew and understood  
My inmost hopes and fears, my joys and woes;  
The one of all whose love remained the same  
Through fickle youth and tried maturity,  
Whose patience with my weakness was as great  
As was her pure unselfishness and love—  
My mother gone?

O mother, mother, how I miss you, dear!  
I bow my weary head upon your chair  
And floods of unavailing tears flow down.  
There are so many things I wish to tell you—  
Things that you would love to know.  
I long to ask your counsel in a matter  
That your experience alone could give.  
I want to kneel and pray with you once more,  
And feel your hand in blessing on my head;  
And here I brought your little favorite flower—  
And you are gone!

O God, my mother's God, I turn to thee!  
To whom else shall I, can I go, this hour?  
Thou hast the words of everlasting life.  
"As one his mother comforteth, so will  
I comfort you." Thy promise, Lord, I claim.  
Uphold me in thy everlasting arms;  
And fill this aching void within my breast  
With pure, unselfish love, from out the fount  
Whence mother's love was drawn. And if thou deem  
Me worthy, Lord, cast round me, as I kneel,  
My mother's beauteous mantle. Give me grace  
To carry on the work that she began.  
Thou prayer-hearing, prayer-answering God,  
I praise, and laud, and magnify thy name  
For this great peace and comfort thou hast given.  
Oh, teach me how to comfort troubled hearts  
With this same comfort thou hast given me.

### Crowned With Thorns

BY ELIZABETH R. BLOUGH

"I TELL you it is a satisfaction to have Deacon Ruhl back in his place in church. I don't believe there was one Sunday in the five years he was mostly missing that I didn't think about him. It always seemed as if he ought to be sitting there right in front of me."

Uncle Abram Kellar took his religion seriously, it was the first thing to be considered. His daughter, Bertha, home on a visit, was also interested in church work. She was rocking noiselessly on the old porch when she asked him about Deacon Ruhl and the reasons for his absence from church.

Uncle Abram explained: "When we asked him why he was neglecting the house of the Lord, he gave all of us just one answer: 'It's laid upon me to look after Joe, an' I know you'll look after the church.'"

"Was Joe one of these prodigal sons we see in fine

automobiles? Surely not, I remember his mother, she is dear," said Bertha.

"You have forgotten some things which took place since you left us. As a little fellow, Joe was good-looking, and proud of his basketball play. I reckon Allan Reed will never forgive himself for causing the accident. They were only boys and busy in the old mill when Joe stood out on the big wheel. Allan shook it and the wheels and gearing began to move. Joe gave a wild shriek but there was no one who could help him. Allan did all in his power to stop the whirling wheels and belts, but he failed. When at last Joe was laid on the floor, men turned away sick at heart. When Joe came back to consciousness, his mother was with him. His constant moan was: 'Don't let them make a cripple of me!' Well, if money could have made him straight and sound, he would be walking today, the same as you and I. But instead of that he stopped growing in height and became a deformed, misshapen creature. That was the time his Uncle Dan began to look after him."

Uncle Abram and Bertha both knew that Deacon Ruhl had been regular in his attendance at church. They talked for a long time about Joe and the sad life he had led. When he could get around on crutches, he would not go on the street. Then later a bitter rebellious mood took possession of him. He doubted a God who permitted so dreadful a misfortune. He felt himself to be an outcast, a leper; he scorned his broken body. He thought he could drown his misery in drink, so he associated with the lowest dregs of society. He left home because he loved his mother too sincerely to permit her to see his degradation. But he could not rid himself of Uncle Dan, though he tried. Sometimes he turned to him with: "Why do you do it? My mind is as brutalized as my body, men turn their eyes away when I appear." And all the time he knew that his uncle would gladly give his life to save him pain.

One evening, Joe went into a place where liquor could be procured; he waited in a mean, wretched room for the stuff. Chairs, couch and carpet were in the last stages of dilapidation; dirt and grime were everywhere. But as he looked around him in disgust, he saw on the wall the head of Christ. It was a poor, cheap wood-cut, the thorns stood out with startling distinctness in the flickering candlelight. In his own home were some scenes from the life of Christ, he had almost forgotten them. But as he gazed at this, he recalled some verses from the prophet Isaiah in the fifty-third chapter. The fifth verse became distinct in his mind: "But he was wounded for our transgressions, he was bruised for our iniquities." He had tried to put all thoughts of God out of his mind, but there was another prophecy in the tenth verse: "Yet it pleased the Lord to bruise him: he hath put him to grief." He studied the marred visage in the picture and thought of the pain-distorted body. With an electric flash of consciousness he saw the sin of wasting his own broken inheritance. The power of the Spirit in conviction was upon him as he thought of the Man of Sorrows. The verses bit into his mind as he looked at the thorn-crowned head.

He got out of that room as quickly as he could, bewildered by his remorse of conscience. This was Gethsemane; was it possible to make a man out of the poor, broken body left him by fate? What of his wasted years? More real than anything else in this world was the thorn-crowned Jesus Christ. He must go where he could be alone to think it through. For several days, the deacon searched places where Joe had been sheltered and fed when he was too drunk to move on. When he failed to find him, he turned to the woods where they owned a cabin. It seemed foolish to take the half day's journey, but Joe must be found and he was not in town. As Uncle Dan came closer to the cabin, he saw the smoke coming out of the chimney. Joe himself opened the door, and the two men faced each other. Then Joe told his story. He left nothing unsaid, he described the terrible craving for liquor, and that it seemed but a small thing as compared with his affliction. But the one imperative as he found it, was to yield himself to Jesus Christ.

Strangely enough, his horror of his physical condition was lessened. He went straight to work and

managed a factory which produced rubber goods; he built the business on a firm foundation. A born mixer, his men came directly to him for help in their troubles or perplexities. He appreciates their services, the most amicable relations exist between them. A stranger looking into his large brown eyes is given an impression of poise and power. He is active in Christian work, and sits beside his uncle during the church services. Joe repeated this verse from the forty-second chapter of Isaiah at a meeting recently: "'And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.'"

New Windsor, Md.

### "Cheers"

BY OLIVER H. AUSTIN

WE are always in danger of giving our cheers at the wrong time or for the wrong thing. There are abundant calls for bursts of enthusiastic praise in the world today, but many cheers go up for the thing less worthy or wholly unworthy and the things of greater importance are unnoticed. We may cheer for the flag, which is of tremendous importance, but is void and empty of meaning unless we observe the law, vote intelligently and live every day as a good citizen ought to live. This may be difficult but noble.

Napoleon marched boastfully and with cheers on Moscow, assured within himself that no one could stand before his huge array of power, but he failed to see the power hidden away in the crystal snowflakes, which easily spelled defeat for the boaster. Near Vilna is a stone which bears on one side the inscription, "Napoleon Bonaparte passed this way in 1812 with four hundred thousand men." On the other side is this inscription, "Napoleon Bonaparte passed this way in 1812 with nine thousand men." And still he is called "Napoleon the Great." Do you suppose he was given this title by the widows and fatherless children of those 391,000 men left on the frozen plains of Russia? Or was this title given him by the thoughtless throng or some blind historian who cheered for the wrong thing at the wrong time?

Too often, even we who are a peace-loving people, have the tendency to glorify war and the warrior. How many monuments are seen in our national capital erected to the religious leaders of our country in comparison to those to the warriors? True we have many erected to educators and statesmen who were religious men, but these monuments were erected for some other achievement rather than for their accomplishments in religion.

It is not the shots at Lexington and Concord, nor the troops which bottled up Cornwallis at Yorktown which call forth our cheers. No, it is the principle which those New England folk counted more precious than their lives: it is the spirit of sacrificial devotion to a great cause witnessed in General Washington and his men at Valley Forge—these make the spiritual heritage bright with a price worthy of our cheers.

McPherson, Kans.

### God Knows

BY CHESTER E. SHULER

Two little children were playing in the room. Their mother came in from the kitchen with a plate of cookies. She had just baked them, and their odor was delicious. She placed the plate on the table and hurried back to her baking in the kitchen.

"I want a cookie," said Johnnie, as soon as the door closed behind her. He ran to the table and reached for the delicacy.

"No, no, brother!" cried his sister, pulling him back. "Mustn't touch!"

"But mother will not know; she hasn't counted 'em," he protested.

"But God has counted them! He'll know!"

God always counts.

He knows.

Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, March 25

**Sunday-school Lesson, Jesus Points the Way to Peace.**—Matt. 5:38-48.

**Christian Workers' Meeting, An Adventurous Task.**

\* \* \* \*

### Gains for the Kingdom

One baptism in the Rileyville church, Va.  
Two baptisms in the Shamokin church, Pa.  
Four baptisms in the West Dayton church, Ohio.  
One was baptized and one reclaimed in the Meadow Branch church, Md.  
Twelve baptisms in the Huntingdon church, Pa. Bro. A. B. Miller of Lewistown, Pa., evangelist.  
Two accessions in the Upper Clear church, Pa. Bro. E. M. Detwiler of Everett, Pa., evangelist.  
Four additions to the Franklin Grove church, Ill. Bro. G. A. Snider of North Manchester, Ind., evangelist.  
Two were baptized and one reclaimed in the Ingewood church, Calif. Bro. D. R. McFadden of La Verne, Calif., evangelist.  
Thirty-five baptisms in the Salem community church near Nickerson, Kans. Brother and Sister J. Edwin Jarboe, evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Coffman, the pastor, began March 21 in the West Dayton church, Ohio.

Bro. Daniel Bowser of York, Pa., to begin April 15 in the Rouzerville church, Pa.

Bro. C. E. Grapes, pastor, to begin March 25 in the church at Bunkertown, Pa.

Bro. C. L. Wilkins of Circleville, Ohio, to begin March 25 in the church at that place.

Bro. O. D. Werking of Hagerstown, Ind., to begin April 1 in the Kokomo church, Ind.

Brother and Sister O. H. Austin to begin March 28 in the First church, South Bend, Ind.

Bro. Marshall Wolfe of New Windsor, Md., to begin April 1 in the Frederick City church, Md.

Bro. Levi Garst of Salem, Va., to begin April 8 at the Sangerville home, same congregation, Va.

Bro. E. S. Rowland of Hagerstown, Md., to begin April 1 in the Shank church near Greencastle, Pa.

Bro. D. R. McFadden will hold meetings the two weeks preceding Easter in the Pasadena church, Calif.

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### Personal Mention

Bro. J. M. Boaz and wife of Covina, Calif., are to take up the work at Oakland, Calif., next July.

Northwestern Ohio has chosen Eld. J. F. Hornish as Standing Committee delegate to the La Verne Conference, with Eld. J. L. Guthrie as alternate.

Bro. J. W. Lear reports a record attendance at the District Meeting of Northwestern Ohio last week, and a sympathetic hearing for the cause of the church needs.

Bro. D. W. Kurts of Long Beach, Calif., has written a new and excellent tract on "The Teaching of the Symbols," which the General Mission Board has put into a neat sixteen-page booklet. No doubt the Board has one for you, if you want it, and others for judicious distribution.

Sister H. C. Early wrote us March 15: "I expect to take Bro. Early home this evening, after having been in the hospital for four weeks. The doctors consider the crisis past. How much sight he will have they are unable to say at present but think he will be able to see some."

Bro. John Metzger of sacred memory was the first minister in what is now the Rossville congregation of Southern Indiana, according to the Directory which the present pastor, Bro. J. G. Stinebaugh, has sent us. The first Sunday-school was organized in 1885 with Bro. Michael Flory as superintendent.

Bro. J. H. Moore says the almanac makers have been particularly kind to him this year. They are doing him the honor of placing Easter Sunday on his birthday. April 8, the Lord willing, he will pass the eighty-second milestone of his life's journey. He will also have the good wishes of his many friends for "many happy returns."

**Missionary Day** at the La Verne Conference promises to be good, as always. We have seen the program as tentatively arranged. The morning session will stress the home field with the pastor of the La Verne church, Bro. Edgar Rothrock, giving the principal address. At the great convocation in the afternoon Bro. William Beahm of the Africa mission will lead the devotions and Bro. J. M. Blough of India will give the address. Don't you want to be there to share directly in the blessing which God will pour out upon the church on Monday, July 2?

Ninety-nine candles must require a good sized birthday cake but that is what it took for Bro. Emanuel Newcomer Sunday before last. He was born March 11, 1829. He still does the chores about the house, makes daily trips to the business section of the town (Mount Morris) and attends church regularly, except in the most severe weather.

Dr. O. G. Brubaker, formerly missionary in China, will give the principal address at the conference on personal evangelism, which the men of Middle Indiana are having this Sunday afternoon, March 25, at the Flora church. Note the other features in the program as mentioned on this page and consider whether you ought to be there.

Bro. Oliver H. Austin, widely known evangelist, says: "I have almost gotten to the place where I measure the interest the members have in the church by whether they take the church paper. I greatly enjoyed Bro. J. S. Flory's recent articles on 'Flashlights from History.' As we are in a number of homes I always try to impress upon all the value of the church paper." Thanks, Bro. Austin. The "Messenger" appreciates your splendid coöperation.

"Here in Jerusalem if anywhere one gets disgusted with the rivalry of Christian classes. The Church of the Holy Sepulchre is supposed to be a holy place where so many memorable events occurred sacred in memory. But the rivalry and bitterness of Christian sects is so great that Moslem police must be on hand to keep order. Here you can get some serious impressions as to why Christianity is not making more rapid spread." A paragraph from one of Bro. Winger's letters.

Bro. F. H. Crumacker says, writing from Ping Ting Chow Feb. 11: "Tell everybody concerned that my 'Messenger' and the 'Visitor' and other papers are getting through now sometimes. I am glad for the news that comes through though it often sounds a bit old before I get it. I had with me Dr. Coffman for about six weeks but he has moved on to Liao now and I am again alone. I have the Chinese come and eat with me often. That breaks the monotony and helps me to keep in closest touch with them. I have had a very comfortable home this winter. Have had no suffering at all and I know that thousands of my friends all around me can not say as much. . . . Thank the Lord we are looking for better days; just when is a bit uncertain but they will come if we will wait long enough. I hope that the good folks at home will continue to pray for China in her struggles for life, peace and liberty."

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### Miscellaneous Items

It is April 3, not April 2, as stated last week, we are now informed, that the Boards meet in joint session.

"Then on Easter"—what will make heaven rejoice more than to have saved men bring lost men to Christ? We do not know of anything. Do you?

"The Friendly Visitor" is on our desk, a well edited sixteen-page publication representing the First church of South Bend, Ind., Bro. J. Clyde Forney, pastor.

If you know of a middle-aged Christian woman whose services can be had for house work and the care of three small children in a Brethren home, communicate with Mrs. Lee Fisher, Rimard, Iowa.

"The Missionary Situation in China" by Henry T. Hodgkin is an address delivered at the Foreign Missions Conference of North America in January last. It tells just what its title implies in words that you can understand. Our General Mission Board has a few copies on hand for free distribution. You may have one if you ask for it before somebody else gets it.

The date of this issue happens to mark the beginning of "The Jerusalem Meeting of the International Missionary Council." It extends up to and including Easter Sunday. We have had the pleasure of seeing the preliminary draft of one of the most important addresses, a paper on "Christianity and Secular Civilization" by Rufus M. Jones, widely known Quaker scholar and author. It is such a forceful presentation that it makes us wish we could spend the next two weeks at Jerusalem.

A New Bulletin Idea for Pastors. The Layman Company is now putting out its titling pamphlets in four-page bulletin form, printed on two inside pages only, the other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of titling education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000. Please give your denomination, also please mention the "Gospel Messenger."—The Layman Company, 730 Rush St., Chicago, Ill.

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### Special Notices

Southern Ohio District Conferences will be held in the West Alexandria church, eighteen miles west of Dayton, on the Dayton and Eaton Pike. Traction service from Dayton. Elders' Meeting at 10 A. M., April 25. Address by Eld. J. Edson Uler of North Manchester, Ind. Missionary Meeting at 7:30 P. M., in charge of Eld. J. A. Robinson. District Conference April 26 at 8 A. M. All

queries and business for the Conference should be in the secretary's hands by April 4.—J. H. Eidemiller, Secretary, New Carlisle, Ohio.

Pastors and superintendents are hereby reminded that the best time to decide to have a Vacation Church School is before April 1. Supplies should be ordered very soon thereafter. The 1928 textbook leaflet is now ready, and can be secured from the General Sunday School Board. Churches desiring a director can secure one by writing to their District Secretary of Religious Education, to the department of religious education of their college, or to the General Sunday School Board.

To the Northern California District: We still have eight (8) "Application for Delegate Credential" blanks for the World's Sunday-school Convention to be held in Los Angeles July 11-18, 1928. "The Convention Registration Fee (\$5.00) should accompany this application which, when properly endorsed becomes an order for a Convention Credential, a Badge, Souvenir Program, Hymnal, and a full printed report of the Convention, a volume approximating 400 pages." These applications must be used before May 1 or registration will be thrown open to everybody.—John I. Coffman, Laton, Calif.

A pre-Easter meeting of the Men's Work of Middle Indiana will be held in the Flora church, Ind., on Sunday March 25, the first session beginning at 2 P. M., with Dr. O. G. Brubaker presiding. Possibilities of Laymen in the Field of Evangelism.—L. G. Bridge. Business Methods in Church Work.—T. A. Hopper. The Layman and His Pastor.—J. E. Dotterer. Fellowship supper at 5 P. M. How to Organize the Local Group.—E. E. Hoone. The Layman as a Citizen.—M. K. Reiff. General meeting at 7 P. M. with an address on Outlook for Men's Work in the Church of the Brethren by Dr. O. G. Brubaker.

The Doctrinal Tract Situation as discussed on page 132 of our issue of March 3 has brought in some thoughtful replies. One of our Maryland readers has suggested subjects he would like to see treated in tracts. Another thinks our tracts should be put up in a more attractive form. He asks: "Why not use the method adopted by our business firms of using folders, with an attractive drawing or picture to catch the eye?" What have you to offer on any aspect of the doctrinal tract situation? Send your suggestions to H. Spenser Minnich, Elgin, Ill. Bro. Minnich is a member of a special committee appointed by the General Mission Board to study the tract situation.

Elders and pastors. Will you kindly oblige me by sending to my address the names and addresses of your delegate to the National Conference to be held at La Verne, Calif., on a postal card? This will be a favor to the party going as well as the different railways. This applies to all local churches west of the Mississippi River, regardless of what route you choose for the trip. You make your own choice, as we are making no suggestions as to the route. At a later date we will give the arrangements and plans of the different railways for the trip both going and returning. Please give the above request your immediate attention.—J. F. Appelman, General Transportation Agent, Church of the Brethren, Plymouth, Ind.

Annual Meeting of District Mission Boards. Plans are being made for the Annual Meeting of Home Mission Boards, June 26 and 27, La Verne, Calif. The subject this year will be: "The Church of the Brethren West of the Mississippi." In view of the fact that this study should take in the entire church life, the District Ministerial Boards are being asked to meet with the District Mission Boards. A very definite study is being planned in preparation for this meeting. While the subject deals with only the western part of our church life it should be interesting to every church member, therefore every District is urged to have a representative at this meeting. All members of the church are invited to be present. If any one has a suggestion to offer, send it to the Home Department, Elgin, Ill., in time that we may incorporate it in our program. Brethren J. J. Yoder and S. J. Miller are coöperating in the planning of the program. The meeting will begin at 2 P. M., Tuesday, June 26.—M. R. Zigler, Home Mission Secretary, Elgin, Ill.

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### The La Verne Conference

Since the Committee of Arrangements for the Annual Conference of this year considers it unwise to hold a session of our Conference on Independence Day, July 4, and since it may require more than the forenoon and afternoon sessions on Tuesday to complete the business of the Conference, we the undersigned officers of the Conference last year have decided to make this formal announcement:

First—The first public meeting will be held on Wednesday evening, June 27.

Second—The Standing Committee will convene at 8:00 A. M., June 28.

Third—The first business session will begin at 7:00 o'clock, Monday evening, July 2.

Fourth—If necessary to finish the business, a session could be held on Tuesday evening, July 3.

Signed: Moderator, J. W. LEAR.

Reader, H. K. OBER.

Secretary, I. BRUCE BOOK.



## AROUND THE WORLD

### Not in the Cigarette Advertisements

Gene Tunney said recently: "If I were passing on any advice to boys and young men I would urge them to do these four things: exercise consistently and properly, regulate the daily schedule, eat wholesome food and avoid stimulants." And then the writer for the sporting page goes on to say: "He neither drinks nor smokes. He does not even use coffee or tea. Two quarts of water are part of his daily diet." American boys interested in their physical well-being have here the reason why Gene Tunney is not quoted by the writers of cigarette advertisements.

### Mussolini to the Rescue

The economic pressure in Italy is such that tens of thousands of marriages are delayed. Thus it is said that while there are 300,000 marriages per year in Italy the number could be raised to 400,000 if certain economic difficulties could be obviated. And so Mussolini comes to the rescue of Cupid. The suggestion is a national bank for financing marriage. The idea would be to loan a sum up to \$500 to young people desiring to get married. The loan would be repaid by a monthly levy on the husband's salary. Such a proposal has news value at least, and so Mussolini and the ideas of the Fascists again make the news column.

### Standardization Has Some Compensations

The foreigners who shake their heads at the hold which standardization has on America have something on their side of the case. Millions dressing alike—millions eating the same kind of breakfast food, millions reading the same grist of news or seeing the same pictures—yes, millions everywhere herded into the same experiences—this is the striking aspect of the American scene. However in Europe the man who enjoys the typically American comforts, such as bath tubs, cars, good clothes, telephones, etc., is the exception rather than the rule. Thus the very fact that millions enjoy in America what would constitute luxuries in other lands indicates that standardization has some compensations after all.

### Defining a Christian College

In the February issue of "Christian Education" Dr. Frank W. Padelford describes the Christian college about as follows: "The whole education which the institution gives must be permeated with the Christian spirit and all the courses must be given from the point of view of the Christian philosophy of life. . . . The original impulse of the founders of these Christian colleges remains perfectly clear—what they wanted was to furnish an environment in which seekers after truth might pursue their search under the guidance of men who had come to know the truth by a personal experience and who had a passion to help men find the truth which had set them free. Such an environment they thought of as a Christian school. They felt sure that it would be permeated by a spirit of reverent scholarship and devotion to high ideals. They were certain that every supposed new discovery would be tested by applying to it the touchstone of the truth as revealed in Jesus Christ. This is an education that would be distinctive and would justify the maintenance of the institution which gave it. . . . Certainly there never was a time when education that is Christian was more needed than today, and that fact can be made eloquently apparent to the men who are able to support it."

### When Employees Are Displaced

Since 1921 there has been a general tendency in the great industries of the land to produce more with fewer men. The railroads, for example, had 2,136,000 workers on their payrolls in 1920; in October, 1927, the number stood at 1,784,000. Here is a decrease of a little more than 350,000 in the number of railway employees, though the railroad plant of the country is as large and efficient as ever. When employees are thus displaced by machinery or various economies the question naturally arises: What becomes of the surplus men? The answer to this question for the period under consideration is that fortunately vast new lines of service have opened up and most of those who were not needed in the retrenching industries have found employment in other and expanding lines. Thus Dr. Julius Klein of the Bureau of Foreign and Domestic Commerce has shown that "During this post-war period the number of workers engaged in automobile servicing and distribution has increased over 750,000. The new-born radio trade, exclusive of its manufacturing aspects, has taken on about 125,000 more helpers in that time. Motion picture theatres and services, exclusive of production, account for another 125,000 increase. The most impressive single figure is in personnel for hotels and restaurants. There are no precise data on this item, but various estimates of the increase in employment rolls of this industry since 1919, run upward from 500,000 to nearly one million—an astonishing figure, but even with liberal discount it remains one of the two outstanding elements in the growth of employment since the War."

### Handicaps as Recommendations

Discouraged persons should think twice before deciding to give up. There are times when handicaps may really turn out to be recommendations. Thus it is said that a certain large New York department store had a hard time keeping its cash carrier girls. The constant noise of the system with its rattle and crash, was more than the nerves of the average girl could stand. Consequently there was an expensive labor turnover in this department. Finally it was decided to experiment with young women hard of hearing. The noise did not bother these girls and what was popularly considered a handicap turned out to be a recommendation for the particular work in question. Thus there are other handicaps that may really be turned to good account if one is not easily discouraged. The student who is older than his classmates need not develop an inferior complex. The chances are that if he will buckle down to the tasks at hand he will get vastly more out of his studies than the younger or immature students. His seeming handicap may thus be turned into an advantage. Whether a handicap is really a handicap or not depends almost entirely upon the personal element. And it is interesting to note that the experience of the race on this point has been well summed up in such pointed statements as: "Necessity is the mother of invention." But in this case we wish to emphasize the fact that handicaps can often be transmuted into recommendations.

### Man-Made Disasters

In the latest newspaper at hand as this is being written there is rather extended mention of three unusual man-made tragedies. In far-off Brazil the sandy Mount Serrat has been caving away and crashing down on the lower levels about its base. This would mean little or nothing if it were not for the fact that the chief coffee port of Brazil, the city of Santos, is built on the flats at the base of the caving mountain. Here man has helped to invite disaster by building a city on sand and gravel. A second, and truly stunning disaster was the breaking of the St. Francis Dam not far from Los Angeles, Calif. Although the loss of life in this case will not total over a fraction of that which occurred in the famous Johnstown flood in Pennsylvania in 1889, when 2,235 lives were lost, yet the loss in life is enough to shock the nation. At this writing the known dead in the California disaster number over 200; while there are as many more missing. This disaster turns out to be largely man-made because a great city seems to have been over-anxious, and perhaps even high-handed, in the development of its water supply. The terrible lesson taught by this disaster should not be neglected by those who are building, or about to build, other dams in the same part of the State. The third man-made disaster to be noted is that of the reported death of two daring people—Capt. Walter Hinchliffe and Miss Elsie Mackay—lost in their attempt to cross the Atlantic Ocean from east to west. One can not help but wonder if aviation is to prove as precarious in 1928 as it did in 1927.

### The Quiet Art of Welding

The use of building steel has in the past usually meant a tremendous amount of noise. For the accepted way of putting the steel parts together was by means of rivets. And this often means so much noise that the efficiency and even health of great numbers of city workers have been at stake. The new and better way is by the welding process, laboratory test having amply shown that welded joints are not only stronger than the riveted type, but frequently stronger than the metal parts joined together. Welding is certainly an adaptable method for either new construction or for repair work. The broken parts in machines can be welded rather than discarded and replaced. Thus of the many and interesting adaptations of the art of welding we read: "In addition to building construction there are manifold uses for the welding process in bridge building, ship building, railway construction, laying pipe lines, machine frame construction, manufactures of almost everything from automobiles to airplanes, and in various kinds of repair work. An oil tanker of all-welded construction is in operation and the process is being introduced in other kinds of ship building. Tanks for the storage of artificial gas are being put together with the arc-welder instead of with rivets. A water pipe line of the new construction in California is 22 miles in length, there are two gas pipe lines of 20-inch welded steel pipe extending 300 miles from West Virginia into Ohio, and a similar projected gas pipe line from Texas to Kansas City will be 450 miles long. Rail joints are being welded to do away with the jar when the wheels of street cars or trains pass from rail to rail. Rear axle housings, torque tubes, bodies, frame members, and wire wheels are being manufactured with the use of the welding process for the automotive industry. Framework for the fuselages of airplanes is made of seamless tubing of a special steel with welded joints. Lindbergh's famous Spirit of St. Louis is said to be of that kind of construction. Hugh machine frames, such as the stator frames of giant hydro-electric generators, instead of being cast in molds, are now built up from pieces of metal, cut to size and welded together in much the same manner that a cabinetmaker or a carpenter works with wood."

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Bought With a Price

1 Cor. 6: 19, 20

For Week Beginning April 1

### WE DO NOT WANT TO BE FREE

The ideal is not to be entirely free from all authority. We would be free from sin that we may be the servants of righteousness. The service of righteousness is perfect freedom (Eph. 6: 5-9; Col 3: 22-24; 1 Tim. 6: 1-4; Tit. 2: 9, 10; 1 Peter 2: 18-20).

### SAUL THE PERSECUTOR

We may think it a marvel that one whose hands were red with the blood of Christians should become the leading Christian apostle. Such it is, indeed. His persecuting zeal showed how loyal he was to his convictions. There is hope for a man like that (Gal. 4: 18; Tit. 2: 14; 1 Cor. 9: 26; 1 Peter 4: 7).

### YOUR BODIES AND SPIRITS ARE GOD'S

Life becomes fruitful when it begins to have a sense of being possessed by some great ownership. "I am not my own; I am God's, body and spirit" (Ezek. 18: 4; Rom. 14: 8; Psa. 103: 4).

### A TRUE BASIS OF JUDGMENT

One who has thus given his all to the Highest and Best, may be relied upon to judge all else. The man who loves the Bible is a safe judge of all other writing (Prov. 4: 7-9; 8: 10; 22: 17; Eccl. 7: 12; 2 Peter 1: 2; E John 2: 20, 21).

### HOW DID WE COME TO BE THUS OWNED?

It was a conquest of sacrificial Love.

"I gave my life for thee:

What hast thou given for me?"

R. H. M.

### "The Heathen in His Blindness"

"The heathen in his blindness," can not quite understand the white man. Indeed, the pale face is quite as much a mystery to the sons of cannibals as the latter are to white men. A world traveler who got away from the beaten path of globe trotters noted down some of the things which the heathen man can not quite fathom. He writes: "In a remote Solomon Islands village, close to where the recent murder of two white men took place, a man asked me was it true, as he had heard, that in white men's countries the people quarreled and stole so much that strong men called policemen continually walked the streets to keep the peace. In his own village, he said, there was little quarrelling—except with other villages or with intruders—and hardly any stealing at all. He said he had thought that white men would have known better than to behave like that. Another savage thought it strange that whites rejoiced and made holiday only at specified times—such as Christmas and Easter. His people, he said, jubilated just whenever they felt like it, which, incidentally, was very often indeed. He thought that our capacity for enjoyment must be extremely limited, in that we had to have special times and arrangements for it."

### The Church and Her Leadership

It is familiar history that many of the great railroad men of the country have come up through the ranks to positions of power in the transportation world. The same is true of other long established industries. For example, the present head of the California Fruit Growers' Exchange began as an office boy and came up to the head of this great agency by way of the marketing side of the citrus industry. It would seem the same principle should hold for the church. For generally leadership comes from the ranks of the institution itself. Thus those who show the largest interest and make the greatest sacrifice should naturally produce a corresponding proportion of leaders. In theory this answers the question sometimes raised as to where ministers come from: are they drawn from the church constituency or to any large extent from the outside? The results of a recent questionnaire indicate that typically ministers are the sons of ministers—or at least of church officials. The questionnaire just mentioned reached one hundred of the leading clergymen of America. Forty of these were the sons of ministers; three others had a local or lay preacher as father and one was the son of a Quakeress who preached. Thirty-eight of the remaining fifty-six clergymen were the sons of church officers. Considering the proportion of ministers and officers to the membership of the average congregation it must be evident that preachers are typically the sons of preachers or church officers. Thus by actual count it appears that it is quite clear that the leadership of the church must in the main come from the Christian group. And just as great business concerns recruit their leadership very largely up through their own ranks, so also the church must find her leadership amongst her own sons and daughters.



## Missionaries in Evacuation

(Continued From Page 179)

concerned, have been rather uneventful. To be sure our Shansi governor was threatened from many sides. He has for several months been engaged in heavy warfare with the Fengtien army within the province to the north, and in overwhelming repulses to the east, making entry into the province most difficult. Political and military conditions are becoming more confused every day, but fortunately Gov. Yen and Marshal Chang have successfully kept the student radicals and communistic rabble subdued, so that mission work has gone on unmolested.

The third excuse for evacuation is not vitally related to the military situation, but has its roots in more abstract causes arising out of relations of the foreigner with the Chinese. These are differences growing out of international, business and missionary relationships, and an explanation of the situation is difficult to make clear to a western reader. Briefly stated, the friction on the political and international side is the presence of obsolete unequal treaty relations favoring big business as well as the missionary. On the missionary side the friction points hinge around the use of money, Christian education, denominational divisions, cultural aggression and superiority complex. In other words, an outspoken clash between western and oriental ideals is upon us. Political chaos and military disorders are incidental to life in China, and for only these there would have been no evacuation. It is the breakdown of mutual confidence and respect and understanding between widely differing races that is the real issue in China so far as foreigners are concerned. And when a nation of student radicals and propagandists, labor agitators, depressed working classes, bandits and organized soldiers conspires against the foreigner, you can well see that the situation becomes a complex one. Of course, there are foreign governmental representatives, business men and we are sorry to say, many missionaries, who admit of no racial clashes; others are unwilling to make concessions and adjustments; these are the ones whom the Chinese call imperialists and "die-hards."

Amid this atmosphere of unrest, many missionaries had come to feel that they had definitely become a liability rather than an asset to the Chinese church. With overwhelming obstructive forces at work, the missionary would become a useless fixture in the work. Moreover, the missionary often became the bone of contention for the radicals and the rabble, but off the scene the local Christian community enjoyed peace. We who were enjoying perfect peace among the sheltered valleys of interior Shansi did not appreciate the nature of the revolution that was at our very doors. Thirty miles away across the border of an adjoining province, the Canadian missionaries were being placed amid most embarrassing circumstances, and since then their homes and institutions have been turned into military barracks. So it was that the Chinese leaders among us advised us to withdraw for a period when the consular order came. And I find that this was the experience everywhere. Far-seeing Chinese Christians felt that this exodus of missionaries was unavoidable.

Now there is another phase of the question which we should not fail to mention. There is quite a unanimous feeling that this evacuation and tearing away from work has been a blessing in disguise. This should not be considered a cause for evacuation but rather a reason for thankfulness that an opportunity was furnished to withdraw for a time. We have heard many prayers of thankfulness offered by men of long experience, foreign and Chinese, who accepted this withdrawal as providential. We all know that the boy who leans too long on his parental props can never learn to walk by himself. This figure is suggestive of what is meant. During decades of patient work among these people, missionary administration has been retained by the foreigner. He did most of the preaching, baptizing and pastoring of the flock. He cradled the Christians, he coddled them, he carried them, he indulged them, he wept and grieved for them. He built their churchhouses, schools and hospitals, and it was the gold from abroad that kept them running. And when there was any complaint, dissatisfaction or

criticism from the Chinese, board or church, it was the missionary who took the responsibility for it. The Chinese Christians in their ignorance and poverty were treated as children, and the Chinese very successfully kept the missionary believing that the day had not yet arrived when the church could assume more of its responsibilities. Into this time-worn rut each generation of young missionaries slipped. To be sure, there were individuals and a few missionary societies that from the very start brought up their converts to stand upon their own feet, but the characteristic way of administration was along the "father and child" method.

Of recent years there has been a growing number of missionaries who recognized the poor psychology used in mission administration, who desired an opportunity to effect a change and who had already a workable program of advance that had succeeded wherever it had been applied. Briefly stated it meant that new work should from the very beginning be started in the way of self-support, self-government and self-propagation. And for old work it meant that these three responsibilities would be increasingly crowded upon the native church regardless of whether they wanted it or not. Naturally enough, transition was not easy. Christians were eager for liberty and power, but were not so ready to do the work and pay the bills. Mission groups, too, were not always of the same mind—there is a pleasing sensation in knowing that one is the foreman of an enterprise. So it was that there was not much progress being made toward putting the Chinese church upon its own feet.

The sudden evacuation of the foreigner was, however, able to accomplish at least two things. First, it took away from the Christians the missionary and in many cases involved a cut in funds. In the second place, it took the missionary off the scene where he could at a distance see his own successes and failures as he mingled with missionaries from other places. It gave mission groups an opportunity to think things through, revise their policies or make new ones. In a following paper I want to speak on, "The Fruits of Evacuation," and continue this line of thought.

So much for what has been. What about the immediate future and return of missionaries? There are still over 3,000 missionaries in China, most of whom are permanently or temporarily near the coast. Some of these are living under unfavorable circumstances, unable to prophesy concerning a future so wrapped up in uncertainty, robbed of any concrete program of advance, living under increased domestic expenses and suffering no little anxiety. In the face of this, missionaries are being invited and urged to return by the Christian Chinese as well as friends left behind. What is the best thing to do?

Reports from the south would lead one to believe that the Nationalist government there is gradually gaining control and offering less obstruction to the work of the church. The situation in the north, on the other hand, is still very uncertain. The Peking government is becoming increasingly unpopular and the military situation more confused. The unexpected is ever turning up and no one can anticipate what turn affairs will take next. There is no fear of an invasion of the Nationalist army. But it is reasonably sure that the north is gradually orientating toward some catastrophe when the Nationalist cause will stage a victory for itself, so that we of the north may yet have to meet further obstructions farther on. The anti-foreign and anti-mission spirit seems to have passed by, even though the non-Christians are still not specially anxious to make foreigners comfortable. Marshal Feng, the so-called Christian general, has announced his willingness to protect those in sympathy with his program, but his opposition to imperialists and die-hards. He, of course, reserves the right to say who these are. At any rate there are few who desire to come under his jurisdiction. He is now the leader who is intimidating the Peking government and it is hard to close one's eyes to the fact that the real struggle in China is far from over, that it will certainly be renewed this year with increased vengeance until the fundamental purposes of the Chinese people have been secured.

In the succeeding articles we will tell something of the status of missionary work in China, the fruits of missionary evacuation and some of the concrete objectives before us.

Liao Chou, Shansi.

## Daily Devotions for the Lenten Season

BY WM. KINSEY

Wednesday, March 28

Scripture:

"HE that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Meditation:

Why do some fail to prosper spiritually? "Shall not prosper," the verb is causative. That is, if we hide our sins we cause ourselves not to prosper. We are our own cause. Don't blame others. Begin confessing.

Song:

Out of my bondage, sorrow and night,  
Jesus, I come, Jesus, I come;  
Into thy freedom, gladness and light,  
Jesus, I come to thee;  
Out of my sickness into thy health,  
Out of my want and into thy wealth,  
Out of my sin and into thyself,  
Jesus, I come to thee.

Let us pray.

Thursday, March 29

Scripture:

"WHOSE mouth is full of cursing and bitterness" (Rom. 3:14).

Meditation:

Did you arise this morning with a bitter taste in your mouth? If so, bad enough, but still not as bad as to have a mouth full of bitterness all the time. Speech as bitter as gall is the point. Bitter words hurt. They wound. Our tongues, like Dives', may give us trouble in the next world. Let us take heed how we talk today.

Song:

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

Let us pray.

Friday, March 30

Scripture:

"RETURN unto me, and I will return unto you, saith the Lord of hosts. But ye say, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:7b, 8).

Meditation:

Stealing from God! It's a fact. We don't own, we owe. One way to return unto God is to "pay up." Pay up church dues. He who does not give to the Lord's cause is a robber. Thou shalt not steal. The defaced coin, or the dime with a hole in it placed upon the collection plate is robbing God. That which will not buy groceries does not become a treasure in heaven.

Song:

I gave my life for thee,  
My precious blood I shed,  
That thou might'st ransomed be,  
And quickened from the dead;  
I gave, I gave my life for thee,  
What hast thou giv'n for me?

Let us pray.

Saturday, March 31

Scripture:

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son" (Heb. 11:17).

Meditation:

Placing our children on the altar is a good test of our consecration. Putting our Isaacs, Marys, Johns, farms, stock, purses—our all—at God's disposal is true consecration. Abraham had it. Shall we?



## Song:

Take my life and let it be  
Consecrated, Lord, to thee.  
Take my moments and my days,  
Let them flow in ceaseless praise,  
Let them flow in ceaseless praise.

## Let us pray.

Sunday, April 1—First Day of Passion Week

## Scripture:

"BLESSED be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. . . . I tell you, that, if these should hold their peace, the stones would immediately cry out" (Luke 19:38-40).

## Meditation:

This is Palm Sunday. It is the day of the triumphal entry. Behold, thy King cometh unto thee. Blessed is the King that cometh in the name of the Lord. Shall we give the King his rightful throne that he may rule in our lives? If so, another ruler must get down from the throne. "Christ must be Lord of all in our lives, or else he is not Lord at all."

Hosanna to the Son of David; hosanna in the highest. Had the multitudes held their peace, the stones would have cried out; and if we hold our peace, if we do not lift our hearts and voices to him in praise to-day, I tell you, something else will "beat us to it." Praise is due him for what he has done for us. This old world is not the same as it used to be. Let stony hearts, and not the stones, ascribe him praise and crown him King.

(Silent meditation for a minute)

## Song:

"All hail the pow'r of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

\* \* \*

"O, for a thousand tongues to sing  
My dear Redeemer's praise,  
The glories of my God and King,  
The triumphs of his grace."

## Let us pray.

**Biblical Literature.** The literature for Sunday of Passion Week is found in Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19. These references are cited for the benefit of those who wish to indulge in extra-devotional study. Perchance there are those who wish to read all the Gospels have to say on each day of the Passion Week. This reading may be done at suitable times during the day, or in the evenings, and individually, or by groups.

Monday, April 2—Second Day of Passion Week

## Scripture:

"AND Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the moneychangers, and the seats of them that sold doves; . . . Is it not written, My house shall be called a house of prayer for all the nations? But ye have made it a den of robbers" (Mark 11:15-17).

## Meditation:

This is the second cleansing of the temple. If Palm Sunday enthrones the Christ in our hearts, we may expect a house cleaning soon to follow. Our bodies are the temple of the Holy Spirit. They must not be defiled if they are to escape a day of visitation. As you glorified him in hosannas on the yesterday, today, glorify God therefore in your body.

Also, as church organizations, we are "a temple of God," and as such are to be "a house of prayer for all the nations." And the King who is crowned Lord of all is the administrative Christ with eyes as a flame of fire, and with feet like unto brass; he walks among the churches of Elkhart, Philadelphia, San Francisco. Out of his mouth proceeds a sharp two edged sword. His word is authority. If he is to reign, he will bring the church back from its detour to its appointed way and purpose—the house of prayer for all the nations. Others! The missionary spirit, that's it! May the Passion Week, O Lord, give us a passion for soul cleansing (inward), and a passion for the soul salvation of others (outward-missionary).

(Silent meditation for a minute)

## Song:

"Savior at thy feet I bow;  
In thy blood cleanse me now;  
Make me free from every sin,  
Like thyself, pure within."

\* \* \*

"Our Father in heav'n, on thee do we call;  
Thy Son thou hast giv'n, a ransom for all;  
But thousands are dying who know not the Lord,  
For them we are praying, O send them thy Word."

## Let us pray.

**Literature for Monday of Passion Week:** Matt. 21:12-22; Mark 11:12-19; Luke 19:45-48.

Tuesday, April 3—Third Day of Passion Week

## Scripture:

"THEREFORE I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt 21:43).

## Meditation:

The die is cast. The Jews have lost their opportunity. The Gentiles will have the privilege of giving the Gospel to the world, and theirs shall be the blessing.

When the ministry of England were sordidly indifferent about carrying out the Great Commission, God found a layman, a cobbler, whom he could use, and Wm. Carey became the father of modern missions. The ministry of the day lost their opportunity and consequently the blessing and the honor.

Today it is our opportunity to minister, to witness, to cultivate the Christian graces. This Passion Week—this Easter season—is our opportunity to become more like the Master in holiness and in service. Let us embrace the opportunities as they come.

(Silent meditation for a minute)

## Song:

"Perhaps today there are loving words  
Which Jesus would have me speak—  
There may be now in the paths of sin  
Some wand'rer whom I should seek.  
O Savior, if thou wilt be my Guide,  
Tho' dark and rugged the way,  
My voice shall echo thy message sweet,  
I'll say what you want me to say."

\* \* \*

"More like the Master is my daily prayer;  
More strength to carry crosses I must bear;  
More earnest effort to bring his kingdom in;  
More of his Spirit, the wanderer to win."

## Let us pray.

**Literature for Tuesday of Passion Week:** Matt. 21:23-26; Mark 11:20-24; Luke 20:1-22; John 12:20-50.

Elkhart, Ind.

## CORRESPONDENCE

## KANSAS SCHOOLS RELIGIOUS LIFE CONFERENCE

A conference of representatives of colleges and State schools of Kansas met on the campus of Kansas University on Feb. 10 and 11. The purpose of the conference was stated in the following terms: "To consider the present state of religion among college men." There were about a hundred present representing nearly all of the above named educational institutions of the State. There were several presidents in attendance and the various departments were well represented. So far as I could learn departments of education and science were much better represented than Bible departments.

Chancellor Lindley of the University in his address of welcome, spoke most encouragingly of such a meeting, as an indication of our present trend of thought and emphasis in the field of education. After the introduction of science educational interest and method became impersonal and abstract. In whatever measure hero worship once held place in human concern and admiration it had completely given way to the discovery and contemplation of abstract laws which govern things. When the war came and we were in great need of leadership we awoke to the fact that we were poor in personal values. That, together with the fact that we have been surfeited with things and dissatisfied, has led us to see that life has quality as well as quantity, and that the supreme quality is personal. That is leading us anew into the field of religion.

It is not the purpose of this paper to endeavor to give a

synopsis of the addresses given, but rather to report some general observations and to give some classified characteristics and emphases of the conference. It was evident that the men were in earnest—many of them from the science departments of the University and elsewhere. One of the professors of the medical department of the University manifested a very marked interest in the entire conference. Two representatives from St. Mary's Catholic College were present on Saturday and took an active part in the discussion.

There was an effort made on the part of several speakers to classify students with reference to their religious interest. In practically every case they were grouped in three classes. Dr. Neibuhr of Detroit spoke of them as, first, the churchly class who do not become really interested in educational facts and who stand for the status quo. Secondly, those who make a change in their views and never again really find themselves; and third, the survivors who are the real religious hope of our colleges and universities. In order to make this third class as large as possible professors should be considerate and sympathetic in helping them to make the marked transition in their thought life. If a professor is too violent and cynical in denouncing the past it is an evidence that he has himself just been recently delivered from it.

By a student from Emporia Teachers' College, students were classified as, first, the churchly class, second, the revoltors, and third, the indifferent class. He finds the rank and file of students too busy to think on or care about religion.

Prof. Baldwin of Friends University classified them as the churchly who are the critics of the campus condemning much they see as innovations; second, the leaders who find a new vital religion; and third, the conventional who most of all seek to comply with the set standards of dress, language, etc. He sees the religious problem as one of getting a proper leadership among the students.

One special emphasis of the conference was on the problem and need of regulating and directing the moral life of our college students. There was a prevailing feeling that there is tolerated too much moral laxity on campuses generally. The matter of cribbing was mentioned especially, and with it the fact that students come to accept it so generally as permissible if not even fully ethical. Prevalence of drinking among college men was also deplored. In a group conference a professor stated that he had made complaint that students were drinking, but that he had been hushed until one day in faculty meeting faculty members were asked to close their eyes and all who had seen students drunk within three weeks to hold up the hand. Eleven hands went up. When in this conference the facts were given regarding our recent cases of discipline at McPherson, every professor picked up his ears with surprise that such measure should be successfully carried out and retain the student. Said the professor, "There, that is what I mean."

Several times during the conference, worthy students were quoted as expressing their deep regret that college degrees tend to stand for so little morally, and that clean students tend to rebel at being graduated supposedly on a par with those who have shown themselves morally unworthy, and that such recommendations from a college tend to be discounted.

In this connection, however, a professor of biology from Southwestern displayed a chart, composed of statistics gathered from questionnaires presented to about 400 students. No names were signed. The questions covered matters of morals and religion for both high school and college life. The results showed that almost universally these students were much improved in these matters, in college over the high school days and that they were better as seniors than as freshmen. His observations were too limited for sweeping generalization but he feels deeply convinced that wider investigation would only bear out the same facts, and that while as colleges we dare not pass the buck, yet the real college moral and religious problem lies back in the high school.

Nevertheless, there was this prevailing feeling that morals and religion need to be taken far more seriously in our centers of learning. The judge from Beloit said that he wants the college in which his two sons are to give them all the facts there are to be had, but that he is also interested, and especially so in what disposition this college will help his sons make of those facts. A student from Manhattan declared that a common complaint among college students is that college education does not help them in finding the meaning and purpose of life. There was, however, occasional mention that the religious interest of college students should not be judged by their interest, or lack of it, in religious institutions, particularly the church, for whatever religious interest they had was not particularly of that nature; that whatever religious interest they had was of a social nature, the application of religious principles to society, and not in evangelism.

So far as the actual present state of religion among the youth is concerned, there were two general reactions: those of the optimists and those of the pessimists. The strange thing was that the more optimistic were for the

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## KANSAS SCHOOLS RELIGIOUS LIFE CONFERENCE

(Continued From Page 187)

most part the older men. They said there is no need for alarm, the youth of today are fully as good and religious as they were forty years ago when they were boys. The reply was to the effect that they may assume more knowledge of youth today than they actually possess, and further, that forty years in this business should mark some advance and that the complex world of today is calling for and demanding a much stronger type of leadership than it did forty years ago. Mr. Shultz, the Y. M. C. A. secretary for the University, pointed out that not more than ten per cent of their thousands manifest any interest in religion and that standing in the fraternities is cherished by the fellows above the unpopular stand of the "Y" on such matters as "race, military training," etc. Fraternities discourage their members belonging to the "Y" lest it affect their popularity on the campus. There seemed to be a more or less general agreement that the bulk of students are uninterested in and indifferent toward, the whole matter of religion.

A few things may be stated as suggestions for constructive effort growing out of the conference. One was that more effort needs to be made in the direction of personal help to students through personal conferences, as students will be helped in this way who are not helped in any mass effort. Another was that faculty members should seek to be constructive and sympathetic in their attitude toward problems in the classroom which involve students' personal religion. More effort should be made to discover and assist the leadership of the students as here lies much of the religious hope of this or any generation.

It was also suggested that more comradeship should be created between the faculty as a body and the student body; that they should tackle the moral struggle together facing the problems of the campus; more comradeship on objective tasks such as a more wholesome campus generally—more intelligent education, problems of teaching, curriculum, administration; make more contacts to create more love in a loveless world; that the prevailing chasms between the faculty as a body, and the student body, should be bridged by a more cooperative and sympathetic effort at common tasks.

A committee of findings was appointed and toward the close of the meeting it was decided to continue the committee and that it should be its business to further study the problem and if it finds it advisable, to call another conference.

H. F. Richards.

McPherson, Kans.

## "MASTERPIECES"

A group of women met in the speech department room of the college the other day to have Mrs. Laura E. Haugh, teacher of that department, help them prepare for a W. C. T. U. Bible memory contest. Some of the findings were intensely unique.

At the outset Mrs. Haugh congratulated the W. C. T. U. on sponsoring this project because Bible reading is fast becoming a lost art. People are neglecting to take the pains to read what God says through his Word.

The group of women in the class said they were participating because they felt the need of just such a careful study of God's Word as this project required, and they were awed and inspired with the profound meaning in each statement in their selections and how precisely it applies to men and women today.

One sister is working on the twelfth chapter of Romans. The instructor remarked that this must be given very deliberately because there is so much in it, since it is the very "cream of Paul's experiences and is the very warp and woof of Christian character." It is sometimes called: "The Christian's Chapter of Proverbs."

Another sister is studying the third chapter of First Samuel. "This chapter," said Mrs. Haugh, "has been called the 'Beacon to warn all Christian heads of families against making shipwreck of their families.'" This thought is especially emphasized in verses 11 to 14. Other selections under consideration are the dramatic court scene of Paul before Agrippa in Acts 26, Belshazzar's Feast as recorded in Daniel 5, the ten commandments, Matthew 7 and Psalm 3.

What's the matter with Bible memory contests in the program of the Church of the Brethren?

La Verne, Calif.

Grace Hileman Miller.

## INDIA NOTES—ASHRAM

There is near Poona, India, a new venture called ashrum, which means in general a home or retreat for folks given to devotion. The above is a Christian ashrum, in which certain who agree to a life of celibacy and who agree to share life, fellowship and the service of Christ without pay or hope of future remuneration come to live.

Until recently there were three Englishmen here. A few months ago five other recruits in the persons of four highly educated English clergymen and one English layman, a carpenter, joined the ashrum. At present foreigners outnumber the Indians, and now the hope is that educated, cultured and consecrated Indians will be forthcoming to join in this fellowship of life and service.

What a venture! Here is a company of highly cultured Christians sharing their joys and sorrows, sharing in service of any and all who may come to them for advice, fellowship and prayer, sharing what they know of the Christ to seekers after a higher life. These brethren are aiming to reach the many students residing in the colleges of Poona city, and also any and all educated older folks from anywhere who may seek their friendship and help.

They admit that they have no clear-cut plan as yet. They are feeling their way, asking only to be led step by step by the Good Spirit. They say: "All we know is that we must spend much time in communion with God, waiting upon his leading, and that we should always lay the primary stress, not on the work to be done, but on the life to be lived."

Here is an object of great interest to me. How we need one of the like in the Gujarat province! These brethren are like Roman Catholic missionaries, given to a life of celibacy, poverty and chastity for his sake and for the sake of the good they can do in a land where poverty of earthly treasures is honored. All honor to men given over so completely to his control and service!

There are not a few Indian leaders whose religion is by their own confession "patriotism." For instance, the leader of the swaraj (home rule) party declares he is neither Hindu, Moslem nor Christian, but that his religion is, the freedom of India.

There are a few other leaders whose lives are lived solely to improve social conditions in India. One says: "I wish to take this opportunity of expressing my conviction in the strongest manner possible, that we have reached a stage in which further and much needed social reform is impossible without a large extension of the rights of self-government to the peoples of India. Also I have pointed out that the growth of national sentiment is the surest means of getting rid of caste."

We are here to bid Godspeed to all workers laboring to rid India of her thousand ills and her hide-bound caste system, in the hope that the way may thereby open wide for her millions to rush into the arms of him who says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Anklesvar, India.

## FROM A CALIFORNIA READER

Since the patrons of the "Messenger" may write or state how they like the paper, how to better it, or what fault they have to find, I see a number have reported.

I believe a few may have quit taking it because some bad habit—like using tobacco—was too much spoken against. Now I took the church paper before it was called "Messenger," if I remember right.

I have a little clipping in my possession like this: "There is so much bad in the best of us and so much good in the worst of us, it hardly behooves any of us to find fault with the rest of us."

I do not see how members can keep alive to the church without the information about the Brotherhood the "Messenger" brings.

Perhaps my way is different from that of some, but I generally look first at the death list to see if any of my relatives or acquaintances have passed over. Then I glance at the California news, next I look for Iowa where I lived for so many years, and finally the church news in general is read.

If I were to quit taking some papers that come to my home, I think the "Messenger" would be the last to be discarded. God speed the "Messenger," may it be a blessing to many homes and carry the glad tidings to many people that they may read the Word of God and believe it and be saved.

Reedley, Calif.

J. J. Brower.

## MINISTERIAL MEETING

The twenty-fifth quarterly ministerial meeting of the central group of the District of North Dakota and Eastern Montana was held in the Surrey church on March 6. The following subjects were discussed: Danger of Slang and Cheap Talk in the Pulpit, To What Extent Can or Should Politicians in the Light of Peace, Prohibition, etc., Be Advertised from the Pulpit? Right Attitude Towards the Religion of Others, My Plan for a Profitable Sermon, What Are the Real Values of Church Membership? Are the Teachings of Jesus Up-to-date?

The meeting began at 11 A. M. and closed at 4:45 P. M. It was well attended and a great inspiration to all present. Dinner was served at the church which was enjoyed by all. Our next meeting will be held at Kenmare some time in June.

Minot, N. Dak.

Ray Harris.

## ELD. OZIAH C. ELLIS

Bro. Oziah C. Ellis was born Aug. 25, 1841, in Randolph County, Ind., the son of Jonathan and Elizabeth Ellis. He married Susan E. Richardson Dec. 1, 1867. Two children were born to them.

He was a Civil War veteran, having enlisted in the Thirty-fourth Regiment, Indiana Volunteers, Company G, in September, 1861. He was discharged on account of disability but later re-enlisted and served until March, 1864.

He was called to the ministry while yet a young man and during his years in the ministry he was the means of bringing many souls into the Kingdom. Bro. Ellis spent the greater part of his life in the Salomone church District and during that time he baptized scores of people. Even after he reached the age where he ceased to do active pastoral work, he often administered baptism after revivals. There also reside in and about Huntington and Lancaster many couples who were united in marriage by Bro. Ellis, so there remains in the hearts of many a tender memory for our departed brother.

In his last years he resided with his daughter, Mrs. T. E. Hawkins of Huntington, at whose home he died. And even though he became aged and his hearing impaired, he was a faithful attendant at both Sunday-school and church services.

Surviving are the two daughters, four grandchildren and one great-grandchild, also a sister. Funeral services were held at the Huntington City church by Bro. J. W. Norris. Burial at Monument City.

Mary E. Wike.

Huntington, Ind.

## THE PASSING OF BRO. I. E. NOBLE

Bro. Isaac Edward Noble was born Sept. 17, 1879, near Waterside, Pa., died Nov. 19, 1927, in the Fairview Hospital, Sellersville, Pa. His tragic death was a shock to his family as well as to the community and the Church of the Brethren at Quakertown, of which he was a member. His death was the result of a fatal accident when his truck was struck by an express train a few miles south of Quakertown. His view was obscured by the passing of another train on the crossing, and the accident was unavoidable on his part. He was taken to the hospital where he died seven hours later without regaining consciousness.

On Jan. 14, 1904, he married Sadie Holeczer who survives with three children. In 1915 he accepted Christ as his Savior and united with the church, proving a very loyal member. He was the teacher of the Sunday-school, church treasurer and trustee; in 1926 he was elected deacon. All of these duties Bro. Noble discharged very faithfully.

The funeral was held at the Quakertown church, the services being in charge of his pastor, the writer, assisted by Glenn Norris and J. B. Lane. Interment was made in the Springfield cemetery.

Pottstown, Pa.

Wm. J. Wadsworth, Jr.

## RESOLUTIONS—SISTER LIZZIE BROADWATER

Inasmuch as it has pleased our heavenly Father to call so unexpectedly from our midst our dear Sister Lizzie Broadwater, be it resolved,

First, that we, the members of the Sisters' Aid Society, Church of the Brethren, Preston, Minn., express our sorrow and loss in the death of our faithful charter member and fellow worker.

Second, that we should cherish the memory of her kindness and her true and exemplary Christian life as one who was devoted to the work of her Master.

Third, that we extend our sincere sympathy to the members of her family, and near relatives, and commit them to the tender care of our kind heavenly Father.

Fourth, that a copy of these resolutions be sent to the family, to the "Preston Times," also to the "Gospel Messenger," and that they be placed on the minutes of our society.

Harmony, Minn.

Mrs. Will East.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bucher-Kessler—By and at the home of the undersigned Feb. 28, 1928, Bro. Allen Bucher and Sister Nelda Kessler, both of Woodland congregation, Astoria, Ill.—J. Gibson, Macomb, Ill.

Harper-Runkel—By the undersigned at the home of the bride's parents, March 5, 1928, Bro. Chase Harper of Pomona and Sister Esther Florence Runkel of Pasadena, Calif.—J. Z. Gilbert, Los Angeles, Calif.

McMurray-Brother—By the undersigned at the home of the bride's parents, Brother and Sister David Rensch, Feb. 15, 1928, Mr. V. McMurray and Sister Mary Lottie Rensch, both of Sunnyside, Wash.—S. H. Miller, Sunnyside, Wash.

## FALLEN ASLEEP

Boley, John William, son of Newton K. and Adeline Cummins Boley, in Siskiyou County, Ohio, Jan. 29, 1928, died at his home near Sabetha, Kans., Feb. 26, 1928. He leaves his wife, Frances Boley, and other relatives. He and his wife were baptized in the Sabetha Brethren church Nov. 14, 1927. While he had not been a member of the church very long, he lived his Christian life intensively while he had opportunity. Mingled with the great sorrow of the companion and relatives, there is an even greater joy which was born in the newly acquired relation with the church and her Christ. Funeral in the Sabetha church and burial in the Sabetha cemetery.—Earl M. Frantz, Sabetha, Kans.

Bowers, Sister Elizabeth, daughter of Daniel and Hannah Elbie, born in Siskiyou County, Ohio, Jan. 29, 1928, died on her eighty-third birthday. She married Andrew Bowers July 29, 1866. To this union were born four sons and three daughters. Her husband preceded her nearly twenty-four years ago. She united with the Church of the Brethren June 26, 1864, and during these many years remained faithful. She leaves two sons, two daughters, one brother, two sisters, eighteen grandchildren and eighteen great-grandchildren. Services at the Hartsville church by Bro. C. H. Deardorff. Burial in the East Nimschillen cemetery.—I. R. Young, Hartsville, Ohio.

Decker, Jas. Philip, son of Bro. Geo. and Sister Ethel Rohm Decker, of Everett, Pa., died Feb. 22, 1928, aged 1 year, 3 months and 5 days. He is survived by his parents and four sisters. Funeral services at the home by Eld. E. M. Detwiler. Burial in Bethel cemetery.—Nancy Lashley, Everett, Pa.

Dimm, Sarah Catherine (Sausman), wife of John Dimm, born in Juniata County, Pa., died March 3, 1928, aged 55 years, 1 month and 9 days. She is survived by her husband, two daughters, four grandchildren and four brothers. Two children preceded her. She had been a faithful member of the Church of the Brethren since girlhood. She had been a patient sufferer from paralysis and dropsy for many months. Funeral services by her pastor, the undersigned, from the East Salem U. B. church.—C. E. Grapes, Bunkertown, Pa.

Ginder, Sarah Zug, nee Eby, born May 25, 1840, died of infirmities due to old age, at the home of her daughter in Elizabethtown, aged 87 years, 9 months and 10 days. She was the mother of twelve children; four sons and one daughter preceded her. There are also thirteen grand children and sixty great-grandchildren. Funeral services from the home of a daughter, Mrs. S. S. Eschelman, and also at Chiques church by Henry S. Zug, Henry L. Hess and Ben G. Stauffer. Interment in Chiques cemetery.—Fanny Zug Shearer, Manheim, Pa.



**Goodling, Levi**, son of Samuel and Susanna Haas Goodling, born in Juniata County, Pa., Sept. 22, 1855, died at his late home in McAlisterville, Pa., March 5, 1928, aged 72 years, 5 months and 13 days. He was married Sept. 5, 1880, to Mary Sheaffer who survives with six sons and two daughters; two children preceded him. He was a member of the U. B. Church for about twenty-two years; for the past eight years he had been a consistent member of the Church of the Brethren. Funeral services by his pastor, the undersigned, from the Richfield Church of the Brethren—C. E. Grapes, Bunkertown, Pa.

**Group, Betty May**, daughter of Brother and Sister Paul Z. Group, died at her parents' home near Abbottstown, Pa., of lethargic encephalitis, March 3, 1928, aged 3 years, 4 months and 18 days. Services at the Mummer church by Eld. C. L. Baker, assisted by Bro. J. Howard Danner.—Myrna Kreider, East Berlin, Pa.

**Head, S. E.**, died Feb. 19, 1928, in the Melvin Hill congregation, aged 67 years and 8 months. He was a member of the Church of the Brethren for fifty odd years. He leaves his wife, three sons and three daughters and a number of grandchildren. While on his way home from church he was run over by a car and almost instantly killed. Funeral by J. K. West assisted by W. A. Reed.—Cora L. Stacy, Melvin Hill, N. C.

**Huffman, Sister Mary J.**, daughter of Bro. John and Sister Barbara Probes Craun, and wife of Bro. S. L. Huffman, died Feb. 11, 1928, aged 70 years, 2 months and 10 days. She was the last surviving member of her father's family. She was about twenty years old when she united with the Church of the Brethren, living and manifesting a devoted Christian life. She took a great interest in all the activities of the church and was a charter member of the Sisters' Aid Society. She was a great sufferer for a number of years but endured it patiently until the end. Surviving are her husband, six daughters, one son, and nineteen grandchildren. Funeral services at Elk Run church by Bro. J. S. Flory, assisted by Brethren M. G. West and N. J. Miller. Interment in the adjoining cemetery.—D. H. Smith, Mt. Solon, Va.

**Johnson, Charles Amos**, son of Mr. and Mrs. Melvin Johnson, died at the Hershey hospital on Feb. 8, 1928, aged 2 years. His parents, two sisters and one brother survive. Services at the Spring Creek house by Bro. F. S. Carper. Burial in Spring Creek cemetery.—Mamie S. Gipe, Hershey, Pa.

**Kinsley, Bro. Aaron A.**, son of David and Sarah Kinsley, born in Stark County, Ohio, and after a short illness due to pneumonia, died Feb. 22, 1928, aged 49 years, 5 months and 17 days. His first wife was Lillian B. Lang who died in 1908; in 1910 he married Lottie (Carper) Sever. This union was blessed with six children. For about eighteen years he was a member of the Christ Reformed Church. In 1925 he and his family entered into fellowship with the Church of the Brethren. In these few years he had served the church in a very creditable way. At the time of his death he was serving in the office of deacon and church treasurer. He always took an interest in the various activities of church work and his cheerful disposition was an inspiration to us. He leaves his wife, four sons, two daughters, his mother, six brothers and four sisters. Services by Bro. C. H. Deardorff assisted by Bro. G. S. Strausbaugh. Burial at Mt. Peace cemetery.—I. R. Young, Hartsville, Ohio.

**Morris, Mary E.**, died Feb. 23, 1928, after many years of affliction, aged 74 years. She united with the church early in life. She leaves four sons, two daughters, twenty-six grandchildren and several great-grandchildren, also four sisters and two brothers. Her husband preceded her twenty-six years ago. She was a member of the Melvin Hill congregation. Services and burial at Mill Creek church by J. K. West, W. A. Reed and Geo. A. Branscom.—Cora L. Stacy, Melvin Hill, N. C.

**Myers, Ellen Kraft**, daughter of Bro. Hiram and Sister Susanna Holtzinger Kraft, was born March 23, 1862, at New Paris, Ind., and died at the home of her sister, Mary A. Kraft, near Coleta, March 2, 1928. On Oct. 30, 1911, she married Eld. Jacob L. Myers. Jacob L. Myers died four years ago. She united with the Church of the Brethren when a young girl and remained a faithful Christian. She leaves two sisters and four brothers. Funeral by the writer, assisted by Eld. D. E. Gerdes. Burial in Rock Creek cemetery.—John W. Muller, Morrison, Ill.

**Paxton, Sister Elizabeth**, born near Shippensburg, Pa., Aug. 2, 1843, died Feb. 28, 1928, at the home of her daughter, Mrs. A. M. Rebok, in Waynesboro, Pa. She was the daughter of Abram and Magdalene Sloemaker Hoch. In 1863 she married Jos. Paxton. To this union two children were born. Fifty-eight years ago she united with the Church of the Brethren. She was a faithful servant of her Lord and a close student of his Word. She was in bed five weeks, suffering from the infirmities of old age. She was anointed two weeks before her death. She is survived by two daughters, three sons and two brothers. Services in the Ridge church near Shippensburg by Elders J. M. Moore and H. M. Stover. Interment in adjoining graveyard.—Sue M. Winger, Waynesboro, Pa.

**Pontius, Sister Mariah**, daughter of John and Hettie Royer, born near Mogadore, Ohio, died at her home in Hartsville, Ohio, Jan. 26, 1928, aged 89 years, 5 months and 30 days. After the death of her first companion, Wm. Swinehart, she married David Keister, who also died. On Aug. 2, 1910, she married Bro. Milton Pontius who survives with two sisters. She was a member of the Church of the Brethren for about fifty years and was faithful until death. Funeral services at the Hartsville church by Bro. C. H. Deardorff. Burial at the East Nimishillen cemetery.—I. R. Young, Hartsville, Ohio.

**Price, Sister Martha Helen**, daughter of John and Catherine Barr Price, died at her home in Waynesboro, Pa., Feb. 24, 1928, aged 79 years, 2 months and 20 days. Although very frail yet she cheerfully attended to her household duties until a few days before her death. In early life she united with the Church of the Brethren and lived a quiet, Christian life. She is survived by her brother with whom she lived, and by several nieces and nephews. Services by Elders J. M. Moore and C. R. Oellig. Interment in the graveyard at Prices church.—Sue M. Winger, Waynesboro, Pa.

**Reed, Percy Maurice**, born in Floyd County, Va., died Feb. 6, 1928, at his home in Abilene, Kans., aged 21 years, 11 months and 28 days. In 1906 he came to Nebraska with his parents, later moving to Kansas. He united with the Church of the Brethren at Navarre April 23, 1922. He graduated from the Ramona high school in 1926 and since October, 1927, had been employed at Herington. He leaves his parents, Mr. and Mrs. W. D. Reed, two sisters and six brothers. Funeral services at the Navarre church by C. A. Shank, assisted by W. A. Kinzie. Interment in Navarre cemetery.—W. D. Reed, Abilene, Kans.

**Ronk, Sister Elizabeth Mary**, died in the J. C. Blair Hospital, Feb. 29, 1928. She is survived by her husband, Austin Ronk, four daughters and one son, also by her aged father, Herman Espich, two brothers and two sisters. About twelve years ago the family moved to Huntingdon, where she soon after united with the Church of the Brethren. Funeral services by her pastor, F. B. Stalter.—Mrs. O. R. Myers, Huntingdon, Pa.

**Shreiner, Chas. O.**, born May 26, 1862, died of apoplexy at the age of 65 years, 9 months and 7 days, at the home of his son, John. He is survived by five sons, six daughters and seventeen grandchildren. He was in failing health for several years. Services and burial at East Fairview by Brethren Henry S. Zug, Henry L. Hess and Howard Merkey.—Fanny Zug Shearer, Mannheim, Pa.

**Umbel, Sister Josia Struck**, was born Nov. 11, 1871, and died at her home, Asher's Glade, Md., in the bounds of the Markleysburg congregation, March 3, 1928, aged 56 years, 3 months and 22 days. Feb. 22, 1891, she was married to Bro. Thurman F. Umbel. She united with the Church of the Brethren early in life, and lived a most exemplary and devoted life until death. She leaves her husband, two children, two grandchildren, a step-mother, two sisters, and one brother. Funeral services were held in the Asher's Glade church by her pastor, the writer, assisted by Brethren Geo. W. and Walter Van Sickle.—H. C. Hess, Markleysburg, Pa.

**Young, Dona Eileen**, infant daughter of Brother and Sister Clayton Young, born in Mogadore, Ohio, Nov. 22, 1927, died at the children's hospital, Akron, Ohio, Feb. 14, 1928. She is survived by her father and mother and one sister. Funeral services at the Springfield church by Bro. C. L. Wilkins. Burial in near-by cemetery.—Alice C. Mumaw, Mogadore, Ohio.

## INTRODUCING TO YOU

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was apparently one of those folks who had the handicap of institutional life in her younger years. How else, we wonder, could such convincingly-written books be conceived than through intimate contact with that kind of life? There seems to be some Irish blood in her, for events that might otherwise be tragic are given a humorous twist.

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**Ralph Connor**, because of the character of his early stories, signed them "Can Nor," meaning Canadian Northwest. The editor to whom they came changed the "a" to "o" and added Ralph for a given name. The characters whom he delineates are from ranch, forest and mine of the Canadian West.

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### Gene Stratton Porter

was very anxious that others should share the Out-of-doors with her. Her first attempt at writing was strictly nature material, but publishers would not use it. To secure a hearing for that she started writing stories in which it figured very largely. They met with instant and wide response, so libraries are enriched by the following books:

A Daughter of the Land	- - - - -	75c
Freckles	- - - - -	75c
At the Foot of the Rainbow	- - - - -	75c
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Michael O'Halloran	- - - - -	75c
The Song of the Cardinal	- - - - -	75c

**Brethren Publishing House, Elgin, Ill.**







# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### In Sight of the City

"BECAUSE he was nigh to Jerusalem and because they supposed the Kingdom of God was immediately to appear," he told them of a certain nobleman who had gone into a far country for a kingdom. He told them how he settled with his servants when he got back. There were ten of them but the story stops with the third. We are left to wonder how the other seven fared. But we'd better not waste much time in idle wondering. We'd better make haste to learn that "from him that hath not" put to good use whatever God has given him, "even that which he hath shall be taken away from him."

"And when he had thus spoken, he went on before, going up to Jerusalem." Soon the city was in sight and his eyes, those forward looking stedfastly set eyes, filled up with tears. But the tears were not caused by the shadow of his own cross which was falling over him.

O yes, they were. Let's take that back. They were caused by taking up his cross of self-abnegation for the sake of those he loved. It was their hurt that hurt him. And that was the cross—their hurt, not his—that was the cross whose shadow was shutting out the light of the western sun and making his soul exceedingly sorrowful. His own loved city, his own kinsmen according to the flesh, the people of his own flesh and blood, knew not the time of their visitation. They thought the Kingdom of God, the kingdom of their imagination, would immediately appear. Instead of that would come ruin and desolation, so complete that not one stone would be left upon another. And the deeper pathos of it was that the true Kingdom of God's love in their hearts might have appeared immediately, with the welfare of the nation assured. If they had only known "the things which belong unto peace"!

Do you know them? Have these Lenten days helped you to find them, to see them with new clearness, and to lay hold of them? They are not swords and guns and ships nor houses and lands and bonds. They can not bring peace. The Kingdom of God is not built on these things, useful as most of them are. That Kingdom is not meat and drink even, but righteousness and peace and joy in the Holy Spirit.

It was the realization of his people's failure to see

this and of the certain doom which that failure was bringing on them, that made Jesus weep over the city as he came in sight of it. So far as we know the only tears he ever shed were tears of sympathy for the sorrows of others. Verily he carried their sorrows. That was what made his cross heavy, not suffering on his own account.

How close to him are you in all this? Have you been following with him all the way ever since he left Galilee? Is there a Golgotha, a place of a skull, coming into your view? Do you see a cross on which you are going to let him nail the worldliness which has



been cheating you of joy and power in Christian work? Are you ready to have the nails driven in now?

The seventh Sunday is but one week in the distance. It will be time to rise with him then into the new life of spirit sovereignty. As you ride with him today (tomorrow) into the city over the palm-strewn way and listen to the hosannas of the multitude, is it possible that the hollow mockery of that sham coronation might delude you? Get ready rather for crucifixion.

### Christ and the Christian System

THE speaker was referring to the prospects for Christian evangelism among the Jews, when he dropped this significant remark: "He might be induced to accept Christ, for was he not the greatest of Jewish Prophets, but hardly the system called by his name."

There is food for thought surely. If a Jew will accept Christ why not also the system which bears his name? The implication is that the system does not represent him fairly. Is the implication correct? What is meant by system? Doctrine or practice, institutions or life, or all of these? It is an interesting line of inquiry.

Without following it out too closely we can afford to assume that there is truth enough in the aforesaid implication to warrant some careful searching of ourselves and our part in the system called by the name of Christ. Wherein does the system not represent Christ correctly? In the fruit which it produces in our individual lives? In the tests which it sets up for Christian fellowship? In the class antipathies which it fos-

ters? In its failure, in a word, to put the Spirit of Christ into our hearts and human relationships?

It is a very serious thing to be a stumblingblock in the path of anyone who is kindly disposed toward our Christ but hesitates to take him when he looks at the system called by his name.

### The Suffering Christ

THE prophet Isaiah has a notable passage (Isa. 52: 13 to 53: 12) which has led some to think that the Christ was not attractive in the flesh. The prophet thinks of the Servant of Jehovah as One whose visage was marred and as One whose beauty is not such that men would desire him.

However, others have argued with seemingly equal Old Testament foundation that our Lord in life was "fairer than the children of men" (Psa. 45: 2). Even in the book of prophecy first mentioned the Child is spoken of as wonderful (Isa. 9: 6) and his manner of life described as of one who would have outward as well as inward beauty (Isa. 7: 15). And when one comes over to the New Testament the inference seems unmistakable that he was a Man of exceptional strength, dignity and masculine beauty. Luke tells us as much of him as a Child when he characterizes his development. John the Baptist speaks of Christ as One possessing power and dignity. Many of the incidents of his ministry are only intelligible as one thinks of the Master as possessed of an unusually gracious and magnetic personality.

May it not well be that some have mistaken the true import of certain statements of the prophet? Perhaps Isaiah was not thinking of the Christ as physically unattractive except in so far as his comely figure was made to bear the marks of suffering and cruel wounds. Indeed, how could his visage be so marred, more than any man, and his form than the sons of men, if he had not at first been wonderful to behold? Thus construed, the very passages which have been used to prove that the Christ was unattractive in the flesh, become the strongest possible proof texts for just the opposite view. It seems, therefore, that Isaiah may have been thinking of the tremendous ordeal of suffering in store for the Servant of Jehovah, and not of his everyday appearance while in the flesh. In the days of his ministry those who turned from him but prove how truly the prophet saw when he pointed to his suffering as the thing which would turn men from the coming Messiah. At the first view of the cross men are astonished: as the Man of Sorrows he is despised and rejected of men.

Yet the Master's own faith was pinned on the ultimate attractiveness of the cross, that element in his life which men first reject, then ponder, crave and embrace. Jesus was sure that if he should be lifted up he would be able to draw all men unto himself. And this even the prophet Isaiah seems to foretell when he speaks of the glorious outcome of his suffering—the satisfaction and triumph of the Suffering Servant. Ultimately it is the cross which beats down the pride and indifference of men.

Pilate epitomizes the hardened heart of man. No man could look upon such carnage and hopeless suffering as a Roman conqueror except he have a heart of stone. And yet as Pilate looked upon the suffering Christ he began to marvel greatly. Never in the mute eyes of the dying had he seen such agony, such innocence, such baffling deathless triumph. So far as he was capable, Pilate seems to have been touched and won. The cross had shattered the Roman heart of stone. Thus it is fitting that our portrait of the Suffering Christ should be a sketch suggested by the central Figure in Munkacsy's great picture—Christ Before Pilate.

H. A. B.



## GENERAL FORUM

### The World in Which We Live

BY H. K. OBER

"Our Try-It-Out Challenge"—B. Y. P. D. Program for April 15

THE material world in which we live has made much progress; that is, man has subdued (harnessed for his use) many of nature's forces. By the study of God's marvelous laws man has been able to accomplish many remarkable achievements. By careful selection of seed and by following the "laws of God," man has been able to have nature produce larger and better potatoes, as well as more of them per unit of ground and per unit of labor, for him. The same is true with grain, flowers, fruits, vegetables and animals. This may well be called an age of thorough-breeds. When one thinks carefully as to how this came to be so, there is just one fundamental reason for it all. Men have discovered God's way of doing things—God's laws—and, having conformed to the same, have succeeded in producing remarkable results. It will ever be so, wherever men have followed God's way there has always been great achievement.

The same is true in the mechanical world. The telephone, the automobile, the phonograph, the radio and applied electricity are all evidence of having conformed to God's way with many happy results.

The main aim in this discussion is to emphasize the fact that God is most concerned with the people of this world. Jesus said: "What shall it profit a man if he gain the whole world and lose his own soul?" Our Heavenly Father is interested in the people of this world in which you and I live. The relationship of the people of the nations of the earth creates the great problem of the world today. The greatest success in the social world, as in the material world, will be attained where folks search after God's way of conduct with reference to himself and to the folks that live together in homes, in communities and in States and nations. Human relationships are the places where "our try-it-out challenge" will find its severest tests and its finest victories.

Let us look squarely and honestly at this world in which we live at this point. There are many excellent Christian folks who have "set their affections on things above," on things spiritual, and are not allowing themselves to be swayed from the paths of righteousness, virtue, honor, and justice. There are many splendid folks who are keeping God first in mind. There is the possession of a "peace that passeth understanding." Remember that God still has his people who hold fast to that which is good, and who are not overwhelmed by the trend of worldliness and pleasure-seeking that is so prevalent today.

We have great faith in the honest desire on the part of many of the young Christian people of today to practice the principles of living the Jesus way. We believe that many want to do the right thing at all times. These young friends have the right to the best guidance, advice and counsel that their older and more experienced associates can give them. They have a right to the frankest suggestions as to some specific ways in which to "try-it-out" in this immediate world in which they live. Here are a few:

#### I.

*Cultivate by daily practice an increasing reverence of God and God's Word.* To the lack of reverence for God and his Word can be traced much of the loose and reckless living that is so marked these days on the part of multitudes of older and younger folks. A careful, conscientious practice in reverence for God and his Word will result in the practice of right conduct and happy living that otherwise is not likely to be experienced. A few suggestions are here listed:

(a) The reverent reading of the Bible *studiously and regularly.*

(b) The observance of the Lord's day in harmony with the teaching of God's Word and in the spirit of holiness.

(c) The assembling with God's people in places of worship regularly each Lord's day and assisting in any

part of Sunday-school or church activity as opportunity is presented.

(d) By definite conviction expressed in refraining from using the name of God, or Jesus Christ in any other than the proper way; and thus, as an example, to lead associates to likewise exercise this proper use of the Lord's name.

#### II.

*To cultivate by daily practice the obedient respect for one's Christian parents.* One of the first steps downward by many young people is the practice of disrespectful and disobedient conduct in respect to their parents' wishes and requests. The Lord's plan for the proper instruction and guidance of the immature is first by the parents. Lack of respect for this authority in the home, soon manifests itself in like disrespectful conduct in the school. When it becomes so in the school, it soon will be found in the community and readily becomes a fixed habit leading toward general lawlessness.

#### III.

*To practice willful obedience to law and authority.* The proper attitude toward the regulations of human conduct is highly essential in the development of good citizenship. No one, these days, can live unto himself alone. Wherever folks must live close together, it is important that the rights and privileges of others be held in high regard. For this reason, Jesus said: "Love thy neighbor as thyself." Regulations in schools and laws in the state, all aim to set up standards for proper human conduct. Wise and proper laws aim at securing the greatest good to the greatest number. Infractions of these laws usually is choosing to have self first rather than thinking of others. What we need today is faithful, purposeful obedience to law, rather than the emphasizing of law-enforcement however needful that may be.

#### IV.

*To cultivate the desire to do a good turn for others.* Can you imagine what a difference the conduct in many homes would show if the children of even high school age would be on the alert to find what help they could render to father, to mother, to brothers and sisters, to others within and without of the family circle? Here lies a great challenge to many young people. The way to attain is to begin to do these helpful acts and to continue the same. The way to begin is to think this matter through carefully. To make definite decision by oneself for oneself. First, get a right attitude of mind, then practice, *practice, PRACTICE.* The harvest from such procedure will be twofold: the one so doing good to others will find himself happier, and then those for whom this good has been done will also be happier.

#### V.

*To keep oneself from doing any act just because others are doing it.* This is a fallacy that is so prevalent today in wrongdoing when persons are guided by the slogan, "Everybody is doing it," as the basis for engaging in questionable and harmful conduct. It seems almost unbelievable to find that so large a number of persons are doing what others are doing without ever considering the results or even questioning the rightness or the justice of their acts. The fact that others are doing it seems to be sufficient ground for any act. What the Bible says, what the law says, what parents say, what teachers say, what preachers say, does not seem to matter. Others are doing it and that seems a sufficient reason for some. Let us be reminded that it does matter what is right, what is true, what is just and what is good. "Whatsoever a man soweth that shall he also reap," is just as true today as it was when it was first spoken by the apostle. It is true in the lives of older ones just as much as in the lives of younger ones. Stealing being tolerated in my life because others are doing it, does not make it right to steal—and so likewise with anything else that is clearly wrong. Sin is sin whether committed by one or by a million.

#### VI.

*Aim diligently to keep your thought life clean.* "As a man thinketh in his heart so is he," said the wise prophet of old. The burning truth of that statement has not become less true today than it was true then.

No man ever found his feet carrying him across the field to his neighbor's corn-crib for the purpose of stealing that neighbor's corn without having frequently thought of stealing the corn before it took place in his conduct. The best way to keep from thinking the unclean is to read and ponder the clean. Fill the mind with the teachings of the Bible, with the best thoughts of great souls, to commit to memory choice passages of Scripture, poetry and prose. Remember that each one must constantly live with oneself. You can not get away from yourself. Preserve, therefore, with all diligence your self-respect. You can not continue to think evil without being influenced by your thinking. You can not continue to think the unclean and keep clean. You can not retain your self-respect in the highest form if you do not practice thinking right and living right. Pray God diligently to help you to value the pricelessness of a clean, wholesome, virtuous, altruistic thought life. Spare no pains to preserve it. Make every occasion contribute to its acquisition. Its price, like wisdom, is above rubies.

#### VII.

*Practice thrift and frugality from your early youth.* Many good people are going through life and are keeping themselves in poverty because they have never learned to live within their income. They know not the joy that might be theirs if they would of their own personal free will decide to live within their income with only a small margin of safety. This is not an argument for the practice of stinginess. There is a world of difference between thrift and stinginess. Far too few people are willing to adjust their standard of living to the plane where they can practice the liberty of a self-imposed limit of expenditure which is fixed within the limit of their income. The proper and wise expenditure of one's income is just as important as the earning of it. This, of course, involves the adjustment of one's standard of living. Numerous persons are unwilling to confess that their income does not permit the purchase of a much desired article. They dislike to say, "I can't afford it." This is not only true of young people, but unfortunately it is sadly true of persons of maturer years. Many of the world's happiest folks have learned through self-discipline to say it and live it with a gladness ring in their voices and without any bitterness.

Young friends, practice thrift diligently. If you need instructions from others than your parents in how to begin, go to your teachers or to your preacher or to your banker and ask to be taught. Make this a self-imposed practice to save. Ask to be taught how to spend not only your money but your time and your energy. Live within your income with a margin of safety be it ever so small. Practice this one year with rigid self-imposed regulations, and at the end of the year, let me hear from you by post card telling me of your accomplishment and of your willingness to continue your satisfaction throughout the coming years in the world in which we live and in which many challenges to try and try again will arise. Indeed it shall be a great pleasure to hear from any of you stating that you are accepting the challenge "to try it out" along the few lines suggested as well as along many other helpful and constructive lines.

Elizabethtown, Pa.

### A Sunday on the Mount of Olives

BY OTHO WINGER

We can think of no better place to spend a part of this Sunday than on the Mount of Olives. So we enter Jaffa Gate on the west side of Jerusalem and walk through the city to St. Stephen's Gate on the northeast side. Since the Mohammedans have Friday for their sacred day and the Jews observe the Sabbath, there is little left here for a quiet Sunday. David Street is crowded as usual. We pass through the Via Dolorosa but have been told that if our Lord walked this street on his way to the cross it was on a surface many feet beneath the present street. From St. Stephen's Gate we soon enter Jericho Road and follow it across Brook Kidron to the Garden of Gethsemane. Here we pause in meditation. Whether this be the garden or not, whether these be the olive trees under



which he prayed or not, somewhere here he did pray in great agony for the salvation of the world.

Choosing one of the pathways leading up the slope of Olivet, we walk slowly, reading some of the many things that Jesus said on this same mount. Once on top, a friendly Arab invited us to his garden near by and showed us the place where it is said that Jesus wept over the city. Whether this be the spot or not, it was somewhere here. Certainly he had a good view of all the hills on which Jerusalem has been built. As we look at the city today, we see very little if any of the city which Jesus beheld. For as he foretold, not one stone of that city has been left upon another. Then we read again his words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not."

As we look at the Jerusalem of today from this favorable location, three places give us thought for special meditation. There on Mount Moriah, where Solomon's Temple stood, where Herod's Temple stood, in which our Lord often taught, stands today the Mosque of the Rock. In it devoted Mohammedans are praying with their faces towards Mecca, looking to Mohammed, as their leader and guide. Devoted as many of them no doubt are, it is a false trust. May they learn that Jesus Christ, and not Mohammed, has brought to the world the perfect and final revelation of God. Over there just beyond the western wall wall that encloses the Mosque of the Rock is the Jews' wailing place. Every day, yes, even now, you will find Jews who are waiting for the loss of their beloved Zion. May they learn that they have long rejected the only One who can bring to them the true realization of Israel's glory. Yonder in the Church of the Holy Sepulchre, on the supposed site of Calvary and the tomb, is an endless procession of Christian priests going through much meaningless performance, which they call worship. To any thoughtful Christian who watches this performance, much of it will seem like vain idolatry. We must admit that many Christians do not worship God acceptably. Were Jesus to return today to Jerusalem, we believe that one of the first places he would want to change would be this church.

How long will these three great monotheistic religions, that of the Jews, Mohammedans and many Christians, continue to grieve the Lord of heaven and earth? As we stood here and meditated we thought how glorious it would be if Jew, Mohammedan and Christian would unite to crown Jesus King of this city! Then, indeed, would Jerusalem become the great religious center of the world. It would have a greatness and an influence that it can never have until that is done.

But perhaps while we are here even now our guardian angel is whispering: "Ye children of a far away land, why stand ye gazing thus? This same Jesus who once ascended into heaven from this sacred mount shall in like manner return to earth again." Not until then will there be a New Jerusalem and a New Earth. "Even so come, Lord Jesus."

Jerusalem, Palestine.

### Reasons for Encouragement Following Missionary Evacuation

BY I. E. OBERHOLTZER, MISSIONARY TO CHINA

#### II

In the former discussion of the "Return of Missionaries" we noted four reasons for evacuation, noting in conclusion the widespread feeling that this general exodus of missionaries may yet work out to be one of the richest blessings that could come to the Christian church in China. In this article I now want to enlarge upon those fruits of evacuation as they have come to me through various reports and personal statements from workers from different parts of China.

After many months of evacuation a missionary from several provinces to the south of us visited his work and writes thus: "The bright side of the story is the uplifting time we have been privileged to have with the Christians, and especially with our Chinese fellow-workers. We had a conference for a week and it was by far the best meeting we ever had in this

field. The fact that the missionaries had been away for half a year does not seem to have been such a great calamity after all. Upon the contrary, our Chinese brethren have learned valuable lessons that they probably would not have learned under other circumstances. In some respects they have grown more during these few months than formerly during an equal number of years. The Lord is making all things work together for good to them that love him." These lessons and reasons for encouragement may be stated in a few paragraphs.

(1) There seems to have been a nation-wide exhibition of a beautiful spirit, shown by many of our Chinese Christian friends in this time of confusion, and even by non-Christians and total strangers. Many a missionary has been rudely dealt with by anti-Christian and military ruffians, but the Chinese Christians have through it all kept their poise and in hundreds of instances have they even taken risks for his protection. Striking examples of this loyalty have come to my notice in the recent Fengtien-Shansi war, when Catholic missionaries were held and looted. Frequently native Christians have suffered quite as much as the missionary. Some have fallen for the faith, others were denied the freedom of public gatherings; but through all, the leadership of the church has stood firm and loyal.

(2) This present ordeal is certain to make for the purification of the church. The insincere and double-minded will eliminate themselves. The fearful and the weak will fall by the way. And those who remain true will be strengthened in their faith and united in fellowship for the promotion of the religion they hold dear. In less than a week after we had left our Liao Chow field the membership was already gravitating

### Seed Corn into Grain

We are too stupid about death. We will not learn  
How it is wages paid to those who earn,  
How it is the gift for which on earth we yearn,  
To be set free from bondage to the flesh;  
How it is turning seed corn into grain,  
How it is winning heaven's eternal gain,  
How it means freedom evermore from pain,  
How it untangles every mortal mesh.

We are so selfish about death. We count our grief  
Far more than we consider their relief  
When the great Reaper gathers in the sheaf,  
No more to know the season's constant change;  
And we forget that it means only life,  
Life with all joy, peace, rest, and glory rife,  
The victory won, and ended all the strife,  
And heaven no longer far away or strange.

—William C. Doane.

to its spiritual level. Three days after we had withdrawn, a small group of profligate members closed up their own little preaching place which they had conducted in the name of the church for the purpose of shielding them from the course of the law—they were no longer able to misrepresent the foreigner and the church. Another group of members reacted differently—after we had gone, the prayer meetings began to grow.

(3) The year has been marked by a widespread discovery of latent Chinese leadership. Unrealized possibilities of burden bearing, planning and administration have been discovered. The church was left in a situation where it could vindicate its ability for leadership and endurance, free from the handicap of foreign crutches. How often have we been conscious that our very person has been an embarrassment to the progress of an indigenous church. The Chinese leaders have found it difficult to give free expression in the presence of the missionary who represented a great church behind him, and who became the steward of the funds and the dispenser of its contributions for foreign work. Moreover, his training and experience have usually commanded a deference and respect to the views of the missionary. The former inadequacy of a Chinese Christian leadership must be attributed to the fact that missionaries have kept this type of work too much in their own hands. Yet it is safe to say, that at this new year, the bulk of administration

and program-making responsibility in the "Chinese Christian Movement" now rests on Chinese shoulders. Devolution has speeded up tremendously. A missionary from west China said recently: "We in west China imagined that turning things over to the Chinese would take about five years. As the result of the evacuation of missionaries it actually took only three weeks." The secret of it is not hard to determine. The missionary, for the greater part, has been removed from the scene long enough for the church to begin to exercise its powers of leadership.

(4) The present crisis has also given the Chinese Christians and missionaries an opportunity for rediscovering each others' value. They are finding time to think of each others' better parts. Many have been the letters expressing sympathy with and desire for the continued help of missionaries. The missionaries are learning how hopeful the spirit of many Chinese Christians is in the presence of crushing burdens, financial limitations and even persecution. They are also learning that there are many more Chinese leaders who are loyal and can measure up to the big tasks than they had imagined. This strengthens hope in the future of the Chinese church.

Moreover, this spirit of mutual appreciation and interdependence should quiet all our fears that there was no more room for missionaries in China. As a whole, the Chinese church probably never thought of getting along without the missionaries. There was, however, much thought about their relative dominance, but now both are thinking less in terms of the supremacy of either. The heavy burdens of the past eight months and the growing experience gained from them, do not seem to have increased the desire for isolated independence. Many have been the ones among our Chinese friends who coveted our position and thought the life of the missionary was too easy. But with the coming of crushing burdens when they had to make decisions for themselves as well as for the church, when they had to face the back-fire and become the target for criticism from their own people, the Chinese have come to appreciate the missionary as never before. They feel the need of the inspiration the missionary can give. They feel the need of co-operation with him. "They feel the desire to walk not behind him or in front of him but with him to work out the problems together." The Chinese do not want to return to the former days of dependence on the missionary. Their interest in independence has not lessened, but alongside of this there seems to be a real and deepening sense of interdependence—an observation that was outstandingly noticeable in the two recent conferences held at Shanghai, in which the Chinese far outnumbered the foreigners. This is as it should be.

(5) This leads me to suggest that the Chinese Christians in many places are also learning to gage the weight of the burdens heretofore carried by the missionary. The Chinese ingenuity for shifting responsibility and embarrassing situations is proverbial. The missionary usually took the brunt of every difficult situation. These burdens they must now shoulder themselves, together with their own. Their load is now even heavier than has been that of the missionary. In many places they have bent beneath their weight, in others they are standing up under it. The consciousness of the trust the missionary has placed in them is buoying up many a fearful leader. This is the way leaders are made. But the missionary needs to guard himself when he returns. The trust put in an emergency leadership should be maintained. Then the sincerity of the foreigner will be put to the test, when he will have an opportunity to demonstrate to the Chinese his willingness to crowd them with responsibility.

(6) The last, but not the least recompense issuing out of the present crisis that I think of, is the opportunity and urgency for us missionaries to rethink and reevaluate our mission policies and to rebuild our missionary program in harmony with China's changing order. This forced withdrawal has given the missionary an unexpected day off to take an "account of stock." He has been hoping and praying for some psychological moment or intervention of Providence when his ill planned methods could be set aside and

(Continued on Page 202)



## Just a Little Story of a Beginning

BY MRS. T. S. MOHERMAN

IF the editor of the GOSPEL MESSENGER will allow me space, I shall try to fulfill a promise that I made to quite a few of our Aid sisters at Hershey last June. Many things have intervened to keep me from making that promise good until now.

These sisters were kind enough to think that perhaps since I had been the first General Secretary of our Aid organization and had helped gather the ideas from different sources in the church that were used in forming our Aid organization, I could help our people to understand just how the rank and file of our Aid workers feel about some of the proposed changes in our Aid.

The first public Conference meeting of our Aid took place at Harrisonburg, Va. Several years before, however, the Aid sisters at Huntingdon, Pa., had sent ten dollars as an offering to Conference and asked permission to organize. The brethren accepted the gift, but very regretfully withheld permission to organize in this capacity. But now a new day was dawning, the brethren had yielded a place on the public platform for a meeting. Sister Rebecca Bowman of Bridge-water and Sister P. S. Thomas of Harrisonburg were two of the leaders who had the arrangements in charge. This proved to be a wonderful meeting and the leaders announced a called meeting to consider the advisability of forming a permanent organization.

If I remember right this called meeting was in a tent on the grounds. This tent was literally packed with Aid workers from all parts of the Brotherhood. What a glorious meeting it was! A committee was appointed to arrange for a meeting at the next Conference and study plans for a permanent organization, to be ready with these plans at the next year's meeting. After the meeting was over the crowd hurried away to other meetings, other joys. But at least two of all this crowd tarried—the chairman and the secretary of the newly appointed committee. They slowly walked out into that old rocky fair grounds and sat down on a bench.

These two were old friends, had worked together in the past and knew that they could do team work now. That helped some. Before they left the fair-ground bench they had outlined a course of procedure. A brief notice was to be sent to the MESSENGER asking all Aid Societies to report to the Secretary. They did not need to wait long. How the reports did come in, with suggestions and words of good cheer. All these were gladly noted. This, however, did not satisfy the committee. They also sought the advice of many of the leading brethren and sisters of the church at that time. The very remarkable thing about it all was that these suggestions garnered from all these sources could all be summed up in a very few words: that the plan adopted should be very simple, yet workable, and should be carried on without expense except postage and whatever printing was necessary. Notices of a general nature should be printed in the GOSPEL MESSENGER.

After all these findings were made, the advice of the Secretary of the General Mission Board, Bro. Galen B. Royer, was asked. He agreed that it was wise to follow the Lord's leading. Since these suggestions had come from so many different sources, Bro. Royer also kindly suggested that our manuscript be sent to the mission rooms at Elgin and he would see to it that a number of typewritten copies were made. Thus it happened that the plan was approved of by our General Missionary Secretary and typewritten in the mission rooms at Elgin before it came before our Aid meeting at Winona.

Then silently, without any undue publicity, except a brief notice in the MESSENGER when needed, the good work began. In the new organization it was insisted that since it was a work to be carried on by home people without expense, the balance of power should remain in the local groups and State Districts. That is why the general Aid committee was only elected for one year at a time. This committee was simply a program committee to arrange for the get-together meeting at Conference, and confer with the General Mission Board as to worthy causes or places to assist.

Local Aids and State Districts were organized, the simple yet efficient machinery set in motion that caused, as it were, tiny streams of gold that had been thrice blessed with service, sacrifice and love to begin to flow into all departments of the work of the church. Home churches were helped. City missions were made glad by the generous help received. Still these Aid workers were not satisfied. Then Mary Quinter's death came as a distinct challenge to carry on the work her hands had dropped when the Master called her home. Soon these little streams of gold began to find their way into the Lord's treasury at Elgin. The faithful custodians there started the golden stream across the sea where it serves as a memorial to one of our number who was faithful until death called. Then into the mountains of our own Southland, China, Africa—But why need I go on? The tiny stream has become a brook and most of us have faith that in the Master's own good time it will become a golden river carrying the Gospel of the Son of God into the many dark places of earth.

Ashland, Ohio.

## The Development of Religious Education in the Church of the Brethren

BY MINOR C. MILLER

### IV. The Development of Educational Organization

THE spirit and enthusiasm of our early pioneers in religious education was not without its results. Notwithstanding a long period of opposition, the value of schools of higher learning as well as Sunday-schools in local churches was successfully demonstrated. While the church had not been responsible for starting these agencies, after they had successfully proved their worth she began to create machinery, in the form of committees, designed to safeguard them, so that the principles of the church should not be endangered. It should be noted that these committees were not, at first, charged with responsibility for developing an educational policy. They were negative, rather than positive in character, in that they did not presume to act beyond that of an advisory agency.

The church does not yet have a unified educational policy. The Conference has, however, recognized her responsibility for promoting religious education in colleges and in local churches. The several colleges of the denomination have been placed under the direction of the General Educational Board, while the program for local churches has been entrusted to the direction of the General Sunday School Board. It will be our purpose here to trace the development of our present scheme of educational organization and administration.

#### 1. The General Educational Board

It was not until 1890 that the Annual Conference assumed any responsibility for the development of the several struggling Brethren's colleges. The Conference of that year recognized that the schools had now come to fill an important place in the church, in that it appointed for each school, a visiting committee of three elders, "whose duty it shall be to watch over the moral and religious influence of the schools, and to see that the principles of the Gospel and church government be carried out as defined by Annual Meeting." It should be noted that the Conference did not charge these committees with the responsibility of *promoting the principles of the Gospel through education*, but rather with the duty of watching over the schools to see that no undesirable influences should be introduced. These visiting committees made their contribution toward the development of our educational work but their power was so limited that they could not materially advance the interests of the local college.

After a number of years it was felt that there should be some central agency for the purpose of overseeing in a general way the work of all our colleges. In supplying this demand, the Conference of 1908 discontinued the local visiting committees and appointed the General Educational Board. At first the work of the Board was confined largely to visiting the several schools, which resulted in promoting a general good feeling and spirit of cooperation among the colleges. With the launching of the Forward Movement Program in 1919, the General Educational Board announced, what may be termed, its first constructive

educational policy for the Brotherhood. Gradually the Board ceased to be merely a cooperating agency and assumed some responsibility for promoting a more definite educational program. The result of the Board's enlarged efforts was very gratifying and it was soon demonstrated that the interests of higher education in the several colleges could be materially advanced through the efforts of a central board appointed by the General Conference.

#### 2. The General Sunday School Board

The Conference of 1896 recognized the value of the Sunday-school by appointing a Sunday School Advisory Committee. This committee was charged with the responsibility of guarding the Sunday-school literature and of giving general encouragement to the work. To further aid our Sunday-schools the Conference of 1898 advised each State District to appoint a Sunday-school secretary for the purpose of encouraging the work in the District. The secretary was also to furnish the Advisory Committee with necessary statistics.

In 1911 the Conference discontinued the Sunday School Advisory Committee and appointed the General Sunday School Board. The Board was given rather broad powers and it soon became active in the interest of better Sunday-schools. Up to this time very little effort had been made to encourage better trained teachers for our schools. As an effort to secure better prepared teachers, the Board published a First Standard Course of Teacher Training, and earnestly urged local churches to organize training classes. Later the Board published a Second Course of Teacher Training and also a series of very helpful booklets, which were widely distributed and read. The Board has done much to correlate certain phases of the work through a common Sunday-school standard.

Prior to 1919 the Board depended upon the District secretary to promote its standards and policies in the local churches. A great deal of credit is due our faithful District secretaries for their zeal in promoting the work, but many of them were so situated that they could not give a proper amount of time to the work and others were not well prepared to perform an educational task. With the launching of the Forward Movement Program in 1919, the Board began to employ trained Sunday-school specialists to go into the various Districts for the purpose of stimulating and encouraging the workers to greater efforts.

Although the General Sunday School Board did not continue the policy of employing field workers for the several Regions or Districts, the Board did encourage and aid certain Regions and Districts to employ their own workers. At the present time many groups of Sunday-schools in Districts or Regions throughout the Brotherhood have the services of trained Sunday-school leadership and this service could hardly have been possible without the encouragement, and in certain instances without the financial aid from the General Sunday School Board.

A word should be said about the General Christian Workers' Board. After much discussion and many petitions the Conference of 1918 appointed the General Christian Workers' Board. This Board was to have general charge of Young People's Work of the church. Its field was in the *expressional side* of education. This Board was short lived for the educational leaders of the church recognized from the beginning that efficiency could not be expected through a divided administrative program. This Board made its contribution to the *expressional side* of our work, but in 1923 the demand was again made for an organization which would recognize the essential unity of the educative process and Conference discontinued the General Christian Workers' Board. The same Conference charged the General Sunday School Board with the responsibility of promoting the work formerly entrusted to the Christian Workers' Board and for developing a comprehensive educational program for all of the churches.

Since 1923 the General Sunday School Board has been especially active in promoting its work. Commendable progress has been made and it is particularly encouraging to note the progress made in Leadership Training. In addition to its General Secretary, the Board now employs a Children's Division Superin-



tendent and a Young People's Division Superintendent. In 1927 the Conference approved a new constitution for this Board and there is abundant evidence that the General Sunday School Board is laying the foundation for a comprehensive educational program for the children of the church. Surely the Board deserves the prayers and sympathetic cooperation of a united church.

Bridgewater, Pa.

## FORWARD MOVEMENT

Edited by J. W. Lear

### Should We Do More?

THE 1928 Yearbook places our membership at 131,648. If each member would give for our Conference Budget five cents each Sunday each would give \$2.60 a year. At that rate our whole membership would give during the year \$342,284.80. The amount is but \$46,215.20 less than our Budget for this year. However, it is \$69,566.53 more than our total membership gave last year for our General work.

Isn't it interesting to know that if our entire membership would contribute to our Conference Budget the amount of a package of chewing gum each week, it would amount to nearly seventy thousand more dollars than we gave last year. A nickel a week! How small! Even children could make that amount each week. Adults could save that much each week out of their luxury fund. Just do without a nickel's worth of some unnecessary article. It looks easy. It is easy. But it was too hard for the members of our church last year.

Do you know that we had some individuals who gave last year \$1,000 or more? That quite a number gave \$100 or more? That a number of whole churches averaged from \$5 to \$10 a member or from 10 to 20 cents apiece each week? Even though this is true, the whole church gave for the Conference Budget last year a little less than four cents apiece each week.

### Following Jesus

Most of us claim to be followers of Jesus. We would vehemently challenge a statement purporting that we were not disciples. It required much faith and resolution to follow him in the days of his flesh. Our Master was so compassionate toward folks and so absorbed in his Father's work that even Peter, James and John could not keep pace with him.

Conformity to externals and observance of church rites are not sure evidence of discipleship. In fact, our Lord cared very little for appearances and conventionalities. Judging by what he said he despised these things if they had any semblance of make-believe material. No one broke with the religious conventionalities of his day more frequently than did Jesus. And no people received such scathing rebukes as did the class who while keeping scrupulously the forms of religion lost sight of its spiritual nature. There is such a thing as having a fine, well rounded theology, but no corresponding religion.

Because of the nature and importance of Jesus' work he made the terms of discipleship pretty severe. Chapter 14 of Luke has Jesus' saying that true discipleship demands complete abandon of everything that would hinder the relationship and service expected of a disciple. Material interests, commercial transactions and human relations such as buying and proving oxen, buying and seeing land and marrying a companion, legitimate as are all these transactions, may easily destroy discipleship with the Master.

Verses 28-32 of Luke 14 are generally interpreted to mean that the individual to be a disciple must count the cost. It seems to me rather, that Jesus is saying: "I am the architect and the general, building a Kingdom which can not be moved and battling the powers of darkness over which I must triumph. Therefore, I am carefully computing the type of folks I will need to assist me in building and battling if I am to be unashamed as a master builder and victorious as a generalissimo." Read now, beloved, verse 26. Now read

verse 27. Conclude your reading with verse 33. Now meditate awhile. Last of all ask yourself: "Do I measure up to the terms?"

It is not a matter of whether you have been baptized, go to church and observe the rites of the church. Are you definitely engaged with him in building the Kingdom? Are you loyally supporting his cause in the battle against the hosts of spiritual wickedness? Are you willing to go with him into this program even unto death? Are you willing to lay all property on the altar for the prosecution of this work? Jesus emptied himself to launch and perfect the task. You and I say we are his followers. Do we meet the acid test of discipleship he here lays down?

Remember, the Master with "eyes as a flame of fire" looks deeper than clothes. He is looking not for circumcision of the flesh, but circumcision of the heart. Those who complacently say, "Lord, Lord," do not possess discipleship fervor. Those who are looking for easy jobs and chief seats will be too soft and sentimental to follow him. Those who are living good, but easy-going lives have surely not reckoned with the 14th chapter of Luke. We are saved to build and battle and if we are loyal followers we will ask for a trowel and a sword and fall into the ranks. Paul understood the call to discipleship. Read the narrative of his abandon penned by his own hand (Philipp. 3:1-14). Now consider his exhortation in the next verse: "Let us, therefore, as many as are perfect, be thus minded."

### Investments

It has been rumored that Henry Ford spent \$100,000,000 to perfect and place on the market the new model Ford cars.

This king of big business is willing to take this multimillion venture because he believes enough people will invest in his product to make the stupendous undertaking eminently successful.

Our Lord invested his life in a spiritual enterprise which can not be measured in material values. Moreover, it was purely an unselfish venture; an act of altruism full of beauty and pathos.

This, too, was a venture of faith. Our Master believed that men in every generation would look upon his work with favor and would be willing to invest their lives and possessions in behalf of a kingdom and an enterprise which can not be shaken.

It is altogether likely Mr. Ford will not be mistaken in his confidence. People will buy cars even though by doing so they are robbed of necessities. But how about our Lord? Has he the same reassuring evidences? How much stock are we taking year by year in the Kingdom enterprise? Do we consider spiritual dividends of lesser consequence than those which are material? Our investments tell the story. Which appeals to us most quickly and most strongly, an investment for mammon or an investment for Christ and the church? Investments are known by their fruits.

### "Christ or the World and Wealth"

In a leaflet called the "Assistant Pastor," Galen B. Royer, Pittsburgh, Pa., gave to the members of his church some teaching which is worthy of a wider reading. We are, therefore, by his permission giving space in this department for the same.

"LOVE not the world, neither the things that are in the world" (1 John 2:15).

They that will be rich fall into temptation and a snare, which drown men in destruction and perdition. "For the love of money is the root of all evil" (1 Tim. 6:9, 10).

Love of money could hardly be at the root of Adam and Eve's evil, hence Paul evidently refers to those mentioned in verse 9, "they that will be rich," who make riches their aim in life, who live to get money and are not apprehensive of danger because they seek to become rich by honest means.

But is not the craving for wealth in itself one of the chief characteristics of the world today? Should such intent characterize the Christian while the spread of the Gospel, which should be his chief concern, languishes for want of funds and God's poor remain neglected?

What a sickly testimony for Christ is a money-loving, pleasure-seeking member of the church! Such

marks are consistent for worldly people, but for the believer to make them his aim is to betray the cause of Christ into Satan's hands. "Take heed to your spirit that ye deal not treacherously" (Mal. 2:16).

Is it well pleasing to the Father to use worldly schemes to raise money for sacred purposes or to devote what has been gained by methods contrary to the Word of God to advance the Kingdom of heaven on earth? How easy it is in this to have a form of godliness and deny the power thereof.

### Watch State Prohibition

BY C. ERNEST DAVIS

Welfare Board Article

A MAGICIAN is able to perform many of his tricks by the simple expedient of directing the attention of his audience away from the area where the trick is really performed. In the midst of the barrage of propaganda against national prohibition we need to keep one eye on State prohibition. A part of the wet strategy is to concentrate the attention of the dry forces on the maintenance of national prohibition and, while they aren't looking, quietly secure the weakening or repeal of State prohibition laws.

To allow this would be disastrous for two reasons: First, it would weaken prohibition enforcement. The Second Section of the Eighteenth Amendment provides for State enforcement of the amendment as follows:

"The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation."

So according to the Eighteenth Amendment itself, the only way a State can enforce the Eighteenth Amendment is to pass legislation in its own State legislature and then enforce this legislation. In other words, a State without State dry laws can not effectively enforce the Eighteenth Amendment through the machinery of its State law enforcement officers and courts. Hence the wets are attempting to break down State enforcement codes while attracting dry attention elsewhere. Four States have already repealed their dry laws and a number of others have severely crippled them by weakening their provisions.

In the second place, the repeal of State prohibitory laws would be disastrous because, when a sufficient number of States have repealed their laws, the Congress of the United States, composed of members from the various States, will vote the sentiments expressed in their own States and weaken or repeal the legislation concerning the enforcement of national prohibition.

This is a shrewd move by the wet leaders and must be offset by vigilant watchfulness and vigorous dry activity in all State conventions, elections, and legislative assemblies. Prohibition will not be taken away from us if maintained in the States. So strengthen the provisions of the dry code in your State, if possible. Carrying the fight to the enemy will be our best defense in this matter. Remember! Keep one eye on State prohibition.

Wenatchee, Wash.

## CORRESPONDENCE

### THE LEPERS OF INDIA

Asylums for lepers in this land are generally in the hands of missionaries, for obvious reasons. This is a labor of love, beyond all praise. In one such institution at Dichpalli there are an average of 400 such pitiable folks housed and being treated. By the last report there are in this home 50 Moslems, 6 Brahmans, 153 Hindus of ordinary castes, 80 Christians, 109 low and outcastes and 2 Anglo-Indians. Modern miracles of healing are here being performed in his name.

As per the last census (1921) there were 125,000 lepers in India, but this is thought an underestimate, and that the real number may be six times greater. The management of the above institution is therefore urging folks who have the disease not to try to conceal it, but to consult a physician at once; and above all to come and persist in treatment till all trace of the disease is eradicated.

According to the last report of this institution, 61 lepers dangerously infected have passed from despair to hope,

(Continued on Page 204)



## PASTOR AND PEOPLE

### The Death of the Cross

BY F. D. ANTHONY

In Two Parts—Part Two

3. It was a shameful death. The Roman slave was stripped naked and crucified for robbery or murder. Our Lord and Savior, although he knew no sin and did no sin and was One in whom no fault was found, fared no better than an abject criminal, for he was numbered with the transgressors. They took his garments, and made four parts, to every soldier a part, and for his vesture they did cast lots. They stripped him naked, putting him to an open shame; but so great was his love for sinful men and his delight in doing the will of God, that he "endured the cross, despising the shame." He who knew no sin was made to be sin (not a sinner) for us and suffered also the shame; for sin and shame can not be separated. Paul asks his Roman brethren the question, "What fruit then had ye at that time in the things whereof ye are now ashamed" (Rom. 6:21)? When sin came into the world, shame came with it and so sin and shame go hand in hand and have been in the world ever since. Reflect upon the fall as given in Genesis and note the effects of sin and shame ever since upon the world of mankind. Dear reader, are you so ashamed of your sins that you have ceased putting him to an open shame (Heb. 6:6)? Some one has said: "Oh, the shame of being ashamed of him who was not ashamed to suffer the painful and shameful death of the cross for us, that we might be saved from the power and guilt of sin, and the agony of an eternal shame." If we would think more deeply into his shameful death on the cross, it would put a deeper meaning into that little hymn that begins:

"I'm not ashamed to own my Lord,  
Or to defend his cause,  
Maintain the honor of his Word,  
The glory of his cross."

4. It was a substitutionary death. Surely the Word of God is abundantly clear on this most vital point. Peter says: "Who his own self bare our sins in his own body upon the tree" (1 Peter 2:24). Paul says: "Our Savior Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:14). Isaiah says of him: "He hath borne our griefs, and carried our sorrows, . . . was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4, 5). "He loved me and gave himself for me" (Gal. 2:20). The death of Jesus Christ in the sinner's stead is God's final and irrevocable settlement with sin. Old Testament sacrifices could never take away sins, for in them there was a remembrance again made of sins every year (Heb. 10:3, 4). But Christ, after he had offered one sacrifice for sins forever, and hath perfected forever them that are sanctified, sat down on the right hand of God. That sacrifice offered on the cross is God's last remembrance of the sins of his believing people. "Your sins and your iniquities will I remember no more." Sin must be an indescribably awful thing in the sight of God, when he could not, and will not, accept any other price for it than the holy, spotless soul of his own eternally beloved Son. "He [God] made his soul an offering for sin." With this sacrifice for our sins, God is infinitely and everlastingly pleased. Why should not we be? Are you, dear reader, pleased with it? Through faith in his blood our trespasses are not imputed unto us, so that we might be made the righteousness of God in him (Rom. 3:25; 2 Cor. 5:19-21). "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

The substitutionary death of our Lord Jesus Christ is best illustrated in a story related by Dr. M. G. Brumbaugh in his book, "Junata Bible Lectures." I shall conclude by giving it here: "The test of real discipleship is the test that Christ himself put upon us when he gave his life for us. Over in Denmark some

years ago they were building a little church, and about forty feet from the ground a workman slipped and fell to the pavement below. It looked like instant death. But a flock of sheep were going past at the time. The workman fell on the flock of sheep and crushed a little lamb to death, but saved his own life. Up there from where he fell they carved on the side of that church a picture of the little lamb that had given its life for him, as a memorial of the sacrifice. The Lord Jesus Christ was crushed by the weight of our sins, crushed down to death. And we have not exalted him as they exalted this little lamb of Denmark because it saved the life of a workman. Let us hold him up as a Leader, as an exalted King. Let us worship him and follow him with a feeling of gratitude and devotion, with an honest heart genuinely devoted to Christ."

Baltimore, Md.

### Meaning of the Death of Christ

BY A. T. HOFFERT

THE death of Christ was more than an accident. It discouraged his disciples for a time; yet it has attracted men Christward for eternity. Jesus dignified service by paying the supreme sacrifice. He walked the way of human life, assumed its worst hazards and rose triumphant over them. He revealed to man the heart of his Father. He volunteered to die that man might live. The cross has not made God any more willing to forgive; but it has revealed God's willingness to forgive and save to the uttermost! Somehow the cross helps man to diagnose his case; it helps him to see the sinfulness of his evil desires and tendencies; it points out to him the way of escape—of victory over sin. The cross reveals God incarnate in human form, suffering with man that he might be redeemed. Progress toward the ideals which Jesus lived and taught will come through love and devotion; that is, unselfish service to the point of sacrifice. Some men can not recognize love until it is flashed before them in large letters—brightened by the blood of devoted servants of Jesus Christ. Such is the blinding influence of sin. Sacrifice must become incarnate; it takes life patterned after divine love, incarnate in human form, giving itself in sacrificial service, to touch the life which is centered in itself and intoxicated by its own desires. It requires Life to lift life. God in Jesus Christ reached down into the human stream of life and is drawing men upward. Every life animated by his spirit of love and devotion helps to form contacts between man and God.

Chicago, Ill.

### A Ministerial Agency

BY S. Z. SHARP

It is generally admitted that the greatest problem before the Church of the Brethren is the ministerial problem. What makes it more difficult is its complexity, involving as it does, a number of phases. One complication arises from the fact that we are passing from a free ministry to a supported ministry and it is difficult to adjust ourselves. Then, there are not enough well qualified ministers to supply the demand. Some churches wishing a minister giving all his time are not able to pay a sufficient salary. Some churches, able to support a pastor giving his full time, do not know where to look to secure one. Some ministers having prepared themselves for a pastorate, do not know where to look for a position. The last two phases could be squarely met by means of a ministerial agency, conducted like a teachers' agency. There is one at Des Moines, Iowa, one in Chicago and one in Nashville, Tenn., through which thousands of school boards secure the kind of teachers they want, and the teachers are able from the many positions offered to select the kind they want. A ministerial agency should be conducted like teachers' agencies which have given such satisfaction. It should have its headquarters at Elgin, Ill., and be conducted under the supervision of the Ministerial Board. It should be a medium, as far as possible for all. A congregation in the Church of the Brethren would have an opportunity to apply to it for a pastor, and every minister would have an opportunity to apply for

a position. Only one agent would be needed to transact all the business. He should have a set of blank applications printed for congregations wanting a pastor. These blank applications should be something like the following:

1. Address of the congregation wanting a pastor.
2. A description of the congregation.
3. The services the pastor is expected to perform.
4. The support the congregation is able and willing to give.
5. Name and address of previous pastor, if any.
6. A space for other necessary statements not embraced in the above.

Another set of blanks should be printed for ministers applying for pastorates containing the following items:

1. Name and address of applicant pastor.
2. His educational qualifications.
3. Age, when, where and how long he has served as minister or pastor.
4. Married or single and description of family if any.
5. What support he would expect to have.
6. A blank space for additional necessary statements not embraced in the above.

By this plan no responsibility is assumed by either the Ministerial Board or the agent. When the congregation and the minister are brought together they assume all responsibilities.

A small fee should be paid to the agent to pay for printing blanks, postage and service of the agent.

The decisions of Annual Meeting have given the Ministerial Board ample authority to conduct such an agency, and when once employed it will meet the want of several phases of the ministerial problem.

Fruita, Colo.

### Save the Simple Life!

BY PAUL F. BECHTOLD

LOOKING into the future of civilization, Dr. Ross (of the University of Wisconsin) writes that unless we moderns learn to live the simple life there is danger ahead. He sees the fast, artificial business and social life of some of our city centers "burning out" the best stock of humanity. This must be continually replenished from the strong physical population of the mountains and plains.

It is very unfortunate that little differences of opinion concerning methods of practicing the simple life should have in the least slackened our efforts along this line. One of our greatest contributions to the world as a denomination is the example we have set in living the simple life. May we continue to study it in all its phases, and allow no minor thing to hinder us in developing simplicity in all of life's complex activities!

Carleton, Nebr.

### Sermon Suggestions for Holy Week

BY IRA H. FRANTZ

General Theme—Jesus Christ

SUNDAY, A. M.—Jesus, King. The Triumphal Entry.  
Sunday, P. M.—Jesus, Universal Savior. "And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:32).

Monday—Jesus, Champion of Righteousness. Cleansing the temple (Matt. 21:12, 13).

Tuesday—Jesus, Man of Sorrows. Lament over Jerusalem, rejected by people, betrayed by Judas, denied by Peter, forsaken by others.

Wednesday—Jesus, Master in Role of Servant. Service the way to greatness. Washing the disciples' feet.

Thursday—Jesus the Bread of Life. Lord's supper. Discourse in John 6.

Friday—Jesus the World's Sin-bearer. The crucifixion.

Saturday—Jesus Dead. The World in Darkness. Theme: A World Without Christ. "Without me ye can do nothing" (John 15:5).

Sunday, A. M.—Jesus Alive Forevermore.

Sunday, P. M.—Jesus Companion of Our Walks. The walk to Emmaus.

Fruita, Colo.



## HOME AND FAMILY

### Comfort

Sometimes we hold a message in our hearts  
We feel would cheer the world or ease its pain;  
So full of tenderness and kindly thought  
To send it forth would be the whole world's gain.

But fate has circumscribed with four high walls  
The place wherein our efforts all must lie;  
'Tis not for us with word or deed or pen  
To lift the souls of mortals to the sky.

And yet the lily does not need to leave  
The place wherein it grew to cheer and bless;  
Perhaps that just to be both kind and good  
May serve the waiting millions none the less.

—Victor Gage Kimbert.

### Luck

BY MAUD MOHLER TRIMMER

WHEN I was little the negroes who did our rough work and the poor whites of the vicinity were full of superstitious fears, and as we little ones played round them we picked up many of them. Sometimes to this day I feel uncomfortable when I face an unfavorable sign, till I laugh it off for the utter nonsense it is.

Our signs and tokens may be remnants of the ignorant beliefs of our own remote ancestors and the slaves brought from pagan Africa. Our good Pilgrim forefathers believed in witches and their superstitions may have come from barbarous European ancestors. To this day all heathen peoples are in constant fear of mischief made by unfriendly spirits and think charms must be worn to ward them off.

But we are deceived if we think that belief in the supernatural is held only by pagans and ignorant people. In sections of the South and East it is prevalent, and it is said that one-third of the inhabitants of one of our western States believe in ghosts and witchcraft. Our nation has numbers of people who call on water witches to locate water, on doodle bugs to find oil, doctors (?) to cure by incantations or measurings. How many girls do you know who wear proposal bones, put four leaved clovers in their shoes, sleep over wedding cake and jump to catch the bride's bouquet? How many people nail a horseshoe over the door, break a wishbone or carry the hind foot of a rabbit? These are little pleasantries, of course, but with a grain of hope. Have you ever heard of planting by the moon, or have you sat at dinner when some one refused to join the party for fear of being the thirteenth?

Recently I had an interesting experience. I broke a small mirror. At once I felt "creepy," but immediately I recovered for how silly it would be to believe that a lifeless bit of glass or any other material thing could affect one's fate. No Christian can believe in signs. We know that the Heavenly Father protects us from all real or fancied ills. The only way that signs can possibly have any effect is for the one who believes in them to be so discouraged by an unlucky one that he loses his courage, or to be pepped up to unusual endeavor by a good one.

Well, just for fun, I decided to keep a record of the good and bad things that occurred after my accident and see how they balanced. Would you believe it? Every day for two weeks has had ever so many more lucky than unlucky happenings. Sometimes I was puzzled how to classify some trifling occurrence as, for instance when the stray kitten my son brought home wandered off. During this time of my record a prayer I had offered many times affecting the welfare of several hundred men was answered favorably. All times seem to have luck in them for the Christian.

I must tell you our Aid Society gave each one of us a mite box to fill for our contribution to the missionary enterprise. I must confess that my coins accumulated, oh, so slowly till I hit on the happy expedient of dropping a coin in for every lucky day, then how fast they fell!

There are a few signs I know will come true. It is unlucky to spill salt just before going into a house of pestilence, to walk under a ladder leaning on a tank

of gasoline when you carry a lighted taper or to have a black cat cross in front of you when you are passing a moving train or automobile. Except under these or similar circumstances you may spill salt, walk under ladders and see black cats in safety. I am also very superstitious about this. If you truly believe in God, trust him with all your heart, pray to him, try to serve him, have a distinct aim in life, and struggle to attain it, persevering in spite of discouragement, you'll be very, very lucky. But I do not believe in signs. To do so is not fitting for a Christian.

Long Beach, Calif.

### Women's Work in the Church

BY FLORENCE F. MURPHY

#### I. Work of General Aid Society Committee

THE following letter or questionnaire is the substance of what has been sent to each District Secretary for consultation with the District President. We are sure prompt and careful responses will be made as the committee can not work without such cooperation. But it is also desired that each woman interested in Aid Society work should follow any development by the committee and feel free to assist toward the arriving at a final report. Therefore, we, as a committee, solicit your interest and cooperation.

#### The Questionnaire

As members of the committee appointed at the 1927 Hershey Annual Conference—regular business session of the Aid Societies—we should be glad to have you speak for your District on the following:

1. Does your District prefer local representation (one delegate for each local society) at the Annual Aid business meeting which is held at the Conference?
2. Do you think it advisable to devise some method for more adequately taking care of the business session?
3. Would you favor Saturday afternoon of Conference week from 1:30 to 4 o'clock as a permanent time for Aid Society programs with the business session at the beginning from 1:30 to 2:30 and the inspirational program following?
4. Should the above plan meet with favor, do you think it advisable for the District Presidents and committee members to meet with the general officers of the Aid Society at an hour previous to the open business session for the purpose of presenting District queries, etc., and preparing business to be acted upon by the local delegates in the open business session? (This meeting could be held in a small room some time Saturday morning.)
5. Would you advise the work of the committee to continue, a report to be presented at the 1928 Conference but not to be acted upon finally until 1929 when there will likely be a larger delegate representation? In that case the committee could in the meantime try to put this plan into action.

Mrs. Ross D. Murphy, Chairman, 2260 N. Park Ave., Philadelphia.

Mrs. J. A. Eby, 1424 S. 45th St., Tacoma, Wash.

Mrs. H. L. Hartsough, 3560 Congress St., Chicago.

#### II. Women's Work—A Discussion

There is, throughout the Brotherhood, a very special interest in women's work as it relates to various out-reaching activities of the church. This is natural and normal. Christian women everywhere are becoming vitally concerned about the great moral and spiritual issues.

The Aid Society as such has been the only official organ representing the women of the Church of the Brethren. For two or more years there has existed a very strong current of feeling that since the work of the Aid has reached out into every District and almost into every local church, and since the interest in home and foreign missions has been so marked, some definite step ought to be taken to enlarge its scope and to adequately take care of the business thus involved. As a result of this very wholesome feeling or interest, a committee was appointed at the 1927 business session of the Aid Society. Because of lack of time for its consideration, the work of this committee was not very clearly defined. Judging, however, from the tone of thought for the past several years as well as that expressed in the formation of the committee, it was the desire of the delegate body that the committee created should take the whole matter under consideration.

As a lay member of the Aid Society, it seems to me to be of vital importance at this time that some such permanent committee be created and empowered

to act representing the women and their work. When I say permanent committee, of course I do not mean that the personnel of the committee be permanent, but that its office be permanent through a period of years at least. Two phases of the activity of the Aid Society ought to be very carefully safeguarded. First, the dispensing of the general missions budget, or goal; and second, the consideration and preparation of business to be acted upon by the delegates. The first, the missions budget, was admirably taken care of by the committee appointed for that purpose which reported at the 1927 Conference. But instead of dismissing the committee, its office should continue.

It is then, the second of these phases—the consideration and preparation of business to be acted upon by the delegate body and the supervision of such action—that demands our immediate attention. And to that end was the committee of 1927 largely created. The reason that the office of this committee should be permanent through a period of years is that it will require time if the work is to develop logically and with uninterrupted sequence. The personnel of the committee may be safeguarded through the appointment of one member each year. Then, too, as the work develops it will loom larger all the while and as the committee enters into its work the confidence and respect of its constituency will increase and thus only will it become an office of real service.

If this committee, together with the missions budget, or goal committee and the District presidents could meet with the general officers at an hour previous to the open business session, it would afford an excellent representative nucleus for the preparation of business and for the nomination of officers. The most satisfactory and representative method of nomination is that of balloting, using as nominees the two or three names whose combined ballots total the majority of all ballots cast. These names would then be presented to the delegate body in the open business session for election. This group could also take care of the appointment of committee members subject to the approval of the delegate body. This group—general officers, District presidents, permanent committee members—might be known as the executive council of the general Aid Society.

Now then, harking back to the specific committee under discussion in this paper, it might be called a Women's Work Committee and as soon as possible and advisable it should seek to cooperate with the Mothers and Daughters' organization, the women's organized Bible classes and any other representative group of women, to the end that a council of women might be effected to speak for the women of the entire Brotherhood on such vital and far-reaching issues as peace, social purity, prohibition, etc. At least this is a suggested possibility of eventually securing a group representative of all of the women of the Church of the Brethren. Something that has never existed. When a committee is created by an outside body without any action whatever from the group it is supposed to represent, such a committee is not representative and therefore usually not very much can be accomplished because of lack of sympathy and cooperation.

The work of the Aid Society has grown in a rather beautifully simple manner. It should be our earnest prayer that the same simple and consecrated development continue. With a bit of safeguarding through prayerful direction, this ought to be possible. As in the past so our service should continue to be voluntary. There must needs be some clerical expense in connection with the correspondence of committees and the secretary-treasurer's work, but traveling expenses so far as the Aid budget is concerned, should be minimized. And the organization ought always to remain as simple as the nature and scope of its work will warrant, remembering that it is a women's organization and ought therefore to be inspired and directed by such ideals as grow out of its own constituency.

This discussion simply offers suggestions toward the solution of some problems confronting us. It does not aim to solve the problems and the whole paper has grown out of an appeal from many women to give thought and consideration to the matter.

Philadelphia, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, April 1

Sunday-school Lesson, Jesus the Suffering Messiah.—Mark 8:27-37.

Christian Workers' Meeting, The Christian and His Money.

### Gains for the Kingdom

One baptism in the Somerset church, Pa.

One was baptized and one reclaimed in the Ridgely church, Md.

Thirty-one accepted Christ in the Midway church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

Twenty were baptized and ten reclaimed at Jonesboro, Tenn., Bro. A. M. Laughrun of that place, evangelist.

Three baptisms in the Emmett church, Idaho, Bro. F. G. Edwards of Weiser, Idaho, evangelist; two other baptisms.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. W. T. Luckett of Hutchinson, Kans., to begin April 9 in the Kearney church, Nebr.

Bro. Fred A. Flora, the pastor, began March 25 in the First church, San Diego, Calif.

Bro. D. R. McFadden of La Verne, Calif., to begin April 15 in the Waterford church, Calif.

Bro. S. Z. Smith and wife of Sidney, Ohio, began March 27 in the Myrtle Point church, Ore.

Bro. B. R. Rollins of Mt. Pleasant, Pa., to begin about May 15 in the Wooddale church, Pa.

Bro. R. C. Wenger of North Manchester, Ind., began March 25 in the Union City church, Ind.

Bro. F. D. Anthony of Baltimore, Md., to begin May 20 in the Ridge church near Shippensburg, Pa.

Bro. S. A. Blessing of West Milton, Ohio, to begin April 1 in the Sugar Creek church, near Lima, Ohio.

### Personal Mention

Sister Eleanor J. Brumbaugh of Huntingdon, Pa., is recovering from a serious illness which involved near pneumonia.

Bro. Russell A. Sherman will close his pastoral work at Springfield, Ill., at Easter time, and shortly after will enter the Industrial School work in Greene County, Va.

Bro. A. O. Brubaker, pastor of the Fresno church, Calif., is taking up the pastorate of the Pomona church, same State. Bro. Brubaker is Secretary of the La Verne College Board of Trustees.

Bro. W. J. Swigart celebrated the seventy-eighth anniversary of his birth March 19 by sending us an interesting article pertaining to the California Conferences and some of the changes which have taken place since the first one. We hope to let you see it before too long.

Bro. G. E. Yoder, pastor at New Carlisle, Ohio, will speak each evening next week on such themes as "The Lone Man Who Went Before" and "The Long Rough Road He Trod." Various S. S. classes will have charge of the worship programs in these pre-Easter services.

Bro. J. F. Hoke of Roanoke, La., is seriously ill following an operation for appendicitis, according to the report brought by Secretary M. R. Zigler who visited him last week. Bro. Hoke is a strong leader in that part of the South and much concern is felt in his behalf.

Bro. T. T. Myers of Juniata College suffered a heart attack recently which left him in a critical condition for several days. At last reports he was much improved. We hope the threatened necessity of canceling all his speaking engagements, La Verne included, will not materialize.

Bro. F. F. Holsoapple, pastor of the Central Church, Roanoke, Va., says they will have the third anniversary of their dedication the first Sunday in May. We notice that Bro. Holsoapple uses the weekly bulletins with tithing tracts on the inside pages, as described last week by the Layman Company, 730 Rush St., Chicago.

Bro. J. F. Appleman, Plymouth, Ind., Transportation Agent, reminds us that it is the names of all delegates east of the Mississippi which he wishes to secure, not west, as stated last week. This inadvertence was due to the fact that Bro. Appleman has had to spend most of his time recently in the Martinsville Sanitarium.

Last Saturday morning brought us an unusual aggregation of visitors. Mount Morris came in strong with President Peters, Dean Shively and Business Manager Henricks. Sister Emma Horning, China missionary, was here with her Long Beach cousins Constance and Ardeth Horning. Came also Pastor I. R. Beery of Markle church, Ind., with his son George, recently installed into the ministry. If we remember correctly, Field Man J. J. Scrogum was in the company.

Prof. Mary B. Swope of the Department of Home Economics in Manchester College was a visitor at the "Messenger" rooms last week.

India, China and Africa were represented among the House visitors Monday by missionaries Elizabeth Kintner, Harlan Smith and William Beahm. They were a part of the All Missions Day program in the Elgin congregation Sunday, March 25.

The Publicity Committee of the Men's Work is composed of five: O. G. Brubaker (Chairman), C. M. Culp, Herbert Mohler, Levi Minnick and W. J. Werkman. The last mentioned is the Corresponding Secretary and should be addressed at 528 S. Lawndale Ave., Chicago, Ill.

Bro. H. C. Early says, March 21, by the hand of Sister Early: "The doctors think my eye is improving, but it will be months, they say, before it is well, and before it can be told what sight I will have, if any." He also asks his friends everywhere to accept these notices as sufficient acknowledgment of the many letters received—letters greatly appreciated but impossible to answer under present conditions.

### Miscellaneous Items

Has your District Meeting been held yet? Did it send a query to Annual Conference? Is it in the list published on this page? If not, ask your District Clerk where it is.

The La Verne church, Calif., definitely decided at a recent council meeting to go ahead with their plans for a new church building. No, they'll hardly have it ready by Conference time. They are too busy getting ready for that event.

It took thirty-two large pages to hold all the interesting matter crowded into the March number of the "District Herald" put out by the Western Pennsylvania Sunday School Association. It is called the Camp Harmony number. It is profusely illustrated.

A man left his wife and left also a supply of duplicating machines for which he was agent. The wife will sell them "for almost a song," says Bro. L. A. Walker, Omaha pastor who used one for printing program of his Holy Week services. If interested, write him at 3336 Larimore Ave., Omaha, Nebr.

Four items of unfinished business were referred by the last Conference to special committees or existing boards for study and report to the next Conference. These items are: (1) Organization of Districts and Boards, (2) Mission Field Problems, (3) Form for Installing Pastors, (4) Organization of Women's Work. The report on the second item will be found in this issue. The other reports will be published as soon as we receive them.

"I would write a word of encouragement if I thought you were in the least disturbed over the little unfavorable criticism of the 'Messenger.' There is such a thing as being so well fed that one no longer appreciates good food. A very good cure for that condition is to live in India seven years. But these last seven years have been blessed ones for us, and if we could not look forward to returning to India after furlough, I think we would want to stay right here instead of sailing for home on March 15th."—L. A. Blickenstaff.

### Special Notices

The Marble Furnace church of Southern Ohio will dedicate their remodeled house of worship Sunday, May 20. A special program is in preparation for this occasion.

All material for the District Meeting Booklet of Eastern Pennsylvania should be in the hands of the Writing Clerk, Bro. R. W. Schlosser, Elizabethtown, Pa., not later than April 9.

To all State District Treasurers: As ample funds are now in the hands of the treasurer from previous assessments there will be no call for the usual Annual Meeting per capita levy for 1928.—E. J. Stauffer, Annual Meeting Treasurer.

The Conference Daily. In our advertising columns this week our readers will note an attractive announcement by the "La Verne Leader." It includes provisions for a Conference Daily as well as an opportunity to keep posted on the development of plans for the Conference, not to speak of other matters of special interest to our people at this time. We are acquainted with the "Leader" management and have no doubt that you will get a good dollar's worth by a prompt acceptance of the proposition. Read the announcement and judge for yourself.

### Business for Annual Conference

#### Middle Indiana

We, the West Manchester church, petition Annual Meeting through District Meeting, to locate the Conference of 1929 in middle zone.

Passed.

#### Southeastern Kansas

We, the Parsons church, in regular members' meeting, petition Annual Meeting through District Meeting of Southeastern Kansas to ask for Annual Conference in the middle west district in 1929. Passed.

### Nebraska

The Lincoln church makes a call through the District Conference of Nebraska that the Annual Conference for 1929 be held in this zone.

It was moved to pass query to Annual Meeting. Motion carried.

### Northeastern Ohio

To the General Conference, Church of the Brethren, greeting: Whereas, there seems to be an apparent decline in attitude to matters of faith, doctrine, and practice as set forth in the Holy Scriptures, and as held by the church, and

Whereas, there seems to be a want of effective instruction material to meet the requirements both junior and senior coming into the church, and

Whereas, much of the curricula of instruction used in the Sunday-school and young people's work is inadequate to build Christlikeness in spirit, thought and expression in all the different grades and departments of church work,

Therefore, we, the members of the First Church of the Brethren, Ashland, Ohio, beg leave to ask Annual Meeting through District Meeting to appoint a committee of able and representative brethren to pursue a careful study of the field, and to make recommendations at the 1929 Conference Passed to Annual Meeting.

### Texas and Louisiana

We, the Roanoke church, petition District Meeting of Texas and Louisiana to consider the question of calling for the Annual Conference in the near future, same to be held in one of the three great cities, New Orleans, Houston, Fort Worth, of our District.

Answer: District Meeting favors the request, and asks Annual Conference of 1928 to grant our District the Annual Conference in 1929 or 1930.

### Eastern Virginia

We, the Richmond church, ask Annual Meeting through the Eastern District of Virginia, to give us a definite ruling as to membership in lodges, unions, and all secret organizations—that is, to give us a definite ruling as to what and which of these, members of the Church of the Brethren may or may not affiliate with as members of the church.

Sent to Annual Conference of 1928.

### Committee on Mission Field Problems

To the Annual Conference Assembled at Lincoln, Nebr., June 9-16, 1928.

Greeting:

Because of some problems which touch doctrine and church polity, arising from national customs in the growing churches of our mission fields, the General Mission Board asks the Annual Conference through the Standing Committee to appoint a committee of five to carefully study these problems and to report to next year's conference.—General Mission Board.

Committee: J. J. Yoder, A. C. Wicand, I. W. Taylor, D. W. Kurtz, T. T. Myers.

Committee continued by Conference of 1927.

### REPORT OF COMMITTEE

To the Annual Conference of 1928, greeting:

Your committee considered the problems which have arisen in some of our foreign mission fields and we beg to make the following report:

#### Plural Marriage and Church Membership

With reference to this question the Scriptures teach:

First: That monogamy is right in the nature of things as God created man, male and female, and that polygamy is wrong (Matt. 19:4-6, 8).

Second: On the other hand, in both Old and New Testaments it is clear that mercy was shown in the matter of plural marriages.

Third: That while the apostolic church received into membership men with more than one wife, they could not hold official positions in the church (Titus 1:6; 1 Tim. 3:2).

Since our churches in the mission fields have conditions similar to those faced by the apostolic church they should use the same solution.

In the case of concubines, it seems clear that they should be put away.

At the same time we urge that caution be exercised, and that the true ideal of the Christian family, as taught in the Scriptures, be clearly and emphatically held before them.

#### Feet-Washing

First: After much prayerful thought on the problem of feet-washing, we see no scriptural grounds for omitting feet-washing from the communion service. But since the problem is acute in China because of the custom of foot-binding, we suggest that the Chinese congregations be advised to exercise their judgment as to who should be excused from feet-washing, until the time when foot-binding shall be a thing of the past, when all members may engage in the ordinance as originally instituted.

Second: That the love feast may be so held as to permit of feet-washing in separate apartments that are both suitable and comfortable.

Third: That the spiritual significance and practical value of the ordinance of feet-washing shall be faithfully taught.

#### Communion

The practice of the Church of the Brethren has been close communion, and we do not see our way clear to make any change.

COMMITTEE: J. J. Yoder.

A. C. Wicand.

I. W. Taylor.

D. W. Kurtz.

T. T. Myers.



## AROUND THE WORLD

### An American Jerusalem

There is a sense in which New York City is a real Jerusalem, since it contains about one-third of all the Jews in the United States. America's greatest city contains 1,728,000 Jews. Of this total about one-half live in Brooklyn.

### Radburn—a Model City

Between Paterson and Hackensack, N. J., the City Housing Corporation of New York has purchased 1,005 acres of land on which there will be erected a model city capable of housing a population of 25,000. When completed it is expected that this new city will represent a value of about \$60,000,000.

### More Holidays on the Way

The increased use of electricity, coupled with the inventive ingenuity of man, will ultimately bring a five-day week for every one, according to John J. Raskob, chairman of the finance committee of the General Motors Corporation. This will be interesting news to many no doubt. However, from the way that some people now use one day of leisure we rather expect that more time for the pursuit of individual interest will not prove to be an unmixed blessing.

### Millions in Tips

In a recent hearing before the Interstate Commerce Commission on certain grievances of the Brotherhood of Sleeping Car Porters it was brought out that the sleeping car porters of the Pullman Company receive \$7,000,000 per year in tips. Dividing this sum by 7,000, the number of porters, it appears that the average income from tips is \$1,000. We do not know what wages the porters receive but they claim that they are so small they must depend on tips for their livelihood.

### How Long Is the Average Pastorate?

In an item bearing on the question used as a title for this paragraph there is the statement: "The average minister in America stays a little more than two years on a job." There is the further statement that the chief reason for the prevalent unrest among ministers is an economic one. Just how nearly this comes to summarizing conditions in our own church we do not know. But we would not be surprised if the statements cited apply in a general way to our pastors much as they do to pastors in general.

### Population of the United States

The population of the United States will reach just upwards of 120,000,000 by July 1 of this year according to present estimates. "The new total was arrived at by estimating the increase since 1920 on the basis of the best available returns of births, deaths, immigration and emigration. The bureau also apportioned the increase on this basis for the forty-eight States and the District of Columbia. Florida, where the population was estimated to have increased about forty-eight per cent between 1920 and 1928, showed the greatest gain, although a thirty-five per cent increase was indicated for California and nearly thirty per cent gain for Michigan."

### On Turning Hindu

The story of Nancy Ann Miller of Seattle, Wash., who went through various bizarre ceremonies when she became a Hindu in order that she might marry a much married rajah has made good newspaper copy. But we doubt if there are many American girls who envy Miss Nancy Ann Miller in the little hour of her triumph. She is now her highness, Maharane Devi Sharmista Holkar, with jewels a plenty for nose and toes. But it seems to us that it would discount her future happiness somewhat to face squarely such facts as these: (1) The new wife is Number Three in the household of the rajah. The newspapers say that wife Number One was reconciled to the marriage and rendered every possible assistance whenever and wherever required. But Number Two, having been so recently displaced, was prostrate with grief over the addition of wife Number Three in the person of Nancy Ann Miller. Just being wife Number Three does not look so romantic even if the marriage ceremony is elaborate and costly. (2) What assurance has the new wife that in course of time the rajah will not discard his American addition for a wife Number Four? It seems to the writer that it would give Nancy Ann a rather creepy feeling to contemplate this possibility. (3) The status of the Hindu wife is not very flattering to say the least. And we have heard of other white women who tried the Hindu system, but who soon found its demands more than they cared to stand. We suspect Nancy did not give much thought to what other women have learned as wives of men several millenniums behind them in their ideals of what marriage stands for. We would not be surprised to hear before so many years that her highness would have been far happier in a humble American cottage as the one and only wife of an average man.

### Are Men Getting More Religious?

"A review of the last twenty-five years in Congregational churches shows that the total membership has increased by nearly 300,000 to 914,000," said Rev. William S. Beard of New York, Secretary of the national Congregational commission on missions in Chicago recently. And then he went on to say: "The male membership alone has increased by 130,000 and if the present rate of increase in men continues there may be need twenty-five years hence for a movement to win women back into the church." This looks like men were getting more religious.

### Making Land to Order

The city of Chicago is looking forward to a World's Fair and Centennial celebration in 1933. Acquiring the land on which to locate such a fair would tax many large cities more than it does the Windy City. The Chicago plan is simply to fill in some more of the lake front. In this case, "the plans call for a main island of approximately 800 acres which is expected to be completed by the middle of 1931. This artificial island will be allowed a year to settle, leaving a year for the construction of the buildings. A four and one-half mile lagoon crossed by four permanent bridges will run between the island and the mainland."

### England Learns From America

A father or mother is sometimes a bit slow to acknowledge that he or she can learn from a child. But this hesitancy does not obviate the fact that the older person, group or civilization may learn something from the individual, group or nation that is younger. And what is more, this debt is sometimes generously acknowledged. Such was the case recently in London when British business men gave a dinner in honor of H. Gordon Selfridge, an American who is credited with introducing American ideas of merchandising and publicity into England with the result that English business practice has been virtually revolutionized. Here is a case where England learned from America and seems quite proud of the fact.

### A Jurist on Crime

Thirty-three years on the bench have laid the foundation of certain convictions in the mind of Judge Marcus Kavanaugh of Chicago, Ill. For the American situation as to crime he blames governors, legislators, prosecuting attorneys, police and the courts—but chiefly an indifferent public. We suspect that the present situation is chargeable in part to each one of these factors, but even more to the fact that they are often found together. Thus an indifferent public makes for the same spirit on the part of the officials; also, quibbling, indifferent officials results in a disgusted, discouraged public. The price paid for this sort of thing is indicated by the statement of Judge Kavanaugh to the effect that 350,000 persons in the United States live partly or wholly by crime. These parasitic types commit 12,000 murders per year and obtain illegally in the same period enough money to pay for a great public project like the Panama Canal.

### Story of a Dynamic Idea

On Feb. 27 Secretary Kellogg issued a statement in which he said in part: "From the standpoint of humanity and civilization, all war is an assault upon the stability of human society and should be suppressed in the common interest. The government of the United States desires to see the institution of war abolished and stands ready to conclude with the French, British, Italian, German and Japanese governments a single multilateral treaty open to subsequent adherence by any and all other governments, binding the parties thereto not to resort to war with one another." Back of this idealistic statement is the story of a dynamic idea. Only a few years ago—less than half a dozen—a Chicago lawyer conceived the idea of outlawing war. He was without political importance and unknown to those interested in the advancement of peace. But he had a dynamic idea and in the course of time won a few converts. Fortunately these few men were in a position to present the idea, for amongst them was a philosopher, two senators, and a couple of editors. The dynamic idea gripped these men and was soon through them filtering into the common consciousness of the nation. At last its effect was felt upon the Secretary of State, and through him upon the processes of thought which have to do with international relations. Over and over men have been astonished at the swiftness with which some popular song, style of clothing, or new food product has become generally accepted. But it is heartening to know that the dynamic idea in any line has the same irresistible appeal. The good thought is certainly as potent as the evil, and the right as contagious as the wrong. Of course, the spread of dynamic ideas is today much more rapid than it once was because our means of communication are so swift and complete. And what might once have taken centuries to come to general acceptance may today arrive at the same point in as many years. All of which means that the outlook for the growth and spread of idealism is brighter than it ever was. We live in a day when men can not escape the dynamic idea. Swiftly after it is born, men generally find themselves obliged to reject or accept the dynamic idea and order their lives accordingly.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Fruits of Sacrificial Love

2 Cor. 4: 7-18

For Week Beginning April 8

**BUT WE HAVE THIS TREASURE IN EARTHEN VESSELS THAT THE EXCELLENCY OF THE POWER MIGHT BE OF GOD AND NOT OF US, V. 7.**

Our very weakness may glorify God. The weaker we are the more implicitly must we trust him. If you have earthly strength, give it to God and keep humble. If you lack earthly strength, you may still rejoice, for your lack of strength is a call to trust (Rom. 4: 20, 21).

**ALWAYS BEARING ABOUT IN THE BODY THE DYING OF THE LORD JESUS, THAT THE LIFE ALSO OF JESUS MIGHT BE MADE MANIFEST IN OUR BODY, Vs. 8-11.**

Metals must pass through the furnace before they are useful. The oyster must be bruised before it can grow a pearl. Our soil is fertilized by the death of plants and animals. Suffering is the tuition we pay for spiritual culture (Psa. 46: 1; Isa. 25: 4; 49: 13; 2 Cor. 1: 3, 4).

**SO THEN DEATH WORKETH IN US BUT LIFE IN YOU, V. 12.**

Man does not begin to live until he loves some one enough, that of his own free choice, death works in him that life may work in the object of his love. Witness the mother and the child (Job 3: 17, 18; 7: 16; Psa. 31: 5).

**HE WHO RAISED THE LORD JESUS WILL RAISE ME TOO WITH JESUS AND SET ME AT YOUR SIDE IN HIS PRESENCE, V. 14.**

He who lives as Paul did—dying that life may work in others—knows that here is something that death can not destroy. Such lovers must ultimately come into the very presence of God in perfected fellowship (Job 19: 26; Hosea 13: 14; Luke 20: 37, 38; Rom. 6: 8, 9; 1 Cor. 6: 14).

**THANKSGIVING REDOUNDING TO THE GLORY OF GOD, V. 15.**

The Corinthians are told that Paul is dying daily for them. What could more quickly dispel the spirit of evil (Job 12: 10; Psa. 22: 29; Jer. 10: 23; 18: 6; John 15: 5; Acts 17: 26-28)?

**FOR THIS CAUSE WE FAINT NOT, V. 16.**

The man who is giving his life for others simply can not be discouraged. He is pouring out his life sacrificially, and those things which to others are discouragements are to him but a part of the course of sacrificial love (Matt. 10: 22; Rom. 2: 6, 7; Col. 1: 23; Rev. 2: 10).

**FOR OUR LIGHT AFFLICTION, WHICH IS BUT FOR A MOMENT, WORKETH FOR US A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY, Vs. 17, 18.**

Side by side stand his present affliction and the glory that shall be revealed: the one is seen and felt, but unreal; the other is unseen as yet, but real! R. H. M.

### The Newspaper and the Child

Mrs. Gladys Huntington Bevans, one of the feature writers for the "Chicago Daily Tribune," thinks that "the newspaper is one of the products of this age which requires serious attention so far as its use by children is concerned." And she seems to think this so strongly that in her column in the self-styled "World's Greatest Newspaper" she says: "There comes a time when the big facts and even the ghastly details of such news can't be kept from them [the children]. But when they are eight, nine, ten and eleven you must censor their newspaper reading. There are several ways of doing it. One is to keep the newspapers away from them entirely, which some people do. Personally, I don't think this is the best plan. Often all that children care for in a paper is the funnies, though if they see the rest of it they may read it. A good way to do is to turn the paper to the comic section yourself and give it to them, or even tear it off from the rest of the paper. If, in spite of your precautions, you find them reading news that you feel they shouldn't, you will have to explain to them that there are some things in newspapers that are extremely unpleasant and not meant for children, and that you don't want them to read about such things until they are older. At the same time I think it is important for them to realize that newspapers have other valuable news in them that they can read or have read to them. With this idea in mind, give them those parts to read, cut them out, or read them to the children yourself—tales of heroism, of adventure, of curious happenings, and of discovery." Your paragrapher would like to add that this advice about children's reading might well be followed by those grown-ups who regard every bit of printed matter they see as grist for their mill.



## Reasons for Encouragement Following Missionary Evacuation

(Continued From Page 195)

better ones put into effect. And behold, here it has appeared in a shape and form and in a way he least expected. Who thought that in this revolution now sweeping China the Lord would use the wrath of man to praise him? And for the most part, the evacuated missionaries have availed themselves of this opportunity. I suppose it is safe to say that there has been no previous year in which there has been such widespread scrapping of obsolete methods and policies, as well as planning for better ones. And as a result of it there is a safe guess that missionary work in China will never again be what it was. As a greater San Francisco has arisen from the ashes of the old, so the missionary body should appropriate the opportunities of this evacuation for the glory of God so that there might emerge a far better and more useful Christian church in China than there would have been without so great a disruption of missions.

These are some of the visible results of missionary withdrawal, results which become evident so soon as they are suggested. As time goes on still others may appear, but these ought to be sufficient to show that the events of the past year have not been fruitless, but that real marks of progress can be registered that would not be taking place had there been no evacuation. My personal opinion is that this temporary withdrawal of foreign forces has been very opportune and fruitful, even though much of the work has not been pushed forward in the missionary's absence. There have been losses and gains. It is probably too early to say what the relative importance of these is. If this wide exit of missionaries, amid all the disturbing elements around, will give birth to a stronger Christian church in China, there will be much for which to be thankful.

In conclusion, there are some points of caution which need to be held in mind in order that missionary work may be rightly appraised during these days of stress. First, the evacuation of missionaries figures very little in the causes for the interruption of work which is experienced over the great areas of China. The forces that are hindering the onward course of the church are military and governmental and altogether beyond the control of the church or the missionary. Men's minds are occupied with heaping up thoughts of hatred, terror, revenge and anxiety of how to longer bear the hardships crowded upon them by a despotic military system.

Second, parallel with this military revolution, it should not be forgotten that there is an even greater spiritual revolution of ideas being staged, which has a greater bearing upon the progress of Christianity than this visible conflagration, which is so stupid, short-sighted, uncivilized, unhuman and beastly. This is the revolution for independence, self-expression and self-realization manifested even in the work of the church. To these the missionary can not afford to be blind.

Third, in the effort to describe the confused unsettled condition in China, even in the church, the situation is frequently characterized as a *crisis*, *chaos*, or *conflagration*. Indeed, these are true-to-fact superlative ways of expressing the military and governmental side of it. On the other hand, they are very misleading when defining the spiritual revolution. China is having its crisis, or is about to enter upon it; but it is the crisis of a winning struggle. The atmosphere does appear hopelessly chaotic, but beyond the clouds there is the assurance of a clearer day. A nation-wide conflagration is devastating China, but it is a refining fire that burns out the dross. How long this suspension of peace and order may last, there is no one who dares to suggest. The immediate future may work great hardship for both missionary and the Chinese church; but since China has finally gotten awake and self-conscious, we are sure that the future holds much. I am sure it would be difficult to exaggerate the encouragement which every observing missionary ought to feel over the final outcome.

Liao Chou, Shansi, China.

## Daily Devotions for the Lenten Season

BY WM. KINSEY

Wednesday, April 4, Fourth Day of Passion Week

### Scripture:

"COME unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

"Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no leisure so much as to eat" (Mark 6:31).

### Meditation:

Here are two standing invitations, two exhortations of Jesus to enter into rest—the one for the soul and mind; the other for the body. Here are physical and spiritual rest. Wednesday of Passion Week contains no record of what Jesus said or did. Evidence indicates that he was in retirement in or about Bethany. Tuesday was a very busy day for him, as was Thursday also. Doubtless he simply rested, and was in meditation and prayer. Hence this Wednesday in Christ's life may be used as his teaching of rest by example; the scriptures above, his teachings of rest by precept.

The night, Sunday, the vacation, the furlough—all are designed for the recreation of body, soul and mind—for rest. Vacations? Yes (Mark 6:31). What is saved in not taking a little time off is eventually lost in doctor bills, and premature age.

Apart from the physical, there is the spiritual or soul's rest. Come unto me, and I will give you rest: rest from legal yokes, rest from means that have been made ends, rest from traditions that have missed the mark, rest in the truth. I will give you rest from the sting of your sins. You may remember most of your sins, but the sting is gone. You have rest; they are forgiven. He will give you rest from your burdens, sorrows and troubles. Rest, sweet rest, it may be ours.

(Silent meditation for a minute.)

### Song:

"In the rifted Rock I'm resting;  
Safely sheltered I abide;  
There no foes nor storms molest me,  
While within the cleft I hide.

### Chorus:

Now I'm resting, sweetly resting,  
In the cleft once made for me,  
Jesus, blessed Rock of Ages,  
I will hide myself in thee."

### Let us pray.

Literature: No record for Wednesday

Thursday, April 5, Fifth Day of Passion Week

### Scripture:

"I HAVE glorified thee on the earth: I have finished the work thou gavest me to do" (John 17:4).

### Meditation:

The Father assigned Jesus a task to be accomplished for his (Father's) sake. The second Adam did not fail. He looks the Father in the face and says: "I have finished it."

The scripture is from Jesus' prayer which he prayed late on Thursday. He had a busy day. The Last Supper was instituted. A number of farewell discourses were given. He is now ready for the cross beneath the shadow of which he now is.

The Father has assigned each one of us tasks which he desires to be done for his sake. He has a blueprint for each of our lives. When the end of life comes, the summons of death, will we be able to say, as did Jesus: "Father, I have finished the work thou gavest me to do, I am now ready for the crown I've earned"? Or, with regrets, will it be:

"Must I go, and empty handed,  
Thus my dear Redeemer meet?"

As Christians are we working as we should? Some avoid work. Christ worked. He came to work; and to be Christians, we must work. Therefore, Christ's message to us on this Thursday of Holy Week is that we *work* at the task our Father assigned us, so that when the end comes we can say, Father, I have glorified thee in that I have finished my task. This is the secret of making death easy.

(Silent meditation for a minute.)

### Song:

"To the work! to the work! we are servants of God,  
Let us follow the path that our Master has trod;  
With the balm of his counsel our strength to renew,  
Let us do with our might what our hands find to do."

### Let us pray.

Literature for Thursday of Passion Week: Matt. 26: 17-35; Mark 14: 12-31; Luke 22: 7-38; John 13-17.

Friday, April 6, Sixth Day of Passion Week

### Scripture:

"THEN came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull . . . where they crucified him" (John 19: 5, 6, 16-18).

### Meditation:

Behold the Man! Behold that crown of thorns, that purple robe, the mockery! Behold him bearing that rugged cross for himself. Behold him give way under it! Behold them spiking his hands and feet to the wood! Behold him as the cross drops with a dull thud into its socket! Hours of bitterest sufferings! Behold the heavens darken! The earth quakes! He is forsaken! He prays! He dies!

"I find no fault in him." How true! It was the innocent dying for the guilty, the just for the unjust. He died in our stead. We did the lying, not he; he did the dying, not we. He suffered thus because our sins were put over on him, and his righteousness was put over on us, his believing children. This is what makes us what we are.

"Alas! and did my Savior bleed?" Yes, he did. "And did my Sov'reign die?" Yes, he did. And, "Was it for crimes that I have done, he groaned upon the tree?" Yes, it was. "Amazing pity, grace unknown! And love beyond degree!"

Are not we all ready to say: "Never again shall he suffer thus"? But how about crucifying the Son of God afresh and putting him to an open shame? That is what we do when we backslide and become unfaithful (Heb. 6: 1-6). Oh, may it not be so! This Friday commemorates the Good Friday that has made us as good as we are.

(Silent meditation for a minute.)

### Song:

"When I survey the wondrous cross,  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

\* \* \*

"But drops of grief can ne'er repay  
The debt of love I owe:  
Here, Lord, I give myself away;  
'Tis all that I can do."

### Let us pray.

Literature for Friday of Passion Week: Matt. 26: 36 to 27: 61; Mark 14: 32 to 15: 47; Luke 22: 39 to 23: 56; John 18, 19.

Saturday, April 7, Seventh Day of Passion Week

### Scripture:

"Now on the morrow, which is the day after the preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go, make it as sure as you can. So they went, and made the sepulcher sure, sealing the stone, and the guard being with them" (Matt. 27: 62-66). (The only literature for Saturday.)

\* \* \*

"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 39, 40).



"We were buried therefore with him through baptism into death" (Rom. 6: 4a).

"Even so reckon ye also yourselves to be dead unto sin" (Rom. 6: 11a).

#### Meditation:

How foolish were those chief priests and Pharisees! There will be an empty tomb in due time. They remembered that Jesus said that he would rise again. They wanted to see signs (same as miracles); well, they were about to see the only one promised an evil and adulterous generation. This miracle will be witnessed to by the outer circle as well as the inner (cf. Matt. 28: 11-15).

Saturday was a dark, gloomy, sorrowful day for the disciples; not so with us. Tomorrow will be Easter!

Let us die to sin, and be buried with Christ. Death means separation. To die to sin means to separate from sin. Ask me to gamble or dance and I am dead; ask me to teach a Bible class, and I am alive. Does your corpse wiggle in the presence of sin? Day of all days for the "old man" to be buried.

(Silent meditation for a minute.)

#### Song:

"We plunge beneath thy mystic flood,  
Oh, plunge us in thy cleansing blood;  
We die to sin, and seek the grave  
With thee, beneath the yielding wave."

Let us pray.

Sunday, April 8, Easter (Resurrection Day)

#### Scripture:

"AND on the sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb. . . . He is not here; for he is risen, even as he said. . . . Jesus saith unto her, Woman, why weepest thou? whom seekest thou? . . . Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher" (Luke 23: 56b to 24: 2a; Matt. 28: 6; John 20: 15, 16).

#### Meditation:

"Christ the Lord is risen today, Alleluia!" The disciples sorrowed, they knew not the scriptures that he must rise again from the dead, they seemed not to grasp Jesus' words that he would rise the third day, they bought spices to further prepare him for burial—all this for nought. But for us we come to the glad day that he has risen. (However, we are about as slow to grasp spiritual truths as were the disciples.)

Immortality! Death does not end all, Alleluia! Like as Christ rose from the dead, so might we walk in a newness of life, Alleluia! Easter Day does not primarily mean new bonnets, dresses, colored eggs, etc., but newness of life, deepened devotions, more spirituality, the immortal life, Alleluia! "But now hath Christ been raised from the dead, the first fruits of them that are asleep." Alleluia!

Christ appeared to Cephas, to the twelve, to Paul; he will appear to you today anew, if you will. He called Mary by name. If you listen in you will, on the proper wave-length, hear him call you by name.

Blessed be the Lord's Day, Sunday, the day commemorating the resurrection of our Lord. Blessed be the miracle, the resurrection, which proved to be true all former miracles and claims of the Christ. May the Christ show himself alive by many infallible proofs in our daily lives for him. The miracle of our transformed lives is the miracle sufficient for all who observe us.

(Silent meditation for a minute.)

#### Song: "Christ the Lord is risen today, Alleluia!

Sons of men and angels say: Alleluia!  
Raise your joys and triumphs high, Alleluia!  
Sing ye heavens, and earth, reply, Alleluia!

\* \* \*

"He lives to take our sins away,  
Our present mighty Savior;  
To help us serve him, ev'ry day,  
And show his grace and favor."

Let us pray.

Literature for Easter Sunday: Matt. 28: 1-10; Mark 16: 1-11; Luke 24: 5b to 24: 12; John 20: 1-18.

Elkhart, Ind.

## CORRESPONDENCE

### THE CHINA YEARLY MEETING

In America Called the District Meeting

For many years the business affairs of our mission were done entirely by the foreign staff. In 1923, as an echo from the Shanghai 1922 Conference, there was an effort made by Chinese and foreigners to reorganize so that the business of the mission proper would be taken care of jointly, Chinese and foreigners acting together. The constitution of this body has been gradually growing until now it stands like this. We have two kinds of delegates. Those who are delegates because of a position they hold in the mission or in their own station activities, and those elected by the churches and outstations. The yearly meeting elects an executive committee of eight and these are to be delegates to the next yearly meeting. They take care of interim business for the mission between yearly meetings. Each station has a business committee to take care of local affairs. The chairman and secretary of these station committees are also delegates to the yearly meeting. This gives us sixteen representative delegates to the yearly meeting, and in addition to these sixteen delegates, each church or outstation may elect one delegate for every fifteen active members. Of these latter delegates each one must furnish \$1.50 Mex. as a quota for the yearly meeting's running expenses before he can sit as delegate. As a result they only elect for the members those who are active enough to pay up the ten-cent quota and so our delegated body is not too large, for we do have a lot of members who are not yet warm hearted enough to pay up and thus have a representative.

This year our total delegate body was 57. Any member, man or woman, in good standing, may be elected as a delegate. The delegate body this year was exceptionally representative. It was composed of preachers, teachers, builders and business managers, farmers, students and a few foreigners. The most kindly spirit prevailed throughout the entire meeting. The meeting was presided over by one of our leading Chinese lay evangelists. A Chinese secretary and an English secretary made up the organization.

Each department reported the progress of its respective work for the year and it was fine to hear nearly all of them report that in spite of unsettled conditions and threatened war the work has gone on rather actively in every place. This report is true even though for several months all of the foreigners were away from their regular posts. The finances locally had been well taken care of by the Chinese, and with but one exception, showed a careful expenditure of funds. The exception was not a wrong use of funds, but some felt there was a bit of extravagant use. Steps were taken to guard this mistake and the Chinese are still to continue to handle the funds locally. Our general treasurer is a missionary.

Most of the questions were discussed till the sentiment was rather united. Our organization says we must have two-thirds of all the delegates present to transact business, and then a two-thirds majority of those present is required before a decision can be called passed.

Our delegate body is elected, and so the foreigners are elected exactly the same as the Chinese delegates. It was good to hear some of the leading Chinese say that they were glad now that the business meeting was a Chinese and foreigners' meeting working together at the Lord's work.

Probably the most far-reaching question that came before the meeting was one presented by the missionaries. They asked the yearly meeting to assume the job of inviting missionaries back after a furlough and of locating them in their place of work on the field. This also will include asking the Board for new workers. The meeting decided to do this if the home board is willing. The finest spirit towards the home board was shown through the entire meeting. When one stops to think that in that body of fifty-seven delegates only six were foreigners, and sees how carefully every decision was made, it really gives one a hopeful outlook for the Chinese church.

Every attitude and word that was expressed was that the body was glad the foreign group were gradually getting back to their tasks on the field.

After having been absent from three yearly meetings the writer can see the growth that has been made by the Chinese leadership in getting under the task in every way. Their interest was shown in the entire field even to the financial side of it. The budget for next year was carefully gone over and even cut in two or three instances where they felt that too much was being asked for the work that was being done.

After two days of business meeting came our Sunday. Nearly all stayed over for the Sunday services. It was given over to the regular Sunday-school and preaching service in the morning and two inspirational services for all in the afternoon and evening. May the Lord bless the China mission as we try to work the plan of the 1928 yearly meeting.

F. H. Crumpacker.

Ping Ting Chou, Shansi, China.

### THE RECENT EARTHQUAKE IN PALESTINE

While we were reading and writing in our hotel room in Jerusalem, Feb. 22, about 8 P. M., we had our first experience with an earthquake shock. There were three distinct shocks within twenty-four hours. The one on this evening was severe enough to cause great excitement. The papers report that many buildings collapsed. So far no loss of life is reported.

The earthquake last July did great damage. Much loss of life and property resulted. Many houses in Hebron were destroyed. It is said that fully one-half the houses in Nablus, ancient Shechem, were either injured or destroyed. Near Nazareth we saw a village so completely destroyed that the inhabitants are rebuilding it on another site. In Jericho we saw men rebuilding a hotel which had collapsed, killing a number of people. In Jerusalem there was little loss of life but much damage to property. The tower of the large Russian church on the Mount of Olives was so wrecked that no one can yet enter. The large building of the Hebrew University on the Mount of Olives was badly damaged. So was the Church of the Holy Sepulchre in Jerusalem.

However, these events have not checked the coming of tourists to Palestine. Just now they are coming from Europe and America, through tourist agencies, in great numbers. Modern Jerusalem, without the city walls, is growing rapidly. Many educational, religious and charitable institutions are being located here. Not only the Jewish people, but Christians and Mohammedans as well have great visions of the future of Palestine. Under English government there seems to be rapid progress in many ways.

Jerusalem, Palestine.

Otho Winger.

### SOME COMPARISONS

One can not help being impressed with the fact of many churches lying near each other in Pennsylvania. The State holds about one-third of all our membership. Within ten miles of Johnstown, in Western Pennsylvania there are about 3,500 members, and doubtless this is the section most densely populated by our people. I have noticed that by listing five churches of Western Pennsylvania, five of Middle Pennsylvania, two of Southeastern Pennsylvania, two of Southern Pennsylvania and three of Eastern Pennsylvania, I may then look into the western part of the country and find that any one of these has more members than all Canada with its seven churches or more than the six churches of Texas and Louisiana. One has more than the twenty-one churches of North Dakota, or more than the nine churches of Oregon. Two of these ten have more members than the eighteen churches of Nebraska, or the eighteen churches of Oklahoma, or the eighteen churches of Washington, or the fifteen churches of Idaho and Montana. Three have more than the thirty-six of Missouri and Arkansas. Seven have more than the thirty-six churches of California and Arizona. Any three have more than the fourteen churches in Colorado. Eight of these have as many members as all the sixty churches of Kansas. Nine have as many as all Iowa, South Dakota and Minnesota.

A splendid spirit is manifest in the churches of Pennsylvania as far as we have been able to observe. They are willing to cooperate. They desire to achieve for the Lord. The leadership seems determined to cling to the Old Book and stress the importance of giving attention to things spiritual. In Middle Pennsylvania, Eld. T. T. Myers serves many churches as a beloved sort of bishop. In the Western District, Bro. W. J. Hamilton has served as field director among their fifty-two congregations and many more Sunday-schools with a church membership of over ten thousand. For some time Bro. Hamilton has been confined to his bed, but we are happy to report that he is improving.

Elgin, Ill.

Ezra Flory.

### OBSERVATIONS ON RACE RELATIONS

A few weeks ago I attended services at Tindley Temple, a large colored (Methodist) church here in the city. There was a sprinkling of white folks present as visitors. It was communion Sunday and when an urgent invitation was extended to all Christians to partake, most of the white people went out to the altar, along with the colored.

While this showed that there are those who show a Christian spirit toward those of another color, yet the fact that it was north of the Mason and Dixon Line must be reckoned with. For this famous boundary is more than an imaginary division as regards the difference in the general attitude toward the black race. For here the white and colored are mixed in the public schools and in hospital wards.

Then another interesting thing occurred which shows how this question works both ways. Because of the unusual amount of unemployment this winter, there has been a corresponding increase of want among poor people. Because of the acute need about New Year, the pastor and members at Tindley Temple started giving one meal a day (all the hot soup one could eat) to hungry men. They were soon feeding hundreds each day—also giving them the Gospel.

In announcing a special offering toward this work, the (Continued on Page 206)



## THE LEPERS OF INDIA

(Continued From Page 197)

while other patients have been sent home free from disease, which means a complete deliverance from a living death. Herewith is a story of a hopeless leper living in the city of Hyderabad (Deccan), who heard of Dichpalli. He went there, patiently underwent treatment and returned home healed. With him he brought a little hymn book and the knowledge of Christ. There were but few Christians in Hyderabad, but after much seeking he searched them out, showed his hymn book, and asked for baptism. He repeated the stories of Jesus he had learned at Dichpalli, sang the hymns he had learned and loved, and his face lit up with joy as he told of what Jesus had done for him. Nothing could turn him from his purpose to be baptized, so in a crowded church he confessed his Lord in baptism, thus bringing his thanksgiving and life to the Great Physician. He then went to his Moslem employer, told of his conversion and desire to worship with the Christians every Sunday. This gentleman gladly acquiesced in his purpose and today there are two happy hearts, employer and servant, the result of the loving service of sacrificing doctors and nurses from the West.

The institution is filled with an atmosphere of hope and joy, we are told, and the lepers ask one thing of all visitors, namely that, "You pray that we may be kept filled with laughter and song and very close to God."

I quote again: "He went down and mingled with his leper brethren, asking many discerning questions about the different stages of the disease. He touched with his fingers their maimed stumps, felt the raised nodules on their faces and thickened lobes of the ear, and chatted in the most genuinely good-humored way with them."

And who was this visitor? And how did he dare touch them, thus incurring the risk of catching the disease? Not a Christian, but a Hindu; yet a man whose life in many ways is a beautiful example of the spirit of Christ shown in actions of every day. He is a man of deep humility, yet a national hero. I myself once visited him in his home, where he sat and conversed with bare body save a loin cloth. I refer to Mahatma Gandhi.

An account of the visit continues. "He moved over to the women and after joking with them and putting them at ease, said earnestly: 'You have this terrible disease of the body; that is bad enough. But there is a far worse disease, of the mind. Where can you get medicine for that?' For a moment there was silence, and then smiling one uneducated woman replied 'The blood of Jesus cleanseth from all sin'."

"On passing into the girls' campus he was asked whether he would hear them sing. He replied, 'I would very much like to hear them.' And they sang: 'What wonderful love, O Lord, thou hast shown to me! While life lasts never shall I forget it, never shall I forget it!'"

Anklesvar, India.

I. S. Long.

## FROM ONE OF OUR OLDER READERS

Over a year ago one of my cousins subscribed for the "Messenger" for me. I am an old feeble man and have very little of this world's goods. A brother in Louisiana and a sister in New Jersey (not relatives) send me stamps every month to write missionary letters to isolated people like myself and to send out papers. I found a very poor tenant family in Louisiana with nine children. They are poor but Christians if I can judge aright. Another cousin sends my daughter "Our Young People." We send the "Messenger" and "Our Young People" to that family every week. Nearly every letter from them mentions some article that was especially interesting to them.

My subscription expired January, 1928 and I wrote to you that I could not renew it. The next paper showed that the subscription was renewed to January, 1929. I certainly appreciate the favor and sincerely thank the person who made this possible, but I am more thankful for the benefit and blessing it will be to the dear family in Louisiana than for myself. During the past year they have often said: "Don't forget to send us the 'Messenger' and 'Our Young People.'"

I can't tell you how much I have enjoyed Bro. Flory's "Flashlights from History." I well remember when Bro. Thurman came to our home when we lived near Mt. Morris, Ill., in 1864 and preached on the second coming of Christ; and father, mother and many others were so excited over the subject they could scarcely talk of anything else. I well remember my own thoughts as I went to school or was out at play.

Then I well remember when Henry Davy and B. F. Moorman came to California as a committee from the Annual Conference to adjust matters here. The Wolfe brethren at Lathrop practiced the single mode of feet-washing and the Conservatives, as they were afterwards called, practiced the double mode, and there was continual irritation between them.

After the council meetings, which lasted a week, the irritation was worse. This was in 1875; I was a young boy of eighteen and was "straddle of the fence," they called it, and got hammered by both sides. I could not see where any principle was violated either way, but neither side wanted

me to commune with them as long as I was on the fence. That caused me to lose a good deal of faith in the Brethren Church.

But I am glad the Brethren have changed for the better. They have quit magnifying trifles and they work from the standpoint of principle now.

There is no subject at present that stirs me so deeply as that of peace. I hate the thought of war. I believe every lover of peace should stress that subject at every opportunity. I believe the Lord has his eye on the Brethren Church, the Friends, and other organizations that denounce war, and he expects great things from them. Keep before the readers of the "Messenger" the injustice of war and the glorious principle of friendly arbitration.

Bridgeville, Calif.

J. J. Ellyson.

## COMMEMORATIVE OF THE ONE HUNDREDTH ANNIVERSARY OF THE BIRTH OF MARY S. GEIGER

We do not need yonder beautiful window to tell us she lived; neither do we need the bronze tablet at the door to tell us she died, for love is deathless; it can never die. The good live on forever and ever. My first acquaintance with Mary S. Geiger began in 1863. I was introduced to her by what the girls of today would call their "best boy friend."

My best boy friend at that time was J. Sperry Thomas, a staunch member of the Church of the Brethren and also a member of the firm of Henry Geiger and Company, trading in Philadelphia as wholesale grocers. Our acquaintance was mutual, and on Sept. 7, 1864 both Dr. and Mrs. Geiger were present at our marriage ceremony and wedding reception. On that day a friendship was welded which remained unbroken for a period of over fifty years. Then, strange to say, the very same month of the year and the same day of the month, Sept. 7, 1916, Sister Geiger went away from us, to the spirit world. When it was announced that she was dead, great lamentation went up not only from Philadelphia but from north, south, east and west. For many knew Mary S. Geiger through her benevolences—and they all loved her because of her Christlike spirit.

With her I visited the Midnight Mission, the Sunday Breakfast Association, the Salvation Army, the Sheltering Arms for Fallen Women, the Door of Hope for Friendless Girls, the Whosoever Mission, the Crittendon Home, the Shut-ins, the Day Nurseries, the Country Week Association and other institutions, and I can assure you she not only visited but she gave freely to their support. I think I can yet hear Dr. Davies say from this rostrum, "God Almighty did a wonderful thing when he made Mary S. Geiger his dispensing angel."

Dispensing angel is a good name, as can be testified to by the blind man on the corner, the poor woman without hands who sang on the street for a living, the widowed mother with a large family of little children, the struggling wife with an incurable husband, the news boys, the orphanages, the asylums, the hospitals, missions, institutions, organizations and colleges. Even churches knew Sister Geiger and they all applied to her for help, and she helped them all just so far as was in her power.

I have heard her say frequently: "I give all I have and sometimes must borrow to meet the demands made upon me."

Her correspondence was great, for her letters averaged from thirty to fifty per day. There were letters from everywhere, letters of every description, and she opened, read and answered every one of them, granting as far as possible the request of each and then filled the page with words of encouragement.

I worshiped with her in the old Crown Street church. It was here Dr. Geiger was called to the ministry, and it was he who said: "I will not preach in a church where there is no Sunday-school." The brethren got busy and in 1854 gave to the world their first Sunday-school.

I worshiped with her in the Marshall Street church and it was here she received a heart wound that never quite healed, for at the two hundredth anniversary of the Germantown church she stood up in one of its busy sessions and said: "I have always been grieved over the division of the church. It never should have been and my prayer is that some day we may all be reunited, one in Christ, for that is the way it should be." However, her interest in the faith was not diminished, neither was her energy withheld and no one watched with more anxiety the building of the new church at Dauphin and Carlisle Streets. On the day of its dedication it was her generous loving hand that placed upon the offering plate a check sufficiently large to cancel all indebtedness. Truly of her it must be said: "She hath done what she could."

Then, as the church grew in strength and numbers and talked of a mission, she was its strongest advocate and when the Geiger Memorial church was dedicated she did for it just what she did for the First church, placed upon their offering plate a check large enough to cancel all their indebtedness.

And that is not all. Inasmuch as she had held up the hands of the Boy Preacher at the First church while he went to school, even so did she hold up the hands of the young man called to the Geiger Memorial while he went to school and learned to preach.

I last met Sister Geiger at the Arlington Hotel, Ocean Grove. My daughter, Mrs. Della A. Moore, and I called to say goodbye. Her last words were: "Is there anything I can do for you?" My reply was this: "Nothing, only get well and come back to the church where we miss you and need you so very much." "When are you going home?" she asked. "Tomorrow," was the answer. Then summoning up her utmost strength she said: "I think I will go too." And she did.

She is not dead—this is but sleep.  
Angels rejoice, and mortals weep  
Over the dormant clay:  
While onward, upward to the skies  
Her glad, triumphant spirit flies  
To realms of perfect day.

She is not dead, this is but rest  
In the Elysian of the blest,  
Free from all toil and care;  
Safe, safe at home in heaven above  
Where all its peace and joy and love,  
With saints and angels there.

She is not dead, this is sweet peace,  
From earthly care, she's found release  
Her burdens all laid down,  
Her pilgrimage on earth is done,  
In heaven a new life begun.  
The cross exchanged for a crown.

Philadelphia, Pa.

Mrs. J. S. Thomas.

## Notes From Our Correspondents

## CALIFORNIA

**Chowchilla.** The church met in council March 3. The principal business was the election of church officers. We were glad to have our elder, Bro. Harvey Snell, of Raisin City meet with us. Bro. Chas. M. Yearout, who is living here at present, was elected elder for a year. Bro. D. W. Shimer, who has faithfully served the church as treasurer for a number of years, was re-elected, also the church clerk, while the added status of correspondent and "Messenger" agent. We appreciate our new church home and trust that God will open our eyes to new opportunities in this location. The children enjoy their meeting on Sunday evening—Mrs. H. J. McDaniel, Chowchilla, Calif., March 12.

**Figarden** congregation convened Sunday afternoon, March 11, for a short business session. Eld. E. V. Funderburg gave us a splendid sermon which was much enjoyed by all present. In our business meeting we elected Pearl Fox and W. E. Steward delegates to Annual Meeting, with J. S. Showalter, alternate. Church letters were granted to three families attending elsewhere. Our love feast will be April 15 at 7 P. M. Mrs. F. E. Weinert, Fresno, Calif., March 13.

**Lindsay** church met the evening of March 7 in quarterly business meeting. The time of our love feast was set for April 11. Four church letters were granted and five have been received since our last report. The church voted unanimously to retain the present pastor for another year. The interior of our church building is being redecorated. An addition is also being built to the pulpit platform. A laymen's organization has lately been effected with Bro. Ira Myers as chairman. They are already doing some effective work and we are expecting much good to be done through them. March 4 we were given two very impressive sermons on Personal Evangelism, in the morning by our pastor and in the evening by A. W. Wiley, a state worker for the Baptist church. Bro. E. M. Studebaker of La Verne gave us a very good message Sunday morning, March 11. In the evening we joined in a community service held in the Exeter high school with Bro. Studebaker as the speaker. We are anxious to proceed forward to give instruction in sacred music, followed by a short service by Bro. Frantz. Easter Sunday is to be Decision Day. The cantata, Mary of Bethany, is to be given in the evening—Mrs. M. S. Frantz, Lindsay, Calif., March 16.

**Maeleed** church met in business session Feb. 23. It was decided to begin mission study at our Christian Workers' hour in the very near future. A letter of appreciation was formulated and sent to Bro. Goode, a Methodist minister at this place, who has been very kind in rendering us part time services when we were unable to send our pastor and in giving very nicely here under the leadership of our pastor to whom we are all very grateful. Plans are being made to organize a Pioneer Boys' group soon. The Junior League work has been started and plans are being made to assist the children in investments for the India mission work. The women are preparing forward to give instruction in sacred music, followed by a short service by Bro. Frantz. Easter Sunday is to be Decision Day. The cantata, Mary of Bethany, is to be given in the evening—Mrs. M. S. Frantz, Lindsay, Calif., March 16.

**McFarland** church met in council Feb. 23. It was decided to hold our love feast on Friday eve, April 6. We were glad to have with us Bro. J. R. Wine of Empire who is director of our District Welfare Board. Mrs. Iva Yeoman, state secretary of the Royal Templar Legion, spoke very bravely of her church. Bro. W. C. W. Gauthrap, superintendent of the Anti-Saloon League of Northern California, gave us a splendid address. March 8 the Sisters' Aid Society reorganized; they meet once a week to do quilting and sewing and various kinds of work. They have a balance of \$145. Once a month they have an all-day meeting and pot luck dinner in honor of the sisters whose birthdays came in that month—Mrs. W. A. Steinberger, McFarland, Calif., March 18.

**Pasadena** church held a very interesting council meeting Feb. 17. A men's brotherhood has been organized and the by-laws were read and adopted at this time. C. M. Heckman was chosen to represent us on the city board of religious education; and Lynn Sheller for religious education in our church. Our treasurer, D. M. Heckman, reported disbursements to the amount of \$9,414.76 for the local work and missions the past year. This does not include mission money dispensed by Sunday-school classes. Since this report \$553 has been raised through special offerings for world-wide missions. The church voted to retain Pastor C. C. Kindy and wife for three years. At this time Bro. Virgil Kindy and wife were installed to the ministry. This church has just completed a course in mission study from the book, New Paths for Old Purposes. This was attended by a large number.

We appreciated the visit of Bro. A. C. Wicand and his message on the power of the Holy Spirit over our lives. Also Bro. Fred Flora of San Diego spent a Sunday with us recently in the interests of his church. The deputation team of La Verne College furnished a good program recently. Our Ladies' Aid, besides their home obligations, gave \$50 to Bethany Bible School, and their pledge of \$100 to La Verne College, also \$25 toward a new church at San Diego. Our church is looking forward to evangelistic meetings to be held by Bro. McFarland the two weeks preceding Easter—Mary Taylor Niswander, Pasadena, Calif., March 8.

**Raisin** church met in council March 6 with Eld. C. E. Yoder in charge. One letter was granted. The church decided to get new hymnals. Our pastor, Bro. Harvey Snell, gave a few stereotyped views of the life of Christ. The La Verne deputation team gave us a program Sunday morning, Jan. 1. The Menomonic male chorus of Reedley was with us Sunday evening, Jan. 15. The Ladies' Aid gave a chicken dinner Jan. 27 and cleared \$30. The missionary committee gave a program Sunday evening, Feb. 12, when Mrs. Gordon gave a lecture on her missionary work in Turkey. Eld. H. F. Maust filled the pulpit Sunday morning, Feb. 19. Sunday evening we have community services alternately in the Brethren and M. E. churches—Mrs. N. A. Hoots, Caruthers, Calif., March 12.



**Ephrata.** Jan 15 the ladies' chorus of Elizabethtown College Bro. E. Myer, director, gave a splendid program in song. W  
(Continued on Page 208)



## OBSERVATIONS ON RACE RELATIONS

(Continued From Page 203)

minister explained briefly what they were doing. He mentioned that about half of those fed were white and that some wondered at their doing this. Then he said: "God forbid that I should ever so deny my Lord as to draw a color line among hungry men."

Since satisfying hunger knows no color line, neither should the communion of Christ's body and blood. Christian and brotherly love should reach out each way. And we only refrained from partaking of these emblems with them because we do not see to commune that way, even among the white folks. The color was no barrier.

Just one more incident that seems worth mentioning. When the regular offering was announced, the minister said that he felt to mention, for the benefit of strangers present, that their work is supported wholly by outright giving. He said: "We have kept our church clean. We have no shindings or the like by which to raise money."

Would not many white folks' churches be richer spiritually and toward God, and be more of a power and a light in the world, if they followed their colored brethren's example in this respect?

Rebecca Foutz.

Philadelphia, Pa.

## "GOOD NEWS"

At Denton, Md., the Lord wonderfully blessed our efforts due to the fact that the Christians were deeply in earnest about the Lord's work. Although the State experienced one of the worst snow storms in thirty years while we were there, as soon as the people could, they were ready to come to church. Two things in particular deserve mentioning. One being the fact that this church maintains one of the best Bible classes under the leadership of Sister Raighr that I have ever had the pleasure of attending. Another is the fact that the young men are being taught and led by Eld. Krabill who is sixty years young, and it is a joy to see how loyal those young men are to their teacher and leader. Other noteworthy things could be mentioned in regard to the pastor and the leader of the young people's group, but this will suffice to show that the Denton church is very much alive and is really doing things.

It is gratifying to me to see how firmly we are coming to believe in the promises of God. For a time it seemed that we as a church had partially forgotten the promise we have in James 5:14 and 15, but in the past year there seems to be a getting back to the Word and we are seeing living testimonies of his power to heal the sick.

McPherson, Kans.

Oliver H. Austin.

## MY OPINION OF THE "MESSENGER"

For nearly thirty years I have been a reader of the "Messenger." Much of that time I have been isolated from the church and the value of the paper to me can not be estimated. In the past six months I have noted a marked improvement and pray God's blessing on the effort that has been put forth to make it better. I have read with interest the opinions of different ones in regard to the improvement of the paper: I, too, have been impressed to say, in general, that the "Gospel Messenger" is one of the best religious papers I have ever read. My father, whose home I am in, greatly enjoys reading it also. Just one suggestion I would like to make. If we could have a column devoted to testimonies of our own people it would be a great help. There are many, no doubt, in the Brotherhood who could give testimonies and experiences of healings of the body as well as of the soul. Those who have not the ability or education to write essays or sermons could in plain, simple language tell what God has done for them, thereby giving inspiration and help to some discouraged, struggling soul. For years I have been a reader of a little paper put out by the holiness people and their testimonies and experiences have been a great help to me. So I have often wished the dear old "Messenger" might have a column of that kind.

Leonora Yates Becker.

Dorchester, Nebr.

## "OVERWHELMING POWER OF A HUMAN PERSONALITY"

In a brief recent message to the congregation our elder said he was "more and more impressed with the overwhelming power of the human personality which walks worthily of God."

What is a human personality? "Personality is made up of attitudes," says one. And what is an attitude? It is no more or less than a tendency toward or against something.

Then another says that personality walking worthily of God is the result of a human heart realizing that it is made in the image of God. Hence, the magnetic power of this personality grows and grows until it is leading a crowd of others in a most wonderful way to glorify God.

A certain Sunday-school teacher is a great success because of his personality. Another is a disastrous failure because of lack of personality.

Successful leaders of the teen age group are rare because of the frequent lack of personality. Successful pastors are successful because of their personality. How about the

little child with simple trusting faith in God? Has he not been known to move masses in times of great distress?

We have a wonderful example of the power of a personality walking worthily of God in the first Mexican Protestant in La Verne. This woman fairly radiates the joyous principles of Christianity in her life. Every one loves Grandma Rodriguez. Even devout Catholics have been known to send for her to pray for them at the time of death. Prayer is her ever present help in every time of need. She delights to unite her prayers with her American "brothers and sisters" in special seasons and for special needs. One striking characteristic of her prayer life is her gratitude.

Full surrender is the first positive step toward a strong personality walking worthily with God. What difference would it make in the Christian church if every member of the fold were characterized by an overwhelmingly powerful personality?

Grace Hileman Miller.

La Verne, Calif.

## LORENZO W. STONG

Lorenzo W. Stong was born in Johnston, Pa., Sept. 25, 1868, and died March 1, 1928. He went with the first train of emigrants to North Dakota in 1883 where he lived until 1910. March 21, 1910, he married Bertha Tabor of Arkansas, and there they lived ever since with the exception of a few months in North Dakota and at Denver, Colo. To this union were born four children. He leaves his staunch and loyal wife, three children, an aged father in Stanley, Wis., also five sisters and one brother. He was the kindest of fathers and a most tender and devoted husband.



He united with the Church of the Brethren early in life and never have I known a more exemplary Christian. Side by side and hand in hand for a number of years have our families walked life's rugged way in the hills of Washington County, Ark. Often I have marveled at his courage, his beautiful, trusting outlook on life, his unwavering faith in God; and more than all, the utter unselfishness, the supreme sacrifices daily evinced, that the divine cause might prosper in that locality. Never has Christianity had a truer advocate or a local church a more loyal member. He loved music and had one of the sweetest natural or uncultivated voices I have ever heard; and his heart was so full of the goodness of his Maker that he was often heard singing even at the midnight hour.

I have before me signed statements from the heads of business and banking firms as to his splendid qualifications for business as well as to his character and moral integrity. Bro. Stong was an ordained minister of the Gospel. I knew him ever to be earnestly sowing the good seed, and while sometimes he seemed to reap little but heart-aches, and even hunger, yet now I am assured that "great is his reward in heaven." Funeral services were held at the Central M. E. church, Springfield, Ark., on March 3. Burial in Bluff cemetery.

E. Hillery Hay.

Sioux City, Iowa.

## RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father in his infinite wisdom to call from our midst a most highly esteemed sister, Elizabeth Blough Brumbaugh, of the West Goshen Church of the Brethren, Goshen, Ind.:

We, the West Goshen Sisters' Aid Society, of whom our beloved sister was a charter member, desire to express our love and appreciation of one who was so very faithful to the church and untiring in her efforts to do for others.

We extend our sympathy to the bereaved family and commend them to the care of our loving heavenly Father who doeth all things well.

Be it resolved: That in the passing of a most loyal sister in the church and coworker in the Sisters' Aid Society, we always cherish her memory and make a greater effort to live up to the highest ideals of Christianity.

Catherine Baker, President.

Mina Ganger, Vice-President.

Dora Scrogum, Secretary-Treasurer.

Goshen, Ind.

## IN LOVING MEMORY—SISTER ALICE ENGLAR

The Sisters' Aid Society of the Westminster church wish to place on record an expression of their sorrow and loss in the death on Feb. 12, 1928, of their much loved collaborator, Sister Alice Englar. It was God's will to take her from us suddenly, just two days after meeting with us in our Aid work.

Her beautiful Christian character was ever a blessing to us, and we feel keenly the loss of her presence with us.

As we bow in humble submission to our Father's will, we extend our sincere sympathy to her dear ones. May they look to him who doeth all things well.

Anna Royer,

Lydia Trostle,

Lucinda Haines.

Westminster, Md.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Knapp-Wampler.—By the undersigned at Minot March 2, 1928, Mr. Harold Knapp of Donnybrook, N. Dak., and Sister Mary Wampler of Minot, N. Dak.—Ray Harris, Minot, N. Dak.

Schultz-Moreland.—By the undersigned at their new home, Peoria, Ill., Bro. Raymond Schultz of Peoria and Sister Eva Belle Moreland of Lacon, Ill.—M. A. Whisler, Washburn, Ill.

## FALLEN ASLEEP

Arnold, Solomon H., born in Perry County, Ohio, died Feb. 5, 1928, aged 84 years. He came to Allen County, Ohio, when but a boy and had lived in Jackson Township most of his life. He was a member of the Methodist Church and very active. His wife died several years ago. There were six sons born to this union, one dying young in years. Funeral services at the West Fork Methodist Church, by the writer, assisted by his pastor, Rev. W. L. Walston. Interment in the Lafayette cemetery.—J. L. Guthrie, Lafayette, Ohio.

Baugh, Bro. Wm. F., born in Augusta County, Va., died at the home of his parents, near Broadway, Va., Nov. 7, 1927, aged 50 years, 1 month and 19 days.—He was a sufferer from rheumatism for twenty-five years, the last six years being entirely helpless. He united with the Mennonite Church seventeen years ago and remained a consistent member to the end. He was cheerful and always looking on the bright side of life. He is survived by his parents, one brother and one sister. Funeral from the Reformed church at Timberville by P. E. Shank assisted by J. T. Glick. Interment in adjoining cemetery.—Rebecca L. Neff, Timberville, Va.

Bechtel, Ephraim M., born March 23, 1833, in Wayne County, Ohio. At the age of eighteen the family moved to Illinois, Whiteside County. He had continued to make his home with the exception of one year when he with other young men crossed the plains in an ox wagon to the gold fields of California. Feb. 22, 1861, he married Sarah B. Wilson who preceded him seven years ago. To this union four children were born. March 29, 1872, he and his wife united with the Church of the Brethren. In 1876 he was chosen deacon in which office he served the Rock Creek church faithfully till death. All their children are members of the Church of the Brethren. He died Jan. 16, 1928, aged 94 years, 9 months and 24 days. He leaves three children, twenty grandchildren and three great-grandchildren. Funeral by the writer. Burial in Rock Creek cemetery.—John W. Miller, Morrison, Ill.

Biser, Ruth Irene, daughter of Maynard and Anna Biser, born Jan. 13, 1927, died Feb. 28, 1928. Funeral services at the Lower Stillwater church by Eld. J. W. Fidler assisted by the writer. Interment in the Fairview cemetery.—Hugh Clopper, Troutwood, Ohio.

Buch, Sister Maria, died Aug. 24, 1927, aged 80 years, 3 months and 29 days. She married David S. Buch of Manheim. To this union were born six daughters and three sons. Two sons and her husband preceded her. She became a member of the Brethren Church in her early years. Her life was long and useful in the home and in the church. She is survived by six daughters, one son, fifteen grandchildren and fourteen great-grandchildren. She was buried on the fourth day of her death at the Kreider house near Manheim by Eld. Chas. Cassel, Bro. C. W. Gible and Amos Hottenstein. Interment in the cemetery adjoining.—H. G. Mionich, Littitz, Pa.

Cougill, Sister Catherine Elizabeth, born Feb. 17, 1844, died on her eighty-fourth birthday. She was stricken with paralysis and lived several weeks. She called for the anointing which was administered. She was a very faithful member of the Church of the Brethren for many years of the Salem congregation, Va. She was a regular church attendant and was always glad to contribute of her means to support the cause. She lived the simple life in the truest sense of the word. She leaves three sons, three daughters and a number of grandchildren. She was buried by J. Carson Miller assisted by Rev. Richardson, United Brethren, and the home ministers. Interment in the Green Hill cemetery at Stephens City, Va.—Hester Riggelman, Stephens City, Va.

Crumpacker, Sister Perula H., departed this life on March 8, 1928, at the age of 55 years, after an illness of only a few days from a violent attack of pneumonia. She was the wife of Bro. P. Crumpacker, to whom were born five sons and two daughters. The death of the father in 1913 was the only break in this family till the passing of Sister Crumpacker. The entire number of her family's far many years of the Church of the Brethren. Sister Crumpacker united with the church at the age of twenty years and lived a very consistent life to the time of her death. She was a deaconess in the church and a devoted and faithful member could make no mistake. She was superintendent of the Ladies' Aid Society of Cloverdale Church and many are the expressions by her coworkers as to how much she will be missed. Funeral services were conducted at the Cloverdale church by Bro. Roy D. Boaz, assisted by the writer. Interment was in the Daleville cemetery. In the early stage of her illness she applied for and received the holy anointing.—J. A. Dove, Cloverdale, Va.

Entler, Bro. John G., died at his home March 4, 1928, aged 66 years, 7 months and 7 days. He was ailing for a good many years; recently his bodily strength became less and he suffered intensely until the end. He was patient and calm through it all. He was a loyal, faithful member of the West Green Township congregation for many years. He had been trustee of the Rheems house since it was built. He is survived by his wife, two sons and four daughters, all members of the Church of the Brethren, also eight grandchildren. Services at the Rheems church by the home ministers. Interment in Green Tree cemetery.—Mrs. Clayton Breneman, Florida, Pa.

Gish, Bro. Abraham B., born near Bachmanville, Pa., died at his home March 13, 1928, from infirmities. Feb. 21, 1928, aged 67 years and 24 days. He married Caroline Wimer Oct. 10, 1869, and came to Illinois in 1879. To this union were born three children, two of whom survive, with his wife, six grandchildren and two great-grandchildren. He was a member of the Church of the Brethren and a faithful worker and citizen. Funeral services at the Astoria church by Elders C. A. Gruber and Abe Lind. Interment in the Woodland cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Holsinger, Geneva Frances, daughter of Bro. Wm. and Sister Susie Holsinger, died Jan. 27, 1928, at Rockingham Memorial Hospital, aged 1 year, 1 month and 17 days. She is survived by her parents, five brothers and one sister. Services at the Timberville church by Bro. J. T. Glick. Burial in the Timberville cemetery.—Rebecca L. Neff, Timberville, Va.

Killian, Ida May, daughter of Jacob and Susan Spittler, died Feb. 24, 1928, aged 63 years, 9 months and 12 days. She spent all her life in the vicinity of Covington. Oct. 30, 1886, she married Jacob M. Killian. To this union were born three daughters, one of whom died in 1888. In 1926 she suffered a fractured hip which left her an invalid for the last seventeen months. Her faith in God and her love for the church were always strong. It was hard for her to give up her work and attendance when she became incapacitated because of her injury. She gave her life to Christ in 1914, joining the Church of the Brethren under the ministry of Geo. W. Flory. She leaves her husband, two daughters, one brother and one foster sister. Funeral services by C. F. McKee at the Church of the Brethren. Interment in Highland cemetery.—Ethel Manning, Covington, Ohio.

Mertz, Charles Philip, son of Mr. and Mrs. Geo. Mertz, born near Burnettville, Ind., died at his home in Reedley, Calif., Jan. 31, 1928, aged 25 years, 7 months and 29 days. He leaves his parents and one brother. He came to Reedley with his parents at the age of six years and had resided here ever since. When he was eleven years old he had blood poisoning which left him crippled. He united with the Church of the Brethren Feb. 4, 1921. In August, 1925, he was stricken with paralysis which kept him confined to a wheel chair till the time of his death. Through all his affliction he was patient and cheerful. Funeral services by the undersigned.—J. J. Brower, Reedley, Calif.

Petry, Mrs. Frances Ann, died near Westminster, Md., Feb. 4, 1928, aged 69 years. She is survived by her husband and one son. Funeral services in the Meadow Branch church by the writer. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Reed, Sister Clara, eldest daughter of Samuel and Margaret Lehman, born near Franklin Grove, Ill., died Feb. 12, 1928, aged 71 years, 10 months and 14 days. Dec. 14, 1882, she married Joshua Reed. They resided in the vicinity of Dixon and Nachusa until 1917 when they moved to Franklin Grove. One son was born to them who died about



# Choice Devotional Books

The increase in consecration in the Church of the Brethren would amaze beholders if each member would read a new devotional book quarterly. Frequently books of this character may be selected which also bear on the Sunday-school lessons of the quarter. Thus a double use could be made of them. Have you purchased yours this quarter? Excellent selections are offered here. If you wish to know more of any book in the list, write us.

**The Beatitudes**, - - - - - 75c  
By S. N. McCann  
A careful and illuminative study of this heart of the message of Jesus Christ.

**Christianity at the Fountain**, - - - - - \$1.00  
By D. Hays  
The final and permanent message of one of our well-known writers.

**God's Means of Grace**, - - - - - \$2.00  
By C. F. Yoder  
An earnest and thoughtful discussion of the aids divinely given for the building of Christian character.

**A Better World**, - - - - - \$1.50  
By Tyler Dennett  
A study of the task of Christianity in the building of a "Better World."

**Personal Life of David Livingstone**, - - - - - \$1.50  
By W. Garden Blaikie  
To know this great man as portrayed in this book is an inspiration and blessing to any Christian heart.

**Life of R. H. Miller**, - - - - - \$1.00  
By Otho Winger  
An inspiring story of the life of a great leader in the Kingdom.

**The Lord Our Righteousness**, - - - - - 50c  
By S. N. McCann  
A careful study and wise presentation of the doctrine of justification by faith.

**The Family Altar**, - - - - - 75c  
By W. B. Stover  
Emphasizing the importance and value of family worship.

**Quiet Talks About Jesus**, - - - - - \$1.25  
By S. D. Gordon  
A view of God as we see him revealed in Jesus.

**Quiet Talks About the Crowned Christ**, - - - - - \$1.25  
By S. D. Gordon  
A helpful study of the Book of Revelation.

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By S. D. Gordon  
New light on the meaning of the Lord's return.

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Messages that help one win the victory over sin.

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A portrayal of Christ as a magnetic leader.

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Talks to searchers after the truth.

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A study of the sources of power for Christian living.

**Quiet Talks on Service**, - - - - - \$1.25  
By S. D. Gordon  
Quiet yet winning appeals to action.

**Quiet Talks on John's Gospel**, - - - - - \$1.25  
By S. D. Gordon  
A picture of the winsome Christ of St. John's Gospel.

**Quiet Talks on Prayer**, - - - - - \$1.25  
By S. D. Gordon  
Of this book one reader has written: "I have been thrilled to pray."

**Quiet Talks With World Winners**, - - - - - \$1.25  
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2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 19; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); and being anointed in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 5: 12; Rom. 12: 10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.







# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### The End of the Lenten Road

AFTER crucifixion, resurrection. So it was with Jesus. So it is with those who follow him. That last journey to Jerusalem came finally to its tragic end, as Jesus knew it would. And then to his greater glory in the Name that is above every name. Denying the call of the flesh in the interest of the higher call of the spirit will bring greater glory to you and me also, not a name as great as his but a great new name nevertheless, with new life and power.

A great disciple of the first century who had been "crucified with Christ" attained thereby unto a new lease of such life and power that Christ was living in him, he said. It was no longer the old self at all. He could not explain the difference any other way than by saying that the new life in him was Christ's very own.

Do you know how he could tell? It was by the new turn his affections had taken. Now they were set on "the things that are above." That was proof that he had been both crucified with Christ and raised together with him. He had shared with him in crucifixion and resurrection and was therefore sharing in his richer, more abundant life.

Are you? Did you make a clean breast of it in this Lenten opportunity? Did you go all the way to Jerusalem with Jesus? And on out to Calvary? Did you in your heart "put to death" all these ugly things like "evil desire and covetousness"? Then this seventh Sunday must find you also sharing in the risen life, the new life of love. That's what it is. That is what it means to be "raised together with Christ." That is what it means to have your mind set on "the things that are above, not on the things that are upon the earth."

This is that "newness of life" which Paul said the Romans could walk in, having "died with Christ" and having been "buried therefore with him through baptism." This Lenten journey with Jesus has helped us, let us hope, into a fuller realization of the blessing sought in that holy rite. The Romans did not understand very well. Some of them thought to go right on living selfishly and cherishing all manner of earthliness. Some baptized Americans have the same idea.

Such never made the journey you and I have made these weeks just gone. They never caught the mean-

ing of that steadfastly set face, as they walked close by his side. They did not walk there. They fell behind, too far behind. They lost out long before they got to Calvary.

But we have followed hard upon his heels, and all the way? Then worldliness we have crucified afresh and spiritual ideals are on the throne. It is no longer we that live but Christ liveth in us. Sin shall no more reign in our mortal bodies. Having been united with him in the likeness of his death we are also in the likeness of his resurrection. We seek the things that are above. Our mind is set there.

Which means not that we dwell apart from the crowded ways of hungry men in unheeding contemplation of our stored up heavenly glories. But rather that we bring all we have and are into ministry to the common need of all. So we seek, and find, the things above. These are the things above, far above all self-



centered carnalism. In such ministry we come upon the place "where Christ is, seated on the right hand of God."

This is the end to which the Lenten road has led us, if we have followed Jesus in it. It has brought us release from the galling serfdom of the flesh, and lifted us into the liberating lordship of the spirit.

### It Must Be Fitly Framed

JOHN TIMOTHY STONE says that "an aggregation is not a congregation." He probably knows for he has had experience which has added to his native stock of wisdom: He seeks numbers and has them. But he wants them to have quality. He isn't satisfied with mere bulk.

What a job this is, brethren. Is it never going to end? No, not as long as the human race inhabits the planet on which we now live. Just that long whoever is responsible for helping the Kingdom on will need to keep striving for a higher grade of Christian character in the church membership.

It will take faith, prayer, patience, work. And love, bushels of love. And then more faith and prayer and patience and work. And love.

All this it will take, and more of it still, to make the

church, not a mere aggregation but a true congregation, a "body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part."

### The Living Christ

THE passion week came to a close with the disciples confident that they had reached the end of a splendid but futile dream. "For as yet they knew not the scripture, that he must rise again from the dead." Thus they all seem to have returned to their homes. But certain women could not still the call of love, and they came as it began to dawn toward the first day of the week with the spices which they had prepared for the last tender ministry which the mother heart of womankind pours out for its dead.

But those who came looking for the dead, and wondering who would roll back the great stone at the door of the tomb, were amazed to find it open, empty and angels at hand with the news that the Christ had risen. And thus as the shadows of night gave way to day the disciples were confronted with the unexpected but dynamic fact that the Christ was alive.

How, then, may the artist depict the living, risen Christ in order that the contrast with the disciples' despair may be made as concrete as possible? There are various possibilities and artists have experimented with not a few of them. But the one chosen for our portrait is a representation of the Christ at the moment of his emergence from the tomb. In a blaze of glory a strong and living Christ is shown stepping from the door of an oriental grave. The clothes he wore at the time of his burial were later discovered in the tomb. How, then, should he be clothed? Should he have on his customary garments, perhaps later assumed that his disciples might the easier identify him? We have chosen to clothe him only in a long, scarflike mantle which helps to indicate motion and at the same time leaves most of his body exposed to aid in suggesting life and great physical strength.

Matthew says that the angel of the Lord descended from heaven, rolled back the stone and sat upon it. What a magnificent picture of the power of the One who sits in the heavens! Yet of vastly more significance than the open tomb is the fact that there was life within. Up from the valley of the dead, and appropriately through the door of the tomb in which he was laid, there came the Living Christ.

The sketch shown herewith seeks to portray but the central Figure in the great resurrection scene. The soldiers, the women, and even the angels are relatively unimportant. The great truth is the risen Christ. Behind is the door of the tomb. At the feet of the Living Christ are the faces of the startled dead, and above those of youthful living creatures. The border of black is a sufficient reminder of the long night which the resurrected Christ changed into the truest day. The higher meaning of the resurrection is lost unless it discloses a Living Christ by whom all shall be made alive.

H. A. B.

### Watch How You Watch

THERE is such a difference in watching. Certain men once watched Jesus to see whether he would heal an afflicted man. Did they not want him to heal the man? O yes, very much indeed, "that they might accuse him"! A certain centurion, watching Jesus on the cross, decided that he must be the Son of God. Certain overseers in the church watched in behalf of the souls in their care, so they might give an account "with joy and not with grief." A certain great Christian missionary advised his converts to "continue steadfastly in prayer, watching therein with thanksgiving." There is such a difference in watching.



## GENERAL FORUM

### He Burst the Grave

BY B. F. M. SOURS

He burst the grave, and he lives to save,  
And the world from that glad hour  
Has known the flow of love's deathless glow,  
And God's strong saving power.

He burst the grave, and I know he lives,  
For he lives and breathes in me,  
And I feel the thrill of the glory still,  
The immortal victory.

He burst the grave, and with him I soar  
To the heights—to the heights sublime,  
Above the cares and the briars of earth  
And miasmic fields of time.

And the glory grows, as the glad heart knows,  
And the nations are gathered home,  
And the marriage supper of the Lamb  
Will spread 'neath the whole vast dome.

Behold! Behold! Like a strain of gold  
Bursts the song, and earth's rancor dies,  
"Lift up your heads, ye gates" on high,  
For we, too, shall with him rise.

Mechanicsburg, Pa.

### The Meaning of Easter

BY CLEMENT BONTRAGER

THE train was moving along in the outskirts of Chicago. Night had come. Lying in a berth in one of the Pullman cars was a young man—ill. He looked out the window and saw stars. At times the stars were hidden by smoke. Suddenly the stars would appear again as the smoke cleared away. Suddenly, too, there flashed into the mind of the young man this bit of philosophy: "The stars are more eternal than the smoke."

All things have meaning. However, we often take the most meaningful things too much for granted. Among the most meaningful of things which come into the experience of the average individual is the spirit of Easter. Easter means more than eggs. Aside from any theological meaning Easter may have, it means that health, joy, peace and goodness are more enduring than are sickness, sorrow, war and badness. And it means that these good things, and others like them, are more often controlling events than are their opposites. "The stars are more eternal than the smoke."

It is not possible to arrive at the real meaning of Easter without first discovering what the first Easter meant. That was a dark day, when on a hill the greatest and holiest Personage men have ever known hung upon a cross, dying by inches. To make the scene all the more terrible this Holy One was hanging between two thieves. The scene becomes very pathetic when one considers the kind of Man who was hanging on that cross. His hopes and his aspirations had been lofty. No man ever had taught such pure morals as had he. No man ever interpreted God so truly. No man had ever given such precepts to guide men as he had given. And no man was more idealistic than he. He lived and served as none before or since ever lived and served. It is almost impossible to think that such a good life should end on a cruel cross after the Sufferer had experienced the most unjust of trials at the hands of a conscienceless and vacillating governor who was the tool of an angry mob. But so it was. The darkness which covered the earth on that day, was only a shadow of the greater darkness which covered his soul. The shaking earth was only a faint echo of the trembling of his spirit. But wait! A change has taken place. Only a short time ago he hung on the cross as a criminal; but now he emerges from his tomb a Conqueror! At most the agonies of death lasted only a few hours but the life that came to him on that first Easter morning is to last forever. At most the sun was eclipsed for a short time, but the light that dawned that morning has never yet been dimmed. Those hopes and aspirations, which to human eyes had seemed to come to nothing on that hill of torture, sprang into being again on that first Easter; and they have kindled

new hopes and new aspirations in countless lives since then. The darkness of Calvary was intense, but the glorious brightness of Easter was more than compensation for it. Calvary was momentary. Easter is eternal. "The stars are more eternal than the smoke."

All that the first Easter meant has been experienced many times since by many individuals. In the days following the first Easter men and women grasped the meaning of it and lived upon it. The doctrine of a risen Christ became their bulwark of faith. With this doctrine they comforted one another when death came. It steeled them when they faced torturous deaths. It seems a wonder, almost, that some of the present followers of the Christ have allowed their religion to make them despairing, sad and fretful, when the spirit of Easter so completely dominated the lives of the early Christians. Those early Christians were persecuted mercilessly, but a more joyous group you never heard about. They had learned that "The stars are more eternal than the smoke."

All this is past, however. Just what is there in the spirit of Easter for the people of 1928? There is for us what the early Christians found. There is the fact that the good and the desirable are more often our lot than are the evil and the undesirable. Here are a few examples:

There are many hospitals. They exist because of sickness. Many folks are in these hospitals, while many other folks should be there. Some folks are incurably ill but linger for years more or less a burden to others. Other folks who seem to be in the best of health are suddenly snatched away, often at times when we think they are needed the most. If one allows himself to dwell on these facts life becomes an unkind reality, full of meaningless tangles which can not be unraveled. But if one faces facts as they really are he finds that sick folks are in the minority and that the majority of folks are "able to be up and around," to say the least. He finds that his own days have had more of good health than of evil and sickness. He finds that many more folks are not snatched away when they are most needed, than are snatched away. He finds that if one man suddenly dies of heart trouble the fact gets publicity, but that no one makes a fuss about the fact that multitudes of men do not die that way. He finds that while there is much corruption in society there is much good in it still. For every man who divorces his wife he can point out dozens of men who never thought of doing so. For every bit of smoke-cloud he can see myriads of stars which shall twinkle merrily, long after the last feeble cloud of smoke has eternally passed away.

A lot of folks are bothering themselves about the future outcome of things. Too many folks see it as the time when all that is bad and undesirable will come to fruition. These are the folks with the pessimistic wail. To hear them lament one would think that all the good was in the past. Would it not be fine if all were to face the future with the spirit of Easter rather than with the spirit of gloom? History tells us that human relationships are becoming more bearable rather than otherwise, and that there is a gradual upward trend in civilization. Men used to pour molten metal down the throats of their victims in the name of Christ. We do not treat our opponents in that way today. Is it not unreasonable to suppose that this upward climb of the human race must suddenly be changed into a landslide downward? The great thinkers who penned the sacred words of Scripture were men who saw a glowing future for the human race. The prophets of Israel saw more of war and bloodshed than was their due, but they looked into the future and saw a time when, "Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." The sins in the days of Peter the Apostle were many and great but Peter looked ahead and saw, "New heavens and a new earth, wherein dwelleth righteousness."

The coal mines and the criminal miners on lonely Patmos were poor company for the refined St. John but he, too, looked ahead and as he looked he saw a city with streets of gold and inhabitants who had been

picked from the cream of earth-dwellers. In every age there have been folks who could see, "One far off divine event, toward which the whole creation moves." The future need not be a dark and dismal looking affair. As the sun is preceded in the morning by color combinations beautiful beyond all description; even so may we see the pledge of a happy and a glorious future in the fact that now the good and the desirable are more in evidence than are the evil and the undesirable.

Lying on a bed in a hospital a patient watched the sun in the morning. There were clouds in the sky and often the sun was hidden from his view. Then there came to his mind the thought: "The sun is more eternal than the clouds." The clouds of sickness, war, sin and death may flit across the sky of human experience but they are only temporary. Easter means that the good and the desirable shall triumph. After all these temporary clouds have blown away the Sun of Health, Peace, Righteousness and Life shall continue to shine—forever: "The sun is more eternal than the clouds." "The stars are more eternal than the smoke."

Stet, Mo.

### Proclaiming the Easter Message

BY JAMES M. MOORE

VARIOUS events in connection with the life of Jesus have challenged man's thought for ways in which he might proclaim the beautiful story with more appealing effect. This is especially true with reference to the Easter message. It is wonderful how the old story told over and over again continues to thrill the heart of the child of God.

At Easter time we think of the resurrection of Jesus. We love to meditate upon the glorious fact. We rejoice in the blessed hope we have because of it. We love to tell the story to others, and they love to hear it again and again, even though they have often heard it before.

There are times when we feel something in connection with the resurrection that we can not tell in the ordinary way. We desire to make it more impressive, a little more real if possible. We seek new methods of conveying this beautiful message to one another.

Thus the artists have employed their developed skill in putting upon the canvas their highest conceptions of that wonderful morning scene. Copies are made and distributed everywhere. Children behold, and their eyes sparkle with a keener conception of what they have seen. Adults weep for joy as they imagine the actual event taking place.

Thus the poets make use of the many forms of verse and weave in the details of the story in various ways. People delight in reading these poems, for the theme is too wonderful for a perfect presentation. Each one seems to bring a new thought, or possibly an old thought in a new way.

The musicians take up the work, and set the poems to music with all of its charming and thrilling variations. The singers rehearse and study until they can fairly feel the message of the beautiful hymns. People gather in the churches by the hundreds to hear, and they are delighted. It is the same old story they hear; but with every variation its grandeur is impressed, and we seek every opportunity to go and hear again.

But not many of us are artists. Very few are poets; and as for music some of us can not even sing, much less compose. What can we do? Is there no way for us to give special emphasis to the resurrection story? Or must we be content with only the commonplace methods of expression?

Thanks be to God, there is a wide-open avenue for us all. It lacks nothing in effectiveness. It is within reach of all—by the help of God. Its universal use by professing Christians would startle the world, and in a large measure would change the order of things.

Paul said: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). And again: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). And still further: "If ye then



be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

Daily Christlike living is after all the most eloquent and impressive method of proclaiming the resurrection of Jesus from the dead. It calls for the greatest expression of the spirit of sacrifice. It challenges the very highest type of manhood and womanhood. It is open to all, and the demand for this manner of expression will never diminish.

A life that consistently seeks the things above is convincing. When professing Christians will live as becomes those who have been raised with Christ, the world will believe, and the purpose of Jesus' prayer will be realized where he said: "That the world may believe that thou hast sent me" (John 17:21).

This is a tremendous responsibility. It is too much for human strength. "Our sufficiency is of God" (2 Cor. 3:5). It is wonderful what God can do for those who give his Spirit a dwelling place within the heart.

Let us not lessen our zeal for the wonderful story of the resurrection. May we continue to tell it everywhere and in every way. And above all, let us tell it by our Christian living with an ever-increasing faithfulness and consistency.

Waynesboro, Pa.

## Springtime With Its Easter Message

BY MARGIE JOHN GARST

How the folks who live in the clime of frost and snow anxiously await the coming of the lovely springtime with the sun's rays beaming just a little warmer, bringing into life the tiny seeds long since sown in the cold beds of earth, there awaiting the proper conditions for their little rootlets to go deeper into the moist earth, while the little shoots of green begin to peep through toward the sunlight, bringing to you and me a lesson of unseen but real life!

History tells us that in Jesus' day Palestine was a land of flowers. The orchards with their pomegranate blossoms of scarlet must have been beautiful. The oleander with its clusters of pink furnished the decorations along the banks of the little water courses that meandered through the valleys. But Jesus must have preferred the graceful lily, for he made special mention of this flower that seems to express a perfect representation of beauty and purity with its waxen petals and outstanding stamen. "Consider the lilies of the field, how they grow: they toil not neither do they spin, and yet, I say unto you, Solomon in all his glory was not arrayed like one of these."

If in the great creation our Creator stopped long enough to form these lovely flowers, he surely may be trusted to provide for us to whom he has given eternal life.

Easter morning many years ago, what does it mean to you and me? Can we forget our present surroundings and in the realm of make-believe be with the women as they approached the tomb that resurrection morning?

When they left the grave on that memorable Friday they knew the stone had been placed before the entrance of the tomb. They realized as they entered the garden that their physical strength would not permit them to roll the stone away. Surely we can not wonder that they were startled when they found this removed and the angel there with the message: "He is risen." As these faithful women came to tell the disciples, how doubtful they were! Surely his telling them, "On the third day I will rise again," had made but little impression on their doubting minds. Had we been with these faithful women would we have proven ourselves more dauntless than they? Had we been one of the disciples would we have been so faithless? As we come on down through the cycles of time to this Easter season of nineteen twenty-eight are some of us still doubting the sayings of Jesus, or shall we with the poet say,

"My Father, it is good for me  
To trust, and not to race,  
And wait with deep humility  
For thy revealing grace.

"So faith and patience wait awhile!  
Not doubting; not in fear;

For soon in heaven, my Father's smile  
Shall render all things clear."

We think we are living in an intelligent age of the world and so we are if progressiveness in material things spells intelligence, but even with such progress as this era has brought to us we must have that faith, love and trust that will characterize us as God's children. If we fail at this point we prove ourselves weaklings of the Christian church.

Springtime with the Easter lilies blooming! Can we think of a lovelier time in which to be happy? And can it be possible that this season means naught else but the gratification of our own selfish wants? Does the story of the resurrection mean nothing more to us than the vision of an Easter gift, or the shopping round for the new Easter wardrobe? Surely the heavenly Father must be grieved when his followers think of Easter only as a gala day from that viewpoint.

Resurrection means rising again. What a blessed hope! What a cheering message, when our loved ones fall asleep in Jesus, that they shall rise again! Life is a sacred trust. We are shaping our destiny. The only way to make our lives worth while is through faith and obedience—this giving us the blessed hope of life eternal.

If we get the import of the Easter message then we should be inspired to greater things for our Creator. What an appealing prayer was that of Horatius Bonar in these words:

"Great Master, touch us with thy skillful hand,  
Let not the music that is within us die!  
Great Sculptor, hew and polish us, nor let  
Hidden and lost, thy form within us lie!

"Spare not the stroke! Do with us as thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete the purpose, that we may become  
Thy perfect image, thou our God and Lord."

Faith in the risen Savior must be ours if we appreciate the joys and loveliness of this blessed Easter season. For the youth springtime is a joyous looking forward to the growth of the little seeds planted. In the spiritual sense may these seeds be those of loving kindness and joyous helpfulness which will ripen young life into a fruitful and Christlike maturity. Springtime with its Easter message. May we all get a glimpse of its sublime beauty!

"Leave it to him; the lilies all do,  
And they grow.  
They ask not your planting, they need not your care,  
As they grow.  
Dropped down in the valley, the field anywhere  
There they grow.  
They grow in their beauty, arrayed in pure white—  
They grow clothed in glory by  
Heaven's own light."

Salem, Va.

## The Development of Religious Education in the Church of the Brethren

BY MINOR C. MILLER

### V. Problems for the Future

THE Church of the Brethren was organized by men who were well educated and who evidently believed in the value of the educative method as a means of evangelization and conduct control. This splendid zeal for education seemed to dominate the work of the church for almost a century. Then there came a marked decline in educational sentiment and the light almost went out. About fifty years ago there began a gradual revival of interest in education and during the last twenty-five years there has been marked progress in every phase of the church's educational work. Our entire educational work has developed so rapidly in response to growing needs that there has been little time for planning a unified and comprehensive program and that fact suggests certain problems which will evidently concern us as we look to the future. This discussion will consider briefly some of these problems.

#### 1. The Problem of Aim

Education in the Church of the Brethren will never perform its proper function until the whole church is led to appreciate and properly evaluate the aim and object of education. Formerly, we were told that education had to do largely with the acquiring of knowledge. While knowledge is useful and necessary, it is

almost impossible to lead great masses of people to become deeply concerned about the acquiring of knowledge, even if it is knowledge of the Bible. The knowledge aim is important, but it is not sufficient.

Today it is held that education is a process which has to do with behavior. Some one has defined it as *the production and prevention of change in human nature*. The entire emphasis seems to be shifting in the direction of practical living. We educate people so that they may *live well* and as Professor Coe remarks, a *good education is education for good living*.

Advocates of religious education believe that religion is necessary for good living and at every point, religious education is urged because of its definite contribution to good living. Truly it may be said that *the aim of religious education is the reproduction in the life of the pupil and in the life of the group of all of those qualities which are endorsed by the particular religion*. If the religion is Christianity, the aim is to reproduce in the life of every child and in the life of the group every single principle that Jesus Christ ever taught. It is a high and noble aim but it is none too high for those who pledge faith in Christ. It is the same aim as expressed in his famous sentence: "Go ye therefore and teach."

Here, then, is our first problem. The present educational leadership must really lead the whole Church to understand and appreciate the meaning of religious education. When earnest followers of the Christ really understand its aim and objective, religious education will become the burning passion of their lives.

#### 2. The Problem of Correlation and Organization

We have repeatedly changed our educational organization. It is very probable that further change will be needed if we are to efficiently organize and correlate our work. The Protestant church generally has built a *parochial* school system for her advanced pupils while the Catholic church has built a system of parochial schools for elementary and advanced students. In other words, Protestants have practiced the principle of *stress and neglect*. The Church of the Brethren also has followed the same course. We have asked our people to give money and moral support for higher education and we have built a rather creditable system of higher education for a few of our youth, but the great majority are allowed to grow to maturity in varying degrees of religious illiteracy. To make the point clearer, we have built and standardized a number of colleges for a few of our people who are fortunate enough to go to college, but as a denomination we have given all too little attention to equipping and standardizing our local church schools for the many who will never go to college.

This point should be clear. We have not done too much in the interest of higher education for the few, but we have not done enough for the masses that they may be properly educated so that they may intelligently practice Christianity. It is a problem of correlation. Our colleges should rest upon our elementary church schools and not entirely upon our public high schools. The entrance requirements of a Christian college might well take account of the record attained in the local church school. It seems apparent that there should be much study given to the problem of correlation between elementary and higher education in the Church of the Brethren. A practical solution of this problem would certainly work for the advantage of both elementary and higher education.

A proper correlation of our educational work should suggest unity in organization and administration. It would seem that there ought to be a General Board of Education, charged by Conference with the responsibility of developing a comprehensive and unified educational program for all of the people. Such procedure would simplify our present organization and make possible better correlation, and in many respects contribute to the efficiency of our entire program.

Surely education is of sufficient importance that it should not be "tacked on" or have "tacked on" to it any other interest. It should not be organized as a bureau or section of any other interest or Board but should command the wisest leadership of the church, organized in the form of a Board of Education and responsible only to the Conference.

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## What Does Easter Mean to Us?

BY ISABEL McPHERSON

To some Easter is the time of year when the rabbit forsakes his type and lays eggs; to others, it means a time to see how many eggs one can eat and still live; and to still others, it means no more than a special day for a grand display of new apparel. There are those whose misconception of the day is such, that they will not venture forth without the new apparel, and thus spend a day of discontent when it should be a day of happiness. Easter comes at a time when all nature is putting on her gay, new robes, and it is a fitting time for new clothes, but whether we have them or not, let us not forget to consider the deeper meaning of what Easter really means to us.

In the deeper conception, when we think of Easter, we think of Jesus and the cross and many of the other thrilling events which preceded Easter morn—but especially of the cross. Originally it was a symbol of shame and disgrace. Yet today, the Christian is a very poor one indeed, who will not gladly say that he is a follower of the cross. It is now a glorified cross because Jesus died upon it, and his followers go forth to conquer the world under its banner. There are those who lay stress upon the cross with the Savior upon it; but to some others that always pictures defeat, and it must have seemed that way to the disciples, who had built such hopes, only to have them end in the shameful death of their Master upon the cross. But the empty cross and tomb bring to us the message of victory. They show that even death was overcome; that Jesus was triumphant over all and that he lives forevermore.

What did Easter mean to his disciples? They accepted his death. Their hopes were crushed. It seemed to them that they must go back to the old life when they had expected so much from their King. And to the women who journeyed early to the tomb, it also meant sorrow and defeat; else why had they taken spices and such along? They accepted his death as the end. As they journeyed they wondered about the stone before the tomb, how they could get it out of the way. But when they arrived at the tomb and found the stone rolled away, it brought only more sorrow, for it meant to them that now they could not perform their service of love to the body. It seemed they were to be denied the satisfaction of knowing where the body was, until the angel's message changed their sorrow into joy. "Why seek ye the living among the dead? He is not here; he is risen as he said." Oh, glorious news! It made the cross an emblem of victory instead of shame and defeat. They went to tell his disciples. And they came and saw that the tomb was empty. Talk about thrill, could any story of fiction compare with this last week of our Lord's life? The greatest thrill is that it is really true.

And of that day in the afternoon, do we recall the two as they walked on their way to Emmaus and how they wondered and conjectured as to all of these things, how the Master overtook them, how they did not recognize him, and then how he revealed himself unto them? Is it any wonder that they could not grasp the meaning of it at once? Such things had not occurred before. And Thomas could not believe without visible proof. Blessed are they who believe and have not seen.

A certain man said: "The grave ends all." Earlier in life he had accepted Jesus as his Savior, yet when circumstances came he was swept off his feet and in discouragement said: "The grave ends all." Is not this one of the tragedies of the age, that we have a Savior who has conquered all, yet there are those who have named his name and do not believe?

What does Easter mean to us? That empty tomb conveyed to the world the fact that Jesus had overcome every enemy of humanity, even death the strongest, and that therefore death no longer was victorious. Even the cold, dark grave no longer held the sting. Henceforth, there is no death, no defeat, no sting. He came forth from the tomb and brought immortality to light.

Those who sometimes live as though they do not believe in Jesus and immortality, will stand in the face of death and say: "We shall meet again." It

takes death, the last thing, to get some people to thinking in the right channel. As we stand by the open grave of loved ones, the thought of resurrection and immortality is what makes endurance possible. "We shall meet again." This is the Christian's hope.

Because he conquered every foe, Christ lives; and because he lives, we too shall live. Believe in Jesus, his resurrection and immortality.

"There is no death! what seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death."

Dayton, Ohio.

## The Meaningful Love Feast

BY WILBUR B. STOVER

Lesson: John 13: 1-20 and 1 Cor. 11: 23-26

A JEWISH rabbi once announced his subject for a Sunday morning in Cleveland: "The Delights of Passover." He was a reformed rabbi, and was not preaching on the Sabbath, but on Sunday morning. So I failed to hear him. I tried to find out what he said, and failed in this also. Then I asked myself what I would say on the subject if I were a rabbi. Well, I would speak of social contact, of the religious element, and of historical setting. And since I am not a rabbi, but a Gospel preacher, why not prepare—sure—here it is.

*I. The Social Significance.* Who that has been raised in the Church of the Brethren can not and does not think back to the happy experiences of his childhood in connection with love feast occasions? It was the great event of the church calendar, the day that was eagerly awaited before it came, and pleasantly remembered when it was gone. Our love feasts have come to mean to us in very large measure what the passover must have meant to the Jews, in the days of long ago. They gathered together from far and wide, they ate together and said their prayers together, thus enjoying each other's best fellowship. In like manner, old and young from far and near, our people lay aside the daily affairs of life and come together for the love feast. Differences have been adjusted; preparation has been made. We pray together and eat together. Thus it has always been; the love feast makes it so.

I think that the love feast in our church life is of about the same value as the family worship in the home life. It becomes the center of sacred memory as the years pass. It serves wonderfully to strengthen the tie that binds. Friends go and come, but the children of the church are there from beginning to end. They would not miss any part of the service; it is our service; it is our church. Well do I remember folks who sat way back in solemn silence occasionally wiping away the tears. They were not participants. No doubt they felt they should have been. In striking contrast were the bright and happy faces of all who surrounded the tables. Behold the happy family; these are children of God. The love feast has made us tremendously social; we cling to each other; we linger after the worship to talk together, to inquire of each other's health, to wish each other well, even to a late hour. It could not be otherwise; the love feast makes it so.

*II. The Historical Significance.* When we read carefully the lesson as recorded in John Thirteen, also that in Corinthians, we can not avoid the conclusion. The years of the centuries with variations have given us the same. Waiting in Naples in 1912, my oldest son and I visited Rome over the Eastertide. We hastened to St. Peter's great cathedral, for we wished to be present on Thursday evening when the pope would wash the feet of twelve of his cardinals. We had come too late; we required a ticket of admission. However, next day we read an account of it in the English page of a daily paper. Later I learned that in many cities of southern Europe it is the custom for heads of splendid families and for church dignitaries to call together twelve and wash their feet, then give them a supper afterwards. Some wash the feet of twelve choir boys; others wash the feet of twelve old men. But the idea is the same which pervaded the whole. They would celebrate the example of the Mas-

ter. The Metropolitan of the Greek Church washes the feet of twelve of his bishops in Jerusalem, once a year. It is the occasion of a great event, on Thursday evening before Good Friday. In no less than twenty different churches and societies in the United States some provision is made for the service of feet-washing. And this nearly always connects with the supper. It is simply challenging to know how many folks everywhere adhere to this usage in some form or other. Perhaps it is so minimized in the church life that it has come to mean nothing to many; but that is due to the attitude of leaders. However, it is there; manuals provide for it, history exemplifies it, and the common people accept it gladly. They who practice this usage have a wide fellowship.

*III. The Religious Significance.* The whole program is a religious exercise. The thought of the church is uppermost, and of the Master who is the Head of the church, whose supreme example we attempt to follow literally. There is no hurry; religion and hurry do not always appear congruous. The occasion is one of solemn joy. Every one seems to be saying: "We would follow Jesus." The service celebrates the last night of the Lord on earth, with his disciples. They were apt to talk on other matters of little import, but he called back the original conversation; he kept the subject continually before them. He impressed the teaching upon their hearts by acts suited to the occasion; those who loved him best will ever want to follow him in precept and example. The evening divides into three phases, all having religious significance, as follows:

- (a) The Act of Humility, washing of feet; not understood, later made clear.
- (b) The Act of Brotherly Love, the supper; suggesting the unified family.
- (c) The Sacrament; the climax service for which the others make ready.

The closer we come to Jesus, the farther we are removed from the things that are out of harmony with his teachings and his life. With an increasing desire to be like him, the thought of being worldly, as we call it, becomes increasingly repulsive to us. The ties that bind a people together will also serve to separate them from any who refuse to be bound by those same ties. The equations of ordinary life are often markedly manifest in the religious life. If there is a phase of life worth taking seriously, it is the religious. The principal thing about a man is his religion. How they have missed it who have eliminated from their religious experience every vestige of the love feast which he ordained on that memorable night! What freaks of programs have been set up instead, far-fetched efforts to satisfy the universal need. We have abundant reason to be grateful for our religious inheritance. The question arises as to how we will pass that inheritance on to the next generation. It need not be in garbled form; it may be in a purer form than even we have received.

*IV. The Significant Communion.* The communion service is not to be lightly entered into. The communion is not to be taken daily, not every Sunday, not hurriedly, not thoughtlessly, nor yet with the hope that thereby one may have his sins forgiven. All have waited; all have prayed; the atmosphere is filled with the Spirit; the time has been sufficiently prolonged to produce an atmosphere. Joy and peace, meekness and gentleness, light and life, love and warmth have found each other. The communion is significant; it is doubly significant when not segregated from its original sacred associations.

"When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." Jesus knew; he knew that Peter would deny him; he knew that Judas would betray him; but yet, he loved them unto the end. This is a tremendous challenge. He knew that Judas was entering the last race of a hypocrite, the final act of a traitor. Yet he loved him. Jesus loved Judas. How could he do it? Rather, let me ask, how could it be otherwise? The whole evening was spent in laying open his great heart of love. This was in keeping with his whole life of love. The climax of his life



had come. And he continued loving them all. Judas missed the communion. He was present for the supper, but withdrew before the bread was given, before the cup was passed. Yet Jesus loved him, like a mother loves her crippled child the more. Judas crept away from the bodily presence of Christ, but he could not get away from his love, for he loved him in spite of himself. What love is that! It is the element in which the whole evening's thought was immersed. We call it the love feast. It is the feast of charity, the *agape*. On the mission field we have permitted the word Lord's supper to be applied to the communion, for we have found a similarly striking word which we apply to the love feast, that is, love's supper. We have love's supper and Lord's supper, *prem-bhojan* and

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## What Is Man and His Mission?

PAUL F. BECHTOLD

"Our Try-It-Out Challenge"—B. Y. P. D. Program for April 22

### I. What Is Man?

THE world's thinkers first became interested in the stars, the most distant objects within our field of vision. Then the plants, the animals, the rocks, the soils, and the human body were studied. Finally, the mind became conscious of itself. "I think, therefore I am," said one philosopher. Thus, last of all, the science of psychology is arising from the investigation of mind.

Opinions differ as to whether the terms mind, sub-conscious mind, soul, spirit, self, character, personality, all refer to the same thing or to different things. Some say mind is human and dies with the physical brain, the spirit or soul living on after death. Others that mind is itself the spiritual, divine nature, or soul. Whatever is true, it is through mind that we achieve character, both for ourselves and others. Ideal character is the goal of all education.

Character is what we are. Therefore, in order to know what man is, we must know what character is. Our bodies are just the houses we live in; the temples of the Holy Spirit, and are of importance as a church building is necessary in which to hold services (but, like the building, should be kept in good repair).

After character is studied as long as the body or the stars, will its laws be as well understood? Perhaps. Already social science has discovered certain character "elements" which compare with the physical "elements" of carbon, nitrogen, hydrogen, oxygen, etc. These go by different names: instincts, impulses, desires, wishes, tendencies, capacities, drives, etc. Little is known as to their number or how they are combined. They can not be put under a microscope or in a test tube. They must be observed in action.

One thing is sure: man was created in God's image and his higher nature is like God; therefore, the more Godlike we become the better we shall understand both God and man.

### II. Why Is Man?

We have been placed above the animals, "a little lower than the angels," and for what purpose? Does not our very nature suggest it?

Man thinks, and thinking he finds truth. Man feels, and feeling he responds to beauty. Man acts, and acting he promotes goodness. The ideal development of these powers in all mankind makes for progress. That is the great adventure of living. Inventions, scientific research, social and moral reform, commercial and industrial development and church work are worth while only when they enrich the spiritual nature of man. That is man's mission.

Better-worldliness is the best other-worldliness, for we go forward faster if all go together. Self-development comes from helping others; by unselfishly losing our lives we find them.

"Happiness is a wayside flower which grows along the pathway of service." Lincoln found that pathway in fighting slavery. Jane Addams found it in Hull House on Halsted Street. Alexander Mack found it in organizing a new denomination to escape ignorance and intolerance. You and I may find it as we go out of the B. Y. P. D. meeting or lay down the MESSENGER: an opportunity for simple neighborliness may at this moment be looking at us squarely in the face.

### III. What Hinders Man?

As we start out now to do that good deed, two things may happen (let's hope they won't): (1) A selfish thought may "pop up" in the mind and cause us to postpone the deed because of fear, jealousy, laziness, dislike or some other evil motive; or (2) something outside ourselves may interfere, such as the other party refusing to be helped, a wrong social custom preventing it, etc. Evil in ourselves and in the world is constantly opposing the good which Christians do or should do.

"When I would do good evil is present," said Paul. It's true of us all, and one of the saddest facts of human life. Because of evils and lesser goods we see through our mental glasses darkly and can not fully understand each other, even our dearest friends. That hinders us from serving efficiently.

This is an age of great progress in the physical sciences and in material prosperity. Natural law is true and money is power; but we do not always see so clearly the truth of moral law and the power of the unseen. Education and wealth can be our servants in world betterment, but they are sometimes our masters instead.

### IV. How Can Man Succeed?

A. By concentration. Say with Paul: "This one thing I do." Hold your mental steering wheel with a firm grasp. Observe! Know where you're going, then go. Study! Mental discipline isn't outworn and it isn't true that poor grades spell success in later life. Direct the mind toward truth, for knowledge often gives power to overcome evil.

After a good foundation of education and experience is laid, we should select one kind of work and give most of our time to that. We should also center our affections on the finer qualities and thus weave them into the web of character so that a beautiful, Christlike pattern may result.

B. By heroic living. "Resist the Devil and he will flee from you." "Overcome evil with good." Strong character results from a persistent fighting of evil. Lincoln said: "Hate evil, . . . no man"; let us add: "fight evil, . . . no man." Both nations and individuals have physical fights because they haven't done enough spiritual fighting.

Jesus is the world's greatest Hero. Because he loved all men and came to save everyone, he didn't fight human beings. But he was the greatest Fighter that ever lived. His neighbors tried to kill him, and the Jewish leaders finally did kill him because he fought for truth and righteousness.

Any of us may be a hero or heroine next week:

1. If we defend an absent one who is being talked about.
2. If we tell the truth when it is to our disadvantage.
3. If we do a kind deed for some one we don't like.
4. If we risk our popularity by being friendly to some one supposed to be beneath us.
5. If we talk against war in the history class when others are for it.
6. If we accept a new truth although it means changing a former opinion.
7. If we do without a meal or some pleasure and give the money to missions.
8. If, when the conductor has passed us by, we pay our fare anyhow.
9. If we do an errand for the home folks without being asked.
10. If we decide to become a Christian.
11. If we ask some one to come into the church.

Carleton, Neb.

## This and That

BY VIRGIL C. FINNELL

### Welfare Cleanings

"Thomas Naskus, forty-one, of 1720 South Union Avenue, was probably fatally burned early today, when he fell asleep while smoking a cigarette in bed, and the bed clothing was ignited."—Chicago Herald-Examiner, March 4.

Writing about conditions in Russia a correspondent for the "Chicago Tribune" says: "Moscow is one of the few cities where one sees women and girls enjoying a cigaret in the street, and even the fair sex of the foreign colony do not hesitate to smoke outside." If the tobaccoists have

their way about it, similar conditions will soon prevail in American cities.

The town council in Rossville, Ill., recently voted to license only five cigarette dealers. Now the stores that are denied this privilege are promising a legal battle for their "rights."

Next year in one populous Illinois county, the superintendent of schools will require every pupil graduating from eighth grade to write an essay on the harmful effects of tobacco.

Last year three big tobacco manufacturers spent \$54,000,000 in advertising three brands of cigarettes. This is a greater outlay than was ever spent to popularize any other kind of merchandise.

The "Aurora [Ill.] Beacon-News" tells how Mrs. Scrilla Mills of Charleston, Ill., eighty-three years old, was burned to death in bed by a fire which apparently started from the pipe she was smoking.

The Y. M. C. A. cafeteria at Beloit, Wis., displays a sign which reads: "Many folks eat here because of the **No Smoking** rule. Please observe this rule." It is refreshing to find an occasional eating place that has not been befouled with smoke.

When one hundred young women attending a midwestern university three years ago were asked about cigarette smoking, seventy-four claimed they indulge only "occasionally." Fifty-four smoked for "enjoyment" while the other twenty smoke because "it is the style."

Coach Knute K. Rockne, Notre Dame gridiron mentor, said recently: "If I ask a man to stop smoking it is because I want to make an athlete out of him, not to regulate his habits or morals." He insists that Sunday-school should deal with tobacco and its relations to morals.

North Manchester, Ind.

## The Men's Work

BY W. J. WERKMAN, CORRESPONDING SECRETARY

### Forging Ahead

In its meeting at Chicago on March 18, the Executive Committee of Men's Work decided on a tentative program for the Annual Laymen's Conference to be held in conjunction with the General Conference of our church at La Verne, Calif. The Conference Program Committee has set aside the forenoon of Saturday, June 30, for this particular session. The theme of the principal address will be "The Laymen and Personal Evangelism." In order to make this conference of laymen most helpful, the problem of the formation and promotion of laymen's organizations in the local churches will be the topic of an open forum, to be conducted by laymen who have actual and successful experience in this kind of church work.

The resignation of R. W. Miller of River Forest, Ill., as a member of the Publicity Committee was accepted, after which Brethren C. M. Culp of Elgin and W. J. Werkman of Chicago were elected as members thereof.

Bro. P. J. Stahly, Chairman of the National Council, was given authority to select the membership of the Spiritual Culture Committee which shall complete the Personal Evangelism Course, which has already been introduced to all the churches of the Brotherhood in the first Bulletin of Men's Work. The Executive Committee feels that there are tremendous possibilities wrapped up in this course which is meant to fill the needs of thousands of laymen in our church who do little or nothing to win others to Christ or to extend the Gospel at home or in foreign lands, and of many others who are more or less active, but need guidance and help. Reports have reached us which are evidencing the fact that classes of men in many churches are studying this course with much satisfaction.

While this present year is regarded preceminently as a promotional year for our laymen's movement, its real educational program (which is to last five years) will begin with the year 1928-29, which shall be called the Personal Evangelism Year.

The Executive Committee felt the need of a Corresponding Secretary who shall have general supervision of its promotional correspondence. Any inquiries, suggestions or matters of information concerning the laymen's work in our churches should be sent to the headquarters of Men's Work at Elgin or directly to the address of the writer, who was elected to that office.

The committee adjourned with the conviction that, while not everything has been accomplished that had been hoped for, a definite progress in the response, which the call for deeper consecration among our laymen is receiving, is noticeable. The movement is getting the actual support of our church leaders who believe that the opportune time is at hand for the laymen to share in the solution of the problems which the church is facing at this time. The laymen's movement has come into existence in response to a definite need and without erecting any elaborate machinery it is now taking shape amongst the men of our church and is sure to become a most potential force for furthering the interests of the Kingdom at this time of dire need.

528 S. Lawndale Ave., Chicago, Ill.



## PASTOR AND PEOPLE

### The Interpretative Functions of the Teacher-Prophet

BY JOHN LUKE HOFF

THE interpretative functions of a prophetic, teaching ministry are very significant. Because of the frequent misinterpretation and misrepresentation that have been carried on in the name of both education and religion, the childhood and youth of America are asking simply for the opportunity of seeing basic realities pictured as they really are, instead of being parodied and caricatured in mockery and sham.

We have misinterpreted the child's own nature to himself, for many church members in the past have said that he is loathsome in God's eyes. With Augustine, Calvin, and others, they have claimed that he is morally depraved because he must perforce bear the guilt of Adam's sin. Thus a large part of the church has been guilty of the tacit assumption that the child is by nature an alien to God, a stranger that must be brought back to a filial relationship to the Creator and Master. This one position has had far-reaching implications with reference to the general meaning and attitude of the church toward conversion, toward religious education, and toward such doctrines as the doctrine of justification by faith and the doctrine of sanctification.

We have misinterpreted Christ to the child, by saying that Christ is a great Taskmaster or Spy or Examiner, rather than introducing him as the individual's truest Friend and Brother. Our defective concept of the Master has often served to estrange the child from the One who is at once the great Stabilizer of human conduct and the filial Leader and Comrade of growing personality.

We have misinterpreted the church to the child, by saying that it is a hospital for moral invalids, or a parlor for weaklings and effeminate, or a hotel or restaurant for the selfish gratification of one's own hunger and desire. We have interpreted the church, oftentimes, as a court for trying those whose overflowing energy got them into trouble, or a theological arena where intellectual gymnasts turn theological hand-springs and engage in doctrinal wrestling matches; or we have said that it is the official headquarters of partisanship, where the leaders plan their campaigns to enlarge their own party at the expense of some other party. We have neglected to interpret the church as primarily a recruiting agency for enlisting all our efforts in a constructive struggle against the forces of evil. We have neglected to interpret the church as a training center for equipping us with the necessary strategy in pitting our total lives against the entrenched hosts of reactionaries and standpatters.

Furthermore, we have often misinterpreted religion to the child. We have foisted upon his plastic mind a listening, passive type of religious experience. We have put a premium upon introspection and excessive self-consciousness, in which the pupil was urged to keep his finger constantly on his spiritual pulse and be on the alert for any irregularity which might occur. This has resulted in a closing in upon the self, a closing up like a clam, a folding up of the petals of childhood, instead of opening them out to meet the sun and form the rose of full-blown character.

McPherson, Kans.

### The Wake of Life

BY LULU TERFORD

It has been reported that in a certain section of the country the motorists have been unconsciously scattering the seed of the Scotch broom. They gather it and camp here and there. The next year the camping place is a place of beauty. Of course, one can readily see the application to our own lives. Isn't it possible that some may beautify the countryside, the place where they camp or live by scattering flowers, making others happy, while others, alas, scatter thorns and still others leave a bleak, bare trail behind them? It is an old subject, yet ever new because we are constantly

making history of our own lives. Jesus knows all about the flowers and he also knows all about the thorns, for he wore them as a crown, thus taking them out of our lives and blotting them out forever. That is why we love him and for his sake we try not to scatter them.

Los Angeles, Calif.

### Making the Church Known Through Advertising

BY T. T. MYERS

HAVING been a pastor for a number of years (sixteen) in one of our largest cities, I naturally see much through a pastor's eyes and from a pastoral standpoint. Lately several things have been suggesting themselves to me in such a way that I thought I must write them down and send them out with the hope that they may be helpful to some pastor or some church.

I often heard Bro. D. L. Miller say that he thought we had the best church in the world. I think so too, and it ought to be made known more than it is. There are a number of ways by which it can be made known. Some of these ways I hope to discuss in succeeding papers. This time I want to see the side of advertising.

At first I thought my theme would be: "Letting the Church Be Known." But this is too passive—not active and absolute enough. So I came around to the subject that has more attack in it, "Making the Church Known."

In these days of much advertising the church ought to advertise too. People who tour by auto, and there are few who do not, know that the roads are lined with signs. Some, it is true, are not very instructive and uplifting, but some are. Streams are named, bridges are named, valleys and towns are named. By watching along the way you may know what stream you are crossing and what town you are entering or leaving.

Railroads and trolley and bus lines put a lot of information into their folders and time tables to help you to know where you are and what you are passing.

Why should the church not make itself known along the way? These names would look good along the road and the churches would become known to passers by; as for instance, the *Spring Run Church of the Brethren*, the *Pike Church of the Brethren*, and others likewise. If a church is in from the road too far, bring the name out to the road; as for instance, the *Woodbury Church of the Brethren*. I name these churches as examples. Many others are of like situation. The fact is our churches have a wonderful opportunity to make the name, *Church of the Brethren*, known.

What I have said of the rural church is certainly applicable also to the town or city church. I hunted a long time for one of our churches in a city and passed by it several times without knowing that it was our church because it was without any name.

Another good medium of advertising is through the town and city papers. Most of these papers give free space. The page in our town paper that has the Sunday church notices is a page that is eagerly read by the people of the town.

When I get hold of a Saturday paper from a town or city where we have a church or churches I always look for the church notices. I am disappointed when I do not find our church in the list. I like to read the themes to be discussed in the various churches. When papers are so gracious as to offer free space for church news and advertising we ought surely to take the privileges and opportunities that they lay before us to make the church known. It even pays to pay for space if it is necessary so to do.

Then, too, hotels and railroad stations can be used to good advantage. Recently I stopped at a hotel in Lancaster, Pa. I, of course, was interested in the list of the churches with pastors and services that hung on the wall in a nice frame. As I ran down the list I was delighted to see the name of our church and pastor.

Finally, let me say, use paper space, wall space, sign space to make the church known.

Huntingdon, Pa.

### Spiritual Discernment

BY EZRA FLORY

FAILING to discern the Lord's body in the supper, Paul declared to the Corinthians: "For this cause many among you are weak and sickly, and not a few sleep." We conclude, therefore, that spiritual discernment is more fundamental than the ordinance which was intended to contribute to it.

The significance of the blood of Jesus which indicates the love of God in his purchase price of our souls through his own blood in his Son, is more fundamental than the wine used as an ordinance in reminding us of our love compact.

Making Christ our spiritual food is more important than material bread dedicated as an ordinance to signify the former.

Baptism is important, as are all ordinances, but a consecrated and dedicated life means more than dipping in water.

Discernment is a brain, soul process. We do not see with the eye or hear with the ear. Eyes catch rays of light but seeing is done in the brain and we call it discernment. This may be done with the eyes closed.

Ordinances? Yes, let us use all touchstones appointed by God and placed at the very centers of significant teachings. But may these vehicles never be taken for the precious cargoes they bring. Neither baptism, nor the supper, nor the bread, nor the wine, nor feet-washing is, in the New Testament, called an "ordinance." Men so classified them years after the New Testament was made.

Hocking of Harvard declared that signing the pledge is essential in temperance because so doing enables one to launch his will in the right direction. In the same way the Lord knew the value of ordinances.

Ordinances came to us out of accepted social usage and served easily to carry home fundamental teachings. May we never use them as ends but as means to obvious ends.

Elgin, Ill.

### Let's Read It More

BY JULIA GRAYDON

HAVE you ever heard what Izaak Walton wrote on the fly leaf of his Bible? If not, here are the words found there: "Every hour I read you, kills a sin, or lets a virtue in to fight against it."

Wonderful words these, words to ponder over and not only to ponder over, but to live by.

Daily Bible reading helps us for the whole day, indeed we can not go out into the world of work without it. It is a weapon to wield when sin confronts us, for there just at the right time that verse we have read flashes into our mind and helps us to overcome.

Where I stayed last summer, in a medium sized boarding cottage, we had the Bible read every morning after breakfast, and as far as I can tell, no one missed the reading, for it was considered a privilege, and more than one guest felt that it would be well for all boarding places to do likewise. Truly, the example is far-reaching.

Harrisburg, Pa.

### Forever Settled

BY W. A. KINZIE

THE Bible has been criticized, rejected, demolished, overthrown, burned and torn asunder more times than any other book printed. Every little while some upstart denounces its authenticity, smiles sarcastically at the divinity of Jesus or ridicules its teaching on faith and prayer. But the Book continues to stand. It is like a cube of gold. It is just as big one way as another, it doesn't matter how you turn it, or what you say about it, or what other people may say or do about it. Its truth remains unscarred and loses none of its beauty. It still continues to be a well gushing forth with the waters of everlasting life which satisfy the deepest longings of the human soul. "Forever thy word is settled in heaven," are the words of the Eternal Book.

Nowarre, Kans.



## HOME AND FAMILY

### The Easter Story

BY JENNETTA HORNBAKER

Have you heard the wondrous story,  
How that many years ago  
Jesus left his home in glory  
For his earthly home below?  
Left his Father's heavenly dwelling,  
Came to live on earth awhile,  
Lived among the sinful people,  
Yet in him was found no guile.

More than thirty years he lived here,  
Tender, loving, kind always;  
Went about his daily duties  
Seeking not for earthly praise,  
But to please his heavenly Father,  
And his righteousness fulfill;  
Would that we believing children  
Might delight to do his will.

Oh, the good that Jesus did here:  
Healed the sick, and raised the dead,  
Gave the sightless ones their vision,  
And the hungry people fed;  
Caused the lame to leap, rejoicing,  
Made the evil spirits flee,  
Sought the ones who craved his blessing,  
And the sin-bound he set free.

But the sad part of my story  
Is, that there on Calvary,  
Wicked hands did nail our Savior  
To the cruel, rugged tree.  
Even then his love continued,  
And he loved the sinners too—  
For he prayed: "Oh, Lord, forgive them,  
For they know not what they do."

Oh, the deepest, darkest moment  
That the world did ever know,  
Was when Christ gave up his spirit,  
And his life blood ceased to flow.  
Rocks were rent and mountains trembled,  
And the veil was rent in twain.  
Saints who slept were resurrected,  
Who for many years had lain.

Loving hands with care embalmed him,  
Loving hearts with sorrow bled,  
For their blessed Friend and Savior  
In the cold tomb now lay dead.  
Three days only did his body  
In the tomb of Joseph lay.  
Then the angels came from heaven  
Rolled that heavy stone away.

Jesus rose: Oh, blessed story!  
Lives to rule and reign for aye.  
Gives salvation to the millions  
Who accept him and obey.  
And the Bible tells us plainly,  
That if we "in him" abide,  
We shall rise and meet our Savior,  
When he comes to claim his bride.

Oh, the glory of his coming!  
How we long to hear his voice,  
Bidding us to come and join him,  
Then we truly will rejoice.  
Let not one reject our Savior,  
He will be with you and stay.  
He'll go with you through the valley,  
He'll be with you all the way.

Clifton, Colo.

### "Joyfully Singing"

BY LEO LILLIAN WISE

MARTHA GRAHAM had come to visit Uncle David and Aunt Ella. Some months before she had been bereaved of a loved husband. Her children were settled in homes of their own. But Martha had been rebellious because death invaded the home, and persisted in pouring out her grief into the ear of anyone who might stop to listen. Just now she was saying to a casual caller:

"I kept my own home but I got so restless I can hardly endure to stay in it two weeks at a time. I tried being a matron in a home but that didn't satisfy. Since then I have been going into homes where there is sickness. And I often go home so tired I declare I'll never leave it again. But just as soon as I am rested up I am wild to go again."

"Do you actually need the money?" questioned Grace. Out in the other room Priscilla was listening, she could not very well help doing otherwise. And she caught the edge in Grace's voice.

"Oh, no," quickly replied Martha. "I have a darling home and an income to meet my few wants. But I just simply can't bear to remain where everything reminds of the days when I was so happy."

"Scenes so familiar should bring comfort to you," offered the younger woman.

"My dear," Martha remonstrated, "if you'd ever been married you might understand a bit what my loss really means."

"At any rate," said Grace in an unusually sharp tone, "I don't believe I would boast about my grief!"

"What do you mean?" demanded Martha.

There was no answer given, for Grace had caught up her packages and gone abruptly. Only Priscilla sensed the tears back of the tone she had used.

Uncle David and Aunt Ella were out paying calls. And not knowing that Priscilla had come in, Martha sprang up and putting on her outer wraps started for a walk. The sharp tone had cut and cut deeply.

Everywhere was the unfolding of the Easter season. As Martha passed the floral shops she noted the tall, regal lilies proclaiming the resurrection. But in her heart she was not in tune with the message.

"Boasting am I?" she said over and over again. Angry tears stood in her eyes. Suppose others felt as did Grace. Did they think her insincere? She walked block after block until she found herself opposite the gate to Farewell Retreat.

Upon a sudden impulse she passed through the gates and sought out the older section of the burying ground. Walking aimlessly from stone to stone she looked across a short distance to a stone with a singular inscription on one side. She stared a moment, then wended her way to the simple monument.

The singular inscription read thus: "Joyfully Singing." "How odd!" exclaimed Martha half aloud. Then she read the simple biography of a mother who had died in 1849. The young woman was hardly forty years of age. She could tell that this woman had left children.

She passed to another side of the monument and read the history of the husband: "A preacher for sixty years. He found this a wilderness and left it a fertile land of homes." There was more to indicate that this man had been an outstanding minister of the Gospel.

Then she went back to reread about the young mother. She said in a low tone:

"A young mother leaving small children. And joyfully singing! Why, you would think a mother would be heart-broken about leaving her children. And the father to be left to carry on alone, bereft of a companion. And to try to substitute for a mother. And a man with a family of children seems so helpless. But joyfully singing! She wasn't afraid to meet her Lord and Master. And her husband could stay right here and go on preaching for nearly forty years! Joyfully singing!"

Martha Graham is always honest with herself when brought face to face with a truth. And now she was facing this truth. Of course, she had been lonely and grief-stricken; no one could deny her that. And yet she had memories, oh, so many of them, happy blessed memories of times she and John had gone through hand in hand. There had been hours fraught with anxiety when the children were young, times when it seemed as if one or the other of their darlings would be taken from them. And there had been many a poignant release from anxiety. The children had married and now with their own little ones were going through experiences similar to the ones she and John had known.

From some chapel not far distant came the sound of voices practicing Easter songs. She heard the words: "For this is victory morn." She softly repeated: "Oh Death, where is thy sting?" She decided that though the loneliness would be no less, yet it should be bravely borne, since they who have named the name of Christ are not left desolate.

That evening she said to Priscilla: "I owe your

friend an apology." She gave explanation. Priscilla did not reveal having overheard; she simply said:

"Grace was to have been married to a young doctor; he gave his life in service among the wounded overseas during our late World War."

"Ah, her dreams of a home and possible children all sacrificed," cried out Martha, remorsefully, "never again shall I say that others do not understand! For how do I know their secret sorrows? I had better be 'Joyfully singing' and scattering a bit of sunshine here and there as I go. My restlessness must be kept underneath."

And Priscilla nodded soberly: "That sounds like Martha of old."

Bloomville, Ohio.

### Three Books for Mothers and Daughters

BY MRS. J. Z. GILBERT

Superintendent of the Mothers and Daughters' Association of the Church of the Brethren

#### On Being a Girl

The author, Jessie Gibson, has done a real service for mothers and young-women leaders in giving to them the benefit of some of her experience with girls of high school age.

It is no easy task to meet the problems of girlhood amidst the complexities of present day social life. True it is that the passing years so nearly interlock each generation with both the previous and the succeeding ones that it seems hard to speak of one as being separate and distinct from the other; and yet, the manner of living, the angle of viewpoints, and the methods of approach in delicate circumstances may differ greatly with the on-coming years, and conditions change the order of things from what they were in former generations. All this makes the work of parents more perplexing, and renders just decisions more difficult.

To meet the present needs every alert mother is awake to suggestions of real helpfulness. Some one has said: "The wise learn from others, the half-wise learn only from themselves."

"On Being a Girl" is a very popular book because it is so practical. The author's concrete examples to illustrate the point in question make the reading both interesting and instructive. The subject matter is divided into three parts—"The Girl: Her Community," "The Girl: Her Family and Friends," "The Girl: Her Personal Problems." Mothers and leaders of girls will want this book in their library. Price postpaid, \$1.60.

#### My Mother and I

This simple little story of a foreign mother's heroic efforts to carry her own heart-burdens as she helped her daughter become an educated American woman is pathetic indeed.

Perhaps we have never stopped to think what it costs the foreign mother to take up life in America, to hear her children speak a new language which she feels unable to learn, to see them drift farther and farther from her socially, not because of a wish to do so, but because of the very conditions which they must meet in their new world.

If you want to become more understandingly sympathetic with the foreign mother, read this little book by E. J. Stern. Price postpaid, \$1.50.

#### The Business of Being a Mother

Dr. Maud Wilde of Los Angeles, who is both a mother and a physician, is the author of the above named book.

The first paragraph of the "Foreword" tells briefly the purpose, while the second paragraph assures the reader that a wide experience has most certainly qualified the author for the writing of such a manual. Both paragraphs are herein given space.

"The mission of this book is simple. It hopes to give practical answers to every-day questions arising in the minds of mothers."

"These answers are the deductions made from the study of over 75,000 mothers, and children under six years of age, who have presented themselves for education in child problems and care to the Mothers' Educational center during a period of ten years."

The infant is an important personage in the family. Its needs are of vital consequence, and many a young mother would gladly read what a qualified mother-physician has to tell her about her baby.

The first six chapters of this book are devoted to "Preparation for Motherhood." The next ten chapters have to do with "Child Training" and treat such topics as "Personality and Conduct," "Periods of Growth," "Impulses," "The Nervous Child." Other chapters are equally helpful.

The last division consists of six chapters on nutrition. Dr. Wilde writes in an easy, practical style that makes the reader feel almost as if listening to her talk. Every young mother should have the privilege of reading this book. This book is bound in paper. Price postpaid, \$1.00.

Los Angeles, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, April 8

Sunday-school Lesson, The Resurrection (Easter Lesson).  
—Mark 16:1-20.

Christian Workers' Meeting, The Meaning of Easter.

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### Gains for the Kingdom

Twenty-six baptisms in the Nampa church, Idaho.

Four baptisms in the Fruitdale church, Ala., Bro. J. R. Jackson of Relief, N. C., evangelist.

Five additions to the Defiance church, Ohio, Bro. J. K. Eikenberry of Fostoria, Ohio, evangelist.

Four baptisms at Williams Creek, Ore., Brother and Sister S. Z. Smith of Sidney, Ohio, evangelists.

Twenty-five decisions in the Mount Pleasant church, Pa., Brother and Sister O. H. Austin, evangelists.

Twenty-one baptisms in the Glendora church, Calif., Bro. D. R. McFadden of La Verne, Calif., evangelist.

Three were baptized and seventeen reclaimed in the Mt. Hebron church, W. Va., Brethren D. S. Wade and Dawson R. Wade, evangelists. \*\*\*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. R. Beery of Markle, Ind., to begin April 8 in the Indianapolis church, Ind.

Bro. Trostle P. Dick of Blaine, Pa., to begin April 14 in the church at Brownsville, Md.

Brother and Sister W. W. Blough of Falls City, Nebr., to begin April 29 in the Garrison church, Iowa. \*\*\*

### Personal Mention

Bro. B. E. Hoover, pastor at Wawaka, Ind., would like to exchange pulpits for a series of meetings with some other pastor. If interested, please write him at once.

Bro. F. E. McCoy's address is 719 North Second St., Martinsburg, W. Va. He is pastor of the Martinsburg Mission. Please make the necessary correction in your "Yearbook."

Bro. D. W. Shidler of McCune, Kans., has been chosen District Ministerial Secretary for Southeastern Kansas. This action is the result of merging the Mission and Ministerial Boards of that District.

Bro. A. J. Beeghly will close his five years' pastorate at Mount Pleasant, Pa., June 1, and will be open for a new pastorate or evangelistic meetings after that date. Address him at 143 S. Church St., Mount Pleasant, Pa.

Bro. S. J. Miller, Vice-Chairman of the General Ministerial Board, dropped into town last Sunday before the close of the morning church services, and thereby we learned that this Board was to have its meeting Monday.

Bro. D. H. Zigler, Chairman of the General Ministerial Board, was on hand Monday morning for the Board meeting. He had returned from the South to his Virginia home only a few days before and was enjoying excellent health.

Bro. Harper Snavely, pastor at Shamokin, Pa., would like to get in touch with some couple or party of two interested in going to the La Verne Conference by auto and sharing in the expense. He will furnish the car and camping equipment.

Secretary Ezra Flory, just back from a strenuous period of institute work in the East, says that he finds everywhere much interest in the work of the church and a fine feeling of loyalty. It isn't true at all that the membership is indifferent to our church activities.

Bro. D. B. Eby of Olympia, Wash., writes us March 28: "Sister Gregory and I hereby wish to express our appreciation through the columns of the 'Gospel Messenger' of the many letters of sympathy received since the passing of our companions. We are endeavoring to adapt ourselves to God's providences though the cup of bereavement is ours to drink."

Eld. Hiram G. Miller of Bridgewater, Va., came to the end of life's journey Monday, March 26, finishing a career of great usefulness to his community and the church at large. He was a staunch supporter of Bridgewater College from its beginning, a wise counsellor, a friend of everybody and of every good cause. Sister Ella Miller Flohr of our Africa mission is his daughter.

"Here goes my last." The words were not intended for our ears but they caught them and recognized a familiar voice. It was that of Sunday School Editor J. E. Miller, handing out to the composing room last Saturday morning his final copy. Whether it was a lesson, write-up or an editorial or something else, we did not get, but the words gave us a queer feeling. "My last" is coming to all of us, sooner, often, than we suspect. In this case it is only "last" with reference to a particular line of work, for Bro. Miller is already at his new work in his new quarters on the second floor. His service and success in this, we shall all hope and expect, will be as significant as they have been in the work which he has so efficiently directed for

the past thirteen years. His old desk will be taken care of by Secretaries Flory and Shamberger for a few months, until the new Editor, Bro. Ernest G. Hoff, appears on the scene.

Brother and Sister Clinton I. Weber, R. 2, Palestine, Ill., pastors of the La Motte Prairie church, are available for evangelistic meetings during the summer months, if those interested will write them as early as possible. To those who have known of his affliction of the past ten years Bro. Weber is glad to report that, owing to a recent operation, he has every hope of complete recovery insuring the full use of the knee joint.

Sister Alice K. Eby, writes from New York, March 28: "We are on board the S. S. City of Lahore, all settled and ready to sail for India in the morning. Our company of passengers is not large. Most of us are missionaries and so we will no doubt have sweet fellowship together as we journey over the waters toward the land we have learned to love. The Indian stewards and sailors seem like familiar friends and our pulse quickens as we think of soon mingling again with the people of India, and of helping them to find our Christ. Our hearts think very tenderly of the dear ones we leave behind, a daughter, a mother and many other dear relatives and friends. We shall not forget them, for we carry in our hearts sweet memories of their love and kindness. May the Lord watch between us while we are absent one from another and lead us every one into paths of service for him." Brother and Sister Eby's address will be Vada, Thana District, India. \*\*\*

### Miscellaneous Items

The Joint Board Meeting opens as the press begins to turn out this issue of the "Messenger" (Tuesday morning). Other Board meetings follow. It is a full week at the Publishing House.

Sorry we could not accept the invitation to attend the Founder's Day Services at Bridgewater College last Tuesday, April 3. A part of the program was the unveiling of an oil portrait of the Founder of the college, Bro. D. C. Flory, and a tablet in memory of the first Board of Trustees.

In her write-up of the work at Richmond, Va., which appeared in the "Gospel Messenger" for Nov. 19, 1927, Sister Kathryn Moore Ewing desired to make acknowledgment of the fact that she had received help in its preparation. In shortening the article it seems that this acknowledgment was inadvertently omitted and this explanation is given for the satisfaction of all concerned.

The record of giving from the Mount Morris congregation shows interesting advances: 1922, \$1,942.93; 1923, \$2,493.72; 1924, \$1,906.28; 1925, \$2,183.65; 1926, \$2,372.26. Recent word from the treasurer of the church informs us that they now desire to give full support to the missionary whom they have supported partially. This is made possible by a group of ten who have now definitely pledged to give \$50 each for this work.

More constructive leadership seems to be coming to the fore in China, at least that is what we gather from a newspaper clipping Bro. F. H. Crumpacker enclosed in a recent letter to the mission rooms, characterizing it as the "best thing on the air just now." The essential part of the clipping is as follows: "General Chiang goes on to say that . . . it is time to pursue constructive means. Not only should communist tactics be discarded, but some of the methods adopted by the younger members of the party should be rectified without delay. General Chiang also refers to the need for an immediate checkup on the qualifications of the members of the party, saying that many of them are not true to the principles of the late Dr. Sun Yat-sen but have exploited their membership in the nationalist party to the great detriment of the people. He further says that in view of the many illegal activities which they have carried out during the past few months the various peasant, student, labor and other organizations should be scrutinized. This is necessary when it is recalled that it is from these organizations that delegates to the proposed people's conference will be selected."

Evidence that the Africa missionaries have imparted the real Gospel to their black brothers is found in the zeal with which the new Christians carry the Gospel to their own people. Through the efforts of the native Christian young men, regular Sunday services have been held at Gardema since Bro. Floyd Mallot returned to America on furlough. Regular Sunday services are held at five other villages round about Garkida. Recently Bro. Kulp made the journey from his station at Dille to Garkida, a distance of about seventy miles. While there he took part in the annual meeting of the missions. Sister Kulp and Risku carried on the work of the mission in the absence of Bro. Kulp. Recently nine new converts were baptized. Two of these are in service at Gardema and one at Dille. The medical work is growing by leaps and bounds. In January there were 2,235 treatments given in the hospital. The average daily number of patients in the hospital was seventy-one. The girls' school is making progress. The missionaries are praying hard for this phase of the work which is among the most difficult. Polygamy sticks so hard with the Bura people that only the help of God can bring forth better ideals of life.

**Training Schools for Pastors.** The Home Missions Council being the cooperative body for many Protestant denominations is providing summer schools for pastors in town and country fields. The first one will be held at Vanderbilt University, Nashville, Tenn., April 9-20. Five of our pastors in the southern field will attend—E. F. Sherfy and Walter Kahle both of Daleville, Va., Russell Showalter, Rosepine, La., Ralph White, Johnson City, Tenn., and Foster Bittering, Brownstown Mission, Va. Among the courses offered in this school are: Rural Sociology, Agricultural Economics, Rural Church Methods and Program, Rural Leadership, Evangelism, Community Surveys and Organization, Religious Education, The Family, The Farm Home, Country Life Aspects of the Bible, The Rural Young People, Rural Church Administration, Rural Human Relations, Bible Study and Song Leadership. Other schools to be held are as follows: Kansas State Agricultural College, Manhattan, Kans., June 11-28; Pacific School of Religion, Berkeley, Calif., June 4-15; Pastors' Summer School, June 18-29 at Ohio State University, Columbus, Ohio. Summer Conferences for Country and Town Ministers, Sept. 3-14, Washington College, Chestertown, Md.

In speaking of the need for a renewed emphasis upon the ideal of the simple life "The Brethren Evangelist" says editorially: "Now we are having the value of this ideal rediscovered to us by medical science, and it is becoming clear that what the church once held as a religious dogma is a fundamental principle of life and is essential to our best physical welfare, as well as being conducive to the highest spiritual development. When physicians who speak as specialists tell us that 'late hours, scanty clothing and injudicious dieting are the causes of the marked increase in the number of young girls who have become victims of tuberculosis during the past few years,' we are warranted in being concerned about the situation and in urging the importance of reviving some truly gospel notes that our pulpit has lost from its message. The above quoted words were spoken by Dr. W. F. Anderson, superintendent of the Mount Vernon (Ohio) Tuberculosis Sanitarium, before the Ashland County (Ohio) Medical Association on March 6, 1928. As evidence of this increase of the disease among girls he pointed out that 'of the 265 beds in the Mount Vernon sanitarium only 65 are occupied by men, the remainder being occupied by women, most of whom are young girls from the age of fifteen to young motherhood.' 'Formerly,' said Dr. Anderson, 'when women dressed more sensibly and took better care of their health the percentage of tuberculosis victims was about 50-50 of men and women. During late years however girls have shown an increased tendency to contract the disease.' When a physician who is recognized by his fellow-physicians as being an authority on the subject speaks in this manner it is time to be warned and to give warning. It may require the exercise of courage to sound the warning in some quarters, but that quality should not be lacking among those who are the spokesmen of God." \*\*\*

### Special Notices

The new church at Albany, Oregon, is to be dedicated April 22, Sister Jennie Holl writes. Bro. S. Z. Smith, District Evangelist, will preach the dedicatory sermon. A basket dinner will be served at noon. A cordial invitation is extended to all.

The allotment to the Church of the Brethren of credentials for the World's Sunday School Convention was at first 100. By special permission we have been granted an additional 100. In some sections the allotments have already been oversubscribed and we believe that in order to enable us to hold our present allotment, applications for same should be forthcoming. These credentials cost \$5. In case of necessity, this will be refunded if application for same is made not later than June 1. At present we have fifty applications.—Ezra Flory, Secretary, Elgin, Ill.

The District Meeting of Eastern Pennsylvania will be held in the Richland church April 25 and 26. Any parties coming by rail will use the Reading Company Lines to Richland Station, which is just two and one-half blocks north of the church. Those coming via Ephrata and Lebanon Electric Railway will be met at Kleinfeltersville, only by notifying the writer of time of arrival and number in party. If coming by auto use the William Penn Highway to Millardsville two miles east of Merystown and two miles west of Stouchsburg. At Millardsville turn south over hard surfaced road one and one-half miles to Richland.—Iram J. Lentz, Richland, Pa.

Northern Virginia has had to change the place of its District Meeting, April 12, 13, from Timberville to the adjoining congregation, Linville Creek. The change was made necessary by a fire which completely destroyed the Timberville churchhouse early Sunday morning, March 25. The Linville Creek house where the meeting is to be held is two miles south of Timberville. We received Bro. John T. Glick's telegram last week just before Virginia was reached on the "Messenger" mailing list and stopped the press to put Linville Creek in the place of Timberville in the standing announcements on the last page. It is hoped that this fuller statement and explanation will secure the attention of all concerned in time to prevent any misunderstanding.



## AROUND THE WORLD

### Buddhists in London

The great cities of the world are coming more and more to harbor men from every land. And so there came Buddhists to London, until they are today in the city in sufficient numbers that a temple to Buddha is to be built. It is said that the temple is not to be built to attract converts, but rather to cater to the Buddhists now resident in London.

### Air Mail Service for Mexico

Mexico is about to begin aerial postal service between the principal cities of the country. Railroads are comparatively few and other travel slow and difficult. This has created a situation favorable to the development of an aerial postal service. The rates on first class mail will not be high. The rate on first class mail as announced will be twelve and one-half cents on items up to twenty grams in weight. In addition to letters the Mexican airplanes will carry freight of all kinds up to a certain limit. The rate for second class matter will be about twenty-five cents per pound.

### Another Cure for Leprosy

After ten years of intensive research the British Empire Leprosy Relief Association has announced another cure for leprosy. Chaulmoogra oil has been used of recent years with good results. But now a way to use the oil extracted from the dried fruit of the hydnocarpus tree has been discovered. As now perfected hydnocarpus oil is said to have a one hundred per cent efficiency in the early stages of leprosy and thirty per cent in advanced stages. The significance of the new cure is apparent when it is realized that the British Empire contains over 400,000 lepers. Any discovery that will materially reduce the suffering from leprosy will be a great boon to the world.

### Changes in the Stars

Stars are generally thought to evolve from nebula to the condensed and more solid form characteristic of most heavenly bodies. But the recent strange behavior of Nova Pictoris has raised the question of whether or not the commonly accepted line of change is necessarily the one to be expected. Nova Pictoris was a faint star up until three years ago. It could not then be seen with the naked eye. Then suddenly it flared up as a nova or new star. The star seems to have exploded, or in some exceedingly rapid way, changed to nebulous matter. The most recent newspaper reference to Nova Pictoris which we have at hand refers to it as a split star. If this is true, astronomers are having the unique privilege of seeing stars evolve.

### Science on the Gridiron

Science is to be taken to the gridiron in order that some way may be found to maintain a satisfactory turf on football fields. Thus at Urbana, Ill., through the cooperation of the athletic association and the college of agriculture a studied effort is to be made to discover the best combination of grass and soil treatment. "Under a plan worked out by soil and crop experts of the agricultural college, the experimental field will in reality be ninety miniature gridirons arranged in checker board fashion. Nine different grasses, or turf plants are to be planted in strips running crosswise of the experimental grounds. These strips of grass are then to be crossed at right angles with ten different amounts and combinations of fertilizers applied in strips running lengthwise of the field. Thus, arrangements have been made for ninety different grass and soil treatments as a basis of selection. The Illini squad will use the experimental field as a practice ground during the football season in order that the turf may be subjected to the same rough treatment it gets on a regular playing field." It is said that this is perhaps the first scientific search for a satisfactory football turf.

### Brown to Luccock

Dr. Halford E. Luccock, contributing editor of the "Christian Advocate," has resigned his editorial position to become professor of homiletics in the Divinity School of Yale University as the successor of Dr. Charles Reynolds Brown. Speaking frankly of the loss to its constituency "The Northwestern Christian Advocate" says: "A young man, by the exercise of unusual qualities of mind and heart, begins to be seen above the general level of our ministry. He is subjected to a discipline and an apprenticeship far severer than mediocrity could endure. At length his work compels a measure of recognition, which, however, is rarely given without reservations, both personal and ecclesiastical. And then, just as some of us begin to hope that he has been properly subdued to the processes and limitations of the organization, we wake up one morning to the fact that a discerning church, school or other institution outside our Methodist borders has appraised this genius of ours at his worth. It is good for these others; and perhaps the recurring experience is good for us. But one may be permitted to wonder how it happens that the others are so often able to see clearly while we are still rubbing our eyes."

### Future of Christian Colleges

The future of our Christian colleges is one which is pressing for solution. Some relief has come as a result of the new and widespread interest in a college education in recent years. This has increased enrollments and given some temporary relief. But there is still the problem of meeting increasingly difficult standards and such new types of competition as the junior college and the technical schools may offer. As in the case of our own fraternity, there is very generally a feeling that we have colleges enough—perhaps, even too many. What is to be done under such circumstances? One of our exchanges prints this significant bit of special correspondence from Texas: "Methodists of Texas have just named through Bishop Moore an educational committee of twelve which will work out a plan for the ultimate unification of the schools, the object of which is to prevent, by centralization of efforts and administration of finances, such indebtedness as faces all but one of these institutions." The total of indebtedness reported approaches \$2,000,000. The exception is Southern Methodist University at Dallas, which draws its increasing support from the whole south. Baptists have had a similar educational commission for some months struggling with the question of elimination, consolidation and relocation involving all of their numerous schools from the least to the greatest. It is hardly probable that they will recommend the removal of Baylor University from Waco."

### The Gambling Mania

Whether or not the gambling mania has grown during recent years, or just burst out in more conspicuous forms, we can not certainly say. But Americans are certainly in the midst of a wild party as these lines are being written. New records in trading on the New York stock exchange have been made time and again within the last few days. Commenting on the situation one news report says that "the stock market heaved and dipped like a giant ship in a storm today in a session unequaled in the memory of the present generation." The nervous strain has been so tremendous that traders and helpers have had to drop out exhausted. Yet, what is it all about? Certainly not the legitimate marketing of securities in a sound market. Rather, a situation has developed where the orderly buying and selling of stocks and bonds has gotten out of hand, and then there has ensued a general and mad scramble to buy soaring stocks. And since what goes up is pretty likely to come down it is certainly clear that the last man will be it in fine style when the market finally breaks and settles back to intrinsic values. The boom seems to have started with certain stocks that were underpriced. And as these went up the market was carried with them. Now it must be clear that stock market operations can not create intrinsic values; the market simply reflects estimates of values. General optimism means stiff prices and pessimism means weak prices. But as we have said, the present market is out of hand and does not reflect either an optimistic or a pessimistic view. It has degenerated into a boom which will swell until it bursts, leaving many financial casualties.

### America's Choice

At a time when no foreign foes are to be feared, shall the resources of the nation be gathered and sunk on a needlessly swollen military establishment? Should this be done while such economic and moral obligations as flood control and farm relief are all but ignored? Hon. J. H. Kimball of Maryland urges a sounder choice in the following statement: "A unique situation exists. Our national congress met in its seventieth session with the United States treasury showing a surplus of something like six hundred million dollars. This seems to have stirred our lawmakers to a frenzy of pork barrel appropriations. These hundreds of millions are rapidly disappearing. The treasury surplus is nearing depletion. Congress has yet to give its action upon the two major moral and economic issues confronting it—that is, flood control and farm relief. Anyone with any adequate conception of these problems knows that neither of them can be worked out without certain aid coming from the treasury of the nation. With the raids already made on the treasury, and the organized clamor for further dipping into these funds, what is the nation to do in meeting flood control and farm relief? A most inexcusable abuse by our congress of the trust of the people of the country will be to advance any attempt to pour more millions into extending our military structure until faith has been kept with the farmers and flood sufferers. I view such a proposal in the light of sound Americanism. No one has ever found the American farmers lax in their patriotism or slow in performance of their duty. The late war was just another occasion for incontrovertible testimony of this fact. And the farmer performed his duty without any stigma of profiteering attached. Now he has a right to speak, based upon glorious performance. It will be an inexcusable wrong to the domestic peace and tranquillity to advance a vast militaristic expenditure while there is yet no action on the vitally important farm relief problem. The greatest act of national defense now and for the future will be for this congress to ably meet this farm issue and write upon the statute books a measure corrective of the inequalities and economic injustices under which our farmers exist. I urge, as a matter of sound statesmanship, that our congress with-

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### A Living Sacrifice

Rom. 12: 1, 2

For Week Beginning April 15

### I BESEECH YOU THEREFORE, BY THE MERCIES OF GOD

Note, this is an appeal of love, not a demand. The greatest power in all the universe is love, ready to suffer or even to die for its beloved object. Place Christ over against Caesar or Napoleon. They are puppets. All power is his! He came into it by the way of suffering love (Rom. 13:8-10; 1 Cor. 13:13; Col. 3:14; 1 Thess. 3:12; 1 Peter 4:8).

### A SACRIFICE GIVES ITS ALL

Luke-warmness is a deadly condition. Not anti-Christianity but a kind of weakened sub-Christianity is our greatest peril. Recall Jesus' evident pleasure at the simple enthusiasm of children, the overflowing joy of outcasts to whom he brought a new light. Nothing could please our Lord more than a reckless abandon and joyfulness in our Christian living (Rom. 8:28, 32; 1 Cor. 3:21-23; Luke 9:57-62; 14:26, 33; Acts 5:1-11; Rev. 3:15, 16; Matt. 13:44-46).

### THERE IS NO SELFISHNESS IN SACRIFICE

No law is written more deeply in all God's universe than, that unselfishness is the way to life. A corn of wheat must die to be fruitful. If vegetables did not die animals could not live. Vegetables and animals pour out life in an unmeasured stream that man may live. Parents die by inches for their children. Those who attempt to live selfishly merely choose suicide by flying into the face of a universal law of God (1 Cor. 10:24; 13:5; Philpp. 2:4).

### SACRIFICE MEANS SUFFERING

Why do the innocent suffer? Upon no question have men spent more time and labor. It has never been answered—probably never will be. But Jesus freed us from the oppression of our ignorance by showing us that the suffering of the good can become a mighty factor to redeem men and create the Kingdom of God on earth. This is a moral challenge—a thing infinitely better than mere intellectual satisfaction. He does not tell us why men suffer. He challenges us with the fruits courageous suffering can produce (2 Cor. 12:7; Deut. 8:2; Job 5:17; 23:10; Prov. 3:11, 12; Lam. 3:27; Hosea 5:15).

### DISCUSSION

Why do those who have really sacrificed talk so little about it?

How can it be a joy to suffer for a good cause?

R. H. M.

hold acting upon appropriations for the vast military structure until after this farm issue has been fairly met and creditably handled. I urge this fact upon our congress—a universally prosperous and happy people with economic justice falling alike on all classes and callings of our people will do more to hold the nation united in sympathy and ideals and consequently strong, in fact impregnable, than towering battlements. Such is the serious lesson of history. . . . I certainly praise those statesmen who have this vision and are courageous enough to stand up against the well-organized lobbies using every influence to drain our treasury for the instruments of war and death. I further believe that some statesmen will, they certainly should, be called to account, if they neglect to put ahead this farm legislation in preference to the militaristic demands."

### Another Way to Raise Figs

Mother nature has many interesting things to teach those who will watch her closely. For example, a few years ago a Californian found his fine young Brown Turkey fig tree broken off at the ground. The next spring a cluster of thrifty shoots grew from the stub of the fig tree. The second year these suckers began bearing fruit and then the Californian thought he had light on a new way to raise figs. His system in short was to cut off the year's growth of sprouts near the ground. On the new crop of shoots springing up the season's crop of figs would be produced. The shoots cut off our Californian rooted and used to increase his planting of fig trees. The gains claimed for this new style of fig culture are: intensive culture with hundreds of bush size trees per acre; fruit gathered with ease; heavy crops on new thrifty growth. Perhaps for those who do not understand how the common fig sets its fruit it should be stated that the big crop comes on the current season's growth. In this case it is possible to apply much the same methods in fig growing as in the growing of certain kinds of grapes where each winter the vines are pruned back to within two or three buds of the previous year's growth. It is not likely that all varieties of figs would respond in just the way discovered for the Brown Turkey fig tree. But even if they would not, our story of the new way to raise figs certainly indicates that nature has many valuable tips for those who will watch her at her work.



## The Development of Religious Education

(Continued From Page 211)

### 3. The Problem of Administration

It would seem evident that the Board of Education should employ a General Superintendent of Education. As the servant of the Board, he would concern himself with the work of local church school and college and even with the seminary. This officer would have the assistance of such specialists as would be necessary to effectively carry on the work.

The local college should be given certain responsibility for developing the local church schools in its territory. If there could be in each college a person with the rank of professor who could conduct general extension work in the college territory it is practically certain that beneficial results would follow. This official would be the connecting link between the Board of Education and the churches, and in such capacity he would execute the program of the Board of Education in his territory. State colleges have repeatedly demonstrated that there is value in such procedure and it is reasonable to believe that the principle is sound when applied to religious education.

### 4. The Problem of Curriculum

The problem of the curriculum is of vital and far-reaching importance. It is not in place here to enter into a discussion of current theories of curriculum building, but our purpose is only to stress the importance of the curriculum problem. What shall we teach our children and what principles shall guide in selecting appropriate materials?

The curriculum should be determined in the light of the aim of education and the need of the pupil. If the aim of education is to reproduce in character all of the qualities which are endorsed by our particular religion, and if we may assume that such qualities will be beneficial to the pupil, then we should be bold to affirm that we should freely introduce into the curriculum every element which will contribute toward that end.

It is quite apparent that the Church of the Brethren has not yet made any serious attempt to reproduce in character many of the principles which Jesus taught. The curriculum has been far too inadequate. Certain things have been stressed and certain other things have been almost wholly neglected. We should immediately begin to give more attention to the curriculum and we should modify and revise our present curriculum to include every item which will in any way have a favorable influence on the accomplishment of our aim.

### 5. The Problem of Finance

The church will have to find a way to provide a more adequate support for education. We believe that this problem will be largely solved as soon as the church comes to appreciate properly our educational aim. Why should not a local congregation support its local church school or its near-by college if the membership of the congregation thoroughly understands that these institutions exist only for the purpose of reproducing in others the qualities which they so much admire and which were perfectly exemplified in the character of the Founder of their religion?

Gradually the church will come to put first things first. Budget estimates will be made on a somewhat new basis and the church will enter upon a program of helping men and women to live the Christian life through a method designed to acquaint them with the *Way of Life* and to make that Way so attractive that they will want to follow it.

### 6. The Problem of Time

The church in the future will have to use more time for religious instruction than is available on Sunday. In the colonial period more time was given to the study of religion than to any other subject. Today, religion has been entirely crowded out of the public schools and to a greater or less extent out of our church schools with the result that everywhere religious illiteracy abounds. It will continue to abound so long as the church is willing to get along on so little time for teaching religion.

No one can tell just what the new time schedule will be, but it is safe to predict that the church and the public school will agree upon a reasonable division of the child's time. Vacation schools will continue

to supplement the Sunday-school, but eventually the church will insist that ample time be granted for religious instruction on week days during the school year.

### 7. The Problem of Leadership

In an earlier paragraph we referred to the principle of stress and neglect. The great mass of our young people have not been to college, though more of them are going every year. Educationally, the church has done very little for those who have not attended college, and unfortunately a large number of those who have attended one of the colleges of the church have gone out into life inadequately equipped for leadership in the field of religious education.

Here, then, is the two-fold problem: There must be a great body of intelligent lay leaders. We refer to those who are not professionally trained in religious education, but who have had enough training in religious education that they can properly understand and appreciate its aim and value. These lay leaders will come from local church schools and from colleges. Naturally, the most efficient leaders of this class will be those who have attended college and who have during their college course given sufficient time to the study of religion and church work that they are positively sympathetic toward a new and enlarged educational program. Without this intelligent and sympathetic lay leadership adequate progress will be impossible and the entire church program will suffer.

In addition to an intelligent lay leadership there must be an adequate supply of professionally trained leaders. These professionally trained leaders will supervise and teach in the system of church schools. We have provided professional leadership in the field of public education and it is unreasonable to suppose that proper respect for religion and the church can be maintained on any other basis.

There should be training schools of various kinds but always the church college will have to carry the chief responsibility for training our leaders. This will be true with respect to our lay leadership and to those who are to receive professional training. Certain modifications and adjustments will have to be made in the college curriculum but no matter how costly these changes may be, they would nevertheless be made in the interest of a trained leadership for the church. The colleges belong to the church and their chief function should always be to train an adequate leadership for the church.

We have seen that when the Church of the Brethren began her work, her leaders held rather strong convictions concerning the place and value of religious education. It is really doubtful if their zeal for religious instruction has ever been excelled. We then observed that for a long period there was a sharp decline in educational interest and that the Annual Conference actually opposed all organized educational effort. This period of opposition was followed by a slow but gradual revival of education, during which period our present educational organization was developed.

In this final discussion we have listed certain problems which the church will evidently have to face as she builds for the future. The splendid progress which has been made during the last twenty-five years would indicate that the problems will be satisfactorily solved and that within twenty-five years the Church of the Brethren will develop an efficient and comprehensive educational program, designed to meet the needs of youth in a materialistic and complex age.

Bridgewater, Va.

## Jealousy

BY PAUL F. BECHTOLD

JEALOUSY—

Is often born in self-love.  
Is apt to become an unreasonable monster.  
Is usually a product of the imagination.  
Is a parasite on the tree of character.  
Is a mark of inferiority.  
Is sometimes a destroyer of love and happiness.  
Is justified only when the motive is unselfish love for its object, as "God is a jealous God."

Carleton, Nebr.

## As Missionaries Go Back

BY I. E. OBERHOLTZER, MISSIONARY TO CHINA

### III

READERS have been so accustomed to the wild and daring massacres of Mexican outlaws and Russian Reds that it is difficult to conceive of a revolution in which a conflict of ideas is engaging a whole nation. Most everybody in China is out against the thing that is and has been. Revolution is the noun for the verb revolve, which reminds one of a wheel turning round. China sure has "been turning round" of recent years, including the church and the missionaries. So rapid have been the changes of Chinese thinking that the missionary enterprise has been kept busy making necessary adjustments. The past months of evacuation have presented unusual opportunities for the missionary to better understand the real aspirations of the Chinese Christians, rethink obsolete and ill adapted missionary policies and rebuild a more productive program for the church in harmony with the requirements for an indigenous Christianity. The field is looming up with many issues and they can not be dodged. I want to suggest four attitudes of mind and work that henceforth ought to become obsolete in missionary usage and there is already abundance of evidence that they will be.

### Answers to the Charge of Imperialism

*I. Autonomy.* Christians and those in the employ of the mission are frequently spoken of as "the running dog of the foreigner." The charge is made that they can not exercise mental freedom. In the future we should set aside the presumptuous attitude of any superior insight and that we are the last court of appeal. There still may be those who hold that he who pays the piper should also call the tune, but the Chinese certainly do not look at it in this way. In spite of our training, experience and nearness to the church at home, we should exercise the power of veto less frequently. That the friends of the missionary supply the funds is true, but he should not, therefore, use this intimacy as a silent force in shaping the decisions of the church. This is a danger point we all ought to leave behind.

*II. Evils of Money Appeal.* It appears that the Chinese consider the use of foreign funds to promote Christianity in their land to be one form of imperialism. Our antagonists remind us that we are "buying our Christians," and I am inclined to think that it must so appear to an outside observer or to one who is directed by a double motive in seeking church membership. In a land where the economic struggle for securing the simplest living is so great and where the level of life of the masses is so low, it is indeed very easy for ulterior motives to figure prominently with those who seek church membership. Many look upon the mission much in the same way as we of the west look upon an "employment agency," or a "public works," that accepting Christianity puts one in line for securing a job when there is an opening and that church membership is a prerequisite to such a position. All this has come about because of the outward appearance of the institutional side of missions of which we will have more to say farther on. The missionary can never altogether eliminate these appeals to advantage, but he can greatly reduce the opportunities for them.

There are a number of illustrations that come to mind which show the variety of temptations which come to these people. There is the man or woman who designs to become the personal servant and hireling of the mission or the missionary. It is unfortunate that life in China makes the use of servants and help necessary. It must also appear depressing to a westerner to learn that the Chinese do not trust one another and so build up high stone walls about every property holding. This means that church property needs a number of gate-keepers. Then, there is the man or village with a different ax to grind. Suddenly there springs up great interest in the Gospel, in a village school or in the opening of a preaching point, when, after some delay and careful investigation, it develops that some one has a court to rent or sell, or a friend to push into the new project. All these may show great enthusiasm for the Truth. Many of them are received into the church. But when they lose their position or fail to



gain the object of their desire, they straightway become indifferent and wither as did those in the parable of the sower. The aid given to students and prospective evangelists, teachers and doctors presents another caution point to the missionary. In the sincere desire to raise up a native Christian leadership, inducements are often extended to those hardly worthy of it and who should do more to help themselves. Thus second rate men are frequently pushed forward, men whom the Chinese would not recommend, if the money was coming from them. Jealousies also arise and respect for the foreigner is endangered. Even after the wisest and most careful selection has been made, because of help received under too easy conditions, students not infrequently have developed in their character ingratitude, a careless indifference to financial obligations, a hostile attitude toward the missionary and a greed for getting as much money in this easy way as is possible. The youth of our own Brethren mission has saved us from having many of these, but there are old established communities where the missionaries are viewing their indulgent methods with alarm.

The conclusion of the whole matter is that dependable Christians are seldom produced through the "money appeal," but rather unmade by it. Since the Chinese are becoming more outspoken, there is an occasional one who is bold and kind enough to tell us that the foreigner is too credulous and unsuspecting, and too easily misled and deceived by the insincere. The recent wave of nationalism and anti-foreignism has, among other things, revealed the fact that many of the most ardent communists and enemies of Christian missions have been educated, trained and started in life by this institution. So it is that this shake-up in missions will mark a great swing toward conservatism in the use of money. Christianity can not hope to thrive when large numbers of its adherents are driven by mercenary motives.

#### Answers to the Charge of Missions Being Too Highly Institutionalized

**III. Spiritual vs. Material Foundations.** There is a fairly united public opinion among missionaries and Chinese leaders on the point that the institutional side of missions has received too much emphasis, that the success of a mission was too frequently measured somewhat by the size and number of its buildings, and that through these institutions the mission has developed a weak and dependent membership. It is not necessary to dwell upon the imperfections of methods used in the past or cite many illustrations of their fruits. It is enough to say that the pioneers of the past usually put down rather large and commodious buildings and then set out to fill them. This method is fast becoming obsolete. The rapidly transpiring events of the few last years have brought home most forcefully to the leadership of the church the necessity of making the material side of missions less expensive, less burdensome and less pretentious. I venture to say that there was more visible anxiety demonstrated in the hearts of the thousands of evacuating missionaries one year ago over mission property left behind than there was about the spiritual care of the work. This is not because the rank and file of the missionary group were manifestly materially minded, but because they knew there were those among the Christian Chinese in whose care the direction of the church was safe, whereas the Christian community was altogether unprepared and unable to take over the institutions for any length of time if foreign funds were suddenly cut off.

The tendency in the future will be to swing away from extensive mission ownerships and institutions which occupy too much of the missionary's time. More emphasis will be spent in the creation of a Christian community which will be able to share the responsibilities of these institutions when needed. In other words, a Christian constituency will become the foundation for all that is to follow. It is building from the bottom upward rather than from the top downward. As the membership grows they themselves will provide such necessary buildings and equipment as they can afford, the mission making flat grants as seems advisable. By so building the missionary will use spiritual forces that are not built of wood and

stone upon perishable foundations which at best are very uncertain during troublous times, but made up of human souls seeking peace with God. This is the ideal toward which the period of transition seems to be pointing.

**IV. An Indigenous Church.** As missionaries go back to their places of work there seems to be a solemn determination upon all to put forth every ounce of effort toward the promotion of an indigenous Chinese Christian church. This is a church which is able to survive on the soil upon which it grows. American stock or grain is not native to China until it is acclimated, that is, until it can survive the heat and cold, drought and summer monsoons of this country. This requires some few years of patient supervision. Take away the foreign funds and supervision and it is doubtful if Christianity would long hold its outward appearance, but would gradually revert and degenerate to a lower type. Against any possible exigencies of the future, as well as for the good of a growing native church, you will find within a very few years a rapid transfer of all responsibility to the Chinese church. New methods and policies will be put into operation for the cultivation of a church membership which will do more to support itself, even govern itself and perpetuate itself.

To be sure, this has been the traditional aim and ideal of all missionary pioneers, but for some cause or other, the oldest centers of work, after twenty-five, fifty or seventy-five years of honest effort, are little nearer to their goal than when they first began. The method of "gradually getting to it" as the membership increases in numbers, intelligence, experience and wealth doesn't seem to have brought satisfactory results. And the missionaries of this field are fast coming to an agreement that indulgent methods never will. In the generous endeavor of the mission to do the planning, supply the institutions and material needs, and assume the burden and responsibility of any failures, the young church is impoverished and made impotent. There are on the market mechanical helps meant to aid the walking child and save him from painful falls, but the children of the world still learn to walk by walking. And it seems altogether reasonable that the young membership should get under a part of the load from the very beginning. As one looks over China in an effort to find the brightest and most hopeful groups of Christians, one is impressed by the fact that those who have worked along indigenous lines for some length of time have had the most genuine growth, and during this period of trial are least affected by the evacuation of missionaries and the withdrawal of foreign funds. The Christian church in China will need to be taught to depend less upon western Christianity and more upon God.

Here then are four far-reaching resolves to mark this transitional period in China missions—granting spiritual and administrative autonomy, reform in money appeals, emphasis upon a church constituency, and development of a native Christian church. A program of this kind is sure to break down the non-Christian and Christian charges that missionaries are "imperialists," forcing themselves into China and too aggressively pushing their religion and culture on the Chinese people. It will also answer those accusing foreigners of dictating through economic control. The way of the missionary for the future is not clear, but whatever his place in Christian work, he will not control it in any real way as heretofore. More and more will the Chinese feel that the church is theirs.

That these reforms are needed is obvious to all those who are acquainted with the changing China. Still other changes may need to be made as the mists clear away. These confessions of past mistakes and conversion to better methods of doing things should not be taken as a pretext to decrease missionary offerings at home. Transitions in mission policy can not be made on the spur of the moment. Even with more economical methods of work, a constant flow of funds is necessary to be applied to untouched opportunities, growth of old work, and expansion into vast areas yet untouched. Striking out on more economical methods of work is good business, but the friends of missions should not therefore forsake Christian China at a time

when the church most needs help. If this crisis in China has given certain Chinese Christians a feeling that "the missionary is not always to be relied on in times of difficulty," the church of the west needs to be doubly cautious lest this same criticism applies to the supporters of missions. Christianity has stood the test of fire through 1927 and proven that it is too deeply rooted to be suppressed by persecution. But the fire of 1928 may even yet burn more fiercely and the churches of America should therefore rally about the Chinese brethren with their prayers and means.

Liao Chow, Shansi, China.

## CORRESPONDENCE

### ABOUT THE "MESSENGER"

I would be very sorry to have to do without the "Messenger." I have been a member of the Church of the Brethren for over fifty years and have always had the church paper. I enjoy the "Messenger" more now because I am a shut-in; I can not walk and have lost my speech. But I still have many things to be thankful for. I can use my hands, have good eye sight, good hearing and many good friends. I miss my church for I always loved to go and take part in its work as far as I was able. I was president of the Aid Society until I was forced to give it up on account of my condition—also president of the adult ladies' Bible class.

Hagerstown, Md. Mary Virginia (Flory) Wolford.

### NOTES FROM INDIA

Last evening, Feb. 2, there was much thunder and lightning all about us, and at night a slight shower—enough to settle the dust. One is glad to have this terrible dust settled, if no damage is done to crops. During the winter we have had much cloudy weather and several unusual rains with the effect that cotton will yield but little more than a half crop, good farmers say. The pulse crops are good, however. I do not recall a year when we had at our station so many tomatoes, and so cheaply sold, as we had this winter. Moreover, some of us wonder whenever our district had so much fever and illness of various sorts as during this last fall and winter season.

A number of missionaries are out in the villages touring, preaching the gospel of the Kingdom, presenting to India the One who is "mighty to save." One sometimes wonders whether it might not be a good policy for folks engaged in strictly educational work, if they also, entrusting the schools to Indian leadership for the winter, were to join us in this fundamental work of evangelism. It is a great pity also that the intense heat and thereafter the monsoons prevent intensive evangelistic efforts for so much of the year.

Nevertheless, whatever sort of service we perform, whether medical, educational, or evangelistic, we are trying to win India to accept the principles of Jesus and to hail him as Lord and Christ. Mr. Natarajan, an eminent Indian, says: "We have always thought that the teachings of Jesus Christ give the net result of the highest philosophy of Hinduism so as to be intelligible to a people who are mostly illiterate and without any aptitude for metaphysics. There is nothing whatever in the teachings of Christ that is alien to the Hindu mind. On the contrary, by trying as far as possible to follow the precepts of Jesus, a Hindu is also putting into practice the highest teaching of his own religion." It puzzles a dull mind like mine to understand how this statement can be true of Hinduism. If in a general way he should say Jesus Christ came not to destroy but to fulfil, or if he were to say as Farquar says that Christianity is the crown of Hinduism, the ultimate message, we should likely all agree.

Moreover, this gentleman says: "Gautama Buddha and Jesus Christ stand forth as the two most illustrious religious and moral teachers of mankind." Many Indians echo this sort of sentiment, I am sure, and yet they show little or no inclination to join our churches. Is this indispensation to unite with the churches due to western leadership and interpretation of Jesus? Many would answer in the affirmative. Is their refusal to join the churches due to the fact that their caste folks would outcaste them? The bitter experience of some cries out, "Yes." One Indian Christian says we need a Hindu church of Jesus Christ, if that be a possibility. Can a Hindu, Moslem or Parsee remain in his own community and yet follow the principles of Jesus? One wishes he could. Suppose leading Indian Christians were to meet and disregarding denominational divisions form a National Church of Christ, would the educated non-Christians of India join that body? Really, would they? One who fervently longs for the coming of the Kingdom of God in power can not help asking himself questions.

Many Indians would form an eclectic religion, a composition of the best out of all religions. As with the majority

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## The Meaningful Love Feast

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*prebhu-bhojan.* They fit well together; they suffer when separated.

George Bowen was a great missionary. The Bowen Memorial church in Bombay stands as a monument to his memory; yet not the greatest monument. He was an unbeliever at first. He came across the book "Paley's Evidences." He read it, yielded himself to new found truth, and offered to go as a missionary. Later he wrote the book called: "Love Revealed." This is a greater monument, I think, than the Bombay church. In the book he shows in glowing terms the story of divine love he discovered in John 13, 14, 15. Queen Victoria sent him her autograph, at the hand of the Prince of Wales when he visited India, saying how greatly she was impressed by the book. No wonder it is a great book; it is a great subject, than which there is none greater. And we call the feast a *love* feast. It is just that. Generically, it is the three services of the evening all taken together. Specifically, it is the pivotal center of the evening's program. The Lord our Master is the Source and Author of the whole. We love him; therefore, we sing his praises; therefore, we keep the feast.

Does anyone ask wherein lies the genius of the Brotherhood? Does any one wonder why the social is so large among us, and why we ordinarily linger after the preaching services, often almost as long as the services have continued? The final amen, after the benediction, is not a signal among us, to break and run for the door. Does anyone ask why we hesitate to take the communion by itself, or to separate it from the supper, in which we all surround the tables and eat a meal together, in quiet meditation, in joyous fellowship, in peaceful contemplation of the coming of the Lord? Does anyone want to know why we are what we are, and whether we hope in future to maintain the best traditions of the past? *The love feast is the answer.*

Seattle, Wash.

## CORRESPONDENCE

### THIS YEAR AT BETHANY BIBLE SCHOOL

To those of us in the midst of the work this has been one of the best years Bethany has ever had. The interest in the work seems to be growing year by year more widespread throughout the Brotherhood, and goodwill for Bethany has increased notably since Conference ownership. Moreover, the student body is one of the best in quality in the history of the school. While the number enrolled is not quite as large as it was sometimes in former years just following the war, it should be noted that there were special reasons for the unusually large enrollment at that time. Proportionately, too, the seminary students are increasing year by year. In fact, this year we have enrolled a larger number of seminary students than ever before. This is as it should be. This promises well for the future of the work of the church. Since regular seminary students are college graduates, and since one can not be enrolled even as a special student in the seminary without having completed at least three years of college, or their full equivalent, this means that there is an increasing interest and a promising outlook for thoroughly trained men for the ministry of the Church of the Brethren.

While the seminary enrollment is growing larger year by year, the training school is decreasing in number. This decrease of training school students corresponds with what has been happening in our Brethren Schools with reference to their academy students. The secondary education of our young people is better provided for by local high schools than formerly, and so a larger number of our young people are attending high school than formerly. This means also that many of them get the training there that they formerly sought to secure indirectly at Bethany.

This does not mean, however, that there is not a permanent need and place for the training school. The larger denominations have found it necessary even though they have had theological seminaries for a hundred and fifty years, to provide also for the training of lay-workers (and for some ministers who could not get the collegiate training) by the organization of training schools.

Among our own people, the situation is such that still a large percentage of our ministers are men who have not had the privileges of a college training. So it is not to be wondered at that even at the present time, the number of students in the training school is even yet twice as large as that in the seminary.

The training school also provides special training in

sacred music, which is very greatly needed at the present time in the church. And so all in all the training school remains strong and a very live wire, and promises great things also for the church.

### Next Year

The prospects for next year seem to be encouraging, though it is very difficult at this season to tell. Still the number of applications we are receiving from students is at least equal to that of former years at this season.

### The Annual Meeting of the Trustees

At the meeting of the trustees in February all the members but two were present. The intense interest shown in the work and the unity of sentiment on the different questions that came up for discussion were most encouraging. It was remarked at the time that even though a number of the Bethany trustees are also trustees of our colleges, and some of them college presidents and faculty members, yet it seemed for the time that they forgot all other obligations, and tackled this job as if they had nothing else to do or no other interests excepting those of Bethany. The meeting proved most encouraging to those of us in the work.

At this meeting the faculty for the new year is chosen, and the school in general reorganized for the ensuing year. With two exceptions the present members of the faculty were reelected. Bro. Ernest G. Hoff, our Professor of Old Testament, having been drafted by the Sunday School Board as Editor of our Sunday-school Literature, his resignation from the work here had to be accepted. We regret to lose him from the work here, and we extend our heartiest good wishes for his success in the great work to which he is going. Prof. Paul Halladay, of the Music Department, has accepted work in the Music Department of Manchester College, and so we are obliged to let him go. Arrangements have not yet been fully completed for filling these vacancies, but they are under consideration and will be announced in due time. The prospects, however, look hopeful to adequately take care of this work.

### The Financial Situation

There was no subject which came before the trustee meeting that was given more earnest and prolonged discussion than that of the finances of the school, and we all have felt greatly encouraged by the conclusions that were arrived at and feel sure that in due time the situation will be fully cared for.

Before there was Conference ownership the finances of the school were taken care of largely through interested friends who made a specialty of contributing to Bethany, and the money was secured from time to time through solicitation of individuals and churches. When Bethany was taken over by the Brotherhood, it became inexpedient to continue these solicitations in the special field, because the plan was that since the entire Brotherhood owned the school, the entire Brotherhood ought to rally to the support, and provision was made that the finances were to be taken care of by voluntary contributions from individuals and churches. But the special solicitation was largely made impracticable. Now what happened was that the special friends who had been contributing largely to the work here supposed that since the entire Brotherhood would be back of the institution and support it, they would not need to specialize so much on this work. However, it takes time to secure such general response to any arrangement, and accordingly in the meantime the finances of Bethany have suffered somewhat.

However, it was found at this meeting that there had been a larger response in donations this year than formerly, and that it was more universal and more widespread. This feeling and arrangement is growing continually, and in due time it will probably very largely care for the situation.

In order, however, to take care of the immediate situation, the trustees unanimously agreed and urged that special solicitation be immediately undertaken. The representatives from the various college regions and constituencies all agreed that a solicitation for the running expenses of Bethany would be in order. With this privilege for solicitation of those especially interested, it ought to be entirely possible to put the school on its feet again financially and to wipe out the deficit that has been incurred in the last two or three years. This, however, will require that the churches increasingly respond and in larger numbers to the needs of Bethany financially.

So far this year, although month by month, we have been able to pay our bills and meet our payroll, in order to do this it was necessary to borrow \$4,600. Only once were we obliged to hold up the paying of the faculty and workers for a week or ten days. Since then, as the bills have come due, we have been able to meet them because of the response of the churches to our needs. However, the most difficult part of the year financially will be the last few months of the school year, and we must depend on the second installment of the donations from the churches, which is due April 1.

### The Summer Term

A strong summer term is being arranged for. An unusually attractive list of teachers and of courses is described in the special circular. Bro. E. B. Hoff will offer courses in "Jesus the Teacher" and "Homiletic Materials from the Parables of Jesus and the Psalms." Bro. Warren

W. Slabaugh will be director of the summer session, and will teach courses in "The Gospel of Luke," "The Epistles to the Romans," and "The New Testament Doctrine of Prayer." Bro. Elgin S. Moyer will be in charge of the Practical Work Department for the summer and will direct the students in the study of the various types of missionary, church and religious education endeavor to be found in a large city. This is one of the most essential features of the summer term. Mrs. Miina Heckman from the religious education department will offer a general course on "Elementary Methods," for teachers and officers of beginner, primary, and junior departments of the Sunday-school. The work will include the organization of these departments, the curriculum, the methods, the worship programs, hand-work, pictures, children's music and literature.

A special course will be offered in "Practical Church Music" as it applies to pastors, ministers and Sunday-school workers, with special reference to the current needs of our churches and Sunday-schools. Private lessons in voice and piano will be provided as needed.

Some work in Expression and Public Speaking, and Voice Training, we hope also to be able to arrange for. Private lessons can be arranged for.

Special lectures in Missions, Home Missions, Sunday-school Work, Pastoral Work and Church Government, are also being arranged for by outstanding leaders in these fields. Albert C. Wicand.

Oak Park, Ill.

## DEDICATION OF THE FIRST CHURCH OF THE BRETHREN, JOHNSON CITY, TENN.

Jan. 29 is a date long to be remembered by the members and friends of the Church of the Brethren in our vicinity, for on that day our new house of worship was dedicated to the service of our Lord.

The thermometer registered near zero all day, but the house was full in spite of the cold. The regular Sunday-school met at ten o'clock and an hour was spent in worship and study. S. H. Garst, the elder of the church, was unavoidably detained at home, and Prof. J. B. White presided in his place at the Sunday morning service. Dr. Paul H. Bowman, President of Bridgewater College and a former resident of this section, delivered a masterly sermon and offered the dedicatory prayer. The special offering, in charge of Eld. J. W. Lear of Chicago, was quite good considering the amount which had already been given by the people of the town and the members of the church.

A bountiful dinner was served in the basement at noon and a social time enjoyed. The afternoon hour was given over to a fellowship service, W. H. Swadley presiding. Hon. D. A. Vines, Judge of the Circuit Court, gave a splendid address. Although Judge Vines is not a member of the Church of the Brethren, he was reared in a Brethren home and he spoke very complementarily of our people.

The Sunday night service was missionary in character. The pastor, Ralph E. White, was in charge. Eld. J. W. Lear preached a sermon which was both heart-searching and inspiring. The ministers of the District had a part on the programs of the day.

Monday evening was Educational night. The glee club of the East Tennessee State Teachers' College furnished the music. It was well rendered and much appreciated. Dr. C. C. Sherrod, President of the College, and Prof. C. E. Rogers, Superintendent of the city schools, each had a part on the program. Dr. Paul H. Bowman was at his best in the address of the evening.

Tuesday night was Interdenominational night. The First M. E. church furnished the music. The address of the evening was given by a speaker from one of the Presbyterian churches of the city. It was an excellent address. Different pastors of the city had parts on the program.

Many expressions of appreciation for the program and building were given by members and friends during the meetings. The building is a modern structure and it is well adapted to the needs of this community. In appearance it compares well with the churches of the town. This congregation is profoundly grateful to our Heavenly Father for this house of worship. We are thankful to the General Mission Board and the hundreds of individuals who have made this building possible.

Jonesboro, Tenn.

Miss Pauline White.

## Notes From Our Correspondents

### ALABAMA

**Fruitdale.**—Bro. J. R. Jackson from North Carolina came to us on March 5 and preached nineteen inspiring sermons. The average attendance was forty-five, although the weather was bad. Very few meetings were held but what it was raining which made the roads bad. Six came out on the Lord's side; four were baptized and two will be later. Bro. Jackson is now holding meetings at Cedar Creek church, Ala., about thirty miles from here.—J. Z. Jordan, Fruitdale, Ala., March 20.

### CALIFORNIA

**Empire.**—Bro. J. S. Zimmerman and wife of Long Beach, Calif., were in our church March 15-18 and brought us five messages which were greatly appreciated. The male quartet added some fine numbers at these meetings. March 18 three Sunday-school classes, numbering about a hundred, took their lunch and drove after church to the home of our elder, Bro. Frank Miller, and family, a distance of about twenty miles. Bro. Wine planned a service March 25 for those over seventy years of age. Four ministers over seventy spoke and the songs were those in use fifty years ago. On the evening of March 25 the young



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came. Bro. Roth was a good honest Christian man; he lived his entire Christian life in this community where he was highly respected. He was elected to the ministry and served the church faithfully and well. His wife preceded him about two years ago. One son and one daughter survive. Funeral services at the Three Springs church, Perry congregation, by Elders J. E. Trimmer and Wm. Murphy—Trostle P. Dick, Blain, Pa.

**Snale, James W.**, born in Franklin Co., Va., Oct. 27, 1844, died in Detroit, Mich., Dec. 29, 1927, aged 83 years, 2 months and 2 days. As a young man he moved to Indiana. At the age of seventeen he entered and served four years in the Confederate Army. On March 14, 1868, he was married to Rebecca Updike, who died July 18, 1886. To this union were born six children, four of whom remain. On March 6, 1892, he was married to Martha Weaver, who survives. To this union were born eight children, of whom three remain. There also remain twenty-three grandchildren, and five great-grandchildren, two brothers and one sister. Eleven years ago he united with the Church of the Brethren. Bro. A. O. Mote, of Detroit, Mich., served the family at that place, and the writer conducted services in the Flora church; burial at Maple Lawn.—A. P. Musselman, Flora, Ind.

**Snyder, Bro. John Carl**, died March 4, 1928, at his home in Snake Spring Valley, aged 26 years, 10 months and 5 days. He was the youngest son of Adam A. (a minister) and Sister Catharine Snyder. He united with the church about five years ago and remained faithful. In April, 1923, he married Helen Messersmith who survives with two daughters and an infant son, also his parents, one brother and two sisters. Funeral services in the Brethren church in Snake Spring Valley by D. I. Pepple and Alva Shuss. Interment in the Ritchey cemetery.—Mrs. Samuel Wyles, Everett, Pa.

**Stewart, Newton Jasper**, son of Chas. and Nancy Stewart, born in Vigo County, Ind., died Feb. 29, 1928, aged 69 years, 11 months and 24 days. In 1890 he married Mary A. Harris; this union were born four daughters who survive with the mother, one brother, three grandchildren. He united with the Church of the Brethren at Maple Grove Aug. 1, 1920, and had been a faithful member to the end. Funeral services at the Maple Grove church by the writer. Burial in the Harris cemetery.—Ira T. Hiatt, Clay City, Ind.

**Stratton, Devo Mae**, daughter of Bro. E. C. and Sister L. M. Stratton, born Dec. 17, 1904, died Feb. 28, 1928, at Palm Springs, Calif. She leaves father, mother, six sisters and two brothers. Services at Holly Spring church by Rev. Grieve of Star City. Interment in the Holly Spring cemetery.—Mrs. Robt. Bulkley, Palm Springs, Calif.

**Summe, Jesse**, born in Union Co., Ind., died at his home in Flora, Ind., Jan. 27, 1928, at the age of 73 years and 27 days. When a young man he was married to Hanna Larimore, who preceded him. In 1891 he was married to Nancy Eller, who survives. There also remain two children, four grandsons, one brother and one sister. Some years ago he united with the Church of the Brethren. He was a man of a quiet disposition, loved his home, and was concerned about his family. Funeral services conducted by the writer in the Flora church.—A. P. Musselman, Flora, Ind.

**Wagner, Charles**, son of the late Morris and Mary Bashore Wagner, died Feb. 20, 1928, aged 42 years, 11 months and 15 days. Two brothers and two sisters survive. Services at Merkeys meetinghouse by Elders Ira Gibbel and Henry Ziegler. Burial in the cemetery adjoining.—Elizabeth Meyer, Myerstown, Pa.

**Ward, Mrs. Rebecca (Ellar)**, born June 17, 1846, in Miami County, Ohio, died March 11, 1928, at the home of her daughter, Mrs. Wm. Miller, in Eaton, Ind. She was married to John H. Ward in 1874. She confessed her Savior and united with the Church of the Brethren in 1880. She was the mother of six children. Funeral services in the Missisnewa church by the writer. Burial in the Union Township cemetery.—L. E. Weaver, Eaton, Ind.

**Wiley, infant son of Bro. Harold and Sister Erma Wiley**, died March 9, 1928. He is survived by the parents, two sisters and three brothers. Services by Bro. M. A. Whisler and interment in the Panther Creek cemetery near Roanoke, Ill.—Mrs. Sadie Whisler, Washburn, Ill.

**Ziegler, Bro. Emanuel**, son of the late Wm. and Esther Kline Ziegler, died March 7, 1928, aged 73 years, 9 months and 16 days. Dropsy was the cause of death. He lived a consistent Christian life and was a regular attendant at church services as long as health permitted. He is survived by his widow, two sons and one sister. Services at Ziegler's church by Eld. Ira Gibbel and Bro. Jacob Meyer. Burial in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued From Page 221)

### MISSOURI

**Warrensburg.**—March 11, Bro. M. R. Zigler, Field Secretary of Home Missions, came to the Middle District of Missouri and with the District Mission Board visited several churches of the District with a view of learning conditions and needs, that he might be better able to help the Board in meeting the needs of the District. In each church visited Bro. Zigler gave an address as well as held a conference with the members. Both the address and conference were much appreciated and gave much inspiration. The District Mission Board and its officers have been especially helpful to the Board, and feels that it opened the way for some aggressive work.—C. A. Baile, Warrensburg, Mo., March 28.

### NEBRASKA

**Lincoln.** church met in council March 2. Our pastor, Bro. J. R. Smith, was elected for another year. Arrangements were made for a revival meeting to be held this spring. A few weeks ago Bro. Sargent from Bethany Bible School presented a fine lecture concerning the school and the good work it is sponsoring in Chicago. An offering of \$25 was taken for the benefit of the school. Since the first of the year a number of our Sunday-school pupils have taken out the "one cent a day" pledge for the Bethany Hospital. On the evening of Feb. 24 the Kensington took charge of a "jenny" supper in the church basement. The money from the supper was put into the church repair fund. March 25 the young people of our congregation will present a one act missionary playlet entitled, *The Gospel at Work*. March 13 Chas. M. Fillmore, general secretary of the No-Tobacco League, brought us an excellent lecture that was appreciated by all who attended.—Mrs. R. L. Baker, Lincoln, Neb., March 21.

### OHIO

**Bear Creek** church met in members' meeting March 6. Bro. Parker M. Filburn was elected delegate to Annual Conference. Delegates to District Conference are Chas. Erbaugh, Dora Bechtel and Howard Erbaugh. Reports were given by the various committees and also the Aid Society which were encouraging. Sunday evening, March 18, Bro. Elmer Bright gave an illustrated lecture on *The Missionary Character of Christianity*, prepared by the Mission Board. We are planning a week of pre-Easter services. A group of six pastors from some of the surrounding churches will exchange pulpits each evening. The balcony of our church is under construction at this time, which will supply more Sunday-school rooms.—Maudie Filburn, Dayton, Ohio, March 28.

**Beaver Creek.**—Eld. J. H. Eidemiller presided at the regular business meeting March 3. Delegates to the District Conference were chosen as follows: Mrs. Nettie Moler and H. C. Haverstick, with I. M. McCoy and Lawrence Snyder, alternates. On account of the distance it was decided that no delegates would be sent to the Annual Meeting, but instead the church and Aid Society would pay the expenses of the pastor, Bro. Eidemiller, at the pastors' conference at Bethany Bible School. Our pastor and our Sunday-school superintendent, H. C. Haverstick, cooperated with the teacher of the week-day religious education in the local school in putting on a very excellent program March 11. The pastor will also assist in a special service at one of the neighboring Reformed churches. The Aid Society reorganized and reelected the old officers with Mrs. Edw. Blake, president. Among other good deeds the Society gave clothing and beds to a needy family. The young people's Sunday-school class cleared \$100.50 for the church building fund at a chicken supper. The women of the church and community are also helping to boost the building fund thermometer with the profits of their biweekly market. Quite a number of members of the Sunday-school received Bible testimonials or other presents in recognition of perfect attendance or for being absent only one or two Sundays during 1927. The boys and girls are much interested in the monthly talks to children by Mrs. Friend Couser.—Mrs. Henry M. Ewert, Xenia, Ohio, March 28.

**Beach Grove** church met in council Feb. 16. Our delegates to District Meeting are Sister Edna Hollinger and Bro. Perry Eby. It was decided not to send a delegate to Annual Meeting this year. We will hold our love feast Oct. 20 at 7 P. M.—Hettie Rife, Hollansburg, Ohio, March 28.

**Defiance** church met in council March 10. Church officers were elected as follows: Clerk, Gravel Noffsinger; trustee, Leonard Schwabacker. "Messenger" agent and correspondent, Lottie Noffsinger; Y. P. D. adviser, A. L. Sellers. Our delegates to District Meeting are Edith Kintner and M. S. Kintner. We decided to have our love feast May 1 starting at 7 o'clock. Since our last report Bro. J. K. Eikenberry held our revival meeting and five were added to the church.—Lottie Noffsinger, Defiance, Ohio, March 28.

**Eagle Creek.**—Recently we met to reorganize our Sunday-school with our superintendent, Bro. T. D. Donaldson, in charge. At present we have nine classes but will perhaps organize another soon. Our young people's class under the direction of Sister Sara Freid, is planning to give soon the cantata, *The Carpenter of Nazareth*. Sister Mabel Bibler is in charge of the junior chorus. We are planning to redecorate our church.—Pearl Dorbaugh, Williamstown, Ohio, March 27.

### OREGON

**Mabel** congregation met in council March 24. We decided to have a love feast April 3. We are planning a program for the afternoon of Easter Sunday. April 15 is the Sunday-school workers of the Walterville district will meet here for a workers' conference. We are only few in number but try to keep up the regular services.—H. H. Ritter, Mabel-Ore., March 26.

### PENNSYLVANIA

**Burham** church met in council March 27. Bro. W. A. Hummel was elected trustee. Installation services were held Jan. 1 for our officers. A Volunteer group from Juniata College held services at our church on Sunday evening, March 11, which were very much enjoyed. These young people deserve much credit for the work they are doing. Bro. Frank Sargent gave an illustrated lecture on Bethany Bible School March 15 which was fine; he told us several things about the school which we did not know. The *Willing Workers' Class* held a social Feb. 24; they are giving a baked ham supper March 31. The Y. P. D. held their devotional program in the church Sunday evening, March 25; the main part being a pantomime of the Holy City. Bro. Wilbur Swigart will represent us at District Meeting.—Mrs. Irvin I. Arnold, Lewistown, Pa., March 28.

**Fredericksburg.**—A Bible Institute was held in this church Feb. 11, consisting of four sessions. The topics were *Laws of Growth*, *Our Heritage and Abiding Faith* were handled by Bro. J. T. Baugher in a very inspiring way. Other topics were discussed by Sister Martha Martin, namely, *The Supremacy of Love*, *Glances of the Prayer Life of Jesus*, *Teaching in Prayer* and *Our Prayer Life* which gave us all a fuller understanding of the need of prayer. We met in council on March 10 at the Meyer house. Eld. E. M. Wenger was chosen delegate to Annual Conference. Delegates were also elected to District Meeting. We will observe Passion Week by having preaching services each evening beginning April 1 and continuing eight evenings. The Board of Christian Welfare has arranged a program on temperance and social purity to be held in the Fredericksburg church on April 15 in the evening, the speaker to be B. W. S. Ebersole. The Mother's Day program will be rendered at the Fredericksburg church

on May 20 in the afternoon. The Fredericksburg congregation will hold a love feast at the Meyer house on May 12 and 13—Gardner and Albies, Ono, Pa., March 28.

**Litzitz** church met in council March 21 with Eld. J. W. G. Hershey presiding. Three certificates of membership were granted and various committees were appointed. Bro. B. F. Mohler was appointed leader of the cottage prayer meeting. Our love feast will be held on Good Friday, April 6, with all-day services. Delegates to District Meeting are Brethren B. F. Mohler, H. E. Nies and Sister Florence Gibbel. The church decided to organize the Y. P. D.; departmental Bible study for the children during the mid-week prayer meeting hour; and the Men's Work of the Litzitz Church of the Brethren March 18 Bro. Alvin Wenger of Elizabethtown College preached a very helpful sermon on *Love Your Enemies*.—Florence B. Gibbel, Litzitz, Pa., March 21.

**Mount Pleasant.**—On Sunday evening, March 25, we closed one of the most successful revival meetings held in our church. Brother and Sister O. H. Austin of McPherson, Kans., began their campaign in our town March 7. Bro. Austin giving us twenty-five soul-inspiring messages which were made effective by simple illustrations and practical teaching. Sister Austin who is known as a singing evangelist has played well her part. The children gathered in large numbers and were eager to listen to her stories and songs which were adapted for both old and young. A number of delegations from other churches helped to increase the attendance and make the meetings a success. Our evangelists having come from Greensburg here, brought from that church a delegation of about one hundred and thirty. This helps their appreciation of the former campaign. With the pastor's assistance in our meeting the Austins have made one hundred and fifty-two visits. The church has been greatly strengthened and twenty-five decisions for Christ's kingdom have been made.—A. J. Beeghly, Mount Pleasant, Pa., March 22.

### VIRGINIA

**Green Hill** church met in council March 3. We decided unanimously to call for a training school sometime in the near future. Bro. Guy Garrett was elected and installed in the deacon's office. During the Christmas holidays Bro. Wm. Kinzie was elected to the ministry. We have a live Y. P. D. and they are working with much enthusiasm in team work under suggestions given them by Bro. Kable. We are just getting our juniors to work now and expect far-reaching results.—Mrs. L. N. Kinzie, Salem, Va., March 22.

**Greenmount** church met in council March 18 with Eld. J. H. Kline presiding. Fourteen letters were granted. The following superintendents were elected: Fairview, B. Homer Miller, Melrose, Frank Fitzsimmons; Bethany, Virgil Miller; Pine Grove, H. E. Kline. Greenmount and Mt. Zion had been previously appointed, they being evergreen schools. The following delegates were elected: to District Meeting, Annie Miller, J. W. Myers, J. H. Kagey, H. E. Kline; to Annual Meeting, B. John E. W. Myer, with his wife, Sister Mary, alternate.—Mrs. D. C. Myer, Harrisonburg, Va., March 22.

### WEST VIRGINIA

**Mt. Hebron.**—Our meetings closed March 25, conducted by Brethren D. S. Wade of Ohio and Dawson E. Wade of our local congregation. The three weeks during which our brethren labored so earnestly did not prove vain as seventeen were reclaimed and three added by baptism; six await the rite. A crowded house with good attention speaks well for the appreciation of the efforts put forth.—Chas. E. Wade, Littleton, W. Va., March 27.

**Vanceleville.**—Our Christmas program was held Dec. 28. A very interesting program was given to a large crowd which was enjoyed by all. We reorganized our Sunday-school Jan. 8, electing J. A. Ramsburg, superintendent. Our enrollment is fifty-four. We appreciated a visit from our District Secretary, Bro. L. L. Linder, March 4. He gave us a very interesting talk which was much enjoyed.—Lucy D. Miller, Martinsburg, W. Va., March 26.

## ANNOUNCEMENTS

**ANNUAL CONFERENCE** April 25, 26, Southern Ohio, West June 27-July 3, La Verne, Calif.

**DISTRICT MEETINGS** April 25, 26, Eastern Pennsylvania, April 9-11, Western Pennsylvania, April 25, 26, Eastern Pennsylvania, April 10-12, Middle Pennsylvania, April 12, 13, Northern Virginia, April 18, 19, Middle Maryland, April 25, Eastern Maryland, Bush

April 25, 26, Southern Ohio, West Alexandria. April 25, 26, Eastern Pennsylvania, Richmond. April 25, 26, Eastern Pennsylvania, N. J. and N. Y., Green Tree. April 25, 26, Second Virginia, Buena Vista.

**LOVE FEASTS** April 7, San Diego, First. April 8, 9, Oakland. April 8, San Bernardino. April 9, Inglewood.

## LA VERNE CALIFORNIA

The Annual Conference of the Church of the Brethren will be held at the beautiful little town of La Verne from June 26 to July 3. La Verne is known as the "Heart of the Orange Belt" and is located in the midst of orange and lemon groves in a beautiful valley close to towering mountains 11,000 feet high.

La Verne is the center of a colony of "the Church of the Brethren," with homes and churches also at the nearby towns of Pomona, Glendora, Covina, and San Dimas. You will want to know about the work of the preparation for the Conference, about the plans of the Committee, and of the local Chamber of Commerce. \$3,200.00 has been raised to assist the Committee in caring for the Conference. La Verne people will give you an enthusiastic and warm welcome.

The *La Verne Leader*, the weekly paper of La Verne, will tell of these preparations and give much other news about the college, the church, and the community, as well as much general information about California. We want you to read it. Here's our offer:

\$1.00 will pay for the *Leader* for four months, including the daily during the Conference. An illustrated folder with the facts about La Verne, pictures of the college, schools, homes, etc., will be mailed you free on receipt of your subscription. You will enjoy these weekly messages from Southern California. Send subscriptions at once to

LA VERNE LEADER  
La Verne, California

April 11, Lindsay.  
April 15, 7 pm, Figarden.  
April 21, 7:30 pm, Hermosa Beach.  
April 28, 7:30 pm, Laton.  
April 12, Sebring.  
April 21, Clay County.  
Idaho  
May 11, 7:30 pm, Nampa.  
Illinois  
May 13, 6:30 pm, Lanark.  
Indiana  
April 7, 7:30 pm, Markle.  
April 9, Elkhart City.  
April 14, 7 pm, Osceola.  
May 12, 7 pm, Second South Bend.  
May 13, Muncie.  
Iowa  
April 9, Ottumwa.  
April 9, Sheldon.  
May 6, 7 pm, Des Moines City.  
Kansas  
April 7, 10 am, Maple Grove.  
April 14, Washington Creek.  
May 5, Appanosee.  
May 5, 7 pm, Belleville.  
Maryland  
April 27, 5 pm, Woodberry (Baltimore).  
Michigan  
May 5, Elmdale, all-day.  
North Dakota  
April 8, Surrey.  
Ohio  
April 7, 7:30 pm, East Dayton.  
April 7, Fostoria.  
April 7, 7 pm, Brookville.  
April 9, New Philadelphia.  
April 29, 7:30 pm, Stony Creek.  
May 5, 7 pm, Defiance.  
Oklahoma  
April 7, Bartlesville.  
Pennsylvania  
April 8, 6:30 pm, Greensburg.  
April 8, Aughwick at Rock Hill house.  
April 8, 5 pm, Uniontown.  
April 15, 7 pm, Robinson.  
April 18, 6:30 pm, Waynesboro.  
April 28, 29, 1:30 pm, East Fairview.  
May 5, 6, 2 pm, Palmyra.  
May 6, Ephrata.  
May 6, Parkford.  
May 6, Green Tree.  
May 6, Walnut Grove.  
May 6, 7:30 pm, Norristown.  
May 12, 13, Fredericksburg at Meyer house.  
May 12, 13, 1:30 pm, Richland.  
May 12, 13, Spring Creek.  
May 12, 13, Antietam at Prices.  
May 12, 13, Annville.  
May 13, Elizabethtown.  
Virginia  
April 7, 3 pm, Pleasant Valley (2nd).  
April 8, 5 pm, Summit.  
Washington  
April 8, Omak.  
April 14, Portland.

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

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## ...EDITORIAL...

### The Jerusalem Conference of 1928

"SOME churches, nationalities and races are more in danger than others of relying on their strong human organization, their money power, their brilliant intellectual leadership, rather than on the limitless power of God."

So said John R. Mott last week at Jerusalem. At least it was in the preliminary draft of the great address he was scheduled to deliver on "The Future of International Missionary Coöperation." We thought you would like the sound of it. We think it has the right ring. We hope that our church is one of those in the least danger of the disaster noted, but we can well afford to watch.

There was a conference of church leaders at Jerusalem nearly nineteen hundred years ago. The purpose of it was to consider and overcome certain hindrances to the cause of world evangelism. That was the purpose of this conference just concluded. Let us hope that it has succeeded as well as the first one did. If so, the wrinkles will not be smoothed out all at once. But there will be progress toward the ideal. That is what happened in the first century. That is the best thing that can happen in the twentieth century.

This recent conference was more representative than the earlier one. At that there was the Jerusalem church with the apostles, and delegates from Antioch. The latter, as far as appears, were the only attendants from outside Jerusalem. To this one came delegates from practically every country in the world, including the islands of the seas. This comprehensive representation was made possible by the munificence of a well-known captain of industry whose interest in the cause led him to bring these men together at his own charges from the far corners of the earth.

The conference was a part of the world missionary movement which began, or rather got a new start, with the Edinburgh Conference of 1910. At that conference there was appointed a Continuation Committee which developed later into the International Missionary Council. The Jerusalem Conference was a meeting of that Council. "The Council is constituted by the national missionary organizations in the different countries," though in one or two cases, such as that of the Foreign Missions Conference of North America, the constituent member of the Council is international.

The Washington Conference a few years ago was a part of this same world movement. The primary purpose of that was inspirational. It was a mass appeal, an appeal to the conscience of Christendom, an effort to sharpen the dulled missionary sensibilities of the church at large. The primary purpose of the late Jerusalem Conference was educational. It was much smaller but even more representative. It was the most serious effort yet made to envisage the whole world evangelization task. It was a great missionary seminar into which the ablest of our missionary statesmen put the best that was in them.

Much of that best was made accessible to those of us who could not go. For instance there's "Principles and Methods of Christian Work in Rural Areas" by Kenyon L. Butterfield, William McKee and Thomas Jesse Jones, for fifty cents. There's Rufus Jones on "Christianity and Secular Civilization," a masterful



thing for twenty-five cents; also his "Our Christian Task in a Materialistic World" for another quarter. There's "Religious Education" by Luther A. Weigle and J. H. Oldham, fifty cents. There's "Relations Between the Black and White Races in America" by John Hope and T. J. Woolfer, fifty cents. There's "Relations Between the Occidental and Oriental Peoples on the Pacific Coast of North America" by Galen M. Fisher, twenty-five cents. There's "Major Issues in the Relations of the Younger and Older Churches" by A. L. Warnshuis, twenty-five cents. There's "The Unfinished Evangelistic Task" by Charles H. Fahs, fifty cents.

And there's Mott's masterpiece mentioned at the beginning, fifty cents. And many, many more, all of which with all those named above may be had for two and a half dollars, or any of them at the prices quoted. They are published by the International Missionary Council, 419 Fourth Avenue, New York City. Our own General Mission Board will be glad to handle your order.

It would be a mighty fine thing if several hundred of our liveliest leaders, or dearest ones, would get next to the latest Jerusalem Conference.

### The Ascended, Exalted Christ

RESURRECTION morning was replete with surprises. First, the women who went early to the tomb returned with the word that Christ was risen. Next, Mary Magdalene saw her Lord. Then, toward the close of the day, two sorrowful men started for the quiet little village of Emmaus. Before long they were joined by a third Person, who later revealed himself as the Christ. Returning immediately to Jerusalem, the two men found the eleven together, and saying: "The Lord is risen indeed, and hath appeared to Simon." On other occasions, and perhaps in the following order, Christ appeared to the eleven, the same with Thomas present, seven disciples by the Sea of Galilee, to more than five hundred, James, a group near Bethany and to Paul.

The amazing experiences of the resurrection day and the period immediately after account for the importance New Testament leaders attach to the resurrection and exaltation of the Christ. These are cardinal points in Peter's sermons. Paul is no less impressed, for to him the resurrection is fundamental (1 Cor. 15: 17) and the exaltation of the Christ a constant challenge to obedience (Philipp. 2: 9-11). Consider also the exaltation of Christ as one of the major themes in the Epistle to the Hebrews.

Thus the day when a group of disciples stood over against Bethany, and saw their Leader received into a cloud, was not one of discouragement. Rather, it was a day of insight and unescapable challenge. It was a day on which life came to have an utterly new outlook. They had to face the problems of life in the light of amazing memories and startling discoveries. They had the command to go, disciple, baptize and teach all the nations. They had also the promise of the needed power, comfort and interest on the part of their Leader. For power was to be given, the Comforter promised, and the ultimate triumph of the Christ guaranteed in that "this Jesus who was received up . . . into heaven, shall so come in like manner as ye beheld him going into heaven." Thus it was the ascended, exalted Christ whom the New Testament leaders knew and bent every effort to serve—and it is such a Christ who challenges every thoughtful person in our own day.

H. A. B.

### "Much More"

WHAT father would give his son stone for bread, or a serpent for a fish, Jesus asked. Neither does God. He is like earthly fathers acting on their best impulses, but "much more." In comparison with him they are "evil." They are subject to temptation and sometimes yield. They are shortsighted and do not always know what is best. Sometimes they lack the resources to do what their hearts prompt. God is subject to none of these limitations. He knows, and he can, and he does.

"How much more"! The argument is irresistible. Everybody knows about human fathers. That is the way he does, only "much more." The principles on which he operates are not mysterious at all. It is the depth of his wisdom and love that is unfathomable. We know just what to expect. We know the kind of thing he will do. Exactly what concrete thing it will be we can not know, just because he always does so "much more."

But what difference does that make? It is the quality of the thing that is important. It is the motive, the purpose, the character behind it that concerns us, and that we know. When the "can" and the "will" are satisfactorily settled, the "what" can be only good. Better than that it can be only the best. Because it's so "much more" than what good fathers do.



## GENERAL FORUM

### Excellency of Christ

He is a path, if any be misled;  
He is a robe, if any naked be;  
If any chance to hunger, he is bread;  
If any be a bondman he is free;  
If any be but weak, how strong is he!  
To dead men life he is, to sick men health;  
To blind men sight, and to the needy wealth;  
A pleasure without loss, a treasure without stealth.

—Giles Fletcher.

### The Way of the Burning Heart

BY JOHN R. SNYDER

AMONG the after-resurrection pictures which we have left to us of the fellowship which the Risen Christ had with his disciples there is none with quite the personal touch to it of the picture of the two disciples on the way to Emmaus. In our mind we can visualize the two walking along the way, up the hills and around the turns, wending their steps toward the village, distant "about three score furlongs" from Jerusalem, to the place they called home. They were communing together concerning the strange and marvelous things that had been happening back in the city. They were reviewing what had occurred during the past two or three days, the strangeness, the tragedy, the mystery of it all. One can easily imagine the concern they felt over all they had experienced.

There is a touch of hominess about the picture that appeals to us. Only the name of one of the travelers is given, Cleophas. Usually we picture them as two men. But Mr. Moody once dropped a thought that is worth thinking about. He said: "Might it not be that the two were husband and wife?" In John 19:25 we are told that one of the "three Marys" who stood at the cross was Mary, the wife of Cleophas, a sister of the mother of Jesus. Then how natural to suppose that the second person of the two was Cleophas' wife, journeying with him, after the tragedy at Jerusalem, to their home in Emmaus. It would be only the expected thing that Cleophas would take his wife with him as he left the turmoil of the city for his home. It was to be expected, because of the close relationship which existed between the family of Jesus and the family of Cleophas, that they would be deeply concerned about what had happened. This is only a suggestion, but it is worth thinking about.

As they journeyed along the way they talked of all the things which had happened at Jerusalem. Beginning with the upper room experiences, the conversation following, the walk to Gethsemane, the agony in the garden, the betrayal, the mock trial, the verdict of guilt, the sentence to the cross, the jeering mob, the humiliation, the abasement, the tragedy of the crucifixion, the burial, the reported resurrection, the appearances to various disciples—all these would furnish a topic for conversation for many furlongs. We can imagine the couple talking in hushed tones and with deep concern.

In the midst of this conversation a Stranger joined himself to the group and walked with them. He listened to their conversation and questioned them as to the things of which they spoke. They were surprised that he knew so little of what had been occurring back at Jerusalem. Surely he must be a stranger from some distant place, just arrived, or he would know! Had he not heard of Jesus of Nazareth, a "prophet mighty in deed and word before God and all the people"? Briefly they told the story of what had happened. Then came the revelation. He opened to them the Scripture. He told them how these things must be to fulfill all that had been written of this same Jesus of Nazareth. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

At last they reached the village home. The Stranger would pass on as if continuing his journey, but they constrained him to tarry with them for a while and he consented. It was evening and they prepared a meal. Here again is the home touch. Who else but a thought-

ful housewife would think of inviting the Stranger to tarry and eat? Thus we think it must have been Cleophas and Mary who were the travelers from Jerusalem. As they sat at meat, the Guest becomes the Host. He took bread, blessed it, broke it and gave to them. Behold! their eyes are opened and "they knew him." It was Jesus. He was alive. It was true as the "women early at the sepulcher" had reported. He was not in Joseph's tomb. He was risen.

But now their eyes were holden no longer. No wonder there had been a stirring in their souls they could not explain. Jesus had walked with them, had talked with them, had broken bread with them. No marvel that holden eyes were unclosed and hearts were burning!

Christ still comes in the unexpected places. Not only in the sanctuary will we find him; not only in the cloister away from the tangled maze of life; not alone in the great Conferences where we seem to reach the mountain peaks of spiritual experiences; not always in the fiery sweeps of revivals where the fire seems to burn in great fervor, but wherever we need him and longing hearts cry out for his companionship—there will he meet us. He came to the market place and found some one to help. He came to the "receipt of custom," and Matthew and Zaccheus found him to their joy. He does not fail the unfortunate, but tarries with them so that the blind see, the deaf hear and the palsied leap for praise. He came to the boats of the fishermen and made of them "fishers of men." He meets his brethren of the hammer and saw, the trowel and axe, the shepherd's crook and the husbandman's tool. He walks the common ways of life just as well as he serves the nobleman, centurion or a Nicodemus. They may not know him until he is gone, but looking back they know it was the Christ. Then their hearts burn because he they know he was near by.

And so his presence will cause our hearts to burn. His presence, companionship and fellowship fill the Scripture with meaning and make the Bible yield treasures that otherwise we would not find. He opens up the Book. He reveals the Law, for he was its fulfilling. He explains the prophecies for it was he of whom they speak. He began at Moses. He had no quibble about his authorship. He passed on through David and his Psalms, Solomon and his Proverbs to Isaiah and Jeremiah and Daniel and Hosea and Malachi. He received and accepted them all. Yes, it is the way of the burning heart. Are we walking that way? Are we talking of these things as we pass that way? Are we willing for his companionship, his fellowship, his revelations? Only then will our hearts burn within us.

"And he walks with me, and he talks with me,  
And he tells me I am his own,  
And the joys we share, as we tarry there,  
None other has ever known."

Tyrone, Pa.

### As People Grow Older

BY J. H. MOORE

We have a number of papers and magazines coming to our address, nearly twenty, but when the MESSENGER puts in its appearance all other reading matter, including books, is laid aside until the church paper is disposed of, which usually means about three hours Saturday evening. Of course, we do not read all of the articles, or the church reports, but as we think, we get the best of what is offered, and some of it puts us to thinking. And by the way, it is the put-to-thinking reading that sticks and does good.

Going through the issue for March 3 we became especially interested in what Bro. S. Z. Sharp has to say on page 140, about "Our Great National Folly." Not so much in what he says, for one can find information of this sort in the dailies and also in the up-to-date magazines, but in the fact that our brother is in a position physically and mentally to say this much for the press, and to say it clearly and in good readable form. It shows that he not only retains his mental keenness, but that in the general news of the day he is keeping himself read up to the last word spoken. This we are saying in view of the fact that he is now ninety-two years and past, and that we are in an age

when a good deal of thought and study is being devoted to the means of renewing the human body, wherein it is defective, so that men will be able to retain their health, vitality and good working mental ability. Mr. Henry Ford in a late issue of the *Forum* ventures to advance the idea that at no distant day we may be able to remedy the defects of the body as we have learned how to mend and strengthen old boilers, thus prolonging life and maintaining mental activity.

For much more than a generation it was our privilege to handle the manuscript of the best thinkers and writers in the Brotherhood. In fact, we recall one family for which we passed on the manuscript reaching into the fourth generation. This enabled us to study people, men and women, as they appeared upon the scene and then passed on making room for others. There came a time when we could easily detect the growing mental weakness of some of our best writers, and this led to the question of the responsibility of discovering means that would enable thinking people to extend the period of mental powers along with physical vigor. When we left the MESSENGER sanctum, and came south, we brought the question with us and have given it more or less thought ever since. We are noticing the disappearing of names that were familiar to every reader of our church literature. Among those who contributed to our church paper fifty years ago and could write well, not a half dozen are in evidence, and these few we are still studying as the years go by.

And not these alone, but those outside of our own ranks. Our observations have not been limited to writers but to other mental workers. We have been keeping a special tab on Edison, the marvelous inventor of the century. We are near the same age, and as he is a hard worker, a most diligent student in his way, it has been a matter of interest to study the man. For some years he has been spending his winters in Florida, and always brings problems with him to be worked out as time and circumstances will permit. It is said that he is as keen and active mentally as he was a decade ago. The study of characters of this type, both in the church and out of it, has led up to certain conclusions that for the present at least, are satisfactory to us.

It has long been said that a carefully running piece of machinery will last longer than one that is left to remain still and rust out. That is what we think about the brain. It is not always the matter of increasing years that weakens the thinking ability of a man. Brains were made to last for years, but if they would retain their efficiency they must be kept steadily at work. This, of course, must be done with all due regard for the value of moderation as it relates itself to the body as well as to the mind. And, now after years of observation and study and some personal experience, we can not get away from the practical lesson to be learned from the use of tools and machinery, viz., that it takes longer to wear out than to rust out.

All about us we see men coming to the fore in strength and vigor, and wielding an influence that at times borders on the marvelous, only to disappear as suddenly as they came. On the other hand, there are those who develop slowly, remain long and pass from the active scenes of life as beautifully as the setting sun. A third class, and there are a lot of them, run well, seem to do well and serve a splendid purpose, but when the half century mark is passed, think of themselves as growing old, and by and by act like or are forced to act like a well built machine thrown in the fence corner to rust out.

Our philosophy is to reverse all this business of people rusting out. We would not have the aged to work themselves to death, as the saying goes, but we would devise ways of encouraging them to keep busy and keep going in a wise employment of both body and mind. Have them understand that a steady and a wise use of the physical and mental forces means the prolonging of life. This thing of having men retire from reasonable activities and settle down to a life to do nothing is most unfortunate. Instead they should be encouraged to provide themselves with something to do that will prove helpful and pleasant, mentally or physically. We do not care how rich a man is, he should have some agreeable and fitting employment. He may not need to accumulate more property, and if



he is rich or even well-to-do, of course he does not, but he can make money for the Lord's work and in this way add to his credit account in heaven.

We once knew a carpenter, a skilled workman, who on retiring from active business devoted many of his leisure hours to making nice things out of wood. Instead of his friends finding him down town idling away his time, they could meet him in his shop busy, cheerful and mentally alert. Years ago a well-to-do woman, eighty years old and past, as a part of her preparation for spending a winter in Florida, provided herself with a book on botany, saying that she proposed, while enjoying the genial climate of the south, to devote much of her time to the study of botany. This was good sense, in fact the best of sense. Possibly the Dorcas of the New Testament was amply able to live without work, but she knew the value of a busy life, a clear head and a good conscience, so took up the business of making garments for the poor. That was fine in her as well as fine for the poor.

Children and friends can often prove helpful to the aged by encouraging them in some line of industry and activity that appeals to them, even if what they like is a mere fad. Grandmother may want to while away her time piecing quilts, or doing something else in which she takes delight. Just let her alone. To be thus occupied will prove helpful to her physical, mental and spiritual well-being. The aged father around the farm his son is managing, feels only the better if he can have his own way about something in which he takes delight. And so on down the line.

But we need to give special attention to aged preachers, especially so since many of our congregations are passing into the care of a supported pastor, and by the way, some of these pastors are none too considerate regarding the proper treatment of the men who at their own expense, have well nigh worn themselves out in building up the churches that now dot the land. Instead of wholly side-tracking these noble heroes of the cross, to be left to rust out, try to find something in which they can interest themselves and feel that they are doing at least a little good. The pastor who is placed in charge of a congregation, where there are a few preachers a bit too old for active service, has resting on him a double obligation—one is to properly feed the flock of God, the old as well as the young, and to encourage the men who have planted the vineyard and brought the vines into their present bearing condition. We are not saying these things in our own behalf, for we are at fourscore and past treated with all the consideration that could be desired. We are speaking out in behalf of others.

Still there are ways in which preachers, and others as they grow old, can prove wonderfully helpful to themselves. Every man should become interested in some line of thought or usefulness. He should rely on something that appeals to him, even to his fancy. It may be general reading, or select reading. He ought to read papers, magazines and especially books. Not only read, but study what he reads. In short do something to keep the mind employed, keen, alert and well informed.

And last, but far from being least, people as they grow older, and more intelligent if possible, ought to cultivate carefulness about their personal appearance, habits and dispositions. Probably the nicest thing in the world, aside from a pretty baby, is an aged grandmother, neatly and cleanly attired, full of grace and of a cheerful disposition. All this is also true of the aged man, and especially if he is a Christian, and even more so if he is a minister. If he wants people to respect him let him learn to keep himself neat, clean and cultivate the best of habits, with becoming cheerfulness, to say nothing of growing old pleasantly and gracefully. But in order to acquire all of this, and make it an abiding part of his real makeup, a man would better begin cultivating such traits long before his hair begins to turn gray. So again, my philosophy for the evening tide of existence is a fairly busy life mentally and physically, and the cultivation of such habits, tastes, cheerfulness and graces as will command respect and even admiration.

Sebring, Fla.

## The Individual and Liberty

BY J. M. HENRY

"Our Try-It-Out Challenge"—B. Y. P. D. Program for April 29

"LIBERTY is the sweet wine that makes a weak people drunk, for it takes strong men to stand self-government," declared a propounder of democracy. The philosopher has argued that liberty is a human right, inherent in the individual. The theorist in government says liberty is a social heritage dependent upon the power to govern and thus the theories about liberty of the individual or social group go the rounds of discussion. This article will illustrate by some examples rather than theorize.

The father bought a new car. He owed for his farm, his farm implements and some on his clothes and furniture. His pastor advised that he wait until his finances justified the purchase and upkeep of a car. "I see," said the member, "you want your salary so you and your family can ride around in a car while we walk."

"Not that, my brother, I can do the walking and lend you my car when you need it. The church needs more money for missions and for the poor. I notice your offerings have fallen off lately. You were once our most liberal giver, and I can hardly understand the change."

"Well, parson, it is this way, you see, I must save every penny to pay on my car."

"And the farm?" suggested the pastor.

"Well, we plan to pay for that later."

"And the furniture?" inquired the puzzled pastor.

"That is our own private affair. This is a free country and no one, not even a pastor, has any right to tamper with my personal liberty." And the pastor turned away with heavy heart. He went home and into his closet to talk a little while with his Lord.

The telephone rang and the pastor laid aside his sermon notes on tithing. The manager of the big department store wanted to know if the pastor had a family in his church by the name of Mr. Josiah Goodmoney.

"Yes, sir. . . . I never knew anything to the contrary. He has paid his bills so far as I know. . . . Yes, I think it is true that he owes some on his car and farm."

"Thank you, Reverend." And the pastor went back to finish his sermon on tithing. The next day was Sunday. Bro. Goodmoney continued to whisper to his wife, who came to church that morning, not to worship but to give that meddling pastor a piece of her mind. He got the bitter end of the piece after the sermon.

"I want to know what business you have got to meddle in my affairs and prevent my daughter from getting the hundred-dollar coat at the store? I give you to understand that your bread and butter comes from your members and we're getting tired of this mission money and tithing talk from the pulpit. We are hungry for the good old doctrine of our forefathers."

"What doctrine, for example?" asked the pastor.

"The doctrine of self-sacrificing ministry and less missionary sermons."

"Sister, how much have you given to the Lord this year?"

"One dollar and fifty cents and I wish I had half it back for we need it to make out the ten-dollar deposit for Susie's new coat."

"Her last year's coat seems good yet, would it not be better to wait until next year and pay the cash?" said the pastor in a kind tone of voice.

"It is none of your meddling business. This is a free country and I believe in liberty," snapped the raging woman who slammed the church door in the pastor's face.

Two months later the new car whirled around the curve with Susie at the steering wheel. The hundred-dollar coat almost buried her head in the furs. The gay younger set were assembling for the card party. The meeting was too dull. Seemed more like a prayer meeting. The victrola will furnish the music. "Come on, you goody-goodies," said Susie, "and let us dance a little. No harm in innocent dancing." Ten young

people protested against doing this, got up and went home, including the elder's son.

On the church visit Susie refused to see the deacons. At church council she and her mother protested against the harsh rulings of the church. She wished for the good old patient and long-suffering fathers who preached and practiced the doctrine of forgiveness until seventy times seven. Susie showed a very stubborn spirit and shouted at the elder: "This is a free country and I give you to understand I'll have no pharisee elder taking away from me my liberty."

Bro. Goodmoney had only one son. He united with the church at an early age, attended Sunday-school and became a leader in the B. Y. P. D. This was when the family walked to church or drove in a good carriage. They never missed any service, rain or shine. But the new car found other roads. Jimmy drove to the city ten miles away one night, then two and finally every night in the week. He got to coming late at B. Y. P. D., missed sometimes, with no excuse, and finally dropped out.

The telephone bell rang again but from the hospital this time. "Jimmy seriously injured," sobbed the father, and the pastor rushed to his bedside. The frantic mother asked for the anointing to save Jimmy's life. The night escapade "with a wild drinking set and Jimmy lost control of the car, which overturned, caught on fire and . . . All were silent."

Jimmy sat up and enjoyed the daily visits of his pastor and finally got back to B. Y. P. D., kept up for a while and found the old roads again. A pastor's call and Jimmy sat erect, head back, and boldly said: "I think the pastor's business should be on other matters. This is a free country and I've been taught the idea of individual liberty. It is none of your business where I go at night."

The sheriff posted the bills and announced the sale. The community wagged heads and tatted and the auctioneer's hammer fell. Bro. Goodmoney was ashamed to face his friends. The farm passed to another, the furniture sold at half price and the auto dealer got sixty cents on the dollar.

The rent sign came down from a little four-room house. Bro. Goodmoney and family walked to church. The pastor took his text: "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

Bro. Goodmoney whispered to his wife again and tears filled their eyes. Never did their pastor preach more beautifully, and oh, so true. They loved their pastor who spoke such true words and lived just as true as he spoke. That evening Bro. Goodmoney got down the old dusty Bible, called his family to set up again the old family altar of Susie and Jimmy's childhood days. The repentant father decided to read the Scripture wherever his finger rested when he opened the Bible. The family was silent when father's words fell like holy oracles: "Submit yourselves to every ordinance of man for the Lord's sake. . . . For so is the will of God . . . as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

New Windsor, Md.

## The Apostate Church of the Last Days

BY SUSAE (BAKER) HUNTSMAN

So much like the times of which it is written That with many plagues the earth shall be smitten, We're led to inquire in the midst of our woes, If this evil age is approaching its close.

We know the old prophets of such time did write, As visioned to them—'twas a saddening sight, Inspired Holy Scripture gives very much light To those who will seek and interpret aright.

It says: "Evil men shall wax worse and worse," And on the old world fall many a curse; For many false teachers we're told will arise, And even the church shall apostatize.

IN Luke 18:8 we have these words: "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

This searching question, of our Lord checks our boasting of modern progress and bids us think. We

(Continued on Page 234)



## Beginning on an Indigenous Evangelistic Policy

BY I. E. OBERHOLTZER, MISSIONARY TO CHINA  
IV

In the former articles we attempted to present a picture of what missionaries are thinking and the encouraging way in which the Chinese Christians have taken hold of the work, following missionary evacuation. What was said then applied to work in general. In this paper we want to come a little nearer home and present what the Brethren mission in China hopes to accomplish. This year of transition presents unprecedented opportunities to put into effect some of the suggestions spoken of in the former paper. In September of last year our folks met together in a mission meeting to consider ways and means of promoting the work of the church more nearly in harmony with indigenous methods. We considered some of the things we ought to avoid when we "went back," committing ourselves to an evangelistic policy of building up a rural church in China which should be manifestly native in its growth. Of this adventurous policy I now want to tell you.

In order that our proposed plan of rearing a rural church in China may be understood and appreciated, I would have you recall the growth of the Church of the Brethren in the States through these two hundred odd years. The church was planted in a new and hostile environment and had to "take off" amid many hardships unknown to the generation which is now sheltered in its fold. The country was new and undeveloped, the roads were few and poor and the distances great. Although the soil was new and fertile yet the crops were small and few people had ready money. Even though kind friends in Europe often gathered subscriptions to send the first pioneers to America, there was no mission board behind the little group of Brethren who slowly enlarged up the fertile valleys of southeastern Pennsylvania. There were no funds at their disposal with which to build necessary schoolhouses and churches, nor were foreign missionaries sent to them to put the church on its feet. The leaders of the church had nowhere to borrow experience for the development of the church in which they were so vitally interested.

Those early leaders of the church were fired with an evangelistic zeal. They were missionary in spirit and had a genius for expansion. In the ability to effect a working organization in the church, they early showed powers of administration. The growth of the church was natural and steady and the organization simple. Congregational areas were few and churchhouses of the simplest sort were few. Services were held in private homes in winter and on the open barn floors in summer. For more than twenty years, the believers of a now densely Christian community worshipped on the plantation of my distant Mennonite ancestor. Services would rotate from one locality to another so that a large stretch of country could hear the Gospel every month or two. As preaching centers added members, an organization was soon effected, several deacons installed and a first degree minister raised to office to care for the local group of members, who in the absence of the elder were granted a good deal of local leadership. Their services were always voluntary and they were always raised up out of the local group. Ministry and membership took upon themselves the burden of evangelizing their community and even pushing beyond to new areas. The presiding elder would leave on horse back on Saturday morning and return on Monday evening, one day out and one day back, visiting the flock along the way. This is somewhat the way the church grew, up to fifty years ago.

We do not want to make comparisons between those early Brethren pioneers and the church here in China, which is still in its infancy struggling for an existence. To do so would be altogether unfair to the situation in China where the problems are infinitely more complex than our forefathers ever experienced. Yet they were unconsciously following principles which will fit here in China just as well and which already are being used in certain sections. One thing is becoming increasing-

ly clear and it is the fact that the Chinese rural churches of our province will be unable to support a paid leadership for another hundred years or more. There are just two ways open to the missionary and the leadership of the church here. He will either have to make up his mind to subsidize the village congregations for several centuries and appeal to the home church for an ever-increasing budget, or he can be content to begin simply and grow slowly along indigenous lines as did those early pioneers in the States, depending upon a voluntary local leadership and such equipment as they are able to produce. Our mission has committed itself to the latter program.

*First.* It is proposed that our present Chinese membership be grouped into convenient evangelistic areas which in a few years may be organized into congregations and a few deacons selected. In an area four preaching points may be decided upon so that every member in the area may have a convenient opportunity to attend public worship at least once a month, and if he is willing to go farther he can still reach other points. This on the whole is better than one central preaching point. It gets a group of scattered members acquainted with each other and united into a religious family.

Each congregational area will be encouraged to undertake the responsibility of planning for its own program of work, conducting weekly worship, calling for Bible classes and deciding on the time for baptisms and communions. In most cases the membership is illiterate, spiritually weak and unexperienced so that not much is to be expected from them for some years. Yet the least thing these small groups can do is to gather together for Bible reading and prayers led by the deacons. Careful and helpful supervision will need to be put at their disposal. Overseers and itinerating pastors will have to be trained to nurture these churches and help them to care for themselves. The secret of success of the whole indigenous program lies in the ability to get these Christians to feel that the burden of promoting the faith is theirs.

Local expenses are to be born by the evangelistic areas. We encourage them to worship in their own homes or such native property as they can support. Fuel, light and benches they furnish. On this point considerable progress has been made in many places.

If an evangelistic area feels itself unable or is unwilling to take the burden of responsibility, the mission will loan them an evangelist for several years until the Christians can be taught. The mission provides his salary and the area his home and traveling expenses in the territory. The area will choose their evangelist and have oversight over him. The salary is advanced to the area but may be withheld if the mission finds his services unsatisfactory or if the area will not keep him busy.

*Second.* For the time being it is recommended that we work intensively rather than try to cover every part of our territory with the Gospel truth. We remember that Paul went everywhere planting, organizing, and nurturing congregations until they were numerically and spiritually strong enough to stand alone, when he would leave them and open up another new area. A widely scattered membership is difficult to organize and shepherd and it is an easy prey to persecution, whereas a Christian community has the advantage of mutual fellowship and protection. These areas are to be given full autonomy. The missionary and Chinese pastor assume only advisory powers. Arrangements for Bible classes, character classes, baptisms and communion are all made by the congregation and made as convenient for them as possible. The policy gives no place for a central station. The question of a lay leadership and ministry, and the powers conferred upon it, has received little attention in China. But it is a coming thing and we will have to work out a plan for the cultivation, installation and ordination of a voluntary lay ministry such as the Brethren church has used with success for many years in rural districts.

*Third.* A group of adjacent congregational areas should soon be thought of in terms of a church district, and as soon as possible regularly appointed district conferences should be called, at which time

the membership or delegates should take up and consider the problems of the future church. In such a conference the foreigner should reserve no powers other than are given to him by the Chinese church. How many church districts there should be, the Chinese will likely decide for themselves; but it would seem that at least three should be organized to most efficiently develop the membership and establish a fraternal loyalty. The poverty of the membership, the size of our territory and the provincial character of the Chinese do not offer great hope of developing a general annual conference. A delegate church conference is all that can be hoped for now.

At this point it ought to be said that a mission is usually thought of in terms of a foreign enterprise where missionaries and foreign money are in control. When we speak of a native church we think of an organization in which the Chinese Christians are in control. Whether these two institutions shall exist side by side, the mission serving as helpmate to the growing Chinese church, the one gradually decreasing that the other may increase and the mission finally be absorbed in the indigenous Chinese Christian church or whether the mission, as such, should at once be obliterated and taken under the control of the infant and inexperienced native church, is a question still undecided in our field. For the last half dozen years we have had in operation a joint organization made up of approximately half foreigners and half Chinese, but the organization has not proven altogether successful due to the fact that the Chinese representation was almost to a man in the employ of the mission.

*Fourth.* For the present the mission will employ two classes of evangelists. The first consists of overseers and native pastors of whom there are only a few, but we hope to increase the number. Together with the missionary in charge, it will be the responsibility of these men at large to give to the congregational areas sympathetic suggestions, nurture and direction in the way of a native church. If the Chinese take to the idea there is no reason why these men after some experience should not be advanced to a position similar to the eldership at home. For the present they are associates of the missionary and agents of the mission but at the service of the churches. These men should be well trained and with some experience on the field, these leaders should be quite able to supervise and shepherd these rural churches during the furlough period of the foreigner or in case some crisis should make missionary evacuation necessary.

The other class of evangelists are of the type we now use to itinerate. Very often they are good men but for the fact that they are too old to take advanced training or would not do much with more schooling if they had the chance; they will never advance to places of responsibility. In case village congregations call for an evangelist to lead their work until they can make the transition to self-help, he will be selected from this class of evangelists. They are also used to itinerate in new territory and open up new evangelistic areas, accompany the gospel tent, supervise and conduct character classes and anything within the range of their ability. These work under the direction of the overseer and missionary and are paid out of mission funds.

*Fifth.* The people at home have already heard a great deal about the work of the gospel tent. Its purpose is often misunderstood. It takes more or less the place of the "high powered evangelist" in the States and nothing more. It is used to warm up old territory and break the soil in opening new evangelistic areas. As such it is a promotional agency and is never intended to take the place of a local evangelist. If the tent rotates in old territory, the evangelist and overseer is there to follow up the work of the tent. If the tent rests in new territory an evangelist or two are left behind to conduct Bible classes, character classes and indoctrinate the inquirers to such a point when they will be able to stand alone. If there is no effort made to follow up the work of the tent all the money and energies put into it may be lost. Of the advantages and disadvantages of tent work we can not linger to speak. It is sufficient to say that four men in the tent will accomplish more productive work than the



same calibre men working singly in our country districts.

This, then, is a brief outline of a few concrete objectives our mission group hopes to put into operation in the near future. It is an adventure, indeed, but is worth working after. With this policy in operation our difficulties will not be at an end, but we will come more nearly establishing an autonomous indigenous church and escape many of the criticisms coming from the Chinese. The spirit of the policy we hope may continue, although the Chinese should very soon work out their own methods.

Liao Chou, Shansi, China.

### Our Shortcomings as Soul Winners

BY HARRY B. GROVE

As we look around us today we are made to think of many of our failures. The one that has impressed itself the deepest on my heart is that which keeps the church from reaching the unsaved. To my mind one of the outstanding reasons is the fact that we as Christians are not real, earnest, living testimonials for Christ.

To be a testimony for him we should try to be like him; but it seems that Satan is too powerful, and is keeping us from being the shining Christian lights we should be. Too often we do not practice what we preach; we do not live up to what we teach; we are too selfish; our everyday life is not a reflection of Christ. We live so much like the world through the week that we lose our power to draw the unsaved to Christ. Too often we worship other gods.

The life of a Christian should be so illuminating that the sinner would want to see the beauty of it.

I have recently read an article which says that the heathen in the foreign lands want to know Christ, but they do not want our Christianity. Why is this? Evidently we are poor examples of what we represent.

It seems the good old spirit of fellowship that once was dominant among us has become very cold and we have become very indifferent in this matter. If this condition is not bettered we can never hope to advance the domains of the Kingdom.

So let us all as Christians and workers, by the grace of God cast off our selfish ways, nurse our spirit of fellowship; bring about a feeling of love, and live every day, as well as on Sunday, closer to Christ in order that we may be able to lift others up into the fold of the Master.

Frederick, Md.

### Courtesy to the Aged

SELECTED BY MRS. EMMA L. MILLER

IN these hurrying, money-making times, these days of social and mental advancement, our young people are rather apt to forget the courtesy and respect due to older persons. Progressive education is prone to place, the children of today a step or two ahead of where grandma and grandpa left off, and they put on airs in consequence.

Now, this is all wrong. "Book learning" is not everything. The courtesy that springs from a kind heart is far more than the disagreeable showing off of superior knowledge that places the old people at a disadvantage, though to outsiders it is the young folks who appear the meaner of the two, with their flippant contradictions and their manner quite averse to that which we are taught was the correct one to employ toward our elders.

Old people are entitled to respect, if for nothing else than that they are veterans in the war of life; and as such to be regarded with reverence by the raw recruits who are just beginning their first skirmish. The deference due to gray hair is not sufficiently considered, and when one does come across a young man or girl who thinks it but natural to offer the best chair in the room to any older person, who listens respectfully to words that may seem dull and prosy, yet merit attention because issuing from the lips of people of mature years, then onlookers say, "Those young people have been brought up as they should."

At any rate, whether good breeding, good sense or a kind heart prompts to these little attentions, it is always well to remember that we will some day be old ourselves, in which case we would appreciate the lit-

tle spontaneous attentions that are given today carelessly or grudgingly, or are forgotten entirely by the young people, who think that their up-to-date accomplishments cover up their derelictions in a matter so old-fashioned as showing the least deference to age.

Lincoln, Nebr.

### A Call for Men

BY W. J. WERKMAN

Corresponding Secretary of the Men's Work Publicity Committee

THE kingdoms of this world *must* become the kingdom of our Lord and Savior.

That is the rallying call for all men who believe. It is the complete definition of the greatest campaign, the mightiest movement which has ever made claim upon faith and service.

Nothing of equal importance can be happening in the world today to the effort to swing it back into harmony with God's program. The extension of the influence of Christ into every sphere of life is the hope of humanity, the greatest obligation and the highest privilege belonging to his followers.

The Laymen's Movement in our church is being organized in order to make this view of life the impelling vision of men; it seeks to inform and inspire, to quicken interest and fan to flame a zeal for souls of others, it aims to turn men to serious thought about the work of the church.

It seems evident to us that the vast enterprise of our church is at a crisis in its development. The rank and file of the church must give themselves to that task or it can not be done. Never more than now was there need for intelligent enthusiasm, for self-sacrificing devotion; never was the opportunity for the laymen to serve our church more promising. The call is distinct: he calls us to comradeship in this great adventure of faith.

The Laymen's Movement is the answer to that call. It is a movement within our church, a free movement, seeking nothing for itself and everything for Christ. It is with and for the church in all its endeavors. It exists to be the servant of our church.

The hour has arrived for a great quickening of faith and endeavor. There is an eagerness in the hearts of men to assert themselves in the work of the Kingdom. The Laymen's Movement offers an opportunity for that eagerness to find a more effective expression in united effort.

528 So. Lawndale Ave., Chicago.

### MEN'S WORK IN MIDDLE INDIANA

The pre-Easter meeting of the Men's Work of Middle Indiana, previously announced in the "Messenger," was held in the Flora church, March 25, 1928.

According to the report received from the Chairman of the District Executive Committee, Dr. O. G. Brubaker, the meeting was "great, well-attended and full of enthusiasm from the first session at 2 P. M. to the close of the evening meeting."

These sectional conventions are becoming an important part of the Men's Work program. As the number of laymen's organizations in the churches is increasing, plans developed in conventions of this kind can be put in operation in local churches, for the enthusiasm and information, received by the attending laymen, is carried back home and applied to the work there.

Middle Indiana evidently has made great strides in this kind of thing. Three years ago it was hard to get twenty men together for such a meeting; at the mid-winter meeting at North Manchester there were a few less than ninety at the afternoon session. At the Flora meeting there were one hundred and fifty attending from about half of the churches of that District. Quoting Dr. Brubaker again:

"Yes, we are growing and it makes one happy to hear the men from different churches speak of the work they are doing. It is really remarkable to hear some of the men tell how the work of personal evangelism is gripping them."

In many of our churches pre-Easter evangelistic meetings are being arranged and the laymen are enthusiastically entering into this work. Some take their autos and bring people to church, others visit in the homes of the shut-ins, and several go out boldly in his name to unsaved men and witness for him."

Here are some things that were said during the afternoon and evening meetings:

Wm. Eikenberry, Mexico, Ind.: "Prayer will open more doors and hearts for us men than much speaking."

L. G. Bridge, Monticello, Ind.: "Personal evangelism is an incarnation of the Message. The life back of the appeal

gives it power and the private word is often more effective than the public sermon."

T. A. Hopper, Pipe Creek: "Common sense business methods are fully as effective in church work as they are in any secular business or profession."

No further proof is necessary, it seems to us, to be convinced that meetings like these are of material value in stimulating missionary interest and general efficiency in church work among the men of our churches. Let's have more of them.—W. J. W.

### The District Orphanage

BY EMMA T. FIKE

Secretary-Treasurer of Maple Grove Child Rescue Home

#### Welfare Board Article

There is possibly no other line of work that touches the hearts of people in general more than aiding the orphan, and the Districts that do not have an orphanage are missing a wonderful opportunity for enlisting the heart and goodwill of the people. This is evidenced by the large crowds we have at our annual reunions at our Maple Grove Child Rescue Home, usually about 1,000 people being present and all the surrounding denominations helping freely.

#### The Orphanage Is a Great Blessing

I. In caring for full orphans. "Pure religion . . . is visiting the fatherless." The best "visit" ever made an orphan is to provide a home. This is real exemplification of pure religion as taught by James.

II. In assisting living parents in supporting half orphans. Often a mother is left with several children; she can not care for them and earn a livelihood, but if she can place them in an orphanage she can get a position where she can earn money to support them or pay part support.

III. In case of the separation of parents, children are often left desolate. Often these children are looked down upon because their parents have separated; and hence, may be more needy than if parents were dead. Of course, care must be used here lest separation be encouraged.

IV. People are touched and hearts softened by coming in touch with these institutions. Plays made through recitations and in song by orphans reach some who never would otherwise be moved.

#### The Local or District Orphanage Has Its Advantages

I. Being in direct touch with the field of need, whereas a large centralized institution would not be in direct touch and so the orphans would go to other institutions than the Church of the Brethren. The Catholic Church has long since learned the wisdom of caring for all the orphans she possibly can.

II. Coming in direct touch with people of the District and getting their support. In the past eight years more than \$20,000 has been given by the Districts owning the Maple Grove Child Rescue Home, but if it had been a large centralized institution somewhere else it might have been a difficult matter to raise one-tenth of this amount. But being a local affair we have an annual reunion which about 1,000 people attend from over the three Districts. This brings the people in direct touch with the Home, and helps to enlist their help in the Home, which we could not do if it were not a local Home.

III. Many of our children are partly supported in the Home by one of the parents. Often they wish to visit their children, which we think admirable; they could not do this with a centralized Home, many hundreds of miles away, because of the expense of traveling.

It may be said that it is too expensive to support a District orphanage, but in the case of our Home in West Virginia and Maryland, we have a farm of ninety-three acres. The boys learn to farm and the girls learn house-keeping. The school is only a few hundred yards away. Last year our expense outside of farm products and income was about \$1,300 or not quite \$50 per year per child. Of course, this would not have been possible if the matron had charged full price for work.

We received a little over half of this from the support of children. The greater part of the twenty-six children are not supported so we must depend on free will offerings to round out the amount. However, this year we can not make as good a showing as crops were not so good and much of our garden was caught by the early frost, so we are running behind.

We started out walking by faith in the good people of our Districts and we have not been mistaken. They have been marvelously liberal and we still have faith that our Easter offering will lift our indebtedness.

The best of all is we have never had as yet orphans in our Home who did not accept Christ when they came to the age to "be about their Father's business."

Much praise is due the untiring superintendents and matrons of our orphanages for their untiring work for the Brotherhood. May God give them grace and wisdom for the hours of trial and worry and may they never tire in leading these homeless ones to the Christ. Great is their responsibility. May the church stand shoulder to shoulder in this great work.

"Inasmuch as ye have done it unto the least of these ye have done it unto me," says Jesus.

Oakland, Md.



## PASTOR AND PEOPLE

### Making the Church Known Through the Church Literature

BY T. T. MYERS

I HAVE recently spoken in a number of churches of other denominations. Some of the churches were marked by name; others were not. Those that were without name made me uncertain whether I was at the right church. Frequently I have gone into the church and looked at the hymnal to see whether I was right. The hymnal soon told me whether it was a Methodist church or a Presbyterian church. I wonder if I could always tell that I am in a Church of the Brethren by looking at the hymnal? A Methodist church will most likely have a Methodist hymnal and a Baptist church will use the Baptist hymnal. A Church of the Brethren church surely ought to use the Brethren hymnal. This will help to make the church known in the worship.

I feel free to urge the use of our hymnal because we have a good hymnal. I have heard very competent music critics say that our new hymnal is one of the very best. The hymns are stately, dignified and have a true gospel ring. The index of subjects discloses the great variety of hymns. The doctrines of the church were regarded in the selection of hymns. The faith of a people is safeguarded very much by the hymns they sing. The hymns, of course, must ring true with the truth. Then if they have good tunes you have good song combination.

Then also in a Methodist church I expect to find the Methodist Sunday-school literature. Not long ago I was in a Reformed church and of course I found in it the Reformed Sunday-school helps. It is only natural to say that in a Church of the Brethren Sunday-school I ought to find the Church of the Brethren Sunday-school literature.

Again, I feel justified to urge this because, in my judgment, our Sunday-school literature compares favorably with the best that is out. A good Presbyterian woman who stands in the forefront in influence in her denomination said to me she considers *Our Young People* the best Sunday-school paper she knows. Well, it is a good clean paper. No doubt much credit is due to the splendid editor.

I frequently look over the lessons in the quarterlies. They are excellent. The peculiar doctrines of the church are treated from time to time in a splendid manner. This should be so and must be so if the Sunday-school is to support the teaching of the church.

Just a short time ago I was entertained in a Methodist home. Not at all was I surprised—I expected it—to find their church paper on the table. I would have been able to know that it was a Methodist home by the literature on the table. I wonder if a Church of the Brethren home could be detected by the papers on the table.

Again I am free to urge. Our church paper compares with the best. The GOSPEL MESSENGER is a clean, wholesome paper. Of course, you do not always agree with everything in it. Neither do I. We have never done so and probably never will. But this does not argue decisively against the paper. It is just barely possible that you and I may be wrong in our views at times. The paper must be judged by its general tone and objective. These are certainly good.

The editor has a hard place to fill. It is very hard even to try to please everybody. I think he does very well. Maybe with less criticism and more help our good church paper could be made still better. Write him good suggestions and good articles and see the results.

I say again, we have a good church paper. It ought to be on the table of every family of the church. It will help to bind family and church together. Our homes need good, clean, wholesome reading. The doctrines of the church must be supported by the reading and teaching in the home.

I am not urging denominationalism as such in this paper. But I am urging denominational loyalty. I

believe that Christianity in general is best supported by denominational loyalty. Let us help to make the Church of the Brethren known by its literature. Pastors and elders can help wonderfully to do this.

Huntingdon, Pa.

### His Message

BY JULIA GRAYDON

WHEN certain rescuers searching for the bodies of several miners who had been entombed in a mine, reached the victims they found written on a dinner pail certain farewell messages. One was, "At peace with God," followed by, "Tell father I was saved," both in the same handwriting.

"At peace with God," and "I am saved"—not the saving he had expected, should the rescuers reach him in time, but a far more important one, saved to life everlasting, and peaceful as he contemplated death.

Thinking too of that father who had always urged him to make his peace with God, the God he himself had trusted and whom he had tried to reveal in his quiet way to his son, strong and vigorous perhaps and not then feeling the need of the "protecting arms," but later to realize that there was no other hope, and calling upon God he received the answer which took the form of his last message: "At peace with God."

Harrisburg, Pa.

### The Parable of the Servants

BY R. H. MILLER

Luke 17: 1-10

*The reward of the righteous is an enlarged opportunity for service.*

THE servant has spent the day in the field plowing. When he comes home at night it is not rest but another task that awaits him there. Such is life. One great exertion does not earn us exemption from another. There seems to be a kind of "merciless expansion of the moral task." One height scaled only puts our feet upon the foothills of another. A completed task is but a stepping stone to another, greater and more difficult.

Call to mind that God is a God of infinite and perfect love. He can have no rest until his holiness reigns throughout his created universe. Think again of the devastation that evil spreads in the earth. In the face of these two inevitable facts, we can think of no reward coming from God's hand, either in this life or the life to come, except enlarged opportunity for creative work. It seems to me that any other kind of reward would be immoral, for it would run counter to God's love and selfishly ignore the need of one's brother men.

The rewards named in the parables of the Pounds and Talents are in harmony with this suggestion. More talents to invest. More cities to rule. Faithful in little, made ruler over much. We think of our Lord as now engaged in the ministry of intercession. May not heaven be, at least in part, limitless opportunity for good work, to those for whom work is the supreme delight?

*When we have done all, we are but servants and have done only that which is our duty.*

The spirit which is inspired by gratitude and love is glad to call itself an unprofitable servant. "When saw we thee sick and visited thee?" Too busy doing good to keep tally! Filled with wonder at the goodness of God it can have no pride of its own. The heart is like a camera. Focused to see the goodness of God it is unable to see its own petty righteousness. Humility is its native air. It increases daily in good works, and daily becomes more and more unconscious of them. The more it does the less inclined is the heart to talk. "I am but a servant and have done only that which is my duty."

*God's love which will not let us go.*

If the gentle promptings of love and gratitude are not sufficient to turn a life into right channels, there yet remains the short, sharp call of duty. Behind the higher promptings of love there are severer summonses. They come into play only when our earthliness causes them to be needed. Our unwillingness to heed the finer promptings forces God to use the sterner measures.

Some have said that these sterner measures are inconsistent with the love of God. The truth is they are one of its finest expressions. It is deeply painful to God's nature to resort to such measures. But when we are beyond the reach of his gentler pleadings, his love which will not let us go employs these painful measures. The mother of a drunken son tries to win him with kind words, caresses and prayers. But he persists in his evil life. One night she goes to the den of death where he revels, faces the insults and jeers of coarse men, and draws her son home by sheer physical force. "Not a lady-like thing to do!" some one protests. Perhaps not, to a fastidious sense! But here we see the painful measures that a deathless love will employ before it will give up its beloved object. The severe aspects of God's providence do not deny his love. It is simply an instance of love going to Calvary again and again to save a child from death.

North Manchester, Ind.

### Homely Homilies

BY A COUNTRY PREACHER

"Truth Crushed to Earth"

A CERTAIN man stood on the corner of the street. And behold, he was very glum. Misfortune had followed hard upon his heels and he was discouraged.

As he stood there he communed thus with himself: "Lo, these many days have I sought for a job and found it not. Yea, and I am willing to work hard and would accept a very reasonable wage, but there seemeth to be nothing for me to do. Would that I might die, or that I had never been born!"

And as he thus stood he looked down into the filth of the gutter. (For he had no longer faith nor courage to lift up his eyes toward heaven.) And behold, in the gutter there lay a page which had been carelessly torn from a magazine. The same had been carried hither and thither by the wind until it had found lodgment there. And on the page had been printed a poem of truth and beauty, of hope and courage.

When therefore the eyes of the discouraged one fell upon it he read these words: "For there will be another day, and there will be another year."

And he could not refrain himself, but must read more. So he read on to the end and then went back to the beginning and read it through again, for the place where he had started was near the middle.

Now the paper was soiled exceedingly on which the poem was printed, so that he would not so much as touch it with his little finger. But behold, the message of the verses when it reached his eyes, was not at all contaminated with the filth of the street.

And it came to pass when he had read the poem that he thought thereon. And he said: "Verify, I ought to persevere and not despair." So he went on his way refreshed in his spirit.

And he said in his heart: "If indeed the indifference of men, and the buffetings of the wind, and the filth of the gutter can not hinder a message of truth and hope on a printed page, how much less shall anything hinder truth, hope or courage in a human heart."

And he said: "By this I know that I shall yet succeed."

### Forward, March!

BY W. A. KINZIE

It is said that the huge army tanks were so constructed as to have almost unlimited power; they could override barbed wire tangles, cross wide ditches and climb the steepest hills with perfect safety to their occupants. They were powerful machines in war.

One reason why they were so valuable was that they could not go in reverse. When they moved they went forward—they were not made to "back up."

In like manner the church is marvelously constructed; it has unlimited power from the infinite Father; it can storm the tangles of theology, cross the chasms of doubt, scale the heights of adversity and insure the peace "that passeth all understanding" to all who trustingly abide. It is the most wonderful institution of all ages, its movement is forward, there is no reverse. Some people may stall and "back up" but the church never does.

Navarre, Kans.



## HOME AND FAMILY

### Martha's Love

Martha! Did the homely tasks  
Satisfy your anxious heart?  
Did you find it comforting  
Doing just a humble part?

Carding, spinning fleecy wool,  
Weaving, dyeing every hue—  
Did your busy, patient hands  
Fashion garments soft and new?

Broiling lamb or kid with herbs,  
Baking coarse unleavened bread—  
Did you smile and welcome him  
When your savory feast was spread?

Martha, still we picture you,  
Making home a place of rest;  
Giving with your household store,  
Love and service to your Guest!

—Emma Thomas Scoville.

### Grandpa Karns and His Church

BY ELIZABETH R. BLOUGH

"THE first thing you men think about is to trail down to this store. Here you set, eating popcorn, candy, and drinkin' soft drinks. In my day we had chickens, sheep, cows and gardens to tend," said Grandpa Karns to the group of men at the village store.

Although they were accustomed to Grandpa Karns' criticism, Bill Finrock ventured a protest. "What's the good in telling us what you used to do? We can't make a living here, you owned up to that yourself."

"But you are too wuthless to hustle fur them that's dependent on you," replied Grandpa Karns. "Your children are weak and rickety because they haven't enough nourishing food. You can't make a living I know. The only folks moving to Snake Spring have a lot of debts some other place. I've said it before and it's so, it's a bad thing to close church doors. Nobody goes anywheres to church. It ruins a neighborhood; even weddings and funerals are not conducted right."

"Snake Creek ain't the only place without a church," growled one of the men.

"Maybe so, but that don't make it any better for us. When the mice got into our hymnbooks, you quit singing hymns, and some of you don't even have a Bible in the house, that's no way to live!"

"As Grandpa picked up his few packages and started back, Bill remarked, "He ought to have a church to go to in his old age." The men assented, for they all respected Grandpa.

In any neighborhood you may find stories, the duplicate of what you read. You may have to piece the fragments together in years and generations, as Grandpa did. He knew all the local traditions, and he was part of the consciousness of Snake Creek. He had not given up the hope of seeing the sons of his old friends prosper. After the death of his own son's wife, Matilda Hough had come from Kneeder's Point to keep house for them. He feared that the shortcomings of the community might drive her back to her former home. She was a slim, dark-eyed, capable girl, interested in church work. Grandpa looked on approvingly the very first evening when she began to gather up the dirty dishes. She worked slowly and methodically, scraping and piling plates. Then she turned up her sleeves, went to the sink, and with soap and brush began to scrub it vigorously. Only when it was cleaned to her liking did she bring the dishes over and begin to wash them. The next morning when the men found a fire burning, and the table set for breakfast, Grandpa was well pleased. He said, "I haven't seen a woman stirring this time in the morning since my Zulia died." Then he wondered whether she could help to open the old church doors once again.

The women of the neighborhood resented the fact of Matilda's cooking the breakfast in the early morning. For that matter, they considered her "above them" because she began to repair the old house. She put new panes of glass into broken windows, she

stopped cracks in the walls by stuffing them with rags. By what process she did it no one could say, but the grimy miserable kitchen became a place of comfort. Its cleanliness was perfect, its curtains were white, and the food on the table always appetizing. Grandpa followed her about with tools when the repairs were made, he insisted on washing dishes and helped with the housework generally. In the spring the two began to work in the garden. Grandpa renewed his youth while planting and sowing. One day he thought of a plan by which Matilda might make some money.

"There is only a dirt road to Meadowbrook, but somehow we must sell our vegetables there, the city folks will buy them," he said as he wiped the sweat from his forehead, for he talked as he planned.

As usual, his plans could be carried out. When lettuce, onions and radishes were ready for market, Matilda took them to Meadowbrook. The city folks in the summer colony there were glad to pay good prices for her vegetables. When they found that she baked bread, cake and pies they were glad to give orders for home-baked pastry. They came to Snake Creek, they were delighted with Matilda's kitchen, and her garden. She let nothing go to waste, she canned and preserved whatever fruit was not sold.

But all this while the church door was still locked and no one came to hold any services. Grandpa kept lamenting about this until one Sunday morning, he and Matilda walked a mile to the little church. They passed men who were working in the poor fields of their little farms. When they came to the church, the weeds had overrun the pathway to the door. "Would anybody come to a place like this to pray?" asked Matilda.

"It looks bad, but then many of their houses ain't no better," commented Grandpa out of the depths of his contempt for shiftlessness.

He fitted a rusty key into the door, opened it and they went inside. He was not dismayed by the appearance of the place. "I could clean the worst of this, if you'd just help like," he appealed to her. She thought of the verse, "I had rather be a doorkeeper in the house of the Lord than dwell in the tents of wickedness." He was sincerely troubled by the lack of preaching in this community. "We'll come tomorrow and clean it," she promised. And Matilda was as good as her word. As she scrubbed she thought that if the children would come, and if fresh flowers were placed on the old table, it might do very well. She went to talk about it to several of the mothers, and helped to get children ready on the following Sunday morning. Some old people came too, and Grandpa's voice trembled as he asked them to read with him: "The Lord is my shepherd, I shall not want."

The children were impressed with the atmosphere of prayer and praise. "Seems as if something great was goin' on there," said one.

They got a minister to come occasionally, and the people drifted back into church. The men were likely to sit on the grass outside, but Grandpa said: "There's hopes fur any community when folks begin goin' to church." His quavering old voice seemed glorified as he helped to sing:

"The King of Love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am his  
And he is mine forever."

New Windsor, Md.

### Christianity Is Supreme

BY LEANDER SMITH

THERE is no higher line of study on earth than Christianity, for as studies science and philosophy are inferior. In all our thinking Christianity stands out and above all other issues. Some would say that science or philosophy has its own sphere and its own rights, and that equally so Christianity has its own sphere and its own rights. But this is incorrect.

Science is one of the scaffolds on which men stand for the study of the Bible, while philosophy is another. Whether there be science it shall fail, and whether there be philosophy it shall pass away, but Christianity shall never cease to function. The same God who es-

tablished Christianity also created science and organized philosophy; and no student or scholar can understand either science or philosophy unless he first knows God and worships him.

All nature, science, philosophy, sociology and each and every phase of life, from that represented by the pigmy of the darkest heathen lands to the sons of Anak, from the paramedium to the dinosaur, from the minutest grain of sand on the seashore to the Rock of Gibraltar, from the simple faith of the youngest believer to that of the greatest and ripest scholar in all the Kingdom of Christ, all are under the directing hand of him who made all, and there is no separation. There is an organic relation drawing and binding all together and heading it up in Christianity in the worship and service toward the one true God, even God the Father, God the Son, and God the Holy Ghost.

All students of the mineral, animal, and vegetable kingdom must submit their findings to the Head of the Spiritual Kingdom, who is head over all, for his approval, else their findings will be only trash and waste paper.

Myrtle Point, Oregon.

### The Knocker

I HAD the toothache, the jumping, thumping, knocking kind. I sat in the dentist's office waiting my turn when I caught sight of this motto:

Remember:  
The Devil lived in  
Heaven till he started  
Knocking! Now see where he is

Taking for granted that the motto was true, my thoughts turned to the subject of knocking. A knocking tooth needs treatment or extraction. The motto implies that the first knocker was extracted. Well! I'll have this knocking tooth extracted. This settled in my mind, I began to think of modern knockers. What can one do for them? Extraction or treatment?

Perhaps since our knowledge is so limited, treatment would be the better way, kind treatment, for a knocker is sensitive. Why do people knock? Generally there is something wrong. Perhaps it might be with the knocker. There may be an ulcer, too much pressure on the nerve, or a dead one.

Is a knocker happy?

Does he make those around him happy?

Does a town knocker help his town?

Does a church knocker build the church?

Does the knocker's child love and become loyal to the church of his parents?

Does a knocker get nearer the Lord while he is knocking?

Does a knocker love to knock so well that he forgets to tell the truth?

The dentist treated the knocking tooth, it is doing good service now.

I asked the Lord that I might love him supremely and my neighbor as myself, even though he may be a knocker.—Selected.

### I Am Love

BY PAUL F. BECHTOLD

I sit in happy family circles about the fire-place.

I melt the frozen heart of the modern Scrooge or Marley.

I fly from land to land to bless the sick.

I enter the stage of Lonely Hearts as Cupid.

I sit astride the stork and enter the home with baby.

I act as messenger between distant members of a separated family.

I appear in court as a witness against divorce.

Cooperation and I are the best of friends.

I sit at the conference tables of nations; here I am becoming more popular.

Time and I fight together against hatred and misunderstanding.

I am as old as the world, as young in spirit as a child.

I work alongside labor and sit in the office of capital.

I am meek and lowly, yet am conquering the world.

I am everywhere, and come quickly when called.

I am Love.

Carleton, Nebr.



## AMONG THE CHURCHES

### Calendar for Sunday, April 15

Sunday-school Lesson, Transfiguration and Service.—Mark 9:2-9.

Christian Workers' Meeting, Our Denominational Benevolences. \* \* \* \*

### Gains for the Kingdom

Three baptisms in the Middlebury church, Ind.  
Three baptisms in the Yakima church, Wash.  
Four baptisms in the Indianapolis church, Ind.  
Three baptisms in the Octavia church, Nebr., Bro. R. H. Nicodemus of Milford, Ind., evangelist.  
One baptism in the Oak Grove (Rome) church, Ohio, Bro. R. R. Hatton of Toledo, Ohio, evangelist.  
Ten baptisms in the Pontiac church, Mich., Brother and Sister S. Z. Smith of Sidney, Ohio, evangelists.  
Ten baptisms in the Pontiac church, Mich., Brother and Sister Chas. Forror of Brethren, Mich., evangelists.  
Four accepted Christ in the church at Pendleton, Ind., Brother and Sister I. B. Wike of Arcadia, Ind., evangelists.  
Twenty-seven additions to the Calvary church, Los Angeles, Bro. C. Walter Warstler, pastor-evangelist; five baptisms previous. \* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. O. H. Austin and wife to begin April 18 in the Plum Creek church, Pa.

Bro. H. Q. Rhodes of Berlin, Pa., to begin May 7 in the Glade Run church, Pa.

Bro. B. M. Rollins of Mt. Pleasant, Pa., to begin April 29 in the Champion church, Pa.

Bro. R. H. Nicodemus of Milford, Ind., to begin May 27 in the Four Mile church, Ind.

Bro. D. R. McFadden of La Verne, Calif., to begin May 20 in the First church, Los Angeles.

Bro. Elmer Rowland of Hagerstown, Md., to begin May 20 in the Monocacy congregation, Md.

Bro. J. W. Hevener of Lutz, Pa., to begin April 29 in the Springfield church, Pa., Blainsport house.

Bro. H. S. Replogle of Oaks, Pa., to begin May 28 at the Replogle house, Woodbury congregation, Pa. \* \* \* \*

### Personal Mention

Bro. H. K. Ober told us that his health is much improved and he looks it. He is enjoying the change from school administration to pastoral activity.

Bro. Edgar Rothrock has tendered his resignation as pastor of the La Verne church, Calif., according to the "La Verne Leader," to take effect Sept. 1 next.

Two Bethany students among early last week visitors were Bro. Tobias Henry of New Enterprise, Pa., and Bro. M. G. Wilson, formerly pastor at Brownsville, Md.

Bro. D. G. Berkebile, Conference member of the Council of Promotion, along with Bro. F. F. Holsopple, was at the Joint Board Meeting. So also was Bro. F. N. Sargent of Chicago.

Bro. W. M. Kahle is too busy lining up the B. Y. P. D. articles and working with the young folks in his two Virginia Districts to visit the "Messenger" often. We enjoyed his call.

Bro. H. H. Helman expects to close his four years' pastorate of the Elgin congregation with the end of the present pastoral year, August 31. He has not yet announced his plans for the future.

Seven School Heads, A. C. Wieand, E. C. Bixler, Paul H. Bowman, Ralph W. Schlosser, E. M. Studebaker, V. F. Schwalm and W. W. Peters contributed to the interest and success of the late deliberations.

Bro. J. Kurtz Miller, pastor of the Frederick church, Md., buried both his father and his mother, Thursday, March 29. The former, Bro. Samuel Graybill Miller, died at his home at Kauffman, Pa., Tuesday, the 27th, the latter having passed on the day before. The father was nearly ninety, the mother about ten years younger.

Missionaries too one met rather easily and frequently about the halls of the House or in the Board room. From India: Chalmer Shull, B. F. Summer; from China: Harlan Smith, Homer Bright, Minnie Bright, Winnie Cripe, Emma Horning, Elizabeth Baker, Grace Clapper; from Africa: Clarence Heckman, William Beahm, Esther Beahm.

Two noon luncheons were interesting features of last week's events. J. S. Noffsinger, W. W. Peters and F. F. Holsopple were speakers at one of them. At the other we heard C. D. Bonsack, J. A. Dove, Ruth Shriver, Fred Replogle and E. M. Studebaker. The range of topics was varied. The last named spoke of the preparations which La Verne is making for the Conference.

The First District of India has chosen Elders J. M. Blough and D. J. Lichty as Standing Committee delegates to the La Verne Conference.

The Welfare Board was represented at the Joint Meeting by Chairman J. M. Henry and Secretary Bertha M. Neher, and the Music Committee by Treasurer Alvin F. Brightbill.

Eld. N. E. Baker, formerly of Los Angeles, Calif., should be addressed at Lanesville, Ind. Through an oversight somewhere along the line his name does not appear in the 1928 Yearbook.

Bro. J. W. Fyock does not think the country churches should all close their doors just yet. He writes of the large audiences and fine interest at their Holy Week services in the Richland church, Northeastern Ohio, of which he is pastor. They planned for an Easter missionary offering "worthy of those who claim to belong to our Christ."

Mission Board Member Levi Garst brought us a bit of good news. Our aged Bro. D. C. Moomaw of Roanoke, Va., has recently affixed his signature to an agreement by which some twenty thousand dollars in property becomes available as an endowment for the support of foreign missions. Bro. Moomaw's fine example is worthy of imitation.

Three separate Board meetings were held: Mission—Blough, Garst and Emmert only; Sunday School—Ikenberry, Studebaker, Ober, Shultz, Peters; Ministerial—Zigler, Miller, Robinson, Brougner, Yoder. There were also the Council of Promotion, the Boards in joint session, and numerous committees and commissions. It was a week well filled.

Professor Roy Dilling of the Manchester Music Department and Sister Dilling have had charge of a junior church chorus of some thirty voices from the intermediate and junior departments of the Sunday-school for about two years. Sunday afternoon, April 15, from one until two o'clock they will broadcast a program from station WOWO, Fort Wayne, Ind.

"Best thing we ever did" is the way Chairman J. A. Dove expressed himself about the Joint Board Meeting in the interview he gave us. The implied comparison had reference of course to other meetings of the kind. We know of others who shared the same feeling. It seemed to us a very profitable meeting. Echoes and evidence of this will appear no doubt in the policies and activities of the Boards and in recommendations brought to the coming Conference.

Thursday afternoon the Children's and Young People's Commissions reported their findings to the Sunday School Board. Here we found out-of-town folks not mentioned elsewhere, as follows: McKinley Coffman, Maryland; Evelyn Bechtel, Iowa; Edna Fahrney, Blue Ridge; Russel Stout, Manchester; Fred Replogle, Michigan; Guy West, Bridge-water; Minna Heckman, Chicago; Edith Drescher, Manchester.

"The District Meeting organized with Eld. G. K. Sutvedi as moderator. He is the first Indian to be elected moderator. He is starting off like an old hand at the business. He came to us in the famine times. Now he is one of the leading members of the Indian church. We are meeting in a tabernacle built on the north side of the Rhodes building. To the right here are nineteen delegates, all Indian. In the tabernacle on the east side are about 200 men and on the west side about 100 women—all of them interested." Bro. Winger, writing March 13 from Anklesvar, India. \* \* \* \*

### Special Notices

The Aid Societies of Eastern Maryland will have a business meeting at the noon hour at the District Meeting, April 25, Bush Creek church, New Market, Md.—Mrs. J. T. Royer, Secretary.

Will all those having queries or reports for the booklet for District Meeting of North Dakota and Eastern Montana please send them to the writing clerk before May 1?—Agnes Deal, Writing Clerk, Rock Lake, N. Dak.

Camp Mack is preparing to observe July 4 again this year with appropriate exercises. Superintendent E. S. Shumaker of the Indiana Anti-Saloon League has accepted an invitation to speak in the forenoon. Dean Carl W. Holl of Manchester College and Eld. T. E. George of Goshen have been asked to speak in the afternoon. Pastor M. Clyde Forney and Eld. Manly Deeter are expected to preside. Special music will be provided for. All are invited to come with their dinner and spend the day together in a wholesome outing and fellowship. Pastors and Sunday-school superintendents will please make due announcement of this event.—L. W. Shultz, Director.

The time of the every member enlistment will soon be here. May 6-13 has been designated. 1,040 churches in our Brotherhood all doing the same thing at the same time. Let all overseers of churches arrange for the enlistment and help the workers to do the thing which will please our heavenly Father. The members who tithes will count this enlistment an opportunity. All who love Jesus will welcome the solicitors. This enlistment should mean more than a cash offering for Conference. We should pledge an amount for the year to be paid weekly, monthly, or quarterly. The mission cause is worthy and just now it is suffering. You will come to the rescue I feel sure.—J. W. Lear.

### Conference Railroad Information

We have information from the Southern Pacific Railway Company to the effect that all special cars or trains coming over their lines to Conference will be brought directly into La Verne without extra charge. This will bring our people within three blocks of the grounds.

We also have an official announcement by the Southern Pacific people that those coming by special sleeping cars may have their sleeping cars parked in La Verne and may sleep in their berths during the Conference week.

This will be at a cost of \$33.60 per day for the tourist sleeper which will make the cost per individual very reasonable since there are 32 berths and some may be occupied by two persons. Each coach will have a porter in charge so the baggage need not be removed except as desired. Sleepers will be parked three blocks from Conference grounds.

Will those in charge of such special cars please take note and inform us how many cars they will want parking space for.—Harrison A. Frantz (Housing Committee), 2481 Third St., La Verne, Calif. \* \* \* \*

### Preparations for La Verne Conference

If the interest and preparations for the Conference now manifest in La Verne are an index of what the spirit of the 1928 Conference will be, it will be a most wonderful meeting. La Verne City and Chamber of Commerce are solidly back of the preparations for the coming Conference. A few days ago in response to a call by the Chamber of Commerce a force of forty men and seven tractors were at work on the college campus where the old college building had been razed. This organization and all the city officials are taking upon themselves to prepare and beautify the grounds, and will provide every comfort and convenience within their power that the Conference people may be well entertained.

The people of our little city are cooperating in a most wonderful way and plans are under way that will provide for the entertainment of our people in a unique way. To those who anticipate attending the 1928 Conference we extend a hearty invitation and a glad hand. When you reach La Verne the town is yours. You will feel at home on our porches and lawns and under our shade trees. You need not ask for the privilege of using them and you'll not be trespassing when you do.

Commodious camp grounds with shade and water will provide for those who will want to use their own camp equipment for sleeping. These can secure meals on the Conference grounds or may have provisions delivered to their camp.

Any who contemplate coming by auto may address S. A. Overholzer, 2118 Third St., La Verne, asking for free maps and road information. This will be very helpful.

Under the direction of the Mothers and Daughters' Association a full day program will be provided for all primary and junior children. For this purpose the large athletic field will be used. The field is covered with grass and is enclosed with a woven fence so that parents may leave their children in the care of the department with perfect ease. This same organization will provide a nursery for the babies and smaller children. In this department we will provide nurses, cribs, playthings, and mother-care. The nursery will be located in Founders Hall adjoining the Bethany hospital which will be maintained in the usual efficient and helpful way.

We venture the assertion that of the many thousands of people who will attend this Conference there will be few, indeed, if any at all, who will not find many relatives and friends whom they had not known were living in California.

The endeavor of the committee and of the people of the city of La Verne shall be to provide so well for the physical necessities and comforts that we may have a great concourse of contented people in surroundings so congenial that we may have a most spiritual convocation to the Lord. Your inquiries will be cheerfully answered.—Harrison A. Frantz, 2481 Third St., La Verne, Calif. \* \* \* \*

### Business for Conference

#### 1. Report of Council of Promotion on Organization of Districts and Boards, 1928

We, the Council of Promotion who have for the past three years carefully studied the entire problem of relationship and administration of the local church, the State Districts and the work of the general Boards of the church, submit the following report:

The general activities of the Brotherhood shall be administered by the following Boards and Committees:

1. **The General Mission Board.** The duties of this Board shall be the same as heretofore. The number of members composing same shall be increased from five to seven to include two from the laity. The term of office shall be five years except the first election from the laity, which shall be, one for five years and one for four years.

2. **The Board of Religious Education.** This Board shall assume the duties of the General Sunday School Board, the

(Continued on Page 236)



## AROUND THE WORLD

### The Right Kind of a Drive

In London, England, "A huge drive aiming to have 1,000,000 Britishers pledge teetotalism is under way. The whole of Great Britain is to be canvassed by an army of crusaders. The organizers are the Band of Hope Union, and the National Temperance Federation, who are now appealing for \$50,000 to carry out the big drive."

### New York's Commuters and Visitors

The Transit commission of New York has issued travel statistics which include the following: "On a daily basis, with the year of 340 full traffic days, 537,231 passengers of all sorts used the railroads and ferries for round trips to and from New York. Of these 402,649 may be classified as commuters. The difference between these two figures, or 134,582, is the estimated number of daily visitors to New York City."

### Faster and Longer

Two new flying records were set at the end of March. Maj. Mario de Bernardi, the Italian flyer, smashed his own world's speed record for seaplanes by reaching a maximum speed of 336.6 miles per hour and an average speed of 307.8 miles per hour for the course. America now has the endurance record, Eddie Stinson and George Haldeman having remained aloft for fifty-three hours, thirty-six minutes and thirty seconds. Thus speed and endurance records are being raised by the world's best aviators.

### Hunting a Resistant Sugar Cane

Sugar cane production in the United States has declined on account of the ravages of certain diseases. In this critical situation the government is seeking to discover resistant types. The hunt is to be extended to New Guinea, since American varieties of sugar cane are indigenous to that great island. More novel still, is the fact that travel in New Guinea is to be by airplane, since by this method the white man can conquer the tangled swamps and trackless forests of the tropics. Three scientists will make up the most important part of the expedition.

### Irrigation in Florida

The time is fast coming when progressive agriculturists will everywhere realize that under certain conditions there is much to be said in favor of irrigation. Even where rainfall is normally abundant it may be good insurance to prepare to irrigate. For example: "The light rainfall which Florida has experienced for the past two seasons has given the citrus industry of that State considerable concern and the more far-sighted of the growers have decided to utilize some of the abundant water from the beautiful and almost bottomless lakes for which that State is noted as well as that from other sources."

### Evil Days for Smyrna

A few years ago Smyrna was the second port of Turkey with a great trade in such staples as figs, raisins, silk, hides, cereals, coal and iron. Then came war and wartime disaster. The most recent losses have been due to a series of destructive earthquakes. But neither of these types of trouble is new to Smyrna. In 575 B. C. Smyrna was captured and destroyed. But not many centuries passed until it was again a great and flourishing city. Smyrna suffered severely from an earthquake in 179 A. D. and was destroyed by Tamerlane in 1402. The back country of Smyrna is so large and the city's harbor so good that present evil days can certainly not long check the city. If its past history is any criterion Smyrna will again become an important city in spite of her present troubles."

### Gold and Responsibility

Since the organization of the federal reserve banking system in 1914 the stock of monetary gold in the United States has increased from \$1,891,000,000 to \$4,373,000,000. We do not mean to infer that the federal reserve act is responsible for a two and one-half billion dollar increase in gold reserves in more than an indirect way. The gold came to America during and after the World War mainly in payment for supplies purchased by warring European nations. But now that this gold has come to our shores, our federal reserve banking system makes it possible to so control this vast monetary supply that the United States can virtually dictate credit conditions throughout the world. In other words, gold means responsibility. And it is encouraging to note that the management of the federal reserve system realizes its responsibility and has risen to the occasion to such an extent that in a recent report this statement of faith was made: "In adopting a policy of international cooperation in support of the gold standard, the federal reserve system has acted in recognition of the responsibility resting upon this country as the holder of nearly one-half of the world's stock of monetary gold and of the importance of sound monetary conditions throughout the world to the prosperity of industry and trade in the United States."

### Two Great Canals

The traffic through the Panama canal has grown to a point where it is now difficult to tell which is the greater, the Panama or the Suez canal. For two years the Panama canal has led in the number of ships handled annually. Indeed the total for the past five years credits Panama with 26,209 vessels and Suez with 25,604 ships. Yet the Suez canal handles a slightly greater net tonnage. What we mean to say is that the two canals are so near together in traffic that while one holds the record for number of ships, the other holds the record for net tonnage; and further, that in either case the margins of difference are not very wide.

### Atlantic City Discovers a Great Truth

Beauty contests are at an end so far as Atlantic City is concerned. This is the gist of a recent official announcement. Now the great truth that those in authority at Atlantic City discovered was just this: "that the beauty contest defeats its own purpose. That is: 'Beauty ceases to be beauty, once it makes a business of it.' In other words, beauty contains a large element of spontaneity and naturalness; as soon as it becomes conscious, affected, commercialized, it becomes tarnished—and may even be changed to dross. Thus we are told by the Atlantic City experimenters that the contest for the Miss America crown "does not truly represent young American girlhood," but rather, a "congregation of girls seeking personal advertisement and profit." So the great truth is out and it is to be hoped that the beauty contest business will come to the end it deserves.

### One Rich Man's Troubles

The man who is rich in this world's goods can not take his wealth with him. Thus, as he approaches the end of his natural life such an one is frequently troubled as to how to make a wise use of all he has gathered together. When one of Chicago's ten richest men died recently he was troubled about leaving so much money to his son. Said he in his will: "I regret to say that I have not, at present, sufficient confidence in the prudence and ability of my son to manage, conserve and take care of the property. My desire is to act for his best interest and ultimate good, and it is my earnest hope that he shall speedily prove himself worthy of confidence and demonstrate that the care and management of the said trust principal can be safely entrusted to him." So here is one son who must prove himself to be trustworthy before he can come into the full possession of his inheritance. We have known of other heirs who might have been helped by such a provision.

### Fastest Growing Country in the World

Manchuria is said to be the fastest growing country in the world. The reasons for this situation are not hard to discover. In the first place, Manchuria is a country rich in natural resources. Supplies of timber and minerals are great. Many rich valleys invite the pioneer settler. In the second place, Manchuria is a comparative vacuum by the side of high pressure population areas. Across the Japan Sea is Japan; almost directly south is populous Korea; the continental connection is with China and Siberia. Out of Manchuria came the Manchus as rulers of China. Thus in historic times the relation between China proper and Manchuria has been very close. The result of all of this is that Japanese and Russians have crowded in to lead in the commercial development of the country, but the great mass of the new settlers entering the country, perhaps at the rate of 1,000,000 per year, are from China. Thus the Chinese are inheriting the land which once nursed the wild tribes who conquered them; and they are doing this in the face of the fact that Russians and Japanese hold the present over-lordship of the country.

### Change in British Rubber Policy

On March 4 Prime Minister Stanley Baldwin announced in the house of commons that the British government had decided upon a change in its rubber policy. If this is really to end the effort to control rubber prices Americans generally will rejoice at the change. The story of the growth of rubber production and the increase of its use is one of the most fascinating in modern commercial development. Rubber was first a product gathered from certain trees growing wild in the Amazon and Congo basins. Then came the idea of rubber plantations, and with these a decrease in the price of rubber. Meanwhile the uses of rubber increased tremendously, but not so much but that prices continued to decline. Then, but a few years ago, the British government stepped in with a plan for price control through the regulation of the amount of rubber released for the trade. This seemed to promise help because most of the rubber plantations were in British tropical territory and would thus be under the regulation. However, Great Britain has no monopoly of tropical lands suitable for rubber culture. The result of the artificial price boost given to rubber by the British plan was that other interests began to get into the rubber game. The Dutch developed great plantings in Sumatra. Certain American interests launched out on bold schemes for rubber production. Meanwhile the German scientist got busy and developed a fair grade of synthetic rubber. And then there happened what in the

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### In the Beginning Was the Word

John 1:1-5

For Week Beginning April 22

#### THE WORD WAS GOD

The search for God has been an age long quest. Men have thought him far away, or vengeful, or indifferent. But here the quest has arrived at the glorious truth. The Word made flesh, warm, near, good—this is God (1 Tim. 2:5; Heb. 2:14-18; 1 John 4:3)!

#### ALL THINGS WERE MADE BY HIM

We know the Word. He has lived on our earth and shared every one of our experiences. He died to make us good. If he loves goodness, of this much we may be sure, that everything that he has made will work together for this same end (Gen. 1:1; Eph. 3:9; Col. 1:16; Heb. 3:4; Rev. 4:11).

#### THE DARKNESS DID NOT MASTER IT

Evil is powerless before goodness. Darkness has no choice but to flee when the light comes (Psa. 72:8-11; Isa. 9:7; Dan. 2:44, 45; 7:13, 14; Zech. 14:9; Matt. 13:31-33; Rev. 11:15; Dan. 7:14; Luke 1:33).

#### THE LIFE WAS THE LIGHT OF MEN

More life within will dispel what seems to be darkness without. The real source of darkness is within the human heart. God's light can get into the world only through the hearts of men as his life flows into them (Psa. 139:11; Zech. 14:7; John 5:26; 6:35; Acts 17:25).

#### DISCUSSION

Tell as really and as fully as you can what God means to you.

If Christ who died for me, had a part in the making of all things, what difference does it make to me today?

Do you believe that goodness is more than a match for evil?

More life within, less darkness without. Is this true?

R. H. M.

long run was sure to happen—such an expansion in the various types of rubber production, as stimulated by the British attempts to maintain prices, that the whole structure of the rubber industry was endangered. Now, of course, there seems but one thing to do—discontinue attempts at price control and let the industry find its proper level upon the basis of production costs and world demand. It really seems that the net result of the British attempt at price control has aggravated the situation in which the English rubber producers now find themselves. For their artificially maintained prices induced a lot of competition that would never have appeared if prices had been left to run their natural course.

#### The Ship of Sighs

Some days ago the French prison ship La Martiniere sailed from La Rochelle on the west coast of France for Cayenne in French Guiana. The cargo of this year consisted of 418 hardened criminals. The despair and rage of the departing prisoners is said to be a very moving sight, for there is but the barest possibility that any of them will ever return to France. While the French penal colony is rather generally regarded as a survival from an outgrown system, yet we are not sure but that it does have something to commend it as one part in a nation's penal system. For is it not more humane than capital punishment by such refinements as hanging and the electric chair? It seems to us that the idea of a penal colony might be revised a bit and made to do good service as a permanent vacation spot for the hard-boiled gentlemen who terrorize our cities.

#### Liberty and Equality

The American Declaration of Independence says something about men being created equal and endowed with certain inalienable rights—life, liberty and the pursuit of happiness. And so it seemed many years ago when Bill Clark and Bill Martin were prospectors together in Montana. They seemed equal in the day of poverty and struggle. But ultimately there came the opportunity to gain liberty, for the two prospectors had found rich mines. Although the two Bills seemed to be equal there was something in their individual make-ups which sent them on strangely divergent courses. Bill Martin turned to that which was near at hand in cheap happiness. He gambled and drank away his share of the mines. Bill Clark had other ambitions. He became a United States senator; he collected pictures and other objects of art valued today at \$5,000,000; he built a railroad from Salt Lake City to Los Angeles. Some who read this paragraph may ride over his road as they go to Conference this year. Strange, is it not, what equality and liberty may mean in the lives of different individuals?



## The Apostate Church of the Last Days

(Continued From Page 227)

know there was little faith at his first coming and the Lord's question indicates that there may be even less at his second appearance. We are living in perilous times; men are doubting; the world is steeped in suspicion, burning with greed and aching with remorse and woe.

The glorious Gospel is ours—able to save to the uttermost; then let us out with it, giving a ringing testimony to the truth, snatching men as brands from the burning so that when our Lord appears in the glory we may be found faithful, daily glorifying him who loves us and gave his life for us.

The professing Christian of today does not as a rule suffer much persecution. How different it was with the apostles! You remember how Peter and some of the other apostles were thrust into jail because they preached, "Christ and him crucified"—how they were given fearful beatings and warned not to speak in the name of Jesus. But they departed rejoicing that they were counted worthy to suffer shame for his name. Paul said to Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." When we read this bit of history it makes one wonder if the church of today is really a descendant of that early church. In those days Christian workers got scars for medals. In these days Christianity has become very respectable; sermons are highly polished and Christian workers are too often feasted and coddled.

There is much going on in the church of today, but it is largely mechanical and of a social character. Committees, societies and clubs are multiplied, but there is an absence of spiritual heat. Revival meetings are held but instead of waiting on the Lord for power, evangelists are "hired" and soul-winning is made a business. Sunday-school teachers who try to teach the plain Gospel in a simple way are, by plans and schemes, worked out of their positions, their places being filled by others more lenient—by those who tolerate pleasure, and who, seeking honor and popularity, are leading their pupils pell-mell into a world of gaiety and pleasure. We wonder sometimes how many Sunday-school pupils would attend their class socials for the religious program only? We are inclined to think not too many. But just add to the religious part of the program plenty of "eats" and "pleasure" and you may depend on a good "turnout." Are we singing the truth when we sing:

"Earthly pleasures vainly call me,  
I would be like Jesus,  
Nothing worldly shall enthrall me;  
I would be like Jesus?"

Yet, who of us ever heard of Jesus being present at a masquerade party such as so many Sunday-school classes attend during the Halloween season? Or who ever read of Jesus taking his followers out for a night of pleasure? This some of our Sunday-school teachers are doing today. Yet, . . . "I would be like Jesus." Let such read 2 Tim. 3:4, 5.

Surely the church with so many of the so-called social activities is fast drifting into apostasy. "Ye can not serve God and mammon." Separation, which is very essential to the Christian life, seems to be a word associated with days gone by and not with the church of today.

One of the curses of the ministry is utter smoothness. When a file gets smooth it is of no use. We should declare the whole Gospel of God regardless of the cost. Whenever we shell the woods with Gospel shot, it is expected that some one will get hurt. Preaching is a divinely solemn business. When Sumnerfield was dying he said: "Oh, if I could only return to my pulpit for one hour, how I could preach for I have been looking into eternity." Spurgeon, when nearing the end, said: "All my theology may be summed up in four little words—Jesus died for me." And Dr. Denny, that great writer on the atonement, says: "Not Bethlehem but Calvary is the great center of gravity in the New Testament." It is at Calvary we see the tragedy of the ages. It is at Calvary we see the sacrifice Jesus made for a world of sinners lost. But in this apostate day we find the Christ of Galilee

honored and held up to the world more than the Christ of Calvary. There is a false teaching going out today, that the life of Christ, if possible, meant more than his death. A cross without a Christ never made any man better, but with Christ all are made better by the cross.

Jude says we should contend for the faith. But the falling away from "the faith once delivered to the saints" which is found in the ranks of so-called Christian churches is one of the greatest signs of the times and of the second coming of Christ.

Consider the prophecy of Peter when he said: "Among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them." Do we not see this prophecy being fulfilled right before our own eyes—even in our midst? Treacherously coming upon us are teachers denying the atonement, a future judgment day, teaching the evolutionary idea that all earth's ills—social, moral, and spiritual, have a natural tendency to eliminate themselves and will by and by through the process of world development, disappear.

Christ, they say, is only a "good man"—a remarkable man, but not divine—probably the greatest man that ever lived, having unexcelled ideas and dying the death of a martyr for the sake of his principles. Furthermore, they deny that he was virgin born and that he was the Son of God. But listen! Hundreds of years before his birth it was prophesied by the prophet Isaiah: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

There is being fulfilled in this day also the prophecy of Paul in 2 Tim. 4:3, 4: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." We see a "turning away" on every hand—a turning away in doctrinal standards, in the demand for a regenerated church membership, in church and Sunday-school attendance, and in the keeping of the Lord's Day. Many professing Christians will not go to hear those who preach the "total depravity" of man, the necessity of the "new birth" and the conscious and endless torment of those who reject Christ as a personal Savior. They demand teachers who will "itch" (tickle) their ears with pleasing, novel and sensational doctrines.

The modern teacher has substituted for the Gospel of Christ the much talked of "social gospel." He seeks to alter the hearts of men by better environment—exactly the opposite of Christ's method of evangelism. His idea of sending missionaries to heathen lands is not to tell them of the true and living God but to persuade them to clean their teeth, comb their hair, build schoolhouses, libraries, hospitals, etc.—seeking to alter conditions, not to "change" men. His faith is in education and culture rather than in repentance and conversion.

He says there is not much to the book of Revelation—that it was not written by John, the beloved disciple, but by some other man whose name "happened" to be John; that it was not intended for the people of this day. Let us beware of such teaching. No doubt when the "rapture" takes place and the church is caught up in the air, these teachers will then believe that there is something to the book of Revelation after all.

In 2 Peter 3:3 and 4 we read: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Just so today we find men scoffing at the idea of a second coming. The rejection of the Book of Genesis, the denial of the virgin birth, of the atonement, resurrection and deity of Christ, etc., lead to the denial of the second coming and the establishment of his Kingdom here on earth. We are living in days of spiritual darkness—darkness that may be felt. The time indeed seems ripe to call for a world-wide answer to a challenge such as Elijah gave to the people of Israel on Mt. Carmel long ago. The challenge should take this form: If the Lord Jesus Christ be God, follow him; but if nature, gravitation, evolution, etc., then follow that; and the God that answereth by the fire of truth, let him be God.

In the message to the church of Laodicea (Rev. 3:

14-22) we have a description of the last stage of the professing church on earth. It is described as neither hot nor cold but nauseatingly lukewarm, so that Christ says he will "spue it out of his mouth." It will boast of being rich and "increased with goods" and to have "need of nothing," not even of Christ, for he will be excluded and will have to knock for admittance, and it will be ignorant of its true condition, that it is wretched, and miserable, and poor, and blind and naked. It is a sad fact that this is the condition to a large extent of the professing church of today.

It is the solemn duty and responsibility of everyone who names the name of Christ in this time of apostasy to lift up his voice in warning and in defense of the truth.

Then earnestly strive for the glories above,  
Forever to dwell with a Father of love—  
With Jesus who said that he would provide  
A mansion in heaven where we may abide.

And on through the ages of endless duration,  
Unfolding God's mind e'en before the creation,  
His riches of grace in man's full redemption,  
Shall speak forth his love beyond comprehension.

Martinsburg, Pa.

## "The Progress of Faith"

BY W. R. SHULL

We are living in an age of progress, in a world of progress. There has been more progress in the last fifty years than in the one hundred and fifty years before, and more than in any one thousand years before that.

For hundreds of years the great rivers of the world flowed to the sea, while man bore his burden on his back and carried a dim candle to see his way; today the river carries his burden and lights his city. For thousands of years the ether filled our sky, while the messenger of man hastened on weary foot to carry the news of an adjoining village; today we harness the ether and know the events of Cairo, Bombay and Peking before their own citizens. In 1800 the Atlantic Ocean was eight weeks wide, five years ago it was five days; now we number it by hours. One wonders if in 1950 one may not make the trip in three minutes by being shot through a submarine tube by electricity.

We are progressing so rapidly that we can not rewrite our dictionaries and encyclopedias fast enough to keep ourselves posted on our own progress. Webster's Dictionary of 1890 omits the word automobile, and its editors had never even heard of Ford. We dare not sleep too late in the morning or we'll wake up behind the times. Probably I had better say not go to bed too early, for today we are too busy to go to bed early and get up early; we must go to bed late and get up late.

But we are making more than material progress. We are progressing in righteousness. The world is not going to the dogs.

In the days of Moses, a king could hitch ten thousand men as beasts of burden, and compel them with the cruel lash to pull an impossible load, and the same king would still be honored by the nations of the world. In the days of Christ a ship-master could buy three hundred Ben Hurs and force them to drive his ship to battle against a rival prince, though all the three hundred might sink in the encounter. In the days of Paul and John a jealous king could feed thousands of the best people of the land to wild beasts, or tar and burn in mid-air those who refused to worship him, and be called great by succeeding generations. In the dark ages church and national leaders could keep the world in poverty that their selfish ambitions might be realized. In the fifteenth century men were killed for their heresy (which heresy today would be orthodoxy), and witches were burned at the stake with saints. "The persons who wrote the Confessions of the sixteenth and seventeenth centuries, which were said to be final, were the same people who made themselves secure by executing, imprisoning or banishing their opponents and confiscating their property." Fifty years ago covetous men could work little boys and girls for fourteen to eighteen hours a day in sweat shops and pay them a few cents for their blood.



But I hear some older ones say the world is worse than when I was young. A mother said to her daughter: "Why, when I was young we never thought of such a thing." The daughter replied: "That's probably the only reason you didn't do it." Dr. Alek gave the commencement address when I graduated from college. He told of getting hold of an article in a daily paper portraying the condition of women's dress today. What he found portrayed the condition as being so terrible that he wondered "what in the world America was coming to anyway." He thought it was rushing headlong to destruction. Sometime later he happened to see *Godey's Lady's Book* for 1856. And when he saw the styles of women seventy-five years ago—I don't know what he saw, but I suppose some hoops and bustles or trailers and such crazy things—he said he felt like falling down on his knees and thanking God that we had made progress. But some of you grandmothers will say the dress of young women today is worse than it was when we were young. But before you settle down in this conclusion I invite you to go home and get out your old family album and take a look at some of the things you used to wear.

I grant that there are many manifestations of evil today. It is a time of turmoil, of unrest, of adjustment. Changes in life almost take the form of revolution. I'm not talking so much in terms of twenty-five years as centuries; but either way you take it, the world is on the upward trend. I believe it. The world is getting better. History tells me so.

And there is change and progress in religious, faith. Religion is not exempt from the forces affecting other conditions and institutions of our social life. Religion is a progressing experience of the race. We ought to be happy that religion is not like it was three thousand or two thousand or even one thousand years ago. Illustrations are almost innumerable to show that when social, economic and intellectual conditions change, religion is also readjusted. This is especially true of Christianity. If it is not true we have no universal religion. Christianity is no static affair and never has been. We only need to know a little of church history to see the many changes that have taken place in the expression of Christianity as the race progresses.

Especially does Christian doctrine change. We alter our concepts of truth. The creative spirits like Origen, Augustine, Aquinas, Luther, Calvin and Wesley faced the problems of their day, and solved them in, then, unorthodox ways. They were ahead of their day, and therefore honored in ours. We canonize the fanatics of yesterday; and the church of tomorrow will worship the men of our day who are ahead of our time.

These changes in the expression of truth spring not from theologians but from life. Changes in belief follow changes in life conditions; they represent the solution of practical problems. Such changes must come whether we want them or no. Belief must harmonize with experience. In fact, a theology that is not enforced by experience but must be enforced by some outside authority, ought not be—it is outgrown.

"Our little systems have their day;  
They have their day and cease to be;  
They are but broken lights of thee,  
And thou, O Lord, art more than they."

And because our statements of doctrine are but broken lights through which we look at truth, change in doctrine is good. There is progress in the quality of faith.

I want to mention a few doctrines of which our interpretation has improved. There has been progress in the quality of our doctrine of the atonement. Better than the crass view—Christ offering himself to appease the wrath of an angry god is the more modern view with greater emphasis on the moral phase—that the death of Christ is a supreme challenge to righteous living. It is time we are knowing and preaching that Christ is not on the cross for us if he is not on the throne of our lives. It is time for the Christian world to realize that salvation is not a matter of intellectual assent to a doctrine of the death of Christ, but a matter of reproducing his way of living in all phases of life, though to do so lead us also to a cross. There is value in a change of emphasis like this.

There has been progress in our view as to the place

of miracles. It is better to trust in following the laws of the universe and supplying conditions to get desired results, than to know nothing of law and expect God to supply one's tragic needs by miracle. It is better to know the laws of health and follow them than to live in violation of these laws and expect God to raise you up from sickness by divine intervention. It is better to know how to drive a car carefully, and do it, than to go down the road and pay no attention to the laws of careful driving, and when in a tight place expect God to save you from a smash-up. This emphasis on harmony with law is a better character-building belief than trust in miracles.

Consider the doctrine of social progress versus social pessimism. It is harmful to believe that the world is waxing worse and worse, and that some day God will intervene and set up a righteous order. It is better to believe that we can build a righteous social order with his help now than to trust in supernatural intervention after the world has gone to the bow-wows.

Another very hopeful doctrine in the modern emphasis is, the religion of Jesus is a religion of ethics rather than a religion of ritual and worship. If there is anything that compels us to be grateful to modern thought it is its insistent and incessant emphasis upon the fact that the heart of the religion of Jesus is ethical. Conduct should be the test of Christian fellowship. A life radically out of harmony with the Christ way of living and the spirit of Jesus should be the ground for excommunication. The real heretic is the man who is living an indifferent, selfish, pagan life in a Christian world.

I am happy and thankful for this progress of doctrine in the Christian world. It is better to be working for international peace and social justice, trying to abolish race hatred and national jealousy and war, than to be forever attacking the findings of science. It is better to labor for economic readjustment and the practise of the Golden Rule in all of life, than to practise conventional charity. The center of interest in religion is passing from theology to life; and I am happy for the day.

The world is growing in her faith in a Christlike God. One can not be a follower of Jesus—in his beliefs and attitudes—and be a pessimist. Jesus was an optimist. His teachings reveal it, e. g., the parables of the mustard seed and leaven. His attitude compels this statement; he had faith in humanity; he labored for the uplift of all life. "He came that we might have life, and have it abundantly"—life here and now. Christ practiced no mere other-world religion.

And there are more working in this faith and for this faith than ever before. One modern prophet says: "Throughout the world there are voices calling men to repentance and to God; as never before, there are men denouncing war as criminal, brotherly souls who are seeking to give justice rather than fight for their rights, scientists who are showing God's ways of action, citizens who believe that a better social order comes by self-control rather than surrender to sensuous enjoyment." This is not an irreligious age. More of the leaders of the world's life than ever before—leaders in business and industry, in education and recreation, in politics and government (national and international), in society, in every phase of the relations of men—are believing the Christ way of life the only solution of the ills of our growing world.

"He is the way, the truth and the life"; not beliefs about him, nor doctrines concerning the many missions he performed; but he—the Man Jesus, whom his disciples knew and loved, but could not understand—is the Way and the Truth and the Life; and the leaders of men know it, and are endeavoring more earnestly to follow him.

For this growing faith of mankind I am supremely thankful.

Lewiston, Minn.

"Jesus takes no trace of real joy or satisfaction from this daily life which we all live. He enjoyed all good things of life, food, friends, little children, flowers, birds and stars. But he took out of it the selfishness that destroys and the impurity that debases."—Selected by Oliver H. Austin.

## The Best Orphan Home

BY D. E. CRIPE

IN a recent number of the GOSPEL MESSENGER Bro. Early asks for suggestions as to the best method of doing orphanage work. Having had fifteen years' experience in organizing and carrying on the work of caring for orphan and homeless children, I wish to present some thoughts on this important subject.

By authority of the Oklahoma State District this work was begun in 1902, and it took several years to awaken a sentiment in its favor and to raise funds enough to accomplish much. Every child that came into our care was placed into a family as soon as a suitable family could be found to give it a home. It was over ten years before we were able to secure a Receiving Home where children could be temporarily kept until the right home could be found. Before this time we kept the children in our own home, or hired them kept until a home was secured. During these fifteen years we had in our care more than two hundred children. About forty Brethren families opened their doors to a homeless child, although even some of these did not prove satisfactory. Few of these would ever have taken a child into their home if they had not become interested through the District work.

Instead of taking only children of over a year or two of age, as some orphanages do, we took even the helpless infant, and did not refuse a child because it had not the honor of a name. No child is more blameless, more helpless, or more deserving than the unfortunate and unwanted child that is thrust out on the world. The orphanage work that rejects such innocent children is unworthy of the name. These illegitimate children are usually proving very satisfactory when placed in a good family and brought up with the right environments, and most of them have become boys and girls who are now a blessing and an honor to the family that loves them.

This child-placing method was later taken up by most of the State Districts west of the Mississippi, as well as a number of others, and in some instances several Districts united to work together. This looked like a very good plan, for it furnished such a large number of good families to work with, among whom to find good homes for the homeless. In such large territories there are also always many excellent families among people of other faiths where fine homes can be found for homeless children. Some way this work was not pushed with the zeal it deserved, and of late years one hears of little being done. And yet there are as many homeless children as ever, and even now adopting a child has become almost fashionable among worldly people. It would be much better for these children if Christian people would take these children into their homes and rear them for Christ.

The best home in the world for an orphan is with a true Christian family. This family need not be rich, or their house large and elegant. They can easily make room for one little one, there is enough warmth to warm one more cold body, a cot whereon he can sleep in peace and comfort. Usually there is enough food on the table to feed one hungry child besides what the family needs. Often there is a dog that would be glad to have a child to play with, if the child is taught to show kindness to animals. Then there are the lessons of industry, economy, purity and general usefulness the child can learn nowhere so well as in a good Christian family. When he grows up he is prepared to go out into the world and meet its struggles and difficulties and to make a success of life. The family is God's institution ordained in the beginning for the rearing up and training of the human offspring, and no man-made institution can ever compare with it.

The plan suggested of having very large Orphanages and bringing the children from a wide scope of country, and there place a bunch under the care of a motherly woman in a cottage, has been tried, and it is far superior to the old method of keeping children under the military rule of rising, and standing, and eating, and going to bed, by the tap of the bell. Where there are so many grouped together no one can love each child, and the child loves the keepers about as much as the bell which rouses and commands them.

(Continued on Page 238)











(Continued From Page 235)

Chico, Calif.

## CORRESPONDENCE

ADAM L. BINGAMAN

Cerro Gordo, Ill. Edith L. Eller.

## MATRIMONIAL

**Anderson-McMillen.**—By the undersigned Feb. 13, 1928, at his residence, Mr. Paul Anderson of Vandergrift, Pa., and Miss Georgia McMillen of Kittanning, Pa.—J. Lloyd Nedrow, West Kittanning, Pa.

## FALLEN ASLEEP

**Carey, Emma W.**, daughter of J. S. and Elizabeth Becker, born 13, 1877, died March 4, 1928, after some months of decline. N. Georgia 1900, she married Thos. A. Carey who survives with three sons. Her father, mother and one sister. She was an active

Nicholas, Joyce Elaine, died Feb. 24, 1928, aged 4 months. She was the daughter of Bro. Stewart and Carrie I.



York. Services at the home by Eld. M. A. Jacobs. Burial in Greenmount cemetery—Florence L. Keeney, York, Pa.

**Nitcher**, Bro. Simon, son of Geo. and Lucinda Nitcher, born in Marshall, Ind., died suddenly at his home in South Bend, Ind., March 7, 1928, aged 73 years, 6 months and 12 days. Dec. 25, 1879, he married Caroline Gensinger. There were seven children, four having preceded him. He is survived by his wife, two daughters, one son, fourteen grandchildren, one sister and two brothers. Funeral services at the Center church near Teggarden by Bro. J. O. Kesler and Bro. J. Clyde Forney. Burial in the Center cemetery—Mrs. Lucy M. Burke, Walkerton, Ind.

**Pool**, Stanley Goble, little son of Mr. and Mrs. Earl Pool, born Aug. 14, 1923, in Indianapolis, Ind., died March 6, 1928, age 4 years, 6 months and 20 days. He was a bright little boy, and will be greatly missed as he was the only child. He leaves father and mother. Funeral services in the Shirley Chapel by the writer—Geo. L. Studebaker, Indianapolis, Ind.

**Rhodes**, Sister Abby Elizabeth (Hess), was found dead in bed, in her home in Everett, Pa., on March 13, 1928, aged 74 years, 8 days. She married Wm. J. Hewter on June 23, 1871; after his death she married Frederick Rhodes, also deceased. She is survived by one son, three grandchildren and one brother. Services by her pastor, Eld. E. M. Detwiler. Burial in Steeltown cemetery—Nancy Lashley, Everett, Pa.

**Rodeffer**, Sister Susan R., nee Sanger, born near Mt. Crawford, Rockingham County, Va., died March 12, 1928, at the home of her son, Jos. S. Rodeffer, Mt. Morris, Ill., aged 79 years, 2 months and 13 days. She had been in declining health for several months but began to fail more rapidly after suffering a light stroke of paralysis twelve days before her death. Jan. 1, 1924, she married Bro. Isaac Rodeffer. To this union were born six sons and two daughters. Both of the daughters died in infancy. She is survived by her husband, one brother, six children and eight grandchildren. She lived a quiet, consistent Christian life, having united with the Church of the Brethren early in life. Funeral services in the Mt. Morris church by the pastor, G. L. Wine, assisted by Eld. H. N. Butler. Interment in the Silver Creek cemetery—J. S. Rodeffer, Mt. Morris, Ill.

**Sheets**, Sister Letitia, daughter of Henry and Mandy Bare, born in Ashe County, N. C., died March 16, 1928, aged 64 years, 9 months and 10 days. In 1883 she married Lemuel Sheets who preceded her. There were six children. In 1889 she united with the Church of the Brethren and until death claimed her as lived a beautiful Christian life. Services at the home by the writer. Burial in the family cemetery on the mountain top near by—F. C. Rohrer, Jefferson, N. C.

**Silman**, Mrs. Harriett (Gross), died March 23, 1928, at the home of her daughter, Sister Henrietta Cross, Dayton, Ohio, aged 94 years. She was a life long member of the Christian Church. Two daughters survive. For the past nine years her health had been poor. Services by the writer at the daughter's home. Interment in the Wesleyan cemetery, Cincinnati—Van B. Wright, Dayton, Ohio.

**Simmons**, Riley Junior, son of Friend and Sister Jacob Riley Simmons, born near Sugar Grove, W. Va., March 28, 1927, died Feb. 15, 1928. He is survived by his parents, three brothers and four sisters. Services in the Crummett Run Church of the Brethren by I. L. Bennett. Interment in the cemetery near by—Clara R. Bodkin, Sugar Grove, W. Va.

**Skiles**, Sister Alice Rebecca, died March 18, 1928, aged 58 years, 1 month and 23 days. She was a loyal member of the Church of the Brethren for many years. She was much afflicted in her later years but bore it with patience. She called for the elders to anoint her a few days before her death. Services by the writer and Albert Niswander. Burial in Cedar Hill cemetery at Greencastle. J. D. Wilson, Greencastle, Pa.

**Smith**, Bro. Jacob, died Feb. 21, 1928, at his home in York, Pa., aged 52 years, 6 months and 18 days. He was stricken with a heart attack and death came before medical aid could reach him. He was a member of the Church of the Brethren for a number of years. He is survived by his wife, Sister Clara Miller Smith, one daughter and one son, two sisters and six brothers. Services at the home and in the First church by Bro. John Rowland, assisted by Eld. Elmer Leas. Burial in Greenmount cemetery—Florence L. Keeney, York, Pa.

**Smith**, Sister Elsie M., third daughter of Mr. and Mrs. S. P. Maust, Meyersdale, Pa., died in Erie, Pa., Feb. 3, 1928. After graduating from the Meyersdale high school she attended Allegheny College for two years after which she went west to be employed as a bookkeeper for her brother, Scott City, Kans. It was there she met and was married to R. H. Smith. She is survived by her husband and three children, her mother, two sisters and two brothers. The body was brought to Meyersdale for interment. Funeral services by T. R. Coffman—Mrs. Theo. Bittner, Meyersdale, Pa.

**Smithson**, Janet Louise, infant daughter of Brother and Sister Walter Smithson, born Feb. 3, 1927, died March 4, 1928, at the St. Joseph's Hospital, of pneumonia. Funeral services by the undersigned. Interment in the Greenwood cemetery—W. D. Fisher, Lancaster, Pa.

**Stull**, Bro. John W., born Aug. 15, 1885, died Feb. 21, 1928, at his home in Rouzeville, aged 42 years, 6 months and 6 days. He had been sick for six months with a complication of diseases, suffering greatly at times. He was the son of Jacob and Christian (Hoover) Stull. He spent practically his entire life in Rouzeville. Twelve years ago he joined the Church of the Brethren and lived faithfully until the time of his death. On July 7, 1907, he married Jessie, his mother, three brothers and six sisters. Services at the home and in the Rouzeville church by H. M. Stover, C. R. Oellig and Leonard Flohr. Interment in Harbaugh's cemetery—K. Mildred McClain, Waynesboro, Pa.

**Walker**, Gillian, residing near Edie, was instantly killed while working in the Berkeley mine at Bell. His age was thirty years. He was born near Meyersdale, and was the oldest son of Mr. and Mrs. Edw. W. Walker. He is survived by his wife, Mrs. Viola (Speicher) Walker, three children, his parents, five brothers and two sisters. Services in the Church of the Brethren at Sipesville by N. D. Cosser, assisted by T. R. Coffman. Interment in the Union cemetery at Meyersdale—Mrs. Theo. Bittner, Meyersdale, Pa.

**Wantz**, Susan Cornelia, daughter of Geo. and Mary Wantz, born in Westminster, Md., died at the home of her daughter, Mrs. Emma Courtney, near Millville, Ind., Feb. 29, 1928, at the age of 70 years and 8 months. June 29, 1879, she married Eli Wantz. To this union were born eight children, two dying in infancy. In 1883 she came to Henry County, Ind., locating near the Locust Grove Church of the Brethren, of which she was a member for thirty years. She leaves two sons, four daughters and fifteen grandchildren. Funeral services at the Locust Grove church by Bro. L. L. Teeter, assisted by Bro. D. E. Bowman. Burial in the cemetery near by—Mrs. Phoebe E. Teeter, Moorland, Ind.

**Wollen**, Sister Bertha, born Dec. 31, 1898, died at the Christian Hospital in Indianapolis, Ind., after a few days' illness, March 6, 1928, aged 29 years, 2 months and 5 days. Having united with the Church of the Brethren when a young girl, but losing her identity, renewed her covenant Nov. 1, 1925, at this time her husband uniting with the church with her. She was united in marriage to Edward Wollen April 13, 1915. This union was graced with two children. Besides the husband and two children she is survived by two sisters, one brother and one nephew. Funeral services at the home of a brother-in-law and stepfather. Funeral services at the home of a brother-in-law in the city of Indianapolis, Ind., by the writer—Geo. L. Studebaker, Indianapolis, Ind.

**Wright**, Catharine K., daughter of John and Anna Steinman, born at Witmer, Pa., died March 22, 1928, at the Lancaster General Hospital, of complications, aged 70 years, 8 months and 3 days. On Feb. 25, 1883, she married Samuel E. Wright. To this union were born three sons and two daughters. She is survived by her husband and five children, twenty grandchildren, two great-grandchildren and two sisters. In 1896 she was baptized into the Church of the Brethren and at the time of her death was a member of the First Church of the Brethren at Lancaster. She was a faithful and consistent worker in the church. One of her greatest joys was to visit the sick and shut-ins. In her private life she was devoted to her Savior and was ever concerned in the thought of living so as to have his approval. Funeral services from the Lancaster church by her pastor, the writer, assisted by Bro. Geo. W. Beelman and Eld. R. P. Bucher. Interment in the Mellinger cemetery—W. D. Fisher, Lancaster, Pa.

## Lives of Great Men all remind us

We can make our lives sublime,  
And departing, leave behind us  
Footprints on the sands of time.

—Longfellow.

The stanza above suggests at least one reason for the reading of biography. A little thought will suggest many others. Leaders in many lines will be found in the list of biographies following. One or more of these biographies will prove interesting and helpful.

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Beas Bates.

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## Notes From Our Correspondents

(Continued From Page 237)

Since Dec. 1 Bro. Sherly has been teaching the juniors the simple fundamentals of the Bible. March 18 several young people from the District came to our church and rendered a splendid program in the interest of Camp Bethel.—Mrs. D. V. Shaver, Daleville, Va., March 27.

**Poage's Mill.**—The February appointment was filled by Bro. W. M. Kahle of Daleville, Va. He preached a strong sermon on giving, at the close of which an offering of \$47 was taken. March 11 was Bethany Bible School Day; the sermon was preached by Eld. D. C. Naff. About one-third of the church's quota was raised and it was decided to take another offering April 8. The council meeting was held March 21. It was decided not to have a series of meetings this year. An all-day service will be held on Mother's Day; a committee was appointed to make the necessary arrangements. Bro. H. L. Grisso and R. E. Bussard, alternates. The elder asked the visiting brethren to urge all members to attend the council meetings, also church services. A committee was appointed to name the visiting brethren. Sunday-school officers were elected with Bro. Fred Grisso, superintendent.—Mrs. Rulus Henry, Roanoke, Va., April 2.

**Valley Bethel** church met in council March 2 with Eld. A. A. Miller presiding. The delegates selected for District Meeting are C. B. Gibbs and R. E. Bussard, alternates. Orvie Gutshall and Boyd Bussard. We decided to have a series of meetings next fall at the close of which we will hold our communion.—Mrs. Chas. B. Gibbs, Bolivar, Va., March 26.

### WASHINGTON

**Seattle.**—At our business meeting March 16 it was decided to make a careful study of a new constitution for our congregation, and to consider its adoption at the next meeting. Our building committee reported progress on securing a new site for our greatly needed new church. We hope to have meetings each evening the week before Easter and to hold our love feast on April 5. Our pastor has been chosen to represent the Sunday-school as a delegate to the world's Sunday School Convention. Requests are being received almost daily to call on friends in the city. We are glad to comply, but must ask our friends to be patient with us until we can find them all. Our city seems large when we spend hours in travel on the street car, and walking, to reach even one or two homes. We surely appreciate having many of our congregation come long distances to the Sunday services. It is worth much to God's people to be able to meet together in his house.—Mrs. W. B. Stover, Seattle, Wash., March 26.

**Yakima.**—Our pastor and wife were very pleasantly surprised with a pound shower a few days ago, when about forty-five of our members went to their home, taking with them many good things to eat. Bro. W. M. Dameron of Ellenberg filled the pulpit Sunday, March 11. Bro. Chalmers Faw who spent the winter in California has returned and preached for us March 18. Bro. Wilbur Liskey and wife of Chicago,

on their wedding tour through California and Washington, were with us; the former gave us a good sermon March 25. All three of these ministers are young men and do very well. Bro. Hilton, our pastor, is giving us a series of evangelistic sermons to continue until Easter. Three have been baptized and eight more will be baptized Easter Day.—Katie Baldwin, Yakima, Wash., March 26.

### WEST VIRGINIA

**Mountain Dale** church met in council Jan. 21. Officers were elected for the coming year. The writing clerk was reelected; Bro. Walter Vandeck is "Messenger" agent, and the writer, correspondent. We reorganized our Sunday-school with E. F. Sisler, superintendent. We expect Bro. Jeremiah Thomas to hold our series of meetings sometime in September.—Grace Sisler, Hazelton, W. Va., March 26.

**Shioh.**—Our regular quarterly council was held March 16 with Eld. Obed Hanstead presiding. We reorganized our Sunday-school with Bro. Randolph Poling and the writer, superintendents. The building committee was instructed to go ahead with the painting of the interior of the church.—Mrs. Louella R. Spurgeon, Moatsville, W. Va., March 28.

May 5, 6, Mountville, Mountville house.  
May 5, 6, 2 pm, Palmyra.  
May 6, Ephrata.  
May 6, Parkersford.  
May 6, Green Tree.  
May 6, Walnut Grove.  
May 6, 7:30 pm, Norristown.  
May 6, Lancaster.  
May 12, Mt. Olivet.  
May 12, 13, Fredericksburg at Meyer house.  
May 12, 13, 1:30 pm, Richland.  
May 12, 13, Spring Creek.  
May 12, 13, Antietam at Prices.  
May 12, 13, Anville.

May 13, Elizabethtown.  
May 13, Snake Spring.  
May 15, 16, 9:30 am, Springville at Mohler house.  
May 16, 17, 1:30 pm, White Oak, Grayhill house.  
May 19, 1:30 pm, Conestoga at Bareville house.  
May 19, 20, 1:30 pm, Meyerstown.  
May 20, Glade Run.  
**Virginia**  
April 21, 6 pm, Cedar Grove (Flat Rock congregation).  
May 19, 4 pm, Peters Creek.  
**Washington**  
April 14, Portland.

## ANNOUNCEMENTS

### ANNUAL CONFERENCE

June 27-July 3, La Verne, Calif.

### DISTRICT MEETINGS

April 18, 19, Middle Maryland, Vandeckville house, Berkeley congregation, W. Va.  
April 25, Eastern Maryland, Bush Creek.  
April 25, 26, Southern Ohio, West Alexandria.  
April 25, 26, Eastern Pennsylvania, Richland.  
April 25, Southeastern Pennsylvania, N. J. and N. Y., Green Tree.  
April 26, 27, Second Virginia, Buena Vista.

### LOVE FEASTS

**California**  
April 15, 7 pm, Figarden.  
April 21, 7:30 pm, Hermosa Beach.  
April 28, 7:30 pm, Laton.  
May 20, Los Angeles, First.  
**Florida**  
April 21, Clay County.  
April 29, Winter Park.  
**Idaho**  
May 11, 7:30 pm, Nampa.  
**Illinois**  
April 15, 7:30 pm, Bethel (Naperville).  
April 22, 7:30 pm, Rockford.  
April 28, 7:30 pm, Allison Prairie.  
May 13, Lena.  
May 13, 6:30 pm, Lanark.  
**Indiana**  
April 14, 7 pm, Osceola.  
May 5, 2:30 pm, Chubbuck.  
May 12, 7:30 pm, Buck Creek.

May 12, 7 pm, Second South Bend.  
May 13, Muncie.  
May 19, 7 pm, Cedar Lake.  
May 19, 7 pm, Ligonier.  
May 19, 7:30 pm, Upper Fall Creek.  
May 20, Kokomo.  
May 20, Summitville.  
**Iowa**  
May 6, 7 pm, Des Moines City.  
May 19, 20, Des Moines Valley.  
May 20, Dallas Center.  
May 20, South Keokuk.  
**Kansas**  
April 14, Washington Creek.  
April 14, 7:30 pm, Ottawa.  
May 5, Appanoose.  
May 5, 7 pm, Belleville.  
May 27, Mount.

**Maryland**  
April 27, 5 pm, Woodberry (Baltimore).  
May 12, 2:30 pm, Locust Grove.  
May 19, 2:30 pm, Pleasant Hill house, Bush Creek.  
May 30, 6:30 pm, Ridgely.  
May 19, 20, 1:30 pm, Beaver Creek.

**Michigan**  
May 5, Elmdale, all-day.  
**Nebraska**  
May 7, Octavia.

**Ohio**  
April 29, 7:30 pm, Stony Creek.  
May 5, 7 pm, Defiance.  
**Oklahoma**  
May 14, 6:30 pm, Washita.

**Pennsylvania**  
April 15, 7 pm, Robinson.  
April 18, 6:30 pm, Waynesboro.  
April 28, 29, 1:30 pm, East Fairview.



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Church of the Brethren

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## SHARING

The above is the "theme" for the 1928 Conference Budget campaign if such a matter-of-fact thing as money-raising can have a theme. Every member in every congregation taking a part in raising \$389,000 authorized by Hershey Conference in 1927 to be used this year by the general boards in their work means each one "sharing in our common task."

### The Church Functions

The Mission Board functions in home and foreign missionary work with 145 missionaries; the Sunday School Board in religious education; the Ministerial Board in the supply and direction of the ministry; the Education Board in church-centered higher education; the Welfare Board in propagation of the ideals that distinguish our church; the Music Committee in development of better music; further, in assistance to world distribution of the Scriptures through the American Bible Society.

### Your Congregation Should Function

Besides your local interests under the leadership of elder or pastor, a well-rounded program demands a right "share" in the national interests as outlined above. Just as your church knows what it will cost for minister, janitor, fuel, and light for a year, it is expected that your council will determine about what part it will take in the Annual Conference Budget.

## THE CAMPAIGN IS ON NOW!

Your treasurer and pastor or elder have received important plans.

More is following. Talk to them about it.

Pray for its success that the Lord's Kingdom interests may not lag.

## Council of Promotion

Church of the Brethren

J. W. Lear, General Director, Elgin, Ill.

(Representing by agreement all the Boards and interests in the Budget, organized to promote the 1928 campaign.)



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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13

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Elgin, Ill., April 21, 1928

No. 16

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## ...EDITORIAL...

### "A Paralysis of Moral Anger"

THE title is borrowed from the *Northwestern Christian Advocate*, and perhaps also more of the substance of what follows than we are aware of, for the terrible timeliness of that excellent journal's remarks a few weeks ago impressed us much.

The political rottenness of our time is really not worse than that of other times in the past, not nearly as bad as that of some times, but the public indifference to it is a little hard to explain in the light of our Christian heritage. Senator Reed of Missouri is considerably stirred up about it, especially the way that Teapot of oil has been spilled over everything, but his fierce denunciations awaken little response, partly no doubt because of his own political ambitions and evident personal interest.

Note a few recent symptoms: The lawlessness of Chicago and the buffoonery of its government have become an international byword. The governor of a great State escapes conviction of high crime on a technicality only. There is a little spurt of indignation, a little talk of a popular demand for his resignation, but it soon dies down. A widely known chain store magnate of proved gross moral delinquency contributes a half million dollars to a great reform organization. In response to certain protests against the acceptance of the money, the president, a high and honored churchman, says the organization has no concern with the private morals of its benefactors.

Isn't that last statement a fine example of those half-truths which cover up more truth than they tell? If one could forget all its implications, it might pass. The mischief of this business is that it puts a padlock on the mouths of Christian leaders in the presence of iniquity. It is not the acceptance and use of the money for a good cause that is bad. Far better that it be so used, if only the responsible officials had the moral courage to speak out and tell the world just where such rich degenerates belong, and that their gifts can not purchase their immunity from condemnation. Such plain speech would no doubt put a quick stop to their benefactions, but the cause of righteousness would not be endangered.

The disposition to look lightly on all this corruption and graft, to take it as a matter of course and to make it respectable by continuing to honor those who practice it with positions of trust and dignity—this is what

is so bad about the present situation. It indicates "a paralysis of moral anger" and there is no cure for it but a new quickening of the public conscience which can only come from a new spiritual revival.

It would help some, probably, it would help us to make some contribution to this revival if we would remember that Jesus was angry in the presence of certain facts on a certain memorable day in the synagogue at Capernaum. Those facts were a suffering man and the hardheartedness of other men who wanted to save a cherished institution at the cost of human welfare. They loved systems more than men. In their sight perfected personality was *not* the supreme value. They are therefore the type of all their modern followers who put other things above individual manhood and womanhood.

The grafters and crooked politicians who sell out the people's welfare for selfish gain, the slimy "male-



factors of great wealth" who would bewitch us into making vice respectable, the whited sepulchres who by reason of their church connections or other clever trickery are deadening our moral sensibilities—this whole brood of human vultures preying on the decaying fiber of the public conscience, ought to stir us to righteous wrath. They ought to set us aflame with a holy anger that shall burn and burn until it has consumed the lazy lethargy that paralyzes activity for righteousness.

### Digging Deeper

ONE way to seek the more abundant life is to increase the number of desires and the instruments for satisfying them. More and bigger cars, bath tubs and radios—along this path is to be found the key to life enlargement. The great secret is in ways and means for multiplying little luxuries.

Another way is to concentrate on the one big luxury of life and go in for that for all it's worth. And that's everything. It's worth whatever it may cost, and the cost can not be small when it is priceless.

This is enrichment of the spirit. It is digging down to those deeper levels of being where communion with God becomes normal, natural and infinitely sweet. It

is clear seeing and clean feeling. It is setting the soul free from the mad chase after a thousand distracting and disappointing mirages and reveling in the boundless depths of the wells that spring up into eternal life.

Doing without things is no hardship when the whole being is absorbed in the one great thing. It is more important that the current of life interest should be deep than that it should be wide.

### The Christ of the Ages

JOHN the Revelator saw and records a picture of the Christ of the Ages which one may well try to visualize, even though it contains elements which are beyond the power of any artist to adequately portray.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candle-sticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen, and have the keys of hell and of death."

The significance of realizing this conception of the Christ is that it not only restores him to the exalted place which he held in the beginning—when the Word was with God and the Word was God, but it also endows him with all the triumphs which he won as a Witness in the flesh. For he is twice king who lays aside his glory, honor, power and majesty in order that he may win kingship through the humblest of service.

Thus Alpha becomes Omega as well, and the believer's faith is made to rest in a living, reigning Christ of the Ages. He who can envisage such a Christ, the Christ the Revelator saw, will certainly join in spirit with the "ten thousand times ten thousand, and thousands of thousands" saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." For in life or in death the Christ of the Ages will not fail us.

H. A. B.

### April Meeting of the General Mission Board

THE Board met April 4, with members A. P. Blough, Levi Garst, and J. B. Emmert. Neither Bro. Otho Winger nor H. H. Nye could be present, the former being in India at the time of the meeting. Bro. J. J. Yoder, former member of the Board, being in Elgin, was invited to sit with the Board and help with the discussions.

Since the support of missionaries in the different foreign fields is not the same on account of varying costs of living, the Board made arrangements by which the support of missionaries on furlough would be the same, since the cost for one missionary is the same as another on furlough.

The Board continued its committee investigating the subject of our tract literature, and asked them to present a plan of action at the next meeting.

Bro. J. E. Miller was reelected as a member of the Gish Publishing Committee.

On account of the financial shortage in mission funds, the Board reconsidered its 1928-29 budget, which includes \$15,000 for Ministerial Relief, \$10,000 for church extension, and \$2,000 for the Student Loan

(Continued on Page 244)



## GENERAL FORUM

### The Carpenter

I wonder what he charged for chairs at Nazareth  
And did men try to beat him down  
And boast about it in the town—  
"I bought it cheap for half-a-crown  
From that mad Carpenter?"

And did they promise and not pay,  
Put it off to another day;  
Oh, did they break his heart that way,  
My Lord, the Carpenter?

I wonder did he have bad debts,  
And did he know my fears and frets?  
The gospel writer here forgets  
To tell about the Carpenter.

But that's just what I want to know,  
Ah! Christ in glory, here below  
Men cheat and lie to one another so;  
It's hard to be a carpenter.

—G. A. Studdert-Kennedy.

### Denominational Unity

BY J. H. MOORE

WHEN Jesus in his High Priestly Prayer uttered these words: "That they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me," he meant all that the language could possibly express. Not only so but he meant that the agitation for his, as a united people, should continue until the wind-up of the Christian dispensation upon the earth. In this plea for oneness there was a purpose, "that the world may believe that thou hast sent me." This oneness was to be offered as an unanswerable argument in support of the divinity of Christ. All of God's people acting together, as a harmonious force, would not only mean strength but would carry conviction.

The plan and method, as well as the philosophy of the oneness is clearly stated: "that they all may be one; as thou, Father, art in me, and I in thee." Still further, "that they may be one, even as we are one." A thorough understanding of this should settle the whole question of Christian concord. Here we have the method, "one as we are one"; the philosophy, the Father in the Son, and the Son in the Father; the purpose, the convincing of the world that Jesus is the Christ, and that he came to seek and save that which was lost.

This plea for oneness runs like a silver thread all through the New Testament. Fundamentally speaking, Paul would sum up the whole thing as one body, one Spirit, one Lord, one faith, one baptism and one God, the Father of all (Eph. 4:4-6). Men and women operating under the influence of the one and same Spirit are naturally drawn together into the one body. "By one Spirit we are all baptized into one body" (1 Cor. 12:13). This one Lord and one God, along with the one Spirit, constitutes the only solid and drawing center around which everything should cluster. Here are the elements of unity. They all draw, and their drawing influence means unity, oneness. The faith is one. It is the faith that takes in not only Christ, and all he taught, but the Father and the Spirit as well. The baptism is also one. It is the initiatory rite or dedicatory institution for the one body. This is the system of religion taught by Paul. He knew nothing else, and taught nothing else, and by this sort of teaching he held the churches together. He had the one Lord, one faith, and the one baptism, and that made the one general body he represented.

Today the air is full of talks and theories relating to the union of God's people. Nearly every paper and magazine has something on the subject. Books are written on church union, and the matter is discussed in hundreds of pulpits. This means much and ought to mean still more than it does. Not so long ago steps were taken to bring the Catholic and Greek churches into working accord. They are both strong and well organized ecclesiastical bodies, the former stronger and better organized than the latter. All efforts failed. It took centuries to pry them apart, and no telling how

long it is going to take to get them even on friendly terms with each other.

Not so many moons in the past some influential and enthusiastic workers from both sides thought they had worked out a plan for a fairly close relation between the Episcopal body or Church of England and the Catholic Church, meaning thereby to pave the way for a working union between Catholicism and Protestantism. But the Pope, a bit unceremoniously, upset the whole scheme by giving the Christian world to understand that the Catholic Church, the claimed mother of all churches, is the whole thing, and that the only cure for Christian disunion would be for all the denominations to recant, come back to the mother church, and take their orders from Rome. Of course that would be one way of solving the problem, but without one moment's time for deliberation every Protestant thumb was turned down on the Pope's suggestion, and now that is where we are so far as it relates to a working union between the great religious bodies of Christendom—Greek, Roman Catholic and Episcopal, numbering hundreds of millions, and the rest of them. The higher-ups of the Greek church smile at the Pope's idea of his church being the legal representative of Christ on earth with Peter as the divinely chosen head, for the Greek claims to be the older of the two and can prove it.

Leaving these great religious bodies, remotely separated in doctrine and polity, we come near home and take a look at the situation. Recently a writer in a leading journal said that there was no good reason why the Methodist denomination should be divided into fifteen groups as near alike as so many peas, and continue at the expense of worshipping separately. He is right. Another can not see why the Baptists must be divided up into fourteen separate churches. He too is right. A third sees no necessity for the Mennonites, numbering less than 100,000, dividing up into twelve bodies. Right again. We might mention the Lutherans, twenty bodies, and the Presbyterians with nine groups, but we come still closer home and call attention to the Brethren or Dunkards, four bodies, and some people trying to make a fifth. Why all this? It would not be thus if the Master could have had his way about it.

As regards the Brethren, they got separated during a period of well meant but unwisely directed zeal for the right. Two enthusiastic groups, of fair size, but well organized, under efficient leaders, slipped away from the mother church, the smaller group in one direction, and the larger in the other. After this unfortunate experience the main body, the mother church, directed by its old unbroken organization, forged ahead and soon developed into a thoroughly compact working body of marvelous activity. But there came a day after the passing of more than a decade, when the more devout leaders on all sides saw that mistakes had been made, and then it was that a fairly commendable feeling between the different elements took the place of the more radical sentiment of former years. This feeling for the better is probably still growing, and it may not be many years, not more than a score at most, until the two groups will be found working in sufficient unison with the mother church to enable them all to walk and worship together in the spirit set forth in the part of the Master's prayer quoted above.

In order to make this possible, Conference with wonderful unanimity has opened a way of sufficient flexibility to enable all who became separated from the church, either because of wise or unwise proceedings, to become reconnected so that the separate elements of the once original Dunkard church, as one flock with one shepherd, may be in a position to work out the purpose of her existence.

But to do this, and to do it effectually, the Church of the Brethren has resting on her some grave responsibilities. It is not the province of this article to go into details, but we can say this and want to say it with emphasis. In bringing about a condition of harmony in work and worship due regard must be had for the outstanding principles of the church as well as for charity, the gospel and the spirit of the gospel. It should be borne in mind that ours was intended to be a separate church, separated from the world, distinctly

so. In other words, a called out people. Some of our early members in their zeal may have been a bit strenuous along this line, but at present some of our congregations are permitting a regrettable weakness. While some former generations may have been over-exclusive, there are those now, and not a few of them, who are possibly too much given to what Eld. R. H. Miller of sacred memory would characterize as latitudinarianism, too much freedom for spiritual purity or gospel loyalty. In some respects we are getting too far away from some of our outstanding gospel claims and too close to the world. If we would have church unity, and have it on the New Testament basis, we must know where we stand, and for what we stand. But this can best be taken care of in another article.

Sebring, Fla.

### Idle Intellectual Curiosity and Moral Earnestness

BY BURTON METZLER

THE motto of idle intellectual curiosity is, O to know! Its quest is information. It has a hankering to find out things.

The information which it frequently seeks is the kind which will not disturb its manner of living, or at any rate it does not allow such disturbance. For example, it loves to discuss the question, Is it possible to attain perfection? But in the whole discussion it never squarely faces itself to ask: How seriously am I trying to be perfect? To ask that question would make it uncomfortable. It reasons about the omnipotence, omniscience, and omnipresence of God and then lives as though he were impotent, ignorant, and absent. Or it asks: How can God answer prayer in this universe of natural law? How does the Holy Spirit operate on me? Did God create the world and man by a single act or by a long process? Many other such questionings it pursues just for the sake of knowing, but with no intention of living in accord with the truth it hopes to discover. It prostitutes truth to the satisfaction of its curiosity. It sits at its dining table, analyzes its food and studies the process of digestion but never eats and so starves its soul.

This idle, intellectual curiosity sometimes slips into college and seminary class rooms and occasionally into our pulpits and pews. But its being in a sacred environment does not make it holy. Intellectual curiosity taken by itself alone is morally neutral, and though even engaged in solving a theological problem is no better morally than when engaged in solving a mathematical problem. Therefore, members of the proverbial deacon's class having spent a pleasant half hour in discussing some problem which left their conduct peacefully undisturbed may be mistaken when they think they have been piously engaged. It is not the quest for information to satisfy an idle intellectual curiosity which is a virtue, but the open responsive attitude to the truth.

The motto of moral earnestness is, O to be! Its quest is Christlike character. Never self-satisfied and always eager for a fuller life, it diligently and constantly seeks new truth, not for the mere sake of knowing it but for the sake of doing it. Knowledge in its estimation is a means to character, and character is its chief concern. And so it has no time to spend in idle speculation which does not contribute to its quest for character. It has decided to wait for the answer to some of its questions until it reaches the other side. And it has discovered that very happily some questions can wait. It finds that it can still be good and do its duty even though it has not quite decided whether 666 is the number of the Kaiser or Mussolini. And it has also discovered that just as it uses its radio without understanding all about electricity, so it can secure results in prayer although it does not know just how God will send the answer, and it experiences Holy Spirit aid even though it can not explain the psychology of Holy Spirit influence. It sits down to its dining table not primarily interested in the chemical analysis of bread and butter; it sits down and eats and its soul grows strong. When it goes to church or reads its Bible it is continually trying to discover its duty and to build up its ideals, all the while resolving to be and to do. It regards its moral task



as no mere vacation pastime in which one may dilly-dally. Therefore with no sham or laziness or indecision it attacks its task in an intelligent, determined, energetic fashion for it is in dead earnest in the moral sphere.

Jesus agreeing with all the other Scripture writers, stressed moral earnestness. He said "these things" were hidden from the scholarly and brainy and were revealed to men of proper moral qualities. The blessings he enumerated in the beatitudes are reserved for those who pass a moral test. The duties of the Kingdom are moral duties; he constantly appealed to the will. Therefore he had but little time to spend in discussing purely intellectual matters. He would turn the conversation so as to make it morally wholesome. When one asked him, "Who is my neighbor?" Jesus said or implied: "What you need most is not to know who is your neighbor. You already have sufficient information on that point. What you need is to go and be a neighbor." When the disciples asked him about the time of his return their interest was intellectual. His interest was moral as he answered: "I do not know when I shall return. Let your chief concern be to keep faithfully at your work so as to be ready when I do return."

He would have men be in such earnestness about moral matters, that is, their relation to God and man, and to take them in such seriousness, that if the doing of their moral task should require the cutting off of hand or foot or the plucking out of an eye, the amputation must be straightway performed. The moral task simply must be done. To the hesitating man who desired first to bury his father he said: "Let the dead take care of themselves. Moral matters can not be postponed for anything. You follow me." To the hasty, eager man he spoke like this: "The moral quest in which I lead is no play affair. It is serious. I am going to my death in it. You will need to undergo hardship and danger in my company. Do you really wish to follow me? Are you in earnest, dead in earnest, morally?"

Oak Park, Ill.

### The Christian Religion

BY M. R. WOLFE

"Our Try-It-Out Challenge"—B. Y. P. D. Program for May 6

THE great Augustine said: "Thou hast made us for thyself and our souls are restless until they rest in thee." This is a profound statement of the vital need that we have for God in our everyday life. This need is felt by all people though many do not recognize it as a hunger for something outside themselves to worship. The religious devotions and ceremonies of any people are attempts to make an amicable adjustment between the individual and his deity. The great religious question is: "How shall I come before my God? What are the things I can do to please him?" All systems of religion attempt to answer these questions and give man a program to follow which will be his religious duties.

Amid the variant voices that clamor to point out the right way, the voice of Christ stands out unique. He finds man needs more than just the proper attitude to God. He therefore presents a religion which meets his trio of needs. First, his proper relation to God; second, the proper evaluation of self and one's duties to himself; and third, his duty and responsibility to others. The latter two grow out of the first, but the first two depend for their demonstration upon the third.

The conception of God as presented by Christ is sublime. He occupies the most exalted place one can conceive, and to him belong the greatest glory, majesty and power. He is of himself holy, unchangeable, and eternal. Yet with all these superlative attributes his picture of God stands in strong contrast to the conceptions of other religious teachers. God, for Christ, is not some high autocrat, or hideous monstrosity, but a benign Father who is tremendously interested in his children. This paternal idea removes the terror and the torment of fear found in other religions. In contrast with this, it makes the love appeal, "For God so loved the world" that he provided a Savior for it. Here is a new conception of worship and a

new appeal for devotion: "Love him because he first loved us." Man's proper relation to God is, therefore, the most familiar and appealing relationship he knows. It is simple enough for the simplest and profound enough for the wise; for who does not know how to please his father and yet who understands the philosophy of filial affection?

The Christian program for the individual is not so much a set of things to do—not a list of ceremonies in which to engage—not really a profession of doctrine, but fundamentally and essentially it is a type of life to live. It begins with being born anew and requires living a new life, walking a definite path known as the narrow way. This is another way of saying that to be a Christian one must live a disciplined life. If one desires personal salvation there are things that must be left behind and there are other things that must be developed. No other religion enters so deeply into the inner life of thought and motive as does the Christian religion. To be false on the inside, annuls all outward ceremonies. So the only individual attitude one can take is that of personal purity and a sincere discipline of life.

There is a reason why the Christian religion comes so close to the individual's inner life. The individual is the strategic figure in its program. The future propagation of the message depends upon men. When the disciples said, "Lord, wilt thou at this time restore the Kingdom?" he turned to them and said: "Ye shall receive power," etc. It is ever thus. We must witness. We must carry the truth. It is always "Go ye." But with all this goes the, "Lo, I am with you." Jesus said: "Out of the abundance of the heart the mouth speaketh." It is very evident also that without experience there can be no testimony. How important then that each individual have such a mastery of himself that his message will be worth-while!

There is a bit of emphasis needed here with respect to the social responsibility of Christians. We may be tempted to think that to save ourselves is achievement enough. Jesus demands a regenerated and disciplined life. He knew this would be a large task so he placed here certain tenets for us to believe as an anchor to our faith. He gave certain ceremonies and symbols for us to observe and engage in so that we might grow in the Christian graces. These represent the ways of getting power for the real task of the Christian, namely witnessing. The burden of the Christian religion is not, my salvation, but the salvation of the world. Man's relation to God and his personal salvation must ever remain only partially realized until he identifies himself with the program of Kingdom building—until one reaches out beyond himself and touches another soul with his life. Jesus said: "If any man will come after me, let him deny himself and take up his cross daily and follow me." Here is sacrifice. Here is discipline of life. But here is also the social challenge. He did not go into a convent, nor hide in some mountain or desert. He went out where folks were living the everyday life—out where the hearts of men are tried; and to follow him, there is where we must go.

The appeal that Jesus makes to the world is not only on the basis of things he said, but also on the basis of the works he did. The greatest test of the Christian religion is the test of everyday living. It can stand persecution; that has been proven. It can stand apostasy; that has happened. But here in our present day the Christian church is being put to the acid test of efficiency which our age is putting upon everything, and it remains to be seen if she can stand this test. Can the Christian religion change men and women? Is there a personal power which keeps men from sin? Are those who profess to believe in Christ essentially different in life's attitudes and in the practical working out of life's problems? This is the task placed upon us. The world awaits the testimony of the man who knows. The Christ is waiting for those who, having had a personal experience in regeneration, are ready to bear testimony.

The vital question for us young folks to study is the status of our religious belief. We do believe in Jesus the Christ. We have had a warming of the heart and a thrilling of the soul. We do have a faith down deep in our lives that we would die rather than deny. The world needs to know of it. Let us go out this next

week and live out before our fellow-men these beautiful principles of goodwill, mercy, justice and love. Let us pray that out of our lives shall shine a light that shall light the life of some one else and reflect back a glory to our Heavenly Father.

New Windsor, Md.

### Some Changes—the California Conferences

BY W. J. SWIGART

As the date for the California Conference approaches the mind naturally takes an anticipatory mood toward the event. To some, however, and almost as naturally, the mind drops into a retrospective mood. Many of us will recall the other California Conference in 1907. Naturally, too, the mind will dwell on the interesting years that have sped so hastily away between these two Conferences, and the many changes that have been rung in with the march of the years.

Only twenty-one years! But what years they have been! And then, is it possible that twenty-one whole, big years with their full change of seasons and round of shifting months have come and gone since that long and interesting journey over plains and mountains was made, and that first Conference beyond the Continental Divide was held? How literally "the years fly away."

Viewed generally, what a mighty and tragic period it has been. At the time of the Conference San Francisco was, with almost reckless courage, rising out of the wreck wrought by the great earthquake. Some of us looked on the sorry ruins, and also on the mighty new and venturesome buildings rising, phoenix-like, out of the debris. This, by legal edict and ruling, was "an act of God." But the whole world, since that, has been shocked and jolted and torn and wrecked and hurt—not by an "act of God," but by the violent, vandalizing hand and heart of man. What tragedy and change and discoveries have come with these years!

But my thought is more in line and limited by our own Brotherhood and that Conference—and the coming one. At that time we thought the streets of Los Angeles were crowded with automobiles. A few had ventured to the Conference in autos. But the real age of the auto, "the age of gasoline and electricity," has come in since. Some of us thought we were facetious by saying: "Probably by the next time the Conference is in California people will be coming from Philadelphia in the airplane."

Twenty-one years! Babies born in that year, 1907, are now of age. Some of them probably are married and may have children! Brides of that year are now stately matrons, and are anxious about the ways and tendencies of their daughters—as these matrons' mamas were once anxious about them. Many of the pillars and leading men, active in the councils of that meeting, making and directing the policies and affairs of the church, are now in heaven. New and unknown ones have come forth and are helping to do and determine these things.

A pastor on full time service was then an exception, if not an innovation. Colleges were tolerated as struggling experiments. The caliber and place of education in the Conference may be indicated by the fact the writer was informed after arriving on the ground, that he was to give the address at the Educational Meeting.

#### Mission Work

These years have been an epochal period in our church. Mission work and missionaries have come in for a large place and interest in our Conferences as well as in the affairs of the congregations. Care of the churches by pastors and shepherds supported by the churches according to the gospel plan has made notable progress, is gaining in favor and increasing the powers and activities of the church. This is likely to become the general and accepted method of the church work.

#### Organization

Much has been accomplished during this period in what may be called organization within the church. It was in 1907 that the Temperance Committee was authorized. Other committees followed with the years until names were changed to Boards. Finally they became so numerous that reductions and consolidations

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## General Sunday School Board Meeting

BY C. H. SHAMBERGER

THE General Sunday School Board holds three regular meetings annually. One is held in the fall, another in the spring and the third meeting is at the time of Annual Conference. The fall and spring meetings afford more continuous time for consideration of the work of the Board. The fall meeting is the time of reorganization. It is the conclusion of one year's work and the beginning of another year's program.

For the past four years the spring meetings have marked very definite progress in a clearer concept of the program of the Board. Three and four years ago the Board brought together a number of District, Regional and College workers in the field of religious education. Those groups spent from three to five days in conference on the different phases of the program. Such fellowship resulted in mutual understanding of the common program and linked the office and field closely together. Last year the meeting took place at the time of the conference on religious education held at Bethany Bible School.

The meeting April 3-6 was different but followed the same general trend. For two days prior to the meeting the Children's and Young People's Commissions were in session. Those Commissions are appointed by the Board to give special study to the program for these age groups. They include some of the best trained people in the church within their respective fields. The history of these Commissions verifies the wisdom of the Board in appointing them. They serve without remuneration, their travel expense is not a large item and the results of their effort both in program building and field promotion are most significant. The efforts of the Young People's Commission were augmented by representatives of regional B. Y. P. D.'s whose expenses are paid by the organizations which send them.

Ruth Shriver, Director of Children's Work, brought a careful survey of the field of religious education within and without our own denomination. This is the most recent age group to receive consideration and the Children's Commission made an intensive study of the field.

Some thought was given to the formulating of a line of procedure which might extend over a period of years. It seems very desirable that, while dealing with immediate problems, there should nevertheless be a constructive approach to the work to be done.

A brief consideration of the Vacation Church School movement showed that there is a need for giving more careful training to vacation school leaders and teachers, and that the work will be handicapped until such training can be provided.

Attention was also given to the Junior League. The present curriculum is unsatisfactory. The work is not closely graded, as it is for the week-day and vacation school. In some localities it is difficult to secure leadership. A committee is considering the advisability of preparing a handbook for leaders. In the meantime some slight revisions are being made on present materials.

Special study is to be made of available texts on parent training and the training of leadership for the Vacation Church School.

The Board endorsed the cooperative young people's program going forward under the caption of "Crusade with Christ, for evangelism, world peace and Christian citizenship." These three lines of emphasis will be featured in the summer camps and conferences, and in the local and District programs.

Some of the recommendations of the Young People's Commission which were approved include a national congress for young people of the church in connection with the next Annual Conference to be held in the central area; a request to District boards of religious education that young people's work be represented in District conferences; that more careful plans be made setting forth the teaching and practice of stewardship in local B. Y. P. D.'s, and that literature be available on the subject; that the college B. Y. P. D.'s be featured as a Sunday program rather than to attempt an inclusive campus organization; and that the literature

for young people's work be published in pamphlet form the style and size of the "Christian Quest" materials.

Since the first of the present year Ezra Flory has been giving major attention to leadership training. By action of the Board he now becomes Superintendent of Leadership Training. He will also give special consideration to the program for adults. He reported that 1,008 credits had already been recorded in teacher training courses since January first. It is only within the past three years that the total credits issued within a year have exceeded one thousand.

Revisions are now being made of four texts, namely, "Organization and Administration of the Church School" by Ikenberry, "Principles of Teaching" by Ober, and "Old Testament History" and "New Testament History" both by Hoff. A new text is contemplated on the subject of the "Teaching Work of the Church."

Ernest G. Hoff, Editor-Elect of Church School Publications, was present for part of the sessions of the Board. He will assume charge of editorial work either in June or July upon the completion of his work for the Doctor of Philosophy degree. In the meantime the secretaries and assistant editor will edit the publications.

The secretaries and editors under the Board now function as a single staff. By action of the Board C. H. Shamberger was appointed Executive Secretary for the Board. The position carries with it responsibility for the administrative work of the Board.

Elgin, Ill.

## April Meeting of the General Mission Board

(Continued From First Page)

Fund. The money which was to have gone into these funds will now be turned into the World-Wide Mission Fund. As there is sufficient Ministerial Relief money to care for the needs for some little time to come, and there is no urgent need for the Student Loan Fund under present conditions, and as the building of new churches must be secondary to the carrying on of the existing programs of activity, the Board felt it expedient to make this decision.

The question of the future of the *Missionary Visitor* was discussed. Since the *Visitor* costs over \$8,000 annually and is given free to donors of \$4 or more for missions, the value of this expenditure was discussed. No action was taken, as the matter was referred to the next meeting of the Board.

In the light of the financial shortage, decision was made to send no new workers to the foreign field this year.

The India mission field, which has the heaviest mission program of any of our foreign fields, is being informed of the latest development of the financial situation, and the workers there are requested to systematically reduce their expenditures for the present year as far as possible. The workers are in splendid sympathy with the Board's financial problems, but we do not want them to be forced to suffer great losses in their work by too drastic a cut in their program.

Inasmuch as four families of missionaries with small children in China have been detained away from our

mission stations and unable to pass through military lines to reach their work, they have been invited to return to America. The four families referred to are those of Brethren N. A. Seese, W. J. Heisey, B. M. Flory, and I. E. Oberholtzer. The future of the situation in China is such that the Board can not forecast when the disturbed condition will be cleared. These faithful workers have tried by various means to take up their appointed work. The Board feels that the uncertainty of adequate food supply for small children, and safety for them under the present reign of revolution in China, justifies the return of these families to America. They would have been invited home sooner had not the Board held out a hope that the situation would grow more nearly normal by this time. Ten workers are now at our mission stations, but no small children are with them.

In the light of the splendid work done by Orville Hersch in the Greene County School, and our inability to send new workers to Africa this year, his resignation as appointee to Africa was accepted. Bro. Hersch will continue at Greene County.

The Board approved the principle of disavowing military protection for China missionaries. Many missionaries in China have been protected by the use of American gun-boats and military forces, a principle which is in direct opposition to the Gospel of Jesus Christ. Many missionaries feel that they can not succeed in their spiritual work until they renounce all rights or desire for such military protection. Our Board expressed approval of this principle, but is not committing any missionary to this status, as each worker has the privilege of expressing his own desire in this matter.

Missionaries from China, now in America on furlough, due to return to the field, are prevented from going. These workers have been under the support of the Board during their normal furlough periods. The Board is now asking that missionaries due to return to China, but unable to do so, should secure positions here until such a time as their return is expedient. Undoubtedly some of these missionaries can profitably assume pastorates. The missionary women in some cases could be used to good advantage in large churches where pastors need assistants.

Bro. B. F. Summer and wife, who are now on furlough, were authorized to return to India.

The resignation of Brother and Sister Fred Hollenberg from India was accepted with a vote of appreciation for their past service.

The Board at a previous meeting authorized a deputation, composed of Secretary Chas. D. Bonsack and Elder J. B. Emmert, a member of the Board, to act as a deputation to Africa this fall. The Board feels the necessity of maintaining a personal touch with the foreign fields for which it is responsible. The Africa missionaries, not having had previous experience as missionaries, feel that the Board, which employs them, should have representatives from the home force to help them lay out their plans for the years to come. The deputations to other fields in past years have been criticized by some in the church who do not understand the need of members of the home Board having personal contact on the field. In the light of this situation and the present financial shortage, the Board hesitates to make the expenditure of funds necessary for a deputation unless there is a good understanding on the part of the home church. For this reason the question of the deputation will be brought to the attention of the Standing Committee at the coming La Verne Conference.

The Board approved Bro. Clarence Heckman's taking a month's course in weaving and spinning in London, en route to Africa this fall. Bro. Heckman is responsible for the industrial work in Africa. The Bura people raise cotton and it is quite important that Bro. Heckman be able to make valuable contributions in the development of their industrial work. As Bro. Heckman will pass through England en route, there will be no extra expense in transportation.

The Home Department of the Board was authorized to employ five summer workers. This is a reduction of a previous allowance for this work.

As only three members of the Board of five were

## Indifference

BY J. W. LEAR

ABOUT 200 of our 1,000 churches gave nothing for our missionary work last year. Another large group gave less than one dollar per member.

Surely it grieves our Lord who gave all he had and went to the cross to save men to see his followers indifferent to his call. Opposition by enemies he expects but indifference by his friends he can not excuse.

Every church and every member of the church will rally to this urgent call for missionary money. We would say that nothing but the love of Christ constrains us to make the appeal. The call from the fields should find a sympathetic response in our hearts.

The every-member solicitation for our coming Conference Offering is your opportunity to do something sacrificial.

Elgin, Ill.



present, a number of very important matters were deferred to the next meeting at La Verne, when it is hoped to have a full membership of the Board present. A number of missionaries were present in this meeting and made helpful contributions. Those present were Brother and Sister William Beahm and Clarence Heckman from Africa; Brother and Sister J. Homer Bright, Harlan Smith, Winnie Cripe, Emma Horning, and Elizabeth Baker from China; Chalmer Shull and B. F. Summer from India.

H. S. M.

### The Holy City

BY WILBUR B. STOVER

Lesson: Rev. 21:1, 2, 22 to 22:1-7.

Text: "And there shall be no night there" (Rev. 22:5).

JOHN, the Beloved Apostle of our Lord, banished to the Isle of Patmos, gives us the most vivid picture of the Holy City and of things which are to come. For imagery and simple beauty his picture is unsurpassed in any literature. The vision is full of meaning to all who love the Lord, coming, as it does, from the one who was nearest to the Lord. Alone with God in Patmos, John saw; alone with God in Arabia, Paul saw; alone with God anywhere, anyone will see what may have been invisible to him before. And the vision is to be taken seriously.

I. *The Material Adornment.* Bit by bit the beauty of the scene is brought before us. The old is passing away; it is gone! The new is coming; it has come! By faith we can see it afar; it is moving towards us; we are moving towards it—a new heaven, a new earth, a new Jerusalem, the holy city. It was a wonderful sight of dazzling splendor that John saw—the throne of God, Jesus on the throne. The streets of the city were of pure gold, transparent as glass; the walls were built up of layers of twelve kinds of precious stones, twelve layers; the gates were of pearl, twelve gates; a crystal river of water flowed from the throne; and it flowed right down through the streets of gold; on both sides of the stream were trees, and a tree; the tree was the tree of life whose leaves are for the healing of the nations, and whose fruits ripen every month in the year. Twelve walls, twelve gates and twelve kinds of fruits on the tree of life. The tree bears its fruits twelve months in the year, and the leaves are for healing (not curing but for keeping well); can you imagine a more beautiful, more serene, more satisfying description of material excellence?

The negative side of the picture only adds strength to the positive. There is no temple there; no teachers of others the way of life and light, for God himself is the Light. There is no sun, no moon, neither any candle, and *there is no night there*. The scene gives us more than the physical, for as long as there is a material sun and a material earth there will be day and night alternately. But this is spiritual. The night has gone, the day is come, it is the day of life and light that shines from God and his Christ. Where God and his Christ are, where the Lamb is on the throne, there is no night.

"And there shall be no more death, neither sorrow, nor crying." What a touching expression of the common man's frequent experience! John must have known what it is to cry. He must have seen suffering and sorrowing and crying a plenty. He knew of parents suffering; he knew of children's crying. But now, caught in the atmosphere of the Spirit, he sees deliverance. And then, the victory of it: "Neither shall there be any more pain, for the former things are passed away." What things are passed away? There is no more sin, no more curse, no lie, no idolatry, nothing unclean or immoral there. These are excluded; if they exist, their existence is without. What pain shall be no more? The pain that is the inevitable result of the curse, of sin, of lying, of uncleanness and immorality. What death shall be no more? The death caused by the curse, by sin, and by immorality. The child will grow up in health, and at the end of his natural life, he shall lie down to rest and pass over into the better land, to awake with the Lord in the morning. It creates no surprise that so many old folks, having lived in harmony with the laws of God all through life, when they come to the end of the road are simply

translated. The surprise is when it does not so come about.

II. *The Spiritual Side of It.* In the holy city which is to be, the nations of them that are saved will walk; they will enter the open gates; they will walk the golden streets; they will look upon his face; they will serve him, they will have his name written on their foreheads. How oft our faces speak of joy or sorrow! The joys that are highest are spiritual. To look upon his face, the face of our Redeemer, that will be glory. To be with him, to serve him, to worship him, and to know that there is no time limit, no hurry at all, this will be joy. Over and over again, the expression is given in the Scriptures: "I will be their God, and they shall be my people." This is the vision, this the dream. The new Jerusalem is to be a spiritual situation, in which all of God's people will recognize him, and he will also recognize them, and by their new life a new relationship will be possible; he will delight to be their God. Why should we not believe this New Jerusalem, the holy city, which John saw coming down

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### The Church's Dollar

BY H. H. HELMAN

I

It was requested of me that I write an article or articles on the above caption. It was not said that the idea was to present a proposal of how to get the church's dollar in the easiest and most effective way. That would have been easy. If one is sure that the church has a dollar that can be gotten, just go after it with all your might and stay by it till you get it! But it was not said to me that this should be the purpose of the articles. So it is not.

The church's dollar is in a pitiable shape just now. It is the target of so many archers! There is a whole line of competitors who are out for the church's dollar. The warfare is so keen that strong lines of defense are being thrown up before this dollar—until it looks as if no one would get it. And if some one does finally get it, there will be a unison of voices demanding that the poor dollar be divided up and a piece served up to each of the competitors. *Prorated* is the polite word for such action. But after that dollar is prorated, it doesn't look like a dollar at all, and the church is accused of having such measly little dollars!

Thus it often amounts to this: The game that is played for that dollar of the church is the game of "first there, first served!" To beat the other fellow to it is the single rule of the game. But whether the first fellow gets that dollar after all will depend very largely on what kind of a solicitor or salesman he is. Some folks who want the church's dollar know this and seek out the best high pressure solicitor they can find, and send him out to bring in the dollar. And he usually does.

Now some churches have become wise to such methods and one of the defenses thrown before her dollar is the demand that all solicitors secure the O. K. of the local finance board and the church before they proceed with their soliciting. And before the solicitor is given permission to go to work the church is pretty sure to see that there are bread and butter in *her own* cupboard, or perhaps the roof patched, or fuel in the bins. She may also say to this solicitor: "Now according to the course of men and of nations and of churches, there will follow you another request for our dollar. It would seem best that we first hear all of these requests and then give our dollar where it would do the most good, or divide it according to the worthiness and need among those requesting our dollar."

Now when enough churches have done this the agencies seeking the church's dollar will rescind such methods as these and say unto themselves: "If the church feels this way about her dollar we do not need any high-pressure solicitors, but must seek somehow to acquaint the church itself with the worthiness and need of our cause." And so both the church and those agencies become wiser about the church's dollar. Thus that poor dollar of the church causes a lot of squirming and twisting around. But why not, for such a worthy dollar?

Elgin, Ill.

### Some Things the Laymen's Movement in Our Church Stands For

BY W. J. WERKMAN

Corresponding Secretary of the Men's Work Publicity Committee

By joining the Men's Work we profess our renewed loyalty to our beloved church to which we have given our personal allegiance and through which we unite with men of like minds to advance the Kingdom of God. Therefore, we call upon all men of the church, including ourselves, to be faithful in supporting, attending and serving in the local church to which we belong, in sustaining the Boards of our church: first, in carrying out our united activities beyond our congregation; and second, in not diverting our gifts to other causes even though highly worthy until we have adequately cared for the missionary and educational enterprises of our own denomination.

We urge upon our men a more intensive study of the church's rightful claims upon the financial resources of its people, and we urge that men such as join us in the Men's Work organization be ready to share in the responsibility of directing the men of the church in this vitally important task and duty, to the end that more men come to a reasoned appreciation of the necessity of consecrated capital as one of the indispensable elements in the work of the church.

We are conscious of a growing laxity of home influence in religious training and of the imperative necessity of religion in the home if religion is to accomplish through the home what it must in order to give to us a generation of Christian workers. Development in the churches of lay leadership will exert a most systematic effort to arouse the people of our church to a realization of the deficiency of religion in the home and the necessity of restoring that essential element of influence in the home training for the religious development of youth.

Men's Work takes special interest in the work of recruiting talented and consecrated young men for the Christian ministry by seeking out such men and prayerfully facing with them the claims of Christ on their lives and supplying such financial aid as circumstances may warrant; for only as our men cooperate with the home and the church in this work of securing and dedicating our sons to full time Christian service will adequate leadership for tomorrow be found.

### MORE SIDELIGHTS ON THE FLORA, IND., MEN'S WORK MEETING

A sectional convention, like the pre-Easter convention held recently at Flora, Ind., at which some one hundred fifty men from half of the churches of Middle Indiana were represented, is a man's proposition and is bound to arrest the attention of men not heretofore taking church work seriously, as few other appeals can do.

Listening to laymen speaking is sure to give the hearer a vision of spiritual power and service before unrealized, to give them new incentives and zeal for higher things.

Said G. V. McCombs, Monticello, Ind.: "I cannot tell you how to organize your work, but we meet once a month for conference and prayer. We try to reach the unsaved men by personal work and by getting them to our Sunday-school and church services. Many have found our church by the signboards which we have placed along the highways."

Said O. O. Lower, Manchester, Ind.: "We have been agreeably surprised in our home at the amount of money, which we have to give to the Lord's work since we have been tithing."

Said J. E. Dotterer, Manchester, Ind.: "Both pastor and laymen are human. The sermon the pastor preaches will be very much more effective if the laymen are on the job."

Said M. K. Reiff, Burnettsville, Ind.: "The Christian citizen should be actively interested in the public schools, the public meetings of the community, and see to it that he uses his influence to get clean men elected to public offices."

Dr. Brubaker in his evening address called the attention of the audience to the fact of the insufficiency of giving only "things" to the Lord, who demands and expects our very selves. To save a soul is worth more than anything money can buy. "Think of the rejoicing in heaven when on Easter morning the heavenly Father beholds the spectacle of saved men bringing unsaved men to his altar."

We are convinced that such conventions of men as this one meet a distinct need in the Church of the Brethren, that they bring fresh and reliable information to the laymen and provide the inspiration and fellowship required to help vitalize the program of the church. We hope that the men of the different Districts of the Brotherhood will make larger use of such meetings.—W. J. W.



## PASTOR AND PEOPLE

### When Righteousness and Peace Kissed Each Other

BY JAMES M. MOORE

"MERCY and truth are met together: righteousness and peace have kissed each other" (Psa. 85:10). This is a beautiful verse, and one is impressed with it upon a first reading. Like so many of our garden flowers, a careful analysis only brings out its beauty the clearer.

Mercy and truth, in this world of sin, are not generally very close together. Truth, as here used, is justice and right. "Justice and judgment are the habitation of thy throne" (Psa. 89:14). Where justice is meted out, evil receives its just deserts.

Mercy is the withholding of deserved punishment. Where mercy prevails, justice is withheld. "Mercy rejoiceth against judgment" (James 2:13). How then, can the two come together?

There are certain conditions that would make such a meeting possible, and the Psalmist speaks of them in the preceding verses. In verse 2 he says: "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." Forgiveness, then, is the first requisite, for: "Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1).

When pardon comes we are justified, and still God remains just. This has been possible only through the shedding of blood. In the Old Testament dispensation animals were offered, looking forward to the death of Christ, and depending for their efficacy upon his atonement (cf. Heb. 9:15). Thus Paul in Rom. 3:24, 26 could say that we are "justified freely by his grace through the redemption that is in Christ Jesus . . . that he [God] might be just and the justifier of him which believeth on Jesus."

Justice and mercy then find their meeting place at the cross. There justice is satisfied through the great atonement, and there mercy prevails. What a wonderful arrangement! Nothing less than infinite wisdom and divine coöperation could have worked out such a plan.

Another requisite to this condition is mentioned in verse 3: "Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger." This is a result of the former, for when God forgives his anger is turned away, and his loving kindness is extended.

The meeting together of mercy and truth is a happy condition, but if its blessedness is to be permanent there are some responses upon our part that must of necessity continue. We need continually to be revived (verse 6). God's Spirit will keep us concerned and interested and active if we will give him a dwelling place in our hearts.

Then there must be an open ear to hear what God will speak to us (verse 8a). In these days of rush and worry we need to put forth a special effort to have a time to listen to God. Too many of us read our Bibles in a hurry, go to church the same way and even hasten our prayers too much. We need to take time in silent devotion to listen to God.

Not the least important is the warning against turning to folly (verse 8c). Satan tries every device his evil genius can invent. Men who have done great good for the Kingdom have sometimes yielded to the temptation to folly and have caused others to marvel at their lack of judgment. Only the grace of God can sustain us.

The second part of the expression that concerns us is that "righteousness and peace have kissed each other." Righteousness is opposed to all evil. It is the very existence of God. Righteousness is might. It is destined to prevail. It may take years, but it will come out victorious.

Evil is opposed to righteousness, and there can be no peace as long as there is strife for the supremacy. Jesus said: "Think not that I am come to send peace on earth: I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the

daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household (Matt. 10:34-36). Peace will come, but not until after the conflict has been waged.

In Isa. 11:6-9 the prophet tells of the coming of conditions that remind us of the garden of Eden before the fall. Even the animals shall be at peace, and none shall destroy. The infant children will be perfectly safe in their midst. But this condition does not come until after the conflict when Christ "shall smite the earth with the rod of his mouth, and with the breath of his lips, shall he slay the wicked" (verse 4). This conflict, of course, is to be a spiritual one, and shall result in a victory for righteousness.

Until then there can not be peace. When righteousness shall triumph, then righteousness and peace shall prevail, and in the figure used by the Psalmist it can be said that they "have kissed each other." It is a beautiful picture, and represents a most glorious condition.

Some may say that this can not come to pass in this present dispensation. Probably not, at least in a perfect degree. But the Psalmist says that in his day righteousness and peace had kissed each other. The conditions necessary had come in a measure then. They can come in a measure now.

We can not afford to take the position that the world is all evil, must necessarily be evil, and that there is no use in Christians hoping that they can better conditions. This world must be gotten ready for the further program of God. Peter exhorts us to be "hasting unto the coming of the day of God" (2 Peter 3:12). Jesus said: "Preach the gospel to every creature" (Mark 16:15). He also said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

As we go and preach, some will accept and some will not, but the preaching will help bring about the necessary conditions to Jesus' second coming. When the members of a family will all claim in God's own way the redemption through Jesus, and will all unite in promoting righteousness, it may be truly said of that family, in a measure at least, that "mercy and truth are met together; righteousness and peace have kissed each other."

This beautiful picture should be a continued inspiration for us to do our best.

Waynesboro, Pa.

### The Cross

BY IDA M. HELM

"If any man will come after me" (Matt. 16:24).

FOLLOWING Christ implies a cross. The cross was a familiar fact in the Roman world. It was branded with the stigma and shame that brands the hangman's rope today. It was the symbol of crime and horrible death. To take up the cross means more than to give up something here and there; it means to crucify self and put Christ in the place of self.

Through the cross our salvation has come and in the cross every Christian must find the way into eternal life. Each person has his own cross to bear. When his self-will comes into direct opposition to God's will then he must struggle and agonize till self is overthrown and Christ is enthroned in the heart and life, as Jacob wrestled at Peniel till he came off conqueror in the power of God. The straight and narrow way leads by the way of the cross to immortal life and glory. The disciples protested against the cross, but Jesus told them plainly they must follow the same path over which he went. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). If thought of the cross brings a sense of loss it proves that we have a selfish understanding of Jesus' mission in this world. When once we get a true understanding of the suffering Jesus bore for us we get a right attitude of the Master's love. What he asks of us is not mere sentiment or formal declaration or opinion but a response of our whole nature to his character and purpose. Then our spirit will become like his, our own life will stand loyally devoted to him, and the cross become the central mastering fact of life, de-

stroying and building and changing everything, then we become more and more like Christ. Then we can truly sing, "In the cross of Christ I glory."

Ashland, Ohio.

### Making the Church Known Through Doctrinal Teaching and Preaching

BY T. T. MYERS

SOCRATES lamented that his Athenian people did not know more. He said if they knew more they would be better.

While it is true that people do not always live up to what they know, yet what a people know has much to do with their manner of living. We can hardly expect people to live better if they do not know better.

The early disciples of Jesus lived differently from those about them. So much so that those who observed them were impressed with their different life. They lived differently because they were taught differently and they believed what they were taught.

Doctrine has much to do with living. What we are taught becomes wonderfully a part of us. We are very much in faith and practice as we are taught. On this account we must not neglect doctrinal teaching and preaching.

As a church we hold a number of doctrines that are held by practically all Christian denominations as fundamental tenets of Christian faith. Such are the Deity of Jesus, the inspiration of the Scriptures, man's need of a Savior and redemption and salvation through Jesus. But there are some doctrines that we hold that are not held by many other Christian denominations. These give us distinctness as a church. In fact, if it were not for these distinct doctrines there would be no need for us to exist as a separate church body. The belief and practice of these distinct doctrines give us a right to exist as a church and they give us a place in evangelizing and Christianizing the world.

I have to wonder if we are not drifting away somewhat from real, needful doctrinal teaching and preaching. The doctrinal sermon is being pushed aside by ethical addresses. The head is taught rather than the heart. Faith in man's wisdom and power is exalted above faith in God.

Our distinct church doctrines are the very finest. They represent most noble virtues and graces of the Christian life. Notably among these are the doctrines of baptism by trine immersion, feet-washing, the Lord's supper and communion and the simple life in its various phases. These doctrines, along with others, give us church existence and they must continue to be faithfully taught and practiced if the church is to continue as a distinct body.

The need has been felt, and efforts have been made to provide the need of teaching young converts the doctrines of the church. A number of capable and wide-awake pastors form classes of new converts for doctrinal instruction. Regular courses are outlined and some of these are printed in neat little booklets. This is a step both needful and commendable.

Some churches put on Bible institutes for the special purpose of the study of church doctrine. This gives opportunity for splendid constructive work. Great interest can be aroused and thorough study can be directed by such a course.

But the pulpit must also present doctrine occasionally. If doctrine is gospel, if feet-washing is gospel, then we ought not to shy away from preaching it. Of course, this does not mean that we shall preach others down to preach ourselves up. This may have been too much a fault in the past. If so, the mistake should not be made now. Preach doctrine in a straightforward, upbuilding way, resting your authority on the Word and it will not hurt others. It will do them good. I have seen churches filled with earnest, inquiring people by wise doctrinal preaching. This can be done again and again.

Members of a church have a right to know why they are members. They have a right to know and ought to know the meaning of the doctrines that are practiced by the church. They will know if they are taught and they will be better members for being taught.

I must not close without an appeal for doctrinal



teaching in the home. The home is the place where faith is grounded. Make the church known by wisely holding up her doctrines in the home and elsewhere.

Huntingdon, Pa.

## HOME AND FAMILY

### Going Home

Selected by Mrs. Frank A. Detweiler

Out of the chill and the shadow  
Into the thrill and the shine;  
Out of the dearth and the famine  
Into the fulness divine.  
Up from the strife and the battle  
Oft with the shameful defeat;  
Up to the palm and the laurel—  
O, but the rest will be sweet!

Leaving the cloud and the tempest,  
Reaching the balm and the cheer,  
Finding the end of our sorrow,  
Finding the end of our fear,  
Seeing the face of the Master  
Yearned for in "distance and ream,"  
O, for that rapture of gladness!  
O, for that vision supreme!

Meeting the dear ones departed,  
Knowing them, clasping their hands,  
All the beloved and true-hearted,  
There in the fairest of lands!  
Sin evermore left behind us.  
Pain nevermore to distress,  
Changing the moan for the music,  
Living the Savior to bless.

Why should we fear at the dying  
That is but springing to life?  
Why should we shrink from the struggle  
Pale at the swift closing strife  
Since it is only beyond us  
Scarcely a step and a breath  
All that dear home of the living  
Guarded by what we call death!

Then we shall learn the sweet meaning  
Hidden today from our eyes;  
There we shall waken like children  
Joyous at gift and surprise.  
Come, then, dear Lord, in the gloaming  
Or when the dawning is gray.  
Take us to dwell in thy presence—  
Only thyself lead the way.

Out of the chill and the shadow  
Into the thrill and the shine,  
Out of the dearth and the famine  
Into the fulness divine,  
Out of the sigh and the silence  
Into the deep swelling song,  
Out of the exile and bondage  
Into the home-gathered throng.

—Margaret E. Sangster.

### Father's Lesson

BY ELIZABETH R. BLOUGH

JACOB ALLEBACH was respected by his friends, who thought of him as a good husband and a kind father. His wife, Nancy, would have been the first to deny any implication to the contrary. But he had his faults. He querulously questioned her: "What are you doing now? My mother never had dolies nor covers for things. You fix the house inside and plant stuff outside until I hardly know the place; it takes money too."

Nancy's brown eyes flashed as she answered him: "Father, you told me we were quite well off. I am trying to make the place pleasant for our children. I want them to love their home."

Jacob could see no reason for any changes. He knew that his father's house had been substantially built and his mother's housekeeping was excellent—ideas induced by his cramped childhood and restricted youth. Their children usually had some good excuse for not visiting their grandfather Allebach. But father never suspected that his mother's cold disapproval of their clothes and the lack of home comfort was the real reason. And of late, there had been disagreement between Jacob and his children. They resented his indifference as to their surroundings.

Nancy was thinking of all this as she hurried from one room to the other, sweeping and dusting. They

were having company for supper and she so hoped they might have an enjoyable evening. But alas for the vanity of human hopes and wishes! When father came home he exclaimed: "What's going on here?" Hearing him one might conclude that Nancy was guilty of high crimes and misdemeanors.

Soothingly, she explained: "We are having company, the Gerlachs and Henry Stauffer's are coming."

"Who are these Henry Stauffers?"

Nancy's voice was like soothing syrup as she explained that they had met them at Annual Meeting. She failed to mollify Jacob, but hoping for the best she went back to her kitchen. She was glad that there were yellow jonquils in the window and a low fern dish on the table; all was sweet and inviting. Jacob was in his worst mood, wondering why she went to the trouble to provide chicken and biscuit for these people. Soon after the guests arrived, Nancy referred to the good times they had enjoyed together at Annual Meeting, then she led them to the dining-room. But her efforts failed to check Jacob's customary remarks. He turned to Mr. Stauffer: "Why we fix a table until you hardly know what you are eating, gets me. I wasn't brought up that way, we were glad when there was enough to eat."

Nancy talked of the backward season, the scarcity of vegetables and then of the new Sunday-school superintendent from whom so much was expected. But father continued his tirade recalling his early struggles and inveighing against the customs prevailing today. The company became silent, hardly knowing what to say when Jacob criticized nearly everything that had been done for their entertainment.

That night Nancy pondered long over the situation. The estrangement of their children, they were disgusted; what could be done about it? Of course, it was only Jacob's way, but then—About two months later, Jacob paused with his hand on the door to apprise Nancy of his cousin being in town. "Ben Hendricks' are coming tonight, don't go to any trouble for supper, they are just like ourselves." Then he hurried away to his store.

Nancy had heard much about the Hendrickses; they were prosperous farmers, and she was glad to entertain them. Just at this juncture, an inspiration such as comes to the most patient of women came to Nancy. At first she was appalled by the daring of it, but as she washed the breakfast dishes and swept her kitchen, she decided it must be done. Why not? This was Jacob's cousin, he should come into a home such as Jacob admired. She hurried to her tasks, and then proceeded to make some changes. She placed the white kitchen oilcloth on her dining table; then brought the oldest dishes from her kitchen cupboard, and set the table. Pork and beans were boiling, she had a custard pie, and a dish of beets. But she was careful to have a rather scanty supply of any one dish. At the last she put on an old, faded gingham dress with a plainly mended sleeve. She carefully pinned a clean collar with frayed edges, and then with a big kitchen apron covering much of her dress, she waited for her guests. Her hair was combed back as tightly as possible, that alone made her look ten years older. Thankful, that the two children were visiting some friends and knew nothing of her experiment, she waited impatiently. Jacob should find the home atmosphere he pretended to like.

When they came, even his masculine eyes saw the ravages made in his once happy home. Nancy gave him no chance to ask questions or make comments. She welcomed the guests most cordially saying that she had hoped to have a visit from them long before

this time. She assured them that dinner would be ready soon. "We've got no cook, you know, we're just common folks and I do all my own work as perhaps Jacob has told you," said Nancy. But he had not told them, neither did he relate the tales about his mother's house and the inconveniences there. For Nancy had unusually much to say. She talked about the high price of living, the best way to economize. She used the cheapest cuts of meat; they were fond of cereals and corn meal dishes, so she saved in that way. She sewed and dyed their old clothes to make them over into something useful. All the little economies with which most of us are familiar, were ruthlessly brought into the limelight, keeping down all other conversation. Nancy talked like Tennyson's brook, on and on and on forever, while Jacob writhed in his chair. He was afraid to eat of this scanty meal, there was so little on the table. It was terrible to see Nancy go on like this. He realized that he had been wishing to make a good impression on his relatives, and now this! The visit came to an end as all visits must, however wretched.

The next morning, the furniture was arranged as usual, and the breakfast was exceptionally good. Nancy wisely said nothing, believing that one lesson of this kind was enough—and it was. Never again was she humiliated by the criticisms made by her husband.

New Windsor, Md.

### On Being Bashful

BY MAUD MOHLER TRIMMER

How often some fond mother, in speaking of her bashful children, remarks:

"I would so much rather have them a little backward than pert."

As a matter of fact the only advantage the diffident child has over the one who always pushes himself forward is that he is not so offensive to other folks. Actually his fault is as serious as that of the bold child and springs from the same root, concentration of attention to self.

The forward child has a sense of superiority over other youngsters. He has abused self-confidence—a good thing, till it has grown obnoxious. On the contrary, the shy child usually is burdened by a feeling of inferiority. He imagines that his clothes, manner, and personality fall short of that degree of attractiveness that will win the admiration of others. Both these types of children crave approval. Both are concerned chiefly with their own ego and are super-sensitive to neglect by others.

People whom we admire are those so interested in things and people about them that they have no time to give to their own feelings. A self-conscious person, standing before an audience, imagines that every whisper, every giggle is directed to him, when he should be thinking of the message he is to deliver, and as he speaks should study his hearers only to see if they are catching his thought. The simple person who claims our admiration, does not lack self-confidence. He knows his resources and values them enough to stand erect, looking the world in the eye, but ignores them as soon as he has used them for the general good; that is, till he wishes to employ them again.

The habit of introspection has often been created and fostered by parents who mean well. In their great pride in their child they have made the serious mistake of making it show off its good points to visiting friends, thus filling it with an exaggerated idea of its own importance and the interest it attracts from others. And sometimes worried mothers, wishing to correct a child of a fault exclaim:

"What will the neighbors think of you?"

The inexperienced child gets the notion that countless eyes are focused on him. No one should behave, just because of what we fear folks will say, or think if we sin. We should have a much higher motive for right living.

There is no harm in judicious praise though there may be in that which is unwisely given. Children may safely learn that they are good-looking, attractive or bright provided they know these gifts imply no merit in themselves, but are merely some of the lesser gifts

(Continued on Page 251)

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## AMONG THE CHURCHES

### Calendar for Sunday, April 22

Sunday-school Lesson, Jesus and the Home.—Mark 10: 1-16.

Christian Workers' Meeting, The Local Church Budget.

\* \* \* \*

### Gains for the Kingdom

Five baptisms in the Tyrone church, Pa.  
Five baptisms in the Bethel church, Nebr.  
One baptism in the Welsh Run church, Pa.  
Three baptisms in the Troutville church, Va.  
Twelve baptisms in the Yakima church, Wash.  
Four baptisms in the Rocky Ford church, Colo.  
One baptism in the Maple Grove church, Ohio.  
Four baptisms in the Cumberland church, Md.  
One baptism in the Woodbury congregation, Pa.  
Two baptisms in the Black Swamp church, Ohio.  
Four baptisms in the First church, Toledo, Ohio.  
Nine baptisms in the Bellefontaine church, Ohio.  
Four baptisms in the Aughwick congregation, Pa.  
Two were baptized and one reclaimed in the Broadfording church, Md.

Ten baptisms in the First church, Chicago, Ill., Bro. Floyd Mallott, evangelist.

Seven additions to the Lima church, Ohio, Bro. Desmond Bittinger, pastor-evangelist.

Eight baptisms in the Milford church, Ind., Bro. Ralph G. Rarick, pastor-evangelist.

Five baptisms in the First church, Omaha, Nebr., Bro. L. A. Walker, pastor-evangelist.

Ten baptisms in the Lost Creek congregation, Pa., Bro. C. E. Grapes, pastor-evangelist.

Nine baptisms in the church at North Manchester, Ind., Bro. J. Edson Utery, evangelist.

Nine baptisms in the Wilmington church, Del., Bro. M. C. Swigart of Germantown, Pa., evangelist.

Five baptisms in the Pymont church, Ind., Bro. G. A. Snider of North Manchester, Ind., evangelist.

Fifteen conversions in the Grand Rapids church, Mich., Sister Alice D. Sell of Grand Rapids, evangelist.

Ten baptisms in the Grants Pass church, Ore., Brother and Sister S. Z. Smith of Sidney, Ohio, evangelists.

Twenty-one were baptized and two reclaimed in the church at Johnson City, Tenn., Bro. J. M. Henry of New Windsor, Md., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. W. S. Ebersole of Hershey, Pa., to begin May 6 in the Welsh Run church, Pa.

Bro. W. T. Luckett of Hutchinson, Kans., to begin April 29 in the Kearney church, Nebr.

Bro. Wm. K. Conner of Harrisburg, Pa., to begin April 29 in the Pleasant Hill house, Pleasant Hill church, Pa.

\* \* \* \*

### Personal Mention

Western Pennsylvania has chosen Elders T. R. Coffman and C. G. Hesse as Standing Committee delegates to the La Verne Conference, with Elders H. Q. Rhodes and W. K. Kulp as alternates.

"Bro. Early is remarkably patient, never complains," writes Sister H. C. Early under date of April 11. His eye is improving slowly. He has some sight and hopes to have more when it has cleared up fully.

Secretary Bonsack and Missionary William Beahm are in the South this week looking into the work of institutions for the education of the colored people, with special reference to conditions in our Africa mission.

Bro. Otho Winger wrote March 22 from Anklesvar, India: "We leave India April 12 and plan to stop a few places in China if we can. We are to arrive at San Francisco June 22. By that time we hope to hear where the Annual Meeting will be."

Prof. H. H. Nininger of McPherson College has been engaged for the past seven months in taking a group of students through the West and South and East on a "Natural History Trek." April 14 and 15 he was scheduled for two lectures at Juniata College.

"Albert and I were the only men here for about a month while Dr. Gibbel was gone to Jos after the motorcycle which the South Bend church gave us. He also did some observation and research on the building problem. It is a job to keep the ants from eating the walls, roofs and everything in the houses. This is a splendid place for one who loves to work and does not have too many nerves. It is the wrong place for one whose aesthetic senses are too

highly developed." Dr. Russell Robertson, writing Feb. 22 from Garkida, Nigeria.

Bro. J. E. Whittaker of Uniontown, Pa., is ill with small-pox since last Monday. The prayers of the church are requested in his behalf.

Bro. Geo. F. Callor of Woodland, Mich., died suddenly of apoplexy Monday, April 16, according to word which reached the Publishing House Tuesday morning. We have no further particulars.

Bro. C. C. Kindy, pastor of the Pasadena church, Calif., wrote us April 4: "We are in the midst of what some of the members who have been here since this church was organized term the best revival meeting that we have ever had. Eld. D. R. McFadden is doing the preaching."

Bro. A. G. Crosswhite is spending a little time at his daughter's in Cleveland, Ohio, and will have some interesting observations on the Cleveland work in an early issue. About the first of May he goes to Springfield, Ill., to serve the church there until a regular pastor is secured.

"The church is ours. It belongs to one and all." So said the financial secretary in the report which Pastor Levi K. Ziegler, Williamsburg, Pa., sent out to his membership. They had an epidemic there lately which cut in severely on the church services but they are coming back full and strong now.

Bro. G. W. Beelman of Lancaster, Pa., is the only minister of this name who should be listed in the Yearbook. We understand there is no such person as D. E. Beelman of 9 S. Market St., Harrisburg, Pa. Hence you may cross this name off the ministerial list in your Yearbook. All mail should go to G. W. Beelman, 425 S. Queen St., Lancaster, Pa.

Bro. G. W. Ellenberger of Sheridan, Mo., has been very critically ill following an attack of the "flu." "At death's door for a week," Sister Ellenberger describes it. A slight change for the better was noted in her communication of April 12. Our readers will respond heartily to her request: "We ask the prayers of the faithful in these our dark days."

Juniata College will have Ministers' Day Tuesday, May 1. In the morning session Elders C. G. Hesse and L. S. Knepper will answer the questions, "What Can Juniata Do for the Churches?" and "What Can the Churches Do for Juniata?" In the afternoon Elders W. G. Nyce and E. M. Detwiler will discuss "Need and Nature of Christian Education in a Community" and "The Importance of Training Leadership." \* \* \* \*

### Miscellaneous Items

"Membership is not enough; it must be informed for efficient service," says the "Broadcaster" in behalf of the Yakima church, Washington, Bro. Geo. W. Hilton, pastor.

"We will greatly miss them when they go as will also the people among whom they have been working these years. Many lives have been enriched through associating with the — and naturally the people of this area have come to love them dearly." Will anybody ever say that about you?

One recent District Meeting created a Church Erection Board whose duty it will be to pass on proposed church building plans in the District. "Hereafter no congregation or mission point in the District shall begin to build, buy or remodel a churchhouse, a parish house or a parsonage without the Board's approval."

The leading editorial in this issue was written before the late primary election in Illinois, in which the citizens of Chicago and the whole State, awakened at last, arose in their righteous wrath and administered a long deserved trouncing to a corrupt political machine. It is pleasant to note this sign of recovery from moral paralysis.

"We are facing another hot season, the first we have seen since returning from furlough. It certainly seems a lot different to live through a Mission Conference with its problems in this heat than to attend a conference like the one we were permitted to attend at Camp Harmony following last Annual Conference. A few breaths of Harmony air would do much to revive a fellow here just now." Arthur S. B. Miller writing from Umalla, India, March 22.

Dr. Charles E. Jefferson, the author of *The Character of Jesus, The Character of Paul*, etc., has stated his philosophy of what makes life worth living in the following paragraph: "Through forty years of work in the ministry I have found life increasingly worth while. A minister is a pastor, a teacher and an administrator. These forms of work are widely different from one another, but I like all three of them equally well. I can not understand a minister who says he hates pastoral calling, and the man who says he takes no interest in the work of administration, is to me a mystery. I love work in every form. I love to talk to the poor and the forlorn and the sick. I love to create machinery and keep all the wheels harmoniously moving. I love to unfold ideas and apply them to life. No matter what I am doing I have a beautiful time. The fascinating feature of a minister's calling is that he has always more to do than any mortal can do. His work is never done. After he has filled up every hour of the day, he can think after he has gone to bed of a dozen other things which he would have loved to do. Life is worth living only when one is doing things which are worth while. It is worth while to help

people, to lighten their burden, to brighten their sorrow, to kindle their courage, and to add to their knowledge of God. This is the work which I have been trying to do, and in doing it I have found it worth while to live."

An Indiana brother in a letter to the treasurer of the General Mission Board mentions his financial plan to help the Lord's treasury. He is putting away \$10 a month out of his savings until he has \$100 together. Then he will forward the same to the Mission Board. He will continue this as long as he is able to work. He is also paying for a property, which when he gets paid up, will also be eventually devoted to the work of the Mission Board. Getting ahead financially and consecrating it this way is his talent, and he says he is very happy improving it.

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### Special Notices

To Churches of Southern Iowa: All queries and material for our District Meeting should be in my hands not later than June 15.—Homer Caskey, Clerk, 813 Avenue E, Council Bluffs, Iowa.

A 1928 leaflet entitled "Missionary Material for Daily Vacation Church Schools," published by the Missionary Education Movement of the United States and Canada, has come to the Sunday School Board office. Write for it.

The District Meeting of Southeastern Pennsylvania, New Jersey and Eastern New York will be held in the Green Tree church, Oaks, Pa., on Thursday, April 26, and the annual missionary conference on the day preceding, Wednesday, April 25.—H. K. Garman, Philadelphia, Pa.

The Pasadena church is going to call Sunday, July 8, Pasadena Day and urges all those coming to the Conference and remaining over this Sunday to plan to worship with them. The morning services will likely be held in Tournament Park and the church will serve dinner free to all. The evening services will be held in the church. It is planned to secure outstanding speakers for both services.

South Mountain Rally of the Young People's Department will be held Saturday and Sunday, April 28 and 29, at the Church of the Brethren, Broadfording, Md. The general theme is: A Christian's Program of Life. Saturday, 7 P. M., Open Forum—A Christian's Choices.—Marshall R. Wolfe. Address—Youth in its Place.—McKinley Coffman. Sunday, 9 A. M., Morning Watch. 9:15, Conference. Subjects: A Christian in the Modern World and A Christian's Worship. 10 A. M., Regular Church School. 11 A. M., Address, Orange Blossoms.—H. K. Ober. 2 P. M., Business Session. Address, The B. Y. P. D. Task.—McKinley Coffman. Address, Life Mortgages and Investments.—H. K. Ober. 7 P. M., Open Forum—A Christian's Home Life. Address, Christian Greatness.—Marshall R. Wolfe. All pastors, leaders and teachers of young people, as well as all young people are urged to participate in this rally. Arrangements will be made for those coming Saturday to remain for Sunday services.—C. Miller Petre, Hagerstown, Md.

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### Mission Notes

"Bro. Helsar has turned away more than 100 boys who want to come to school," says a letter from Africa. How the human mind longs for light!

We will do well to keep our minds on the main issue these days—"preach the gospel to every creature." It was this that Jesus asked and exemplified. We are so apt to make methods and money, budgets and machinery uppermost. The latter depresses, while the former radiates hope and blessing.

A report says that Brethren Oberholtzer and Heisey made another attempt to get to their stations interior early in March. Have not learned if they succeeded. The same letter also says the largest armies ever gathered in China are waiting for orders to attack each other. Let us pray that these orders may never come!

Dr. Robertson reporting from Garkida, Africa, says, "Last Sunday I got up at 5:30 as usual; went to the hospital where we had songs, scripture reading and prayer with the waiting patients; treated fifty-one cases, some of whom came thirty to forty miles, and went to church at 9:30." Such service should give an appetite for the morning worship!

Bro. Moomaw of Anklesvar, India, writes: "Our Vocational School boys prepare their own food. Recently some boys have annoyed us by embezzling this food. Saturday noon the boys declared they would not taste food until the culprits would confess. Missionaries joined in this quest. It worked the finest of anything I ever saw. The boys were not only discovered, but a most healthy moral influence followed."

Bro. Winger gives an interesting report of the recent District Meeting at Anklesvar, India. He seems impressed that the Indian brethren are just like we are in America and that the meeting proceeded much as one here. Bro. G. K. Satvedi was moderator. This brother came to the Mission in famine times. But those of us who know just how well he directed this meeting feel that if our American church could have seen and understood, they would have all rejoiced in the progress made and the chance to share in it.

C. D. B.



## When the People Speak

## High Pressure in Italy

## When a Foundation Fails

## Too Many Mines and Miners

### The D. A. R. Boomerang

### The Trip to Conference

## The Desert Not Always a Desert

## One Great Adventure

## Spring Styles in Speculation

## Sea Tragedy

### In Memory of a Lost Cause

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

## Without Christ

Rom. 1: 18-32

For Week Beginning April 29

## GOD REVEALED IN NATURE, v. 20

The greatest thing about nature is not that we get from her food and clothing and shelter—but that to the listening reverent ear she speaks of God (Psa. 19:1, 2; 75:1; Acts 14:17; Rom. 11:36; Heb. 3:4).

**SINNING AGAINST THE LIGHT, vs. 21-23**

No sin is more grievous than this, for it turns away from the only means that can save us from utter destruction (Deut. 25:16; Psa. 7:11-13; 95:8-10; Hosea 7:2).

**SINKING INTO UNCLEANNES, vs. 24 and 25**

"God gave them up to uncleanness." This was not God's choice; it was man's. Moral disintegration is sure to follow when one ceases to worship and pray (1 Thess. 4: 12; 5: 22).

VILE AFFECTIONS, vs. 26 and 27

The practice of uncleanness leads to perverted affections. One begins to love the vile and hate the lovely (Isa. 5: 20; Lev. 18: 22; Eph. 5: 12).

## REPROBATE MIND, vs. 28-32

Finally there sets in a kind of gangrene of the inner life, the last stage of this awful sickness—all because when they knew God they worshiped him not. They sinned against the light (1 Tim. 4:2; Eph. 2:1; 4:18, 19).

### SELF-EXAMINATION

Not, How does my life compare with others? but, How nearly do I live up to the light God has given me?

R. H. M.

seem to be coming more and more to lift him in the estimation of the hearts of his countrymen. The Stone Mountain monument is therefore more than a memorial to a lost cause—it is more truly a testimonial to the unique character of a man.

## Eiffel Tower May Come Down

Since 1889 the Eiffel Tower has been one of the outstanding features of Paris landscape. It was built at a cost of about \$1,000,000 to serve as one of the chief attractions at the exposition held that year. The tower is 984 feet high and constructed of iron. Serious corrosion of the metal has taken place during this period of thirty-nine years and it is now thought that the tower must soon be torn down or it may fall down of itself at great danger to human life.

### A Britisher on Help for Farmers

Lord Bledisloe, the parliamentary secretary for agriculture, thinks that the British farmer has the remedy for hard times in his own hands. At a recent meeting of the council on agriculture he said in substance that "the British farmer has the best market in the world at his door and everything he produces could be sold at a profit if only the farmers would act together to control the markets. Self-help is the only way out of farm difficulties, but the government is willing to do what it can to help, if satisfied that the farmers are helping themselves."

## A Professor and a Judge

Since Judge Ben Lindsey is putting in a good deal of his time explaining his ideas on marriage it may be of interest to reprint a professor's reaction. In a recent issue of the "Chicago Daily Tribune," Dr. A. J. Todd, professor of sociology at Northwestern University, is quoted as having said in part to his class on contemporary thought: "This so-called companionate marriage simply seeks to apply the commercial principle of buying on suspicion. Unfortunately for that idea, human marriage involves the very deepest feeling of human responsibility. Consequently the principle of 'money back if you don't like it' is only slightly and superficially applicable. However much it may shatter the hopes of the apologists for sexual license, we may be pretty sure that the future form of the family will not be very different from what it is now and that it is likely to be monogamous." The professor points out that in the past various possibilities have been amply tried out. Somewhere at sometime men have "tried out free love, plural marriage, the companionate trial marriage, wife lending, and easy divorce. Hence, these big words which are now flung at us are, after all, not the revolutionary experiment of daring futurists. They are survivals of retrogressions or apologies for personal dereliction." So far as can be seen permanent pair marriage has "proved itself best suited to the average human nature, to the life and welfare of children, and the peace and order of society." Doubtless the professor's historical slant on the judge's idea will be of interest to many of our readers.



## Some Changes—The California Conferences

(Continued From Page 243)

seemed necessary. And we must wonder sometimes about the possibility of overorganization—or depending on organization and neglecting the spirit and life within. The Holy Spirit's unction is the essential in all efforts. Work must have plans, certainly; but plans must be worked and be workable.

### Our Young People

Much thought and attention have been given to the young people of the church. Indeed, there is probably no other subject on which the best and most serious talent of the church is more exercised than on the care of the young, and their conservation to the church and its interests. There were those who, in time past, felt that the loss to the church of its own promising children was due largely to the rigidity of church government and to the limited opportunities for the exercise and development of talent within the church. Let us hope and pray that with the present organization within the church we may be able to hold our young people in and for the church.

The demand for full-time pastors for our congregations is opening a promising field to our young men and women of talent, energy and aspiration. Young people in our church need not hesitate to venture and prepare themselves for service on the ground that there is no assurance of a field or place or opportunity—or even emolument—awaiting them.

Some persons seem disposed to censure the church for its indisposition to provide assurance and inducements to our young people to venture on extensive preparation for service, because there is no place or opportunity awaiting or in prospect for their services when they are prepared. It is the timid soul that hesitates. Faith, courage and purpose are the essentials. The man who is prepared and competent in equipment and character will not have to wait. Places are waiting and searching and crying out for such men—not only on college faculties and church pastorates, but in every calling. When a church wants a pastor now it must canvass land and sea and search the whole Brotherhood to find one. Our own young men are scarcely allowed to finish their undergraduate work in college on account of the pressure to go and preach to needy churches. Many of them nearly break their health by trying to do college and pastoral work at the same time. The next twenty-one years will witness an increasing demand for suitable, competent and consecrated workers in our church.

### Conference Business

One must note the change in the character of the matter brought to the Conference, and also in the manner of dealing with the business. At one time it almost seemed as if it was not supposed the local churches had any sense of their own. Every question that arose had to go to Annual Meeting for an answer. Thus Standing Committee spent much time, even into sleepless nights, struggling with questions that should not have come to them. Much of the worry and tedium of that body were due to requests for committees, and the consideration of reports of committees, sent to adjust local and personal difficulties and differences that obtained in the churches. The spiritual services of Sunday and the pathos and tenseness of Monday's convocations were gracious refreshings. Sessions of the open Conference were sometimes consumed in prolonged and heated discussions of small issues—and the city newspapers would publish abroad, next day, that these small issues constituted the work of the Great National Conference of the Dunkers.

It might be in place in noting these changes to remind ourselves of the fact that in swinging from one extreme there is a likelihood of swinging out to an opposite extreme. There is, in the late Conferences, a notable tendency toward sanctioning or accepting anything that comes from the committees and boards, hurrying it through without much consideration.

### Love and Forbearance

The spirit of love, forbearance and of Christian tolerance has been graciously manifest and developed among us in these years—both within our councils and within our congregations. "By this shall men know

that ye are my disciples, if ye have love one to another." Speak not evil one of another, brethren. Of course, we must not forget that one extreme is liable to beget another, and in our desire to be tolerant become weaklings, or become so forbearing as to neglect the purity of the body or disregard that which is sinful and destroying within the body.

### The Budgets

The money contributions to the various funds and boards—for home and foreign work, for benevolences and educational purposes, and for the current home congregational expenses including pastors' salaries, buildings, etc., have increased many fold in these twenty-one years. But the increase in membership has in no sense kept pace with this—a fact we can not escape reckoning with in this comparison.

### The Preaching

Quite a change has come in the manner of feeding the flock since the days of a half dozen or more preachers behind the sacred table. From the "liberty" and "freedom" extended down the line—and accepted somewhere, to the present custom of a single pastor—or at least a single preacher, marks a great change. Now every church has from two to six services every Sunday, as against one service in three or four weeks.

There is also a change in the matter and character of the sermons—not only at Conference and conventions, but in the home pulpits in the congregations. Time was, when it was rare that a sermon on any subject, and from any part of the Bible, was considered complete or properly ended without some reference to the special doctrines of our church. Too much so? An extreme? Doubtless. But let us again recall the tendency of swinging from one extreme to the other. If our preachers once went out of their way in their discourses to catch up some doctrine, it might seem that some preachers nowadays are a bit shy of "doctrines," and probably go a little out of their way to get around referring to them. The sermons are spiritual and edifying; but if we do not have something in our church and policy and polity worth holding to and worth advocating, I scarcely see what excuse we have for existing. But we have, much.

### The Simple Life

And once more. Twenty-one years! Changes? Aye, many. Progress? Aye, truly. There is much that looks good, makes us to thank God, and take courage. It looks hopeful. In these years I think, our holding fast to the fundamentals in doctrine and faith, and in the eternal certainty of the dear, precious old Bible is apparent and certain. True, some change in methods is just as apparent; but most of these changes are towards Gospel methods rather than from them.

And yet it is certain some of the ancient landmarks have suffered violence. Something has happened to our simple life and to our simplicity in dress in these twenty-one years.

Possibly on the way to Annual Meeting, and at the Conference, some semblance to the "order" will be manifest. In the home congregations, and in the home pulpits even, it is conspicuous—but not by its presence. Doubtless it was overstressed in the past. Possibly it was invested with too much of the polity and concern of the church. It was pushed to an extreme. ("It" here means the order and plainness in the church.) But granting all that, the tendency to vibrate to the opposite extreme is no more apparent than in this particular. And we marvel that we are so soon and so signally removed. Is it that it was more a matter of requirement than of conviction and principle?—and when the requirement was released the swing was far and radical?—like a sapling held far down, when released rebounds in the opposite direction?

We can sincerely and profoundly wish and pray that the beautiful and consistent principles of simplicity and modesty so clearly set forth in the New Testament might be distinct and apparent qualities within all our churches—not maintained by summary and external requirement, but because the love of the dear Christ constrains us.

We have much that is well worth maintaining and striving for. The great need is to surrender our wills to the Divine will, sanctify our motives and seek to

have within us, as individuals, the mind and spirit that was in Christ.

Only the already undue length of this article makes me refrain from referring to the development, in these years, of the quiet and noble work of our sisters, and to the very promising field just opening for our consecrated laymen.

Huntingdon, Pa.

## Profit and Loss

BY A. V. SAGER

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

It was a beautiful sunny day. It was one of those days that should stir men to the very depths of their souls. My friend and I had climbed the mountain with considerable exertion. We stood on the top viewing the landscape, enjoying a view worth all its cost. My friend was a plainsman and had never been on a mountain before. We sat down on a rock. The air was balmy and sweet. All was quiet and peaceful. There was scarcely a sound that one could detect. A chipmunk scurrying from rock to rock, sat on its haunches and scolded us for trespassing.

My friend was in a deep reverie. He was a much older man than I, and I did not care to disturb his thoughts. I understood he had been a very rich man at one time, a man of large worldly experience. He finally roused himself. "I was thinking," he said, "of Satan as a psychologist, of how shrewd he was when he took Christ up on top of the mountain and made a proposition; an offer that still appeals to the heart of humanity—that of possession. No plainer lesson could be taught than man's inherent weakness for worldly gain. But Satan, as smooth as he was, played his game and lost; and he must lose to every man and woman who will turn their backs to him and say: 'Get behind me, Tempter.' I have drunk of the dregs of life; I know what man will do from my own experience. He is the very highest product of God's creation in intelligence and knowledge, and yet how shamefully he uses that intelligence! He is a many-sided creature. Indeed, he is a paradox. His chief character on his grosser side is covetousness and greed. These are the very things which Christ has repeatedly warned against. He will fawn at the clay feet of Mammon with the devotion of a pagan for his idol.

"I must tell you about my life. It is so quiet and calm today it seems to me that I hear God's voice, but can not see his face, as Moses did. I was a poor boy, but very ambitious and as I grew older my ambition was to get land, houses and barns, which was all worthy enough if I had known and been controlled by my limitations; but after I got one farm I wanted another and still another.

"I had the peculiar gift of making a dollar grow into dollars. There seemed to be no barrier to my plan to own all the land around, but I was never satisfied. There was a forty-acre tract that I had my eye on that was owned by a widow. It was heavily mortgaged. The tract would help to straighten my possessions. The day came when it had to be sold under the hammer and I bought it for less than half what it was worth; yet this was all done within the law and was perfectly legal. However, that did not bother me. I understood incidentally that the widow died and that the four children were sent to the State orphan asylum. But this did not move me. Was I not paying taxes to support that institution? I have learned since that there is a law that transcends all other laws; this is the law of love and mercy. I was like a brute walking on four legs. I was like the man who said: 'I will do so and so, then I will say to my soul, 'Take thine ease.' But there was a voice: 'Thou fool!' And I was that man. In spirit the man who lived two thousand years ago is still living, and will live on and on. He is the symbol of a covetous and greedy world. I have learned that a man's real needs are very few. That his imaginary wants will overwhelm him and curse him. Figuratively speaking, I had no soul. God took it from me as he had a right. Yes, I was a church member; a wheel horse, so to speak. A Sunday-school superintendent and Bible class teacher. I stood high among the brethren.



"The ministers and bishops made it a point to stop at my house. They virtually patted me and said that I was a success. That God had wonderfully blessed me with this world's goods. It flattered my vanity to know that my wealth gave me prestige with my friends and the church. I know now that I was a failure; that I was a walking lie; that I had sold my soul for a mess of pottage; that Satan carried me up on the mountain, tempted me and I fell.

"There comes a time in every man's life when he is given a chance to redeem himself if he will. That guiding hand may fall with terrible force as a warning. Paul had an experience when he went to Damascus breathing slaughter.

"Mine came in a different way, but was no less significant. Mine came as a dream. You may smile, but it was the tragedy of my life. I have had many hundreds of dreams; some very peculiar ones. None gripped my soul like this one. Dreams ordinarily soon pass out of my mind.

"This was the dream: I was sitting on a stump in a clearing, and there was a snake which came up out of a hole not more than two feet away and directly in front of me. It seemed to stand erect so that its head was about even with my face. It had a venomous and resentful look in its green eyes. It shot its forked tongue out with lightning speed and swung its head from side to side. It would draw its head and body back as if to bury its fangs into the flesh of my face and inject the poison that would course through my veins and kill me, but it did not strike. I was paralyzed; I could not move. How long this continued, I do not know. I woke up with the sweat pouring out of me. That dream followed me day and night. I could not help but think of the dream that Daniel interpreted. Was it a warning or a reminder of a mis-spent life? I had no Daniel to give its meaning. I had to struggle with it myself. It disturbed my peace of mind day and night. The thought came to me continually: 'Sell what thou hast and give to the poor and follow me.' To make a long story short, I did sell my treasures and distributed to charity. To make partial amends I took the four children out of the asylum and brought them to my home and they are a great comfort and blessing to me. But what about the mother? What if I had bought her place and paid her its full value? Am I a robber and a murderer? How can I make amends for such a monstrous will?

"Let us go down into the murky atmosphere of a sin-sick world where men strive for the mastery—for fame and gold. There men feed with one hand and rob with the other. There they bind up wounds with one hand and kill with the other. There the poor struggle with nakedness and starvation and the rich wallow in luxury and idleness. How long, oh Lord?"

Fairfax, Va.

### On Being Bashful

(Continued From Page 247)

of God to be used in his service. Be sure somebody else is going to flatter your child. It is up to you to see that he gets a true perspective on these things. When he does well appreciation is his due.

It is well to swallow the bitter dose and acknowledge that if bashfulness is not a fault, it is at least a disease of thought. I speak advisedly as one who has been very, very bashful. Most people think that this condition is one which can not be helped though it may be outgrown. This is not true. There are a few people who do not outgrow it, but any intelligent person, by persistence may be instrumental in effecting a cure.

The shy child should be made to feel secure in the knowledge that God loves it and counts it worth-while. His interests should be enlarged by thinking of everything possible outside himself. He should be taught to see the beauty of nature, to appreciate good music, to be interested in some home craft, to enjoy books, gardening or anything for which he shows a liking. It is still more important that he should work to secure the comfort and happiness of others. He should learn to notice that others are weary, lonely, discouraged, hungry or sick and to do his utmost to relieve their distress. The backward child should grow accustomed to helping serve food, bringing water to guests, and to

looking out for their welfare, being sure that the comfort of the other person is placed foremost in his mind. He should have the needs of others so firmly fixed in his own mind that he will forget his own emotions. At times he should be made alone responsible for their entertainment.

A shy child was once forced to receive his mother's guests because she happened to be dressing when they came to the door. Although he was usually unable to speak to people outside of his daily associates he felt that these friends of his mother must be amused, so he brought out his picture books to show them and offered them candy from a box that had been given him. When his mother entered the room he no longer felt the obligation to take care of the strangers and relapsed into his usual diffidence. The guests were loud in their praises of this little boy.

The mother of the shy child should be very careful to see that he is neatly, tastefully and inconspicuously dressed so that there should be nothing in his personal appearance to make him feel ill at ease.

It is well for her to train him in some social grace so that he may give pleasure to others when they gather for a good time. He may give readings, sing, or play an instrument of music, do magic tricks or tell jokes. If it is hard to get a child to memorize and deliver a reading, make a game of it. Let the mother race with him in committing it. Let them dramatize it to get vocal and bodily expression, and be sure that he knows it so thoroughly that it can not be scared out of him. And when he does well praise him so that it is a point of pride to do good work.

The adult who is lacking in social ease may pursue the same course to advantage. Cultivate as many interests and hobbies as possible. They will not only divert the mind from self but also provide an interesting topic for conversation. Then by all means try to give pleasure to other people. That is our mission in life as Christians, to bring light, joy and all good to our fellow-men. Be sure that your clothes and manner are what they should be, then forget them. Any sort of garb, fine or simple, that keeps your attention fixed on it is the wrong sort to wear. Our first interest should be given to God; the next, to our neighbors; and the very last and least to ourselves. Study each day to do something for God; make him a present or show devotion to him. Thus there will be little time for self.

Long Beach, Calif.

### "What You Do for Others, You Do for Yourself"

BY GEORGE W. TUTTLE

I WAS quite interested in reading of a man who rented a house and a bare lot for many years in succession. His friends said to him: "Now, Jim, why don't you set out a few fruit trees and have a supply of fruit coming to you a few years later on?" The reply was: "No, sir; I set out no trees for the benefit of other people. Why, I might leave this place before a single tree bore fruit!"

The outcome was that this man rented for seven-teen years—if my memory serves me correctly—and then purchased the place. Think of it, bare ground where peach and pear and plum and apricot might have seemed to vie in saying: "Eat me first!" He would do nothing for others and thus he did nothing for himself.

The way this man came out reminds me of the tin can which I was too indolent to dismount and throw from the street in the days when I rode a bicycle. As I returned late in the evening my wheel struck the can fairly and I had occasion to think of the horse-back rider whose horse stopped suddenly, while he kept right on. What I did not do for others I did not do for myself.

You kick a stone from a dangerous place in a mountain trail, and you say to yourself as you do so: "Some burro might stumble over it and go over the precipice with its rider." True, but it is also true that your own feet might trip upon it in some unguarded moment.

Only a few days ago I was confronted by a huge,

black rattlesnake in a charming canyon. I do not enjoy killing rattlers, but I said to myself: "I must kill this snake lest some innocent lover of these canyons be bitten." This is true, but again it is also true that what I do for others I do for myself. Why, the sparkling water, the gamy trout, the indolent brick-colored water dogs, and that odd bird—the water ouzel—make the canyon an irresistible attraction to me. These things I see readily, but it is almost a miracle when my eyes fall on a rattler before his alarm goes off—and I jump!

"No, I have no auto," said Mr. Peters, "but I shall vote for the bonds for road improvements." About the time that the town had model highways Mr. Peters purchased an auto and enjoyed to the full the fine roads. Had he not benefited by doing for others? A contractor was very conscientious in finishing a house, doing much more work than the contract called for. Years afterward he had an opportunity to purchase this house at a great bargain, and he profited by what he had done for others.

Pasadena, Calif.

## CORRESPONDENCE

### SISTER MARY ELIZABETH GARBER

Note: Many readers of this obituary will doubtless remember that a picture of Brother and Sister Jacob A. Garber appeared on the front page of the "Missionary Visitor" some years ago. The same picture is used in the new illustrated lecture entitled, *The Missionary Character of Christianity*.—Ed.

Sister Mary Elizabeth Garber, nee Myers, died at her home at Greenmount Feb. 17, 1928, of paralysis, aged seventy-four years. She united with the church in early womanhood and lived faithful to the end. She was the last surviving member of her immediate family and spent her entire life at the place where she died.

She was known for her hospitality and was never too tired nor too busy to minister to the needs of her friends and especially the brethren and sisters. Her ears were ever open to the cry of the needy and there are numbers of poor families whom she befriended that are ready to rise up and call her blessed.

She was the wife of the late Eld. Jacob A. Garber, one of the horseback preachers of the valley. She frequently accompanied him on these trips to the mountains. She is survived by five sons, four of whom are ministers, a number of grandchildren and several great-grandchildren. Services at the Greenmount church by Elders L. S. Miller, S. I. Bowman and J. W. Wampler. Interment by the side of her husband.

Mrs. D. C. Myers.

Harrisonburg, Va.

### BRO. L. W. LEITER

Laban Wingert Leiter was born near Waynesboro, Pa., and after three weeks' illness of nephritis died in Baltimore, March 12, 1928, aged thirty-six years, five months, and two days.

He completed his preparatory work and part of his college course at Elizabethtown College, receiving his B. A. degree at Franklin and Marshall. In the meantime he taught one year of rural school. For one year he was assistant principal of the Lititz high school. With the exception of two years on the farm he was a professor at Elizabethtown College from 1915 to 1924, the last three years serving as registrar. He reorganized and developed the biological department along premedical lines.

In 1924 he entered the Johns Hopkins University School of Hygiene and Public Health as a graduate student in bacteriology. In June, 1927, he was graduated therefrom receiving the degree of Doctor of Science. He was recipient of a scholarship for two years and a fellowship the last. He was elected to an association in the university the members of which are chosen because of excellence of scholarship and of character.

He became a member of the Association for the Advancement of Sciences and the Society of American Bacteriologists. He served as bacteriologist and chemist for the leading dairy of Baltimore the last nine months, and the prospects were very bright for advancement.

In 1919 he was elected to the ministry and preached as occasion offered. His great interest in church work found expression in superintending the Woodberry Sunday-school for the past two years. The resolutions of the Sunday-school adopted contained the following paragraph of appreciation: "We hereby express our sincere appreciation for his excellent work in advancing the interests of the Sunday-school and church, for his executive ability along constructive lines, for his smiling presence that helped to create a cheerful atmosphere in the Sunday-school, for his spirituality and sincerity."

In 1914 he was married to Sister Mamie B. Keller. To them were born five children. The oldest, a daughter,

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## The Holy City

(Continued From Page 245)

out of heaven, and in which God was the Light, and in which Jesus was on the throne, and in which there is no falsity, nor idolatry, nor uncleanness, and where there is to be no more pain, nor crying, and no more night there, to be the church?

III. *Attempts to Create a Holy City, Material.* It is surprising how many have taken in hand to create a holy city. If we permit ourselves to magnify the physical, as many have done, we will easily see how such a thought is begotten. That our environment, and that of our children, should be ideal, is the normal desire of every human being. It does not take a depth of religious feeling to create the desire for it. And that there is a measure of good attained when any such attempt is made, certainly is to be freely admitted. But the failure that has always followed any such plan lies in the fact that the material becomes of primary importance, whereas, the spiritual ought always to be. The physical will all too quickly assert itself, even when we endeavor to place the spiritual first; how much disappointment is sure to follow when our strength is spent on the physical, in order to aid the spiritual!

*Herrnhut* is a good example. In the midst of the pietist movement (1650-1750), it was but natural that men should group themselves against the evil without, and make rules as to what was right and what was wrong. Begun in 1722 on the estates of Count Zinzendorf, in five years the Count was the guiding spirit of the community. The result for good was a great forward move in the mission work for carrying the light into darkest quarters; but the irregularities and differences arising among the home dwelling Herrnhutters in time brought the effort, as such, onto a very different basis from what was originally intended.

*Ephrata* is a historical example among our own people, when Conrad Beissel, about 200 years ago, went off, coaxing as many as possible to go with him, in the endeavor to establish a group who would be able to create the Kingdom of God in a limited measure, a holy city, in which all who dwell must be celibate, and all work on a common basis, each contributing according to his ability, and each receiving according to his need. Their intention was good, but they certainly had a misconception of the needs of the day. I do not think they were led of the Lord; do you?

The *Shakers* in Massachusetts, and the *Amana Society* in Iowa are good present-day examples of those who sought to build up a community, both on the highest religious ideas, as they conceived them, and where only good would be tolerated, and all evil legally excluded. The history of these two movements makes interesting reading. Both have their elements of excellent attainment, but the former is now passing, and the latter will do so in time.

*Dr. Dowie* built Zion city north of Chicago more than twenty years ago. In Zion the Lord was to be the Healer, so not even a drug store was permitted. Doctors, drugs and devils, said Dowie, go together. No man was permitted to smoke on the streets of the city. Poor Wilbur Voliva is trying hard to maintain a dying cause, but the bellowing breed is always to be pitied when in the pulpit. We have often listened in on the radio, as I told the children, to learn how not to preach. *Dr. Cyrus Teed*, also of Chicago, at a bit earlier date, announced himself to be the Christ. He led his group to Georgia, I think, where traces of them may be found today. Many other such attempts have been made from time to time, to build up the new Jerusalem, a holy city, wherein will be no more evil, no more pain, no more sorrow, no more crying, and all have been doomed to the same disappointment. The reason, I think, is quite clear; the physical is elevated to the place of supremacy, which relegates the spiritual to a lower plane. Mechanical means are adopted to force moral ends, a situation which invites defeat. In like manner the anointing, divine healing, and speaking with tongues, though quite scriptural, when used shrewdly for advertising purposes, are no guarantee of the presence of the Lord. Rather, the need for commercializing these things predicates the fact that the Spirit of the Lord has already made his departure.

The supremacy of the spiritual must be maintained if we would have his Spirit, if we would build the city of God.

IV. *The City of God*, so far as we are concerned, will lie in the development of the church, in the world but not of it, strong against evil because strong for the good, whose light is God and the Christ, whose constant endeavor is to follow him whom to know is life eternal. The church is spiritual and not material; it is developed by spiritual means and not by mechanical inventions; its victories are gained by moral achievement and not maintained by any sort of compulsion. We are good because we want to be; we want to be good because we know the Lord; He is the Light. There is no night there. Where two or three unite in asking anything of God, there is the power house; where two or three families agree in serving the Lord, there is the city of God.

What has all this to do with the love feast which will be held this evening? And how is this to be a help in self-examination? I think the time has come for most of us when we will find less introspection and more contemplation of the Divine of the greater service. To look deep into our own hearts, and keep looking; to renew the conviction of how bad we are, and how weak, and how we have come short of our best service, will not serve us half so well as to look unto Jesus, to think about what he is to us, to visualize the city of God, and to contemplate him. How wonderful is God; how great, and how good! Perhaps Fenelon can help us in such a contemplation. He says: "The astonishing and incomprehensible marvel is that I, feeble, limited, defective, can conceive him. He must be not merely the Object of my thought, but, more than this, the Cause of my thought; for he it is that makes me to be, and exalts me, the finite, to conceive the Infinite. O God, Being of all beings, I see thee; a ray from thy Countenance reassures my heart in waiting for the full noonday of truth."

The evening spent together in the love feast service is not only spent in fellowship with each other, but also in fellowship with God, and with the Lamb, overshadowed by the Holy Spirit. It is a feature of the city of God, wherein we all are residents, if so be that we know him.

Seattle, Wash.

## CORRESPONDENCE

### McPHERSON COLLEGE

The many friends of McPherson College and of education will be interested to know that this is one of the most successful years in its history. In basketball it not only won the State championship, but took a high place in the national meet at Kansas City. In oratory it won first place in the State anti-tobacco contest and second place in the old line State contest. The varsity debate teams won State championship without losing a single debate.

In the interstate musical contest the students of Miss Brown won first and second places in piano and a student of Prof. Doll won third place in violin.

President Schwalm is recognized throughout the State and beyond as an educator of highest rank. His appeal is to the best and with a sincerity that commands respect and response. His love and devotion to the church are unfeigned. The spiritual life of the school is fine.

Bro. J. J. Yoder is leading a large discussion group in World Problems and Mrs. Frank Crumacker, a discussion group in Mission Problems.

The Y. M. C. A. and the Y. W. C. A. are active and the College Christian Endeavor of the church was never before so well attended. Several deputation teams have been giving some much appreciated programs among the churches. Our new Field Secretary Teach is getting acquainted with the field and making friends wherever he goes.

Architectural plans have been made for remodeling the old chapel. It is intended to begin work soon after commencement. It involves a larger seating capacity, a large stage, dressing rooms, and permanent seating with new opera chairs.

Friends have subscribed a thousand dollars for landscaping and beautifying the campus.

The senior class numbers nearly fifty.

There is every indication of a very large freshman class next fall.

One of the outstanding events of the year was the visit of Dad Elliott. At the close of his meetings and personal interviews about two-thirds of the students reconsecrated themselves to a higher and more worthy spiritual life.

The addition of Prof. J. Hugh Heckman to the faculty at the beginning of the second semester deserves special mention.

H. J. Harnly.

McPherson, Kans.

### PHILADELPHIA AND VICINITY B. Y. P. D. RALLY

On the evening of March 30, the third rally of the B. Y. P. D. of Philadelphia and vicinity, was held in the Germantown Church of the Brethren. The following churches were represented: Germantown, Bethany, Calvary, Ambler, Quakertown and Wilmington. The Wilmington group consisted of twenty, a splendid number considering the distance they had come and the fact that they have been but recently organized. The banner for the highest attendance was given to them. The Germantown church had a larger delegation but they requested that the banner be given to Wilmington.

Mrs. Quincy Holsopple led us in a fine service of worship. The message of the evening was brought by Miss Kiminski of New York. Her work is among foreigners and her message was a real challenge. Her splendid personality and the fact that she is a young person made her a most appealing speaker. At the close of the above talk, Miss Green, a worker with young people at the Gaston Presbyterian church, gave an appeal for reconsecration to service and for acceptance of Christ. A number accepted him as their Savior and a number of others gave themselves more completely for the work of the Master.

After this appeal the rally closed. The social part of the program had been from seven to eight o'clock. It was a very fine preparation for the message of the evening. With the great appeal yet resting on all our hearts we went home feeling glad that we had been at this rally.

In closing, it may be added that the work in the District with young people is just starting. Miss Esther Swigart has general charge of the work. Mrs. Keiper is adult adviser for the Philadelphia section. In our Philadelphia section we are forming a central committee composed of young people from the various churches who will work with the advisers in the future work. Mr. Silas Shoemaker of Ambler is president of this group. Already plans are being made for an all-day rally next fall. There is a splendid opportunity here for work with the young people of our churches and we trust that the work may be abundantly successful under the direction of the newly formed central committee.

Nancy Keiper.

Philadelphia, Pa.

## Notes From Our Correspondents

### CALIFORNIA

*Covina.*—A called council was held Feb. 23 at which time our pastor, Bro. Boaz, handed in his resignation, having previously had an urgent call to accept the pastorate of the Oakland church. We are very sorry to have Bro. Boaz leave us, but knowing their opportunity for service are so much greater in a city like Oakland, we accepted their resignation. Feb. 26 the La Verne College girls' glee club gave a program which was much enjoyed by all. Rev. Zimmerman, an interesting talk, telling what a Jew who becomes a Christian has to endure. An offering was taken for the Jewish Christian Mission. The church met in council April 6. Our love feast will be May 6 at 6:30 P. M. Bro. Boaz was chosen delegate to Annual Conference with Sister Eulalia Overholzer, alternate. At the request of the deacons, the church decided to elect two deacons at a special council meeting on April 27. 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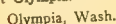
Lancaster church recently enjoyed a program in the intere  
junior missionary work; their offering for Africa amount  
We also had a program by the Elizabethtown Band for wh  
an offering of \$25 was given, and a program of sacred so  
(Continued on Page 256)



## (Continued From Page 251)

Baltimore, Md. \_\_\_\_\_

She was the daughter of Jacob and Maria Wertz Studebaker and was the eighth of fourteen children.



For thirty-six years she and her husband labored together in the Green Tree, Geiger Memorial and Parkerford churches. She was a zealous helper in the Lord's cause and willing to assist in every possible way. She was deeply concerned with the affairs of the church. She was a true child of God, faithful in the use of her talents. She often said: "I can not preach a sermon nor make a speech but I can write and read something good that might help some one to live better." There was never anything frivolous

## AID SOCIETY REPORT

Cordell, Okla.

Warm Springs, Va.

**Bridenstine**, Mary Maude, daughter of Jas. R. and Mary A. Losce born in Goshen, Ind., died Feb. 6, 1923, aged 40 years. She was the second of a family of six children. She spent most of her life on the bounds of the Turkey Creek church. Feb. 20, 1907, she married Orville Bridenstine. To this union one son and two daughters were born; one daughter preceded her. She united with the Church of the Brethren in 1919, since which time she had been a faithful member. Services at Turkey Creek church by the writer assisted by Eld. Henry Wysong—Leroy Fisher, Milford, Ind.

Hoover, Joseph Johnson, born near Barryville, Ohio, died 1928, aged 82 years, 11 months and 10 days. He married [Name] [Date]. To this union two daughters were b



the past ten years he made his home with his daughter, Mrs. Ella Poister, of Morrill, Kans. In March, 1901, the family located on a farm near Sabetha, Kans., where he served as pastor of the Rock Creek congregation for twelve years. His wife died just one month after their coming to Kansas. Bro. Hoover had been a member of the Church of the Brethren for sixty-seven years and a minister for fifty-seven years. He had been in poor health for the past six months, and at intervals for the last four weeks suffered a great deal with heart attacks. He leaves two sisters, two daughters, six grandchildren, and a foster daughter. His gospel ministry was one of great sacrifice and devotion to the church and cause he loved. His vision was ever optimistically hopeful for the future of the church. He was never harshly critical with those who happened to differ with him, but showed a splendid spirit of brotherly cooperation. Funeral services were conducted by the undersigned.—W. H. Yoder, Morrill, Kans.

Kutz, Daniel, son of Milton and Bessie Kutz, born in Schuylkill County, Pa., died March 8, 1928, aged 18 years, 2 months and 3 days. Death was due to an accident. He united with the Church of the Brethren more than six years ago. He leaves his parents, six sisters and three brothers. Funeral services at the Big Dam church by Eld. Nathan Martin assisted by Elias Morgan. Burial in the adjoining cemetery.—Carrie Dohner, Pine Grove, Pa.

Lewis, Martha Ann Myers, born at Westport, Ind., died March 1, 1928, at the home of Mrs. Viola Simpson, aged 87 years, 5 months and 11 days. When about fifteen years of age she moved with her parents to Minnesota. Nov. 14, 1861, she married Jas. W. Lewis. To this union nine children were born, seven of whom with the husband preceded her. She also leaves nine grandchildren. In 1866 the family moved to Missouri; in 1875 they located on a farm near Adrian where she spent the remaining years of her life. In 1874 she united with the Church of the Brethren and remained a devoted member until the end of her life. Funeral services from the Adrian Church of the Brethren by Eld. Irvin V. Enos. Interment in the Crescent Hill cemetery.—Ruth L. Enos, Kansas City, Mo.

Loar, Jas. Wm., born Jan. 7, 1862, died March 27, 1928, at his home near the Shiloh church, of a complication of diseases. He married Margaret E. Hovatter in 1886. To this union were born two sons and four daughters. He leaves his wife, two sons and four daughters, two brothers and one sister; two daughters preceded him. He was converted in the M. E. Church twenty-nine years ago. Funeral services at the Shiloh church by Rev. J. W. Funk. Interment in the Shiloh cemetery.—Louella R. Spurgeon, Mountville, W. Va.

Longnecker, Sarah Elizabeth, daughter of Edgar and Louisa Longnecker, born near Easton, Md., died March 30, 1928, aged 17 years, 9 months and 17 days. In April, 1926, she united with the Church of the Brethren and remained faithful. She was confined to Orange General Hospital, Orlando, for about three months with a complication of diseases and while there she called for the anointing. Later she was taken to the sanitarium. She leaves father, mother, five sisters and three brothers. Services by Bro. Clarence Bower. Burial in Winter Park cemetery.—Mrs. Clarence Bower, Winter Park, Fla.

Marks, Bro. J. Henry, died at his home in Richland, Pa., Feb. 1, 1928, aged 21 years, 11 months and 11 days. He was a son of Jacob and Susan (Royer) Marks; received into church fellowship through baptism Sept. 4, 1927. One sister preceded him, while parents, one sister, and four brothers survive. Services in the Richland Brethren church by Elders Michael Kutz and Levi C. Ziegler. Burial in the Richland cemetery.—Iram J. Lentz, Richland, Pa.

Miller, Samuel Graybill, died April 1, 1928, aged 88 years and 21 days. Funeral at the Brethren church near Kauffman, Pa., by Eld. Harry Benedict and the home brethren. Burial in the Antrim cemetery near by. The surviving children are J. Kutz Miller, pastor of the Frederick City church, Md., and Delmer Miller, assistant pastor of the Cedar Rapids church, Iowa. His second wife, Mrs. Alice Miller, died about one day prior to her husband. Her age was 80 years. They were married about ten years. The double funeral took place on April 5.—R. Paul Miller, Frederick, Md.

Miller, Sister Nancy D., daughter of Frederick and Barbara Dilling Hoover, born at Henrietta, Pa., died March 26, 1928, the home of her son, Geo. H. Miller, of Woodbury, Pa., aged 71 years and 23 days. She married John W. Miller in 1873. To this union was born one son with whom she made her home since the death of her husband twelve years ago. She is also survived by two sisters, seven grandchildren and seven great-grandchildren. She united with the Church of the Brethren fifty-one years ago. In this church she lived a most exemplary and devoted life. She was an earnest active worker for the Lord. During her illness she enjoyed the anointing service which was a source of comfort and joy to her. Funeral services in the Woodbury church by Eld. D. I. Pepple assisted by the home ministers. Interment church in Diehl's Cross Roads cemetery.—Barbara S. Frederick, Woodbury, Pa.

Myers, Mary, nee Gogley, born at Everett, Pa., died March 21, 1928, aged almost 98 years. Her husband, Millard F. Myers, died Aug. 29, 1927. She was a member of the Methodist church at Cumberland. She is survived by one son, two sisters, one brother and six stepchildren. Services in the Methodist church at Woodbury by Eld. J. E. Rowland assisted by Rev. Fred Norris. Interment in the Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

Neidinger, Levi, died at his Swopes Valley home on March 25, 1928, of cancer of the stomach, aged 74 years. He leaves his wife, one daughter and one son. Funeral services at the Strouphar church by Elias Morgan and D. C. Kutz. Interment in the adjoining cemetery.—Carrie Dohner, Pine Grove, Pa.

Noll, Lucinda, daughter of John and Catharine Reed, born near Pleasant Hill, Ohio, Jan. 29, 1857, died at the age of 71 years, 1 month, 27 days. She was married to Peter Noll of Harrisburg, Pa. To them were born eight children—four sons and four daughters. The husband and three children preceded her in death. More than fifty years ago she became a member of the church and was faithful and loved the church to the end. Services by the writer.—Chas. L. Flory, Piqua, Ohio.

Phillips, Dorothy Adella, infant daughter of Bro. Rufus and Emma (Frantz) Phillips, born Oct. 1, 1927, met an accidental death March 15, 1928. Parents, one sister, and one brother survive. Services at the home by Eld. Michael Kutz and Bro. C. H. Ziegler; burial in the Richland cemetery.—Iram J. Lentz, Richland, Pa.

Roberts, Wm. S., born in Callaway County, Mo., Sept. 2, 1854, died at the home of his son in Mexico, Mo., March 6, 1928. In 1896 he moved to Illinois, remaining there until 1922 when he returned to Missouri. Dec. 25, 1878, he married Emma F. Acree. To this union were born five children. His wife and one daughter preceded him. He leaves three sons and one daughter. He was a faithful member of the Church of the Brethren for a number of years. Funeral services and interment in the cemetery near Fulton.—Mrs. Mabel Stutsman, Girard, Ill.

Rogers, Charlotte Erb, born in Lebanon, Pa., July 14, 1895, died at Naperville, Ill., on March 14, 1928. Death was caused by an auto accident. About twelve years ago she came to Chicago for the last two years she had resided at Waukegan. When a young girl she joined the Church of the Brethren; later she drifted away, but last October she rededicated her life to Christ and the church. Funeral services at the church by Bro. J. S. Flory. Interment in the Warrenville cemetery.—Ruth Steck, Naperville, Ill.

Stoner, Margaret Perry, was born in Carroll County, Md., and died in Baltimore, March 15, 1928, aged 78 years, 8 months and 13 days. She was married to Upton Stoner about fifty-eight years ago. To them were born six children. Her husband and two of their children preceded her. There remain four children, five grandchildren and one great-grandchild. Sister Stoner joined the Church of the Brethren at an early age and lived true to her faith. She was buried at the Pipe Creek cemetery.—S. P. Early, Baltimore, Md.

Werstler, Bro. Henry V., son of Eli and Catharine Werstler, born near Middlebranch, Ohio, died March 17, 1928, aged 64 years, 6 months and 9 days. He married Caroline Fausnight June 6, 1866. To this union were born five sons and four daughters; two sons died in infancy. He accepted Christ as his personal Savior about fourteen years ago. He united with the Church of the Brethren which faith he kept to the end. He leaves his wife, three sons, four daughters, twenty-three grandchildren, two brothers and one sister. Services at the East Nimishillen church by Geo. S. Strausbaugh. Interment in the church cemetery.—Mrs. Russell Uplinger, Middlebranch, Ohio.

## What Christ Means to Me

In this little volume DR WILFRED T. GRENFELL traces his own religious experiences from his early childhood home to his **great life work in Labrador**. Naturally his experience is not the same as yours. He shows how Christ's teachings have motivated his life and have brought joy to his efforts.

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should be read by every boy and girl of high school age. In it she tells in her own charming way the story of real boys and girls, showing the wisdom of right standards and the joy that goes with being able to say "Yes" and "No" at the proper time. Only 56 pages, but more helpful material than one often finds in a book of 200 pages. Put it on your table and you will find the whole family reading it, even without being urged to do so. **Price sixty-five cents.**

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Official Organ of the Church of the Brethren

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### Notes From Our Correspondents

(Continued From Page 253)

**East Petersburg chorus.** The Christian Workers' Society has been rendering a number of special interesting programs. At the March council we elected the following delegates to District Meeting: Bro. W. D. Fisher, Bro. O. G. Witmer and Bro. W. E. Glasmeier; with Bro. Geo. Beelman and A. W. Folger and Sister Grace Martin, alternates. We also decided to send Bro. Fisher to Annual Conference, alternates. March 22 our church lost through death a faithful Christian, Sister Catherine Wright, whose life radiated an earnest desire to live a consecrated Christian life and to help others to do likewise. Our love feast will be held May 6—Mrs. C. L. Martin, Lancaster, Pa., April 5.

**Philadelphia (First).**—An appropriate service commemorating the one hundredth anniversary of the birth of our dear departed Sister Mary S. Geiger was held Feb. 26. Mrs. J. S. Thomas and W. L. Book spoke touching about her beautiful life. Sister Ross D. Murphy has returned from a few weeks in Florida; her health is greatly improved. One church letter has been received since the last report. Our love feast and communion services will be held the first Thursday in May—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 11.

**Spring Grove church** met in council March 31. Our delegate to Annual Meeting is Sister Mary Reuther; to District Meeting, Brethren Amos M. Martin and Frank Wetzel. Our love feast will be held at the Kemper house May 12 and 13 beginning at 2 P. M. It was also decided to have a fixed date for the love feast, our spring love feast being held the second Saturday in May and the fall love feast the second Sunday in October. Our Sisters' Aid is still busy; they are at present helping a needy family. On April 8 our Sunday-school presented a program at the Kemper house. Bro. D. S. Myer gave a very interesting talk. Three certificates of membership were received and two granted—Emma F. Wanner, Ephrata, Pa., April 10.

**Waynesboro.**—On Sunday, April 1, we had special jubilee services in commemoration of the beginning of a permanent Sunday-school in our church. Bro. C. C. Ellis of Huntingdon, Pa., preached an inspiring sermon both forenoon and afternoon. In the evening an impressive pageant, The Sacred Flame, was rendered by some of the Sunday-school pupils. The first school was organized in March, 1872, but it continued only nine months. Since March 31, 1878, we have had a permanent organization. In the historical sketch it was with interest we noted that the first secretary of our present teachers has been founder of Juniata College. One of our present teachers has been the first secretary of the forty-five original signers of the constitution only one is at present identified with the Sunday-school. One of our pupils has had a perfect attendance more than fifteen years. Our home department was organized in 1902, the teacher-training work in 1909 and the first chartered Bible class in 1911. Our present school is operated by a Board of Christian Education consisting of fifteen members. We have nine departments, thirty-nine teachers and officers and an enrollment of 316—Sudie M. Wingert, Waynesboro, Pa., April 10.

**Welsh Run church** met in council April 1. Delegates to District Meeting are Brethren J. H. Miller and M. P. Hunsberger. We decided not to represent at Annual Conference. One was received by baptism since our last report. We are looking forward to the coming of Bro. B. W. S. Ebersole of Hershey, Pa., to begin a series of meetings on May 6 to continue for two weeks and close with the love feast on May 19 at 1:30 P. M.—Olio D. Martin, Mercersburg, Pa., April 10.

**Woodbury congregation** met in council at the Curry house Feb. 17. Delegates to District Meeting are Brethren D. I. Pepple, J. E. Rowland and N. S. Guyer, with Brethren F. H. Mohr and J. B. Miller and Sister Alice Baker, alternates. A decision was passed to enlarge and remodel the Curry house. Work will begin as soon as weather conditions permit. Feb. 12 a sacred musical program was rendered at the Curry house by the men's glee club of Juniata College. Bro. D. D. Funderburg, a representative of Bethany Bible School, gave an illustrated lecture at the Repligle, Curry and Hunsinger houses, March 15, 16 and 17. Bro. H. S. Repligle is expected to begin a series of meetings at the Repligle house May 28. Since our last report one young man has been added to the church by baptism and three sisters called by death. Rally Day services were held at each of the three houses in our congregation March 25. The theme was, The Church and Its Needs. The offerings which amounted to \$402 will be used for the parsonage fund—Barbara S. Frederick, Woodbury, Pa., April 2.

**Yellow Creek church** met in council March 28. We decided to have a love feast at the Bethel house June 3 at 7 P. M. Brethren Jos. H. Clapper and E. P. Billing were elected delegates to District Meeting with Bro. D. A. Stayer and Bro. H. K. Clapper, alternates. We decided not to send a delegate to Annual Meeting. On March 20 Bro. Drew Funderburg gave an illustrated lecture on Bethany Bible School. Easter Sunday the Sunday-school raised an offering of \$18.80 for this missionary home at Huntingdon, Pa. We are planning to hold two series of meetings in 1928, one at Yellow Creek and the other at Bethel.—Mrs. Bertha Snyder, Hopewell, Pa., April 9.

### VIRGINIA

**Elk Run church** met in council March 10. Brethren C. B. Smith and M. M. Myers were with us and both addressed to the meeting by their presence and helpful talks. We will have a program in the near future by the children of the colored orphanage. A service was held to install Sister C. H. Smith into the ministry and Sister Ina Huffman into the deacon's office. A "old folks" social was held April 2; it was well attended and much enjoyed by all present. April 1 six members of the Volunteer Mission Band of Bridgewater College rendered a splendid program. We are planning for our Vacation Bible School sometime in August. Delegates to District Meeting are W. C. Varner and E. L. Huffman, alternates, E. D. S. Smith and W. H. Zigler.—Minnie F. Smith, Mt. Solon, Va., April 9.

**Summit church** met in council March 31. Bro. M. G. West has been secured to hold an evangelistic meeting beginning Aug. 26. We will not send a delegate to Annual Meeting this year. Delegates to District Meeting are Brethren S. I. Cline and E. J. Craun, alternates; Sister Mattie Wise and Bro. M. J. Craun. Our Sunday-school gave an Easter program Saturday night, April 7, consisting of recitations, dialogues and a pageant—From Garden to Galilee. Rev. D. H. Miller addressed the B. Y. P. D. April 1. Our love feast was held Sunday evening, April 8.—Mrs. Mattie V. Craun, Bridgewater, Va., April 9.

**Troutville congregation** met in council April 7. Bro. Cline will serve us as pastor for another year beginning Sept. 1. It was decided to invite Bro. J. M. Henry to give several of his lectures in the near future. Our Y. P. D. has been reorganized with Sister Mary Phelps as president. Sister Cline will have charge of the Junior League. March 25 was a decision day in our Sunday-school and three young men were received into the church by baptism; two mothers will be received later. The ladies' glee club of Daleville Academy favored us with an Easter cantata on the evening of April 1. They gave us a very beautiful message which was greatly enjoyed by all. Our love feast will be held April 21 at 3:30—Frank Showalter, Troutville, Va., April 9.

### WASHINGTON

**Yakima church** met in called council March 31. Brethren R. F. Hiner and Geo. Dearford, members of the Mission Board, met with us. It was decided to retain our pastor and wife another year. Bro.

Chalmers Faw was installed to the ministry. The brethren went on to Sunnyside and Outlook on Sunday morning in the interest of the work there, and came back here for service in the evening. Easter morning a number of our members met on the hillside near Union Gap for a sunrise service, with some of the Progressive Brethren of Harrah, Nazarenes from Union Gap and Presbyterians from Parker Heights. Good talks were made by Bro. Hilton and the Nazarene minister. Then came Sunday-school and a short Easter program by the Sunday-school, followed by preaching by our pastor to twelve more 2:30 P. M. Baptism was administered by our pastor to three more applicants, making in all sixteen new converts since our pastor has been giving his evangelistic sermons. In the evening there were Christian Workers' and preaching. Bro. Wilbur Lusky of Chicago helping in the services—Katie Baldwin, Yakima, Wash., April 10.

### WEST VIRGINIA

**Grafton.**—Our mission work at Lucetta, the suburbs of Grafton, is moving along nicely. We have had preaching services morning and evening of the second and fourth Sundays of each month since December. They are wanting to be organized into a working body just as to which they belong. We organized a Sunday-school with a teachers' meeting which started off nicely with a fine attendance April 1. From April 1 to 7 we met each evening for the study of the Scriptures on Passion Week. April 5 Bro. D. H. Zigler, on his return from the General Ministerial Board Meeting at Elgin, stopped over and preached a fine sermon on the Abundant Life, which was greatly appreciated. At the close of the meeting an invitation was given and also stood, making four in all; these will be baptized soon. Bro. M. R. Zigler will preach for us on Friday evening, April 20, and on the 21st we are having a joint meeting of our District Boards. Bro. Zigler will be with us and assist in launching a program for this District (Second West Virginia) which we hope will bring results.—A. C. Auvil, Thornton, W. Va., April 9.

### WISCONSIN

**Stanley.**—April 1 our elder, Bro. M. R. Zigler, and Bro. F. M. Hollenberg of Chicago were with us. The former preached a very inspiring sermon Sunday morning which was very helpful to all. Sunday evening Bro. Hollenberg preached for us and remained here all during the week until after Easter. Our young people gave a program Easter morning and Bro. Hollenberg gave a much appreciated talk. Sunday evening he preached again to quite a large attentive crowd, making with Worden and Maple Grove congregations. It so happened that we had one of the worst snow storms of the winter and the roads were in such condition that he could not get over to the other churches as much as he had expected. We are hoping to have Bro. Hollenberg with us again in the near future.—Mollie Turner Ulery, Stanley, Wis., April 9.

## ANNOUNCEMENTS

- ANNUAL CONFERENCE** May 26, 2 pm, Middletown Valley at Grossnickle house.  
June 27-July 3, La Verne, Calif. May 26, 4 pm, Manor.  
May 26, 4 pm, Long Green Valley.
- DISTRICT MEETINGS**
- April 25, Eastern Maryland, Bush Creek.**  
April 25, 26, Southern Ohio, West Alexandria.  
April 25, 26, Eastern Pennsylvania, Rishton.  
April 26, Southeastern Pennsylvania, N. J. and N. Y., Green Tree.  
April 26, 27, Second Virginia, Buena Vista.
- LOVE FEASTS**
- California**  
April 21, 7:30 pm, Hermosa Beach.  
April 28, 7:30 pm, Laton.  
May 6, 6:30 pm, Covina.  
May 20, Los Angeles, First.  
**Delaware**  
May 6, Wilmington.  
**Florida**  
April 21, Clay County.  
May 6, Winter Park.  
**Idaho**  
May 5, 7:30 pm, Nepersee.  
May 11, 7:30 pm, Nampa.  
May 27, Twin Falls.  
**Illinois**  
April 22, 7:30 pm, Rockford.  
April 28, 7:30 pm, Oak Grove.  
April 28, 7:30 pm, Allison Prairie.  
May 13, Lena.  
May 13, 6:30 pm, Lanark.  
May 13, Dixon.  
May 20, 7 pm, West Branch.  
**Indiana**  
May 5, 2:30 pm, Pleasant Hill.  
May 6, 7 pm, Four Mile.  
May 12, 7:30 pm, Buck Creek.  
May 12, 7 pm, Second South Bend.  
May 13, 6 pm, Ft. Wayne.  
May 13, Muncie.  
May 19, 7 pm, Cedar Lake.  
May 19, 7 pm, Ligonier.  
May 19, 7:30 pm, Upper Fall Creek.  
May 20, Kokomo.  
May 20, Summitville.  
May 26, Elkhart Valley.  
May 26, Bremen.  
**Iowa**  
May 6, 7 pm, Des Moines City.  
May 12, Iowa River.  
May 19, 7 pm, Franklin County.  
May 19, 20, Des Moines Valley.  
May 20, Dallas Center.  
May 20, South Keokuk.  
May 26, 7 pm, Greene.  
May 26, 7 pm, Prairie City.  
**Kansas**  
April 28, 7 pm, North Solomon.  
May 5, Appanoose.  
May 5, 7 pm, Belleville.  
May 6, Newton City.  
May 27, Monitor.  
**Maryland**  
April 27, 5 pm, Woodberry (Baltimore).  
May 12, 2:30 pm, Locust Grove.  
May 12, 6:30 pm, Pipe Creek.  
May 12, 13, 2 pm, Longmeadow.  
May 19, 2:30 pm, Pleasant Hill house, Bush Creek.  
May 20, 6:30 pm, Ridgely.  
May 19, 20, 1:30 pm, Beaver Creek.  
May 26, 2 pm, Broadfording.
- Michigan**  
May 5, Elmdale, all-day.  
May 5, 7:30 pm, Onekama.  
May 12, 7:30 pm, Thornapple.  
May 19, 7 pm, Woodland Country.  
May 27, Battle Creek.  
**Missouri**  
May 5, 7 pm, Peace Valley.  
May 12, Cabool.  
May 26, North Bethel.  
**Nebraska**  
April 25, South Beatrice.  
May 7, Octavia.  
May 27, Bethel.  
**Ohio**  
April 29, 7:30 pm, Stony Creek.  
May 5, 7 pm, Defiance.  
May 27, Deshler, all-day.  
**Oklahoma**  
May 14, 6:30 pm, Washita.  
**Pennsylvania**  
April 28, 29, 1:30 pm, East Fairview.  
May 3, 7:30 pm, Philadelphia, First.  
May 5, 6, Mountville, Mountville house.  
May 5, 6, 2 pm, Palmyra.  
May 6, Ephrata.  
May 6, Parkersburg.  
May 6, Green Tree.  
May 6, Walnut Grove.  
May 6, 7:30 pm, Norristown.  
May 6, Plum Creek.  
May 6, Lancaster.  
May 6, 3 pm, Reading.  
May 6, 6:30 pm, Pittsburgh.  
May 6, Everett.  
May 6, Fairview.  
May 12, Lower Clair.  
May 12, Mt. Olivet.  
May 12, 13, Fredericksburg at Meyer house.  
May 12, 13, 1:30 pm, Richland.  
May 12, 13, Spring Creek.  
May 12, 13, Antietam at Prices.  
May 12, 13, Annville.  
May 12, 13, Pleasant Hill at Pleasant Hill house.  
May 12, 13, 2 pm, Spring Grove at Kemper house.  
May 13, 6:30 pm, Rummel.  
May 13, First church, York.  
May 13, Elizabethtown.  
May 13, Snake Spring.  
May 15, 16, 9:30 am, Springville at Mohler house.  
May 16, 17, 1:30 pm, White Oak, Graybill house.  
May 19, 1:30 pm, Welsh Run.  
May 19, 1:30 pm, Conestoga at Bareville house.  
May 19, 20, 1:30 pm, Meyersstown.  
May 19, 20, 1:30 pm, Upper Conestoga at Mummert house.  
May 20, Glade Run.  
May 20, Tyrone.  
May 24, 25, 10 am, Little Swatara at Zigler house.  
May 26, 2 pm, Akron.  
May 26, 10 am, Schuylkill.  
May 27, 1:30 pm, Lower Conestoga, Bermudian house.  
**Texas**  
April 28, Manvel.  
**Virginia**  
April 21, 6 pm, Cedar Grove (Flat Rock congregation).  
April 21, 3:30 pm, Troutville.  
May 19, 4 pm, Peters Creek.

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# THE GOSPEL MESSENGER

Vol. 77

Elgin, Ill., April 28, 1928

No. 17



**Let Us Keep Faith by Sharing in the Work of the Church This Year**

## My Church

My Church witnesses for Christ. Her mission is unselfish. To make the kingdom of the world the kingdom of her Lord is a dominant passion.

### Individual Welfare

The relation between my Church and my Lord has made my Church invaluable to me. She baptized me. She taught me the value of prayer and right living. When I strayed, she led me back.

Because of all of these considerations and others, I gladly contribute my money and my energy to the support of my Church. This affords me an opportunity to show my appreciation for service rendered to me.

### Home Comforts

The religious blessings afforded me in my father's home and in my own have come largely by virtue of the bond between my Church and my home. As I behold the many blighted families and know the helpful influence where the ministry of the Church has come, I rejoice in the opportunity of giving myself and my money to promote the work of my Church.

### World Vision

I rejoice that my Church believes in serving all races and nations and that she has learned the new commandment to love all men. She has established a system of service in countries overseas and volunteers are offering to represent her in these lands. Since my Church has answered the challenge in the "Go ye" of my Lord, I find myself happy in giving according to my ability that she may continue sending spiritual supplies to needy souls.

### Constrained by Love

"I love thy Church, O God,  
Her walls before thee stand,  
Dear as the apple of thine eye  
And graven on thy hand."

I remember that Christ loved the Church and gave himself for it. He purchased with his own blood unto himself this Church of which I am a member. So then

"For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given  
Till toils and cares shall end."

"And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation." *Mark 16: 15.*

## Our Mission Work

### China

The Church of the Brethren entered China in 1908. In this great nation of nearly four times as many people as in the United States we are assigned a territory about the size of Kansas with more people than in the city of Cleveland, Ohio. We alone are responsible to bear the message of Christ to these people. No other Christian body works in this field. More than 2,000 villages have not yet been reached by the missionary. The church has been established and there are about 1,000 members in the four congregations. New out-station congregations are being started. Normally more than forty missionaries are required to staff this field. Thirty native Christians are definitely engaged in church work.



**CHINESE CHURCH LEADERS.** These six leaders of the Liao Chou Church in China have done splendid work to carry on the work during the period when missionaries could not be with them.

China is now suffering the pains of revolution. This has disturbed the routine work of the mission. Some of the missionaries are on furlough, awaiting opportunity to return. As this is written (March 25) 10 missionaries are at their regular posts and the work is proceeding with many signs of encouragement. Among these may be mentioned, new baptisms, communion services, a more fer-





**BURNED AND THEY HEALED ME.** This man, badly burned in a coal mine near our Ping Ting station in China, came to the hospital and by patient nursing was restored to health.

vent interest in Christianity by many and a greater disposition of Chinese Christians to bear the responsibilities of the church.

The Christians who have broken away from their old religions need the encouragement of the church in America, for this is a trying time. They are persecuted because they have become loyal to Christianity and they need the missionaries to stand by them.

## India

The territory in which the Church of the Brethren is solely responsible to preach the Gospel is about one-sixth the size of Pennsylvania and has more than one million people.

The field is manned by 55 missionaries started in 1894. To date there are 3,564 baptized Christians, 11 ordained ministers, 10 organized churches and 235 native Christian workers.



**IDOL WORSHIP.** (Left.) The people bring their offerings of coconuts, chicken and goat livers to the gods. The white earthenware horses are for the gods to ride over the country at night. The old man has just brought his coconut and smashed it above the heads of the goddesses letting the juice fall over them.

**GODS OF WOOD.** (Right.) In a Hindoo temple near our Vyara mission station these gods of wood are worshipped.



**HOW THE CHRISTIAN BANK OPERATES.** When our missionaries went to India they found the poor unlearned people paying interest rates of 100% and more. This meant slavery to the lender. Now the mission has helped organize a Christian Co-operative Bank. Two men with a loan from the Cooperative Bank built this home. They have been trained so they have positions outside the mission which pay them enough so they make prompt payments on their loan.

Besides the baptized Christians there are thousands who have learned of Christ and they love him. As yet they have not had the

courage to renounce their old ways and stand boldly for Christ. With the splendid work our missionaries have done a great harvest is certain to be garnered if we are faithful. A most encouraging sign is the development of native leaders to the point where they bear major responsibilities.



**DR. IDA METZGER AND THE DISPENSARY FORD.** The villages are reached by motor and the suffering people receive the healing touch from the hands of those commissioned by Christ.

## Africa

The Church of the Brethren entered Nigeria, West Africa, in 1922, and located among tribes of people who have no organized religion but are spirit worshipers. As the spirits are mostly evil the people live in much fear. They have no written language and are among the most primitive in the world.

Living among these simple people are those who have been converted to Mohammedanism. These are active in making converts from the tribal people.



**RISKU AND HIS WIFE, HASANA.**

He comes from the Waga tribe east of our work in Africa. He grew to be about fifteen as a slave among the nomadic cattle tending Fulani people and then ran away from them and came ultimately to Garkida.

He had learned much in preparation for being a Moslem teacher when he came to work for our mission as a builder and later as hospital assistant. In two years' time he was able to learn to read and write.

He was the first to make public confession of Christ and was baptized last June. He is now a telling witness wherever he goes. He is doing effective work at Dille under the direction of Dr. Burke who had most to do in winning him for Christ.

We look forward to the glad day when Hasana becomes a Christian too and a Christian home is established.

Twenty missionaries occupy this field. They have learned the language, translated parts of the Scriptures, have written school-books, conduct schools for boys and girls, have through the help of God performed miracles of healing, have baptized thirteen young men, have inspired these new Christians with the passion for spreading the faith, and have witnessed the beginning of an African home mission activity.

As these people have not been harmed by the evils of modern civilization there is a great opportunity to develop a pure type of Christianity that will do much to evangelize the millions of Africans in adjacent tribes.

## Sweden - Denmark

Three American workers are busy in Sweden. Brother J. F. Graybill, located at Malmö, Sweden, supervises the work of the 5 churches in Sweden and the 2 in Denmark. These churches, in common with the other Free churches of Scandinavia, do much to

(Continued on Page 275)



**ADAPTING HERSELF TO BURA CUSTOMS.** Little Esther May, daughter of Bro. and Sister Helsler, carries her doll like the Bura mothers do their babies.



# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### A Question for Quitters

THE last sentence of last week's leading editorial had something to say about "lazy lethargy." The reference there was to the paralysis of the public conscience in matters of civic righteousness and moral reform. Could such an indictment be justly brought against us in connection with our own regular church activities, those which we all agree constitute our "great first work"? Could it?

On the front cover page this week—perhaps you noticed that the MESSENGER has a cover on this week—on the outside page are two stanzas of an old and much loved hymn. They do not agree at all with the "lazy lethargy" idea. By no stretch of the imagination can you see "cares and toils" or even honest "tears" and "prayers" where that trait is in control. Is it fair to assume then that where "cares and toils" in behalf of the church are lacking that trait is in control?

Or is another explanation better, truer? Namely, that the matter is plain worldliness, absorption in material things and want of interest therefore in spiritual realities? Or have we the facts wrong? Perhaps we are all toiling and caring for the church up to the limit of our strength.

It is an impossible conclusion. Sacrificial living is not a universal characteristic in our church membership. Only a few of us know what it means. Many more of us are doing just fairly, decently well. And still many more of us are not doing well at all. We are "faring sumptuously every day" and either looking for excuses to justify our indifference to the critical needs of our church activities or else not caring enough about them to do even that. Every one of us is in one of these three groups. In which are you, gentle reader? Can you make an honest, unprejudiced decision?

We all have two important duties in this matter. One is to help our brethren of the third class into the second and

those of the second on up into the first. But before we can do this we must make sure that we are at least one notch ahead of them. That is our first duty.

But this is only to bring up again the same old subject. Can we never get done with it? Now that we are well past the Lenten season can we not forget such prosaic things as sacrifice, self-denial, and the talk about "spiritual dynamic"? Can we not revel unrestrained in the joys of things good to eat and pleasant to look upon?

Not if those verses on the front page are ever to be sung again.

The function of special seasons of self-denial is not to prepare us for a rebound to self-indulgence. It is to teach us the beauty and power and joy of seeking first the things of the Kingdom, so that we shall want to seek them always. It is to provide a special lesson in the art of living so we shall know how to live hereafter. And so we shall always want to live that way.

Consider this question, brother. How can you ever make up your mind to vote for drastic retrenchment on the church program, when you know that a large part of our membership has not sensed the meaning of Christian discipleship in sacrificial living? Especially if you must sometimes question whether you yourself have done so? How can you do it? We do not think you can.

But aren't you voting for it right now? Aren't you, if you allow that thing to happen without an appeal to your brethren to join you in preventing it? You and they and all of us can easily prevent it by the simple device of becoming better followers of our Lord. We have only to love him more than the things of the world. A keener appreciation of spirit values will do it. We get that by practice in trusting these values.

A simple way to cash in on this principle is to bestow our love on the brothers of Jesus. If we do it to them, we do it to him. Some of them are hungry, some unclothed. Some are in prison. Many do not have the Gospel preached to them.

We have undertaken to have our rightful part in this great service of love. The blessing of God has been upon our work. It has succeeded well. The question of the moment is: Shall it continue to bring blessing to the sons of men, or shall we play the ignoble part of quitters? Shall we prefer a little more ease and luxury for ourselves, above the welfare of our brothers, his brothers?

Do you find the answer hard? Love will make it easy. Love will find the right answer. Love will give an answer that maketh not ashamed.

### We Need More Exact Information

THE priest and the Levite both passed by on the other side. They saw the wounded man but they did not examine him closely. They were anxious to get away where the sight of him would not disturb them. But when the Samaritan "came where he was" and saw him, "he was moved with compassion." He "came to him," went right up close where he could see exactly what was the matter and, having seen, proceeded at once to minister to his need.

Had the first two men followed their better impulses until the desperate plight of the helpless man got under their skin and on down into the place where a vivid realization of facts is awakened, they might have followed those better impulses to the end. But they did not want too exact an acquaintance with the case. They preferred to hope that the man was not very bad off after all and would probably be all right soon, or that some one else with more time and means at his disposal would look after him.

Which is about the way we quiet our misgivings concerning our unfortunate fellows. If we knew their real condition we could hardly refuse to help. But we do not know and are more than half afraid to find out. Mission fund deficits and other kinds of deficits would flee away under the goadings of accurate knowledge.

### Making Haste Slowly

JAMES counseled wisely beyond a doubt, "Let patience have its perfect work," but it's simply terrible to wait sometimes. The strain of suspense, the agony of prolonged uncertainty, or even of certainty indefinitely postponed is almost too much for frayed nerves and oft disappointed hopes. But it is the only way to become "perfect and entire, lacking in nothing."

Learn to labor and to wait, especially to wait. No, not especially, because idle waiting is as profitless as impatient haste. Labor and wait both. Labor while you wait and wait while you labor. The prerequisites to a successful outcome are more than one. They are at least these two, labor and waiting, and they are mutually conditioning. Each needs the other.

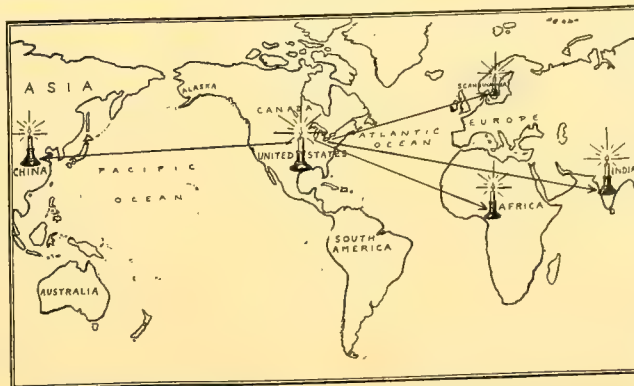
Yes, we understand perfectly how anxious you are to have it settled. We are getting tired of it too. But better "let patience have its perfect work, that ye may be perfect and entire, lacking in nothing."

### The Hinge of Accomplishment

MEASURING a large quantity of anything by pouring it into a quart cup is tedious business, if you do it accurately. It is hard to fill the cup exactly full each time and not spill any. But that is not the reason God "giveth not the Spirit by measure." He just fills up all the room there is, hence does not need to measure.

"There are diversities of workings . . . but all these worketh the one and the same Spirit." Not everybody knows this. Certain men high up in religious circles in the time of Jesus did not. His good work of healing demon possessed people they ascribed to an evil spirit. It was in fact just one of the many "diversities of workings" of the Spirit of God.

God works in every way he can. Every good gift is his. He does with every man all that the man will let him do. He does not give of his Spirit (himself) by measure. The range of his activity is limitless. The supply of his energy is inexhaustible. The question of right accomplishment is a question of human capacity to incarnate him.



KEEP THE LIGHT AGLOW. The Church of the Brethren proclaims the message of God in America, India, China, Africa and Scandinavia.



## GENERAL FORUM

### Sheep and Shepherd

The Shepherd's work was done.  
The sheep were safe  
Within the fold—  
Ninety-and-nine, and one.

But, he had paid the cost  
Of climbing step—  
Of daring flood and frost.

The sheep were safe  
Within the fold;  
The Shepherd? . . . He was lost.

—Egbert Sandford.

### Enduring Satisfactions

BY V. F. SCHWALM

LOOKING for happiness in life is an old employment, as old as the race. It is a perfectly normal and legitimate occupation. Especially is this true if the happiness or satisfaction is of the right kind.

There are two words in our American vocabulary which have come into extensive use within the past five years which indicate the kind of happiness we Americans have been seeking. The two words are "kick" and "thrill." We hear some say: "This movie gave me a thrill." "I got a big kick out of that game," or "I do not find any kick in that." The way the words are used indicates that the pleasure derived is fleeting, and ephemeral, the kind that lasts only momentarily. Because the happiness is so fleeting we are kept rushing to and fro in a hectic sort of manner from one place to another, from one amusement to another to find a new thrill.

There are many indications that this manner of life is not satisfactory. The deep pessimism and the disheartening cynicism in multitudes of college and university students is an indication of disappointment and disillusionment. The Milwaukee Student Conference of last year gave evidence of restlessness and heart hunger in many students. When asked why students rushed from one "activity" to another and so seldom turned to the more abiding values of life, one young man more thoughtful than the usual, answered: "When we sit still and think we are bored with ourselves and so we go in for activities." A teacher once put the same truth this way: "When we sit still our better self talks to us, and we become uncomfortable and want to get up and go."

Recently Mr. Hyde, of mentholatum fame, in an address in our town gave an instance of a young man of twenty-one who found life unlivable because he saw nothing ahead to live for. Life as far as he could see, held no satisfaction which promised to pay for the agony of living. As I looked into the face of this octogenarian with a buoyant faith and an evident joy in life, I asked myself: "What do men live by?" How does a man of eighty manage so that the endless routine of morning, noon, and night, the monotonous return of spring, summer, fall, and winter with drudgery and its meaningless repetition of petty duties do not become intolerable?

I can not answer this question for every old man or woman, but I will venture what I think must be the way some manage to find life livable.

There are multiplied millions of men who go to nightly rest with a measure of satisfaction, as the result of an honest task honestly done. Longfellow in that simple poem, *The Village Blacksmith*, says:

"Toiling—rejoicing—sorrowing,  
Onward through life he goes;  
Each morning sees some task begun,  
Each evening sees its close;  
Something attempted, something done,  
Has earned a night's repose."

Whatever the task, as long as a man honestly serves a legitimate human need, there is left a deposit of satisfaction in his life which enables him to pillow his head and find sweet repose. It may be a grocer selling goods across the counter, it may be a farmer plowing a field, or a dentist building a tooth, or a

surgeon performing an operation, a carpenter building a house, a teacher teaching a class—whatever the task, so it be an honest task honestly done, it brings a measure of satisfaction. And I am persuaded there are millions who live comparatively uninteresting lives who struggle on from day to day and are measurably happy because they enjoy their work.

Paul said: "Let every man prove his own work, then shall he have rejoicing in himself and not in another." Students in school make themselves wretched by going to classes with tasks poorly done or half done. Preachers make themselves (and their hearers) unhappy by appearing before their congregations with sermons poorly done. There is a satisfaction that comes from doing a task well. It pays and results in a firm step, and an abiding self-confidence. Strength of character and abiding fullness of life come to those who face life manfully and meet its obligations squarely. The sooner American youth learns that, "happiness is a by-product of achievement; pleasure is an accompaniment of labor, and that the foundation of self-respect is drudgery well done," the better will it be for them and for the society in which they shall live their lives.

A second source of satisfaction that endures and has no alloy is the satisfaction which comes to him who serves on the second mile of life. I can best set forth what I mean by the use of an experience.

In the fall of 1926, while riding on a train between Danville, Ill., and Indianapolis, a young woman somewhat more garrulous even than the usual, took a seat in front of me. She soon turned in her seat and began to talk. She seemed to have been having a perfectly "gorgeous" time going from place to place, visiting friends, attending balls, going to shows, playing cards, *et cetera*! During the course of the conversation I asked her what had been the most abiding source of happiness or satisfaction in her experience. She then told me her story. When she was about the age when most young women leave home her parents were aged and she was called upon to stay at home. Her father was ill for a long time and she cared for him. He soon passed on, but before he died he looked up into her face and said: "Girl, you have been more than a daughter to me." Then the care free, almost giddy, face grew serious, and with trembling lips and tears in her eyes she said: "That has been a source of constant satisfaction to me ever since father's death." On the second mile of life, serving those who had no legal claim on her, this girl found an enduring satisfaction.

There must be multiplied thousands of people scattered over the earth who are finding joy on the second mile of life. There are parents who labor untiringly for children that they might have opportunities in life which were denied to the parents; there are children who are caring for aged or infirm parents; there are nurses, and doctors, and matrons in children's homes and in sanitariums and asylums who find great joy on the second mile of life. In many schools there are teachers who find the major part of their

### Right Where We Are

BY JULIA GRAYDON

LAST summer while I was staying at a cottage in the mountains, one of the things I enjoyed was the Scripture reading by our hostess just after breakfast each morning, and we were all expected to be in our places at the appointed time.

One morning one who had the countenance of a real saint knelt in prayer and one thing she prayed made an impression on me, and these were her words: "Help us to grow toward thee just where we are."

There were a number staying in the cottage who could not do much in the world outside, some because of great age, others because of little strength, and I think those words must have been a great comfort to such.

So I am passing them on to the readers of this paper, and it is a prayer we can make our own, especially if we can not do the bigger things in life; we can grow in grace "just where we are."

Harrisburg, Pa.

compensation in service for others, and many students who find satisfaction in service rendered to needy fellow-students. How much happier our Christmas season could have been if our great newspapers had as diligently sought out the stories of heroic, self-forgetful service, as they sought the dreadful bloody story of crime that palsied hearts at every fireside during these recent days.

This kind of service on the second mile of life is after all, the Christian way of life. Jesus came not to be ministered unto but to minister. Being ministered unto has been the curse of many in our own day. I am persuaded that self-denying service rendered to others, while not giving a "kick" or "thrill" in the usual sense of those words, will leave a deposit of satisfaction that will prove abiding.

Another type of satisfaction that may come to a life is that which results from a thorough self-respect. Wordsworth, in one of his poems entitled "Lines," says:

"True dignity abides with him alone,  
Who in the silent hour or inward thought  
Can still suspect and still revere himself,  
In lowliness of heart."

The poet would say that the man who can turn the gaze of his eyes in upon himself, and examine his life and yet maintain a humble self-esteem, has dignity. That man will have self-respect and therefore the basis of a peaceful, inward life. He who can do this can say with Roosevelt: "I fear no man, for by God's grace, I am my own friend." Shakespeare says:

"This above all: To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

When a man has been true to his own best self he shall have a source of satisfaction that is not dependent on things or on people. Whittier expressed this truth as follows:

"Happy he whose inward ear,  
Angel comforts can hear,  
Above the rabble's laughter."

When the day's work is over and the city has gone to rest, when the family has retired and a man sits by his fireside alone with his thoughts, if, as the embers burn low he can gaze in upon his naked soul and feel that he is at peace with himself, with his fellow-men, and with his Maker, then he has the basis of a satisfaction that can not be taken from him against his will.

McPherson, Kans.

### A Great and Good Saint

BY CHAS. D. BONSACK

A RECENT letter from Sister D. J. Lichty says: "Brother Lichty and I are now camping in aged Brother Danjibhai's village in evangelistic work. He shows his age, but is happy and active in the Lord's work. One can not help but wish such a man might always remain young. He showed us again the one hundred palm trees which have not been tapped since he became a Christian, twenty-six years ago, and then told us how the Lord had blessed him and prospered him all these years. He also showed us the 'Lord's Field,' half of the income of which he gives to the Lord."

Among our great surprises during the visit to our mission fields was the dependable and sincere Christian faith and courage of some of the Christians. None impressed us more than the one mentioned above. There are more cultured Christians there, of course; but for a layman, and living somewhat isolated, his fidelity and zeal are most remarkable. None of us can know in America what the income from those palm trees means, but to see it used for "toddy" to make men drunk, Danjibhai said, "No," and has adhered to his decision. Nor can we of America appreciate the courageous faith that gives half of an income—from any field in India! But our lingering memory of this good man was his alert activity in personal evangelism. How he tried—and succeeded—in winning men for his Lord! Then there was also his readiness to serve, whether in prayer, hard work or business acumen; he was always ready to cooperate with others, but never



depended upon them nor waited for others to start him in any work for the Lord.

Twenty-six years of this faithful service in a land of many hindrances proves that with him Christianity is not alone the excitement of the first love! Here is a simple and great man of God. His face carries hope and faith with it. Time only seems to deepen his convictions and add more lustre to his Christian experience. His sincerity and enthusiasm have gripped his family, who are taking up his work and carrying it forward commendably. One remembers again the words of Jesus, "I have not found such faith, no, not in Israel." To help one such saint to know God is worth all we have spent in India, but this is only a bit of the gold discovered through the Light that has come!

Elgin, Ill.

## A Continuing Evangelism

BY JOHN R. SNYDER

THAT is a wonderful expression to be found in the second chapter of Acts, the last verse, where it is said: "And the Lord added to the church day by day those who were being saved." This experience, following one of the greatest revival or evangelistic efforts ever recorded, ought to command our attention and consideration. The past year has been one accorded especial evangelistic emphasis. The church has been called to evangelism as the major activity of the year. How well we have responded will soon be history.

The church ought to be active evangelistically. This is the major work of the church. If the church is not evangelistic it will not exist long, it has no right to exist. The church that does not put soul winning, Gospel-spreading and Christ- uplifting first in its program, is the church that will be among the number that "stands still" or declines in power, influence and numbers. As the physical body that remains stagnant soon becomes weak, inert and emaciated, so will it be with the spiritual body that is content to remain inactive and careless. And this activity is not the periodical spurt of revival fervor once a year or two years or any other period of time, but it is the continuous, consecrated, consistent effort put forth the year through. The close of special meetings, of whatever character they may have been, should be only the beginning of the revival, and not the end of it, as is too often the case.

We get the word "evangelism" from the Greek word "evangelos," which meant the good news, the Gospel, the God-spell, the "glad tidings of great joy which shall be to all people." It is not to be a periodic work but a continuous one. As its sending forth is to bring liberty to the captive, and it only can set free, we ought not compel those who are imprisoned to await our mood to bring them the offer of freedom but day by day present to them the life-giving, prison-freeing message which has been signed and sealed by the Father, Son and Holy Spirit, and given to us for delivery. What a noble privilege we have and how carelessly we have used it.

We believe that the condition noted in the second chapter of Acts should be the normal state of the church. We have never been quite able to reconcile our evangelistic endeavors to a few weeks of the year and then relax for the remaining period. We believe it is the Lord's will that the church should be continually and consistently evangelistic. Adding to the church, by the Spirit's transforming power, throughout the year those who are being saved. That was the apostolic, Pentecostal plan and the Lord blessed it and thousands were made a blessing to others so that when persecution came, "they went everywhere preaching the Word."

Sometimes we are fearful that we are getting too much on our program that is outside of the "great first work" of the church. We are allowing other things to come in and take our attention from the Master's sole command of "Go, evangelize, baptize, teach." Instead of putting the Kingdom of God first in our endeavors, we are trying to "add to" some things that are of doubtful propriety into first place. And sometimes we wonder if we are not paying the price for our substitution of human programs for the divine

program outlined for us in his Word. By the energy of the flesh we are trying to build up here and there, and elsewhere instead of putting the emphasis on the primary thought of evangelizing the world we have substituted the secondary things which may follow as the result of evangelization.

We lack zeal and earnestness in this work. We speak out of our own experience and the experience of others. It is not so difficult to get folks interested in matters that are material. Entertainments, pageants, banquets, suppers and dinners, picture shows, etc., perhaps not wrong in themselves, appeal to the crowd; but the prayer, meeting, the passion for service, the burden for the unsaved, seems to have passed from our understanding. So it is not strange that the man "outside," the sinner, is not concerned. If Christianity means anything it means that thing 365 days of the year.

As an illustration of this thought something came to our attention only a few hours before this was written. Passing a certain corner where two streets intersect we saw a large crowd of people on the sidewalks and automobiles lined up along the curbs. Upon inquiry as to the cause, for it was late in the night, we found that a house was on fire. The fire alarm had brought out people by the hundred. Passing on with a brother minister he remarked: "Well, if we could get the church on fire, perhaps we could get the crowds too." There is the secret. The early believers at Pentecost were on fire. They were in earnest. To them Christ and his work, now transferred to them, was first. And the multitudes came. Too many of our churches today are spiritual refrigerators instead of being heating plants for God.

That same evening we went just a few blocks farther, and although the hour was late, a certain church was alight. There seemed to be a crowd of people present. The voice of prayer and praise could be heard. This meeting had been in progress for many weeks, but still the people came and the attendance was growing. They were radicals you may say. Emotional? Yes, without doubt. Unnecessary demonstration? Doubtless. But there was something there that is lacking at other places for the people would come—and it could not be said that these were the careless and curious alone. People were there because there was something that attracted. The worshipers thought not of self, comfort, or convenience first. They had a passion, a burden for those who were without Christ and people came to hear and see and mayhap remain to pray.

It is not for these excesses that we contend. But, Brethren, we do contend that what we need is not a periodical evangelism but a continuous one. One that lasts the year round and year after year. Let that be our goal and the matter of support of missions, education, social uplift and kindred "good works" will follow in logical sequence. It is the Divine plan and we dare not alter it lest we bring upon us the disapproval of him who said: "And I, if I be lifted up from the earth, will draw all men unto me."

Tyrone, Pa.

## Not Forgotten

BY OTHO WINGER

It was our first Sunday in India. In the midst of the District Meeting at Anklesvar, death had made its appearance. A little child of one of our Christian families had passed away during the night. The father had gone to Bulsar to care for a son who had been stricken with the plague. A telegram had failed to reach him in time for the burial. The grief-stricken mother was at hand with the child. Members and friends had done what they could. Burials take place soon after death in this warm country. A native minister of the Church of the Brethren had charge of the service at the house. The little box coffin was borne on the shoulders of a man to the cemetery. According to custom neither the mother nor other women attended the burial. I followed with other men down the dusty lane to the cemetery. The coffin was lowered in the grave. The native minister conducted a short but impressive service. Then many hands filled the grave, spreading near the top thorn branches to prevent

the jackals from robbing the grave. It was all soon over and we turned to leave.

But here a native in Gujerati tried to tell me something and pointed to another spot in the cemetery. I was told that he was saying that in that place Bro. S. N. McCann had requested to be buried. It was in 1903 when the terrible plague was on. Bro. McCann had already befriended these poor people during the terrible famine of 1899 and the rat plague of 1901. He next remained with them during the disease plague. Many of the boys were dying and were being buried. Bro. McCann fully expected to contract the disease and follow them. So he made arrangement where he wished to be buried. He might have fled the danger but he remained faithful and brave in the midst of danger and death.

Those boys have not forgotten this act of love and devotion. Neither has the community forgotten it. We have talked with Hindus, Mohammedans and Parsees, as well as Christians, who knew Bro. McCann. His life and work here have left an indelible impression upon their memories. Some of the orphan and outcast boys whom he befriended and began to train are now leaders in the Indian church and are taking up work ably and bravely. Though our Bro. McCann no longer is with us, yet his memory still inspires these people.

Others who have labored among these people in the past are not forgotten. The names of Berkeble, Ross, Quinter, Eby, Emmert, Forney, Pittenger, Stover and others are frequently mentioned. We believe that the workers today are having the same fine influence upon these people who will treasure up the memories in the years to come. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward." Not only the missionaries but also the faithful supporters of the work at home shall share in the great reward.

Anklesvar, India.

## The One Standard

BY J. H. MOORE

In dealing with the great question of Christian unity, the union of Protestants, Catholics, those of the Greek faith and others, we are not assuming that such a union is in sight, or even possible, but we are looking at the problem mainly from a Protestant viewpoint, and especially the part that the Brethren should be expected to play in such a movement. As the subject appeals to us our position in a movement of this sort might easily and consistently be made clear, logical, impressive and even charitable.

Of course we are not a large body, but with a clearly defined purpose, and thoroughly united on this purpose, we can in the union or federation movement make of ourselves a force that even the larger bodies would be disposed to reckon with. The different Christian bodies the world over are studying the question of church federation and now is the time for those having views along this line worth while to bring them to the front. In fact the way is open for our people to assume an outstanding attitude. We do not mean to say that we are in a position to bring about a satisfactory condition, but we are in a position to create helpful sentiment, a sentiment that will in a measure at least influence some of the larger denominations.

In this movement there are two things that we must never lose sight of. First, the working condition of our own machinery, the water on our own wheel; and second, the task we have set for ourselves, or the thing we propose to do, with no thought of let up until we see results. While associating with others, in a carefully defined plan, and in a limited way, we want to keep out of the general melting pot. In denominational unity the melting pot means no one on earth can tell what. Then, as a matter of some consideration, we may be safe in saying that it is doubtful if ever the leading denominations will agree to a general melting pot for themselves, but they may insist on one for the smaller bodies. If our heads are level we will steer clear of the denominational melting pot large or small. What we need is a standard that will give us a

(Continued on Page 262)



## After School Closes—What?

BY W. W. PETERS

"Our Try-It-Out Challenge"—B. Y. P. D. Program for May 13

SEVERAL years ago at an educational conference at Ohio State University, Superintendent Condon of the Cincinnati public schools made the following significant statement: "Going to school is the biggest business in America."

When we consider the fact that more than twenty millions of boys and girls and young and older men and women are enrolled in our elementary and high schools, and in our academies, colleges and universities, it is not difficult to believe the statement. Add to the above the fact that nearly one million men and women are engaged in teaching such a company of pupils and students and Dr. Condon's statement is still more significant.

Much could be said, too, concerning the enormous amount of supplies, equipment and buildings needed to do the big business of education in our country. Recently a Junior High School which cost more than a million dollars was dedicated in a city in northern Illinois. The amount of money necessary to build and to maintain our educational program staggers the imagination. But with all our provisions for education scarcely half of the boys and girls of high school age are enrolled in any school.

A question that naturally arises is, how can we justify such an expenditure of money?

In the first place it can be justified on the ground that the fundamental purpose of education is to produce worthy changes and to prevent unworthy changes in the individual as he progresses through the school systems.

Society willingly taxes itself to provide schools for its youth because it believes in the improbability of the human race by means of education.

Schools exist not to make folks smart, but to help them to be good and to become increasingly better.

Schools exist not to relieve folks of the necessity of work, but to assist them in making the best use of their earnings both for themselves and for society.

The question that naturally arises when we consider how much has been and is being done for us is: What are we going to do about it? Or putting the question another way: What shall we do to show ourselves worthy recipients of the educational gifts of society? Remember: "It is more blessed to give than to receive."

Education is difficult to define but certain important helpful facts may be stated. First: Education is an active process. Second: Education is a life process. One is never educated but is always in the process of being or becoming educated.

Whatever produces changes in the individual educates him, and if this is true, it is easily seen that education is not confined to the school. The school is merely one of the many agencies in human society which is educating the individual. Other agencies which educate are books, newspapers, magazines, homes, factories, stores, movies, playgrounds, radios, lyceums, pulpits, etc.

The highest objective in education is the highest good which we Christians believe to be Christian character. As we note the above agencies which are educating youth it is detected that not all are for the highest good. Hence the exercise of discrimination and choice is necessary. Just as we prune the tree by cutting away the dead and imperfect wood, so in our educational processes we must select and cultivate the good and inhibit, expunge or reject the bad. In this way character is built.

In school, the organized agency for education, you have been learning to the end of acquiring useful knowledge for the production of worthy changes in personality. Now as the doors of the school close for the summer vacation, what?

Knowing is most useful and worth-while as it finds expression in conduct. As the test of the pudding is in eating, so the test of knowing is in reproducing and producing. The vacation and out-of-school activities of pupils and students reveal the true worth of the teaching and learning of the past year, or years. Re-

member our minds do not close when the school doors close. Education is a life process.

If those who have been in school are not better boys and girls or men and women when the doors of school open next fall, then the summer has been a failure. Or a better way to say it would be, we have been failures for the summer.

The established objectives for education in general and high school education in particular are as follows: (1) health, (2) command of fundamental processes, (3) worthy home membership, (4) vocation, (5) citizenship, (6) worthy use of leisure, (7) ethical character.

Man's first asset is health. Take heed to thy body. In school we learn the rules and principles of sanitation and good health. Out of school and in our work where health is just as much needed as in school is where we actually demonstrate the value of our knowledge of the rules and laws of health.

By a command of the fundamentals is meant at least average ability and skill in spelling, reading, writing, speaking and calculating.

Since most of us will have homes of our own at some time and all of us will have some associations in homes, it is essential that we know the art and science of home making. Society is never better than its homes.

All must work and fortunate indeed it is that we must. Hence the choice of and preparation for a vocation are important considerations for all.

No man liveth unto himself, therefore consideration for the welfare of others with whom he will live, play, work and worship must be carefully considered. The least that is expected of one is that he shall be a good citizen. A good citizen is always an asset and never a liability to society.

In this mechanical age of short hours and good pay we have much leisure time. What one does in his leisure moments and hours reveals his character as is not true in any other period of time. Tell me what a young man or a young woman does when not at work or asleep, and I will tell you the character of the young man or the young woman. How important it is that the leisure time is spent in that type or kind of recreation, amusement, study, companionship, travel, etc., that will contribute to the ennobling and enriching of personality.

That the highest and best good of all may be maintained, ethical character must obtain in the life of each individual. No civilization is secure that is not moral and the highest and best morality is that found in the Christian religion.

Even after school closes the true student resolves: I will continue to read and to study. I will work hard at whatever is my vocation or occupation. I will maintain my health and physical vigor. I will seek to be a worthy member of a home and a useful citizen. Above all I pledge myself to so live as to bring glory to my God. I will find my fullest and richest expression of spiritual power in my church.

Mount Morris, Ill.

## Being Unarmed the Best Protection

BY GRACE K. HUFFORD

BEING unarmed is the best protection for a quiet life. This may sound to you a little paradoxical at first, but you will find it true; to disarm is not as we have often supposed, a signal for onslaught from our enemies; it is the only way in which we can live without danger. If we stand unarmed before the world, relying on friendly understanding and sound judgment to defend us, we are secure. Friendly understanding is the power to comprehend or sympathize with the weaknesses of other people; wherever this power lives there is no fear of danger.

The faculty of friendly understanding soothes the anger of the people to whom we speak; it helps one to forgive easily when he comprehends the weaknesses of others; it has power to repel those people who may wish to bring about personal violence; it has charm to make friends of enemies. Good judgment is the faculty of deciding correctly, and is so great a protection from danger that it can be termed the bullet-proof

armor of the peaceable citizen. Sound judgment instructs us what to say to an enemy, when to be silent before anger, and how to act in a crisis; the same sense will teach us the correct words to speak to one in a rage, the right action to take if violence is forced upon us, and the anticipation of another's action if he intends to harm.

See what a mighty force, either to guard us from danger or to eliminate hazard, and what a secure happy way to free ourselves from peril, are to be found in the quiet, unhonored, simple, pacific manner of going about unarmed! When armed, we become weak creatures, sheltered only by unreliable implements of iron. For, as soon as we dare to defend ourselves with weapons we cease to rely upon our most powerful protection, conciliation and sound judgment.

Now, pause a moment to consider the number of people who constantly go about unarmed; then, mark how many of these people are friendly, sensible folks, living without fear of harm. Also, notice how many organizations that are honorable and wise in business, are never compelled to arm themselves. Then look into a history book and learn how any nation who prepared for war not only invited assault, but was compelled to throw aside common sense and enter into frenzied combat.

See, then, the quiet and happy simplicity, the agreeable spirit, the wise comprehension and quick, correct judgment which combine to make for us a powerful protection, and which is as secure a fortification as steel walls, armies and lines of artillery.

Rossville, Ind.

## The Church's Dollar

BY H. H. HELMAN

II

THE church's dollar is a perfectly good dollar. It is worth one hundred cents. It is worth par. It came by the way of most of the dollars in the church's hands—by hard work and toil. It didn't fall into the church's lap—at least not often. It really is a more precious dollar because it was acquired in an honest way. It usually represents toil and sweat. It is a hard-earned dollar. When anyone gets that dollar he gets part of the body and blood of some one. And when it is given out some one silently says: "Take this and use it; it is the gift of my body and my blood." So after all it isn't the church's dollar we ask for, but really the church's flesh and blood.

Now the church gets lots of joy in giving such a dollar. More joy because it represents part of itself. This is how the church enters into the fellowship of the sufferings of the Lord. And when this dollar has gone on its way it has not lost the interest of those whose toil and sweat caused it to come forth out of the marts of trade. The church has a right to love that dollar. Oh, no, not the bare dollar for itself alone, but for what it cost and what it can do for the Lord who gave it.

So the church feels responsible for her dollar. She could do worse than hoard it up, though I hope she never does that. She could fling it to the first one who asks for it and then forget about it altogether, saying: "There, that's over and I am glad of it." But no! The church is more conscientious about her dollar than that. She knows her Lord sees that dollar and will watch with interest and concern what she does with it. The church is anxious that her dollar, like her children, start out in the straight and narrow way. She not only wants to bring up her dollar in the nurture and admonition of the Lord, but see to it that it continues in the same faith when it leaves home. She is concerned that her dollar does one hundred cents' worth of good when it goes to work for some one else. She is aware that good stewardship is not only religiously acquiring and saving her dollar, but also in religiously giving it. So the church being conscientious about her dollar has begun to study all these matters. She knows that other dollars will be requested year by year and decade after decade. She knows that she must not kill the goose that lays the golden egg. The cause at home must be healthfully maintained. She wonders whether the first part of her dollar hadn't better be spent there. But she doesn't want to spend



the whole dollar there. That would seem altogether too selfish. She must send part of it away to broaden the horizon of her spiritual domain. She is conscious that it takes a lot of wisdom to know just what the proportion ought to be. Motherlike and tender-hearted as she is, she has sometimes denied herself bread and butter that others could be fed. She can always be depended upon to share her dollar, under any local circumstances, if some great, holy cause stands in imminent need. She has a Lord that had nowhere to lay his head!

Elgin, Ill.

## FORWARD MOVEMENT

Edited by J. W. Lear

### Peter's Third Call

In the very first days of the ministry of our Lord, Peter was called to be a disciple. The Master had made such a pronounced impression upon Andrew that he searched for his brother, Simon, and brought him to the Lord. In this interview Jesus with a divine insight gave Simon a new name, indicative of his character, and the man Simon was thereafter known as Peter.

Some months later, after an all night vigil, the Master selected twelve men from the group of disciples. These men were called Apostles. The Lord trained them to bear his name, to herald his teachings and to glory in suffering. Peter was one of the twelve and came to be chief spokesman for the group. By nature rugged, by profession adventurous, by temperament devoted, he soon came into a place of leadership and responsibility.

After the resurrection of our Lord and after he had had his faith renewed and strengthened the Master called this man the third time. This time he was called to be a *steward of souls*. To be a steward of property is a sacred trust and requires sterling qualities on the part of the trustee. But to come into the responsibility for men's souls calls for a concern, a compassion and a character deep and abiding.

The lambs, the sheep, yea, the little sheep, belong to the Lord of all, the Great Shepherd. They were given to him by the Father because of the sacrifice he made to redeem them. They believed on the Father through the word of the Son. The Son proposed to give them over to Peter to teach and shepherd for him. This great apostle did not forget that vital test. In his first epistle 2:25 he says: "For ye were going astray like sheep, but are now returned unto the Shepherd and Bishop of your souls." And in the same book 5:1, 2: "The elders, therefore, among you, I exhort, who am a fellow-elder and a witness of the sufferings of Christ, who also am a partaker of the glory that shall be revealed. Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind, neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."

The Master must know, however, that Peter was inwardly prepared for this stewardship. He had been trained in the seminary for three years. He had toured Palestine in the interest of the Kingdom. Nevertheless, if he is to come into the joy of this stewardship of souls, he must be properly motivated. So the Christ decided to give him a rigid test to determine his fitness. There was too much at stake to venture without assurance. The cross signified a sympathy and a service both tender and strong. Those who had believed in the efficacy of the cross were the children of a great passion and personality. The act of shepherding these children of divine travail might add sorrow to birth pangs if given over to careless stewards.

The test was interestingly put. He might have said to Peter: Do you love children? Do you love men? Do you love dependent people? But not so. The one supreme emphasis was, "Do you love me?" Do you love me more than these? More than you do your nets? Barely possible, but questionable. More than these your companions do? It may be. Rather diffi-

cult to say. At any rate the Master must know what Peter's attitude toward the Shepherd is before he entrusts into his care the sheep. He may love the sheep for the sheep's sake, but he will be a more faithful and more skillful under-shepherd if he loves the sheep for the Great Shepherd's sake.

Right here is the place of strength or weakness with the pastor or elder today. Some may be well qualified by natural endowments and literary attainments, but while these are essential and worthy the all important quality for the shepherd of souls is the attitude and relation to the Shepherd of souls. He who exalts Jesus Christ not as a great teacher or the best man who ever lived, but as his Lord and his God and who loves him with an unquenchable passion and purpose will suffer the loss of everything to teach and tend his lambs and sheep. Any less motive than this is not worthy the name *pastor* which means *shepherd*.

We may wonder why Jesus took Peter three times over the same road and we may answer in a formal way that it was because Peter denied him three times. I doubt if Jesus was so technical and mechanical as that would indicate. Jesus was boring for a fountain. He was not satisfied with a pool. The hot winds of persecution might dry up the pool or the chilling blasts of cynicism or complacency might put the pool into cold storage, but a fountain of love for the One who "knoweth all things" would overflow to bless and sanctify his lambs and sheep. The pastors who run at the first sound of a gun; who faint at the first sight of an enemy fort; who dawdle while souls are going astray are not properly motivated.

How many pastors are taking up the work by constraint. The church called them and gave them the charge. They do not enter into the work with a willing, joyous mind. How many if we knew hearts as our Father knows are driven to the task for monetary reasons. Just a means of support. Then, too, how many rather enjoy the power and prestige that comes from such a position, the Lord alone knows. It is safe to say that the lambs and sheep are well fed and well groomed only by those who really love Jesus, who humbly and faithfully serve the flock for his sake. Only such can claim to be overseers by the Holy Spirit. Only such have received the *third call* from the Master to a *stewardship of souls*.

### The Visiting "Messenger"

THIS copy of the MESSENGER with the supplement attached will go into many homes as a visitor. Very many homes have long ago decided that the GOSPEL MESSENGER should take up abiding quarters.

We hope that all the homes in which this number may come shall so enjoy this visiting number that they will invite the paper to make weekly calls. If we did not believe that the material would prove helpful to each reader, we would not make such a prayer.

The Supplement has a purpose. It only comes occasionally. Our Brotherhood has undertaken certain worthy tasks, and not the least of these is our missionary work. This Supplement is telling something about the work being supervised and administered by men and women to whom the church has entrusted this work. You will read every word of it, I am sure.

You will discover ere you are through reading that our spiritual message and work requires money to carry it forward. It has always been so. God ordained it that way, and what he ordained his church should endeavor to perpetuate. So you will read about an Every-Member-Solicitation for our Conference Budget.

The thought is that every man, woman and child in the church will share in this undertaking. The week set for this solicitation is May 6 to 13—sometime during these eight days. Of course, if this time doesn't suit for this purpose make the enlistment at some other time.

The Annual Conference Offering has come to be almost sacred. Missionary day at Conference is a great convocation day. The history of this day in our Brotherhood would make interesting reading. Some very thrilling experiences could be recorded.

Maybe you can not attend this Conference in person.

Your spirit will be there, no doubt. Then, too you can send up a real sacrificial gift which will in part register your interest in the cause. This Supplement has been sent out to remind one and all of this splendid opportunity to help send forth God's message of love.

It may be this Supplement will not get into every home of the Brotherhood. I think, therefore, if it could speak it would say, "Hang me up in the church and place a big notice above me saying, 'Everybody read me and then subscribe to the cause I advocate.'"

The pictures are meant to carry home to our hearts a special message and appeal. Parents and Sunday-school teachers could help the children to understand the messages. These pictures are not simply to fill up space. They are intended to help make vivid the type of work we are now doing in order that our hearts may be stirred to share as toilers in a common task. "We are workers together with him" said a great preacher in the church of long ago. They were, even unto death. Are we now?

'Tis not enough for me to say, Lord, Lord,  
To honor him with just a spoken word,  
To be his faithful sacrificing child,  
To use his gold and still be undefined  
Requires that I shall give and nothing hoard.

'Tis not enough to simply take his gift,  
To board the bark and set the sails adrift,  
To honor him who gladly bled and died;  
To walk the way with all the sanctified  
Demands that I shall give and others lift.

## CORRESPONDENCE

### THE DISTRICT MEETING OF MIDDLE PENNSYLVANIA

The sessions of several of the church activities of the District of Middle Pennsylvania were held in the First Church of the Brethren in Altoona, beginning with the Elders' Meeting on April 10. For some reason not so many elders attended this year; the meeting, however, did not lack enthusiasm or interest. A number of calls were made for the ordination of elders and arrangements were made for the same to be done.

Several reports were made of work in progress in some of the weaker parts of the District, showing commendable efforts on the part of those in charge.

One newly organized congregation, that of Claysburg Mission, was reported and recommended to the District Meeting for approval.

There was a request that elders co-operate with the Ministerial Board in securing information concerning young men who may be available for the ministry, and that such receive needed encouragement from churches and church officials.

The Ministerial Association began its program following the close of the Elders' Meeting. Two strong addresses were delivered on Tuesday evening, Bro. Galen R. Blough having as his subject, "The Magnetic Christ." He was followed by Dr. M. G. Brumbaugh on the subject of "World Peace." These subjects were ably discussed before an interested and appreciative audience.

The session on Wednesday morning was especially interesting as it commemorated the fortieth anniversary of the establishing of the Ministerial Association of Middle Pennsylvania. Four ministers were present who were ministers when the association was formed. Addresses were made by Elders James A. Sell, W. J. Swigart and W. S. Long, being followed by a number of brethren in a reminiscent line as to the purpose and development, the benefits derived, and the future outlook for the association. This was an intensely interesting session.

The Sisters' Aid occupied a period just previous to the opening of the District Meeting. They had a good representation from delegates sent from their several local organizations, and while we do not have access to their minutes, what we heard while they were in session gave evidence that they are awake to the interests and the promotion of the best things for causes in which they labor.

The District Meeting opened at four o'clock on Wednesday with seventy-seven delegates representing the thirty-nine churches of the District. During the evening session two messages were given. Bro. O. R. Myers, the incoming Moderator, spoke on "Personal Equipment." Bro. D. O. Cottrell had as his subject: "That Nothing Be Lost." These addresses occupied the entire period and were well received by a full house of interested listeners. Thursday morning found the delegate body ready for business at 8:30 morning found the delegate body ready for business at 8:30 morning, a large part of the day being used in the hearing and discussing of the several reports from the various departments of the work in the District. From the several reports we gather that one new congregation was organized during the year, making our number now thirty-nine, with

(Continued on Page 270)



## PASTOR AND PEOPLE

### Making the Church Known Through Christian Living

BY T. T. MYERS

It has been suggested that the Old Testament is the Jew's Bible, the New Testament is the Christian's Bible and the Christian is the world's bible. There probably is a good deal of truth in this statement. The man of the world likely reads the Christian more than he reads the Bible. This means that the Christian should be a correct book.

It is the life that counts. Life is more than profession. The profession of Christianity does not amount to much if it is not supported by Christian living. One's manner of living is very much influenced by his believing. Doctrine has much to do with life. The early Christians were noted for their purity of life. Their purity of life resulted from a purity of faith. Their life was different from the world because their faith was different. If this is true, and I think it is, then our faith must be right and our doctrine right both as taught and practiced.

When the life of a people is in accord with the word and the spirit of Jesus it is easy for that people to convince the world of the genuineness of its faith. The Master taught his disciples that they would be known by their fruits. Fruit exhibits life. Right life with proper care will bring right fruit. If a man is known to be true to his word he will be believed and trusted. This is so of the man of whom it is said, "His word is as good as his bond." It is as true today as at any time that the world will believe when it sees the right sort of a life.

When I was in Jerusalem some years ago Brethren D. L. Miller and H. B. Brumbaugh and I visited a mission station just outside the walls of the city. Very earnest people were in charge. They told us both of their encouragements and discouragements. One of the greatest obstacles to the success of their work was the bad example of those who professed to be Christians. They cited the fact, which we had observed in the Church of the Holy Sepulcher, that Mohammedan soldiers were stationed there to keep the Christians from fighting each other. The missionaries confessed that the only way to do effective work in and around Jerusalem is to have a body of Christians there that will live the right life. What is true of Jerusalem is also true of any other part of the world.

The best way for a church to be known is by its consistent, holy life. The church at Rome was noted for its faith and the church at Philippi for its gospel fellowship. The first Christian churches, both apostolic and post apostolic, were noted for their love. The church at Corinth was praised for its keeping the ordinances as Paul had given them. Churches today that are noted for their faith and love and obedience and holy living are well marked and well reported.

Our Church of the Brethren professes much. It professes to take the New Testament as its guide in faith and practice and to follow after the life of Jesus in Christian living. From a people of such profession much is expected. Jesus lived a pure life, a sincere life, a holy life. Such a life we, his followers, should live. His word was good. Ours should be so too. People of such word need not swear. They need only affirm. It was Jesus' constant desire to please the Father. This should be our desire. Jesus lived what he professed. We should try to do so too.

If we live the doctrine we profess, which is the doctrine of the New Testament, we will live a good life. The doctrine of baptism that we accepted means a surrendered, obedient life. The doctrine of feet-washing means a clean life, a life of love. The doctrine of the Lord's supper means a life of fellowship and hope. The doctrine of the holy communion means a life of faith and consecration. The doctrine of the simple life means a life of purity, simplicity and sincerity, a life that gives itself to worth-while things. We have here fundamental doctrines that represent

essential virtues and graces of Christian living. The practice of these virtues and graces along with sincere, earnest prayer makes known the Christian and the Christian church as nothing else can.

In all that I have said I am not forgetful of the fact that correct Christian living is dependent on the new birth. If a man is born again, born from above, he has a new life. It will be natural for him to have a new manner of living. This new manner of living will be expected. The Christian and the Christian church, the Church of the Brethren, must meet this expectation. This is the best way for the church to make itself known.

Huntingdon, Pa.

### Real Home Missions

BY J. E. MILLER

I HAVE just read two letters from Bro. Otho Winger, chairman of the General Mission Board, telling of what he saw at the District Meeting in India. His account of what the natives are doing in the way of home missions interested me greatly. A District Meeting officered by native brethren, and arranging for the organization of new churches, gave me a new sidelight on missionary endeavor.

The same mail brought to my desk a copy of the *Lena Evangel*, put out by the Church of the Brethren of Lena, Ill. This church was until lately known as the Waddams Grove church. It was here that the District Meeting was held in the final arrangements for sending our first missionaries to Denmark. Here the Annual Conference was held in the Reber barn, in 1856, at which Conference the "articles" numbered thirty-eight.

What interested me in the *Evangel* was the activity of the Young Married People's class, which is doing real home mission work by sending the GOSPEL MESSENGER to twenty families of the community with the hope of bringing them a real spiritual blessing and of interesting them in the church and Sunday-school. You may have other ways of doing your home mission work, but the young married people of Lena are to be congratulated for their effort to serve the community by making the GOSPEL MESSENGER a weekly visitor in the homes with which and for which it would serve in the Master's name.

Elgin, Ill.

### "Make Much of Jesus"

BY BERTHA RYAN SHIRK

THE above caption was the advice given by a preacher-father to his preacher-son. Hearing the son deliver a series of evangelistic sermons, the evidence was convincing that he had taken his father's admonition. What joy it was to listen to his wonderful messages. We were forced again and again to ask the question, "How can anyone hearing him refuse to accept Jesus as his Savior?" Over two hundred did accept him! It was a great meeting.

During this time of special stress on evangelistic effort, to all who proclaim the gospel message I want to pass these good words along: "Make much of Jesus."

To do this effectively you will have to know much of Jesus. See if your spirit is in tune with Philpp. 3:8-10. A prominent divine once said: "Fill your soul and let God set it on fire." Seek him in loving devotion. He will come to you. In his presence is fulness of joy. His Spirit will rest upon you as you open your heart to him. In meditation and prayer, in the study of his Word, in pressing forward in his service, you will learn to know much of Jesus. His great love for mankind will become your only theme. There will be no time for humorous tales, death-bed stories, political speeches, discussion of popular topics of the day or other things foreign to your high and holy calling. "Make much of Jesus." His cross is the crux of the whole gospel. His gospel the only message you have been commissioned to deliver. You will find it is the message weary souls want to hear. David said: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Human nature is much the same today. Amid the great-

est confusion throughout the world concerning religious ideas, many hearts are hungry for the truth about God. Many in foreign lands, although they may not seem to care about the white man's religion are interested in the Christ. They would give much for the hope that reaches into eternity and the faith that binds our hearts to the great Father. Jesus came that the Father might be revealed. His life is so wonderful! His death is the most tragic ever suffered! His resurrection is the greatest miracle of the ages! His ascension and place of power, interceding still for sinful men, is a truth that gives hope for the salvation of all. His announcement that he would come to earth again should thrill every believer and help every follower to "make much of Jesus."

May we behold and drink in this glory of the Lord until we are changed by his Spirit and become like him. Seek to know him intimately. Love him with a pure heart fervently. Follow him as his holy Spirit leads. Speak to him often. Pray to him always, and through you many souls will be saved and will learn, too, to love and serve because you "make much of Jesus."

Chickasha, Okla.

### The Efficient Layman

BY D. W. KURTZ

(Note. An outline for a course of lectures to the Laymen's Brotherhood of the First Church of Long Beach, Calif.)

#### I. In His Relation to the Church

1. Attendance at all the services of the church.
2. Service, giving time to promote the program of the church.
3. Financial support, adequate for a Christian program.
4. Boosting, not knocking, holding up the good things.
5. Visiting the sick, the weak, and hospitality.
6. Doctors and nurses, to save the backsliding.
7. Personal evangelism, to secure new members.
8. Social life, fellowship with the group.
9. Courtesy and welcome to strangers and visitors.
10. Promotion, inviting friends and neighbors to attend church and Sunday-school, using auto to bring them.

#### II. The Layman in His Home

1. The Christian atmosphere.
2. The family altar.
3. The family budget, conversation, program, and plans to include and dignify the church and her cause.

#### III. The Layman in Business

1. Absolute honesty.
2. Service above self.
3. Christian courtesy.
4. Cooperation and the Golden Rule.

#### IV. The Layman as a Citizen

1. Knowledge and insight of political relations and duties.
2. Always on the right side of moral issues.
3. Courage to speak and vote morally regardless of personal risks and losses.
4. Goodwill and brotherhood in all questions of international and interracial relations.
5. Always put the "common good" above personal interests.

#### V. The Layman and Social Relations

1. Faith in the Golden Rule and the brotherhood of man.
2. Overcome poverty by helping men to help themselves.
3. Overcome vice and crime by helping men to see and appreciate the true values of life.
4. Overcome caste by friendship.

#### VI. The Layman's Leisure

1. Play, not amusement.
2. Use leisure for health, recreation, joy, fellowship.
3. Outings, picnics, drives.
4. All of leisure should promote the Christian life.

#### VII. The Layman and Self-culture

1. His reading, religious, scientific, professional, and on the human problems.
2. Music, art, dramas.
3. Travel, conventions, conferences.

Long Beach, Calif.



## HOME AND FAMILY

### A Vesper Service

BY JAS. A. SELL

The busy day was ended, and I came into my room to rest before retiring for the night. On the outer edge of the window a tiny cricket chirped its vesper song. This started a train of musing that inspired the following song:

When tired with the cares of day,  
I sought my rest at night.  
The cricket chirped his little song,  
Which made the hour more bright.  
I know not what its cares have been,  
Or heaviness of heart,  
I only know it sang its song,  
And nobly did its part.

I learned to trust my all to him  
Who holds me in his hand,  
And though his ways so dark appear,  
I can not understand—  
But in his own good time and way,  
The darkness turns to light,  
And all my wanderings here will show,  
His ways are just and right.

Holidaysburg, Pa.

### Anna Lou—Evangelist

BY LEO LILLIAN WISE

In Two Parts—Part One

ANNA LOU, sitting in her invalid chair on the veranda, watched Nelle cross the street. A moment later there was a cheery wave of the hand and Nelle turned in the walk. Coming up the steps she reached for a cushion and dropped down upon the edge of the porch.

"Yes, I know I could go in the house after another chair," began Nelle, "but since I can't stay long I'd better not."

Anna Lou laughed happily, she knew very well that Nelle preferred to do without the chair. Then she asked:

"Just getting home from a board meeting?" for the officers of the Y. P. D. hold their meetings Sunday afternoons since some work at night.

"Yes," nodded Nelle, "it was a wonderful meeting. We planned for special 'jobs' for folks. Some are delegated to certain folks; for instance, Tom has charge of the missionary education of our young folks. And Emma has the efficiency department, or as otherwise known, methods; but for folks like you, well, what do you suppose we did?"

"Me?" Anna Lou's eyes were questioning, "surely you don't think that I can hold down a job in the Y. P. D. do you?"

"Certainly, dear. Only we realize we are not capable of finding the job you are best fitted for, so we are leaving that for you to discover."

Anna Lou sank back into her cushions. Her face clouded over. And it was with troubled voice that she said slowly:

"Not much use for you to include me in your list of workers since I am chained to my chair so much of the time. I'd be willing to do anything possible. But my range is limited."

"Right there's where you are wrong," said Nelle decisively. "True, it may appear a bit difficult to see your possibilities off hand, but time will reveal your special field wherein it may be that you will be able to do more good than many of us who are more active in our field just at the present time. Don't give up before you've begun. You were by far the cleverest girl in your class. Be a discoverer!"

Anna Lou smiled up into the anxious face of her friend saying: "All right. I'll try it out. This seems to be the golden day of discoveries after all."

After Nelle had gone her way Anna Lou pondered the situation over and over. In her heart there was the constant ache because she could not come and go as of old. She had been a brilliant teacher, one gifted to inspire and set on fire young hearts—and then to be set aside and told to patiently wait! Then with a characteristic motion she dismissed worried meditation and reached out for her Bible.

Deacon Brown was calling on the pastor and talking over problems as was his wont, and he asked:

"Bro. Miller, what do you think about our young people? Are they staying in their place, or straying beyond bounds?"

"Why?" asked the pastor as he turned a leaf in his note-book.

"Oh, you know how it was when we were younger, specially me, since I am much older. It would have been thought presumptuous to ask for a part in the official deliberations of the church. Or to take upon ourselves tasks and duties as your young folks do. We would have been set upon I expect."

"But as you watch our young folks perform their duties, would you say they do it in a presumptuous spirit or manner?" asked the pastor.

"No-o," confessed Deacon Brown, "can't say that they do. And I must say it looks pretty good to see a young man walk down the aisle beside an older man as usher."

"Times have changed," mused the pastor, "and we look at things differently. Perhaps more of our older brethren would be better workers had they been trained while they were young."

For some time the two men talked and as Deacon Brown rose to go he said: "You may be right, I hope so, I do."

Later on in the week Anna Lou was thinking regretfully that no special avenue had presented itself to her. And then she spied the postman coming up the walk; he was reading the GOSPEL MESSENGER.

"You will have to pardon me," he began as he lifted his cap, "but do you know I like to look at your church paper. That editor chap of yours knows how to make a fellow think."

"Oh, do you think so?" cried Anna Lou, "why, just as soon as I'm through reading the paper I'll give it to you to read if you'd like?"

"Say, that would be great!" he exclaimed. "Haven't you noticed that I'm usually a bit late on the days I bring this paper? I go home and tell my mother what I've read. You see, my mother's people belonged to your church too. So she knows quite a bit about them."

Anna Lou commenced to read the MESSENGER and peruse the editorials wondering which one had caught the postman's attention. All at once she dropped the paper and clapping her hands exclaimed softly to herself, "Now I know what I shall do!"

Bloomville, Ohio.

### "The Temptation to Distrust God's Care"

BY OLIVER H. AUSTIN

SOMETIMES we are prone to question God's complete care and it may be a help to us to see how Jesus faced this problem.

After the forty days of fasting, Jesus was no doubt very hungry and the tempter came to him with this proposition: "If you are the Son of God, why wait for an uncertain supply of bread, which perchance your Father will not send, but command that these stones be made into bread and satisfy your natural hunger." Jesus made answer: "Man shall not live by bread alone."

Here we have a typical, universal temptation assailing every Christian, but as Christ had victory, so may we, by living as he did—by making the absolute surrender to God's will. Christ was approached at a time of dreadful need when it was a temptation to distrust God's care, power and willingness to supply his pressing physical needs and to put the physical and natural first, but he realized that his Father had spiritual work for him to do and until it was done, the body had to wait.

Then the tempter took him into the holy city and set him on the pinnacle of the temple and said: "If thou art the Son of God, cast thyself down. See if he will care for you. Your trust in God is perfect and very praiseworthy. Now prove your trust by exhibition, beyond any shadow of doubt. Leap from this pinnacle of your Father's house and see the multitudinous throng of angels sweep down to bear you up."

"What a specious, subtle, seductive temptation, but Jesus looks the crafty tempter calmly in the eye saying, 'Not trust, but presumption. Did my Father bid, I would leap from the loftiest star to the bottomless

abyss, knowing that underneath would be his everlasting arms. But when Satan bids me leap, my Father not willing it, I fling challenge and temptation back. For in the divine book it stands written, 'Thou shalt not tempt the Lord thy God.'"

I fear that we often fail because the temptation comes to us in the form of a challenge and we all know how hard it is to turn down a challenge. But Jesus showed us the greater challenge, that of doing the right and the Father's will in the face of evil and temptation. We are never tempted to do the wrong but what the challenge to do the right is present. May we have the courage Jesus had and do as he did, meet the tempter with the word of God and do the right.

McPherson, Kans.

### A Good Forgetter

BY IRENE HECKER

We hear so much about cultivating a good memory these days, and yet I sometimes wonder if it isn't just as important to cultivate a good "forgetter" too! What a lot of misery would be spared us if we could forget the unkind word, the thoughtless aspersion, the hurts that come to us as we go through life. How much easier it would make life if we could blot out these things after they are forgiven and meet the donor (?) with a smile and a handclasp that would show we had forgotten. The longer we remember a slight or hurt the harder it becomes to truly forgive, and the longer we hold it the more miserable it makes us and the harder becomes our heart. The lovely thing about God's forgiveness is his blotting out of the transgression. No niggardly giver is God. When he forgives he forgets. I can not credit the author for the following bit of poetry since there was no name with it, but I quote it as a fine sentiment:

"Forget the slander you have heard,  
Forget the hasty, unkind word,  
Forget the quarrel and the cause,  
Forget the whole affair, because  
Forgetting is the only way;  
Forget the storms of yesterday,  
Forget the chap whose sour face  
Forgets to smile in any place"

With a remembrance of past failures always before us we can not achieve new heights. Remembering past miseries not only embitters the memory, but also the present. Forget the things that clutter up our lives with useless heartache and misery, and greet each new day with a bright, clean page waiting for pleasant entries. Cultivate a good forgetter!

Mount Morris, Ill.

### "Cease From Anger"

BY ELEANOR J. BRUMBAUGH

FIND these words in the thirty-seventh Psalm, verse eight. This admonition suggests that anger is often present with us. Can it really be expected that we who have so many provocations can put away anger and wrath? Yes, but not without some training, and some of us need constant training, because we do not begin in time. Self-control is a very necessary grace, no matter what your age is, nor what the provocation. If the annoyance always came from the same cause training would not be so difficult, but the most unthought of things keep probing on every side and sometimes in a constant stream, until the meekest saint would fail, we sometimes think.

Now, take a good hold on yourself, for this rising flood must be quieted. Peace, be still! We have tried giving it full sway and we know it will not bring peace, but more terrific storm. Hear the words: "Fret not thyself in any wise to do evil." Yes, but the party of the opposition is doing the evil. Be very careful or you will be tumbling into the same rut. There is a place of safety. I know a person who will not read the Bible because there is too much self-restraint recommended. A very unsafe way to take, surely. "Gird up the loins of your mind, be sober." Call for help from the only source. Thanks be to God who giveth us victory, through Jesus Christ. Ask him. Trust him, and claim victory.

Huntingdon, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, April 29

Sunday-school Lesson, The Cost of Discipleship.—Mark 10: 17-27; 12: 41-44.

Christian Workers' Meeting, The Every-Member Canvass.

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### Gains for the Kingdom

Four baptisms in the Shannon church, Ill.  
Eight baptisms in the Rileyville church, Va.  
Four baptisms in the Hermosa church, Calif.  
Two baptisms in the Cincinnati church, Ohio.  
Five baptisms in the Goshen City church, Ind.  
Two baptisms in the Bridgewater church, Va.  
Forty-six baptisms in the Winbder church, Pa.  
Eight baptisms in the Minneapolis church, Minn.  
Five baptisms in the Council Bluffs church, Iowa.  
Three accessions to the Springfield City church, Ohio.  
Twelve baptisms in the Roaring Spring church, Pa.  
Three baptisms in the West Alexandria church, Ohio.  
Fifteen baptisms in the New Philadelphia church, Ohio.  
Twelve accepted Christ in the Ft. Wayne church, Ind.  
Three baptisms in the First Grand Valley church, Colo.  
Four more baptisms in the Grand Rapids church, Mich.  
Twenty baptisms in the Geiger Memorial church, Philadelphia, Pa.

Five conversions and one reclaimed in the Anderson church, Ind.

Fifteen baptisms in the Myrtle Point church, Ore., Brother and Sister S. Z. Smith, evangelists.

Five baptisms in the Trotwood church, Ohio, Bro. B. D. Hirt of Cincinnati, Ohio, evangelist.

Nineteen baptisms in the Akron church, Ohio, Brother and Sister D. H. Keller, evangelists.

Sixty-five decisions in the Morrellville church, Johnstown, Pa., Bro. H. B. Heisey, pastor-evangelist.

Fifteen were baptized and two restored in the Sunnyland mission, Fla., Brethren L. L. Lininger and J. W. Rogers, evangelists.

Eleven were baptized and one reclaimed in the York church, Pa., Bro. W. G. Group of East Berlin, Pa., evangelist; three other baptisms.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Trostle Dick of Blain, Pa., to begin May 27 in the church at Huntsdale, Pa.

Brother and Sister S. Z. Smith of Sidney, Ohio, began April 22 in the Albany church, Ore.

Brother and Sister O. H. Austin of McPherson, Kans., to begin May 9 in the Sipesville church, Pa.

Bro. F. D. Anthony of Baltimore, Md., to begin May 20 in the Ridge congregation, Fogelsanger house, Pa.

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### Personal Mention

Middle Maryland has asked Eld. David R. Petre to represent the District on the Standing Committee of the La Verne Conference.

Middle Pennsylvania has selected as delegates to the La Verne Conference Elders J. H. Clapper and O. R. Myers. We do not know whether alternate delegates were chosen.

Eld. I. H. Crist passed into rest on the morning of April 16 at Middleburg, Fla., after an extended illness. An account of his life and labors is promised us for early publication.

Northern Virginia has chosen Elders D. H. Zigler and J. Carson Miller as Standing Committee delegates to the La Verne Conference. We are not informed as to the alternate delegates.

Dr. Robertson writing to the women of the Aid Societies says: "We are still carrying on in the old hospital but have had to build six additional grass rooms for the increasing number of patients. I think there are twenty-two patients in the hospital tonight."

Bro. I. N. H. Beahm of Nokesville, Va., is scheduled to have charge of the dedicatory program at the New Fairview church of Southern Pennsylvania, May 6. The addition to the churchhouse for Sunday-school work is nearing completion. There will be services both morning and afternoon.

Bro. Galen K. Walker, pastor of the Walnut Grove church, Johnstown, Pa., has been giving his people some strong meat evidently on such doctrinal themes as Adoption, Justification, Sanctification and Sainthood. Evening sermons have discussed Our Ideals, Our Choices, Our Habits, Our Success, Our Books and like practical subjects.

Bro. Earl E. Jarboe, pastor of the Burr Oak church of Northwestern Kansas, is available for two evangelistic meetings this fall. Write him at Burr Oak, Kans.

Bro. S. Z. Smith is greatly encouraged by Oregon's response to the evangelistic efforts of himself and Sister Smith. Attendance and interest are excellent. "The west is full of energy," he says, "and must be shown the way of life and salvation." See also under "Gains."

Bro. M. C. Swigart, pastor of the Germantown church, Philadelphia, dropped in on us Wednesday of last week and gave us a few very pleasant minutes. His trip had taken him a little farther west to visit an old friend of the family at Rockford and he had found it possible to stop off at Elgin between trains.

"If Green Tree could be an every member church in attendance, giving, praying, living, serving, loving, what a blessing we would be and how happy we would be," thinks Bro. H. S. Replogle, pastor, in the "Green Tree Messenger." We know of other congregations in which that condition would bring the same results.

Bro. David F. Warner, pastor of the Red Bank church, Pa., for the past five years, has been doing along with his pastoral activity a unique service through the rural press. His work has elicited wide attention and much favorable comment. He is now Religious Editor for the "Michigan Business Farmer," the "Illinois Farmer" and the "Southern Planter."

Bro. W. B. Stover said in a recent sermon, according to the "Seattle Daily Times": "We do not insist that we know best in our asking; we insist that his will be done, and that very yieldedness becomes a source of richest blessing to us. . . . Magic says to God, 'You must heal this man! Faith says, 'We are yielded to thee, O Lord; we pray for healing.'"

Wednesday of last week Bro. A. M. White of Empire, Calif., laid away the body of his companion at Franklin Grove, Ill., ancestral home of the Dierdorffs to which family Sister White belonged. Full proof of her devotion to the church was found in a legal document which Bro. Bonsack brought with him from the funeral, a deed to a North Dakota farm in favor of the General Mission Board.

Sister Earl M. Flohr missionary to Africa writes that the people at Gardemba are building a new churchhouse. This station was first opened a little more than a year ago by Bro. F. E. Mallott. During part of the past year no missionary was located here. As yet there are no openly confessing Christians at this station, yet they have already brought the sand for the floor, wood for the framework and grass for the roof and are voluntarily furnishing all the labor for the new house of worship. If we are faithful to supply the missionaries may not God give the entire community as sheaves for his harvest!

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### Miscellaneous Items

"I saw in the 'Messenger' recently, 'Have you a son for the war of 1937?' And being the mother of six sons, the oldest in his thirteenth year, this thought impressed me very much."

"To lie abed until ten; read the Sunday paper until one, overeat till three, lop around till night; and keep one's soul chloroformed throughout the ONE day of the week especially designed for its enjoyment, is what I call a NUT SUNDAY."—John Andrew Holmes.

Africa medical workers report marvelous activity. A part of the February reports mentions 127 new cases, new ulcer cases thirty-three, total ulcer treatments for the month 752, total eye treatments 205, major operations six, minor operations seven, grand total treatments 2,159, or an average of seventy-four per day.

At Akron, Ohio: "In the B. Y. P. D. an unusual meeting was held and \$75 was given to purchase chairs for the East Wood Heights Mission church. Jan. 10 marked the dedication of the mission property which was a memorable day in the Akron church." Pre-Easter services at this mission resulted in splendid gains as may be seen in another column on this page.

Y. P. D. and B. Y. P. D.—what is the meaning of these letters "which occur frequently in 'Messenger' and other church literature," a correspondent asks. She thinks there are quite a few others who would like to know. The idea had not occurred to us but perhaps it is time to let the secret out. They are the initial letters of Young People's Department and, more fully, Brethren Young People's Department.

Matagi has broken the ice. She is the first Bura woman in our Africa mission to step out boldly for Christ. At one of the meetings the call to follow Christ was given. One of the missionaries said to Matagi that she knew enough about Jesus to follow him. Her face beaming with joy and without any hesitancy she said: "I have an intense desire to follow him, I want to." When asked if she had counted the cost of being the first Bura woman, and possibly the only one for a while, she said: "I will follow him regardless of the cost." Her strong assertion reminds us of Peter's statements and we trust that though she may yield to temptation, yet she shall eventually be a pillar in the church.

### Special Notices

The District Meeting of North Dakota and Eastern Montana will be held at Minot, N. Dak., June 12 to 14, instead of the second week of July. The place of meeting is the fair grounds on the East side of Minot. Sigurd Severson, Secretary Committee of Arrangements, Minot, N. Dak.

Northeastern Ohio Ministers please notice that the regular meeting of the District Association will be held in the Cleveland church, 14280 Superior Road, Tuesday, May 8 at 10 A. M. A good program and good fellowship is promised. If you desire to stay over night for the International Peace Conference, being held here at that time, please write H. D. Emmert, 14280 Superior Road, Cleveland, Ohio.

The Chicago Men's Work organization announces: In order to be of greater assistance to members moving into or contemplating moving into Chicago the Men's Work organization of the First church has appointed a committee whose duty it is to advise in regard to industrial conditions, and to assist those who come in securing a suitable location. All members who desire information will please write to the secretary of the committee, R. D. Casebeer, 3500 Congress St., Chicago, Ill.

"Every Standing Committee member whose wife will accompany him will be assigned to a room in Miller Hall if application is received before May 25, or until all rooms are taken. Every one who will not be accompanied by his wife may be assigned for a bed in one of the large sleeping porches in the same building. If you are a member of Standing Committee you should so state. A few others of special committees may be accommodated in this building. Others should not apply for rooms in Miller Hall. The price of all dormitory beds will be \$1.00 per person per day." This quotation is from a statement on housing at the La Verne Conference which we will publish in full in next week's issue. Your application should be sent to Harrison A. Frantz, 2481 Third St., La Verne, Calif.

The District Sunday-school and Christian Workers' Meeting will be held in the Greenmount church, Rockingham County, Va., on Friday and Saturday, May 11 and 12. May 11, 10 A. M., Business Session. Aims and Objectives of our District Sunday School Meeting.—D. H. Zigler. 1:30 P. M., Teachings from the Sermon on the Mount: Purity of Life.—S. I. Bowman. Peace and Truth.—C. E. Nair. Simplicity and Trust.—Ida Willbarger. Worship and Prayer.—J. S. Stephens. Christian Character, the Final Goal of the Sunday-school.—Lawrence Helsey. Putting the Lesson Across.—S. D. Zigler. 7:30 P. M., Training for Service.—C. E. Long. The Strength of Ten.—A. Joseph Carico. May 12, 9:30 A. M., Juniors at Work.—Annie Roller. My Primaries.—Mrs. L. M. Clower. The Mother, a Missionary Teacher.—Mrs. C. S. Mundy and Nelie Wampler. How Secure Real Reverence in the Sunday-school.—J. Homer Miller. 1 P. M., Can We Secure Better Teaching in Our Sunday-school by Remunerating Our Teachers?—N. D. Cool. Is the Sunday-school of Today Meeting the Needs of the Church and Community?—L. S. Miller and S. L. Garber.—J. W. Wampler, Harrisonburg, Va.

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### Business for Annual Conference

#### Middle Pennsylvania

Realizing the great need of a more adequate Ministerial Pension Fund the Huntingdon church asks Annual Meeting of 1928, through District Meeting of Middle Pennsylvania, to request the churches of the Brotherhood to give an annual offering to this fund.

Passed and sent to Annual Meeting.

#### Western Pennsylvania

To the General Conference of the Church of the Brethren, assembled at La Verne, Calif., 1928, Greeting:

We appreciate the direct help for superannuated and disabled ministers and missionaries and their dependents given from the income from the Gish Fund augmented by a certain portion of the earnings of our Brethren Publishing House.

Our observation, however, is that this assistance is not nearly adequate to meet the needs.

We, therefore, petition this General Conference through the Western District of Pennsylvania to appoint a Commission to study the whole question of helping our faithful, self-sacrificing, superannuated and disabled ministers, missionaries and their dependents and bring to Conference some practical plan that will meet this need properly.

The Ministerial Board of Western Pennsylvania:

M. J. Weaver, Chairman.  
M. J. Brougher, Treasurer.  
J. A. Buffenmyer, Secretary.

Passed to Annual Conference.

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### Conference Arrangements

The committee approved the plans for publication of a daily paper to be published in La Verne during the conference by "The La Verne Leader." The staff in charge will probably be Don C. Miller, editor; W. B. Stover of Seattle, assistant editor and adviser, and Ulrich Knoch, publisher.

(Continued on Page 270)



## AROUND THE WORLD

### Stockholders and the Mississippi Flood

One year ago the Mississippi Flood was making the front page consistently. As a matter of history it has long since lost its big news value, yet there are still repercussions to be felt in unexpected places. For example, the stockholders of a well known railway which serves the Mississippi Valley heard just the other day that net earnings for the year just ended are less by \$5,000,000 than they would have been but for the Mississippi flood.

### Three Boys and a War Movie

Not so long ago three Evanston boys came home from the movie where they had witnessed stirring battle scenes. Why not play at war and have a little excitement of their own? Accordingly a toy cannon was rigged up to shoot shot-gun shells. When the glorious moment arrived to try out the improvised equipment the boy who pulled the trigger was severely hurt. His two companions escaped injury but we suspect that at least three boys and their parents got a lesson on the relation of the movie to child life.

### Another Cure for Seasickness

It would be impossible to tell just how many cures have been proposed for seasickness. But two Chicago doctors connected with both the University of Chicago Medical School and Rush Medical College are reported to have discovered a treatment which succeeds. "The treatment which had uniformly successful results among a group of eight victims of the malady consists in the administering of three to five grains of sodium nitrite every two hours. The use of this substance, the physicians report, has a depressing effect on the blood pressure, consequently reducing the strain on the vestibule of the ear, which is thought to be the seat of the ailment."

### The Appetite for News

When people feel that a big news story is about to break the daily newspaper, even though printed in a number of editions, it is far from fast enough. At such times the telephone is pressed into service. For example, when the German-Irish fliers were on their way to America, and when some news was due from them, the telephones of the newspapers over the land were kept jingling by those who were eager to know the outcome. Thus one Chicago paper reports that its office was called 35,000 times between 8 A. M. and midnight when as was later learned the Bremen was battling fog and darkness over the north Atlantic Ocean. Through the day ten operators in this one newspaper office were kept busy answering calls and a force of five was kept on through the night. Most people seem to have a regular Sunday appetite when it comes to news.

### In the Matter of Death Rates

An official of one of our leading insurance companies has concluded a survey of thirty-two countries of the world covering the first quarter of the present century. The results may be summarized as follows: "In twenty-eight countries the general death rate has been reduced, in some cases by as much as nine persons per 1,000; in only four has it increased. While the statistics show that the United States has made commendable strides in the improvement of public health, there is much yet to be accomplished before this country will achieve in public health the supremacy attained in other fields, for there are nine countries in the world with lower death rates than the United States." Smallpox and typhoid are two diseases in the control of which the United States is rather backward as compared to European countries. The advance in diabetes rate is said to reflect our generous feeding and sedentary habits.

### The Greeks in America

According to the census of 1920 there were 175,972 Greeks in the United States. Some 21,455 of these were in New York City. Chicago had a little over half as many Greeks. Boston, Lowell, Detroit and San Francisco each had well over 3,000 each. Of course, this does not tell the whole story, since on an average those listed as foreign born are outnumbered by those of foreign parentage. What there is a considerable number of mixed parentage. What we mean to say is that the figure given for Greeks in the United States does not likely cover half of those who are Greek by birth, or whose parents were Greeks. But numerous as the Greeks are they seem to be an industrious and law-abiding people, for they have had plenty of opportunity to prove themselves otherwise if they had been so inclined. In this connection it is of interest to note that "A Grecian village, containing a Greek university and a cathedral, which will become the headquarters of the Greek Orthodox Church in America, may soon be erected in Wantagh, L. I., according to Jacob Post of Freeport, L. I., head of a syndicate which recently purchased a tract of land said to contain 400 acres there. Negotiations are now under way to turn the property over to the Greek Orthodox Church."

### Traveling in India

President Otho Winger of Manchester College, who is also chairman of the General Mission Board, was in India when last heard from. He is having many interesting experiences on his trip round the world. From "Oak Leaves," Manchester College paper, we clip this paragraph on travel in India as President Winger found it: "We are now on board the train for the country. We are traveling third class for all our missionaries do. That is about one-half cent per mile. Do they travel? Here is another point. They say no people in the world travel so much as Indians. Some one said that the railroads yearly carry six times the population of India. If they can rake together any money at all, they take a train ride. This train has some ten coaches, all filled. Trains are of European style, with the aisle along the side and seats, two by twos facing each other. Then above each seat is another for baggage, but which may also be used by some one to climb up and lie down and there is where many a traveler sleeps. Even above this is another arrangement where baggage may be placed."

### New Uses for Islands

Almost every new means of communication as it is developed on an international scale has served to emphasize the importance of islands, especially when they lie more or less directly in the path between great population centers. Thus, steamship lines are apt to make such points a port of call—as in the case of the Hawaiian Islands. They are also convenient landing points for cables. And now the airplane is helping to give the isolated bit of land a new significance. Thus last summer aviators were trying to reach Honolulu, capital of the Sandwich Islands, as the first step in a trans-Pacific flight. The Azores occupy a somewhat similar position in the Atlantic Ocean. They lie about 800 miles west of Portugal and serve to break the long flight from Europe to America across the middle of the Atlantic. These islands belong to Portugal, but it is said that Italy is eager for a concession for an ocean aerodrome on the island of Fayal—one of the Azores group. The discovery of Phœnician coins on one of the islands in this archipelago would indicate that from the earliest times the Azores have been useful outposts. But the airplane is giving them a new use and hence their stock is looking up a bit.

### Agriculture and War

"Congress is endeavoring to work out some practical measure to meet this trying problem (of agriculture) just as every congress has been striving since disaster was visited upon the agricultural people following the war." Perhaps better than anything this paragraph might say, the above quotation from a speech by Hon. Gerald P. Nye, United States senator from North Dakota, serves to show the relation between war and agriculture. Yes, the farmers made money for a few years during the war, but at what a price, as ever since they have faced the dreary, discouraging years that followed the period of inflation! Ten years after the war, agriculture is still so thoroughly disrupted as a result of war induced disturbances that the farmers' financial difficulties are major problems for the whole country. But the war-makers are impatient as the big navy agitation serves to prove. And Senator Nye's words are to the point when he says: "It is decidedly more important that we sustain our farm homes with contented families and producing service to the rest of humanity, than it is for us to create great embattlements with gold braid and tinsel for the few who intermittently excite themselves and strive to terrorize us with the great danger of war."

### Landing Fields in the United States

The aviator's problems are many, not the least of them being a place to light. Even little icebound Greenland looked good to the German-Irish airmen after they had flown for hours in the dark. Of course, it takes more than just land to meet the needs of the present day aviator. There must be a field clear of obstructions and large enough for airplanes to safely come to a stop. At night there is also the question of light. To meet the growing need for landing fields airports are being added to almost daily. The latest estimate is that there are 5,000 landing fields in the United States. The Department of Commerce recently reported that "1,075 of these fields were equipped with sufficient facilities to qualify as airports and added that 4,000 additional fields cleared for emergency or temporary use of aviators were now being placed upon flying maps. Of the 1,075 landing fields graded as airports, 231 are beacon and flood lighted and open to use by night as well as day. Every State in the Union now has one or more of the airport landing fields. The port not only furnishes space for planes to light but also repair shops, fuel supplies, hangars, and sometimes radio beacons for guidance. The official list of airports assigned 115 fields to California and ninety to Texas. Pennsylvania was credited with sixty-eight, Illinois has fifty-eight ports. Ohio and Oklahoma each were credited with forty-three, while Wyoming, over which the transcontinental air mail moves, was credited with twenty-one airports, seventeen of which are lighted."

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Mother's Day

Prov. 31: 10-31

For Week Beginning May 6

### NOT A BUTTERFLY

The feminine charm which this great poem sets forth is that of a virtuous, wise and industrious mother. No beauty excels this (Luke 16: 10; 19: 17).

### INDUSTRY AND ECONOMY IN THE MANAGEMENT OF THE HOME

A house should not be an idol, making its keeper a slave. Neither should it be a place where things go by loose ends (Luke 10: 38-42).

### SHE OPENETH HER MOUTH WITH WISDOM AND IN HER TONGUE IS THE LAW OF KINDNESS

No one has a better right to teach the truth than the mother who has practiced it in the service of the children whom she teaches (Luke 22: 27).

### HER HUSBAND IS KNOWN IN THE GATES WHEN HE SITTETH AMONG THE ELDERS OF THE LAND

His strength out among men reflects the substantial worth of the home from which he comes (Prov. 19: 14).

### SHE STRETCHETH OUT HER HANDS TO THE POOR

Every life, well lived, produces more than it consumes, and so has the joy of overflowing to bless others. The good life creates. It is its nature to give (Eph. 4: 28).

### HER CHILDREN RISE UP AND CALL HER BLESSED; HER HUSBAND ALSO, HE PRAISETH HER

The praise of strangers is noisy, ignorant and fleeting. The loving appreciation of one's own family circle is food for the heart (Rom. 2: 29; John 12: 43).

### DISCUSSION

Would not our lives be more beautiful if we thought less of beauty and more of goodness and usefulness?

Do you think we are too unappreciative of those who live and work near to us? R H M

### The Candy Industry

Candy is consumed in tremendous quantities in the United States. The peaks for the industry come at two points in the year—before Christmas and before Easter. The Consumers' League of New York has recently issued a report on the candy industry of that city and the results of some of their findings are hardly calculated to increase one's appetite for the ordinary candies on the market. The industry as investigated is said to be next to causing the most seasonal in New York State. This predisposes the factories to the use of cheap, transient help consisting mainly of girls and women of foreign extraction. The wages are generally low and the hours long. The report referred to above is none too reassuring when it says that "about half the twenty-five factories covered seemed reasonably clean." As to the outlook for any better working conditions the Consumers' League report states: "Only the education of the candy worker and of the factory owner himself and the complete cooperation between factory owners and the health department can really safeguard the candy-eating public from whatever risk is involved in eating food handled by dirty or diseased workers."

### A Chance to Bow

In monarchical countries to be presented at court or formally introduced to the sovereign is valued for at least two reasons. First, the brilliant ceremony connected therewith ministers to the pride and vanity of those who would have their fellow-beings look up to them. Second, to be thus presented has credential value, for the one so accepted by a sovereign may expect to be received anywhere else, and a sovereign may be presented by the representative of his country at any foreign court. Americans are chiefly concerned in this custom as it obtains at the court of King George and Queen Mary of England. This year it is said that there will be five courts in place of four and among those presented will be twenty-five American dames and misses. But this figure does not reveal a true picture of the crowd that is eager to bow at the court of the English King. It is said that there are at least 3,000 American women trying to shape the course of events so they will get to dress up and make their bow to the King and Queen of England. Yet of this number but twenty-five will have their wishes gratified! If America had to send a delegation of women to the English court each year to make their bow it would likely be resisted and denounced as an example of British tyranny. But since to bow or not to bow is entirely a voluntary matter, American women to the number of more than 3,000 are eager to be presented to the King.



## The One Standard

(Continued From Page 261)

standing in the sight of God, in the sight of thinking people. Having this standing, well established in the faith of the gospel, we are ready for our task.

First: It must be understood, as far as our people are known, that we are advocates of a oneness of all of God's people regardless of the names by which they are designated.

Second: We insist upon the New Testament as the basis of this union. Where it speaks we plead for loyalty in spirit and truth. Where the Book is silent we recommend charity.

Third: As an outstanding fundamental, unalterable, our plea is the whole gospel for the whole world. With this plea any Christian will be in position to face any or all of the religious sects of the world in good faith.

Fourth: As a preparation for urging this plea we should line up our churches, missions and all, with this whole gospel. It would be a case of putting into intelligent and reverent practice what we propose to teach.

Having our standard or plea thus clearly defined, a representative from us would be in position to meet with any group around the union or confederation council table. He could there logically and consistently insist upon the scrapping of all man-made and synod-made creeds and confessions of faith, and the adopting of the New Testament as the sole basis of church or Christian unity. In this plea he would have nothing to lose, but everything to gain. Whatever might be the opposition in the start he would be playing a winning game. Sooner or later, if he should prove a bit diplomatic, his plea would commend itself to the thinking rank and file of Christendom. The plea like heaven in the group would work its own way.

Having the New Testament as the basis of unity and harmony there would be no occasion for disbanding denominations. The denominations would be urged to study the New Testament separate and apart from creeds, and line up with the teachings of the Book, and all having the same standard, being urged to act where the Book speaks, and exercise charity where the Book is silent, would naturally tend to the unity for which Jesus so earnestly prayed.

It would be a case a little like what happened in Kentucky in the early part of the nineteenth century. At that time there were in southeastern Missouri, Southern Illinois and Kentucky eight or nine organized Brethren churches consisting of probably about four hundred members. Being far isolated from the main body of the Brotherhood a difference regarding the mode of feet-washing and the observance of the Lord's supper had grown up between these churches in the then wilds of the west and the well established churches of the east. With a view of harmony, committees from the east visited these churches, always holding their conferences in Kentucky. About the year 1820 a council of considerable importance was held, with a committee from Eastern Pennsylvania present. Eld. George Wolfe of Southern Illinois and Eld. James Hendricks of southeastern Missouri, who by previous appointment had the general oversight of the Kentucky churches, were also on hand.

At this council the differences between the eastern brethren and the churches in the west were fully and ably discussed. In this discussion Eld. Wolfe, then forty years old, a man of fine ability and striking personality, took an active part, and in argument proved the equal of anyone on the visiting committee. The eastern brethren finding themselves unable to convince the western members that they might possibly be in error in their practice, finally said to Wolfe and Hendricks who appear to have been outstanding leaders in the western churches: "Go on in your way till you see better, and then change." This was fine advice. And thus the western churches, especially the two in Missouri and Illinois, were left with the New Testament as their guide to work out their destiny. Time finally brought the eastern churches and those in the west face to face, each with the gospel as their standard striving to harmonize their differences. It was a struggle of practically eighty years, and it was finally shown that they were both right, and both wrong, but

as soon as each group of churches lined up with the Book they found themselves in good working harmony regarding the upper room services. It occurs to us that this is the sort of harmony in religious ranks that would prove pleasing to the Master. It is meeting and working together on New Testament principles.

What would be in the way of this method of bringing the different denominations into working harmony with each other? It would take time, patience and a lot of sacrifice; not the surrendering of any gospel requirement, but the giving up of things for which there is no "thus saith the Lord," either direct or indirect. In thus getting together it would not be a matter of give and take but a matter of lining up with the only divine standard ever offered to God's people. In the start, it would be a case of each denomination adjusting itself to a fixed standard without any regard to what the others were doing. As it is an established fact that when two things are just like some selected model they will be just like each other, so the different churches on lining up with the one Book would find themselves in perfect accord with each other. Suppose the Greek Church, the Armenian Church, the Roman Catholic Church and all the Protestant churches could be induced to conform fully to the requirements of the New Testament, would they not find themselves serving God in perfect accord with each other? Or suppose Christ should appear at a great conference of the different denominations, would he not instruct them to adopt this very method of ridding themselves of the unscriptural and getting together? What other method could he recommend? Then why not the Brethren champion the whole gospel for the whole world method? In the way of denominational harmony it is the only logical thing for her to do. But there is enough along this line for another article.

Sebring, Fla.

## When Shall We Have Permanent and Universal Peace?

BY JESSE D. CLARKE

I HAVE been reading the good articles in the GOSPEL MESSENGER on the subject of peace, and how to prevent war; and they have rather enthused me to write a few lines and give my opinion. I do not think that we will ever have universal peace till the disposition and the attitude of the nations are changed toward each other. You may cage the lion but that does not affect or change his ferocious disposition; all he needs is an opportunity to manifest his power in the destruction of life. The time will come when the "lion and the lamb will lie down together," but that will not be until Satan is bound by the "mighty angel which John saw in vision coming down from heaven." John saw the angel bind him and cast him into the bottomless pit to stay for a thousand years. After this he was to be loosed a little season (Rev. 20:1).

It is then that the nations will "beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." If all nations would observe the Golden Rule it would make war forever impossible. But they will not do it.

Christ said: "There shall be wars and rumors of wars." Christ uttered this prophecy because he knew what was in the hearts of men. If a fractional part of the money that is being used in making preparation for war was spent for the evangelization of the world, no doubt another war could be prevented. It is very hard to stop war by legislation. You must teach people the horrors of war and the blessedness of peace. We must unite our forces against the powers of darkness and ask the God of hosts to help us to overpower the enemy, not by carnal weapons, but by spiritual. And the sword of the Spirit is the most mighty weapon we can use. "Not by might, nor by power, but by my Spirit, saith the Lord." However, there is one battle which must be fought, and that is the battle of Armageddon.

This will not be until at the close of the millennium. The devil will be loosed for a little season and will go out into the different quarters of the globe to gather up his host. He goes out to deceive the nations, and

to wage war against them as he did with Michael and the angels of heaven. He tried to usurp the throne of God. But he will not be so successful in this last war, but when he gets the camps of the saints and Jerusalem encompassed, fire shall come down from heaven and devour his followers (Rev. 20:7-10).

Let us pray: "Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is done in heaven." Thanks be unto God who giveth us the victory.

Jonesboro, Tenn.

## Some Suggestions for Making Love Feasts Helpful

BY R. M. LANTIS

In thinking over the many things which the Master gave to the children of men for the purpose of redeeming and perfecting them, I am especially impressed with the doctrines which constitute the love feast service.

Perhaps there are none of greater importance nor any neglected more than these, yet Jesus says in John 6:53: "Except ye eat my flesh and drink my blood ye have no life in you." Also in John 13:17: "If ye know these things blessed are ye if ye do them."

At the close of the Master's earnest efforts to establish the truth in the lives of the twelve, he gathers them around him in the upper room, possibly wondering what he might do and say in the few remaining hours that would have the greatest effect in keeping them faithful to the trust he was about to leave them. Then, while thinking of the scenes which would shortly be enacted before their eyes, he instituted those ordinances which would continue down through the ages, reproducing the scenes of Calvary.

Some years later in writing to the Corinthians about these ordinances Paul stresses the importance of partaking of them in the proper manner in order to be able to discern the body. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11:26).

In this age of commercialism, when worldliness in many forms is striving in every way to enter the life of the Christian, we need more than ever before that close communion and fellowship of the Master which we can best obtain through the love feast service if properly observed.

Then because of the great effect and vast importance of the occasion, it is very essential that thorough preparation be made for the service, that every communicant may be in the proper attitude to obtain the blessing.

At least several weeks before the service there ought to be a series of sermons preached upon the subjects of feet-washing, supper and communion, pointing out the meaning, sacredness and the blessings obtained in observing them.

The examination service should follow these sermons and precede the love feast a week or more and should especially stress 1 Cor. 11:28: "But let a man examine himself and so let him eat of the bread and drink of the cup." And 2 Cor. 13:5: "Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you?" Let us examine ourselves in respect to our relation to God, to our fellow-man and to ourselves.

The following week while the examination service is still fresh in the minds of the members, the annual visit should be conducted by the deacon brethren, making it a real spiritual inventory rather than a cold formal visit; if this be properly done it need not conflict in any way with the pastoral visit; and may be instrumental in removing obstacles or strengthening wavering convictions, work which might be difficult for the pastor to do at other times.

In preparing for the feast there is one other feature that should not be overlooked: that is, to have the work properly organized so that everything will be in readiness at the appointed hour in order to eliminate all unnecessary commotion.

The old time custom of meeting at ten o'clock and continuing services throughout the day is splendid in



fostering fellowship, and especially in preparing the individual for the evening service.

Then as the hour for services arrives and the members quietly and reverently surround the tables, there should be several carefully selected songs and a few well chosen remarks upon the examination services to call the minds of the communicants to the solemnity of the occasion. As the service progresses and the Scripture is read, there should be some explanation of it, especially if there are people present who are not communing or the service is held in new territory. The services should be as short as possible, yet avoiding all appearance of rushing through with them.

Brooksville, Fla.

### Annual Conference at Long Range

BY S. Z. SHARP

We have attended Annual Conference generally during the last sixty-four years. We have served on the Standing Committee and other committees and have had the opportunity to study Conference in all its phases. We have noticed the stupendous changes that have taken place during these years. Then, the environments and manner of holding the meetings were quite simple and primitive. We held the meetings in tents and slept in the surrounding houses and barns. Boarding was free. Now we must have the largest and best auditoriums the country can afford and are willing to pay a reasonable price for our boarding and lodging. We used to come to the meeting in wagons or buggies and on horseback. Now many reach Conference by automobile. There is just as great a contrast between the meetings then and now in their organization and character. Then, the church or the elders where the meeting was held selected the Standing Committee, which was about one-third of what it is now. The business before the meeting pertained to Christian living—what was right to do and what to omit. There was no complex machinery or great variety of interests as we now have. We had no District Conferences to iron out the kinks in the local churches, but the Conference appointed committees to adjust difficulties wherever found. Sometimes as many as thirty committees were appointed at a Conference. The multiplicity of subjects discussed now at our Conferences is in strong contrast with what was true fifty years ago.

The great changes in the character of our Conferences must be ascribed largely to higher education. The high schools and colleges have revolutionized many things. They have sharpened our minds and enabled us to take a broader vision. While we were not permitted to attend the last Conference at Hershey, we had the opportunity of reading in the MESSENGER the great addresses, and in the Full Report the record of the business transacted. We studied it, could digest every speech that was made, including the masterful inaugural address of the moderator. As we studied each at our leisure we had a better opportunity to weigh arguments than we could have had if we had listened to the speech as delivered. One fact that impressed us forcibly was that the majority of the speakers were college bred, and that their speeches were marked by much courtesy and refinement. When we first attended Conference there were not half a dozen college trained members in our entire Brotherhood. We observed the great difference in the spirit of the Conference now and what it was when we were young. Then there was more or less friction on account of elements in the church which could not harmonize. This friction culminated in the years 1881 and 1882 when the Old Order Brethren withdrew in one direction and the Progressives in the opposite direction. Since then the good ship Zion has been sailing with comparative smoothness. In those earlier days it was not infrequent for a speaker to deal a sharp cut to his opponent on the opposite side of the question; now Conference is often held without a single jar or an unkind word spoken.

One of the greatest contrasts we see between the Conferences held now and those held sixty years ago and beyond, is the great number of interests we now have to deal with. Then we had no colleges nor Educational Board, no foreign missions and General Mis-

sion Board, General Ministerial Board, General Welfare Board, Sunday School Literature and Sunday School Board, Church Paper and Publishing House, Council of Promotion, Sisters' Aid Society, Music Committee, Church Hospital, Laymen's Commission, Conference Program Committee, Auditing Committee, or State Districts. What a stupendous array of machinery, every wheel of which is supposed to have been introduced because it was needed! The work of each one will have to appear in the program of General Conference. This shows the wonderful progress made during the lifetime of one man.

One of the most perplexing subjects that came before Conference this year was the distribution of ministers and pastors among the churches. The report of the committee to present a plan for ministerial distribution was subjected to the most crucial examination, viewed from every standpoint, amendments suggested for several items and an effort made to recommit the report to a committee of five for further study and amendment. As we read the speeches urging a recommitment we trembled lest the motion to recommit would be adopted, for in that case we were sure the result would be disastrous in some parts of the Brotherhood. But when the report of the committee was adopted we breathed a sigh of relief. Now the church has the machinery to work with, can see just how it works and what it lacks, and next year will be better able to supply just what is needed. No machine was ever invented that was perfect at first.

One thing the ministerial committee failed to do was to provide for a ministerial bureau or agency. The plan adopted by General Conference fully authorizes the committee to provide such an agency. It seems that the committee was afraid if they provided such an agency they might be held responsible for mistakes made in choosing pastors, but this could not be possible if the agency were conducted like teachers' agencies are conducted. Tens of thousands of teachers are employed each year through these agencies; the responsibility all rests on the teachers selected, the school boards selecting them and none on the agency. So it would be with a ministerial agency. The churches choosing a minister and the minister or pastor selected would assume all responsibility. Such an agency would serve the entire Brotherhood as nothing else can.

Fruita, Colo.

### Speak, Father

BY EZRA FLORY

THE wail of the Psalmist, "Why art thou cast down, O my soul?" is not uncommon. Recently one asked: "If God is so good, if he spoke to people many years ago, if he after that spoke to others in all his fulness through his Son, why will he not speak again?" The conversation continued: "Has such a good God lost his love in that he has been silent for nearly two thousand years? Will he never again speak as he once spoke to others? If there was such a God of love can it be that he has closed his doors?"

Isaiah once answered that same question in his day when he declared "Behold, the Lord's hand is not shortened, that it can not save, neither is his ear heavy, that it can not hear: but your sins have separated . . . that he will not hear." Sin is an insulator. A small sin can turn a great current aside.

Then we should remember that Jesus told his disciples that he would not speak openly to them much more. Again and again he said: "I go away." He said furthermore, that it was an advantage for him to go away. However, he promised that he would not leave his disciples "orphans," but that he would send another Comforter like himself, and that this One would be with them forever, bringing all things to their remembrance, teaching them always, taking the things of the Father and showing them unto the disciples. In the book of Acts we behold such work in panorama until we have a complete revelation. What more shall we expect?

And will not the Father speak now through the Holy Spirit as he did before? Jesus has said that he would. Is the promise untrue? It is true. Spirit must touch Spirit, however, in this speaking. "For through him [Jesus] we both [Jew and Gentile—every-

one] have our access by one Spirit unto the Father" (Eph. 2:18).

A murderer may perform an experiment in a few minutes in a chemical laboratory, but it takes a pure heart to see and to speak with the Father. It takes a willing heart, too; one that is prompt to reply. When Samuel heard the voice, he said: "Here I am, what wilt thou have me do?"

We might proceed to give some definite examples in which the Father has spoken in these days. It is a blessed privilege to have such. William James wrote his "Varieties of Religious Experience" basing it upon well authenticated instances in which he declared: "We are surrounded by a world of immaterialities or spirit."

A little child was afraid at night. The father arose from his bed across the room to comfort his son. When the father lay down again the little fellow said: "Papa, is your face toward me?" "Yes," said the father. "All right then," replied the son, and with such assurance he returned to his sleep. Can we not as children trust a better Father? The Father speaks in different ways. He does still speak through his Spirit as Jesus promised he would.

Elgin, Ill.

## CORRESPONDENCE

### REPORT OF NORTHERN VIRGINIA DISTRICT CONFERENCE

The District Conference of Northern Virginia is now in the past. Seventeen elders of the District met on Wednesday, April 11, in the Linville Creek house. They effected an organization, appointed the necessary committees and nominated brethren and sisters to fill the various vacancies.

Promptly at 10 A. M. on April 12 Eld. P. I. Garber led the opening devotions. In the absence of the retiring moderator, Eld. J. S. Roller led in organizing the conference. The officers elected were as follows: Eld. D. H. Zigler, moderator; Eld. L. S. Miller, reading clerk; and the writer, writing clerk. Acts 15 and the rules of the conference were read. Vacancies were filled by appointments and reappointments. Then followed the annual sermon, full of truth and inspiration.

The plan proposed by the joint boards for the management and maintenance of the field work evoked quite a discussion. The plan passed without dissent. The various boards and committees reported the work done by them. All were heard and approved. A budget from Bethany Bible School was read and on motion an allowance of \$1,256.26 was placed in the hands of the executive committee to try to raise. One petition from the churches was presented and as the delegates felt it was sufficiently answered by Annual Conference of 1924, it was returned. Elders D. H. Zigler and J. Carson Miller were elected delegates to Standing Committee. A missionary offering of \$124.05 was lifted. Letters of greeting were read, resolutions passed and conference adjourned to meet with the Flat Rock congregation in 1929.

J. W. Wampler.

Harrisonburg, Va.

### REFLECTIONS ON OUR CLEVELAND WORK

Having spent some time recently in Cleveland, the fifth city in the U. S., I became much interested in the religious activities of our church at the present time, as compared with the former work, which, to my mind, was not very encouraging. The former place of worship was, perhaps, the best they could do; but its more central location could not discount the many other undesirable things which are eliminated in the present location. It is very unfortunate for our people, here and elsewhere, that they did not get in on the ground floor, and perhaps, even more so that their late beginning had to be in rented halls that could not be consistently dedicated to God's service because of environments that rather check than foster spiritual growth and development.

The splendid work accomplished under the leadership of Bro. W. B. Stover, even under such adverse conditions, has left its finger-prints on every stone that enters into the spiritual structure continued under the present faithful, efficient leaders. The present house of worship, first, and only one, which might be called a permanent home, was not built by them, but purchased of another denomination that had outgrown it, and, at such figures as would easily justify the outlay of considerable money in making both church and parsonage a real homey and attractive place to be.

The best feature of the church's outlook is that no stigma rests upon the site because of dissensions and strife among the former worshippers, as is too often the case in such exchanges. In other words, "The soil is not sour." In this

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THE DISTRICT MEETING OF MIDDLE  
PENNSYLVANIA

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## REFLECTIONS ON OUR CLEVELAND WORK

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deal the church got a nice, convenient place of worship, well furnished, and large enough to take care of their various activities for some time to come. The Sunday-school rooms, kitchen, dining room, rest rooms, committee and other rooms are all adequate, while the heating and lighting systems are of the best make. The main auditorium is especially attractive and restful for both soul and body. The walls are decorated in one soft color, lovely and artistic. The pews are easy, of good material, and of beautiful design.

But all this does not in any way compare with the admirable program which they are putting on for the next two years, or during the present incumbency of their efficient pastor, Eld. H. D. Emmert, who, with his capable wife is making history for the Cleveland church. It was my privilege to be present when their constitution and by-laws were passed, and they are worth passing on.

Cleveland is a pivotal point in different ways, and her great array of talent, if wisely conserved, presages a strong church center in the near future. There is a normal percentage of children and young people to take care of the future work, but they must have employment and encouragement. A very large per cent of her membership is composed of school men and women, and other professionals, holding high rank in the intellectual world; and yet, the atmosphere you breathe here is sociability and brotherly love, scarcely dreamed of in such religious centers. The most conservative need not hesitate to bring their membership here or influence their friends to do so.

Cleveland, Ohio. A. G. Crosswhite.

## DISTRICT MEETING OF THE FIRST DISTRICT OF INDIA

India is a land in which religious fairs are common and the people of the land take great joy in attending such meetings, so it is an inherent characteristic for those who have become members of the Christian church to delight in attending a religious gathering such as took place at Anklesvar during the recent District Meeting of the First District of India from March 9 to 12. There was an excellent attendance and all of the churches and communities were well represented. Even Bulsar, where plague has been ravaging for the past six months, was quite well represented although it was intended that the delegation from there might not be so large so that the danger of the disease spreading among the other communities would be lessened. But the zeal of the Bulsar Christian people was not quenched and while their delegation was not so large as would otherwise have been the case there was a goodly number from that church also.

The devotional meetings which continued from the evening of the 9th through the evening of the 11th were very splendid. There was a spirit of enthusiasm manifested in the meeting which lasted throughout the conference and through the business session as well. The theme of the conference was that of Evangelism based upon the great text found in Matt. 28: 19 in which our Lord tells his followers to go into all the world and preach the Gospel to every creature. It was a timely subject for the churches assembled at this particular time, since they are planning to take over the responsibilities of carrying on the evangelistic work in this district more definitely than they ever have before.

A new feature of the conference was the session held especially for young people. The young men and young women of the church spoke with the enthusiasm characteristic of this age and it is doubtful if even an American group of young people could have demonstrated any more enthusiasm than did those who spoke at that meeting on Sunday afternoon.

Bro. Otho Winger was present at this meeting and his refreshing and enthusiastic messages were greatly appreciated. While he insisted that his presence was only an unofficial visit his messages were none the less appreciated.

The business session of the conference, on Monday the 12th, was the beginning of a new epoch. First, the delegates selected for the first time in the history of the Indian Church of the Brethren, an Indian elder, Bro. G. K. Satvedi as Moderator of the meeting, which position he filled most efficiently and capably. Second, the meeting had the responsibility of arranging for carrying on the evangelistic work for the coming year, and with the duty of making budgets and financial preparations for this work and other arrangements, the delegates had to undertake a grave task, which they did most splendidly.

Two newly organized churches seated their own delegates for the first time this year. The Vali and Bulsar churches brought requests for the organizing of new congregations in their territory, requests which were properly supported and sanctioned by the mother churches. In the territories of these congregations are a number of Christians who have come into the church during recent years, but who are growing and becoming full-grown members of Christ's Kingdom. They need the responsibilities which go with the separation from the mother churches and at the same time they need the sympathy and prayer of all

those who love the Lord in order that they may become bright and shining lights for the Savior they have learned to know and love.

The Indian church covets the prayers of the Home church. May she grow and become a power in this needy land. A. S. B. Miller.

Bulsar, India.

## RHODES MEMORIAL, ANKLESVAR, INDIA

On Friday evening, March 16, occurred the dedication of a new building that is a fine addition to our mission equipment in India. This building is to be known as the Rhodes Memorial. The money for it has been contributed by Bro. Franklin Rhodes of Dallas Center, Iowa, as a memorial for his departed son, Floyd Rhodes.

The building is two stories high and 86 by 36 feet. It is built of brick with an asbestos cement roof. On the first floor is a large room which will serve as a chapel for the boys and also for a religious reading room. There are two good sized recitation rooms on this floor. On the upper floor are four recitation rooms and a store room. Along the southwest side of each floor is a large veranda, very necessary for this warm country. The building is very substantial and makes a fine appearance.

There were present at the dedication most of our India missionaries, boys and girls from the two school compounds, and many native Christians, including Mr. J. C. Gilbert, the chief officer of this district. The chairman of the General Mission Board, and his wife, being present, he was asked to speak on the subject of Christian education. Eld. I. S. Long presided. Bro. P. G. Bhagat, head-master of the Boys' School, acted as interpreter. The native people expressed their joy in the occasion by distributing flowers and perfumed water. It would have made the joy of the occasion complete if Bro. Rhodes himself could have been present.

In India they "open" public and private buildings instead of dedicating them. The closing act of the service was to turn the key, open the doors and invite the people to come and see. All seemed happy to see this new building. Here the Bible will be taught and teachers of the people will be trained. Men will be given such an education that they can not only help themselves but they can help others make a decent home and living. A self-supporting Christian citizenship is much needed in India.

This building stands adjacent to the Manual Arts building erected by students of the Brethren colleges a few years ago. The missionary and native teachers are making good use of this building. In the erection of the Rhodes Memorial the building committee, D. J. Lichty, J. I. Kaylor and I. W. Moomaw, deserve special mention. Bro. Moomaw is director of the practical work here. The boys of the school did all of the carpenter work. They have done good work and are proud of it. A dedication motto reads thus: "Erected to the glory of God and the service of man." A memorial tablet and a picture of Floyd Rhodes are to be placed within. Bro. Rhodes has erected a fitting memorial for his son—a memorial that will be a great blessing to this and coming generations in India. Otho Winger.

Anklesvar, India.

## NOTES FROM INDIA

## Some Mission Happenings

On March 8 Sister Widdowson left the shores of India for the homeland, and on the 15th Bro. Blickenstaff and family left, one party going east, the other west. A well-earned furlough is theirs, for it is well known that they have worked hard and faithfully while here. On March 9 Brother and Sister Winger arrived in Bombay. Next day they were at the District Meeting at Palghar, Marathi, and on the 10th they arrived at Anklesvar to hearten our folks in District Meeting here.

Our Indians evidently much enjoyed having Bro. Winger speak to them, and the missionaries enjoyed him even more, if possible. One said: "He talks like a statesman"—not like a theologian, and he had a plenty to say too that was most helpful.

March 9 we had elders' meeting in which five Indians and four Americans sat all day praying and planning for the things of the Kingdom. (One American was unavoidably absent.) It would have heartened any of you to see the fine spirit and feeling of responsibility possessing our Indian Brethren as they take up this good work.

The inspirational meetings prior to the District Meeting were of a high order of interest and spirituality. We had an Indian moderator of the meeting too for the first time, and he did his part most creditably and got the work done with dispatch and order. The Churches of Gujarat have taken up the burden of evangelism, instead of the Mission, and one and all are encouraged and interested. A new day has dawned! Pray that we may guide them well and be guided by His Spirit into all truth.

## The East and West Meet

It was an inglorious meeting, we fear. A young American girl, Miller by name, was very recently married to the Ex-Prince of Indore. This prince has two wives besides, and several years ago lost his throne because of very questionable doings and unwillingness to answer for same.

This prince is now called by some a reformer. For he would not marry Miss Miller unless she embraced his religion. After much discussion and the overcoming of many hindrances Miss Miller has duly been admitted into the Hindu fold. It now appears that Hindus admit the way into Hinduism is open to believers of other faiths. This is new, indeed. If the way to enter is open, the way out ought also to be open. If so, this is a great gain.

High caste converts tell us there are hundreds of Brahmins who believe the Bible presents the only true religion for salvation, who yet remain pagans merely because they can not face the terrible persecution consequent on accepting Jesus.

If we may accept Hinduism, the caste system is doomed and Hinduism falls to pieces with it. An intelligent Hindu says that because of the light of science Hinduism will be extinct within fifty years. But science can not make the Hindu Christian.

Who can make India Christian? Workers with deep appreciation and understanding of the good and beautiful that really are here, workers with deep sympathy with India who serve with sacrificial love, workers who are like their Christ. I. S. Long.

Anklesvar, India.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three month subscription to the Gospel Messenger for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bryan-Byerly.—By the undersigned at his residence, near Lima, Ohio, April 8, 1928, Bro. Wm. V. Bryan and Sister Hope Byerly, both of Decatur, Ind.—David Byerly, Lima, Ohio.

Cline-Spitzer.—By the undersigned at the bride's home, J. C. Cline and Sarah M. Spitzer, both of McClave.—W. D. Harris, McClave, Colo. Hoffmeister-Spitzer.—At the home of the bride's parents, Brother and Sister S. O. Spitzer, Mr. Leslie Hoffmeister and Sister Thelma Spitzer, April 4, 1928, by the undersigned.—I. C. Snavely, Haxton, Colo.

## FALLEN ASLEEP

Annon, Elizabeth Susanna Snyder, died March 22, 1928, at the home of her daughter, Mrs. Mary Stoker, of Clarksburg, in the Bethany church. She died of pneumonia and was aged 74 years and 3 months. She married S. M. Annon, Jan. 12, 1871. There were twelve children; one daughter of sixteen years preceded her, also four sons in infancy. Her husband, an elder in the church, died about five years ago. Surviving are one son, six daughters, twenty-one grandchildren and three great-grandchildren. She united with the Church of the Brethren fifty-five years ago and was always a most faithful and devoted member. Services by the writer in the Central Chapel church near McDowellville. Interment in the cemetery near by.—A. C. Auvil, Thornton, W. Va.

Bowser, Sister Catherine (Stayer), died at the home of Dr. and Mrs. J. C. Hankin in Everett, Pa., March 12, 1928. She was born in Bedford County, Pa., on Sept. 29, 1859, and was a daughter of Jacob and Eliza Stayer. She married Bro. John K. Bowser who died eighteen years ago. She was very strong in her convictions of the faith and doctrines of the Church of the Brethren and continued to witness for them up to the time of her death. She is survived by two brothers and two sisters. Services in the Bethel church by Bro. J. H. Clapper and Bro. Paul Dilling. Burial in the cemetery adjoining the church.—Mrs. Bertha Snyder, Hopewell, Pa.

Brantner, Julia, oldest daughter of David and Catherine Arnold Garber, born near Limestone, Tenn., in August, 1859, died at her home near Polo, Ill., March 19, 1928. At the age of two years she came with her parents to Illinois and lived the rest of her life near Polo. She married Samuel C. Brantner Feb. 11, 1886. To this union three sons and one daughter were born, all of whom survive with the father, two sisters and ten grandchildren. She united with the Church of the Brethren at the age of sixteen and always stood firm for her convictions. Services by Eld. S. S. Plum and Eld. C. W. Stauffer. Interment in the West Branch cemetery.—Mrs. Frank H. Butterbaugh, Polo, Ill.

Bussard, Louisa, nee Hess, born at Goshen, Ind., died April 3, 1928, aged 81 years, 5 months and 14 days. She married Samuel Bussard July 20, 1865, who preceded her about fifteen years ago. She had been a faithful member of the Church of the Brethren for sixty-five years, always at church services when health permitted. Funeral at Carthage by the writer, assisted by Bro. Noah Orren. Burial at Goshen, Ind.—Ira Witmore, Carthage, Mo.

Cooper, Bro. Wm. Henry, of Kendrick, Colo., died Feb. 4, 1928, aged 73 years, 1 month and 20 days. His death was due to erysipelas. He joined the Church of the Brethren in 1882 and served in the deacon's office since 1898. In 1878 he married Miss Mary Turpen. To this union nine children were born, four of whom preceded him, also his wife. In August, 1886, he married Miss Edna McCurdy. To this union eleven children were born. His wife and fourteen children survive. Services by Bro. J. D. Click at Antioch. Burial in the Antioch cemetery.—Mrs. W. H. Cooper, Kendrick, Colo.

Crawford, Robert, a member of the Red Bank congregation, died very suddenly at his home at Thayerston, Pa., March 14, 1928, aged 47 years. He had not been ill but worked that day as usual. He leaves his wife, Ollie (Shumaker) Crawford, one brother and one sister. Funeral services at his home by Rev. Fuss. Interment in the cemetery near the church.—Mrs. Carrie Allen, Rev. E. Wanner, Ephrata, Pa.

Haldeman, Bro. John, died at the home of his son, Levi Haldeman, at Steelton, Pa., March 24, 1928, aged 78 years. He was a member of the Church of the Brethren for a number of years. He is survived by five sons and two daughters. Funeral services in the Middle Creek church by Eld. I. W. Taylor, assisted by Bro. Amos M. Martin. Interment in the church cemetery.—Eld. E. F. Wanner, Ephrata, Pa.

Johnson, Sister Mabel, daughter of Mr. and Mrs. F. M. Damon, born May 28, 1886, died at her home, Nezperce, Idaho, March 31, 1928, after a week's illness with influenza and complications. She married Bro. Clifford Johnson Nov. 28, 1914. To this union were born three sons and three daughters who survive with the father. She united with the church several years ago and lived a beautiful Christian life. She had the pleasure of seeing the oldest three children unite with the church recently. Funeral services in the Nezperce church by Bro. A. R. Fike. Interment in the Nezperce cemetery.—Mattie E. Thomas, Nezperce, Idaho.

Kriner, Michael, died at his home near Waynesboro, April 6, 1928, aged 86 years. He was born in the Marsh district, the son of Michael and Catherine (Sponsler) Kriner. During the Civil War he served nearly four years with Company E, 126th Regiment Pennsylvania Volunteers, spending two years in the cavalry and two in the infantry. He was in the thick of the fighting at Shepherdstown, Fredericksburg and Chancellorsville. Being a member of the Church of the Brethren he was not a member of the G. A. R. He is survived by three daughters, fourteen grandchildren and one great-grandchild. Services at the home by H. C. Muck and H. M. Stover. Burial in Green Hill cemetery.—Pearl N. Chamberlin, Waynesboro, Pa.











build the spiritual life of those lands. Church and state not being separate permits the position of the church to drop to a low spiritual plane, nearly always found where religion is not separated from the state. The good that we are able to do is much needed.

## Home Field

The first Home Missionaries of the Church of the Brethren were sent out from Germantown, Pa., Oct. 27, 1724. During the years which followed, life and money were bravely sacrificed to help establish a Christian Church in the "frontier" West. This was truly a home-mission task. But today Christianity has been spread from coast to coast, from the North to the South. Is there a home-mission task in America today? If so, what is our responsibility as a Church?



**DEVELOPING CITIZENS** for America and Christ's Kingdom. Six of the sixty children receiving a well-rounded education at the Church of the Brethren Industrial School, Virginia. The father and oldest son were killed by a train about a year ago.

The influence of the Christian Church in America reaches to the ends of the earth, for the success of Christianity in foreign lands depends upon the strength of the Church at home. Austin Phelps said, "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American Home Missions, for the sake of Canton, China." This is one of the problems America must face, and this alone would justify a well-organized and strong Christian Church in America. Based upon the estimate that "four-fifths to nine-tenths of all the Protestant Churches of North America had their origin in home missions, the strength of the home base is determined to a great extent by our home-missionary enterprise. But there is a greater challenge—America itself is one of the greatest mission fields. Only 45% of the population of the United States are members of any church and many of these are indifferent. A recent survey revealed the appalling fact that "one-seventh of all town and country communities are without Protestant churches." Only a small per cent of the three million people of the mountains are receiving any religious instruction. Indians, Negroes, and millions of foreign-born people of the United States have never heard of the message of Christ. Opportunities for service are unlimited.

The General Mission Board has a share in giving Christ's Message of Love to the 58,000,000 non-Christians of America. A noble work has been done among foreign-born people at the Douglas Mission, Chicago, and the Brooklyn Italian Mission, New York. Other churches are reaching Chinese, Japanese, and Mexicans. The Church of the Brethren Industrial School, Greene County, Virginia, and volunteer workers in North Carolina and Maryland, are spreading the Gospel in a few of the neglected mountain areas. During the last year 29 Districts received help from the general fund to provide pastoral care in weaker churches.

Eight pastors are supported directly by the General Board. Last



**TEACHING THE TRUTH OF GOD.** All the work included in the Conference Budget is closely related to the task of teaching the truth of God as it relates to various phases of life.

year two evangelists served our churches in the South. By means of the Loan Fund a number of church buildings have been made possible. The Ministerial Relief Fund provides support for ministers who have sacrificed all for the church. Then there are 10,000 members isolated from the church who need to be given encouragement. The

Home Mission Department has located 1,000 of these, and frequent letters and messages have been sent; also the Gospel Messenger has been provided for some who were financially unable to secure it.

## Christian Training

Most parents in America would prefer to have their children grow up to be Christian men and women. But not nearly all of them send their children to the services of the Church. Seven out of ten children and youth under twenty-five years of age in the United States are not enrolled in any religious school—Catholic, Jew, or Protestant.

Thinking people are concerned about this problem. They feel that the future of the nation and civilization is in peril at the direction of people who have grown to maturity without receiving any religious instruction.



**USING VACATION TIME.** Summer days furnish rich opportunity for the Vacation Church School.

The Church of the Brethren has long stood for religious teaching.

Growth along these lines has been remarkable within the past few years. It has been among the foremost using the Vacation Church School for more effective instruction. The adoption of graded lessons within the last five years has been almost phenomenal.



**MORNING WATCH.** The day begins with worship in the five and ten day camps attended by hundreds of Young People each summer. These camps are directed by the General Sunday School Board.

The Young People's program, with its training conferences and camps, is a matter of frequent comment among people who have made thorough and wide observation of Young People's work.

During the past year 2,657 credits were granted to those who had completed units in leadership training courses.

The Sunday-school publications are extensively used among the church membership.

All of these activities go forward under the direction of the General Sunday School Board. The members of the Board are in places of responsible leadership in the work of the Church in their sections of the Brotherhood.

As the needs of the Church have grown, the Board has called into its service secretaries and editors qualified by training and experience to direct the various phases of the work committed to them by the Church. The only claim that the Board makes for a share in the Conference Budget is based upon the needful service which it renders to the Church.

## Education

Our young people are seeking higher education. Certain hazards lurk in the path of this acquisition. Indeed, acquired education is dangerous if not rightly motivated. The Christian religion provides this motivation. The Christian College produces a wholesome atmosphere for the student while he is pursuing his college career.

Our Church Schools are supervised by a Church Board of Education. This Board tries to evaluate our church needs in education and provide a school system which will meet these needs. The task of taking a number of independent individual enterprises and forming a coordinating system of schools which will operate economically and efficiently is no easy task. Our willingness to support the work of the Board will help.

## Welfare Work

During the past year the Board has promoted active practical work along the lines of peace, temperance and purity, the simple



life and efforts in behalf of child rescue. Much field work has been done, especially along the line of peace. Literature has been distributed.

Strong elements in our nation would lead the country in the direction of militarism. The Welfare Board has been promoting peace studies and oratorical contests in our colleges, articles in the church papers and addresses in the churches, all designed to lay the foundations for peace. Two very important oratorical contests were held, the first at the 1927 Hershey Annual Conference, and the second at Detroit in connection with the Student Volunteer Convention. The Board now has the work formerly assigned to several committees, and needs all the financial help the Church can grant.

## Our Ministry

Great importance attaches to the ministry. Ministers as followers of their Master, are leaders and under-shepherds of his people.

The Church should continue to set apart worthy men for this work. They should give them the necessary training. Furthermore, they should dedicate themselves unreservedly to the Church and con-



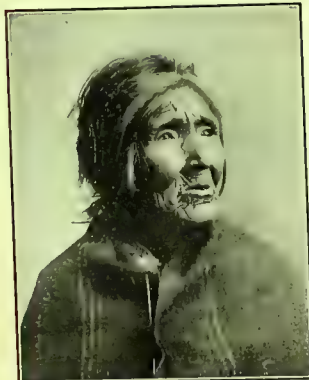
REGIONAL MINISTERIAL CONFERENCE. The ministers and wives in conference at Bethany Bible School, February, 1928.

secrate their talent and training to her work. In turn the Church should provide for their physical necessities while they are in service. Also a fund should be supplied to care for those who by virtue of age need assistance, whose service has been worthy the calling.

Many problems arise in the call, ordination, management and support of ministers, and, if we hope to adequately provide for their solution, careful and consistent thought must be given. This is largely the task of the General Ministerial Board and those related to their work. The men of the ministry and their work deserve our continuous prayers. The General Ministerial Board also needs our helpful coöperation.

## American Bible Society

The Church of the Brethren is a contributing member of the American Bible Society. This society translates, publishes and dis-



WORN, DISTRESSED, HOPELESS.  
—She has never known the Bible.



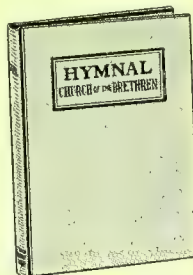
(International Newsreel Photo)

THE BIBLE MESSAGE has supplanted the cannibal idol and axe for this happy South Sea Islander.

tributes the Bible with the purpose of taking truth and light into the homes where ignorance and darkness reign. Even with an annual

circulation of nearly 10,000,000 volumes of Scripture, in more than 250 languages and in 18 systems for the blind, the supply is inadequate. Over one-half the world still lives in Bibleless homes.

## Sacred Music



The work of the Music Committee is to inspire and to assist congregations over the Brotherhood in the worship of God through song. The type of songs a people sing reveals much of the character of worship. The committee is endeavoring to bring into favor the great, majestic hymns that have become classic by virtue of their worth.

The Hymnal of our church, prepared under the direction of the General Music Committee, has received much favorable comment by those of other denominations. Many of our congregations are using the new Hymnal.

Members of the committee have conducted special classes in music and hope to continue; also classes in summer camps teaching the fine arts in religion. In this latter work the committee has coöperated with the Sunday School Board.

## The 1928 Conference Budget

(Authorized by Hershey Conference, June 14, 1927)

GENERAL MISSION BOARD .....	\$347,500
(For foreign and home missions, with 145 workers, Ministerial and Missionary Relief, Church Extension)	
GENERAL SUNDAY SCHOOL BOARD .....	21,000
(For general religious education promotion with field workers; includes B. Y. P. D. and Children's work and Brethren Sunday-school publication supervision)	
GENERAL EDUCATION BOARD .....	5,000
(For supervising church-centered higher education)	
GENERAL MINISTERIAL BOARD .....	8,500
(For closer direction and better supply of ministers)	
GENERAL WELFARE BOARD .....	5,000
(For promoting our peace principles in public affairs; propagating other ideals that distinguish our church; child rescue work)	
MUSIC COMMITTEE .....	1,000
(For developing musical interests of the church; institutes, conferences, etc.)	
AMERICAN BIBLE SOCIETY .....	1,000
(For assistance to the world distribution of the Holy Scriptures. See Annual Meeting Minutes, 1920)	
TOTAL .....	\$389,000

## How to Raise \$389,000

1. According to 1 Corinthians 16: 2, and 2 Corinthians 9: 7.
2. It is hoped that eventually every local church will make a budget of all its expected expenses. It should include therein a certain "share" the congregation will give to the Conference Budget. The budget should be pledged by the membership before the year begins.
3. In the many cases where this is not done, it is expected that a solicitation of each member in the congregation will be made in the week of May 6 to 13, 1928, for cash and pledges for the Conference Budget.
4. Before this every-member solicitation is done, the local church in council should have decided on a sum that it would try to raise as its share of the Budget. The cash and pledges raised in the May solicitation would be part of the congregation's share. Also any general pledges of the church for missionary support, share plans, Junior League, and B. Y. P. D. projects, special offerings for any of the general interests in the Conference Budget, such as missionary, Sunday School, or Education Board offerings, would be credits.
5. Full details of plans for raising the Conference Budget have been submitted to the treasurer and pastor or elder of each local church. Each member to whose attention this comes should feel a sense of responsibility to coöperate with the leaders in his church in these matters of finance, that the work of the Lord's Kingdom may not lag.
6. The cash and pledges taken in the May solicitation will be handled by the local church treasurer. The results of the efforts will be reported to Elgin on official report cards.
7. Records are kept by The Council of Promotion, Elgin, Ill., of the cash received and sent in by local treasurers.



# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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Elgin, Ill., May 5, 1928

No. 18

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## ...EDITORIAL...

### The Church in May

IN the latitudes and longitudes where most readers of this paper live, May is corn planting time. House cleaning comes in too, unless you got that done in April. And in the good old days—what memories of bespattered clothes and faces—whitewashing the garden fence. That would not have been so bad if mother could have been satisfied with the flat front surface only. But her ideas of the spring clean-up were too thoroughgoing for any such slipshod work as that. The splintery edges of the pickets and the narrow railing spaces between them must all show the gleaming white.

What a church month that spirit will make of May. It is the season for spiritual planting and cleansing also. Yes, all the months are that but this is May now. And besides, it is the time for raising this year's Conference budget. That is a particularly nourishing and cleansing operation.

For cleansing it is unsurpassed. We mean, in its opportunity for cleansing. It does not do the work automatically, inevitably. It presents a very pressing invitation to clean out all dark corners of the heart where love of ease and things material is apt to hide. In fact you can not do your share in supporting the general activities of the church without a housecleaning of that kind. Neither can you clean out the worldliness and fail to support these activities according to your ability.

Contributing to the Conference budget is likewise very nourishing. The liberal soul shall be made fat. The exercise puts the heart soil in fine condition for growing all kinds of spiritual food. In such a soil the seeds of all the graces sprout readily. The blade appears early and does not turn yellow. The full corn in the ear matures well, becomes large and firm. The soul that gives cheerfully and generously to help the Kingdom on is well fed. The makings of strong Christian character are in him.

This May can be a great month for the church. It will be if the membership rallies to the call and matches the industry of the farmer and the housewife in seed planting and cleaning house. The budget for 1928 provides the opportunity to do both.

May is a great love feast month. Look at the

announcement columns and see for yourself. Consider what this will mean in new life for the church. But will it, really? That is the supreme question. Again, it is opportunity that confronts us, not accomplishment unless we make it that. Here the great virtues and truths of our religion are set out before us in brilliant colorings. Humble service, brotherly love and Divine Love suffering to the uttermost are pictured in a simple but powerful symbolism. What a church it will make of us if these ideas grip us as they should!

Here also are nourishment and cleansing, cleansing from all selfish and sordid desires and the choicest of soul food, the Bread of Life. But that nourishment and cleansing will actually be ours only if we enter into these opportunities with discernment and decision. More Christians than the Corinthians, it is greatly to be feared, have eaten without discerning the Lord's body, and without deciding definitely to feed on it daily.

Are we going to come out of this love feast season with a clearer grasp of the meaning of it and a firmer grip thereon? Will we really understand from this time forth that "it is the spirit that giveth life"? And that we can only eat the Bread of Life, the flesh of Christ, by partaking of his Spirit? And are we going to act on that understanding? The possibilities for progress in May are little less than marvelous.

Another unique thing about May is that it comes just before June, the Conference month which begins a new church year. That fact must be qualified a little this time because of the unusual lateness of the Conference, but ordinarily and even now practically May is the last month of the Conference year. It is the last chance to improve the year's record. The inspiration of the spring time, planting time and cleaning time, invites us to make good use of the chance.

Wasn't this to be a year of special emphasis on evangelism? Has the field been fully covered? Has anything been left undone? Then May is the time to do it. Is some sacrificial deed yet required to make the year's measure of devotion full? Better do it in May. Do the cares of this world and the deceitfulness of earthly things still bother you? Do they get too much of your attention? Why not take the lovely May time to change that so that when this church year ends your affections may be set on the higher things? The birds are singing beautifully now and all nature is taking on a healthy color. Better fall in line. It's cleaning time and planting time.

Isn't it wonderful to be alive in May? It is a good time for the church to take on some new life also. It will if you do, and the rest of us.

### When We Make Light of Life

THE indifference of this age to serious matters is nothing so new or unusual as some folks try to make out. It has always been so. Jesus found it that way in his day. He both illustrated and rebuked this tendency in his story of the king whose son got married. The king prepared a fitting dinner for his son but the invited guests would not come. "They made light of it" and just went on about their farms and merchandise.

The importance of the invitation, the honor involved, the pleasure of the occasion, did not impress them. They did not allow it to impress them. They refused to consider it. Their minds were preoccupied. The meaning of it did not get into their consciousness. They just made light of it. That tells the story.

That tells the story of the halting progress of the church. We do not take it seriously enough to understand what it is. Other interests occupy our thought and we go right on about them without stopping to in-

quire whether something else might be of greater value, whether indeed the true end of life may have escaped us. This lightmindedness is the curse of our times and of all times. For it is nothing less than life itself that we are making light of when we make light of the claims of the church.

### Systems and Personal Thrills

ONE of the tragedies of the post-apostolic church was that "a church theory and a system of services became substitutes for the thrill of fellowship with a divine Companion." So a current writer thinks and he has numerous hard facts to support his contention. But whether you agree with him or not you must agree that it would be a bad thing for that to happen and that the temptation is always strong to let it happen.

Are you taking due care that it does not happen in your case? We would not have too much excitement in that "thrill." We are not very strong on super-sensational ecstasies. The experience is likely to be more permanently and more solidly satisfying if it is quiet and composed. But we are strong for the doctrine that "fellowship with a divine Companion" is the very substance of real religion. Some sort of "church theory" you are bound to have whether you can reduce it to a clear statement or not, and some "system of services" will stand you in mighty good stead, but the vital question is whether the divine presence and power is a fact in your life.

Does your sense of need center there? Can you do your day's work rejoicing in the comforting knowledge that God is with you and in you working his own good pleasure? Do you share his concern for man and his joy when his desire for them is realized? Do you press steadily on day after day, year after year, keeping this one thing constantly before you, no matter what the particular task of the moment may be? That's living, because that has in it "the thrill of fellowship with a divine Companion."

### On Helping the Blind

"WE see distressed mankind lost in sin and are content to sit down and discuss the theory of salvation. We reduce faith to a formula, forgetting that it is primarily a passion."

Isn't that about what we do? The quoted words were inspired by the question of the disciples of Jesus about the man born blind. Whose sin was the cause of it, was what interested them, not what could be done to help him. They made two mistakes, one intellectual and one moral. The latter was the more serious.

They were in error as to the cause of the man's blindness. Their theory was wrong. But they were in greater error in giving their thought to that point rather than to the question of relief. This should have had their first thought at least. The other problem might have been taken up afterward for a little diversion, if time permitted.

"Primarily a passion" to help sin-cursed men, not a formula for explaining how they came to be in their present state—that is the kind of evangelistic faith the church needs. It needs this first of all for the sake of the souls who need the help. It needs it also for its own sake, lest the passion to explain supplant the passion to relieve distress, and it starve to death from feeding on the dry bones of curiosity and unprofitable argument.

To proclaim the recovering of sight to the spiritually blind is a more blessed gospel than the most learned discussion of the influence of heredity in causing the blindness. And there is more blessedness in rendering that kind of service.



## GENERAL FORUM

### The Poor Wise Man

BY KATHRYN WRIGHT

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembered that same poor man (Lucas 9, 14, 15).

I preserved their city  
And their little gates  
While, distraught, the others  
Held their small debates:

How to save their wine jugs  
From an alien host;  
Where to lay the trinkets  
That they valued most.

They ignored my wisdom  
Till the very last,  
When they foresaw famine  
And began to fast.

I, possessed of knowledge,  
Had for want prepared  
And on stored-up harvests  
Thankfully I fared.

When they found me feasting,  
There rose many cries:  
"Come thou, sage one, save us!  
God hath made thee wise."

When my word had fallen,  
Like a needed coin,  
That should save the starving,  
Build the bony loins.

They set up a shouting,  
And they turned and ran,  
Leaping and forgetting  
Me, the poor wise man.

I, who saved their city,  
And preserved their wells,  
Am a nameless savior  
In the chronicles.

North Manchester, Ind.

### God Needs Men to Carry On His Work

BY LAURA GWIN SWADLEY

WHILE God is all powerful and nothing is impossible with him, ordinarily he depends upon human instruments for the carrying on of his work. When he wanted a nation through which he could bless the world he called Abram from his old home to a new environment and made of him a great nation. When these people were in bondage in Egypt God brought them out but he did it through Moses. He said: "I have heard the cry of the children of Israel and I am come down to deliver them." Then he says, "Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt." God was going to deliver the children of Israel but he was going to work through Moses in doing it. Later when he had messages to give to the people he gave them through the prophets, who as they gave their messages said, "Jehovah says." To prepare the people for the coming of his Son God used John the Baptist.

When Jesus was here he represented God. "He that hath seen me hath seen the Father." Jesus finished his work on earth in person in a few short years but he is still carrying it on through men and women, boys and girls. In the beginning of Acts, Luke says to Theophilus, in referring to the Gospel he had written previously: "I have already written you concerning the things Jesus began both to do and to teach." He began his work while he was here, he is still carrying it on.

There is a story, it is only a legend, but it contains a valuable truth, that when Jesus had completed his work here on earth and had returned to heaven the angel Gabriel met him and asked if he had completed his work of redeeming mankind.

His answer was: "Yes, I have lived among men and I have died for them."

"What provision have you made for the continuing of your work?" was the next question.

"I have left the work in the hands of Peter and

James and John and a few others. I expect them to tell others about me and for these to tell others, and so on," was Jesus' reply.

"But suppose," said the angel, "that after awhile Peter and James and John became so busy about their own affairs that they neglect to tell others, or even if they are faithful, suppose that later on some of the others haven't time for your work, what provision have you made for it?"

"I am depending upon them, I have no other plan," was the answer.

God needs men to give his message of salvation. "God was in Christ reconciling the world unto himself" and has "committed unto us the word of reconciliation." One of our missionaries was ready to speak to a group of people. Just before she began one of the native men said to his people: "I want you to listen very carefully to what she says for it is the very word of God she is giving." "When God gets ready to convert the heathen he can do it without your help," said an older Christian to a young man zealous for the cause of missions, but God used this young man and others like him to bring the heathen to himself. There may be rare instances when a soul has been won for God without the use of a human instrument, but in most cases some person has been used of God to reach the soul.

Mary and her cousin had decided to take a stand together for Christ during the revival but the cousin was not ready when the time they had set came. Mary was going to wait for the cousin but that Sunday afternoon her mother said: "I wouldn't wait for my cousin if I were you, Mary, but I would go by myself." Mary went forward that evening and the cousin was still waiting when Mary, then a woman, told the incident. "I might be waiting, too," she said, "if my mother hadn't talked to me that afternoon."

John Timothy Stone in his book, "Recruiting for Christ," tells of his first experience in leading a soul to Christ. He was just a boy and he and another boy were trading stamps. In the midst of this occupation he said: "Jim, why don't you become a Christian?" Jim was surprised at the question but it went home and he became a follower of Christ.

God needs men to help him meet the various needs of people. God sent the ravens with food for Elijah but ordinarily he does not use the ravens to feed his hungry children, instead he asks one of his other children to do the work for him. Trumbull relates an incident of a widow and her little children who faced an empty cupboard one night. They prayed that God would give them their daily bread. The next morning the mother sent the children out to play while she prepared breakfast. She knelt and prayed that God would send food for the morning. Soon the children came in with a fish they had caught. While it was being prepared a knock was heard on the door. A neighbor stood at the door. "Here," he said, "is some cornmeal. Your husband, while he was living, worked for me and I neglected paying him or you later. This is to pay part of the debt and I'll bring the rest later." The mother and children thanked God for the food he had sent.

Here is a sick man whose corn needs gathering. God helps him through his neighbors. Perhaps there is a discouraged soul, God gives him a message through one of his children. And so again and again God works through his children to meet the various needs of people.

God needs men in order that he may reveal himself to the world. God has revealed himself through Nature but many look at the wonders of Nature and never see God. God has revealed himself in the Bible but how many people there are who never open it. In the Gospels of Matthew, Mark, Luke and John God has given a revelation of himself through his Son, but how many there are who never read them. But there is one Gospel they read and if it is true they see God.

"You are writing a gospel,  
A chapter each day,  
By deeds that you do,  
By words that you say,  
Men read what you write,  
Whether faulty or true,  
Say, what is the Gospel according to you?"

Mr. Zwemer was preaching on the love of God. He pictured it in all its fullness in as large terms as he knew how. At the close of the sermon an old Arab chief came to him and said, "I saw that man." Mr. Zwemer was surprised. "Yes," continued the Arab, "I saw him; it was over at the hospital, he loved people just as you said the man did." Great was the joy of Mr. Zwemer when he learned that his own brother was such a true representative of God that the old Arab chief had mistaken him for God.

Yes, God needs men and women for the carrying on of his work. May we be the kind he can use.

"Lord, help me," so we pray;  
'Help me my work to do;  
I am so ignorant and weak,  
Make me more wise and true.'

"Lord, help me do thy work,"  
We pray when wiser grown;  
When on the upward way  
Our feet have further gone.

"Lord, do thy work through me,"  
So, when all self we lose,  
His doing, and his work, and we  
The tools his hands can use."

Johnson City, Tenn.

### Our Largest Congregation

BY OTHO WINGER

THE largest congregation of the Church of the Brethren in the world, so they say, is at Vyara, India. The membership, including those who live in outlying villages, is about 1,500. It was our privilege to meet with this congregation in their love feast at their main station March 24. It was a new experience and very inspiring. Perhaps some others may be interested in how our brethren in India conduct a love feast.

The first meeting was at four in the afternoon. The pastor and elder, Bro. Jivangi Haribhai, preached earnestly. Six applicants were given instruction for baptism, which followed this meeting. The members were now coming in from the villages. Some came by bullock carts; some walked as far as twenty miles. By sundown the people were well assembled for the evening services, which were held out on the school grounds. There were no seats except for the foreigners. Nearly five hundred members were seated upon the ground. About two hundred non-Christians were present.

The Scriptures were listened to attentively. The feet-washing service and the supper were engaged in with much order and reverence. Both of these services seem to appeal to the Indian mind and fit in with their customs. Rice and dal made up the supper, which was eaten out of individual dishes with the hands. The bread and the cup were taken with reverence. Each member received from the officiating minister a spoonful of grape juice in the palm of his right hand and drank from his hand. The congregation sang much, being led both by young men and young women. The leader sings one or more lines and the congregation follows, but all keep together by a constant rhythmic beating of time.

I was much impressed with what all this means to these hundreds representing many villages in this great land, many of whom are recent converts from Hinduism. At most they are no more than a generation removed from Hinduism. This service of fellowship with God and with one another is certainly a great blessing to lives which otherwise would know but little of spiritual joy or proper social relationships. If our membership in America could but see such an assembly in worship and what missions have done for these people, they would put forth a greater effort for raising money for missions.

Most of those from villages camped on the mission grounds or stayed in the school buildings. They were present in large numbers the next morning for church and Sunday-school. In the afternoon they held a service in honor of Brother and Sister J. M. Blough who have served them faithfully the past term and who sail soon for America. In more ways than one do these good people express their appreciation to those who have served them. They say they use no flowers



at funerals but they certainly do give them to the living.

The work here was begun by Brother and Sister Ross more than twenty years ago. The foundations were laid well. Others have labored faithfully. Brother and Sister Blough leave with the best wishes of all. The mission and school work will be carried on by Brother and Sister Harlan Brooks and by Sister Anetta Mow. Our India brother, Jivangi Haribhai, is elder and pastor of this large congregation. Sister Brooks is a daughter of Brother and Sister D. L. Forney, among our first missionaries. Bro. Jivangi Haribhai is one of the boys brought into the work by Bro. McCann. As the older ones are leaving the field, younger ones are coming on to take up the work. The hope of the future church in India is with the hundreds of young men and women now in the schools.

Vyara's big need is a churchhouse and church home for her people. One good brother in America recently furnished the money for a house at one of our stations. Who will help Vyara to get the means for this much needed house and center of worship?

Vyara, India.

### A Conference Question

BY J. H. MOORE

SINCE it does not appear practicable for us to attend the General Conference, where each member present is accorded liberty of speech during the deliberations, we are making use of the MESSENGER columns in giving expression to our views regarding one of the questions to be discussed and passed upon at the La Verne meeting. In fact, we have been requested to do so. We refer to the report of the "Committee on Mission Field Problems." In order that our remarks may be clearly understood we are, in this connection, quoting the essential parts of the report:

#### Plural Marriage and Church Membership

With reference to this question the Scriptures teach:

First: That monogamy is right in the nature of things as God created man, male and female, and that polygamy is wrong (Matt. 19:4-6, 8).

Second: On the other hand, in both Old and New Testaments it is clear that mercy was shown in the matter of plural marriages.

Third: That while the apostolic church received into membership men with more than one wife, they could not hold official positions in the church (Titus 1:6; 1 Tim. 3:2).

Since our churches in the mission fields have conditions similar to those faced by the apostolic church they should use the same solution.

In the case of concubines, it seems clear that they should be put away.

At the same time we urge that caution be exercised, and that the true ideal of the Christian family, as taught in the Scriptures, be clearly and emphatically held before them.

#### Feet-Washing

First: After much prayerful thought on the problem of feet-washing, we see no scriptural grounds for omitting feet-washing from the communion service. But since the problem is acute in China because of the custom of foot-binding, we suggest that the Chinese congregations be advised to exercise their judgment as to who should be excluded from feet-washing, until the time when foot-binding shall be a thing of the past, when all members may engage in the ordinance as originally instituted.

Second: That the love feast may be so held as to permit of feet-washing in separate apartments that are both suitable and comfortable.

Third: That the spiritual significance and practical value of the ordinance of feet-washing shall be faithfully taught.

#### Communion

The practice of the Church of the Brethren has been close communion, and we do not see our way clear to make any change.

In the main this report deals with irregularities, things aside from the usuals. As regards marriage the same conditions, along with slavery, existed in the time of the apostles. Instead of making specific decisions, and dealing with the separate phases of the problem, or problems, the apostles and others in their teaching and temporary tolerations, worked steadily and persistently in the interest of the higher ideals, and in that way solved the marriage as well as the slavery problem.

When it comes to solving problems of this sort it is almost impossible for any conference to make specific decisions that do not contain some loop holes, and it

is these loop holes that sometimes play the mischief in the matter of church discipline. In our judgment there is a better way of solving this mission field problem than passing the report of the committee. For Conference to pass the report and so enter it on the Minutes, means to legalize, temporarily of course, some unchristian customs. This is a dangerous procedure, and it seems to us an unwise precedent. A church may with safety tolerate an irregularity during a period of development, but it should never legalize it, even in the slightest degree, by spreading it on her records.

Now for the better way. It might have been just as well if this matter of heathen marriages had never been sent to Conference. The General Mission Board could have reported to Conference that some unscriptural customs regarding marriage are found on some of our mission fields, India and China, and that the Board, with the help of faithful missionaries, is doing its utmost to line up the faith and practice of all converted heathens with the New Testament ideal of marriage, as accepted by the Brethren, as rapidly as practicable. A report of this sort, if made to Conference, and broadly published, would prove satisfactory to the whole Brotherhood. It would be a case of trusting the Board while doing its duty in solving some foreign problems.

But since that was not done, we would now like to suggest that instead of acting on the report of the committee, the whole problem, including feet-washing and other feast services, be referred to the General Mission Board with instructions to line up all our foreign missions with the American Brotherhood, in faith and practice, as rapidly as circumstances and wisdom will permit. These instructions would also, through the Board, go to all the missionaries. What we are here saying regarding marriage and feet-washing is also intended to include the practice of the Church of the Brethren regarding the doctrine of close communion. Our General Mission Board is presumed to be made up of faithful representative men, thoroughly rooted and grounded in the truth as understood by the Brethren. With a faithful mission board and a body of equally faithful missionaries, all of the foreign field problems, so far as they relate to our accepted doctrines and usages, can be wisely solved without any detailed decisions of Conference. And if on the field there should be any missionaries not thoroughly in accord with the faith and practice of the Brotherhood relating to such matters, the General Board can remedy that defect by simply changing missionaries. Our idea is to trust the Mission Board and then let the Board report results, from time to time as may be deemed advisable.

In the report on feet-washing there is a section "second" in regard to love feasts being so "held as to permit of feet-washing in separate apartments," that needs attention. Since this phase of the feet washing service is not mentioned in the Conference paper entrusted to the committee, we are just wondering about the advisability of considering it in this connection. Then we are wondering where the committee finds New Testament authority for legalizing permission to hold love feasts in such a manner as to separate institutions that Jesus Christ joined together in the upper room? To us it seems that right here are some pretty big loop holes in the report, loop holes that will stare us in the face one of these days.

We know that some churches in America are holding the feet-washing service separate and apart from the two other parts of the love feast, but the method has never received the sanction of Conference. We are not attempting to discuss the question at this time, for there is too much in it to be considered in the concluding paragraphs of an article already of ample length.

As we look at it the question is purely American, and if Conference is to take it under advisement it would better be brought up through some District Meeting in the regular way, then it can be discussed in its far-reaching bearing. We say far-reaching, for right here may be the turning point in the life or death of feet-washing as a religious institution. It is amazing how much the three upper room institutions have been trifled with in the Christian centuries gone

by. When we once commence separating institutions divinely united there is no telling what may be the final outcome. So before legalizing the separating of associated institutions, we would better pause long enough to do a little careful thinking.

Sebring, Fla.

### The Remedy for the Crisis of Our Day

BY GEORGE FULK

THE series of articles, entitled "The Crisis of Our Day," by Bro. J. M. Henry, which appeared recently in the MESSENGER, could not have failed to stir deeply every thoughtful Christian who read these papers.

One must question, however, whether every reader of these articles knew enough of the facts of history, both past and current, to prescribe intelligently an effective remedy for the crisis of our day. The essential thing in any crisis is to be able to prescribe an effective remedy. On this point we question whether Bro. Henry has been specific enough to satisfy his readers. He fittingly says, "I hope you have been moved to action," and suggests four things that "can and should be done, either as individuals or as a church." Three of these things can be briefly summarized in these words: Be an intelligent Christian. The other thing is: "Write your congressman or senator on all questions of national interest where the future welfare of America is at stake." But, when we write our statesmen what shall we tell them we think they, as our representatives, can do to provide a remedy for "the crisis of our day"?

Twenty-one years ago the writer had this burning question driven to his heart by the leading statesman of the world during The Hague Peace Conference. The problem seemed almost beyond human power to solve. An experienced international statesman, during the course of the Conference, personally observed the deep perplexity of the writer's mind, and the accompanying heaviness of heart. Out of profound Christian sympathy he instructed and consoled the writer as a father speaking to his son. Here were his words: "Don't you understand how disarmament of the nations and the abolition of war are to be brought about? Let me illustrate in a common way: If you were to tie your arms tightly to your chest so that you could not move them for a few years, how much use do you suppose you would have of them when finally released?" "I suppose they would be entirely useless," we answered. "Now," continued he, "you just tie the military equipment of the world up in uselessness for a few years by putting in its place law and law's machinery, and then see how much use the people will have for the military system after that! Why, this armament of the nations will just slough away of its own accord, like your arm would wither up and slough off if tied up in a helpless condition for a few years. Look at history to see what has been taking place and is now going on. At first individuals used physical violence to decide their differences of opinion. Then they saw it was more practical to organize themselves into tribes and not permit members of the same tribe to fight over their differences, but to require them to settle it through a court, however crudely constructed. Later the tribes were united into clans, then the clans into counties, the counties into states, then the states into nations. Now within the boundaries of every nation physical force is no longer permitted as a method of settling disputes. We have the reign of the system of law throughout every nation. But as between nations the reign of law has not yet been set up. That is our job now to set up a world court, formulate international law and thus substitute the reign of law for war in the international realm." In his opinion the military spirit and war machinery were only local ills caused by the constitutional defect of the lack of a system of justice based on law and reason. The remedy, like the disease, must be constitutional. Set up a world court and the reign of law in the place of the war system and you will have the true remedy (for "the crisis of our day").

Do the members of our Brotherhood agree to this opinion? Practically every nation of the world, except

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## The Financial Situation

BY H. C. EARLY

MUCH has been said of late in the GOSPEL MESSENGER as to the church finances. I venture to add a line to what has already been said. My interest in the subject on the one hand, and my disappointment on the other, are my apology.

The church's fiscal year has just closed. Reports for the year are in preparation to be submitted to the coming Conference. These reports will give a sort of survey of the general work of the church for the year. The financial report, however, has already been made known. According to Treasurer Culp's report the donations for general work for the year total \$270,617.17. The budget approved by the Conference for the same period is \$408,300, leaving a balance unpaid of \$131,682.83. The income for the same period last year is \$315,180.40, which exceeds the donations of the present year \$38,563.23, with an increase of expenses of \$51,188.23 over the preceding year, and with an income of \$38,563.23 less than the preceding year, the General Mission Board was forced to close its books at the end of the year with a deficit of \$97,404.04.

Deficits have grown to be rather common in the late years, but no such deficit has been known in the history of the General Mission Board. It is really alarming. When the churches through their Conference representatives pledge the payment of a certain sum within a certain time and then pay sixty-eight per cent of it, there is certainly raised a serious question. A situation is created which does the church no honor. Certainly every member should take a good square look at the situation. It is enough to touch the sense of responsibility and honor of us all. It is most humiliating.

Let us look at the matter a little more analytically. With a membership of 130,000 the budget of \$408,300 for the year just closed represents about \$3.14 per capita. This amount to each member on a daily basis represents 8 mills plus. The amount actually paid in is \$276,617.17. On a per capita basis this is about \$2.12. On a daily basis this equals 6 mills minus per member. That is to say, in other words, the church pledged herself to pay \$3.14 per member for the year, but actually paid \$2.12 per member, which represents a payment equal to 6 mills minus per day, or a little less than three-fifths of one cent a day. How does it look? In the preceding year the church paid \$2.42 per capita which on a daily basis represents 7 mills minus per day, or a little less than seven-tenths of one cent a day. I wonder how we all feel when we take a glance at these figures? Who would feel like congratulating himself, or who could excuse himself in the light of such giving? And the inclination of this scale, how does it appear? In the year ending February, 1927, we paid at the rate of \$2.42 per member or 7 mills a day, while in the year ending February, 1928, we paid at the rate of \$2.12 per member or 6 mills a day, one-tenth of one cent a day less last year than the year before. Should the scale tend downward as the years come? Should we give less year by year? Are the needs fewer? Is it the plan of life that we should grow less and less? How is it? Let us face the question squarely and honestly. It must be faced. If not now, later.

It is certain that the church has paid this amount many times over for luxuries, it is perhaps not misrepresenting the truth to say that the church has paid this amount and more for one item of luxuries. And I do not mean things partly needful and partly a luxury, such as the automobile, for instance. It is estimated that the nation pays annually at the rate of \$60 for the purchase and operation of automobiles for every man, woman and child of her number. What about the bill for cosmetics alone compared with our gifts for the general church work? And chewing gum? And soft drinks, and jewelry? If the cost of these items were shown up it could not be claimed that the church is short in funds. What we need is a new baptism of a sense of the value and purpose of money. And another thing we need to know is our obligation to the Kingdom of God. First things first.

Of course, the above figures do not represent our

total offerings, but they are supposed to represent our offerings for the general church work. It is sad indeed if these figures represented the total benevolences of the church. There are the local expenses which consist of building programs, which in many cases have grown to be extravagant and out of keeping with the Christian spirit. There are pastors' support, upkeep, operating expenses, etc., all of which amount to much more than donations to the general work. But do our total offerings represent our ability to give, and our responsibility? Do they represent our interests in the propagation of the Kingdom of God? Are they the measure of our interest in the saving of men? Answer.

If we do not grow more liberal in our giving and become more responsive to the need of the work already undertaken, what will happen? What must happen? This is a most serious question. Would we like to see our work reduced in the great mission fields? Would we like a general retrenchment? Would we stand for it? Would we keep the missionaries on furlough at home and not allow them to return? And would we still call others home? Would we forbid further enlargement of the work in spreading into other unoccupied fields in territory assigned us for which we are responsible? Is there a single member of the church who would favor such a move? If not, what do you think shall be done under the condition of continuing deficits? There can be but one answer to this question. The Mission Board can not go on piling up deficits. There must necessarily be a general retrenchment all round, notwithstanding our desire to see the mission work prosper.

Under the law the Jew gave one-tenth of his income by statute. The law required him to give this portion of his income for the support of the priesthood. Whatever was necessary for the upkeep and operation of the temple and synagogues, the great feasts and general expenses, we judge was raised by voluntary contribution. One thing seems certain, although the Jews' giving was partly by statute, there seemed no lack for religious purposes. Under the Gospel the plan is that we give according to prosperity and the will to do so, "Every one shall give as he is prospered," and "willingly." That means, in other words, that the Christian is supposed to give according to his ability and love of the cause. Or still in other words, the Christian is placed upon his honor and under the constraint of love—the highest prompting. To place a Christian in such an attitude, one might think, would be exceedingly dangerous to his possessions. For what would not a Christian give out of his love for the Kingdom? What Christian is there who does not have honor? And what Christian is there who does not love the cause? Jesus gave his life for the Kingdom and the saving of men. Can we do less if we have his Spirit? And having his Spirit is the supreme test of discipleship, for if we have not his Spirit we are none of his, says Paul.

Dayton, Va.

## The Church's Dollar

BY H. H. HELMAN

### III

THE church being so conscientious and concerned about her dollar wants to know of those who ask for the use of it just what they intend to do with it. It's a perfectly good dollar, but it is limited to one hundred cents worth of good, and the church wants it fully expended in bona fide Kingdom work. She wants it to travel as directly as possible to its destination and resume, as immediately as possible, its full responsibilities and duties. She wants her dollar to look as much like a dollar as possible when it arrives. She wants the process of intermediate absorption to be reduced to a minimum. She wants her dollar to be as nearly intact as possible when it arrives on the field of duty.

And so the church persists in asking some very important questions. She is not asking them in any harsh or hypercritical attitude, but with the sincere purpose of spending her dollar wisely and well. She doesn't ask such questions as: "Is it necessary to have an overhead organization?" No question like that. But: "How much overhead is necessary? Is there proper

balance among the divisions of the overhead?—How much of the overhead is functioning? How much overlapping is there in the overhead organization? How will the overhead function down in my own local body?"

Nor does she ask such questions as: "Are church colleges necessary? Must church colleges be supported?" But she does ask: "Can we afford so many colleges? Is this good stewardship? Is it right to take such a large slice of my dollar for colleges? Does every college need half a million in order to serve the Kingdom? Is there mutual agreement between the colleges and other agencies of the Kingdom on an apportionment and wise use of the church's dollar? Is the college honestly trying to be, first and foremost, an instrument of morality, religion and spirituality? Is the college tuned in on what the church is saying or on what the secular higher-ups are saying?"

The church doesn't ask such questions as: "Are home missions necessary? Shall we nurture weak churches?" But she does ask: "Will my dollar be wisely used where it is expended? When it has labored hard and long has it only nursed an 'aged baby' or has it fed a growing, promising child? Could I have produced greater results for the Kingdom with my dollar by spending it at home, or in the foreign cause? Has my dollar been parceled out among many unpromising fields, or expended in one or two obviously promising fields?"

She does not ask such questions as: "Shall I support my pastor? Is the laborer worthy of his hire?" But she does ask: "Does my pastor know that this is a holy dollar? Does he know that the dollar I give him represents my flesh and blood? Will he be as conscientious in the use of the dollar I give him as he expects others to be who also ask for my dollar? Can my pastor turn the dollar I give him back into flesh and blood wholly consecrated and used in the Kingdom work?"

Nor does the church ask such a question as: "Shall I divide my dollar among the needy causes?" But rather: "How shall I divide my dollar?" And adds: "I must appropriate it wisely, attending to first things first, but not forget all the needs of the Kingdom. It is the Lord's dollar after all and if I don't send it out representing him, I am a poor steward." When the church thinks of all the pressing needs her dollar seems so inadequate—so small. But it can do something, and is actually worthless until it is out of the church's coffers and arrives on the field of duty.

Elgin, Ill.

## The Church and Other Institutions

BY W. J. WERKMAN, CORRESPONDING SECRETARY OF MEN'S WORK

THERE is probably nothing that is more urgent at this time than a clearer understanding and deeper conviction among the men who are in our churches about what the church itself is and does; perhaps I should say, about what Christ is in human society and does for human society in and through his church. We need a greater emphasis on the church as an institution. Men seem to be confused about the unique place the church holds among institutions. Men need to know what the church is and does, what its structure and life are, what its history is, what its ministries are and especially what its identity with Christ himself is.

Many men are confused about the division of their time and means among the many institutions with which they are connected. One of the real aims of the Laymen's Movement is to teach our men the real difference between the church and the rest of these institutions as offering opportunity for life growth and investment. This instruction of men relative to the church itself will do more than any other thing to develop the Men's Work in our churches. It is impossible for Christian men to contemplate what Christ's church is and does and not give to it their first devotion and loyalty.

The visible church, the company of true believers, approximates Christ's true church. These believers are the bricks in the spiritual building. Anyone who enters here has been the subject of a supernatural change. He is a recreated man, made into the image of God.



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## PASTOR AND PEOPLE

### The Predictive Functions of the Teacher-Prophet

BY JOHN LUKE HOFF

THE predictive functions of a prophetic teaching mini-try are also significant. In the ages of old, it was a bankrupt world that faced the prophets. Today, it is a world morally bankrupt and destitute of religious enthusiasm that faces the teacher-prophets of the Kingdom of Christ. America is the richest country on the face of the globe, richer in fact than any nation which ever existed, and yet America is one of the poorest countries on earth. She is cursed by a terrible engrossment in materialistic and commercialistic ventures in which life is bartered for a lifeless living and the soul is subordinated to a soulless body. The very prosperity of America multiplies and intensifies the perils which threaten the American people.

A prophetic age, in which the vision of the seer and the outreach of the pioneer and the upreach of the religious peer be-jewel the commonplaces of experience and be-soul the very fabric of life, is an age of hardship, a period of the travail of soul if not of the suffering of the body. Human nature is still purged of its impurities by fire and refined by the flame of effort and adversity. The message of the teacher-prophet to modern America is: Get the burden of a bleeding, sin-sick, and war-cursed world upon your heart and point the way to peace and goodwill and Christian unity for peoples who are backward and less privileged. Lose yourself in constructive service for humanity and perhaps then you will find yourself and may find humanity more closely approaching the divine pattern.

The teacher is working for the future. The results of his work are often not very noticeable. He is the sower of the seed, and the cultivator of the soil, but often the harvest is not reaped till later. The teacher's community consists of the people of the next generation. Their laws and customs are the ones which he is trying to change. It is their institutions which he expects to help modify and reorganize. He believes that his influence will be felt in the shifting of their mind-sets, in the moulding of their religious lives, in the formulation of their life plans and purposes. The teacher's world is the new world, which is just coming into view over the horizon. The teacher's environment is the environment of the unborn; not that he is ill at ease or out of place in the world of the present, but that it is his supreme ambition the impact of his personality may be felt most strongly in the better age which is just ahead of the present, and is just around the corner from those persons who are engrossed in a static present. The fruition of the teaching process is oft delayed till after the passing of the teacher, and therefore there is no work which is more prophetic or forward-looking than the educational ministry.

The goal of the teacher-prophet is twofold: (1) The production of developing individuals, individuals who have learned the technique of Christian growth and who advance from degree to degree of religious experience, is one of the teacher's dominant aims. He desires that his pupils shall continue to learn in the intervals between class periods and after school days are over. He realizes that education is the process in which the individual learns facts which he may not and often does not use in later life by methods which he does use in later life. The technique of learning, of the perpetual renewal of his total powers is the increment which the teacher desires that his pupil shall possess when studies, recitations, and examinations are ended.

(2) The production of a developing society, a society which is steadily advancing from one level of Christian living to a higher level, is a concomitant of the first aim, stated above. Society is now governed by certain stereotypes in such a rigid way that there is not much desire or opportunity for social growth. Many government officials are supremely bent upon

making society static, upon perpetuating the status quo. Instead of less reliance upon and interest in military forces and instruments, they are eager for more reliance upon them. Any effort to educate the social conscience and sensitize public opinion more thoroughly regarding the essential causes and cures of war and the moral sanctions necessary for peace, is looked upon with suspicion and disfavor by those in charge of the defense forces of our nation.

The religious teacher desires to help produce a flexible, growing and advancing social order in which Christian reason and God-endowed sanctions play an increasing part in the habits and practices of society. When the teacher has been successful in helping produce growing individuals and a developing society, the teacher has been prophetic in the truest sense of the word. He has been a pioneer who lived ahead of his day; and yet, who not insensitive to the practical demands of that day, uniquely contributed to its own betterment.

McPherson, Kans.

### Deserts and Gardens

BY ARCHER WALLACE

IT is well known that in Australia huge tracts of land which were once regarded as impossible wastes have been cultivated and now produce enormous harvests. Even the Sahara desert, the barrenness and apparent sterility of which has become a proverb, has been found to respond to the agriculturalists' efforts. Today it produces wheat, barley and oats in large quantities. Great areas of land, which perhaps had never been cultivated before, now rival the gardens of favored lands.

It is a distinctive note of the Scriptures that life need never be barren or unfruitful; that moral wastes must respond to the solicitations of God's Spirit. Centuries before Jesus came the Hebrew prophet wrote: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." He was referring to a coming moral transformation, and that clear, strong, buoyant note is the undertone of all scripture.

That suggestive Australian writer, F. W. Boreham, says: "A desert is a garden that has not been cultivated." Every barren soul has hidden potentiality, every sinful life has unsuspected possibilities for good. Jesus firmly believed in the recoverability of every man and woman in the world. He saw the garden, where there seemed to be only a desert. He heard sweet music where others heard only confused voices. The three words most frequently on his lips were: "The last," "the least," and "the lost." This is the message of Jesus to his followers. The world need never be abandoned as chaotic or unfruitful. The desert may become—must become—a garden.

Toronto, Can.

### Strength

BY LULU TERFORD

If we are only mediocre Christians we will not get very far toward saving the sinner. If we so establish our lives that people know where to find us, that is, know our motives are good and nothing can take us away from Christ, let us say it in Paul's words: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" And again, verse 38: "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Then we will not have to sit back with folded hands while the harvest is ripe before us. We should be strong enough to go into the thickest of the fray. How can the Christian people arrest the attention of the on-rushing world? Only by doing the unusual, and that unusual thing is to stand out boldly for the Savior. This every Christian should do.

Los Angeles, Calif.

### Why We Have Pastorless Churches and Churchless Pastors

BY LEANDER SMITH

WE hear much of late about the pastorless churches and churchless pastors. Having been in pastoral work for twenty years and being somewhat familiar with pastoral work and their peculiar problems, I feel impressed to write a short article concerning this subject.

There are two sides to every question. In the first place, our churches do not seriously and earnestly pray for the leading or guidance of the Holy Spirit as to whom God would have as their pastor. They generally cast about for a man who is good looking, who has a wife and not more than one or two children, or perhaps not married at all, and if married his wife must be as fully prepared for work as he. Very often when the pastor moves on the field many of his supposedly influential members begin to shower their love and affection on him; they start out in a way that they can not hold out, and in a year or so they grow cold and indifferent. And then the pastor gets discouraged and feels that he is losing ground.

Again, we are living in a restless age; we are not contented with anything long at a time. Our car must be traded in on a new model every twelve months. We are clamoring for a change. If the pastor does or says something that we do not approve, instead of praying over the matter and going to him in a brotherly way, we go around and gossip with other members of the church and outsiders too, when perhaps a word with the pastor would have righted everything. In many of our churches there are deacons and other members of the church who feel that because they were charter members of the church everything must be done as they think best and as they were done back in the sixties. About all that some folks know about the religious harness is the "hold-back straps."

Every member of the church should make up his or her mind that they are obligated to God and to his cause, and not necessarily to the pastor or to each other, and that they are going to be true to their church regardless of what the pastor or other members do.

In the second place, some pastors go on the field thinking that, for all practical purposes, they are pastor, the superintendent of the Sunday-school, the president of the Christian Workers' Society, the choir director, etc. They decide that no one has the ability or judgment enough to suggest or do anything without their direction. Of course, everybody should recognize the pastor as the general leader, especially concerning spiritual things. Just here I would say to the church: Remember the injunction of Paul in Heb. 13: 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

But when the pastor undertakes to run everything according to his own notions, he is well on the toboggan slide and had better be looking for a new field. This detestable habit of the pastor ruling with the "big stick" should be overruled by love. Just the other day I was told of a deacons' meeting which was held in a certain church in which the pastor suggested or made a certain proposition and one of the deacons did not see it that way and ventured to say so, and the pastor wanted to whip him right in the meeting. I am truly thankful that we do not have many pastors like this. The most of our pastors carry the burden of the Kingdom of God with patience and grace.

We are praying for the time to come when there will be better cooperation between pastors, deacons and members. Each has a great work to do.

Christianity never encourages a degrading view of our brethren and sisters. We are to esteem each other. Christians are to recognize each other's excellencies. Love's eye is quick to detect virtue in another.

Where, then, there is disunion, it is plainly to be inferred that there is either not sufficient of Christian love, or that this love is unequal to the exigencies of the case.

Myrtle Point, Oregon.



## HOME AND FAMILY

### Swelling Buds

BY WM. J. TINKLE

All winter, trees were hiding  
Each sign of life and power.  
Bare branches, gaunt and silent;  
No hint of leafy bower.

But now we see the lilac,  
The grapevine, rose and pear  
Are bursting through the fetters  
That kept them bleak and bare.

The buds burst off the eye scales,  
And seeing skies are fair,  
They straight unpack their verdure  
That long was stored with care.

And lo! from out that satchel,  
So small none see its power,  
Unfolds a stem fresh moulded  
With leaves and fruit and flower.

We look with eyes that see not  
Upon this wondrous sight.  
With it we are familiar  
And so shut out the light.

What if, in all the ages,  
One day alone had seen  
God making from the rose buds  
The flowers and leaves of green?

This miracle of wonder  
Would cause men to revere.  
'Tis no less of a marvel  
To see it every year.

Some see God in the earthquakes  
Some in the stormy days;  
But ordered growth and quiet  
To me inspire his praise.

Plymouth, Wis.

### Anna Lou—Evangelist

BY LEO LILLIAN WISE

In Two Parts—Part Two

THE very next day Anna Lou sent a letter to the Publishing House ordering five copies of the MESSENGER to be sent to her each week. Her plan had not unfolded itself in all details but was she not a discoverer?

Some weeks later at the close of the morning service several people came forward to unite with the church. And this continued Sunday after Sunday. And one day the good Deacon Brown said to his pastor:

"Bro. Miller, I am afraid we'll have to be giving you up as our pastor one of these days soon."

Again the pastor asked just one word: "Why?"

"Well, when other churches hear how we have weekly accessions to our membership they will be looking upon you with thoughtful eyes and wondering if you're not the man for them." And truly Deacon Brown was troubled.

But Bro. Miller is a man of reasoning ability and he challenged his deacon brother thus:

"Can you tell me just *how* these folks have been brought into the church?"

"No, don't believe I can." The deacon was rather taken back.

"Have we been having a special evangelistic effort?"

"No, can't say that we have." The deacon was thoughtful.

"Well, I must say that I am sure the credit for these good folks coming into our membership does not belong to me. And furthermore, I am going to quietly investigate for myself to learn the real meaning back of it all. Somebody has been doing some real constructive work I'm convinced."

One day the pastor casually dropped in to see Anna Lou. Not that he was not in the habit of stopping to see her. But this time he had a very definite purpose in stopping.

"And have you found your special 'job' in the Y. P. D.?" he asked of her.

"I created a special job," she laughed happily. "Although just to the amount of good I might be doing I'm not able to say."

"Just what is your sphere of activity?" he queried. "Oh, not much of a sphere," she protested, "to tell the truth, you may think it quite prosaic."

"I'd like to hear about it," he said quietly.

And then Anna Lou told him of her adventure into the world of discovery. He listened intent until she had finished. And then he spoke his commendation of her adventure as a "discoverer" so warmly that after he had gone happy tears stole down her cheeks, again she reached out for her Bible.

Then that evening Bro. Miller phoned for Deacon Brown to come over, saying that he had something of interest to show him. Deacon Brown was not long in presenting himself at his pastor's study door.

"Come in, come in," invited the pastor. And as Deacon Brown stepped in he discovered that the officers of the Y. P. D. were there as well as several members of the official board.

After showing his latest caller to a chair the pastor repeated a verse of scripture and then they bowed their heads for a short heartfelt prayer.

And then he laid a chart upon the table and asked all to take a look at it. One glance was sufficient to tell that it had something to do with the new members taken in of late. More than one lifted a puzzled face to the pastor for explanation.

"I don't need to remind you that we have had a number of accessions recently. And I was interested in knowing the motivating cause. A few discreet questions soon sounded unusual depths. Soon I was learning that in almost each case there was the same initial cause.

"Then I went to a certain young woman of our own, a young woman who has been compelled to withdraw from activities of all kinds, and yet who unwittingly is making a wonderful contribution to our church life. You realize that I refer to Anna Lou Weaver.

"When approached in regard to the work of the Y. P. D. and told that she was to carve out her own job she thought at first that it was akin to cruelty to remind her that her sphere of activity was limited. But relying upon her Savior for strength she has enlarged the bounds of her field and accomplished much that you and I haven't approximated.

"First, it was through her postman that she was led to see the possibilities of using our church paper. Then she sent for five additional copies. One goes to the Public Library each week. Her own copy read and marked was given over to the postman. And the other copies were given out as opportunity presented itself—to the boy who brought the laundry home, to the boy who fetched the groceries, to the girl who came in by the day to assist with the cleaning. I haven't a list of all the places where the papers went.

"But this I do know, from these homes and from the folks who read the paper in the library have come our new members. Even the postman and his mother came. So Anna Lou created a job for herself, that of evangelist!

"A new day is dawning in evangelism. We have looked upon evangelism as belonging to outside agencies. But today we are getting away from the thought of professional evangelism and coming to the new idea of visiting evangelism. After all, folks, is that not nearer the ideal as given us in example by our Lord and Master?"

As the pastor stopped Deacon Brown was up on his feet: "Folks, I have a confession to make. Maybe some of you know I have been doubtful of the workings of the Y. P. D., fearful lest you go forward too quickly to suit the notions of some of us older folks. But after this, you will have no better supporter than me. I wish we might all be worth-while evangelists like Anna Lou," his tone was wistful as he uttered the last sentence.

The pastor's face lit up with the smile of Christian love and good cheer as he softly said: "It is within the province of each one of us to speak the good word to some one else. Shall we pray?"

Thus the new consciousness of evangelism was ushered in.

Bloomville, Ohio.

## What To Do On Sunday

BY OLIN F. SHAW

Number One

THERE seems to be an increasing cloudiness as to what the Scriptures teach, under the Christian dispensation, as to sabbath day observance. There is also an increasing tendency not to regard the day as particularly sacred or holy. These discussions will involve such questions as: Is the observance of the sabbath the survival of tradition? Were the enforcement of the Mosaic sabbath tyrannical? What was Jesus' attitude toward, and his teaching concerning sabbath day observance? How serious was Israel's neglect, and profaning of the sabbath? Will the Lord bless the individual or the nation who profanes his holy sabbath? Why should the sabbath day be observed? What constitutes a proper present-day sabbath day observance? And perhaps other questions will be considered. I shall endeavor also to bring to the reader's notice outstanding scriptures involving the observance of the sabbath day, using the Moffatt translation as the standard.

What if we should discover that several thousand years before Abram was, the ancient Babylonians had their day on which certain work was forbidden? And in their set days of every month for their festivals and fasts was the sabbath day to be observed? What if we should discover that in pre-semitic days, before there was a Babylon, in the cuneiform writings of the ancient Assyrians the word *shabattu* means a day of rest for the soul? And that the word is derived from two Sumerian, pre-semitic words, *sa*, meaning heart, and *bat*, meaning ceasing? What would be our conclusion? Let me quote here the first Biblical reference to the sabbath: "And so it was. God saw all that he had made, and very good it was. Evening came and morning came, making the sixth day. Thus was the universe and its array all finished. On the seventh day God ceased his work, he desisted from working on the seventh day; so God blessed and consecrated the seventh day, because on it he desisted from all his work of creation." Recall also the significant word *remember* in connection with the Mosaic institution of the sabbath day. With the separation and consecration of the seventh day as a holy day of rest at the creation, and in the light of such historical data, does it not seem apparent that in the cradle of mankind it must have been observed age after age as a sacred and solemn day of rest?

That the giving of the law was not the beginning of the observance of the sabbath is indicated in the sixteenth chapter of Exodus, and in connection with the giving of the manna. The scriptural account is so intensely interesting, and so full of meaning that I quote at some length, and will have occasion to refer to it later:

In the morning there was a fall of dew round the camp, when the dew evaporated, there on the surface of the ground, lay thin flakes, as thin as hoar-frost. When the Israelites saw it, they said one to another, "What is this?"—for they did not know what it was. "That," said Moses, "is the food the Eternal gives to you. That is what the Eternal orders each of you to gather as much as you can eat, about seven pints a head, for every person in your households." The Israelites did so, they gathered it, some more, some less. When they measured it in a pint measure, they found that he who had gathered much had not too much, and he who had gathered little had not too little, each man had gathered the exact quantity he required. Moses told them that no man was to leave any of it over till next morning; in spite of this, they would not listen to Moses; some did leave a little of it over till next morning, but it bred worms and stunk. Which made Moses angry with them. Morning by morning they gathered the food and whenever the sun grew hot it melted. On the sixth day they gathered twice as much as usual, fourteen pints a head; and when all the authorities reported this to Moses, he said to them, "This is what the Eternal means, tomorrow is to be a day of complete rest, a sabbath sacred to the Lord; so bake or boil today as you please, and keep what is left over till tomorrow morning." They kept it over, as Moses told them, till next morning, and it did not stink, it bred no worms. Then said Moses, "Eat this today, for today is a sabbath for the Eternal; you will not find any of the food sabbath for the Eternal; you will not find any of the food in the fields today. Gather it for six days, but on the seventh day, on the sabbath, there shall be none." And on the seventh day, when some of the people did go out to gather it, they found none. The Eternal then said to Moses,

(Continued on Page 287)



## AMONG THE CHURCHES

### Calendar for Sunday, May 6

Sunday-school Lesson, Greatness Through Service.—Mark 10:35-45

Christian Workers' Meeting, The Religion of Childhood.

### Gains for the Kingdom

One baptism in the Virden church, Ill.  
Two united with the Peru church, Ind.  
One baptism in the Alliance church, Ohio.  
Five baptisms in the Rice Lake church, Wis.  
Two baptisms in the Portland church, Ore.  
One baptism in the Oakland church, Calif.  
Three baptisms in the Fresno church, Calif.  
One baptism in the Greenville church, Ohio.  
Three baptisms in the Payette church, Idaho.  
One baptism in the First church, Toledo, Ohio.  
Two baptisms in the Mechanicsburg church, Pa.  
Two baptisms in the First church, Roanoke, Va.  
One baptism in the Richland Center church, Kans.  
Two baptisms in the Douglas Park mission, Chicago, Ill.  
Ten baptisms in the Bethany church, Philadelphia, Pa.  
One was baptized and one reclaimed in the Lebanon church, Pa.  
One added to the Silver Creek church, Hickory Grove house, Ohio.  
Eight baptisms in the Pasadena church, Calif., Bro. D. R. McFadden of Ohio, evangelist.  
Eighteen baptisms in the West Dayton church, Ohio, Bro. E. S. Coffman, pastor-evangelist.  
Five baptisms in the Arcadia church, Fla., Bro. J. W. Rogers of Sebring, Fla., evangelist.  
Four baptisms in the Greenspring church, Ohio, Bro. G. W. Kieffaber of Akron, Ohio, evangelist.  
Forty accessions to the First South Bend church, Ind., Brother and Sister O. H. Austin, evangelists.  
Five additions to the Back Creek congregation, Pa., Bro. J. E. Rowland of Woodbury, Pa., evangelist.  
Five baptisms in the Union City church, Ind., Bro. R. C. Wenger of North Manchester, Ind., evangelist.  
Thirty additions to the Twenty-eighth Street church, Altoona, Pa., Bro. B. F. Waltz, pastor-evangelist.  
Two additions to the Monticello church, Ind., Bro. Geo. Mishler of South Whitley, Ind., evangelist; one since that time.

Twenty-two baptisms in the Victor church, Kans., Brother and Sister J. Edwin Jarboe, evangelists; five more baptisms April 15.

Four baptisms in the Salunga house, East Petersburg church, Pa., Bro. Irvin Heisey of Lebanon County, Pa., evangelist.

Thirty-nine baptisms and one reclaimed in the Plunge Creek church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. S. Gipe of York, Pa., to begin May 20 in the Newville church, Pa.

Bro. R. O. Shank, the pastor, to begin May 17 in the Salamonie church, Ind.

Bro. J. S. Zigler of Portland, Ind., to begin May 20 in the Wawaka church, Ind.

Bro. R. H. Nicodemus of Milford, Ind., to begin May 6 in the Clear Creek church, Ind.

Bro. D. H. Miller of Bridgewater, Va., to begin Aug. 1 in the Beaver Creek house, Beaver Creek congregation, Va.

Brother and Sister J. Edwin Jarboe are now in a revival at Ames, Okla., May 6 they will begin in the Galesburg church, Kans., June 3 in the Cedar Creek church, Ind.

### Personal Mention

Bro. R. H. Nicodemus changes his address from Milford, Ind., to 20 S. Wall St., Covington, Ohio.

Eld. S. F. Spitzer is alternate Standing Committee delegate from Middle Maryland. This information we did not have for mention last week.

Three Northwestern students, Leslie Blough, Galen Young, Valentine Solyom, honored the "Messenger" with a call last Saturday morning.

Bro. Frank Baldwin, pastor of the Elmdale church of Michigan, will be available for one evangelistic meeting in August. Address him at Elmdale, Mich.

The Standing Committee delegate from Southeastern Pennsylvania, New Jersey and Eastern New York is Eld. W. G. Nyce with Eld. H. S. Replogle as alternate.

Sister Sadie J. Miller will be on her way west when our readers get this issue of the "Messenger." Her western address will be 70 S. Sierra Bonita, Pasadena, Calif.

Second Virginia elected Elders D. B. Garber and S. D. Miller as members of the La Verne Standing Committee, with Elders A. S. Thomas and P. H. Bowman as alternates.

Eastern Maryland has selected as Standing Committee delegates to the La Verne Conference Elders J. S. Noffsinger and Edward C. Bixler, with Eld. A. L. B. Martin as alternate.

Bro. C. H. Steerman closed his pastoral work at Mechanicsburg, Pa., April 1 and is again in position to do some evangelistic work. Address him at New Germantown, Pa., R. 1.

Bro. John C. Zug of Palmyra, Pa., is so situated that he can give his services in one or two series of meetings on his return from the La Verne Conference, thus eliminating cost of railroad fare to the churches served.

The Second District of India had chosen Eld. Adam Eby as Standing Committee delegate to the La Verne Conference before it was known that he would be back in India by this time. Eld. C. G. Shull is the alternate delegate.

Eastern Pennsylvania has chosen Elders H. K. Ober, John C. Zug and S. H. Hertzler as Standing Committee delegates to the La Verne Conference. Alternates are Elders Nathan Martin, R. W. Schlosser and H. H. Nye.

Bro. Ezra Flory, Superintendent of Leadership Training, was lecturer at the Kent County Sunday School Convention at Grand Rapids, Mich., April 27 and 28. Sunday following he was booked for an institute representing eight of our own churches at Hart, Mich.

Bro. J. H. Keller, one of the Standing Committee delegates from Southern Pennsylvania, passed on to the other shore March 26. An account of his life and labors will appear in our next issue. In his stead Eld. M. A. Jacobs will be called on to serve at La Verne, along with Eld. J. E. Trimmer.

The Auditing Committee—J. J. Oller, E. M. Butterbaugh—favored the "Messenger" quarters with an unofficial call on the occasion of their official visit to the Publishing House last week. Incidentally we learned that Bro. Oller plans to take the water route via Panama to the La Verne Conference. He has also under consideration the possibility of more extended ocean travel before returning to his Waynesboro home.

Bro. Geo. W. Ellenberger's serious illness was mentioned in these columns two weeks ago. We are pained to learn of its fatal termination April 17. Two days later his body was laid to rest at Plattsburg, Mo., near the place of his birth. Funeral services were conducted by Bro. E. H. Eby of Saint Joseph, assisted by others. More than forty years Bro. Ellenberger labored faithfully in the ministry. A sketch of his life will appear in our next issue.

We have just learned of the accident which befell our India missionaries H. P. Garner and L. A. Blickenstaff Feb. 24, when their car struck a rock and both right wheels slipped over the edge of a high embankment and after Bro. Blickenstaff had stepped out in safety and Bro. Garner was attempting to do so, he and the car went down the incline. Bro. Garner received a broken arm, a sprained shoulder, a mashed finger and minor cuts and bruises. Latest news (March 21) indicated that he was doing nicely.

Bro. H. C. Early's article in this issue will have a special appeal for our readers, aside from its own intrinsic interest, in the promise it gives that his misfortune is not to be allowed to cut short this form of his activity. But we must not forget to give due credit also to his faithful wife who painstakingly writes it out in longhand at his dictation, a beautiful example of a cooperative labor of love. In his accompanying letter Bro. Early speaks of the difficulty of "becoming mentally adjusted to the new situation." Surely we can understand this as well as this further word: "I have not yet quite succeeded in submitting myself, but feel I am on the way, thank God. It was a hard battle."

### Miscellaneous Items

There is an opportunity for an experienced director, a man, going to the La Verne Conference, to direct a Vacation School at Oakland. Write Mrs. L. H. Whitlow, 1647 47th St., Oakland, Calif.

"The Southern Ohio Herald" under the direction of District Secretary J. A. Robinson has been in the field for several years. The last issue contains detailed announcements of the District activities and conferences for the coming season.

The Official Directory of our general boards and committees which we regularly print in the first issue of the month was published last week because it was thought well to include it in that special number. Look for it next time in the first issue of next month.

"The Southeastern Herald" is "published quarterly by the Board of Religious Education of Bridgewater-Daleville Region, Daleville, Va." It is edited by Regional Director C. S. Ikenberry, assisted by Russell G. West and a staff of contributing editors representing the various Virginia Districts, Tennessee and the Carolinas. Number three is filled with information concerning the activities of these Dis-

tricts, the next regional conference and other conferences, La Verne railroad arrangements and other important matter.

### Special Notices

To the Churches of Idaho and Western Montana: Please send all queries and names of District Meeting delegates to the undersigned at once.—J. C. Himler, Writing Clerk, Bowmont, Idaho.

For Vacation School workers who expect to attend the World's Sunday School Convention: During the Convention there will be a Vacation School Seminar group which will concern itself mainly with visiting the various types of schools being carried on in Los Angeles and vicinity. Time has been left open in the general program of the convention for conferences and seminars. It is necessary to register in advance for this work, and the number of registrations is limited. If you are interested in joining this group, send your name soon to Ruth Shriver, Director of Children's Work, Elgin, Illinois.

Special District Meeting of Northern Illinois and Wisconsin. Because of adverse financial conditions and because of the recent action of the board of trustees of Mount Morris College it has been deemed wise to call a Special District Meeting of Northern Illinois and Wisconsin, said meeting to convene at Mt. Morris, Ill., at 10:00 A. M., May 7, 1928, to determine what action the churches wish our District to take in this matter. It is hoped that the churches will send delegates to this meeting so that each congregation may have a voice in determining the future of Mount Morris College. Unless congregations appoint new delegates, those of last year should represent. In the meantime let all pray that whatever action is agreed upon it may be such as seems "good to the Holy Ghost and to us."—Chas. D. Bonsack, Moderator; J. E. Miller, Secretary; W. E. West, Reading Clerk.

### Business for Annual Conference Southern Missouri and Arkansas

Since the two Districts known heretofore as the Districts of First Arkansas and Southeastern Missouri and Southwestern Missouri and Northwestern Arkansas have both agreed in their respective District Meetings to form a merger of the two Districts, and since this action has been completed and since the formation of the one District from the two has been fully completed and named the District of Southern Missouri and Arkansas, we hereby petition Annual Conference to endorse the change and accept the new District thus formed.

Signed by committee representing both Districts: P. L. Fike, A. M. Peterson and J. Burnett.

### Conference Housing

"La Verne Conference will be held in the heart of a city of about 40,000 population" were the words of Bro. C. D. Bonsack after he had inquired concerning the size of La Verne, Pomona, and San Dimas whose city limits touch our own, one on either side, while Claremont is about three miles away. (La Verne's population is about 2,800.) Practically every home in La Verne will be open for guests and the farthest can be reached in a five or ten-minute walk. In the same ten minutes busses will reach almost any home or hotel in our "suburban" cities. We are guaranteed as much special service by the transportation companies as will be required. This service will perhaps be better and more rapidly handled than is street car service in the average city and the fares will be 6c and 10c.

Housing will be available as you will note below and assignments may be made in advance for those who so desire. The committee will appreciate it if 25c is enclosed when an advance assignment is asked. No more even if several assignments are requested in the same letter. This small fee will assist us in clerical expense. All inquiries should be accompanied with a self-addressed stamped envelope. Prices quoted are per individual per day unless otherwise specified.

Rooms may be had in good homes two in a bed at 75c and \$1.00 per person. Good steel spring cots in homes several in a room may be had at 50c each. For those who desire such accommodations we have a limited number of one-room apartments equipped with a kitchenette for each two rooms. In these are cooking gas, a table, dishes, and chairs. There is a small laundry room on each floor. Groceries and milk will be delivered for those who desire them. The price will be \$2.50 per day for each apartment. A single cot may be added for a small additional charge if desired. These apartments will be suitable for couples, or those having one or two small children, who will want to do light washing and prepare their own meals. These will be assigned as long as they last to those first making application who will use them not less than five days. For those who come by auto having their own beds and tents, we will have ample camping space within three or four blocks of Conference grounds. A small fee of \$1.25 for the week or a lesser time will be charged and should accompany applications.

All special trains or through sleepers coming via Southern Pacific which are filled with Conference people will be

(Continued on Opposite Page, Column 3)



## AROUND THE WORLD

## Paper Consumption

Do you have a guess as to the per capita paper consumption in the United States? Check over the list of papers, magazines and books that you read. Consider also paper sacks, wrapping materials made of paper and various building supplies. When all of these things are totaled you may not be surprised to learn that paper consumption in the United States is reported to be at the rate of 158 pounds per capita.

## A Negro Bill of Rights

A leader amongst Southern Negroes is reported to have listed the following as items which his people would like to see in a bill of rights: "First of all, we want better educational facilities for our children; again we want better economic opportunities, for many of our people on the farms have been held in unwitting peonage; then we want justice in the courts, a place where a reputable Negro's word on the witness stand will be worth as much as that of a white man known to be disreputable; and finally we want better living conditions, and assurance against being lynched."

## A Harder Steel

Of interest to all those who have anything to do with machinery is the report from Paris, France, that a new and harder steel has been perfected. Nickel steel is said to be as putty compared to nitrated steel—the new product. Professor Guillet of the Central Engineering College in reporting certain experiments to the Academy of Sciences showed that an automobile cylinder cast from ordinary steel was worn forty per cent where similar usage would wear a cylinder of nitrated steel but two per cent. Our French professor also prophesies that cylinder linings will be dispensed with in the future and oil consumption cut two-thirds. We hope the average man may soon begin to reap the gains promised by the inventors of harder steel.

## Livestock Industry on the Move

Like other industries, the livestock interests of the country tend constantly to shift to the most favorable location. Thus for many years Texas has been one of the leading States in the rearing of livestock. It is particularly well known as a producer of mules, cattle and sheep. But recently certain factors favoring low production costs have been calling Texas livestock men from across the Rio Grande. "Despite strict Mexican laws limiting the exportation of heifers and ewe lambs, Americans are entering the livestock business in the country because cheap land makes low production costs possible. They lease grazing land there for ten cents an acre, while in Texas they must pay sixty-five cents or more. Taxes on livestock also are lower than in the United States."

## The Second Mile in Marital Life

Those young people who would begin the second mile in marital relations with high hopes of success should realize that they must begin the first mile with more than mere physical attraction to build upon. For, as Doris Blake says, "There will come a day when the strong physical attraction lets down. In six years, seven, often earlier than that, people are faced with the problem of living their lives out with the more commonplace business of being husbands and wives rather than eager, intense lovers. It is not necessary for married happiness that two people think alike, act alike, be alike in all things. Were there no little surprises to be injected into this business of living together boredom certainly would result. But on the big issues of life—such as rearing a family, one's standard of living, ambition, honesty, integrity—the nearer people think alike the more congenial they are bound to be."

## Poison in the Cup

Our overgrown cities have their troubles when it comes to an adequate supply of fresh drinking water. Large cities near the Great Lakes, following the path of least resistance, generally turn to these large bodies of water for the supply needed. Thus Chicago draws her water supply from intakes, called cribs, placed well out in Lake Michigan. But great cities have an enormous amount of dirt and refuse which must be hauled away and dumped some place. Lake Michigan has furnished an easy solution for the Chicago contractor, with the result that hundreds of thousands of cubic yards of dirt, and worse than dirt, are dumped in Lake Michigan every year. Often this dumping is not any too far from the cribs where the lake water is pumped into the city mains. Of course, chemicals are added to clear poison from the cup, but even this does not quite satisfy the fastidious person. Though the poison is neutralized there is still dirt to be reckoned with. We suspect that a good many city folk who remember the cool sweet water drawn from country wells in the days of their childhood can sympathize with David when he said: "Oh, that one would give me water to drink of the well of Bethlehem, which is by the gate!"

## The Balance of Nature

When man appears on the scene he is very apt to disturb the nice balance of nature, with the result that important pests appear. The relations between birds and most insect pests, for example, are very close. Thus one forester who has used sprays, the ax and fire in fighting the scale which is making life miserable for ash trees says that the pest never would have gained its present headway if there had been enough birds around. To attract the birds this particular forester is planting an unusually large proportion of mulberry and wild cherry trees. These fruit bearing trees will provide food for the birds, and the birds in turn, will likely restore the nice balance of nature by keeping the scale in control.

## The Long Hand of Sorrow

Four years ago Chicago was mystified by a strange murder—that of a fourteen-year-old boy last seen alive on his way home from school. Ultimately the murderers were run down, and the country regaled with up-to-the-minute crime news about Richard Loeb and Nathan Leopold, Jr. The murderers were saved and today are in prison; but little Robert Franks could not be brought back to life; he had passed beyond the power of science or money. There were two other Franks children, but the aged father grieved for his little son. Who could blame him? And now after four years the father is dead. Physicians say that Jacob Franks died of heart disease, but his friends say that he died of a broken heart.

## "Crusade with Christ"

The Christian youth of America is face to face with a great challenge—"Crusade with Christ." The idea of such a crusade is credited to Daniel A. Poling and the emphasis of the movement will be placed on evangelism, peace and good citizenship. A writer in "The Christian Herald" has this to say of crusading with Christ: "It is a crusade of self-improvement. It lacks the glitter and hypocrisy and shallowness of a venture that would reform all else and leave the individual's soul untouched. Seeking first personal rightness with God, it seeks to relieve his church of the burden of the organized and armed hate that is war and the privileged and corrupt selfishness that is poor citizenship. It will call for education, agitation and consecration. It will not end soon. It has set no dates and will not become enmeshed in statistics. It will be an aggressive ideal and a spirit. America's youth movement, if this be its genesis and spirit, will be a startling revelation of the true spirit of this strangely misunderstood nation of ours and of the youth of the nation, whose elders regard young America something as the older nations regard our country. The possibilities of our idealism borne into other continents with all of our acknowledged fervor and abilities in organizing are beyond ken. Youth has embarked upon an outstanding adventure in religion as applied to life. May it be all that we hope it will be. For those that give themselves to it—it will surely be Christ's crusade. Its human organization may not always function perfectly but its ideals are invincible." It may be added that our own General Sunday School Board has endorsed this movement and the three emphases of the crusade—evangelism, world peace and Christian citizenship—will be featured in young people's summer camps, conferences, and in the local and District work.

## The Human Element in Variation

While mother nature is usually content to let living things run true to type, she is also fond at times of variations. And if man is then on the scene he can often perpetuate something which will be of great service through the years. How the seedless grape fruit originated will illustrate one way the human element entered in to seize and conserve a promising quip indulged in by mother nature. "This variety, according to data recently brought to light, apparently originated as a root sprout from a fine old Shaddock or grapefruit tree bearing ordinary seedy fruit. The mother tree was located on the place of Uncle John Hancock, about 20 miles west of Lakeland, Florida, and was a seedling from seed planted by Uncle John himself. According to E. H. Tison, the mother tree was about twenty-two years old in 1885 and was a fine tree producing fruit of excellent quality but very full of seeds. A root from this tree, accidentally broken by the plow, threw out a sprout. This was noticed by Uncle John and as it was about fifteen feet from the parent tree it was allowed to grow and was protected by tying it to a strong stake. It finally grew into a tree and to Uncle John's surprise he found the fruit to be nearly seedless. Mr. Tison, the original owner of the Lakeland Nurseries, visited Uncle John Hancock in 1885 and his attention was called to this 'freak of nature.' Immediately recognizing its value, he requested and was given buds from the tree. These he propagated in his nursery and in the autumn of 1886, 1887 and 1888 listed it in his nursery catalog as 'a rare variety of seedless grapefruit of wonderful habit and quality.' He did not, however, give the variety a name. He sold his nursery in 1890 to C. M. Marsh who, recognizing the value of the variety, gave it the name Marsh Seedless and started it on its triumphal march." Thus it can be seen that the human element is a significant factor in variation.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

## The Value of the Church to Me

Gal. 4: 26

For Week Beginning May 13

## THE INVESTMENT OF LIFE

When two men unite their efforts the result is more than twice their individual strength. It is thus that the church increases our power (Rom. 1:11, 12; 2 Cor. 7:5, 6).

## THE MYSTERY OF FELLOWSHIP

There is no fellowship so rich as that which is born in an environment of worship and Christian service. Only the church can give this (Matt. 18:20; 1 John 1:3).

## THE WORSHIP OF THE CHURCH

The public reading of God's word, the congregational singing of our greatest hymns, the prayers, sermons, moments of silence, sacred symbols, beauty of buildings, pictures, music—those who despise and ignore the church, do they know what life would become without these ennobling ministrations (Isa. 2:2; Heb. 12:22)?

## IN HOURS OF EXTREMITY

A great many smart and hateful things have been said about the church, but, be it remembered, in hours of great extremity, men almost invariably seek her ministrations. Is there not here something very much like her Lord (Luke 23:34; Acts 7:60)?

## DISCUSSION

How may we increase our fellowship at church and at the same time keep our worship reverent?

Should those who ignore the church in their prosperity seek her comforts in sorrow? R. H. M.

## Conference Housing

(Continued from Page 284)

brought into La Verne and may be parked within three blocks of the grounds if the occupants desire to sleep in these coaches during their stay at Conference. In tourist sleepers the cost will be a trifle over \$1.00 per day per individual if the coach is full.

Miller Hall, our women's dormitory, is being reserved for the Standing Committee members. We will appreciate it if these will make their reservations now. Every Standing Committee member whose wife will accompany him will be assigned to a room in Miller Hall if application is received before May 25, or until all rooms are taken. Every one who will not be accompanied by his wife may be assigned for a bed in one of the large sleeping porches in the same building. If you are a member of Standing Committee you should so state. A few others of special committees may be accommodated in this building. Others should not apply for rooms in Miller Hall. The price of all dormitory beds will be \$1.00 per person per day.

Rooms may be had in hotels upon arrival at \$1.00 and \$1.50 and up. These rooms will not be assigned in advance.

Those desiring to make reservations may use the blank form below, being careful to check accurately. This article should be preserved by all who are interested as it is the official announcement from the housing committee.

2481 Third St., La Verne, Calif. Harrison A. Frantz.

## HOUSING RESERVATION BLANK

La Verne Conference June 26-July 3

Harrison A. Frantz, 2481 Third St., La Verne, Calif.  
Please reserve accommodations as checked below:

(An individual requiring full bed will pay the price of two.)

- ☐ For husband and wife private room, price \$..... per individual per day.
- ☐ For ..... men two in bed, price \$..... per individual per day.
- ☐ For ..... women two in bed, price \$..... per individual per day.
- ☐ For ..... men in single cots, several in room, 50c per day.
- ☐ For ..... women in single cots, several in room, 50c per day.
- ☐ ..... apartment as announced with double bed and kitchenette, per day, \$2.50.
- ☐ Camp space for ..... cars, \$1.25 enclosed for each car.

These reservations are asked for days June ..... to July ..... I herewith enclose 25c to assist the committee in clerical expenses.

Total number reservations asked for.....

Signed.....

Full address.....



## The Remedy for the Crisis of Our Day

(Continued from Page 279)

our own country, Mexico, Turkey and Russia, has adopted officially this plan as the remedy for the war trouble. The actions of these nations which have not yet joined the movement to outlaw war are all tending in that direction. In the end they will do just what public opinion demands. What public opinion itself will demand depends always upon its state of enlightenment. That is just what Jesus came into the world to do—to bring light where there was only darkness before—in the individual, the community, the nation and the world. To set up and use the World Court and law instead of war and militarism between nations! Is this light or darkness? It can not be neutral. It is either one or the other. Neither can any thinking Christian be neutral on this question. He will be either for or against this remedy for "the crisis of our day." Whether he is for or against this proposition which four-fifths of the world has already accepted, he can not be inactive about it and be a Christian at the same time. It is true that some politicians of one nation only—and that our own—do not like the name which has been given to the world machinery for the outlawry of war—the League of Nations. But perhaps the name of even the Prince of Peace does not sound so sweet except in the believer's ear.

Now to the point! What can individuals and churches do to abolish war and war's machinery, which is called militarism? If we are opposed to the League of Nations and the World Court, then it is our duty to offer a better plan to the world. On the other hand, if we believe that law and law's machinery, which is called the League of Nations, is the proper remedy for the crisis of our day, then what can we do about it? There is just one thing we can do and that is the only thing that needs to be done—win the rest of our fellow-men to our point of view. What is now being done to this end is as interesting as any romance ever written. When we read up on this and become intelligently informed on what others are doing in this connection, then will it clearly appear what we can and ought to do as *our part*. This will require further discussion.

Bethany, Ill.

## Leadership

BY EZRA FLORY

THE ninth chapter of Acts furnishes us with a good outline of the qualities of a great leader. Verse eleven says, "He prayeth." The next verse refers to his "vision." Verse fifteen says, "He is a chosen vessel." And again the same verse says of his mission, he will "bear my name." The next verse says he shall "suffer." Verse nineteen speaks of him as filled with the Holy Spirit. These six points give us a good view of the qualifications of the teacher or of the minister in Christian things, and of the dignity of such work.

A leader needs to know where he is going. He will not keep far ahead of his flock lest the flock may not be able to follow. Jesus said of his followers: "My sheep hear my voice and they follow me." Again he declared: "My sheep know me." A leader is one whom people will follow. He has persistence, he looks ahead, he keeps his goal before his eyes.

I think I have seen workers waste much energy because they got lost in the maze of things. I said *things* advisedly. Machinery and paraphernalia, however necessary, should never obscure our goal. I have seen worship services lead to a blind alley because the period was padded with details to occupy the period of time. This is worse than waste. Perhaps you know of those who, leading Sunday-school forces, seemed to know just what to do next. They were efficient because they had spent time making preparation.

I now think of a pastor who spends much time during the week with the Lord. He never fails to study his lesson. He knows folks. Children wave their hands to him. He is esteemed by many and by some dubbed as a mystic. But he is a leader because he knows his Master and his Book as well as many handbooks and guideposts of recent times. He has learned to put first things first. He has not lost sight of the

fact that he must suffer, that he must pray, that he is a message bearer. He is paying the price of leadership. Will you do this?

Elgin, Ill.

## Did Christ or the Holy Spirit Establish the Church?

BY F. L. WILSON

IN Vol. 76 No. 43 of the MESSENGER the above question was presented with the request that some one answer the question. Since that time there have appeared several articles in which various writers gave their views. But however clear an answer would be in the mind of the author of an article on this question it perhaps would not be so to others.

This article is written, not in any effort to refute the statements of good men, but to place in a clear and conspicuous light the truth as the Holy Spirit has led me to see and believe it.

When we take up the task of considering the institution of the church we of necessity must inquire into the whole body of revealed truth. Each part must be seen in its relations to the whole. It is entirely out of the question for us to pursue a study of what are designated as the Gospels and thus find in its entirety the establishment of the church. We must examine all of the revelation of God—especially the New Testament.

In the epistle to the Romans we have two very important statements. The first one of these is at the beginning and the last one is at the close. The first refers to the Gospel which it speaks of as promised or revealed before by the prophets in the Holy Scriptures, which was never hidden. (Compare Rom. 1:1-2; Gal. 3:8.) The second refers to the mystery long kept secret since the world began, but now made manifest (Rom. 16:25, 26).

The purpose of the book of Romans is to explain the gospel which was spoken of by the prophets, but nothing is said of the mystery. In the book of Ephesians, which is the most profound revelation God has given, we find the explanation of this mystery, which is the church.

In a correct explanation of this subject it must be remembered that the Old Testament prophets continually spoke of a Kingdom to be set up with Israel as its center and the Messiah as its reigning Head.

When the forerunner of Jesus came, John the Baptist, he preached: "Repent, for the kingdom of heaven is at hand" (Matt. 3:2). This, as I take it, was the kingdom spoken of by the prophets.

Immediately after the baptism of Jesus, he also, from that time began to preach the same message (Matt. 4:17). Now from the beginning of Jesus' ministry, down to a certain time, perhaps Matt. 11, where he is openly rejected by the nation, he proceeded upon the assumption that the Kingdom had come if the nation (Israel) would receive him. This means that the Kingdom as announced by John the Baptist, as "at hand," and by the King himself, the twelve as sent to the house of Israel, and attested to by mighty works, had been morally rejected. This opposition increased until it culminated in the crucifixion of the King—Jesus Christ (Matt. 27).

It is here that Jesus pronounced his woe upon the unbelieving cities. Upon the evident rejection of the Kingdom message, the King lifts his eyes to heaven and addresses the Father. This is the first time he announces the greater invitation of the gospel of his grace. It is now: "Come unto me *all*." The message of the Kingdom will cease and the message of his love will be sent forth into all the world. This message comes from the cross (Rom. 3:24-26).

Then follows the turning point in the ministry of Jesus. The parables are given which cover the present age—the Kingdom in its mystery form (Matt. 13).

The next event of importance with respect to our subject is the confession of Peter in Matt. 16. Here we have the first mention of the church. Jesus said: "Upon this rock will I build my church." We conclude from this that the church did not exist in the Old Testament. And at the time the Lord Jesus spoke these words the church was still in the future. Observe the future tense.

Then follows the investing of Peter with the keys. This does not mean, as proud Rome would have us think, that the keys of the church were given to Peter and that he was the first in the long list of popes, but of the Kingdom of Heaven in the sense of it as the sphere of Christian profession (Matt. 13).

It is after this turning point and the announcement of his death that Jesus proceeded to lay plans for the formation of a new body of people altogether. This body is composed of Jews and Gentiles alike. He did so because he saw that the Jews would not receive the Kingdom and that his death was virtually accomplished. This would be the household of faith.

When Jesus then hung upon the cross it is said: "He cried again and yielded up the ghost"—literally dismissed his spirit (Matt. 27:50). It was at this time that the "veil of the temple was rent in twain from the top to the bottom," etc. This veil which was rent divided the holy place into which the priests entered, from the holy of holies into which only the high priest might enter on the day of atonement. Exod. 26:31; Lev. 16:1-30. The rending of that veil, which was a type of the human body of Christ (Heb. 10:20) signified that a "new and living way" was opened for all believers into the very presence of God with no other sacrifice or priesthood save Christ's (Heb. 9:1-8; 10:19-22). This was the end of the dispensation of the law.

With the death and resurrection of Jesus Christ begins the "dispensation of the grace of God" (Eph. 3:2) which is defined as "His kindness toward us through Christ Jesus," and "the gift of God: not of works lest any man should boast" (Eph. 2:7-9). Under this dispensation God freely gives to believers eternal life (Rom. 6:25), accounts to them a perfect righteousness (Rom. 3:21-22; 4:4-5) and accords to them a perfect position (Eph. 1:6). All this has been done through the atonement of Jesus Christ and it must be appropriated by faith.

From this it will be seen that the doctrines of grace are found in the Epistles and not in the Gospels; but those doctrines rest back upon the death, resurrection and ascension of Christ, and upon the great germ truths to which he gave utterance and of which the Epistles are the unfolding.

What, then, in view of this must be our conclusion as to the origin of the church? The only satisfactory answer can be found in the Epistle to the Ephesians. There the source of the church is seen to be in the will or choice of God the Father, Eph. 1:4-5. But merely the will of the Father was not sufficient—the Son had made it operative. Therefore we find it stated that the origin of the church is in the will of the Father through the work of the Son (verses 7-13). Nor is this all. The last phrase of verse 13 suggests another thought, namely: that the redemptive work of the Son was not sufficient to make the will of the Father operative, but the Holy Spirit had to take of his work, so to speak, and apply it to us individually and made it our blessed possession (vv. 13-14, R. V.).

Herein, then, is revealed the work of the entire Godhead in the work of establishing the church. Therefore, we conclude that it can not be safely asserted that any individual member of the Godhead established the church, but with all boldness we proclaim that it is through the work of the triune God as indicated in the Great Commission (Matt. 28:19).

Zanesville, Ind.

## Did Christ or the Holy Ghost Establish the Church?

BY F. N. WEIMER

THERE has been considerable said on this subject yet I would like to offer a few more thoughts on the same. In Eph. 5:23-25 Paul places Christ and the church in the same relation as the husband and wife with Christ as the Head of the church. If Christ did not institute or organize the church, how did he get to be Head of it? "Christ also loved the church, and gave himself for it." How could he love it, and give himself for that which did not exist?

Paul speaks of the church calling it that "which he purchased with his own blood" (Acts 20:28). If it



was not yet organized how could he (Christ) purchase it? In Eph. 1:23; 4:12. Paul again refers to Christ as the Head and the church as the body. The head and body seem of necessity closely related, and need to be together, united. In case Christ did not organize the church, then we have a head without a body, existing for three years. In Matt. 9:14, 15, Mark 2:19, 20 and Luke 5:34, 35 Christ pictures himself as the Bridegroom. If Christ is the Bridegroom, then where is the bride, and where did the children of the bride-chamber come from, if the church "his body" did not yet exist? John 21:5 calls the disciples children. How did they get to be his children if the church his body and bride did not yet exist?

Fredericksburg, Va.

## Prayer and the Primaries

BY WM. H. SUMMERS

At this time men—and women too—are coming forward for nomination on the various tickets for the coming election. Between now and Nov. 6, a great deal of effort, time, money and hot air will be spent to win the voters for certain people and principles. And the ceasing of this spending orgy will depend upon the "would-be's" satisfaction as to election results, and if any mishandling of campaign funds can be uncovered—well, we still hear the echo of the late campaigns.

Since St. Paul in the Scriptures—plus other scriptural examples, exhorts us to pray for rulers and all who are in authority, why should not all Christian denominations issue a call to their constituencies to turn to prayer that the right persons receive the nominations at the primaries and so for once give God a real chance? For could not better results be had if we pray now and on through the election? Would it not be better to endeavor to control the stream at its source than at its mouth?

In this time of political and official corruption, of graft and bribery, when officials of conviction, integrity of character and backbone are needed, when lawlessness and disrespect for authority is on the increase, when militarism is haloed and the 18th Amendment is tabooed, when decency is flouted and indecency is flaunted, we are sadly in need of the type of official modeled in "God Give Us Men." And the opposite type of citizen, Ella Wheeler Wilcox says: "Is not an American." We need a type of Christian who beginning now, and on to and through election, will be awake and alert giving himself to daily prayer for the sake of not only the office or the office seeker, but of our U. S. A. and for the further realization of St. Paul's statement as found in 1 Tim. 2:1-4.

Some censure is given against those who do not use the franchise at election time. Surely the primaries are far more vital—yet, what proportion of good thinking people go? It is no wonder the devil gets such big innings. If the primaries are taken care of by right thinking people, the election will largely take care of itself, at least as far as officials of quality are concerned. Surely the old adage, "An ounce of prevention is better than a pound of cure," applies with special meaning here. And surely the Christian can accomplish more by prayer alone than the unthinking one who votes a straight ticket, regardless of who is listed. For who knows if the official of our acquaintance even will prove true to his trust? But God does, and he can accomplish more through an official who is, "A man after his own heart." To be indifferent here is to be inconsistent with him, and so forfeit the right to ask according to verse 2. If we propose to make use of the franchise, why not also the primaries? Be assured the Devil with his henchmen will be there, whether good thinking people are all there or not. God help us to get right with him first so our prayers be not hindered (Psa. 66:18 and Isa. 59:2).

Who is largely to blame for the present conditions? The unscrupulous politician and office holder, or the indifferent Christian who does not invoke a higher power and the indifferent voter who does not go to the primaries, or votes a straight ticket? What is there in voting for principle when later unprincipled men have charge? Until indifferent ones get busy unsatis-

factory conditions will continue and true democratic government be a farce; the indifferent have no right to complain of God or government. If the combined efforts of true Christian prayer plus an awakened conscience avail nothing, then our country is doomed. For if the Christian spurn God's law it no marvel if the unscrupulous and the man of the street spurn the civil law.

"Eternal vigilance is the price of liberty." Are we recreant here? Does it breed a lack of the fear of God in the hearts of men and grow a wishbone where a backbone ought to be, not only in officials but in others as well?

This is not a plea for a split ticket, nor stay-at-homes, but for sound and serious thinking on the part of every voter, especially for Christian people to give themselves in intercessory prayer for our country. Are we entering the age of lawlessness recorded by St. Paul in 1 and 2 Timothy? What part do indifferent and unthinking people have in it? May God have mercy upon our nation from whom he expects the light of truth to shine to all the world.

The application of salient truths herein set forth—i. e., prayer and primary—may not remedy the whole situation, but it ought to make a good start. Upon such principles our country was founded and upon such it must endure (Psa. 33:12; Isa. 60:12).

Plymouth, Ind.

## What To Do on Sunday

(Continued from Page 283)

"How long will you people refuse to obey my orders and rules? Mark this: since the Eternal gives you the sabbath he also gives you on the sixth day food enough for two days; stay where you are, every man of you, and never make a movement on the seventh day." So the people desisted from work on the seventh day.

May I pause just now to check up a bit on the passage. Mark the rebuke to the selfish greed of those who would have more than their need required. Note also that those who labored faithfully as directed had no need. In the fifty-five years of my life I have never yet known the person who labored seven days a week who prospered any more because of it than the man who conscientiously observed the Lord's day.

This brings us up to the incorporating of the sabbath day observance into the law of Moses. The outstanding truths up to this point are: the observance of the sabbath day as a day of rest is of very ancient origin. And that from times prehistoric it has been separated from the other six days of the week by an air of sacredness and holiness unto the Lord.

Cedar Rapids, Iowa.

## The Inheritance Ours—Mark 12: 7

BY ELEANOR J. BRUMBAUGH

It was a great mistake for those who proposed to kill the heir to think they would get the inheritance. So many efforts of this kind have failed to secure the inheritance, that people ought to know it is not safe to take such a chance. And yet, instance after instance do not serve as warnings for the worldly seeker after possessions. Many lives are sacrificed every year that some one may get gain. It is a strange way to seek happiness, for it gives misery in this life and makes happiness impossible for the future life. What is the remedy? Teach the children that "the love of money is the root of all evil." Teach this by precept and by example. Teach them the value of the inheritance promised to those who love God. An earthly inheritance is very uncertain, but that which we read about in the Book is laid up for us now, and is secure if we obey the law. The kind of living that will insure this inheritance will give joy and peace in this life, and also in the life to come.

We now are securing that blessed inheritance, and our right to it will not be questioned. "Behold, I come quickly and my reward is with me to give to every man according as his work shall be." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." There is a blessed inheritance in store for each of us.

Huntingdon, Pa.

## CORRESPONDENCE

### CHINA—JUST AN OPEN LETTER THIS TIME

I see that there is an occasional inquiry about China and so I take this opportunity to let you know that we are all still at it. I mean by all, of course, all of those who have been privileged to come to the interior. A few days ago Bro. Oberholtzer and Bro. Hersey came unexpectedly on the scene. They had made a long circuitous trip around the army lines and came into the province by a steep mountain road. They were eight days in doing what ordinarily takes two.

It is needless to say that all were glad to see them. They are very anxious to get at the job again. Bro. Oberholtzer was a bit played out when he arrived and he has been spending a few days in my home. Presumably getting on his feet but incidentally making company for a lonesome man. This thing of eating alone for a year at a time gets old, even before the year is up. If this was the end of it one could have some hope of a change, but at present there is not the least sign of any let up. For eight days we have not had a letter or a paper from the outside. There is a tightening up of communications. They will not allow even the mail carriers to pass through the lines of late. I hope this will not last too long. There is a certain thrill to it for a few days, but after a few weeks that thrills is gone and then we wait something else.

One of our members was in this month who is a farmer. He said the government has five kinds of taxes that they have put on the farmer. They tax them for fodder, millet, animals, work and money. About every so often one of these taxes is levied and the village concerned has to make the contribution. I wonder if the people would submit to a tax to carry on righteous messes as long as they submit to this tax to carry on the destruction of their people, their lands and homes. War is simply something that ninety-five per cent of the people do not want, and yet they cannot but support it. I think that they are about when the Americans were when the U. S. government was telling people how much they could eat and what they were to do with their crops. Talk about independence and freedom of activity! There is none of it in war. Some of the enemies of prohibition say their personal liberties are taken from them. I wonder what they thought of personal liberties when they were told by the government in 1917 and 18 that they could have so much sugar in a week and no more!

Our mission work locally is moving along as well as we can expect it to under the strain of conditions. We have decided here at Ping Ting to start one of our tents on a tour beginning about the first of April. If it can be carried out we will go on till November. Our Luo Chow station being a little further from the important army passes has been able to go ahead in the past year most of the time with its tent evangelism.

Recently we had a nice love feast at one of our out stations. Next week we are planning for another and so we are still at the task. Two ideals are constantly before us, pastoring the membership and bringing the Gospel to the unsaved.

Our schools are having a wonderful opportunity. The government schools have about all closed or are running on a much reduced amount of money, and so there are a lot of children that want to go to school and our schools are full to overflowing. We ordinarily want three boys or girls in a room. Now we have two in many of the rooms. Yesterday our Ping Ting church was full of people and so the daily and weekly rounds go on. The workers are all well and the blessings of the Lord are abundant so we praise him and go ahead. Pray for China.

F. H. Crumpacker.

Ping Ting Chow, Shansi, China

### INDIA NOTES

A recent book, written by a leading Hindu, denies the historicity of Jesus Christ, saying Christ did not make Christianity but that Christianity has made him. However, he thinks the Christian civilization the greatest current of life that ever flowed upon this planet.

Nowadays missionaries are prone to be silent about western civilization, due to its many glaring defects, while we glory in the Christ of Calvary, adoring him as the greatest Name in history or sacred story.

In contrast, another eminent Hindu says: "The most distinguishing feature of Christianity in India lies in its trying to live up to the precept: Love thy neighbor as thyself. It is a noble and exacting and entire way of life. . . . The nineteenth century Christianity has carried the banner of fraternal love and service to the remotest quarters of the globe." He closes this fine article with the thought that such a dynamic religion lived before our eyes will enable Hinduism to achieve its own revival.

It is true that many reformers of the Shastras, many prophets of renewal, many teachers of modern education have arisen, and there is commotion. But, "Can these

(Continued on Page 290)



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## ANNOUNCEMENTS

the occasion of the occasion. Bro. J. S. Saxton, Pa., was licensed to preach. He is available for ministry, or any other way the Spirit may lead. Our be held Sunday evening, May 6. We are hoping to have present again to conduct services several evenings, prior and officiate at the least.—L. R. Holsinger, Martinsburg

A special service at each church was held during the week ending June 2, 1922, were unanimously elected to continue in the Special pre-Easter evangelistic efforts were put forth by the churches. The first service was held at the First Baptist Church Sunday morning, April 8, 1922, during March including the first two Sundays of April. E. J. Myers, pastor of the church, presided over the service. During the program, The Lord Triumphant, was very effectively given. A large audience was present considering the weather and snow for April, and also much sickness in the community. Wednesday evening, April 11, five new converts were received into the church by Christian baptism. Our love feast will be held at the First Baptist Church, Sunday, April 15.

ANNUAL CONFERENCE		May 7, Octavia.
June 27-29 July 3, La Verne, Calif		May 27, Bethel.
LOVE FEASTS		Ohio
California		May 5, 7 pm, Defiance.
May 5, 7, 30 pm, Redley		May 5, 7, 30 pm, West Alexandria
May 6, 6, 30 pm, Covina		May 6, 7 pm, Eagle Creek
May 11, 14 pm, Los Angeles, Cal		May 6, West Dayton
May 30, Los Angeles, First.		May 14, 7-10 pm, Solvay
Colorado		May 27, Deshler, all-day.
May 13, 7 pm, Denver		June 2, 10 am, East Ninmishillen.
June 17, Fruita		June 2, 10 am, Middle District
Delaware		June 2, 7 pm, Faversole.
May 6, Wilmington.		Oklahoma
Florida		May 14, 6, 30 pm, Washita.
May 6, Winter Park.		Oregon
Idaho		May 7, Grants, Park.
May 5, 7, 30 pm, Nampa.		Pennsylvania
May 11, 7, 30 pm, Nampa.		May 5, 6, Mountville, Mountville house.
May 27, Twin Falls.		May 5, 6, 3 pm, Palmyra
Illinois		May 6, New Interstate
May 5, 7, 30 pm, Pine Creek		May 6, Ephrata.
May 6, 7, 30 pm, Franklin Grove		May 6, Parkerford.
May 6, Mt. Morris.		May 6, Green Tree
May 13, Dixon		May 6, Everett
May 13, 1 pm.		May 6, 7, 30 pm, Norristown.
May 13, 6, 30 pm, Lanark		May 6, Lancaster
May 21, 7 pm, Milledgeville		May 6, 3 pm, Reading
May 23, 7 pm, West Brdwin		May 6, 6, 30 pm, Pittsburg.
May 27, 7 pm, Blatney		May 6, Farview.
June 3, 7 pm, Cherry Grove		May 6, Stonestown
Indiana		May 6, Hanover
May 5, 7, 30 pm, Anderson		May 6, 6, 30 pm, Huntingdon
May 5, 2, 30 pm, Pleasant Hill		May 6, Roaring Spring
May 6, 7 pm, Four Mile		May 6, Winbler
May 12, 7, 30 pm, Buck Creek.		May 6, Concessville.
May 12, 7 pm, Second South		May 10, 10 am, Big Sauter
Bend.		Hampshire house.
May 12, Beech Grove.		May 12, Lower Clear.
May 12, Monticello		May 12, Mt. Olivet
May 13, 6 pm, Ft. Wayne		May 12, 13, Fredericksburg at
May 13, Muncie		Never house
May 13, Auburn		May 12, 13, 40 pm, East Peters
May 19, 12 pm, Star Lake.		burg, East Petersburg house
May 19, 7, 30 pm, Upper Fall		May 12, 13, 10 pm, Richland
Creek.		May 12, 13, Spring Creek.
May 19, 7, 30 pm, Arcadia		May 12, 13, Androm at Prices.
May 20, Kokomo		May 12, 13, Annville
May 20, Mountville		May 12, 14, Pleasant Hill at Pleasant Hill house
May 26, Elkhardt Valley		May 12, 13, 4 pm, Spring Grove
May 26, Bremen		at Kemper house
May 26, 7 pm, Shipshewana		May 13, 6, 30 pm, Rummel.
May 27, 7 pm, Midlbury		May 13, First church, York
June 2, New Salem		May 13, 14, Elizabethtown.
June 2, English Prairie		May 13, Snake Spring
June 2, 7 pm, Woodstock		May 14, 6, 30 pm, Huntsdale.
June 3, Killbuck Antislavery		May 13, Clover Creek at Clover Creek house
June 4, Shamona		May 15, 16 pm, 9, 30 am, Springfield
June 7, 7 pm, West Goshen		at Mohler house
Iowa		May 16, 17, 10 am, White Oak,
May 6, 7 pm, Des Moines City.		Grasshill house.
May 12, LeRoy		May 17, 8 pm, Geiger Memorial
May 19, 7 pm, Franklin County		Philadelphia
May 19, 20, Des Moines Valley		May 19, 13, 40 pm, Welsh Run
May 20, Dallas Center		May 19, 13, 40 pm, Conestoga at
May 20, South Keokuk		Bareville house.
May 26, 7 pm, Greene.		May 19, 20, 10 pm, Meyerstown
May 26, 7 pm, Prairie City		May 19, 20, 10 pm, Upper Conestoga at Mount Pleasant
May 26, 7, 30 pm, Panther Creek		May 19, 20, 10 am, Maiden Creek at Middleville house
May 27, 7 pm, Beaver		May 19, 20, 10 am, Midway
June 2, 7 pm, Liberty		May 30, 14 pm, Run
June 2, 6, 30 pm, Clear River		May 31, 14 pm
Kansas		May 3, New Foreview
May 5, Appanose		May 3, 8, 4 pm, Mechanicsburg
May 5, 7 pm, Belleville		May 20, Carson Valley
May 6, Newton		May 21, 4, 10 am, West Longtop, Middle Creek house
May 12, 7 pm, Loy.		May 24, 25, 10 am, Little Swatara at Ziegler house.
May 20, 8 pm, Parsons		May 26, 2 pm, Akron.
May 27, Montrose.		May 26, 10 am, Schuylkill.
Maryland		May 26, 27, 10 am, Upper C.
May 5, 2 pm, Piney Creek		house, Bush Creek house.
May 6, 6, 30 pm, Dutton		May 26, 27, 30 pm, Falling Spring.
May 10, 10 pm, Sims Creek at Sims Creek house		May 26, 27, 30 pm, Hightough.
May 12, 2, 30 pm, Locust Grove		May 27, 1, 30 pm, Lower Conestoga, Bernadina house.
May 12, 6, 30 pm, Pipe Creek		May 27, 7 pm, Upper Clear.
May 12, 13 pm, Longmeadow.		May 27, 10 am, West
May 16, 2, 30 pm, Pleasant Hill		May 27, 7 pm, Alverdale
house, Bush Creek.		May 27, 6 pm, Woodbury at
May 19, 2, 30 pm, Westminster		Bellevue
May 19, 6 pm, Beaver Dam		May 27, 8 pm, River Run
May 20, 6, 30 pm, Ridgely.		May 27, 10, 10 am, Chiques.
May 19, 20, 1, 30 pm, Beaver Creek		Chiques house.
May 26, 2 pm, Broadfording		May 30, 11 am, West Green
May 26, 2 pm, Middletown Valley		Tree at Green Tree.
May 26, 2 pm, Grossnickle house.		Virginia
May 26, 4 pm, Manor.		May 5, 1, 30 pm, Mt. Zion
May 26, 2 pm, Mountain Dale.		(Greenum unit)
May 26, 4 pm, Mountain Valley		May 5, Mill Creek
May 27, 6 pm, Peach Blossom at Fairview		May 6, 5,

## THE GOSPEL MESSENGER

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EDWARD FRANTZ,	Editor
H. A. BRANDT,	Assistant Editor

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## INDIA NOTES

(Continued from Page 287)

bones live?" I fear not. The dynamic religion of Jesus is daily winning. His principles are prevailing. His is the Name above every name. The time will come when every knee shall bow and every tongue confess him, to the glory of God the Father. We need to press on with hope. Above all we need to live as well as do rightly.

The Indian legislature has just voted by a majority to boycott the Simon commission. This commission is made up of Englishmen alone who were invited by parliament to go to India to investigate all shades of opinion, with the idea of giving to the people of India a greater share in the government of their own country. Indian leaders see in this purely British commission positive proof of a British superiority complex. They also deny that foreigners little acquainted with Indian affairs can ever come to know what sort of government is suited to India's needs. It seems to me a pity, in the light of India's feeling, that parliament did not yield a bit and appoint in the interest of goodwill several Indians as equals on the commission.

Even Mr. C. F. Andrews is coming to the conclusion that India's development along some lines is being retarded by the foreign government. He says: "The tragedy of a foreign government, even when benevolent and efficient, is this, that it remains foreign. It cannot be assimilated. It continues merely as something external. So it tends to come to grief when it deals with internal affairs." And again: "The greatest of all hindrances to rapid social progress today is the almost complete lack of confidence between the rulers and the ruled. In such an unhealthy atmosphere, no thoroughly healthy social reform is possible." Aga Khan, an eminent Moslem leader, says to his community: "Spend all you can on the education of your girls, and neglect your boys." This is like that of another from the Punjab: "The education of a boy affects a single individual; the education of a girl should mean the uplift of a whole household." In the Punjab, sixty boys receive education to one girl. This means that young men seeking brides of like culture as their own will have a chance only once in sixty. We ourselves have been told by educated Indians that their life is not happy due to having wives who are totally incapable of entering into their thoughts and ideals.

It is interesting to be told, in contrast, that Christian girls of North India are far better educated than boys, and to find suitable husbands have a tendency to marry non-Christians. The pity again! I. S. Long.

Anklesvar, India

## THE PASSING OF ELDER HIRAM G. MILLER

The Bridgewater community was cast into a profound sorrow on the afternoon of March 26 when it became known that Eld. Hiram G. Miller had passed to his reward. This news came as a shock to everybody because Bro. Miller had not been sick and there was no indication that he was near his end.

The day before, which was Sunday, he had been to church and Sunday-school as usual, was out to dinner and had paid several calls in the afternoon. Naturally strong and active, he seemed good yet for many years.

The end came very suddenly. He had been up to one of his farms Monday morning, came back and ate a normal dinner. About 2.30 he walked out into the garden where some men were at work. He was suddenly seized by a dizziness and fell. They helped him to his feet and brought him to the house. He was able to walk.

Two doctors responded promptly and rendered all possible aid, but he suffered terribly. Nothing seemed to bring relief. He grew worse and worse and in an hour the end had come. The doctor called it neuralgia of the heart. He was nearly seventy-six.

Bro. Miller was one of the best known and best loved men in the Bridgewater community. Here he had lived all his life. He knew everybody and was a friend of everybody. Of venerable appearance, his stalwart manly frame, erect and athletic, with his white hair and beard gave him a stately dignity and commanding appearance. Everyone who had ever seen him would remember him.

Bro. Miller had a long and useful life in the church. Born in 1852, he became a member in 1877, was soon after chosen to the deacon's office, was elected to the ministry in 1885, and after advancement to the second degree was ordained to the eldership in 1896. He was for many years a church leader in the second Virginia District. He repeatedly served the District as an officer of the District Meeting, several times as moderator. He represented his District twelve times on the Standing Committee at Annual Conference. He was greatly interested in the church, and in its progress. Being blessed with a goodly share of this world's goods, he was deeply conscious of his stewardship. He was interested in all good works and a liberal financial supporter of them.

For twenty-two years he was a member of the Trustee Board of Bridgewater College and gave much time and thought to the development of the institution. He served as president of the Board fourteen years and at the time of his death was an active member of the Board and President Emeritus of the same. In addition to the service he gave to the college, he also contributed liberally to its

building and endowment programs. While Bro. Miller had been denied good educational opportunities in his young life, he left nothing undone, within his ability, to provide better opportunities for the young people of today.

The forty-three years of his life in the ministry were full of self-sacrificing labor for the church. Not a great preacher but a wise counsellor, and a sympathetic adviser, he was a constant inspiration, by the example of his life, to noble living and worthy endeavor.

The Bridgewater and Beaver Creek congregations, in both which he has lived, have a large mission territory in West Virginia. Thirty years ago this territory was worked almost entirely from the Valley. Bro. Miller is one among the last of the generation who sometimes spent weeks together in that needy field, preaching, visiting in the homes of the people, holding council meetings, love feasts, and in other ways developing the spiritual lives of the people. All this was done at his own expense, for he provided his own transportation, and it was a willing and joyous service in the cause he loved. Naturally those to whom he ministered looked up to him and loved him as a father.

Bro. Miller had been successful in business. Extensively engaged in farming, stock raising, manufacturing, and milling, he was in touch with various interests of the neighborhood. He was a man of excellent judgment, and was in demand where sane counsels were sought.

He represented an extensive family connection. Surviving him are his widow, who was Miss Julia Wright before her marriage, one brother and two sisters, eight children and thirty-one grandchildren. One of his sons is a minister and elder in the Bridgewater congregation. Another is a deacon. All are members of the church. Ella Miller Florio, of Garkida, Nigeria, of our mission in Africa, is his daughter.

Bro. Miller was greatly interested in the missionary enterprises of the church, as he was in all the church's work. It was a genuine satisfaction to him to give one of his daughters to the mission work of the church.

In the passing of Bro. Miller, the Bridgewater community has lost one of its most substantial citizens, the congregation one of its best loved ministers and elders, the Second District of Virginia one of its wisest counselors, and the Church of the Brethren one of its most devoted and loyal members.

The church is poorer for his having passed, but his memory is like a lingering benediction. His funeral was one of the largest ever held from the Bridgewater church. Services by the writer, assisted by Brethren N. D. Cool and M. G. West, from Revelation 21: 16.

John S. Flory.  
Bridgewater, Va.

## RESOLUTIONS—NORTH FORK SUNDAY-SCHOOL

Whereas it hath pleased an all wise Father to remove our brother and counselor, Hiram G. Miller,

Therefore be it resolved: That we bow in humble submission to the divine will, realizing he is so much more eminently fitted to dwell in the place to which he has gone, than to remain here; that we purpose within our hearts that the great truths which he labored so diligently to bring to us, so beautifully exemplified in his life and the sacrifices of time and talent which he made for us shall have not been made in vain, for we shall ever labor to perpetuate that which he has committed to our care.

Second, we extend to the bereaved family our sincerest sympathy in these sad hours of trial, commending them to the love and protection of him who notes the sparrows fall.

Paul Nelson,  
Lloyd Lambert,  
Fred Nelson.

Dry Run, W. Va.

## ELD. REUBEN T. MYERS

At the home of his daughter, Mrs. W. S. Harshbarger, in the Spring Run congregation, Mifflin County, Pa., April 4, 1928, by reason of the infirmities of age, the life of Eld. Reuben T. Myers closed peacefully.

Bro. Myers was born in Oliver Township, Mifflin County, Pa., on August 17, 1839, and was nearly eighty-nine years old. He was the ninth of ten children born to Samuel and Elizabeth (Shellenberger) Myers, who were pioneers of the Church of the Brethren in Mifflin County and who with their large family (two others of whom Eld. Peter S. Myers and Samuel, Jr., were called to the ministry here and labored many years) deserve a large place in the history and development of the Church of the Brethren at Spring Run.

Bro. Myers at the time of his death was the oldest in years but not in service of the ministry in Middle Pennsylvania. He was a member of the church nearly seventy-two years, was elected to the deacon's office in 1867, and called to the ministry in 1881, and ordained to the eldership in 1900. He was twice married, his first wife dying in 1873, his second wife at the age of 79. Seven children and one brother survive him.

All of Bro. Myers' life and labors were spent in his home congregation, and while for a number of years, by reason of a defect in his voice, he did not labor so much in the ministry, his zeal for the welfare of the church was always manifest. His counsel was conservative but always valuable, and his seat in the Sunday-school and church services was never vacant when health and strength permitted his being present.

He was borne to his final resting place on the hill, at the Spring Run church, by six of the resident deacon body,

and the services were conducted by his younger brethren in the ministry in his home congregation.

Mattawana, Pa.

J. C. Swigart.

## RESOLUTIONS OF RESPECT

Whereas our heavenly Father has called to her reward Sister Julia Brantner, our beloved president of the Aid, therefore be it resolved: That in the death of Sister Brantner, the Aid Society of the West Branch church laments the loss of its president; That we bear cheerful testimony to her earnest Christian character, to her response to the call of the work and need, and her gentle smile of welcome;

That the heartfelt sympathy of this aid be extended to her bereaved husband and children in this hour of deep sorrow;

And that these resolutions be spread upon the records of our Sisters' Aid Society, a copy thereof be sent to the family of our deceased president, and a copy to the "Gospel Messenger."

Hazel Reiff,  
Minnie Cordell,  
Flora Plum.

Polo, Ill.

## RESOLUTIONS OF RESPECT

At a meeting of the Sisters' Aid Society of Elk Run church, the following resolutions were passed:

Whereas it hath pleased our heavenly Father to call home our beloved sister and coworker, Sister Mary Craun Huffman, be it resolved:

First, that the members of the Society extend deepest sympathy to the bereaved husband and family, and pledge to them an interest in their prayers in this time of deepest sorrow;

Second, that while we sadly miss her presence and helpfulness we humbly submit to the will of our heavenly Father who doeth all things well;

Third, that a copy of these resolutions be sent to the family, a copy placed on the minutes of the Society and a copy sent to the "Gospel Messenger."

Rebecca E. Zimmerman.

## RESOLUTIONS OF RESPECT—CARRIE B. BANKARD

Whereas it has pleased our heavenly Father, in his infinite wisdom and kind providence, to call from our midst our much beloved and faithful sister, Carrie B. Bankard of the Pipe Creek Church of the Brethren, Uniontown, Md.,

We, the Gleaners' Class, of whom our beloved sister was a member, desire to express our appreciation of one who was faithful and untiring in her efforts to serve her Master in rendering service to the church she loved.

We tender our heartfelt sympathy to the sorrowing family and their friends and commend them to our loving heavenly Father and pray that they may find comfort at his throne of Grace.

Be it resolved, that we send a copy of these resolutions to the "Gospel Messenger," "Hanover Sun" and that a copy be given to the bereaved family with the assurance that we shall always cherish the memory of Sister Bankard as an inspiration to us to serve our Master in building up his church.

Committee:  
Nellie I. Hull,  
Edith E. Roop,  
Margaret R. Englar.

Uniontown, Md.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Ritchey-Eshelman.**—At the home of the writer, April 7, 1928, Mr. Raymond J. Ritchey and Sister Gladys I. Eshelman—Ralph W. Quakenbush, Ottawa, Kans.

**Rife-Bigham.**—By Eld. J. J. Reppert on Easter Sunday in the church at Chico, Bro. Ennis Rife and Sister Margaret Leota Bigham.—D. E. Cripe, Chico, Calif.

**Rule-Gibson.**—At the home of the undersigned on April 14, 1928, Bro. Elden Rule and Sister Anna Leona Gibson.—Ralph W. Quakenbush, Ottawa, Kans.

**Schrock-Brunnemeyer.**—By the undersigned on April 14, 1928, Bro. April 15, 1928, Dr. Clyde Schrock of New Rockford, N. Dak., and Sister Rose Brunnemeyer of Rock Lake.—Earl L. Flora, Rock Lake, N. Dak.

## FALLEN ASLEEP

**Bankard, Sister Carrie B., nee Bare,** died March 29, 1928, aged 53 years, 5 months and 21 days. She was the wife of Bro. Keener Bankard, serving with him in the office of deacon. She united with the church when young and spent her life serving the Master. She is survived by her husband, two daughters, five grandchildren, three sisters and one brother. Services at Pipe Creek church by Eld. J. J. John, assisted by E. C. Bixler.—Hilda Speicher, Uniontown, Md.

**Barndt, Sister Ellen (nee Miller,** born at Summit Mills, died of a complication of diseases at her home in Meyersdale, April 7, 1928, aged 64 years. She was a daughter of Ephraim and Lydia Miller. On June 2, 1910, she married Bro. Wm. Barndt. She united with the church in 1881 and was a devoted and faithful member, taking part in all the activities of the church. She was a teacher in the Sunday-school and president of the Ladies' Aid until her health became impaired ten years ago. She was a patient sufferer, never murmuring or complaining. She is survived by her husband, one stepdaughter, one brother and two sisters. Services in the church by Bro. T. R. Coffman. Interment in the Union cemetery.—Mrs. Theo Bitner, Meyersdale, Pa.

**Buzzard, Louisa,** daughter of the late Daniel and Esther Hess, died April 3, 1928, aged 62 years, 5 months and 15 days. She was reared April 3, 1928, and lived in this vicinity until twenty-five years ago when she moved to Carthage, Mo., where she spent the remainder of her life. July 30, 1865, she married Samuel Buzzard who preceded her fifteen years ago. They served faithfully in the deacon's office. There were no children, but they reared several, the last one being her niece who cared for her until she passed away. She leaves two sisters and two brothers. Funeral at the West Goshen church by Elders Hiram Rouse and M. D. Sutsman. Burial in Hess cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Carr, Sister Clara,** wife of Chas. Carr, a minister, of Coates Store, died Feb. 15, 1928, at the Rockingham Memorial Hospital, Harrisonburg, Va., aged 27 years, 5 months and 3 days. She was a daughter of Luther and Mary Turner of Fulks Run. Besides her husband she leaves five children, four brothers and five sisters. In 1922 she confessed her faith in the Savior and united with the Brethren church at Oak Grove, Jan. 7, 1928, her membership was transferred to Timbertville. Services and burial at Oak Grove church by Bro. J. T. Glick.—Rebecca L. Neff, Timbertville, Va.

**Cline, Sister Mary Ann,** wife of Bro. John P. Cline and daughter of Eld. Samuel and Sister Ellen Spitzer, born at Luray, Va., died April 9, 1928, aged 72 years, 5 months and 16 days. She united with the church early in life and was a faithful, devoted Christian to the end. She gave her life in service to her family, the church and the community. Her one desire was that her children might live godly lives. Shortly before her death she asked for the anointing which she enjoyed. She leaves her husband, three sons and three daughters, two sisters and four brothers. Services from the Mt. Vernon church by J. S. Flory, her pastor, Guy K. Stump and the undersigned. Interment in the Mt. Vernon cemetery.—C. B. Smith, Bridgewater, Va.



**Daniels, Lizzie Olive**, daughter of Noah and Amanda Hulser, born in Perry County, Ohio, died at her home near Glenford, Ohio, April 1, 1928, aged 46 years, 4 months and 11 days. Death was the result of an attack of flu and pneumonia. As a young girl she accepted Jesus and united with the Olivet Church of the Brethren, and gave her Christian service in a devoted life until death. July 25, 1901, she married Wm. Daniels; to this union were born a daughter and four sons. Services at the Olivet church by her pastor, the undersigned. Clyde Mulligan, Thornville, Ohio.

**Dilman, Bro. Jacob**, died March 10, 1928, at the Neffsville Brethren Home, of infirmities, aged 84 years. He was an invalid for more than a year. Funeral in Myerstown church by Brethren Zender and Kurtz. Burial at the Tulpehocken cemetery.—Mrs. A. H. Hoffer, Neffsville, Pa.

**Galle, Wm. Henry**, son of the late Jonathan and Sara Gaver Galle, died April 13, 1928, aged 81 years, 4 months and 12 days. His only sister preceded him about three years ago. Funeral services in the church by Bro. Geo. A. Early. Interment in the Pipe Creek cemetery.—Wm. E. Roop, Westminster, Md.

**Gaagey, Mrs. Susan (Shumaker)**, died April 7, 1928, aged 84 years, 2 months and 18 days. She is survived by one son, two daughters and five stepchildren. She married Solomon Gaagey who preceded her in 1925. She united with the Church of the Brethren in early life and remained faithful until the end. Services at the Summit church by T. R. Coffman. Interment in the Lighty cemetery.—Mrs. F. O. Weller, Myersdale, Pa.

**Guyton, Bro. Wm. I.**, died March 27, 1928, at his home in Middle-town, Md., aged 78 years, 8 months and 19 days. He is survived by five sons and four daughters, thirty-one grandchildren and eight great-grandchildren. His wife preceded him several months ago. He came into the church early in life and served in the deacon's office for a number of years. He lived an influential, consistent Christian life and was always interested in the growth of the church. Services in Pleasant View church by Bro. McKinley Coffman, assisted by Rev. Erdman. Interment in cemetery adjoining.—Mrs. J. S. Bowles, Burkittsville, Md.

**Hartman, Alfred Earl**, son of Brother and Sister S. P. Hartman, died April 8, 1928, aged 11 years, 2 months and 21 days. He leaves his father and mother, three brothers and five sisters. He was a faithful Sunday-school scholar. Services by Bro. J. W. Barnett and W. R. Brubaker. Interment in the Live Oak cemetery.—Bessie Fillmore, Live Oak, Calif.

**Helderbide, John B.**, died at his home, Westminster, Md., April 9, 1928, aged 70 years, 1 month and 14 days. He is survived by one daughter with whom he lived. His wife and only son died sometime ago. All of the family were members of the Church of the Brethren, and he had applied for membership. He leaves two grandchildren, two brothers and one sister. Funeral services in the home by the Branch cemetery.—Wm. E. Roop, Westminster, Md.

**Jacobs, Sister Leah**, died at the home of her brother, Samuel C. Jacobs, in East Berlin, April 11, 1928, after being bedridden about three weeks. Her age was 83 years, 7 months and 20 days. She was a faithful member of the Church of the Brethren for many years. She leaves one brother and one sister. She had been living with her brother ever since childhood and was never married. Services at the house and in the Mummets meetinghouse near East Berlin by Elders C. L. Baker and S. S. Miller. Interment in the cemetery adjoining the church.—Paul L. Wagner, York Springs, Pa.

**Keim, John**, born in Holmes County, Ohio, died Feb. 21, 1928, at his home in Topeka, Ind., aged 86 years, 6 months and 4 days. He was one of seven children born to Joseph and Catherine Keim, all live. He preceded him with the exception of one brother. He married Sarah Smucker Dec. 10, 1866, who died Oct. 29, 1892. There were no children. He born to them but they made a home for three foster children. He married Rebecca Zook Dec. 10, 1892. At the age of twenty-one he came to Indiana. He united with the Brethren Church soon afterward and was a faithful member until death. Funeral services at the Baptist church in Topeka by I. S. Burns, assisted by J. J. H. Burial at Maple Grove cemetery.—I. S. Burns, Wakarusa, Ind.

**Koopert, Bro. John**, died April 7, 1928, at the age of 62 years, after an illness of four years of a complication of diseases. At the time of his death he was visiting his daughter at Urbana, Ohio. His wife, his daughter and three children survive. He had been a member of the Church of the Brethren for thirteen years. Funeral services at the Danville church conducted by the writer. Interment in adjoining cemetery.—G. W. Phillips, Danville, Ohio.

**Petry, Samuel**, died March 25, 1928, near Westminster, Md., aged 84 years. His wife preceded him about six weeks before. He leaves one son. Funeral services in the Meadow Branch church by the writer, assisted by Eld. Geo. A. Early. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

**Rice, Garland Samuel**, infant son of Bro. Joshua and Carrie Rice, died March 9, 1928. Services at the Mountain Dale church by Eld. Chas. A. Stover. Interment in the cemetery adjoining.—E. May Rice, Lewistown, Md.

**Satterfield, Hazel Violette**, daughter of Theodore and Mary Satterfield, born near Thornville, Ohio, died April 12, 1928, aged 4 years and 7 months. Death followed five weeks of much suffering from spinal rheumatism. Services at the Olivet church by the undersigned. Burial at the church cemetery.—Clyde Mulligan, Thornville, Ohio.

**Schrum, Bro. Jared**, died April 3, 1928, at the Neffsville Brethren Home, from the effects of a stroke, aged 72 years. Funeral in Lebanon by Bro. John Zug. Interment in Ebenezer cemetery.—Mrs. A. H. Hoffer, Neffsville, Pa.

**Shoemaker, Ernest Moore**, died March 25, 1928, aged 22 years, 4 months and 9 days. Service by the writer at the Baptist church in Lost City. Interment in Lost City cemetery.—S. W. See, Mathias, W. Va.

**Shoemaker, Walter Ray**, died April 8, 1928, aged 16 years, 5 months and 21 days. Service by the writer at the Danville church in Lost City. Interment in Lost City cemetery.—S. W. See, Mathias, W. Va.

**Stoudenheimer, Joseph**, born near Randolph, Ohio, Nov. 15, 1858, died April 10, 1928, at his home near Wooster, Ohio. His wife, who was Miss Anna Kennedy, died two years ago, also one daughter and two sons preceded him. He is survived by one sister, six sons and three daughters. He and his wife were members of the Brethren Church since 1922. Services at the Wooster church. Interment at Wooster cemetery.—Mrs. Miriam Hoff Fetter, Weirsville, Ohio.

**Suplee, John**, of Lawrence, Kans., died March 17, 1928, aged 91 years and 6 months. He is survived by two sons in Kansas and one sister, the writer. He and his wife united with the Church of the Brethren in their youth and continued faithful until the end.—Mrs. Robert Evans, Philadelphia, Pa.

**Whetzel, Sister Rachel**, born in Hardy County, W. Va., died March 28, 1928, aged 52 years, 10 months and 18 days. She leaves three daughters, two sons, twenty-one grandchildren and six great-grandchildren. She joined the Church of the Brethren many years ago and lived a consistent life until the end. She and her son moved to Virginia some years ago. Services by Eld. John H. Smith assisted by H. R. Moore. Interment in the Mt. Hebron cemetery.—M. H. Copp, Maurettown, Va.

**White, Bro. Joseph**, died April 10, 1928, at the age of 68 years, 4 months, and 18 days following a short illness of intestinal flu. He, with his wife who survives, became a member of the Church of the Brethren in 1895. Funeral services at the Danville church conducted by the writer. Interment in the adjoining cemetery.—G. W. Phillips, Danville, Ohio.

**Yetter, Bro. Wm.**, died April 12, 1928, in the Brethren Home, of which he was an inmate for about four years. His age was 81 years, 8 months and 2 days. He was in feeble health for some years, and apoplexy brought the end. He joined the Spring Creek Brethren church fifty-eight years ago, remaining a faithful and devoted Christian. Besides his widow, he is survived by two daughters. Funeral from the home of the daughter in Elizabethtown and at the Brethren church by Elders H. K. Ober, J. H. Longnecker and A. H. Hoffer. Burial in Spring Creek Brethren church cemetery.—M. B. Miller, Elizabethtown, Pa.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### Mothers and Others

AN old Spanish proverb says that "an ounce of mother is worth a pound of clergy." At least that much we should say. The estimate strikes us as very conservative.

The truth in this is the same in part as that in a more widely known proverb concerning the relative value of prevention and cure. Mother has the supreme advantage of an early start. The clergy gets on the job too late and must be too much occupied with trying to cure. But this is not the only difference, nor the chief difference.

The mother influence has more love in it. That is the central fact in its superior worth. Mother love is more abundant, more enduring and cleaner than any other love known to mankind. There is no selfishness in it. It is just pure, unadulterated love. It gives of itself without stint as long as there is anything to give. It is utterly uncalculating. It just pours itself out to the point of exhaustion, not of itself but of its instruments of expression. The love of a true mother is inexhaustible but her strength is often unequal to its demands.

But granted all this, why is the love of a mother worth so much? It is a sweet and tender sentiment indeed, beautiful to look upon, but where does the mathematical value of it come in? In its power to melt and mold. In its efficacy as a maker of character.

Here is where mother love shines, and so brightly that one wishes the truth did not require any qualifying clauses. But mother love is not irresistible. It can be trampled under foot. The point is, however, that it is the most effective character building agency there is. If it fails, nothing can succeed. It is the court of last appeal. It is the most powerful force in the world.

We speak, of course, of moral, spiritual force. Physical violence, boycotts, laws, and the like, may get results that love can not. But these results are weak and unimportant compared with those which love can secure when these other measures fail. They may secure conformity of conduct. Only love can renew the mind, move the will and warm the heart.

Again, the mother influence has more intelligence in it. This we shall maintain notwithstanding any contrary opinions of the "clergy" and certain time hon-

ored maxims. "Love is blind" we have been told, and mother love in particular is supposed to be so prejudiced as to make fair judgment impossible. We readily grant the half truth or less in these traditions, but hold that oftener than otherwise love is the prime prerequisite to seeing things straight. Disinterestedness can be just as prejudiced as love. It is in danger of being too unconcerned, too lazy, to make a fair examination. As likely as not it will take a first impression for the fact and make a superficial and incorrect judgment.

Knowledge is the basis of understanding and mothers know. They know the virtues and vices, the faults and excellences of their sons and daughters, as no one else can. Their acquaintance is intimate, constant, thorough. They see possibilities as well as actualities. If they sometimes see more than there are, that inaccuracy in observation is more than offset by their instinctive insight into hidden corners of character which others miss. We insist that the mother is usually nearer the truth in her understanding and evaluation than anybody can be who cares less than she. And no-

### Hannah's Gift

She walked in sorrow at the first,  
As one whose leaden heart would burst  
From secret wrongs and sadly nursed  
Unfilled desire.

She came again, when years had fled,  
With sparkling eyes and eager tread,  
And in the splendid child she led  
Men saw her gift.

A little robe she brought each year  
And shaped his life in godly fear;  
O thus men came to hail as seer  
Young Samuel.

H. A. B.

body can care as much as mother. Love is a better judge than coldness or indifference or lukewarmness.

Once more, the mother influence has more patience in it. The rest of us give up. Mother never does. She hopes on, believes on, prays on, works on, and wins. Not in every case, no, but in more cases than those who get tired and quit. The rest of us want to see results. So does mother. She wants them so much that she keeps on until she gets them. If she never gets them, she just keeps on. If we do not get them soon, we stop. But who does not know that if we all kept on with mother's patient persistence and un-failing love and faith, there would be much more to show of Christian manhood and womanhood and Kingdom progress generally?

Mother loves, understands and perseveres. Which is why "an ounce" of her is worth more than many ounces of ordinary folks.

### Listening In—and Out

SAID the great Augustine: "I searched the world over for God and found him in my heart."

The humblest believer can find him in the same place. If he does not find him there, he will not find him anywhere. If he does find him there, he will find him everywhere.

But your own heart is the best place to look for him first. You will easily recognize him in some prompting to say a word of cheer to a discouraged soul, to share a dollar with somebody who hasn't any with which to supply a temporal need, to say a stern no to a suggestion which you know is not quite honorable, to point out the way of forgiveness and peace to one who has fallen by the way, to accept a call to serve the

church in some activity which is lagging or in which your talent or means can help. In any one of the many innermost chambers of your heart you can find him, if you look, and listen. He speaks in a voice that is "still" and "small" but clear, distinct, persuasive.

It would be a pity indeed to miss finding him when he is so near, so very near. And the more so since, after you once find him in the recesses of your own soul the whole world will be full of him.

### At the Late Jerusalem Conference

HE was speaking of the "enlarged and deepened range of missionary interest" in evidence at the late Jerusalem conference. Note now that word "range." The most convincing illustration of this wider range of interest, he said, was the fact that the subject which made the widest appeal was "The Relation of the Christian Message to Our Secular Civilization."

Wonder if you get the full bearing of that. It was not the Moslems nor the Buddhists nor even the atheists that gave these delegates the most concern. It was the fact that the civilization which we so-called Christian people have set up—our ways of treating each other and of doing business with each other—has in it so much that does not agree with the teaching of Jesus. Our "heathen" friends have been telling us so insistently they like our Christ but not our Christianity that we are forced to take notice of it. They will not listen to our message unless we do.

We may explain that we Christian teachers and missionaries do not approve of these unchristian things in our western civilization but that will not satisfy them. Why are we not working harder to right these things? Why spend time and strength trying to make them call Jesus Lord when our own citizens who profess him do not the things which he says?

The problem is really serious and the place to begin working on it is in ourselves. We must realize that we have responsibility here which we have not faced squarely. We must see that we have directly and indirectly a part in many practices which are not in accord with the law of love which is the law of Christ. It is an important phase, a very important phase, of the task of world evangelization. Missionary progress is waiting on it and getting very tired of waiting.

### Getting Yourself Together

You probably know something of the torture of being torn between two desires of such opposing natures that you can not have both. And yet you can not choose between them. Or perhaps it is a conflict between strong desire on the one side and an equally strong sense of obligation on the other.

Or is it possibly, still worse, an urge, a pull in a direction that you know is not the best one, but without a pull in the opposite direction of sufficient strength to create a real live struggle?

A saint of long ago knew all about these things and so he prayed earnestly, "Unite my heart to fear thy name" (Psa. 86: 11). He was a good man evidently or he would not have cherished a desire like this, but he was troubled with a divided heart. And he knew that with a heart in that state he could never make a success of fearing the name of God.

Doesn't it help to know that you are not the first one? And that the remedy for this trouble has been found, and is available for everybody? Above all your desires put this one, the desire for a united heart. Pray first for that. Tell God you want the scattered fragments of your complex self gathered into one, one great life aim.

If you let him choose that aim he will help you pull yourself together.



## GENERAL FORUM

### Mother

BY NELLIE RECHTELHEIMER

Mother—a word with depths of meaning—  
I speak with tenderness,  
As I think of her devotion,  
And the love she did possess

Mother—that name to me, so dear—  
I see her in my dreams,  
As my heart she used to cheer.  
Yes, I hear her now, it seems.

Mother—with a sympathy so true,  
Looking with forgiving eyes,  
And a love that knew no bounds,  
Helping me to always rise.

Mother—so dependable was she,  
With a faith in me so strong,  
Like a rock when tempests came,  
Helping me o'ercome the wrong.

Mother—a rich abiding memory  
Of sacrifice, so rare,  
No price too great for her to pay,  
Or burdens great to bear.

Mother—the greatest earthly power  
To inspire me on and on,  
A transforming spirit yet,  
Though her form is from us gone.

Yes, mother, home, and heaven—  
No greater words can be,  
Unless it be our Savior,  
Who made possible these three.

And to him may thanks arise,  
For joys so great as these,  
As their meaning we make clear,  
And his heart we seek to please.

South Bend, Ind.

### Making Good as a Mother

BY MRS. J. Z. GILBERT

To make good is to meet certain requirements or standards of excellence in a given line.

In whatever business or profession one may be engaged he is expected to "come up" to these standards or be considered more or less of a failure in the estimation of others.

It is said of Queen Victoria that upon being informed that she had become England's Queen she clasped her hands and turning her eyes toward heaven she prayed: "God help me to be good."

Doubtless many a mother has felt to pray a similar prayer when the responsibility of motherhood lay heavy upon her heart, for failure in motherhood is failure indeed. It may be possible to fall short of success in many other things without meeting disaster, but to fail as a mother is to become seriously insolvent in the biggest business of womankind.

What, then, is it to make good as a mother? To make no mistakes? Surely it can not be that, for the very impossibility of such a thing makes the thought seem absurd. There are, however, some outstanding characteristics which must be considered as being very far-reaching in our efforts toward successful motherhood. These are *desire*, *discernment*, and *dedication*.

The joy one has in his work makes a good beginning, and so, "Well begun is half done," in anything. The *desire* to become a mother is akin to the desire to be one of the best of mothers. And this not from any selfish ambition, but for the sake of a real worth-while motherhood—one that does not forget wifehood, but one that speaks for devoted companionship with the husband as well as with the child of the home.

Again, it must be a desire that welcomes the child, and one that makes mother lose herself for the sake of the new life given into her keeping. A desire so definitely motherly as to make her feel an interest in other children outside her family, for if as Christian mothers we love the success of our own only, what better are we than those un-Christened mothers who, too, love only the welfare of their own?

Then there is *discernment*. This follows closely in

the wake of desire and begets an effort to understand our duty and to study methods for best discharging it. To make good here is of no small consequence. To understand the needs, the longings, and the pent-up desires of a growing child is to live where he lives, to feel as he feels, and to battle with the difficulties he meets and to do it on his plane of thinking. It is to be a child with him and at the same time to act your part with the judgment of a grown-up. It is to go back through the years in one's thinking, and then in the light of a mature mother-judgment, deal with his problem as you may perhaps now wish that some one had dealt with yours.

One of the hard things which many older persons have to meet is the realization of having been misunderstood, and I am wondering if this is not the greatest trial of child-life? To feel one's self misunderstood—oh, the helplessness of the situation! My heart goes out in sympathy for the child who finds himself misunderstood by mother. Bone of her bone, flesh of her flesh, and yet not understood! The discerning mother will be prayerfully tactful in all her dealings, looking always toward the final good of her child.

*Dedication*, the last of the three attributes, is a resultant necessity of the other two. It is hard work to make good as a mother. But then, what use has any one for an easy task? The very worthwhileness of motherhood makes it fascinating.

True, the years of mother-care extend over many weary days and sleepless nights. They include many anxious burdens and countless prayers, but over against these things, and by far outweighing them, are the beautiful child-life, the family joy and the happiness of the Christian home. Truly making good as a mother is worthy of our best time and talent. We build no earthly structure when we build in the life of a child, and we cannot afford to fail. What the poet so beautifully wrote of the teacher applies forcefully to the work of a real Christian mother. Substitute her name for the word *teacher* as you read the poem and you will realize anew what it means to make good as a mother.

"A builder builded a temple,  
He wrought it with grace and skill;  
Pillars and grooves and arches—  
All fashioned to work his will,  
And men said as they saw its beauty,  
'It shall never know decay;  
Great is thy skill, O builder!  
Thy fame shall endure for aye.'

"A teacher builded a temple  
With loving and infinite care,  
Planned each arch with patience,  
Laying each stone with prayer.  
None praised the unceasing efforts,  
None knew of the wondrous plan,  
For the temple the teacher builded  
Was unseen by the eye of man.

"Gone is the builder's temple,  
Crumbled into the dust;  
Low lies each stately pillar,  
Food for consuming rust;  
But the temple the teacher builded  
Will last while the ages roll;  
For the beautiful unseen temple  
Was a child's immortal soul."

Los Angeles, Calif.

### Mother Love

BY BERTHA L. BUTTERBAUGH

ACROSS the chasm of the years—down through the ages—mother love has come to us. It is still as bright and tender and unchanging as the light of the stars, as new and wonderful as the first flowers of spring.

When the mother of long ago crooned a primitive melody to her babe in the doorway of a rough hewn cave, she was singing the same lullaby that the mothers of today sing. When that same savage mother beat off the beasts that threatened the life of her child, she was instinctively doing just what the woman of today does when she wards off disease and danger. The Hindu mother shows her love for her offspring in a different way from a Christian mother, but the love is usually there in a marked degree. Progress has done much to make our world better, civilization has

changed many a people and a custom. But motherhood has come to us with no necessity of refinement or veneer.

This year Mother's Day will be celebrated in many lands. The word mother is a title of bravery and a symbol of honor. To any real woman the earning of her name has not been a casual thing, nor a matter-of-fact affair. It has been a privilege, but one dearly bought.

Each person in the world owes a debt of gratitude to the love that all mothers wear, like a halo. It is a debt of gratitude that can not be paid off by the wearing of a white flower once a year. It is a debt that should be remembered every month, every day, every hour, with little acts of kindness and gentleness, and thoughtfulness. It is a debt that should, and must, be paid.

Ahwa, India.

### The Influence of Mothers

BY MAUD MOHLER TRIMMER

How great is the influence of a mother? Who, indeed, has been able to put bounds upon it so that it can be measured? It goes on from generation to generation, from age to age. Mother love is perhaps closer to divine tenderness than any other human emotion. It begins before the child is born and continues steadfast through life, pure and unselfish in spite of the neglect and sometimes irreverence of the children. It is the greatest spiritual force given to mankind.

Jesus placed the value of a human soul above that of the whole world, and yet God gave the keeping of these priceless souls into the hands of women. True fathers have their part in the training of their children, but they are so busy providing clothes, food and shelter for their dear ones that they have little time for the task and are very glad to relegate it to women. By far the greater part of the growing child's life is spent with the mother, who must feed, clothe, train and nurse it in illness. Instinct makes her do the task thoroughly. She will not neglect the babes for whom she paid so great a price in suffering.

The Bible says: "Lo, children are an heritage of the Lord," and in different places it speaks of them as a source of joy and happiness. Isn't it strange that women should go earnestly seeking careers and avoid this marvelous opportunity given by God, especially since the whole purpose of every endeavor is to add to happiness? No greater joy than that of parenthood comes to human beings. History tells us that long ago, in Rome, lived Cornelia, the mother of two promising sons. One day she entertained a friend who showed her the exquisite jewelry of her jewel casket. After the guest had gone, Cornelia's sons asked: "Why have you no lovely jewels like your friend?" It is said that Cornelia proudly drew her sons to her side and declared: "These are my jewels." Is it any wonder these sons became great Romans?

Thinking of our own good mothers, the mothers of our friends and those of great men, we are inclined to think that a mother's influence is always beneficent. This is not the case. We forget that every murderer, every thief, prostitute, tramp or liar had a mother. A mother's influence is just as powerful when turned into wrong channels as when it serves the purpose God intended. There are women who are vicious, but a greater number are indifferent to the welfare of their children, or too engrossed in their own interests to give them proper attention. When we consider the large number of women, who from choice or necessity, join the ranks of wage earner or those seeking fame, power or social success, and who leave their little ones to run the streets for hours without training or supervision, is it any wonder that there are children who are disappointing? As to mothers who willfully indulge in sin, what can we expect from their offspring but evil conduct?

It is right that on Mother's Day we should first pay love and respect to the mothers who have sacrificed and suffered to give us joy and comfort; but having done so, we should not consider our duty ended for the day. There is no more fitting time for us to consider our own responsibility as parents and to resolve that we will serve worthily as becomes our high



calling, following the fine example set by our mothers.

The wonderful mothers of the Bible—Jochebed, Elisabeth, Eunice and the Virgin Mary, and also the mothers of great men of modern times, have been God-fearing women who trained their children in the fear of the Lord. No wise woman will neglect to dedicate her child to the Heavenly Father, or omit religious training from its upbringing. The mother who would succeed should have in mind a definite ideal of the sort of character she wishes her child to have and work to that goal. She should go on her knees daily to ask Divine guidance for her task.

All parents who have reached old age agree that they have made mistakes in rearing their families. They often say that if they could relive their lives they would do differently. However, it is noticeable that if the children of good parents do not reach perfection they are usually quite well behaved. "Like begets like." "As the twig is bent so is the tree inclined." The exceptions to these rules are few. It is inevitable that we, who are mothers, shall make some mistakes; but if our ideals are high we shall enjoy the valuable harvest from the good seed sown.

This, the rearing of good children, is the glory of a mother's life. She will have joy even if her part in her child's accomplishment is unrecognized. But it will be noticed. As proof of this just remember how Lindbergh's mother came in for her share of the honors heaped upon him.

In the good old days of no conveniences it took all of a woman's time to do her housework and raise her children. A mother could have no other chance for renown than that of having brought up an uncommon child, one who had made something noteworthy of his life. She could have no time for endeavors outside her own home. But times have changed. Thanks to modern conveniences it is an easy matter for an ambitious woman to do all that is necessary about the home and still have time to improve herself or be of service to others. She may eat her cake and have it.

So she need not neglect her children to satisfy her own longings. There are women who believe they are justified in slighting the duties of motherhood in order to advance themselves. Never has there been a more tragic mistake. Such deluded victims of self-will, will find some day that they have sold their birthrights for messes of pottage. The most beautiful career open to women is that of motherhood; the most precious bit of jewelry a woman can wear is a necklace of little encircling arms. To make home attractive, to "glorify the commonplace," as I believe Ruskin said, and to rear children well, is woman's road to happiness.

Long Beach, Calif.

## My Group and My Christ

BY PERRY L. ROHRER

"Our Try-It-Out Challenge"—B. Y. P. D. Program for May 27

GROUPS are not necessarily bad. They are not totally depraved any more than the individuals which go to make up the group. Any group has in it the possibilities of either a maddened, seething, heartless mob; or a sympathetic relief corps relieving suffering flood refugees, or humanity in some similar situation.

### Desire for Approval from the Group

Recently a young man moved into a new community with his parents. The young people of the community in which he grew up were not organized in any religious effort and the young man had grown up with some sides of his nature undeveloped. His associates frowned upon any effort at conscientious living along many lines. Naturally the young man came into the new community with his social heritage which reflected the ideals of the group with whom he had associated.

The community to which he had now moved was a bit above the average. It was a college town and the group of young people of the church were organized and held regular meeting on Sunday evening. Furthermore many of them were college students and had a desire for the better things of life.

From the beginning the young man had a strange feeling of not being on a par with his new associates. When he made a remark which would have caused

laughter in the group where he formerly lived, he noticed that the remark did not seem to meet the approval of the new group. They said nothing, but he quickly sensed the fact that this group did not approve this type of remark.

He began to listen to what they were talking about and soon discovered that they were interested in matters which his group back home would have considered foolishness. They talked of the problems facing the present day youth and activities which their group was fostering. Gradually the young man began to get interested in what they were talking about and soon noticed that he made remarks which met the approval of the group. This brought a sense of satisfaction, along with a gradual appreciation of the higher plane of thinking and living which he now began to practice.

### Group Approval as a Median of Social Control

Whether we will it or not the conduct of any civilized person is necessarily conditioned by the approval of the group in which he finds himself. No man or woman liveth unto himself or herself. The above mentioned young man was influenced by what the new group liked and disliked. Mention need only to be made of the negative side of this same force. The group can just as easily frown upon the better things of life and consequently depress the majority of its members to its level. This very fact has led one school of sociologists to the belief that groups are necessarily wrong in their nature.

Let us inquire into this question carefully. At the outset it must be admitted that there is somewhere near the possibility of good coming out of concerted group action just as much as there is the possibility of harmful results. It becomes evident that the real problem rests upon the leadership of the group and not in the fact that there is a group. In other words, if it is desirable for one individual to go to the home of a sick friend and saw wood for him, it certainly would be more commendable if a group of neighbors turned out and helped saw wood. Volume does not always mean a sacrifice of quality or sincerity.

On the other hand, it would obviously be bad for one man to steal corn from his neighbor and manifestly much worse if a group of the neighbors stole corn from him.

Individual acts which are desirable or undesirable increase in geometric progression within certain sized groups.

If the foregoing be true then the real problem is to secure the proper type of leadership, that is, who will skillfully keep the proper ideals before the group and keep them motivated by those ideals.

### Social Engineering of the Group

Perhaps the greatest of all engineering feats is where an individual is able to bridge a great crowd over a situation where a possible disaster is lurking if it is allowed to follow the leadership of a harmful leader. More than ever before we are coming to realize our need of young people who can handle folks without causing friction. Pastors, teachers, and leaders of youth are forced to get along with groups of people and lead them to higher planes of living. This necessitates a minimum of friction. Modern life makes it inevitable that folks learn to get along with each other. Social contacts are more frequent and prolonged. The industrial world is an inevitable producer of group action. Capital is organized. Labor organizes to strike a balance. Kirby Page declares that both capital and labor are largely controlled by a very few individuals. The engineers of these vast interests determine largely the quality of the activities of the actions of the groups which they represent.

### The "Cannon-fodder" Individual of the Group

During the world war we had an unprecedented example of group action. Many vast hordes of men were led on by what they felt to be noble ideals. We have since coined the term "cannon-fodder" to designate those who went forth courageously to be mowed down or to do likewise to their opponents. They did not think, they just acted. Members of the group are not usually noted for the thinking they do. They are better known for their activities. Whether in the group or in the daily routine of life it is fairly well estab-

lished that only a very limited number really think and they do the thinking for the vast majority of people. In group action there is a stepping-up of the same tendency. It is more condensed, and there is a corresponding danger of erratic conduct if the leader of the group has no clear-cut policy of procedure. Despite the fact that the individual is generally submerged in the group, there need not be an absence of force and influence exerted by any member of the group. Voiceings from within the group are certain to influence the leader of the group. The high ideals and ambitions of youth ought not to be struck down before the onslaught of perverted group sanctions without an effort on the part of the individual. The group does not necessarily assume that its members be "slaves afraid to speak."

The sanction or lack of it on the part of a B. Y. P. D. group can become a powerful factor for good in the lives of young people of a community. Take an inventory of your community and see what possibilities there are for utilizing this factor of control.

### Jesus and the Group

Jesus dealt with groups. He was master over them. He instigated a form of group action when he placed his sanction on a common worship service and set on foot the movement which came to be the church. Much of his recorded life was spent talking to groups—some large, some small. He did not deal with groups alone. He also spent much time with individuals. Both seem to have a place in the program of the Christian. Neither of them is sufficient unto itself. The one might perhaps be thought of as resting upon the other.

Chicago, Ill.

## Our Leadership

BY J. H. MOORE

WHILE following up the line of thought presented in previous articles, and meditating in as broad a sense as seemed practicable as to, regarding the Master's prayer for a close union of his people, we have been thinking more and more of what might happen if each religious body, Catholic, Greek and Protestant, should decide to line up fully with the one Book in faith and practice, and still continue to carry on their work separately. By so doing what gospel principle would be violated? Thus lined up with the New Testament they would, led by the one Spirit, have "one Lord, one faith and one baptism," while serving the one God. Being this far brought along they would soon learn most cheerfully, in spirit, to "obey from the heart that form of doctrine delivered" "to the saints at Rome" (Rom. 6:17). What fault could anyone find with such a condition?

"Well," says some one, "how about the separate denominational lines? How about the Methodists continuing to worship apart from the Baptists, the Episcopalians apart from the Catholics, and so on down the line?" If all Christian bodies could be induced to line up with the same form and spirit of worship would not the denominational lines automatically take care of themselves? It seems that way to us. When people find themselves working and worshipping in harmony with each other they will not long be disturbed by church lines, or names either.

Why not the Brethren in planning their part in the present day union or confederation movements, assume a policy of this sort and stay by it? There is no use talking about the give and take plan, or the melting pot. In the final analysis of these proposals they mean nothing in the interest of New Testament Christianity. The plan suggested in these articles is probabably the only one that appeals to logic, reason or Scripture. This being true, here is the place where our people, with perfect consistency, may take their stand and thus appear before the world with a plea and philosophy for church harmony that will stand every test. Furthermore, it is a policy that will help hold our people together and give them a place at the council table that will command general respect.

Assuming an attitude of this sort our people will be in a position to work with other religious bodies, but not to the extent of losing their distinct identity or personality. At every point and at all times they will be understood as standing for the whole gospel for

(Continued on Page 302)



## Personal Commitment in the Vacation Church School

BY J. QUINTER MILLER

THE Proposed International Standard for the Vacation Church School designates personal commitment as one of the goals to be accomplished in learning to live the Christian life—that is, commitment to Jesus, his ideals, his teachings, and his God. The Vacation Church School is a failure if its pupils merely come to know about the Christian way of life. Every phase of the church school whether it be Sunday, weekday, or vacation, should conceive the heart of its task as being the leading of all pupils to personally committing themselves to Jesus' way of life.

There is general agreement regarding the worthwhileness of this goal. The difficulty arises out of the method of putting it into practice. Leaders are so prone to use adult conceptions, adult suasions, and adult evangelistic methods. In attempting to produce open avowal through personal commitment with late junior and intermediate pupils, wholesale methods which utilize emotional appeal and group coercion are generally harmful.

Such methods of evangelism frequently are motivated by the desire to show a large number as joining the church. The quantitative appeal is a very powerful one as long as we measure success in numbers only. The importance of identification with the church is undoubted. In fact it is stated as another point in the standard. Our present practice of securing church members does, however, merit critical study.

One of the difficulties in bringing about personal commitment and identification with the church in the vacation church school grows out of the nature of the school itself. In almost any vacation school, and particularly in a community school we will find: (1) pupils whose parents belong to many Protestant denominations; (2) pupils whose parents are members of religious faiths other than Protestant Christianity; (3) pupils whose parents are not affiliated with any church. Such facts reveal at once the futility of approaching the matter of personal commitment by means of customary group appeal. One thing should be made clear. No matter how many religious views may be represented in a vacation church school, it is nevertheless a school of Christian religious education with distinctive reference to the Protestant position. This distinctive religious message of the school should not be camouflaged. It is unthinkable that a Christian vacation school would compromise its distinctively Christian message because of this issue. All pupils are invited to come and share in the effort of those who teach and those who learn to appropriate in its fullness the Christian way of living, but no modification of the distinctive Christian emphasis should be made in order to attract them.

Bearing in mind particularly pupils eleven to sixteen years of age, let us inquire into the way in which personal commitment may most effectively be brought about in the vacation church school. This problem can best be discussed in the light of our changing conception of the nature of religious education.

"Religious education is the effort of mature society to mould the immature society, so that the latter will do and think what the former holds as necessary for the religious life." This definition gives an historically accurate picture of past religious educational procedure. The religious convictions of mature society have been planted down upon immature society, usually with too little consideration of the rights of those being coerced into the acceptance of beliefs and practices, that for them were devoid of meaning and value.

Religious educational thought today gives evidence of having shifted its viewpoint in regard to some of the practices of the past. The right of the child to make his own decisions, to discover and formulate his own convictions, and to blossom and unfold into his own life is an inalienable right. This new discovery of the centrality of the learner in all educational procedure is characteristic of the present trend. Because of this tendency, in exercising his right of selfhood, free choice and self direction, the pupil is called upon to rethink, reinterpret and reevaluate religious tenets, in

the light of the problems of the day in which he lives.

Growing out of this new viewpoint in religious education the technique which we will use for the attainment of the worthy goals of personal commitment and identifications with the church must conserve the individual rights of the pupils if it is to achieve the most permanent results for the Kingdom. Such a technique will be new only in its being appropriated by the present religious educational leadership. The truest application of such a technique is to be found in the method Jesus used. By the application of his method in the achievement of our goals, the rights of the pupil and his religious needs will be individually respected. The

## A Plain Brethren Dollar

BY WALTER McDONALD KAHLE

I'm just a plain Brethren Dollar  
With a ring that is true  
But I'm sore and what's more I'm all out  
As to what I should do.

I visit the gas man each week  
Too much it seems to me;  
The baker, the butcher, the grocer  
Quite as often I see.

I go to the druggist and dentist;  
The garage knows me well;  
The doctor, the miller, the plumber?  
Take a turn at my bell.

I go in high gear and then come,  
Making dates every day.  
It's taxes, and rent 'n' the light bill—  
I do nothing but pay!

Each year only adds to my load  
As I try to keep pace  
With delcos, and autos, and radios  
And much stuff for my face.

And Brethren, excuse me I pray,  
Long absence from the church  
Without doubt has about knocked me out  
In a sad moral lurch.

I would fain take part in God's work  
And gladly play my part,  
But a Brethren boss holds the brake  
Which stops me when I start.

What's the use to puzzle and pray  
About the Lord's own work  
When good Brethren dollars like me  
Are forced to dodge and shirk?

The fault is not mine you can see,  
Naught of guilt points my way,  
And you Brethren folk must admit  
The problem yours today.

There is plenty of Brethren coin  
Which rings as true as steel,  
But when everything else comes first  
Missions the blow must feel.

Let's all pull together good folk:  
You men, we dollars and God,  
In a great common cause for all.  
If it's yes, give the nod.

Daleville, Va.

application of the technique will involve particular attention to the following considerations:

1. Complete and accurate information concerning the pupil in his home, social and religious environment will be indispensable. This information should be recorded so as to be convenient for constant reference. Only in the light of this background of the pupil can his religious education be properly guided.

2. The teachers through whom the pupil receives his religious education must be of strong Christian personality. They themselves must hold deep religious convictions and express them in exemplary daily living. The vacation school through its longer session offers opportunity for great freedom on the part of the pupil in his work and play. This makes possible many personal contacts with the teachers, casual perhaps, but very real, through which the force of the personality and example of the teacher will be deeply impressed upon the pupil.

3. The desirability of personal commitment to Christ and his way of life, and identification with the

church and its work, should be consciously recognized by every leader. Through such recognition it will be possible to plan a program of varied activities offering many opportunities for both individual and group guidance in this regard. Heart to heart discussions between pupil and teacher will rightly pave the way for the accomplishment of these goals. The whole tenor of the group programs will make the Christian way of life alluring, attractive, and eminently desirable.

4. A pupil, having consciously accepted the Christian way of living, should be placed in personal touch with the pastor of the church to which his parents belong, in order that this vital step may be properly consummated. If both the pupil and his parents belong to no church, he should be placed in contact with the minister of the Protestant church nearest his home. In all of the above instances the preference of the pupil should be respected. Especially is this true in instances where pupils come from homes affiliated with other religious faiths than Protestant Christianity. The procedure here should be the same that one would desire were his own child involved. The matter should be discussed with the pupil, his parents, and the religious leaders of the home concerned. A decision made in such a way will conserve the rights of all, especially the highest interests of the pupil.

The above procedure was followed in a school dealing with sixth grade boys and girls. They were studying "The Life of Jesus." The concluding lesson dealt with the thought that as Jesus called his disciples to be his followers, so he also calls each of us to follow him. At the close of the session six boys and girls, individually, came to the leader of the group and said, "I want to give my life to Christ. I want to join the church." By means of personal contact and through the conscious motivation of the whole program of the school, this was the natural, normal, beautiful way for boys and girls to reach their decision for personal commitment and church membership.

Boston, Mass.

## The Church's Dollar

BY H. H. HELMAN

IV

THOSE who ask for the church's dollar need to be just as conscientious about that dollar as the church itself. It would be wicked to take the church's dollar—her body and blood—and use it injudiciously. It comes out of holy hands; it should be received into holy hands. It is a consecrated dollar; its consecration should be respected. It is given for the Lord and the Kingdom; it must find its way thither. It is not only a good dollar but it is really a holy dollar.

So boards, secretaries, committees, directors, managers, pastors and missionaries owe it to the church and her consecrated dollar to respect its consecration and her desires. Stewardship does not begin and end with the accumulation of a dollar by the church and the sharing of it with others. Stewardship doesn't end until the church's dollar has lost itself in the processes of the coming Kingdom. Whoever and whatever touches that dollar needs to know that it is the church's dollar, and that she is trusting that the same principles of stewardship shall be practised all the way along.

The motto of us all needs to be: *One hundred cents of the church's dollar for Kingdom work.* That will mean a definite consecration all the way along up through the whole line. It will mean the elimination of all unnecessary appendages, the removal of all extra cogs, the careful apportionment of the church's dollar among the necessary activities according to the relative importance of their work and duties. *Let the first great work be first!* Let no agency asking for the church's dollar find it necessary to make explanations or apologies. A proof that any agency is necessary in Kingdom work and properly authorized should be sufficient to cause the church to confidently share her dollar with it and rejoice in the privilege.

But let the church beware that she does not withhold her dollar on some poorly founded pretense. The spirit in which her dollar is received and expended will reflect greatly the spirit and confidence of the church



when she releases her dollar. Let her not make it so difficult to get the dollar that the processes involved in getting it become so overwhelmingly dominant that the processes of the expenditure and use of it receive all too little attention. The church should see to it that her dollar goes on its way with a *minimum of solicitation*. Let her study carefully all the needs and then inform each representative of the Kingdom interests that a certain portion of her dollar is available for his use. If she has something to say about any cause she supports let her say it in love, and then consistently support any effort to effect the necessary changes, adjustments or eliminations. *But let her be sure her dollar will never bless her until she sends it on its way toiling!*

Elgin, Ill.

### The Men's Cause in the Local Churches

BY W. J. WERKMAN, CORRESPONDING SECRETARY OF MEN'S WORK

THERE are many earnest and good people who believe that there is a large place for interdenominational movements and organizations such as the Laymen's Missionary Movement, the Y. M. C. A., etc., and yet it seems the part of true wisdom to call men into available, practical service largely in denominational enterprises. Ninety-nine out of one hundred men have their only field of continuous Christian service in their own local churches. There will be no real accomplishment in Men's Work until we have organized men on a permanent and constructive basis in the local church.

We should be at great pains to make clear to men the absolutely essential place of the local church in the whole enterprise of the church of Jesus Christ. Almost all the resources for Christian enterprises come directly or indirectly out of local churches. We do not really deal with the church at all until we deal with the local church. All of our denominational enterprises depend on the planting and development of local churches and the coordination of their work. Paul was a missionary. He was an evangelist. But, essentially, he was an originator and builder of local churches. The Laymen's Movement will not abide unless it is understood by, sympathized with and supported by our local churches.

When at our General Conference we undertook to develop men's work in our church, the national council realized that their first undertaking was to have the rank and file of our churches take on their hearts and consciences the cause of organized men's work. We believe that if the churches really want a men's organized work it will be established; otherwise it will fail. We are quite sure that there has been built in many of our local churches already the deep desire and purpose to have organized men's work with the hope that this movement shall be extended to cover the entire Brotherhood.

Chicago, Ill.

### Men Wanted!

BY CLYDE M. CULP

UNDER the above title there appeared in a recent issue of the *Chicago Tribune* a very good editorial by Leon C. Palmer. Mr. Palmer is executive secretary of the National Commission on Evangelism of the Episcopal church. Excerpts from this article should be especially stimulating to our own men of the Men's Work as this year we start out in a special course on evangelism.

Mr. Palmer starts out: "When a sign, 'Men Wanted,' is hung out in front of a mercantile or industrial establishment there is usually a rush of applicants. Can the church be equally successful in her call for men to engage in the urgent and imperative duty of lay evangelism? This need is evident when we realize that approximately sixty per cent of America's population are not members of any, Christian body. . . . The time is ripe for the bold, vigorous preaching of a simple, definite, affirmative Gospel. The world is not interested in what we do not believe, but in what we do believe. The world can not be saved by doubts or negations, but only by positive convictions. . . . It is simply telling the good news. It is the lesson of history that the ages of

greatest purity and highest spiritual attainment in the church have been the ages when evangelism was stressed."

The author makes the laconic statement: "The Christian should be a transmitter of the gospel, not a terminal," further amplifying with the following truth: "The Christian who is unwilling to share his religion with others is incredibly selfish. But there are plenty of such Christians today. Some one has described them as gouty Christians, suffering from too much food and too little exercise. . . . Evangelism is not a distinctive function or exclusive task of the clergy. It is just as truly and just as fully the responsibility of every layman and woman."

A very pertinent question he asks, "Why is it that so few laymen are actually doing personal work for Christ?" is answered thus: "We do not do it simply because we never have done it. . . . We unconsciously shun the subject of religion; we are startled if anyone in ordinary conversation refers to God, Christ, prayer and heaven as an element in his experience. . . . A third reason for our failure to make definite evangelistic effort is a kind of false modesty which we are apt to feel in religious matters. . . . Ask a man whether he is a Mason or a Rotarian, and he will unhesitatingly give you a definite answer. But ask the average churchman whether he is a Christian, and he is apt to hedge and hesitate. . . . It is sad but true that one of the chief reasons why many of us do not engage in personal evangelism, in definite effort to bring others into the Christian life, is because of a lack of spiritual vitality on our part, a lack of reality in our religion."

The concluding words of this timely editorial should inspire every last one of us, and give us a vision of some practical possibilities: "Not every one can preach the Gospel, but everyone can talk it. Not everyone can be a missionary, a clergyman or church school teacher, but every Christian can be a personal worker for Christ. If there were only one hundred Christians in all the world today and each of these this year should win one other person to Christ; then next year, each of the two hundred win one and so on, in just twenty-five years every man, woman and child on this globe would be a Christian. This is the greatness and power of individual work for individuals."

Elgin, Ill.

## FORWARD MOVEMENT

Edited by J. W. Lear

### Echoes From the Churches

"We are going to make an every member effort and do the very best we can."—*An Elder in Washington.*

"I am hoping and praying for a general awakening, and that the time will come when we will have sufficient in the treasury instead of a deficit."—*An Elder in Iowa.*

"Don't know how much can be raised for the Conference Budget. The assigned share would be a small sum if all were willing to give a little."—*A Sister in Oklahoma.*

"I hope we will be able to get the large number of families who are not taking the Messenger interested in reading it, and especially the Supplement of April 28. I am sure that no true Christian can read those great truths without being prompted to greater service."—*A Pastor in Ohio.*

"I am feeling my way and trying to get the members to see as we meet in council quarterly the need of their supporting general missions and the plans of our beloved church in general, and we hope at our next council to be able to make some definite plans for raising the 1928 budget."—*A Pastor from Maryland.*

"We decided to have a special offering the first Sunday of each month in the Sunday-school as well as the congregation which we will contribute toward the Conference Budget. I feel sure that we can in this way, raise the share asked for, and if the Lord should bless us with a good crop this year, we will be able to do better than that."—*A Layman from Canada.*

"I appreciate the work of your department and the explanation your letter of the 3rd gives; hence, I want to cooperate with you any way I can and will gladly encourage the use of the pledge cards in our congregation, but as I am not elder in charge, I can only do my little bit in the way of trying to work up sentiment or interest in the worthy Conference Budget."—*A Pastor from Maryland.*

"As pastor, I assure you my help in securing from the church as near the suggested quota as possible. We have a very live Missionary Committee. They make a personal solicitation of the membership twice each year. We are planning on having returned missionaries with us on the Sunday we raise the Conference offering. Our Young People's Class has pledged \$100 for missions this year. Our Beginners, Primary and Junior departments contribute over \$100 each year to missions, which is splendid training for them. I am teaching my people as best I can, that a church which will not cooperate with God in his plans to save the world, forfeits its right to divine power, becomes self-centered and jeopardizes its very existence."—*A Pastor from Ohio.*

"Our church has a budget of \$1,050 of which \$250 is for general missions, but we think we shall be able to raise more than that and I see by your figures we have. I am sure our members want to do their part in carrying on the work of the church. I do believe if all who are followers of our Savior would give a tithe, the Lord's work could be carried on without any trouble in raising the money. We have been tithing for several years and find much joy in being partners with the Lord. Would never want to go back to the old haphazard way of giving."—*A Layman from Michigan.*

"We would be pleased to receive fifteen numbers of the Messenger of April 28. The copy you mailed me is very good. I am glad to be a member of a church which is carrying the Gospel to other nations, and that I can be considered worthy to help. How I wish that all members of the Brethren Church could get the spirit of giving. Wife and I are now past the half century mark and have been giving more than a tithe since May 18, 1913. We get so much joy out of helping this way. We have been encouraging systematic giving. It is slow work. It seems as though the middle aged and older people who should take the lead and be examples hinder more than help in the matter of giving, and they are the ones who have the most money and property. We should be ashamed of the way we treat the Lord. Instead of making him first, we put him last or leave him out entirely. How I wish that you or some other minister might stop with our little congregation and give us a good talk on tithing and stewardship. It would be fine for our boys and girls as well as the old people. I will do all I can to get our folks to raise our share and more if possible."—*A Layman from Kansas.*

### Our Share—To Do Less Dishonors God

THE Conference at Hershey authorized a budget of \$389,000. The workers in India, China, Africa and a number of District Mission Boards in our weak Districts built their programs accordingly.

The Council of Promotion was authorized to send out letters to churches suggesting what might be a fair share for each. This has been done. The pastor or elder and the church treasurers were written to and appeals were made that they endeavor to raise their share by enlisting every member to help.

Quite a few have taken the matter seriously and have written appreciative and helpful words. Those who did not respond by letter, we trust are going to respond by actually doing their share. They will tell us about it after it is over.

It is disheartening to lay plans the prosecution of which depends on the faithfulness of others only to be disappointed. The Council of Promotion has obeyed orders—the orders from Annual Conference and the Boards operating for the Brotherhood. Information and appeal have gone forth. We are praying that enough faith, loyalty and devotion will be found in the congregations to realize the goal.

Jesus will lead us to victory if we follow him.



## PASTOR AND PEOPLE

### Home, What Is It?

BY H. A. BRUBAKER

Digest of an address delivered at the District Meeting of Northern California last October by the pastor of the Oakland church shortly before his lamented death. This digest was prepared by Bro M. S. Franz, pastor of the Lind-say church, Calif., from notes left by the author.

Of what are homes built? Do bricks, mortar, stone, concrete, or wood make a home? It is more than a commonplace thought that out of these materials we may build a house, but of them we can not make a home. Home is built of the material which we call personality. As so well said by Byron: "Without hearts there is no home." It takes people to make a home, and the kind of people we are determines the kind of homes we have. Home is built out of character.

Houses are constructed out of material, but homes are made out of immaterial things. Such things as atmosphere, ideals and spirit, are the immaterials going into the composition of home life, and these are resident in home folk. It is the home folk that make a home. The old song, "Be it ever so humble there is no place like home," emphasizes the thought that home is something more, something different, from a house. It is the association that makes a home dear, and if we are going to make a home we must make these associations.

The home is a human relationship. It is a spirit, an attitude, an influence, and a constructive force at work in the life of the inmates. The family is the heart of society. Out of its throbbings flow currents of feeling, habit, and ideals which determine the quality of national and racial life. Here the world began, and continues to begin, born anew with each generation. God crowned his creation by founding the family in the garden of Eden, thenceforth to be the dearest relation of the race.

Despite the boundless enthusiasm which Paul had for Christ, he could not forget his family lineage and his home training. It was upon the third generation that Paul relied in faith for those who would be able to combat the influence of "evil men and impostors that wax worse and worse." And such a faith is justified for the world never stops to notice how the transmission of spiritual personality saves the world when all else fails. In the process of transmitting spiritual endowments the family has held no secondary place, and nothing can shift the center of that power from the institution upon which God originally placed it. Our homes will forever be strategic centers, and society can well afford to look forward to the training of its future parents. The church, as well, could more than double her influence by instituting a course of instruction teaching the art of the Christian family life.

The shortness of "life's little day" places limitations upon each individual. One is scarcely trained for life's tasks until he is called upon to close his earthly work, yet by the transmission of the above mentioned ideals through the family, they are carried on. It is not by accident that the farm and the parsonage furnish most of the ministers and missionaries. They do so by means of the family attitudes which they maintain.

The Christianization of homes and evangelization of the world are inseparable. Walter Rauschenbusch says: "Unless the rest of society be Christianized, the Christianized family can not serve." On the other hand, it is equally true that society can not be Christianized unless the effort is supported by a more consecrated type of home life. With a better home base the church will gain much strength. But the home will not gain that strength until we have better fathers and mothers. The "old-fashioned faith" was to a greater extent than we realize dependent upon the "old-fashioned home." Neither the family nor the church has quite discerned what has happened to the home with modern changes introduced by the social and economic life of the twentieth century. There is the complexity of living. There is hardly time for rest and quietness any more—for there is to be reckoned with the player piano, the victrola, the radio, the whistle, the bell, the

everlasting clang and endless conversation about nothing. What chance is there for real family life when all this is competing for attention? What about the teaching of morals, with all the evil tendencies thrown about the home today which you and I did not have about our homes as children?

The Sunday-school is unable to give the background for the evangelistic appeal that the old-fashioned home supplied. The church can only meet the situation by going into the home with an organized program, in which the home life will furnish background for religious teaching and evangelism. When a Catholic priest marries a couple, he tells them they are married to found a Catholic home. A Jewish rabbi marrying a couple gives them to understand that their union looks toward the propagation of the seed of Abraham. Jewish homes are the center of Jewish teachings. But, unfortunately, Protestant ministers upon marrying a couple, advise them to drop in at the church services, and the rest is merrymaking, throwing of rice, distracting confusion and old shoes.

The Master, himself, was prepared for life in a home, chosen for him by the Almighty. Within its modest walls Jesus advanced in wisdom and stature, and in favor with God and men. Jesus did not think that the spiritual realities of life should be sacrificed to the routine of mere housekeeping, as is clearly seen in his statement to Mary and Martha (Luke 10:36). The home with no end beyond itself can not be happy. Happiness is but a by-product of our mission in life. The home must be thought of as the power house of life in which is to be generated physical, mental, moral and spiritual dynamic.

When the family is once able to speak to one another about God, it will not be difficult to speak to God about one another. Family religion is as broad as family life. The home is a sacred place where God is recognized.

The greatest factor in maintaining the highest type of religion in the home is the family altar. Where the altar fires are burning low there is apt to be a decrease in the spiritual life of that particular home. The teaching of Jesus about marriage, divorce and adultery, parents and their children, and the home and the family, if put into operation in the homes of the Church of the Brethren, would solve all our domestic problems, edify the church and bring many souls into the Kingdom.

I verily believe that high Heaven is looking to the Christian home as the basis for all the work of the church in evangelism. Divorces and divorce courts, trial marriages and free love with all their moral rot would disappear. Child neglect and child labor, lust with its train of ills would be eradicated, and homes of love, joy and peace, of mutual trust and helpfulness, with parents respected and deserving respect, with children loved and cherished and properly cared for, with sons and daughters bringing pride and joy, would come to abide, if we would but accept, teach and live the ideals of Jesus in the home. Our homes, then, would be so many centers of contentment and health, of enriching affection and noble living. As go the homes so goes the world. Everything that is good in the church or society is first planted, tended, shielded and nourished in Christian homes. The church must look for its fruits to the spiritual life of the Christian home. Why should we not expect the Christian home, as in former days, to be the nursery of true piety where religious principle shall root itself deeply in the hearts of parents and children alike? Why should we not expect that the genius, temper, and spirit of the home shall be such as to foster the fear of the Lord and high regard for his ever blessed Word? Why should not the home ever be so hedged, fenced and safeguarded against the influences and contagion of the world that it would be a place where Christ himself shall dwell, where angels may chance to find a happy resting place, and the aroma of his presence and an atmosphere of his love be ever abiding?

DELINQUENT parents ought not to be too severe on delinquent children. The sour grapes of the parents' eating are pretty sure to set the children's teeth on edge.

## HOME AND FAMILY

### Mother's Stories

BY MAUDE LUTZ FUTERBAUGH

There are many happy memories of days of long ago  
That come to each and every heart, we cherish them you know.  
There was Christmas with its presents, and Thanksgiving with its feast,  
And other happy holidays, from the greatest to the least;  
But most of all I cherish the times when mother read  
Stories to us in the evening, just before we went to bed.  
Oh, winter was a jolly time as we coasted down the hill,  
And summer with its growing things and twilights warm and still  
With so many things to see and do in every happy day.  
These were glad and joyous seasons to be out of doors to play.  
But when evening came with shadows long and many a sleepy head,  
We'd ask mother for a story just before we went to bed.  
I remember how we'd cuddle round and coax at her to start.  
'Twas so quiet I could almost hear the beating of my heart.  
Those were lean days and we hadn't many books that we might read,  
But the Father of the fatherless supplied our every need;  
And many and delightful were the stories that she read,  
In the evening after supper, just before we went to bed.  
There were fairy tales and stories true, of people "really true."  
She'd read to us from out a book, explain them to us too.  
But of all the stories that she read there was none that could compare  
With the stories from the Bible, they were treasures rich and rare.  
And thoughts of peace and safety filled each sleepy little head  
When she read a Bible story just before we went to bed.  
We would gather in the lamplight while the clock ticked on the wall,  
So she'd read to us a story from the best Book of them all.  
She'd tell about King David and little Samuel brave,  
Of Ruth so sweet and friendly and Esther who could save  
God's people from their danger, in a time of fear and dread.  
These, and many more, she told us just before we went to bed.  
All day she worked so hard I'm sure at night she longed to rest,  
But wise mother that she was in this, she knew that it was best  
To take a little time with us, the charge she had to keep.  
So she'd read to us a story ere we cuddled down to sleep.  
Often we found peace and comfort in the stories that she read,  
In the evening after supper just before we went to bed.  
Oh mothers all, whose children small still play about your knee  
Remember that these precious days you never more shall see!  
Take time, though tasks are many and chances seem so few,  
To tell the children stories, 'tis the best work you can do.  
Fill their hearts with things of beauty, the lambs that you have led,  
Tell them stories in the evening ere you tuck them into bed.  
Dayton, Ohio.

### Does Somebody Care?

BY VINNIE M. FLORY

"WATCH ME, mama!" The little fellow was having his first experience with a "scooter" on the front walk and was elated over his success in managing it. But what did it amount to if mother did not see and rejoice in his triumph?

It was early in the morning and mother was busy, but she took time to glance out of the window and smile her, "Yes, dear, I see."

Not once but many, many times through the day mother's sympathy and interest are solicited. With every new experience, so commonplace to the mother, yet so wonderful to the child, we often hear the familiar phrase: "Watch me, mama!"

Nor does it stop with the small child. Listen to the school boy: "I got my head mark today." "We are



going to have a program and I am going to recite. Can you come, mother?" Or, "I am pitcher today, father, can you come to the game?"

Even in manhood we find the finest characters craving the blessing of mother on their achievements. McKinley sought his mother's congratulations first upon his election to the presidency. Lindbergh, whom all the world is praising as the greatest present day hero, made his venture with the consciousness that his mother was watching and praying and anxiously awaiting the results. And when success was his, he listened for his mother's, "Well done," above the din of the world's applause.

It seems to be a natural inborn tendency for a child to desire the approval of its parents. One bright young girl confessed: "I often dream of going away off somewhere and doing great things, but it is always with the idea of coming home and having the folks here know about it. It seems as though nothing would be worth while unless they did."

The consciousness that some one near and dear is watching and cares is one of the greatest incentives to well-doing; it spurs to success and keeps one from giving up in the face of difficulty and discouragement. It is also a great restraining power against temptation. Recently a young man who is above the average in sterling character, told this experience: "As a boy I had every chance to take on bad habits. I associated with boys who would drink, smoke cigarettes, swear, and do all kinds of mean things. It looked big to me and I wanted to do those things, too, but the thought of my mother kept me from it. I loved my mother and I knew she did not want me to do those things, so I refrained." This experience could doubtless be duplicated by many others.

In spite of the fact that the youth of today are accused of a total disregard of parental control I believe the boy or girl is rare who will not respond favorably to a sincere manifestation of love and interest on the part of the parent. On the other hand what is more tragic than the utter abandonment of the one who convinces himself that there is no one who is really concerned about him? "What's the use? Nobody cares," is one of the saddest and most unanswerable expressions that can be uttered by a human tongue.

If a little love and sympathetic concern can be attended with so much power for good or evil, can a parent ever be too busy to be interested in that which concerns the child? It is not always easy when one is occupied with some important piece of work to stop and listen to some trivial tale of a child, yet not to do so may mean the loss of a supreme opportunity. Some years ago a certain magazine published the confession of a mother who failed at this point and was suffering the bitter consequences. One day when the daughter was in her early teens she came rushing in from the street to tell her mother something she had heard. The mother was unusually busy that day. At that particular time she was ironing and did not want to be bothered, so she sent the girl away rather impatiently. A few years after when the mother was grief-stricken because of a fallen daughter, the girl told her that that day marked the beginning of her life of sin. She had heard a vicious story for the first time and had come in to tell her mother about it. Had the mother listened she might have averted the evil effect. As it was the story was left to sink into the mind of the girl and started the trend of her thoughts in an evil channel that led to her ruin.

But even though the occasions may not be fraught

with such dire consequences it pays to show an interest in what interests the child. It helps to hold parent and child in a closer bond of fellowship and understanding. It paves the way for that comradeship in later life which is one of the dearest compensations of parenthood.

Bridgewater, Va.

### Some Mothers of Sacred History

BY ALMA HERTZLER PATEE

In a beautiful garden luxuriantly green, a husband and wife walked. I fancy it was a rare day in June when the air was redolent with the perfume of the "Queen of the garden." Leafy bowers provided delightful trysting places for the human lovers of the earth. From out the slowly lengthening shadows a voice broke the painful quietude of that memorable afternoon. Presently, guilty Eve heard this terrible edict: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bear children and thy desire shall be to thy husband and he shall rule over thee." What a bundle of grief Eve handed down to her posterity!

But ere we criticize her too severely, let us consider our daily records. Are they such as we would care to exhibit in the halls of fame? Does each day find us the recipients of the kindly commendation of the Master, "Well done, thou good and faithful servant"? If not, why not? It is just because we are weak and Satan smiled on us and won. Let only those censure Eve who are immune to Satan's sparkling potions.

Far off across the Mesopotamian desert a weary caravan traveled on a peculiar quest. The leader, a faithful servant, pondered much regarding the success of his mission. His master had said: "Go unto my country and to my kindred and take a wife unto my son." God showed him the woman, beautiful Rebecca, and she journeyed to Canaan and became the wife of the faithful Isaac. After a period of about twenty years two babies arrived, husky in body, which is every child's birthright. By and by, the story says, of their twin boys, Rebecca loved Jacob and Isaac loved Esau. Rebecca schemed and plotted for the prestige of her favorite son. Poor, unwise Rebecca! If we have any "helles" and "dumb-bells" in our home the children had much better not know it and not be subject to such a sinister influence. Jacob and Esau eventually had to suffer much because of their unwise mother.

Good, lonesome Hannah of old pined for the pattering of childish feet. She not only made her childlessness a head matter but a very serious heart affair. She took her sorrow to God with the result that little welcome Samuel arrived to gladden her heart. Are you imaginative enough to feature the effect on our nation if every child were born in answer to prayer? We can all feel decidedly sure that the moral status of our country would be much improved. What a wonderful heritage for any child to know that he came in answer to prayer, to know that he was loved from his very beginning! Much if not all of the "stork" and doctor's black bag talk following the child's question, "Mother, where did I come from?" would be relegated to the list of the obsolete. What a beautiful character was Samuel, born in answer to prayer!

Highly favored of the Lord was Mary, the perfect mother. She raised a stainless, blameless Son, who as a Boy grew daily in wisdom and stature and in favor with God and men. Only a good and wise mother can bring about this perfect four-fold development. A perfectly poised and balanced mother is a wonderful asset in any family and community, and histories almost always give her large space for honorable mention. Hence we have the beautiful story of the mother of Jesus.

An old Christian veteran in writing to a certain young man said: "Because of your tears and the unfeigned faith of your mother and grandmother, who from your childhood have taught you the Holy Scriptures, I am so desirous of seeing you." The faith of Timothy's mother and grandmother was a pearl of great price; it prompted these good women to a life of service; it taught them the value of instruction for boys; it showed them the worth of boys and the oppor-

tunities of youth. How faith enlarges one's vision! We close with much gratitude to our mothers of sacred history and hope that the histories of tomorrow will record the many worthy mothers of today.

Portland, Ore.

### A Good Mother

BY BERTHA RYAN SHIRK

CAN one ever forget a good mother? No, never! Although years have passed since we laid dear mother to rest, her sweet spirit holds communion with us still and we are blest.

It seems sometimes but a day since she went away, and again it seems so very, very long since we looked upon her peaceful features, and kissed her brow, as she closed her weary eyelids, seemingly in restful slumber, and said: "Good-by, be good girls."

Often memory goes back to the old farm home, one of the first on the western prairies. After a few years of patient toil, through difficulties, and many discouragements, the perspective of the bare grass land was changed into a beautiful landscape. The box elder, the cottonwood, the maple and elm soon began to spread their shady branches around the little frame dwelling. In spring the fruit trees—apple, peach and plum—blossomed in wholesome splendor. The spacious yard was filled with beds of phlox, roses, rows of pinks, and many other old-fashioned flowers, with hyacinth and asparagus for greenery. Two pretty snow balls stood guard at the garden gate with fragrant lilacs near by. The barn yard with chickens and ducks, contented, sleepy-eyed cows and grunting swine, told of the establishment of a real western home.

My earliest memories of mother are her cheerfulness, tidiness, and sprightliness. She was always singing some hymn or snatches of love song. She kept everything neat and clean. She was always busy, getting through with all her household tasks quickly. She was one of the best neighbors, always ready to help or take care of the sick, and like Doris had the making of many garments to her credit. She kept her children in school and often the teacher stayed in our home.

There were never any family jars, except those in the cellar, filled with good things to eat. Forethought and preparation, even in times of scarcity, always helped Aunt Polly, as everyone called her, to set a good table. Father being a very friendly man and of a jovial nature liked nothing better than a houseful of company. I shall never forget the habit mother had of keeping a glass of choice jelly, a jar of pickles, or perhaps some of the honey from her own apiary, or the last ham in the smokehouse till visitors came.

As we children grew older, it was mother who helped us plan and do the things we wanted to do. After finishing the studies offered in the country school at that time, it was she who encouraged us to go to the high school in town, then to college in a distant State. A teacher she knew I would be. When I chose to be a missionary in the home land or foreign field I had her consent.

What an inspiration to know you have a mother who believes in you and helps you as you pass from one stage in life to another, not only in physical tasks but spiritual tasks as well.

It takes a wise mother to hold the companionship of her children. Mother did this by not criticizing the things we wanted to do. She did not scold. Sometimes she used a switch to take the streaks of laziness out of growing backs. We admired her for that later on. She did not try to suppress ideas but helped to direct them. I could go to her with all my problems. She always proved herself to be a good adviser. I often ask myself the question, has there been anything in my life that has made it worth-while that I do not owe to my mother? How thankful the child should be who can say that mother has always been his best friend.

My mother, by her spirit of love and devotion, her spirit of helpfulness, her Christian life, has been as a beacon light, shedding rays of golden light on my pathway.

Chickasha, Okla.

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## AMONG THE CHURCHES

### Calendar for Sunday, May 13

Sunday-school Lesson, Jesus Enters Jerusalem.—Mark 11: 1-13  
 Christian Workers' Meeting, The Religion of Youth.

### Gains for the Kingdom

One baptism in the Rummel church, Pa.  
 Two baptisms in the Delphi church, Ind.  
 Three baptisms in the Batavia church, Ill.  
 Two baptisms in the Rockford church, Ill.  
 Eight baptisms in the Weiser church, Idaho.  
 Eight baptisms in the Huntington church, Pa.  
 Two baptisms in the Mt. Pleasant church, Pa.  
 Eight baptisms in the Minneapolis church, Minn.  
 One baptism in the Council Bluffs church, Iowa.  
 Ten gains in the Calvary church, Philadelphia, Pa.  
 Four baptisms in the First church, Philadelphia, Pa.  
 Six accepted Christ in the Lewistown congregation, Pa.  
 Two baptisms and one reinstated in the Bear Creek church, Ohio.  
 Five baptisms in the Circleville church, Ohio, Bro. C. L. Wilkins in charge.  
 Eleven baptisms in the Elgin church, Ill., five on Easter Sunday and six on May 1.  
 Four baptisms in the Laporte church and three in the Michigan City mission, Ind.  
 Six baptisms in the Indianapolis church, Ind., Bro. I. R. Deery of Markle, Ind., evangelist.  
 Eight baptisms in the Martinsburg church, Pa., Bro. J. I. Byler of Kent, Ohio, evangelist.  
 Three baptisms in the Brooksville church, Fla., Bro. J. W. Rogers of Sebring, Fla., evangelist.  
 Twelve baptisms in the Champaign church, Ill., Bro. H. B. Martin of Virden, Ill., evangelist.  
 Thirty baptized and two reclaimed in the Keyser church, W. Va., Bro. R. G. West, pastor-evangelist.  
 Fifteen additions to the Peaks Chapel church, Va., Bro. Cecil O. Showalter of Rileyville, Va., evangelist.  
 Five baptisms in the Faton church, Ohio, Bro. R. N. Leatherman of West Alexandria, Ohio, evangelist.  
 Ten conversions in the church at Frederick, Md., Bro. Marshall Wolfe assisting the pastor, J. Kurtz Miller.  
 Fifteen were baptized and two reclaimed in the Harris Creek church, Ohio, Bro. J. F. Burton of Trotwood, Ohio, evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?  
 Bro. L. Fike of Chicago, Ill., to begin June 10 in the New Haven church, Mich.  
 Bro. Geo. Eller of Kansas City to begin July 29 in the Thomas church, Okla.  
 Brother and Sister O. H. Austin to begin May 30 in the Pleasant View church, W. Va.

### Personal Mention

Prof. J. Hugh Heckman of McPherson College is booked for the Bethany Baccalaureate this Sunday, the thirtieth.  
 Southern Ohio has selected for Standing Committee delegates to the La Verne Conference Elders J. A. Robinson, R. N. Leatherman and J. H. Eidemiller.  
 Bro. C. H. Shamberger's appeals to the McPherson young folks last week met with a fine response, he says. There were numerous seekers for vocational guidance. The summer conference for the McPherson area will be held this year at Palmer Lake, Colo.  
 Brother and Sister Calvin H. Boggs are closing their pastoral work at Beatrice, Nebr., July 15. They will be glad to hear from any churches interested in securing their services for either pastoral or evangelistic work. Address them at 1424 Grant St., Beatrice, Nebr.  
 Bro. Calvert N. Ellis of Wilson College, Chambersburg, Pa., supplied the pulpit of the Hagerstown church, Md., during the six months preceding the coming of the new pastor, Bro. A. B. Miller. May 1. Synopses of several doctrinal sermons delivered in this ministry will find a place in our columns a little later. Bro. Calvert expects to spend the coming summer in travel in Europe and the Holy Land.  
 Bro. H. C. Early, assisted by Bro. A. S. Thomas, will conduct the dedicatory service for the new Sunday-school rooms of the Moscow church, near Mount Solon, Va., at 11 A. M., Sunday, May 13. Sunday-school at 10 A. M. A basket dinner will be served. A Mother's Day program in the afternoon. This is to be a Homecoming of all members of the congregation if possible, writes Bro. C. W. Zimmerman, pastor. Neighbor churches and friends are cordial-

ly invited. At 7:30 P. M., Bro. J. T. Glick of Timberville, Va., will begin a series of evangelistic meetings.

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### Miscellaneous Items

"Say, I think the 'Messenger' is getting out some fine articles. I enjoy it." So says an elder who has lived long enough to have read the church papers for fifty years.

Bethany Bible School is out with the June Bulletin, the catalog number for 1927-28 containing also announcements for 1928-29. The summer session will open Monday, June 11.

The Geiger Memorial Church of Philadelphia is looking for a pastor. This church is said to have the largest Young People's Society in the city. Any interested pastor may communicate with Edwin T. Savidge, church clerk, 2812 N. Twenty-third St., Philadelphia.

"I can not say my heart is broken for I hourly feel the touch of the divine hand and its healing power, and more than ever I know the Comforter has come . . . He was ready and died in the midst of a beloved task." So writes a widely known woman worker who has just gone down into the deep dark valley.

"Usually the temptation comes to hide our light in the presence of a social condition where and when it is most needed . . . When the electric light ceases to function and the room is dark, the light becomes a subject of question, and criticism, but when it shines faithfully, it incurs very little criticism if any, and others can see well to perform their duties which will take their attention away from the light." Yearbook of the Stonerstown church, Pa., Bro. L. R. Holsinger, pastor.

Pastor Martin Roy Murray of Kansas City, Mo., in the "Community Church News" for April 29 makes this announcement: "Anyone wishing to subscribe for the 'Gospel Messenger' may get it for \$1.00 until Jan. 1. See Mrs. McLeod and give her your dollar if you would like to take advantage of this reduction." We are just now wondering what would happen if every pastor in every Church of the Brethren were to make such an announcement from his pulpit and in his bulletin. Brother Pastor, try it and see. If the "Messenger" is at all what it should be, should it not find a place in the thinking and in the announcements of live pastors?

### Special Notices

Elders' Meeting of North Dakota and Eastern Montana will convene at Minot, N. Dak., June 11 at 5 P. M., prior to District Meeting June 12-14.—D. T. Dierdorff, Surrey, N. Dak.

Aid Society members should read "Aid Society Notes" on page 304 of this issue of the "Messenger" for a statement regarding Conference exhibits, delegates and other matters.

Two Housing Corrections.—(1) "For those coming by auto having their own beds and tents we will have ample camping space within three or four blocks of the Conference grounds. [A small fee of \$1.25 for the week or a lesser time will be charged and should accompany application]." The statement in brackets should read: "A small fee of \$1.00 or \$1.50, according to desirability of space, will be charged and should accompany application." (2) The price of beds in Miller Hall which is to be reserved for Standing Committee members will be seventy-five cents per individual per day instead of one dollar per individual as previously announced. Clip and add to La Verne Conference housing information in the "Messenger" for May 5.—H. A. Frantz, 2481 Third St., La Verne, Calif.

### Business for Annual Conference EASTERN PENNSYLVANIA

The Elizabethtown congregation in special council assembled asks Annual Meeting through District Meeting of Eastern Pennsylvania to plan for a more unified organization of the Boards of the church with a view of administering the different activities of the Brotherhood on a more economical basis urging that the strictest economy be practiced.

Mothers and Daughters.—Are you willing to help in giving the children a happy and instructive time during the La Verne Conference? If so, please fill in the blank below, clip out and send to Mrs. J. Z. Gilbert, 3300 N. Griffin Ave., Los Angeles, Calif.

Name . . . . . Address . . . . .  
 Time You Can Give—Hour or Hours  
 Thursday, June 28 . . . . . Sunday P. M. Story telling . . .  
 Friday, June 29 . . . . . Monday, July 2 . . . . .  
 Saturday, June 30 . . . . . Tuesday, July 3 . . . . .  
 Department You Prefer  
☐ Beginners—4 to 6 years ☐ Primary 6 to 9 years ☐ Junior 9 to 12  
 Kind of Work You Prefer to Do  
 Tell Stories Sing Play Piano Read Dramatize Direct Handwork

Underscore the date you prefer, also the class of work. Of course these dates might be shifted later should some other better meet your convenience. If you can, notify the Director in charge in time to exchange with some one else.

THE BOARD FOR THE  
MOTHERS AND DAUGHTERS' ASSOCIATION

ticed and that unnecessary duplications be eliminated.

Answered by District Meeting: We request Annual Meeting so to plan.

### COMMITTEE ON FORM FOR INSTALLING PASTORS

To the Annual Conference of 1928 assembled at La Verne, Calif., Greeting:

We your Committee, appointed to draft a form for installing pastors, submit the following report:

After the usual devotion, a sermon should be delivered by a member of the District Ministerial Board, or another chosen for this important service, setting forth the duties and responsibilities of both the pastor and the church. (Such texts as the following could be used: Isa. 6:8-9; Jer. 1:4-10; 3:15; 23:1-4; Matt. 9:36-38; 28:18-20; Mark 16:15; Luke 4:18-19; John 10:1-18; 21:15-17; Acts 10:42; 13:2; 20:17-35; Rom. 1:14-16; 10:14-15; 1 Cor. 3:1-9; 4:1-2; 9:16-17; 15:1-11; 2 Cor. 6:3-10; Eph. 4:11-16; Col. 4:17; 1 Tim. 1:18-20; 2:7; 3:1-7; 4:12-16; 6:3-14; 2 Tim. 2:1-7; 2:15; Titus 1:7-9; 1 Peter 5:1-5.)

After the presentation of the message, the following service of installation should take place:

Brother ———, God has called you into his holy ministry. He has called you to the pastorate of this church. We so believe because your call was a subject of earnest prayer, both by you and by the church. Thus we have reason to believe that both the call to you by the church and your accepting the call were the leading of God.

Question. Are you persuaded that you are truly called to the pastorate of this congregation, according to the will of God?

Answer. I am persuaded.

Question. Are you persuaded that the Holy Scriptures contain all teaching required of necessity for eternal salvation, through faith in Jesus Christ, and are you determined out of the same Holy Scriptures to instruct the people committed to your charge?

Answer. I am so persuaded and determined.

Question. Will you be ready with faithful diligence to withstand, and to defend the church against all erroneous and strange doctrines contrary to the Word of God?

Answer. I am ready.

Question. Will you ever seek to deal justly and kindly with your brethren over whom you are placed as pastor?

Answer. I will.

Question. Are you willing to receive the charge?

Answer. I am.

### The Charge to the Pastor

"I charge thee therefore," Brother ———, "before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:3, 5). May the Lord give unto thee the Holy Spirit for the work and ministry of a pastor in this church, now committed unto thee, and remember, "That thou stir up the gift of God which is in thee . . . for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:6-7).

Then the officiant may deliver to him a Bible, saying: "Give heed to reading, to exhortation, to teaching." Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. "Take heed to thyself and them that hear thee." Be to the flock of Christ a good shepherd; feed them, hold up the weak, minister unto the sick, bind up the broken, bring in the outcast, seek the lost, be merciful; that, "When the chief Shepherd shall appear, you may receive the crown of glory," through Jesus Christ our Lord.

### The Charge to the Church

Brethren and sisters, you have called Brother ——— to be your pastor. He has accepted the call and received the charge. It is your duty now to give him loyal support. You should pray for him earnestly and regularly and be ready always to help him in every way you can. While he ministers to you in spiritual things, you should be diligent to minister to him in temporal things, remembering at the same time that he also needs spiritual comfort from you. That he may be self-respecting and be respected in the community, it is your duty to pay him promptly and regularly whatever is due him. It is your duty, as much as lies in your power, to enable him to carry on the most efficiently his service as pastor.

Question. Are you willing to receive this charge? If so, you may manifest your willingness by standing.

(At this juncture a member of the local ministerial committee, or some one else appointed, may present the pastor with a key to the church, and with a few well chosen words assure the pastor of the loyalty of the congregation.)

Response by the pastor.

Prayer of consecration.

Closing moments.

Committee: D. H. Zigler, S. J. Miller, M. J. Brougher, J. Yoder, J. A. Robinson.



## AROUND THE WORLD

### Temperance News

A news item from Sidney, New South Wales, Australia, states: "Active preparations are being made for the prohibition poll in New South Wales in September. A vote is to be taken on the question of prohibition with compensation estimated at \$100,000,000, to the brewers, distillers, etc. The government excise revenue is now \$50,000,000. A negative vote is expected, but vigorous propaganda will be conducted on both sides. New South Wales consumed last year \$65,000,000 worth of liquor, or about \$30 worth per person."

### One Investigation Comes to Nought

More than one investigation has come to nothing; and yet, there seems to be a bit of news—and perhaps a lesson—in a thirty-year effort aimed at making the humble potato tell its secret. A generation ago the federal horticultural department set out to find which part of a potato was the most valuable as seed. Do the best cuts for propagation come from the stem end, the middle, or the apical or seed end of the potato? For thirty years the agents of your Uncle Sam have been trying to make Mr. Potato say yes or no—or just make up his mind one way or the other. But so far Mr. Potato has his secret, and the horticultural department is unable to answer anything decisive. Evidently there are some things men are not expected to know.

### How Human Problems Are Solved

For a number of years the southern Negroes have been coming in great numbers to some of our northern cities. And one of the problems these newcomers have faced is that of a place to stay. This is especially true for "that sixty per cent earning less than \$1,000 a year, who pay fifty-two per cent of their incomes for rent," as one Chicago investigator remarks. But how is the human problem to be solved where change has brought so much that is new to contend with? Well, the solution of any human problem is pretty sure to take time. In the case just cited those who have given the matter much thought say that the solution must come through education, that ultimately these Negro neighbors will come to take more pride in their surroundings and come to own their own homes. Thus a particular human problem will move toward a solution, in the way that most human problems are solved—by the use of time and education.

### The Price of Liver Is Up

A doctor who conducts a how-to-keep well column in one of our great dailies says that his department has received many complaints about the high cost of liver. It is complained that liver has practically disappeared from the bill of fare in many places; also that the price of liver—especially calf liver—has gone in some places to fifty cents or even a dollar per pound. It seems it all happened when it became generally known that liver is not just poor man's meat, but of great value in the treatment of pernicious anemia. Almost immediately everybody began calling for liver, and as calves are not all liver, the price of liver went up—and up. There is some comfort in reading a bit further on in the column that liver is liver no matter whether it comes from a calf or a pig. That is, all healthy liver is apparently equally good. This paragraph felt a funny feeling in his stomach some two years ago when our Africa missionaries reported that the humble African wastes nothing of the animal he kills; in other words, he eats it all. In this way he is sure to get the liver and anything else that may be good for him. So it seems that the children of darkness are possibly wiser in their generation than the fastidious and civilized white man.

### When Everybody Works

One of the marvels of the postwar situation in Europe has been the rapid economic recovery of Germany. The following, summarized from a report of Basil Miles, American administrative commissioner at the Paris headquarters of the International Chamber of Commerce, is of special importance: "The general picture which can be drawn seems to show a great country in course of rapid recovery, with a tremendous industrial establishment which is being rationalized more and more effectively. The waves of unemployment seem to decrease in height and volume. In fact, a few months ago, it may be said, unemployment although existing was almost subnormal, having been reduced in eight months by about 1,500,000. The full significance of this fact, it is pointed out, can only be presented in connection with another fact, namely, that the number of the working population in the Germany of today is 5,000,000 larger than in the same area before the war. This is largely due to the fact that there are now about 600,000 young men every year who must be absorbed in industry and agriculture instead of entering the army. German youths are working now instead of soldiering. Other factors, the observer found, have contributed to the increase in the number of workers, especially the results of inflation which witnessed the loss of so many thousands of private fortunes and compelled their owners to enter the ranks of those who now must earn a living wage."

### Edison Earns a Medal

A measure prepared at the suggestion of Secretary Andrew Mellon will record the first recognition that congress has given to the achievements of Thomas A. Edison as an inventor. In speaking of the monetary value of the industries based upon Mr. Edison's inventions, or which have been materially stimulated by his inventions, Hon. Randolph Perkins of New Jersey listed the following: "Moving pictures, \$1,250,000,000; telephones, \$1,000,000,000; electric railways, \$6,500,000,000; electric lighting, \$5,000,000,000; electric supplies, \$857,000,000; fixtures, \$37,000,000; phonographs, \$105,000,000; car shops, \$19,000,000; dynamos and motors, \$10,000,000; batteries, \$5,000,000; concrete, \$271,000,000; telegraph, \$350,000,000; wireless telegraph, \$15,000,000." The total is more than \$15,000,000,000. It would seem that Edison has earned a medal!

### Kellogg to Briand

Some months ago Briand and Kellogg began an exchange of notes which has steadily gained in importance until at the present writing the proponents of the outlawry of war have high hopes that their dream may come true. The striking thing about it all is the swift development of the idea, to a point where those in power are discussing advanced positions which one might have expected it would take a generation to reach. The simple, straightforward treaty which Secretary Kellogg has proposed is as follows: First, that the contracting parties condemn and renounce war as an instrument of national policy in their relations with each other; second, that these parties agree to settle all disputes among themselves by pacific means; and third, that when the treaty shall come into effect it will remain open as long as it may be necessary to gain the adherence of all the powers of the world. Recent dispatches have indicated that England looks on the plan with favor and that Germany is ready to take a most advanced position. Thus one can begin to envisage a world in which nations will treat each other as brethren. Perhaps it should be added that the general acceptance of any ideal does not solve all problems in a given field. There is such a thing as reforms coming before the hearts of men are fully prepared. Then, too, progress is by a zigzag line; there are ups and downs although the general tendency may be upward. We add this because the outlawing of war will not banish war completely from the world. For a long time there will doubtless still be national outlaws, just as there are individual outlaws in the community. But even so, the gain to the world will be tremendous if the nations generally declare that war is outlawed and international relations founded upon a basis of fairness and goodwill.

### The Catholic Spirit

Catholic comes from a Greek word meaning universal or general, and in its wider usage denotes comprehensive sympathy, understanding and liberality. However, through the centuries it has also come to denote in a special way certain great religious groups—for example, the Roman Catholic Church. But of late the world has been reminded of a most striking anomaly; that is, exceeding intolerance on the part of a group with a name suggesting the broadest sympathies. Thus the recent papal encyclical was an eye opener to many since it registered a spirit of narrowness so open to variance with the spirit of the age. Yet, what else could one expect from tight little Italy and the tighter confines of the vatican? The pope is about as completely isolated from contemporary currents of thought as one could imagine, even if the institution he heads was not founded upon the principle of intolerance. Just how this Catholic spirit, which is anything but Catholic, actually works out may be seen in connection with the Mexican situation. Thus the leading Catholic papers of North America are calling for a tolerant spirit toward the Catholic Church in Mexico, but not daring to say anything against the church whose shortcomings have brought the present situation down upon Catholic heads. Indeed, it seems that the Catholic spirit with almost no exception is as narrow and bigoted as ever. Further and almost startling proof of this is to be found in a pastoral letter issued by the cardinal archbishop of Turin last January. In the cardinal's mind Protestants are terrible creatures indeed, and his wrath is especially directed against the Y. M. C. A. when he says: "Persuade those who have imprudently given in their names, to withdraw them immediately; and those who attend the premises, never to set foot there again; remind them also of the heavy penalties that the church has established against heretics, apostates, and all who knowingly in whatsoever manner collaborate in the spread of heresy." Our quotation is but one of many that might be taken from a six-page typewritten letter which shows what a terrible state of mind the cardinal is in over the presence of Protestantism in his diocese. What would happen if this man should become a pope? Yet there is every reason to believe that he represents dominant thought amongst Catholic leadership in 1928! It is this light on the Catholic mind as represented in its official leadership which makes one of our most generous exchanges say: "There is no hope of ever correcting the situation between Protestants and Catholics in America until the Catholics in America themselves show some disposition to help correct Catholic bigotry and in-

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Ideal Church Member

1 Cor. 12

For Week Beginning May 20

### OUR GIFTS ARE DIFFERENT

Think of the endless variety in nature. Think of the multitude and variety of our needs. The gifts which God has given us are just as varied. I must have clarity to let my brother live his own life, to be his best and largest self (Rom. 12:4; 1 Peter 4:10; Eph. 4:11).

### DO NOT OVERESTIMATE THE IMPORTANCE OF YOUR WORK

The man who overestimates the importance of his work dishonors God and despises his fellow-workmen. The proud workman must therefore become the poor workman, for he loses contact with God who gives power and with his fellow-men with whom he should cooperate (Matt. 18:10; Rom. 12:3; Prov. 25:27).

### DO NOT UNDERESTIMATE THE IMPORTANCE OF THE WORK YOU DO

The man who underestimates the importance of his work falls into envy of others and carelessness in his own work. Any task, well done, fascinates a healthy man. Do your job well and its charm will captivate your heart (Eccles. 11:9; 1 Tim. 4:12).

### SUBJECT TO ONE LORD

We fit together most peacefully and effectively when our chief concern is to do the will of our common Lord. Not the effort to please my neighbor but the effort to please my Lord makes me a good neighbor (Lev. 18:5; Matt. 7:21-25; Rev. 22:14).

### THE COMMON GOOD

This is our aim. Each one brings his own life to its highest and best as he gives it to serve the common good (John 12:24, 25; 1 Cor. 15:36; Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33).

R. H. M.

justice the world over. The reason why so many Protestants in the United States are afraid of a Catholic for President is because of the attitude and the silence of even the broadest minded Catholics themselves towards the undemocratic and fundamentally divisive assumptions of their own church, assumptions which have found and are still finding expression in this and many other lands. There is no use for them to complain against the sporadic 'bigotry' of certain Protestants until they do much more than they have done to correct the indisputable bigotry and intolerance which undergird the very foundational theory upon which their church is builded and which inevitably lead to so much irritation with other churches and peoples."

### A Bit of Corinthian History

Corinth is one of the best known cities of Greece. This is not due so much to present importance as to ancient greatness. Hence the recent destruction of Corinth by earthquake may serve to make pertinent a bit of Corinthian history. Corinth is a very old city, for by the end of the eighth century B. C., it was the chief trading city of Greece. This early rise of the city to commercial greatness was due to its strategic location. It commands the Isthmus of Corinth, that slender neck of land which joins the Peloponnesus with the balance of Greece. But the early commercial importance of Corinth was due to more than its command of land communications between the north and south of Greece. In the restricted world of ancient times considerable east and west water borne traffic passed through Corinth. The result of all this was that Corinth early became a large, prosperous, cosmopolitan and luxury loving city. St. Paul's epistles to the Corinthians throw much light upon the character of the city, not only as it was in his day, but throughout the major part of its history. The statement that Corinth is to be rebuilt after its most recent destruction by earthquake may seem a bit presumptuous until one recalls that in its long history Corinth has been frequently destroyed, but to rise again in due course of time. Thus Corinth was utterly destroyed by the Romans in B. C. 146 and laid in ruin for one hundred years. But in B. C. 46 Julius Caesar rebuilt the city and it became the capital of the Roman Province of Achaia. In 1458 Corinth passed into the hands of the Turks. Later it was in Venetian hands, then retaken by the Turks in 1715. During the Greek revolution early in the nineteenth century Corinth was burned. It was again utterly destroyed in 1858, this time by an earthquake. But Corinth was soon rebuilt on a more convenient location where it has stood for the past seventy years, to be destroyed for a second time within a century by earthquake. Thus, when one reviews its history and recognizes its desirable geographic location he can see why men are planning to rebuild a city which has been destroyed not less than four times—twice as the result of war and twice by earthquake.



## Our Leadership

(Continued From Page 295)

each and every denomination. With other denominations they can and should affiliate in all peace, temperance and general welfare movements. Their delegates can occupy places at the council tables when any good work is under consideration. In fact, it would be quite appropriate for them to become real outstanding leaders in the movement to outlaw war or anything of that sort.

Their delegates at any council table want to be men of broad information, strong personality, diplomatic to a high degree and in perfect accord and in deep sympathy with the outstanding claims of the Church of the Brethren they are chosen to represent. In the hands of men of this type our principles, our attitude towards other Christian bodies, and our church as a distinct religious institution, are never going to suffer or be ignored. Ours might thus be a graceful and consistent dignity both respected and admired.

At the council table where church union or church confederation is the subject for deliberation our influence would invariably be in the direction of our accepted plea, the whole gospel for the whole world. We would not need to make ourselves offensive or presumptuous, but in a modest way we would stay by our plea. And after this manner we would exert our influence on every question pertaining to the betterment of society and the advancement of New Testament Christianity.

As touching the ordinances, or anything else on which the Bible is clear, we would plead for lining up with the written word in form as well as in spirit. We would not need to throw the weight of our influence on the side of a compromise. What the Word says should be our constant plea, first, last and all the time. Not that other churches should line up with the Brethren, but that they should line up with the teaching of Christ and the apostles. If they can not see their way clear to put into practice and their manner of life all that is taught, let them accept what they can assimilate and the rest later on.

But in taking our place as a factor in the religious world there are some things that we probably would best not do. We must not enter the political arena. "Render to Caesar the things that are Caesar's and to God the things that are God's," will most appropriately apply to present day politics. The corruptions among the higher-ups in and around Washington show most clearly the improbability of Brethren politicians running the course untainted. Especially is this true of ministers. The different branches of the Dunkard fraternity have, because of political influences, been deprived of the help of some of their promising ministerial brains. We, along with some other churches of our size and type, can accomplish more good by working from without.

We must not affiliate too closely with other persuasions in doctrinal services, methods and entertainments. All through our history we have held to the doctrine of close communion, and to fall down at this point with or without the ruling of Conference, would mean our undoing as a distinct factor in bringing others closer to the New Testament ideal of worship and service. Open communion brings all those accepting it to the same standard without any regard as to the correctness of the standard. It never means a higher level in the matter of the whole gospel, but a lower one, and destroys the possibility of leadership to higher ground in gospel obedience. People who propose to lead must come squarely out and take a stand.

If we would maintain efficiency and influence, we must keep an eye on safe methods. While it is true that principles are eternal and methods temporary, still methods have their influence for right or wrong. Almost from the start in these reform movements the Brethren tried in much earnestness to develop a method of maintaining the simplicity in the Christian attire so highly recommended in the writings of Paul and Peter. At times they may have unduly stressed the method, but their purpose was unquestionably wise and their philosophy sound. At one period in our history not a few thinkers thought we were close onto the ideal, and some well informed and devout people

of other persuasions both in the pulpit and out of it highly commended us for our policy.

But of late years we have been losing out in our simplicity record, so much so that the editor of the Progressive paper, *Brethren Evangelist* (March 24), is prompted to say when commenting on the value of the simple life: "The simple life was a dogma of Dunkerism in former days, but now there is very little religious conviction regarding it, and even as a mere philosophy of life it has very little caste. It is not to the credit of the church that it has so completely thrown this ideal overboard and is allowing its people without protest to fall in line so rapidly, almost recklessly, with those forces that are seeking to undo all that the practice of that principle once wrought. Probably our present indifference towards the ideal is to some extent due to the reaction we experienced to the superficial, man-made method of applying it. Also, in many respects, we are losing our sense of separateness from the world and are growing increasingly unwilling to deny ourselves any worldly pleasure or indulgence, or to suffer any embarrassment by refusing to conform to what the world says is proper in form and fashion. But whatever the cause, the fact is the simple ideal has practically disappeared from our group consciousness."

Knowing well what figured in a large measure in the separation of the Progressive group from the mother church, one would hardly expect a statement of this character from this source, but it certainly shows how others are looking to us for high ideals. And especially is this important in view of the fact that there is now in active operation in Europe and America a strong organization backed by millions of money, having for its purpose the regulation of attire, for saint and sinner alike, regardless of health, religion or morals. And so glaring are the methods employed that even the secular press is speaking out.

If we would become leaders in the interest of the simple life as well as other lines mentioned, it might be to our lasting credit and influence, if we could in the matter of attire turn back a full decade and show to the world a more consistent front in the interest of our time honored doctrine of nonconformity. Outstanding leadership for the betterment of religious conditions is the real thing that we are discussing in these articles, and if in the matter of leadership we would be of any influence at the council table, we must see to it that we as a body live up to high ideals all along the line.

Sebring, Fla.

## The Remedy for the Crisis of Our Day

BY GEORGE FULK

Number Two

THE writer is a farmer—primarily for the purpose of paying the expenses of himself and family. The majority of the readers of the MESSENGER are farmers, and in most cases, we judge, for the same primary purpose. We can not refrain from using an illustration from something so familiar to all of us in pointing out the remedy for the crisis of our day. We have among the discarded rubbish of our farm an old-fashioned hand cradle, with which our father harvested our wheat crop when the writer was a small boy. Among the best-cared-for machinery in our implement shed is another machine, a modern combine, which we now use for harvesting our wheat crop. Why is the hand cradle no longer in use, and why does the combine now do for us the work which the hand cradle used to do for father when we were children? It is needless to say more on this point.

We have two other machines now operating in the international harvest field, and we wish to invite you to inspect the working of both of these at the present moment. One is now operating in Haiti, Santo Domingo, Cuba and Nicaragua. It can be seen to best advantage just now in Nicaragua. Our government has some sort of dispute with the government of the Nicaraguan people. We citizens do not understand all the details of the dispute; neither do the people of Nicaragua. But what we are mainly interested in is the machine which is doing the work. That is what is stirring so deeply the red-blooded, and for the most part sincere and honest, citizens of Nicaragua. The

settlement of the difference of opinion between our government and the Nicaraguan government is being done by the use of the old-fashioned machine, called militarism. The other machine is the one which practically all the rest of the world owns. It is now operating in Hungary, Roumania, Italy, Austria and many other countries, but at the present moment can be seen to best advantage in Hungary, Roumania, Italy and Austria. The Roumanian government has a very serious dispute of some sort with the Hungarian government. Comparatively few of the people of either nation, for the most part honest, peace-loving citizens, understand the details of this dispute—much less we at this distance. But what all of us, Americans, Roumanians, Hungarians, and all the rest, are mainly interested in is the machine which is doing the work. The settlement of the difference of opinion between these governments is being done by the use of the new machine, called the League of Nations. Why have fifty-five nations of the world laid aside the old machine, called militarism, and purchased the new machine, called the League of Nations? Are they not doing it for the same reason that we of today have laid aside the hand cradle and purchased the modern combine for the harvesting of our crop of small grain?

Since we, as a nation, are still operating the old military machine, but are thinking a little about the advisability of setting it aside and replacing it with the new peace machine, may it not be worth while to go somewhat into details relative to the comparative merits of the two machines? The machine which we are now using is costing us for operation in Nicaragua alone about one hundred thousand dollars a day. At this rate it costs us Americans thirty-six million dollars a year, in round numbers. The portion which our Brotherhood has to pay, as United States citizens, according to our number, is in the neighborhood of ninety thousand dollars a year for Nicaragua alone. Once before our marines occupied Nicaragua for a period of thirteen years—from 1912 to 1925. How long our troops will occupy the country of the Nicaraguan people this time none can tell. Nor can anyone foretell the future expense to our government or to our Brotherhood. But the financial cost is not the only drawback to the use of the old military machine. Something over a thousand Nicaraguan citizens have been killed by our troops this year. The Nicaraguan people say that our aviators have dropped bombs among their helpless women and children. It is also some objection to our military machine that tales of "American atrocities" will circulate all over Central and South America for years to come. Have these defects been overcome in the new machine, the peace machine which is now operating between Roumania and Hungary, and between Italy and Austria? Practically every one of these defects—excessive financial expense, loss of life, ill will and hatred between—may we not say brethren of different countries—has been overcome in the new machine. The new peace machine, which is now being used by fifty-five nations of the world, is costing only five million dollars a year to all these countries combined, while the old military machine which our nation has not yet laid aside, is costing, in Nicaragua alone, at the rate of thirty-six million dollars a year. And so far as the value of the loss of life and ill will for generations to come is concerned, there is no way of estimating that.

The sharpest irony of all, however, is that the Nicaraguan government has purchased the new peace machine for use in the place of militarism, and is now paying her part of the expense of keeping it up, but we, through our government at Washington, will not allow Nicaragua to make use of the new machine, the League of Nations, even though she is a member, and became a member at the request of our government at Washington, under President Wilson, not so many years ago.

When we act on Bro. Henry's request and "write your [our] congressman or senator on all questions of national interest where the future welfare of America is at stake," what shall we say about the Nicaraguan situation?

P. S. As far as the writer is concerned, you may



have the privilege of sending to your congressman the GOSPEL MESSENGER with this article marked, and let the writer take the consequences. His shoulders are broad, and he is not running for office.

Bethany, Ill.

## What to Do on Sunday

BY OLIN F. SHAW

Number Two

THE Mosaic institution of the sabbath law is most impressive. The historical fact that it was written on tables of stone is certainly not without its significance. The language was plain, clear cut, and most forceful. "Remember to hold the sabbath sacred. Six days you may labor and do all your business, but the seventh day is the sabbath in honor of the Eternal, your God, and on it you must do no business, neither you nor your son nor your daughter nor your slaves, male or female, nor your cattle, nor the alien who is among you; for in six days the Eternal made sky and earth and sea and all that they contain, and then he rested on the seventh day; therefore the Eternal blessed the sabbath and made it a sacred day."

"The Eternal bade Moses tell the Israelites, 'You must be sure to keep my sabbaths, for the sabbath is a token between me and you throughout all ages, that men may know that I am the Lord who hallowes you. So, keep the sabbath; it is a sacred day for you, and anyone who desecrates it shall be put to death. For whoever does any business on the sabbath, that man shall be outlawed. Business may be done for six days, but on the seventh day there is to be a sabbath of entire rest, sacred to the Eternal. . . . Hence the Israelite must keep the sabbath, holding it age after age by a lasting compact; it is a token between me and the Israelite for all time.'"

"Keep the sabbath sacred as the Lord your God has ordered you. . . . Remember you were once slaves in the land of Egypt, and that the Lord your God brought you out by sheer strength and main force. Hence the Lord your God has ordered you to keep the sabbath."

In the sabbath institution, as in the law in general, the thousands of rabbinical "thou shalt nots" are not to be confused with the real Mosaic law. Suffice it to say that enough of minor details with regard to observance were given to distinctly convey the idea that it was not to be casual or half-hearted. In its application they swayed between untraded radicalism in enforcement and indifference, irreverence and even profaning of God's holy day.

In the quotation from one of his prophets which I present herewith will the reader kindly note how grievous in the sight of the Lord was the neglect and profaning of his holy sabbath. Of all their punishable impieties that was perhaps most punishable. The place is by the river Kebar, in the land of Babylon; the time soon after the exile; the prophet is Ezekiel.

Some priests of Israel came to consult the Lord, and sat down in front of me. Then this word from the Lord came to me: "Son of man, give the priests of Israel this message from the Lord God. 'You come to consult me? By my life! says the Lord God, I will not be consulted by you.' Arraign them, son of man, arraign them; let them hear the detestable impieties of their fathers, and tell them this from the Lord God: 'On the day when I chose Israel and swore to the descendants of the house of Jacob, revealing myself to them in the land of Egypt and swearing to them that I was the Lord, on that day I swore to them that I would bring them from the land of Egypt to a land that I had assigned them, a land abounding in milk and honey, the glory of all lands. I said, "Let every man of you put aside the detestable impieties you love, be foul not yourselves with the idols of Egypt; I am the Lord your God." But they rebelled against me, they would not listen to me; they would not put aside the detestable impieties they loved, they would not abandon the idols of Egypt. So I resolved to vent my fury upon them and execute my anger against them within the land of Egypt. Only in dealing with them I had regard to my own honor, lest it should be sullied in the sight of the nations among whom they lived. . . . From the land of Egypt I brought them, I took them into the desert, I gave them my rules and showed them my regulations, obeying which a man shall live; I gave them my sabbath, to mark the tie between me and them, to teach them that it is I, the Lord who sets them apart. But Israel rebelled against me, . . . they spurned my regulations, obeying which a man shall live, and they desecrated my sabbaths deeply. . . . I said to their children in the desert,

"Live not by your father's rules, follow not their regulations, do not be foul yourselves with their idols, . . . live by my rules, observe and obey my regulations, keep my sabbath sacred and let it mark the tie between us—to teach you that I am the Lord your God." In spite of this the children rebelled against me, . . . they desecrated my sabbath. . . . I swore to them in the desert that I would scatter them among the nations and disperse them over foreign countries because they had not carried out my orders but had spurned my laws and desecrated my sabbath. . . . I let them have laws that were evil, and customs that could not bring them life, I made their very sacrifices be foul to them, as they burned their first-born children alive—I made it destroy them. It was to teach them that I am the Lord."

The outstanding truths here are: first, their persistent disobedience to, and disrespect for God's laws and regulations, particularly his holy sabbath; second, that the purpose of sabbath observance was to maintain that very close feeling and relationship, as between servant and Lord, saved and Savior, and the cultivation of habits or ways of life.

Cedar Rapids, Iowa.

## CORRESPONDENCE

### AID REPORT OF SOUTHEASTERN KANSAS

Last year we had ten societies to report; this year, nine, but we hope to have ten next year as the society that was reported last year has taken up work again. We have twelve churches in this District.

Number of active members, 97; associate members, 63; number of meetings held, 130; average attendance, 72. Money received during the year, \$981.31; amount given to work in United States, \$403.80; money in treasury at close of year, \$547.20; money given to foreign work, \$92. We hope for more and better work next year.

Mrs. Julia A. Jones,

District Secretary

Parsons, Kans.

### SECOND DISTRICT OF WEST VIRGINIA

The Joint Meeting of the District Ministerial and Home Mission Boards convened in Lucretia, the Grafton mission, April 21. We regret that Bro. M. R. Zigler could not be with us, but on account of the shortage of the General Mission fund and no appropriation being allowed for District work, he thought it not advisable to come at this time.

In checking up on our ministerial force, we find ourselves in a rather deplorable condition, not having at this time a sufficient number of active ministers to care for the local churches. Some have died, some are aged, and others inactive. An effort is being made to induce our home talent to prepare for the ministry, also to try to secure schools for teachers, both in the grades and high schools, and thus induce ministering brethren to come into our District and help us.

The Mission Board is handicapped in not having a fund sufficient to employ pastors or helpers in the work. However, we are planning to do some work, though it calls for sacrifice. A mission will be opened at Weston, also at Bemis and Bowden.

The Grafton mission is moving along nicely. On the evenings of the 20th and 21st Bro. H. C. Sanders preached for us, which was very much appreciated. The Sunday-school is also doing well with a good attendance. Ministers passing through Grafton are invited to stop off and preach for us. Advise Bro. Howard Williams, Grafton.

Thornton, W. Va.

A. C. Auvil.

### ELD. J. F. ROSS

Eld. Justus Fordyce Ross died at the home of his daughter, Anna E. E. Bosely, near Simpson, W. Va., in the Bethany congregation, March 12, 1928, of a complication of maladies incident to his advanced years. He was in his eighty-sixth year. He was born near Morgantown, the youngest of a family of twelve children of the late Enoch and Elizabeth Ross. He grew to manhood there and entered Morgantown Academy, now West Virginia University, and was a student when the Civil War started. He enlisted in Company A, Third Virginia Infantry, and served through the conflict. Upon his honorable discharge from service he came to Taylor County and settled on a farm, where he had since made his home.

He united with the Church of the Brethren, was elected to the ministry and later ordained to the eldership. He perhaps was not the most fluent speaker but said many good things, and was always ready in a mild but firm way to rebuke sin. His life spoke most. He was highly respected by those without the church, and served his county as surveyor.

He was twice married; there were three sons and five daughters. The sons and one daughter survive with fourteen grandchildren and nine great-grandchildren.

He was the first in this District to patronize our church schools, sending his children to Juniata College. Bro. Ross was a member of the Home Mission Board when the writer was elected a member of the Board in 1906, and with the

exception of a short time, remained its treasurer till 1926 when on account of his advanced years he resigned. He supported freely our Child Rescue Home at Egdon, W. Va., and home and foreign missions as well.

Funeral services conducted from the M. E. church, Simpson, by Bro. W. J. Swigart of Huntingdon, Pa., assisted by the writer. Interment in the old Bridgeport cemetery.

Thornton, W. Va.

A. C. Auvil.

### ELD. G. W. ELLENBERGER

George William Ellenberger was one of eight children born to Jacob Rice Ellenberger and Margaret Shoemaker Ellenberger, and was born near Plattsburg, Mo., Sept. 15, 1859. He died April 17, 1928, at Maryville, Mo. Of his family there were present at his death: Mrs. Ellenberger; daughter, Mrs. Whitfield; son, S. J.; and the writer. His mother's parents were Isaac and Hannah Blocher Shoemaker of Fayette County, Pa., who were pioneers in this country having come to Missouri by means of boat and ox wagons in 1844.



These good people established an altar of their faith in

their new home, which today is the Smith Fork Brethren church and Isaac Shoemaker was the first Brethren preacher in the west.

Two brothers of the deceased were prominent in the work of this church in life—Aaron in song service and Josiah in the ministry. The founding family has given a line of unbroken membership and service for five generations.

Bro. Ellenberger's mother died when George was but ten years of age, his father in advanced years. His sisters, Sarah Stover and Lydia Kinzer, lived to womanhood; aside from those mentioned his other brothers died in childhood, he being the last of his family. April 21, 1886, he was married to Mary Polk near Perrin, Mo., who survives.

To this union were born six children, two passing in infancy. Those living are Mary Georgia Whitfield, Ames, Iowa; Sardis J. Ellenberger and Iervin R. Ellenberger, Omaha, Nebr., and Frank P. Ellenberger, Tekamah, Nebr. There are also four grandsons and four granddaughters.

Our brother and friend taught the district schools for twenty-five years within ten miles of his birthplace and many rise up to thank him for his training and teaching. He was baptized and became a member of Smith Fork Brethren church in 1880, was there elected to the ministry in 1887 at the age of twenty-eight, and advanced to the eldership at the same place in 1889.

He served as minister to his mother church for twenty years, coincident with his day school work. He served on the Mission Board of Northern District fifteen years. He was pastor of South St. Joseph church one year, North Bethel near Mound City nearly twelve years, South Beatrice church, Nebr., nearly four years, during the fine improvements made on the building plant. Closing his work there he went as pastor to the Honey Creek church near Sheridan, Mo., a year ago. He was homesick to get back to Northern District of Missouri where his life's best years were spent.

In 1907 he and his family moved to Peru, Nebr., that the children might have the advantages offered by the Teachers' College there. At that place he gathered about him the students of his faith and became their shepherd for the Kingdom, without thought of recompense. Salary or no salary, his efforts had a zeal and his purpose a plan that knew no compromise.

On Saturday morning, April 7, 1928, he was stricken suddenly ill at his home at Sheridan, Mo. He had shown a caller to the door and had taken up his Bible and sermon study for the morning. His text chosen was: "Strengthening through him." The first regret at his illness was: "I did so want to tell my people about it." As the day wore on and his illness reached an alarming stage he called his family about him, prayed fervently and beautifully. He exhorted them toward the unseen, the eternal things, committed his soul to God, ready if it were his will, but said there were things he wanted to do.

Sometime ago in a sermon he said, "I believe from the bottom of my soul that I was called to preach and I intend to preach until I am called to stop." As he grew weaker and weaker, he would repeat "I see the light, I see the light." In his last hour his devoted nurse, Miss Sophia Hull, repeated the Twenty-third Psalm and while unable to speak a word his indistinct murmurings plainly intoned her accents, and he was comforted as he had comforted many others.

His body was brought to the Smith Fork church, the funeral and burial taking place on Thursday, April 19, 1928, at 11 A. M.

Bro. O. H. Feiler of Ray County read from Isa. 3:1, 2: "Behold the Lord hath taken away a prophet." Bro. E. H. Eby of St. Joseph preached the discourse from Psalm 90. Latrop, Mo.

Carrie Polk Johnston.

(Continued on Page 306)



### AID SOCIETY NOTES

SECOND DISTRICT OF VIRGINIA

Bridgewater, Va. N. D. Cobb,  
Writing Clerk

## Notes From Our Correspondents

## CALIFORNIA

## FLORIDA

## IDAHO

ing will be Sisters F. G. Edwards and Alvin Hoover, with Brethren Edwards and Hoover as alternates. Our love feast will be held May 25—Emma K. Miller, Weiser, Idaho, April 30

## ILLINOIS

**Rockford** church met in business session April 15. The week preceding Easter was set aside as decision week. Different ministers of the city talked each evening. April 22 two were baptized and in the evening our love feast was held with seventy members surrounding the tables. The attendance in preaching and Sunday-school is showing a healthy increase. The B. Y. P. D. had Bro. Clarence Heckman and wife speak the evening of April 18; they gave a very instructive and helpful lecture. The Aid Society is putting extra effort in its work and has several projects in view for helping the poor.

(Mrs. F. C. Wm. Rockford, Ill., April 23.)

## INDIANA

**Goshen City.**—Our congregation has just passed through a very enjoyable Easter season. During the week of services were held each Sunday by Bro. George, delivering the sermons. As a result of these meetings, five were baptized on Easter. The Sunday-school followed its usual custom on Easter and gave each child a printed paper, distributing 125. On Sunday evening our chorists rendered the Easter cantata, and the band was heard. The love feast was held on Wednesday and was enjoyed by a large number of our members. Our Sunday-school is progressing nicely under the leadership of Bro. Elmer Kauffman. Bimonthly Sunday-school workers' meetings are held on the first and third Sundays of each month. Bro. Kauffman and his wife are having the best attendance at our paper meetings. Bro. John Robinson of Ohio has for some time been a regular attendant. Bro. John Robinson of Ohio will leave on November 1 in an evangelistic campaign.—Neal Whitehead, Goshen, Ind., April 14.

**Laporte** church and Michigan City mission both had interesting programs on Easter morning. At the latter there was a baptismal service on April 22 when four from Laporte and three from Michigan City were baptized. The new converts will be presented by the Sunday school with a copy of the New Testament. We enjoyed a visit from the Mission Board last Sunday. Bro. J. Harvey Shrock, preached at Laporte and Bro. C. C. Tetzels at Michigan City. An offering was lifted from the Bible School. The Bethany Volunteer team will give a program at Laporte on April 29. We are planning on having a Mother's Day program both here and at Michigan City—Grace Replogle, Laporte, Ind., April 28.

**Maple Grove (Southern)**—April 8 we gave an Easter program which was well attended. The Sunday-school and church work is growing in attendance since Bro. Hyatt is with us as pastor. Plans are being made to retain him until September, 1929. The Aid Society is doing some much needed work in the church. A new rug and rubber matting were purchased and plans are being made for the refinishing of the seats.—Grace Mitchell, Center Point, Ind., April 13

**North Winona** church has been enjoying many interesting and uplifting services lately. The week following Easter our acting pastor, Bro Wm Overholser, held evangelistic meetings at North Webster. In his absence Bro Floyd Overholser of Lima, Ohio, had charge of the services. On the evening of April 15 a student of the Lutheran Volunteer Missionary School, who is now in the U. S. Navy, gave an interesting program, which was sponsored by the Y. P. D. a large group met with the visitors after the service in the Ladies' Aid room for a social time. April 22 the Ladies' glee club of Buthany Seminary gave a very interesting program to a large audience. The Ladies' Aid society is planning for the next week to have the church decorated. —Mary E. Bryant, Winona Lake, Ind., May 1.

**Oak Grove** congregation met on Council April 21. Our congregation is making a delegation to the Annual Conference this year on account of distance and expense. We will have our evangelistic meetings during the month of September, with our love feast at the close; the exact date has not yet been decided. We will have our Harvest Meeting on Sunday, July 29. Bro. Oscar Vinner is our evangelist. He will give a sermon on "The Church and the World" and one in the afternoon. On Mother's Day, May 13, Bro. Chas. Yotler of South Bend will give us a sermon, as arranged by our program committee. We would like others to know that the doors of the church at this place are very much open, contrary to the reports which have been circulating. We are glad to have new members in rural communities. We had their effect on this congregation in reducing its numbers. We are not so large in numbers at present but we have a loyal band of workers. We have a fine group of young people and out work in both Sunday-school and church is progressing rapidly. Our good congregation, Mrs. Claude D. Ullery, North Liberty, Ind., is the one to send. Sister and Son-in-law are here.

April 30.

## IOWA

**Council Bluffs.** There is a continued interest in our church activities. The missionary pageant, Janey, put on sometime ago by our young people was well rendered. They also gave this for the Omaha church. As an immediate result of the pre-Easter meetings conducted by our pastor, three have already united with the church, with others to be baptized soon. Our love feast Monday evening, April 9, we believe was very helpful to each of the fifty-five who communed. A goodly number of the Omaha church and enjoyed this feast with us. The Omaha church also gave an excellent rendering of their Easter cantata, April 11, to a full and appreciative house.—D. P. Hutchison Council Bluffs, Iowa, April 14.

**English River.**—We have been having good spiritual services and a very interesting Sunday-school. The attendance has increased since the weather and roads are better, and the people are coming out to hear the meetings. The pre-Easter services and the piggant had to be postponed on account of very bad weather. The services on Tuesday and Wednesday evenings were well attended. The pastor expects to be with us two nights sometime in May and give us some new chalk talks. Bro. A. R. Coffman of Mt. Morris, Ill. has been secured to give the conference on the subject of "The Church and the World." The conference in the eastern hall of the Southern District of Iowa will hold their conference here June 8 to 10. The Aid Society has been doing good work for some time. The next meeting will be on Saturday evening, June 2nd. Mrs. Sylvia Singer, Kinross, Iowa, May 1.

**Investor.** At the March council the Iester church voted to retain Brother and Sister Leatherman and family as pastors for two years. The question of remodeling the basement is about complete. The entire basement has been plastered, with several partitions and a new furnace. It is planned to have it ready for use by Mother's Day. The day has been set for Rally Day, Sunday, May 10. The program is being arranged for the morning and afternoon. A program by the Sunday-school in the afternoon. The adult group of the C. W. are studying the book, The Lord Our Righteousness, under the direction of Sister Leatherman. All departments of the C. W. have been alive and active all winter. The department of vocal music Iester evening. The past two months have lowered our average attendance at Bible School; the road conditions being very unfavorable many Sundays. With the weather improving we are hoping to raise the attendance to not only the average, but to the standard at a higher mark.—Mrs. R. W. Cutler, Eldorado, Iowa, April 16.

KANSAS

**Holland.**—April 15 Bro. Schwab, president of McPherson College, gave us a very interesting address in the morning and evening, and the young men's quartet of McPherson gave us a real treat in song. A large crowd enjoyed a basket dinner at noon and the afternoon was spent in a social time with some interesting talks by Bro. Schalm. Bro. Kenzie—pastor of the Navarre congregation—Bro. Elrod—pastor of our congregation—gave a number from there were with us. Mrs. D. Moore, Abilene, Kans., April 28.

**Independence.** We have regular Sunday-school every Sunday; in fact have had Sunday-school all the year. While not large in numbers we have an interesting school. We expect now to have preaching every Sunday. Bro. W. C. Miller, who has been taking a much needed vacation, has returned and expects to be with us regularly. We have a C. B. and a Ladies' Aid Society. We do not have a large membership but we are expecting better things for the future.—Mrs. Amanda D. Griffiths, Independence, Kans., April 13.

**West Wichita church** closed two weeks of pre-Easter services, the pastor, Dr. A. M. Grimes, reported.

The Ladies' Aid has had the walls of the church redecorated. A beautiful picture of the Jordan River is being painted on the wall over the baptismal font. The Aid of the First Baptist Church will give a very interesting report of its work at the annual conference of the Kansas Association of Baptist Women, held in Topeka, April 18.

**MARYLAND**

**MANOR.**—Our church held a regular business meeting March 31. Bro. Harry Rowland was relieved of his duties as another year. Delegates to the District Conference were Bro. Isaac Long, Frank Otto and Chas. D. Coffman. May 26, 4 P. M., he has been selected as the date for our semiannual communion service. We are glad to report that two brethren who have lived more than three score years have been brought into communion with the church and find felt the need of the communion. The church is so glad that the church and find felt the need of the communion. Three weeks ago several of the brethren gathered at the home of one of these men and held communion services for them and a few others who have been unable to attend the regular communion. Bro. Harold Snyder of Hagerstown has been conducting services for every two weeks at the Downsville. His home has been interesting and inspiring and greatly appreciated by all. Since our resident minister, Bro. Rowland Reichard, has moved to the upper part of the congregation, he will conduct services at the Downsville house and also at the appointment at Sharpburg Snyder has kindly consented to be in charge of the appointment at Sharpburg, Md., April 9.

**Wells.** Beginning Feb. 19 the church put on a special evangelistic campaign culminating in a series of meetings the week before Easter. The preaching was done by our pastor, Bro. J. I. Thomas. While there were no accessions to the church, we feel that the members have been strengthened and encouraged.

**Worship.** Four members of the choir, who sang at the service, were recently received. The choir of four, who sang at the service of April 15 the male quartet of the same date, were also received.

**Worship.** The service of April 15 was a special service. The church was enjoyed by a large audience. An offering of \$17 was taken.—Naomi Marker, Smithsburg, Md., April 25.

## MICHIGAN

**Crystal church met in council April 14** It was decided to hold our love feast May 12 at 7:30 o'clock. It was also decided to hold a Vacation Bible School in July, and to give the children ten cents each to invest for missions. We will not send a delegate to Annual Meeting. -Hattie B. Witter, Crystal, Mich., April 28

**New Haven.** Our regular members' meeting was held on March 30 when church officers were elected for the year. It was decided to have a series of meetings beginning June 10 and Bro. F. H. Fike of Bethany has been secured as evangelist. The first meeting with the theme of "The plan of salvation" will be held next week's Vacation Bible School with Miss Lois Sherrick as director and Brother and Sister Fike assisting. Our field worker, Bro. R. Boomer-shine, was with us from March 28 to April 1, giving us a most interesting and profitable series of meetings. The weather and roads prevented our having Sunday-school and church on Easter Sunday so the short Easter program by the children was given April 15. We are glad to report that our church membership attendance is increasing.—Mr. Burton Sherrick, Middleton, Mich.

## MINNESOTA

**Gauthier**—April 19 and 20 we were glad to have with us Bro. L. H. Root who favored us with two fine sermons. We greatly appreciate these visits of our neighboring ministers, as not many pass our way. April 15 we held our regular spring council, at which time we were working on the new church building, though progressing slowly, as most of the labor was donated, and that mainly by half a dozen families. As soon as spring seeding is past we expect to complete the building. As far as we have held our regular church and Sunday-school in a schoolhouse. Our monthly class socials and weekly singing classes are being held in private homes. We feel when we can use our own church building we will have many more active members. —Rose Brower, Guthrie, Minn., May 2

will greatly increase. The church is enjoying some of the fine things of the Minneapolis and is duly appreciative of them all. It is a matter of constant joy to see the steady growth of our congregation. We have baptized eight and have received one by letter since our last conference. There are immediate prospects for a very large attendance at our next conference. We can accommodate under our poor housing condition. The old churchhouse has served its day and if we are to go forward to a new and commodious house must be provided. Our last District Conference ordered that a new site be secured. A vote of war- rantage was provided in this city. Early this year the Mission Board granted the privilege of District solicitation after the Minneapolis church had developed plans for putting the campaign on foot by raising the first \$1000. We consented to do this field solicitation for us and are already at work in the Minnesota end of the District. A splendid spirit of cooperation is being met wherever he has gone. The churches in the upper part of the State are very ready to help. We are confident our new building can be erected without any thought of default by way of indebtedness. We have enjoyed visits from several outside speakers recently among whom were Elders A. P. Johnson and J. A. Robinson. We have also enjoyed the presence of the brethren from the West. We are glad to have the brethren from the city and vicinity with us as they pass through the city. We are expecting to have J. M. Henry with us on Sunday, June 10. We are sorry that our present place of worship does not give us a suitable room for the reception of the brethren. We are planning to erect a new building which could easily accommodate them. H. Root, Minneapolis (Minn. April 29).

**NORTH DAKOTA**

**Cando.**—On Oct. 7 we were glad to have with us Bro. E. N. Huffman from St. Joe, Mo. He gave us a very inspiring sermon. Oct. 10 we held an all-day Harvest Meeting when Bro. Huffman again was with us and preached the harvest sermon in the forenoon, after which a basket dinner was served. In the afternoon Bro. Amos Blocher from Wenatchee, Wash., and J. M. Myers gave us the missionary sermon. Bro. J. D. Kesler also was with us. The missionary offering for the



(Continued on Page 308)

pageant on Easter evening. The Triumph of Love breakfast held a sunrise service Easter morning and served breakfast at the church. The pastor conducted services during the week of Easter, resulting in three accessions to the church. All line-ity of the church are progressing nicely.—Marguerite Getz, Ohio, April 12.





## ELD. G. W. ELLENBERGER

(Continued From Page 303)

## RESOLUTIONS OF RESPECT

Whereas, on the 17th day of April, 1928, death summoned our beloved pastor, George W. Ellenberger, from our midst, therefore be it,

Resolved, that it is with sorrow we thus part with our brother and esteemed friend.

Resolved, that the sympathy of our church and community be extended to the sorrowing relatives.

Resolved, that a copy of these resolutions be published in the "Gospel Messenger," and the "Sheridan Advance."

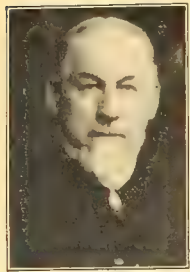
## Committee:

Mrs. L. W. Kemery,  
Mrs. C. P. Downs,  
Mrs. Miles Spargur.

Sheridan, Mo.

## IN MEMORY OF ELD. J. H. KELLER

Eld. John H. Keller died March 26, 1928, at the age of sixty-six years, eight months and twelve days. He had been ailing with heart trouble for six months which, complicated with pneumonia, caused his death. He was born and raised near Shrewsbury, Pa., having spent twenty-five years of his earlier life teaching in the township and borough schools of this vicinity. He was married on Dec. 7, 1884, to Leah Keeny. To this union were born one son and two daughters. His wife died in June, 1904, and the son in November, 1918. On March 6, 1906, he married Lizzie Knepper and for seventeen years they worked hand in hand for the church and its



interests. Through their united efforts and unselfish interests, a new churchhouse was built and the membership greatly increased in this part of the congregation. On Oct. 20, 1923, his wife was called home. He married Lillie Emig Sept. 1, 1926. She survives with two daughters, four grandchildren, two brothers, one sister and one half-brother.

He united with the Church of the Brethren in October, 1900. The following May he was elected to the ministry. He was ordained to the eldership Jan. 1, 1920. During the twenty-seven years of his ministry in the church, the interests of the church were always first in his life. He preached 1,066 sermons, a very large per cent of them being preached in his home congregation. His influence extended beyond his own community, as he served the Southern District of Pennsylvania as District Sunday School Secretary for over fifteen years. He was much interested, too, in the educational activities of the Church of the Brethren. He was a member of the Board of Trustees of Elizabethtown College since 1910 and a true patron and supporter of this institution. He was very deliberate and conservative, a man of wise counsel and good judgment, an example of the highest type of moral character. In both church and community he was a staunch supporter of the things that build up Christian character.

Thirty-one ministers were in attendance at the funeral services. The text from 2 Sam. 3:38 expresses the sentiment of all who knew him: "Know ye not that there is a prince and great man fallen this day in Israel?" Services in the Shrewsbury church by Bro. S. C. Godfrey assisted by Elders D. Y. Brillhart, S. B. Myers, S. H. Hertzler, C. L. Baker and D. Edw. Keeny. Interment in the Lutheran cemetery, Shrewsbury.

Roy G. Myers.

Railroad, Pa.

## RESOLUTION OF CONDOLENCE

The Board of Trustees of Elizabethtown College recognized in Eld. J. H. Keller a man of sterling Christian character and of splendid influence in his home community, a fine business man, and a preacher of more than ordinary ability.

These excellent traits made him a valuable asset to our institution: first, as a member of the faculty in 1901, in the early history of the school; and later, as a member of the Board of Trustees for eighteen consecutive years, from 1910 to this sad day when we as fellow trustees are called upon to follow his remains to their earthly resting place. It is our conviction that no one who knew Bro. Keller intimately, ever questioned his honesty or his sincerity. Not only did he support the college when officially connected with it, but ever since its founding: as a patron, sending three students of his own family and assisting others financially; by giving direct financial aid and saying a good word to prospective students; and especially by offering entertainment to the solicitors of the college, a thing which was always gratefully accepted and enjoyed.

The surviving members of the Board desire to express to the bereaved family their sincere sympathy, especially to Sister Leiter who has so recently been bereft of her husband. We further desire to comfort all the surviving members of the family with the thought that Bro. Keller has just moved out of this earthly house to a "building of God, a house not made with hands, eternal in the heavens." Our prayer is that the God of all comfort may sustain you by his grace until there shall be a glad reunion among the redeemed of the Lord.

A copy of these expressions of sympathy and condolence is to be left with the family and also entered on the minutes of the Board as a matter of record.

Eld. S. H. Hertzler,

President of the Board.

## RESOLUTIONS OF RESPECT

Whereas, the beating of the dark wings of the Angel of Death has again been heard in our midst, this time heralding a new impulse of life and the dawn of immortality for our late beloved brother, Eld. John H. Keller:

Whereas, Bro. Keller, who was with us for a long period of years, giving to the cause of Christian education his wisdom, experience and sincere life of loyal service, by serving the church of his choice as Moderator in District Conference many times, District Secretary of the Sunday-schools of Southern Pennsylvania for many years, also a member on the Mission Board and served as Trustee of Elizabeth-

town College, has left an everlasting monument in the hearts of all who learned to know him; therefore be it

Resolved, that we, the Sunday-schools of the Codorus Church of the Brethren, express our loss of a true and exemplary Christian teacher and shepherd, but rejoice in the fact, that while mourning here, he has ever been preparing himself for his mansion over there.

Resolved, that we record this event with a profound sense of our loss in the spirit of reverent submission to the divine sovereignty of our heavenly Father.

Our lamented brother was an efficient and faithful counselor, participating in our deliberations and all church activities most faithfully, ever zealous in promoting the welfare of the young men and women of the church and community and conscientiously fulfilling the obligation of his official connection with the Sunday-school work.

We record with satisfaction the Christian consistency of his private life, his unselfish devotion to public duties, and the conceded integrity of his character as a business man of this community in which he was highly esteemed.

Resolved, that we, the officers, teachers and pupils of the Codorus Sunday-schools extend to the bereaved family our heart-felt sympathy in this sad hour, and be it further

Resolved, that copies of these resolutions be presented to the family of the deceased; that these resolutions be read in the Sunday-schools of the congregation, spread on the church and Sunday-school minutes, and published in the daily paper.

Attest: "Gospel Messenger."

Committee Sunday-school Superintendents,  
Jos. M. Hartman,  
Roy G. Myers,  
William L. Bailey,  
John A. Godfrey.

## JUST A DAY'S GLEANING AND SOWING

April 15, 1928, was a day of precious results, opportunities and glad recollections at the Prison Farm in Florida. Nearly two years had passed since our last service there. This time we had many helpers, the Brotherhood of Laymen of the Baptist Church having sent a delegation of about thirty workers.

The showers which began early in the day drove a number of the ball players to the services. Many people think bodily exercise is more profitable than instruction. Some one has said, "The mind is like a parachute, it only functions when open." It is difficult to open some minds to spiritual needs. This day was an exception.

There was a two-hour service both in the morning and afternoon. When the time came for decisions about one hundred came walking down the aisles and pledged themselves to be disciples of Jesus. They not only held up their hands or stood up, but walked out and said they were ready to be baptized, to change relations. Much evidence was given of sincere repentance. It was the happiest day I ever saw among convicts.

One speaker said: "Fellows, if you see Jesus in this step you have taken today and you go on following in his steps, it will mean more to you in shortening your time than any pardoning board. The doors may all be open for your escape, but you will all be here till they let you go, if Jesus has meant to you today what he meant to that jailor at Philippi. See that you believe with all your heart, and obey as under a perfect captain. Pray for mercy and pardon, and courage and wisdom to serve profitably and acceptably under your trying surroundings."

Recently it was the writer's privilege to visit the Federal Prison at Atlanta, Ga., where there were over 3,300 convicts, and many more coming. Sixty-five were brought in on one day—thirty-eight the day I was there. The difficult task as I saw it was that so many had no employment. "An idle mind is the devil's workshop," is often proven.

St. Petersburg, Fla.

J. E. Young.

## RESOLUTION OF RESPECT

Whereas, it has pleased our Heavenly Father in his infinite wisdom to call from our midst our sister in the Lord, and worker in the Sisters' Aid Society, Sister Mary Hoffman, be it resolved,

That we the members of the Sisters' Aid Society, of the Church of the Brethren, of Woodbury, Pa., express our loss of a loyal member, and that we cherish the memory of her service and kindness. May our loss be her gain.

That we extend our heartfelt sympathy to the members of her family and commit them to the tender care of our heavenly Father. That a copy of these resolutions be sent to the family. And the same be published in the "Gospel Messenger," and also entered upon the minutes of our Society.

Mrs. J. S. Frederick,  
President.  
Mrs. J. E. Rowland, Secretary.

Woodbury, Pa.

## THE PASSING OF AN ONLY BROTHER

On Monday, April 23, my only brother, Alexander Studebaker, quietly fell "Asleep in Jesus." He had been in failing health since last fall. On Thursday, previous to his death, an operation revealed the cause of his ailment, cancer of the stomach.

Alexander, son of Samuel and Elizabeth Losh Studebaker, was born in Wayne County, Illinois, Sept. 1, 1859, being at the time of his death, 68 years, 7 months and 22 days old. His parents moved to Muncie, Ind., when he was four years old where they resided for about one year, moving to the north part of Delaware County, Indiana, in the vicinity of Eaton. Here he spent the remainder of his life, except since the spring of 1924 when he moved to the city of Chicago.

He united with the Church of the Brethren May 13, 1879, being baptized by Eld. Jesse Calvert. He was always loyal and faithful and much interested in the cause of the Master. When a young man he was much interested in singing and was a teacher and leader of a choir. He was an efficient Sunday-school worker both as teacher and superintendent.

He was united in marriage to Miss Anna Basinger Sept. 1, 1883. This was a happy union and was graced by the birth of five children—all living. The mother of these children died in August, 1909. By the help of his faithful daughter he kept his family together. On Sept. 18, 1913, he was united in marriage to Mrs. Mary E. Tinkle who proved to be a true help-mate and a mother to his children.

Alexander was of a quiet unassuming disposition. He was always the same, and much interested in the church, giving each of them a good education which enabled them to meet the duties and responsibilities of life in a creditable manner.

He called for the anointing according to the teaching of the divine word, expressing his desire to be restored to his usual health, but said, "I am resigned to the Lord's will."

He is survived by the widow; three daughters—Nettie, the wife of Grant Rose, a banker at Ladoga, Ind.; Florence, the wife of V. F. Schwalm, President of McPherson College, and Mary L., wife of B. Ray Smith, teacher in the school at Gary, Ind.; two sons—Herbert A., pastor of the Congregational church at Beloit, Wis., and Paul B., pastor of the Church of the Brethren at Nappanee, Ind.; two stepsons, William J. Tinkle, teacher in the school at Plymouth, Wis.,

and Toney Tinkle, of California; one foster son, Joseph Peison of Chicago, Ill.; one brother, the undersigned, pastor of the Church of the Brethren at Indianapolis, Ind.; eleven grandchildren; four step-grandchildren; and a large circle of other relatives and friends. Funeral services will be held in the Brethren Church at Muncie, Indiana, by Eld. Robert H. Miller of North Manchester, Ind., to a large assembly of sympathizing neighbors and friends. Interment in the beautiful burial ground of Union cemetery near Eaton, Ind.

Geo. L. Studebaker.

## SISTER ELIZABETH BOOK

Elizabeth (Long) Book, daughter of Peter and Susannah Long, was born near Shrewsbury, Pa., Aug. 25, 1841, died March 31, 1928, aged eighty-six years, seven months and six days. She was the last of a family of four children.

She united with the Church of the Brethren in the summer of 1866. She became at once a very loyal and faithful member of the church; nothing seemed too much for her to sacrifice for the cause she espoused.

On March 20, 1866, she married Edmund D. Book. To this union were born seven children. In the care of her family and in the rearing of her children she was never too busy to pay attention to their individual wants. She was anxious that they should do right and grow up to be useful men and women.

As to her church loyalty and devotion, so long as she was able she attended church services. From the time she united with the church until last fall she never missed attending the love feast in the Three Springs congregation.

During the last year she was afflicted, and on New Year's Day she became very ill and since then could not leave her room. Her husband died a little more than fourteen years ago. She lived alone for awhile and afterwards enjoyed the comfort of the home of her children, living modestly with her daughter. She leaves three sons and one daughter, four stepchildren, thirteen grandchildren and eight great-grandchildren of her immediate family, nineteen grandchildren and forty-four great-grandchildren of her stepchildren. Services in the Three Springs church, Perry congregation by Pastor S. P. Dick assisted by Elders C. H. Sterrman, Jacob Trimmer and John A. Miller. She was laid to rest beside her late husband, Eld. Edmund Book.

Blain, Pa.

Trostle P. Dick.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Johnson-Symons.—By the undersigned at the parsonage in Muncie, April 14, 1928, Claude M. Johnson and Florence M. Symons, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

Morris-Lacy.—By the undersigned at the parsonage in Muncie, April 19, 1928, Hugh Morris and Jessie Lacy, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

Parsley-Small.—By the undersigned at the parsonage in Muncie, March 27, 1928, Harry E. Parsley and Alice Small, both of Anderson, Ind.—J. Andrew Miller, Muncie, Ind.

Petersen-Robson.—By the undersigned April 22, 1928, at the church, Mr. Alvin Petersen and Miss Irah Robson, both of Omaha, Neb.—L. A. Walker, Omaha, Neb.

Richards-Forest.—By the undersigned at the parsonage in Muncie, Feb. 11, 1928, Lynn L. Richards and Kathryn Forest, both of Veederburg, Ind.—J. Andrew Miller, Muncie, Ind.

Rogers-Horner.—By the undersigned at the parsonage in Muncie, April 14, 1928, David Rogers of Hartford City, Ind., and Phebe Horner of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

## FALLEN ASLEEP

Barkley, Bro. Jonathan, died April 3, 1928, at his home in Richland Township, Cambria County, Pa., aged 81 years, 4 months and 13 days. Surviving him are the wife, two sons, five daughters, twenty-eight grandchildren and twenty-six great-grandchildren. Two sons and one daughter preceded him in death. Services in the Maple Spring church, Somerset County, by the undersigned. Burial in the adjoining cemetery.—L. B. Harshberger, Johnstown, Pa.

Demuth, Daniel K., died at his home April 16, 1928, aged 69 years, 11 months and 26 days. He was ill only four days with pneumonia. He married Martha Kough and for a time resided in Huntsdale, Upper Cumberland congregation. They moved to Lower Cumberland congregation where Brother and Sister Demuth both united with the church about thirty years ago. In 1926 he was made a deacon. He is survived by his wife, one daughter, one granddaughter, one son and three sisters. Services in the Baker church by Elders S. M. Stouffer and J. E. Trimmer. Interment in Mt. Zion cemetery.—Pearl M. Trimmer, Carlisle, Pa.

Falkenstein, Sister Hanna E., born near Uniontown, Pa., died April 16, 1928, at the home of S. J. C. Senger in Woodland Township, where she made her home since Feb. 20, 1927. She was 79 years of age. She was the daughter of Samuel A. and Christiana Fouch. Her first marriage was to Daniel R. Moser, March 28, 1869. To this union were born two sons, one preceding her June 28, 1892, and the husband Nov. 6, 1902. Her second marriage was to Samuel K. Falkenstein, Feb. 8, 1905; he passed away July 2, 1927. She had been in poor health for a number of years and was confined to her bed the last six weeks. She bore her suffering with patience. She united with the Church of the Brethren in early life and lived a faithful conscientious life until the end. Besides one son she is survived by one brother and one sister. Services at her home in Astoria by Eld. A. H. Lind. The remains were taken to Uniontown, Pa., for interment.—Mrs. Rosella Sullivan, Astoria, Ill.

Greenawalt, Sister Anne Elizabeth, died March 18, 1928, aged 85 years, 8 months and 9 days. She was the daughter of John and Susanne (Royer) Shank. Her husband, Bro. Martin L. Greenawalt, died about ten years ago. She is survived by three daughters, one son and one brother. For sixty years she was a member of the Church of the Brethren; she was active and always took an interest in the welfare of the church. She was regular in church attendance until age and infirmities interfered. Most of this time was spent in the Falling Spring congregation where she lived until moving to Waynesboro, Pa. Services in Prices church by Brethren J. M. Moore and D. S. Flohr. Burial in the adjoining cemetery.—H. N. Mearhart, Shady Grove, Pa.

Harter, Margaret, daughter of Levi and Hannah Harter, was born in Carroll County, Ind., Oct. 20, 1844, and departed this life at Flora, Ind., April 22, 1928, at the age of 83 years, 6 months and 2 days. On Dec. 1, 1864, she was married to Martin Harter, who preceded her in death. To this union were born four children, of whom two remain. She also leaves seven grandchildren, eight great-grandchildren, two half-sisters and four half-brothers. She united with the Church of the Brethren in 1866 and had lived faithful. Funeral services conducted by the writer, assisted by Eld. J. G. Stinebaugh; burial in Maple Lawn cemetery.—A. P. Musselman, Flora, Ind.

Healey, Sister Lizzie, nee Stauffer, died April 16, 1928, aged 72 years, 4 months and 17 days. She married Levi B. Healey in September, 1876. This union was blessed with six daughters and three sons. The husband, one daughter and one son preceded her. Five daughters, two sons, nine grandchildren and two brothers survive. She was converted and baptized in the year 1840, and lived a faithful Christian. Funeral services in the Palmyra church by Eld. J. H. Longenecker, Bro. F. S. Carper and Bro. J. C. Zug. Burial in the Spring Creek cemetery.—Sarah G. Shelly, Palmyra, Pa.



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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued From Page 305)

### VIRGINIA

Bethlehem congregation met in council March 24 at the Monte Vista house. We decided to lift an offering for the Snow Creek parsonage on Easter Sunday. A love feast service was held at the Monte Vista house on Saturday before Easter, with Eld L. A. Bowman officiating. Preaching services were held at both Bethlehem and Monte Vista on Easter Sunday—Hylda Peters, Boone Mill, Va., April 9.

Mill Creek church met in council March 23. Eld C. F. Long was elected delegate to Annual Meeting, with Eld Jos. Pence, alternate. Our communion will be held May 5. A series of meetings to help the middle of November, with Eld J. T. Glick of Timberville, evangelist. We just closed a very successful teacher-training school, held April 1 to 6. Our instructors were Miss Cora Chick and J. S. Flory of Bridgewater College, and John M. Roller of Harrisonburg. The attendance was very good and about twenty received certificates. —Bertha O. Pence, North River, Va., April 19.

### WASHINGTON

Rickland Valley church recently has been enjoying the privilege of listening to a number of special programs. Easter began with a sunrise service. The morning service consisted of special music and the Easter sermon by Bro. Paul A. Miller. A program was given in the evening by the young folks. April 15 we entertained the Olympia and Tacoma B. Y. P. D. with us for the morning and afternoon services. At noon a basket lunch was served in the church basement. The afternoon was spent in a social way. In the evening the Olympia group gave their "Good Will" program providing the entire evening service. It was well rendered and appreciated by all who heard it. The Ajlune C. E. hopes to give a return program of like nature on April 29—Rose Whisler, Ajlune, Wash., April 24.

### WEST VIRGINIA

Beansettlement church met in council April 7. Our series of meetings will begin Aug. 26 and continue two weeks, with the love feast at the close, Saturday, Sept. 8. Bro. Landis of Harrisonburg, Va., is to preach for us and we are looking forward to a spiritual revival. Bro. M. L. Riggelman was granted a license to preach the Gospel. Bro. B. F. Bucklew was appointed "Messenger" agent and Sister Lola Saville, church correspondent. We have the pleasure of having the ministerial meeting in our church this spring. We have decided to do some work on the church grounds and paint the church this spring. Bro. John Riggelman giving the paint. Bro. W. L. Riggelman preached for us Easter morning and at night a pageant, An Easter Journey, was well rendered to a full house and enjoyed by all. At the close an offering of about \$12 was taken for the orphan's home at Egton—Lola Saville, Kirby, W. Va., April 14.

Mt. Union church met in council March 29. Bro. Hamstead and M. R. Reed were elected delegates to District Meeting at Uniontown, Pa. Sister M. M. Harris will continue as "Messenger" agent. The work here is progressing nicely. There have been thirty-nine baptisms during the year. There is great need for additional Sunday-school room and a parsonage which we hope to have in the near future. The Sunday-school gave a missionary and an Easter program; both were very good and enjoyed by large crowds—Mrs. Samuel Hayes, Morgantown, W. Va., May 1.

Old Furnace congregation met in council April 7. Bro. B. W. Smith was chosen elder for another year; W. E. Albe, writing clerk; A. J. Whitacre, "Messenger" agent, and the writer, correspondent. The work is progressing nicely and we are now having Sunday-school every two weeks at the Dixie schoolhouse, about three miles from here. About forty-five children and young people attend every Sunday, but it is hard to get the older people interested. We enjoyed a week of pre-Easter services conducted by Eld A. J. Whitacre, which were well attended. Easter morning our young people gave a splendid program to a well filled house after which Eld B. W. Smith preached an Easter sermon. At the close an offering of \$21 was taken for the Child Rescue Home at Egton—Mrs. Effie Albe, Wiley Ford, W. Va., May 1.

Pleasant View.—We were glad to have with us April 1 to 7 Sister Anna Hutchison of Maryland. She lectured for us on Sunday, also each evening during the week, except Thursday, when we held our love feast. These meetings were helpful and inspiring. We are anxiously looking forward to the coming of Brother and Sister Austin of McPherson, Kans., to hold our revival from May 30 to June 17. Our pastor, Bro. E. C. Woodie, will begin these meetings the Sunday preceding and perhaps will have some visiting ministers preach on Monday and Tuesday nights. In preparation for this meeting we have made a community survey and find there is a very great work to be done. We have recently purchased seventy-five new Brethren Hymnals and have papered and painted four of our small class rooms.—Mary McAvoy Jones, Fayetteville, W. Va., May 2.

## ANNOUNCEMENTS

ANNUAL CONFERENCE  
June 27-July 3, La Verne, Calif.

DISTRICT MEETING  
June 12-14, North Dakota and E. Mont., at Minot, N. Dak.

LOVE FEASTS  
California  
May 13, 4 pm, Los Angeles, Calvary.  
June 4, Los Angeles, First.

Colorado  
May 13, 7 pm, Denver.  
June 17, Fruita.

Idaho  
May 25, Weiser.  
May 27, Twin Falls.

Illinois  
May 13, Dixon.  
May 13, Lena.  
May 15, 10:30 am, Astoria at South Fulton.

May 20, 7 pm, Sterling.  
May 20, 7 pm, Millerville.  
May 20, 7 pm, West Branch.  
May 26, 7 pm, Yellow Creek.  
May 27, 7 pm, Batavia.  
June 3, 7 pm, Cherry Grove.

Indiana  
May 12, 7:30 pm, Buck Creek.  
May 12, 7 pm, Second South Bend.

May 12, Beech Grove.  
May 12, Monticello.  
May 13, 6 pm, Ft. Wayne.  
May 13, Muncie.  
May 13, Auburn.

May 19, 7 pm, Cedar Lake.  
May 19, 7:30 pm, Upper Fall Creek.  
May 19, 7:30 pm, Arcadia.

May 20, Kokomo.  
May 20, Summitville.  
May 26, Elkhart Valley.  
May 26, Bremen.

May 26, 7 pm, Shipshewana.  
May 27, 7:30 pm, Middlebury.  
June 2, 6 pm, Pipe Creek.  
June 2, New Salem.

June 2, English Prairie.  
June 2, 7 pm, Wawaka.  
June 2, Killbuck, Antioch house.  
June 4, Salamee.

June 7, 7 pm, West Goshen.  
June 9, Mt. Pleasant (Northern).  
June 17, Delhi.

Iowa  
May 12, Iowa River.  
May 19, 7 pm, Franklin County.  
May 19, 20, Des Moines Valley.  
May 20, Dallas Center.  
May 20, South Keokuk.

May 26, 7 pm, Greene.  
May 26, 7 pm, Prairie City.  
May 26, 7:30 pm, Panther Creek.  
May 27, 7 pm, Beaver.

June 2, Libertyville.  
June 2, 3, 7:30 pm, Coon River.  
June 2, 7:30 pm, English River.

Kansas  
May 12, 7:30 pm, Burr Oak.  
May 26, 8 pm, Parsons.  
May 26, 10:30 am, Quinter.  
May 27, Monitor.

Maryland  
May 12, 2:30 pm, Brownsville.  
May 12, 2:30 pm, Locust Grove.  
May 12, 6:30 pm, Pipe Creek.  
May 12, 13, 2 pm, Longmeadow.

May 19, 2:30 pm, Pleasant Hill house, Bush Creek.  
May 19, 2:30 pm, Westminster.  
May 19, 4 pm, Beaver Dam.

May 19, 20, 1:30 pm, Beaver Creek.  
May 20, 6:30 pm, Ridgely.  
May 26, 2 pm, Woodfording.

May 26, 2 pm, Middletown Valley at Grosnickle house.  
May 26, 4 pm, Manor.  
May 26, 2 pm, Mountain Dale.

May 26, 4 pm, Long Green Valley.  
May 27, 6 pm, Peach Blossom at Fairview.  
June 3, 6 pm, Monocacy.

Michigan  
May 12, 7:30 pm, Crystal.  
May 12, 7:30 pm, Thornapple.  
May 19, 7 pm, Woodland Country.  
May 27, Battle Creek.

Missouri  
May 12, Cabool.  
May 26, North Bethel.

Nebraska  
May 27, Bethel.

Ohio  
May 13, 7:30 pm, Sidney.  
May 20, 7 pm, Pleasant View near Lima.

May 26, 7 pm, East Chippewa.  
May 27, Deshler, all-day.  
June 2, 10 am, East Nimishillen.

June 2, 7:30 pm, Middle District.  
June 2, 7 pm, Eversole.  
June 9, 7 pm, Bear Creek.  
June 10, Green Spring.

Oklahoma  
May 14, 6:30 pm, Washita.

Pennsylvania  
May 12, Lower Clair.  
May 12, Mt. Olivet.  
May 12, 13, Frederickburg at Meyer house.

May 12, 13, 1:30 pm, East Petersburg house.  
May 12, 13, 1:30 pm, Richland.  
May 12, 13, Spring Creek.  
May 12, 13, Antietam at Prices.

May 12, 13, Annville.  
May 12, 13, Pleasant Hill at Pleasant Hill house.  
May 12, 13, 2 pm, Spring Grove at Kemper house.

May 13, 6:30 pm, Rummel.  
May 13, First church, York.  
May 13, Elizabethtown.  
May 13, Snake Spring.

May 13, 6:30 pm, Hantsdale.  
May 13, Clover Creek at Clover Creek house.  
May 13, Plum Creek.

May 13, Mt. Pleasant at Mohler house.  
May 16, 17, 1:30 pm, White Oak, Graybill house.

May 17, 8 pm, Geiger Memorial, Philadelphia.  
May 18, 6 pm, Spring Run at Pine Glen.

May 19, 7 pm, Ambler.  
May 19, 1:30 pm, Welsh Run.  
May 19, 1:30 pm, Conestoga at Barreville house.

May 19, 20, 1:30 pm, Meyerstown.  
May 19, 20, 1:30 pm, Upper Conestoga at Munnert house.  
May 19, 20, 10 am, Maiden Creek at Mohrville house.

May 19, 20, 10 am, Midway.  
May 20, Carson Valley.  
May 20, Tyronne.  
May 20, New Fairview.

May 20, 5:30 pm, Mechanicsburg.  
May 20, 23, 10 am, West Conestoga, Middle Creek house.  
May 24, Calvary (Philadelphia).  
May 24, 25, 10 am, Little Swatara at Ziegler house.

May 26, 2 pm, Akron.  
May 26, 10 am, Schuylkill.  
May 26, 27, 10 am, Upper Co-dorus, Black Rock house.  
May 26, 27, 10 am, Falling Spring, Hade meetinghouse.

May 27, Somerset.  
May 27, 1:30 pm, Lower Conestoga, Bernudian house.  
May 27, 7 pm, Upper Clair.  
May 27, Leamersville.  
May 27, Meyersdale.

May 27, 6 pm, Woodbury at Replogle.

May 27, 2 pm, Akron.  
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May 27, 6 pm, Woodbury at Replogle.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

Vol. 77

Elgin, Ill., May 19, 1928

No. 20

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## ...EDITORIAL...

### A Conference Paradox

THE time for another Annual Conference draws nearer. There is nothing unusual about that. It has often happened before. But there is something very interesting if not unusual about the church atmosphere in which we are moving up toward this Conference. There is something almost self-contradictory about it.

You know life is full of paradoxes. So is our religion, if it is the New Testament variety. When we are weak then we are strong. No one can be a disciple of Jesus unless he will renounce all that he has, deny himself, take up his cross and follow him, and yet, the yoke of Jesus is easy and his burden is light. That is to say, his way of life is the easy way and it is also extremely exacting in its demands. Just so the way up is down. Exaltation is found in the way of self-abasement. Greatness lies in taking the part of the servant. Richness of life is not in the abundance of one's possessions. Disappointment and sorrow often open the door to joy. And so on indefinitely.

At one end of the La Verne Conference paradox is the feeling that it is not very important. It is away off to one side of the Brotherhood, in a small town, and there will not be many there, as compared with the crowds which attend the Conferences in the East. And the docket of business both new and unfinished is comparatively light. There are not many items and the weighty ones are very few. This is a Conference, some are saying, that one can easily afford to miss.

But curiously enough we detect also a feeling that this Conference is likely to have unusual if not epoch making significance. The air is almost tense with expectation, not to say apprehension, that something is about to break. The boards are to be reorganized or combined or investigated or admonished or have something done to them at least. Maybe the missionaries are to be recalled. Possibly the church is going bankrupt. Or something else equally dreadful. Something interesting is going to happen surely. So the other end of this Conference paradox.

Now let both ends hang on the line a minute while we take a look at two facts.

Fact one: Some adjustment in organization or program or both is desirable. There is room for improvement. In certain particulars the church program may be, probably is, heavier than we ought to try to carry.

The organization machinery can probably be simplified somewhat. Here and there a slight adjustment in office force and management may be possible without seriously impairing efficiency, with a correspondingly slight reduction in overhead expense. At least whatever can be done along this line ought to be done.

Fact two: Any such possible readjustments within reason are small. The idea that any great relief can be had from this quarter is a mistake. The notion that there has been some gross mismanagement which if corrected would materially alter the situation is a delusion. No honest inquiry will discover anything radically wrong because you can not discover what does not exist. Let the avenues of possible improvement be searched out and corrections made as the findings may justify. Something helpful can be done along this line but not very much.

What is the conclusion to which these facts point? Plainly that we must look in another direction for the main source of relief. Do you know what direction that is? For the benefit of any who may not have this information we give it here. We must look in the direction of a livelier sense of Christian stewardship on the part of the church membership. That is where the big trouble is. This does not apply to all but it does apply to many, so many that it is seriously crippling our work. It is right to study methods of economy. It will be a good thing to see whether any loose ends can be gathered up, to cut out overlapping, to remove useless machinery if such there be. Waste in church management is sin. But it is also a sin to foster the impression that this is the cause of our delinquency and thus to set up a smoke screen with which to hide our selfishness. We love the world too much and the people in it not enough. We love nice things more than we love our Lord.

Pastors, elders and other leaders who take thought for the welfare of the cause will not encourage unreasonable criticism of the servants of the church at large who labor night and day with tears and many aching of heart for the prosperity of Zion. They will rather strive to lead their people to repentance for placing their own pleasure above the interests of the church.

As for that paradox we left hanging on the line, just let it hang. It will not hurt anything. But note that two things give promise of making the La Verne Conference one of the greatest we have ever had. One is a little needed adjustment in the general church officialary. The other is a new determination to live, and help our brethren to live, for Christ and the church.

### Both Now and Forever

RICH as the Psalms are in spiritual aspiration and comfort it is noteworthy that there is almost no forward look at all to a future life. Only here and there is there a faint glimmer of such a hope. The time was not yet ripe for this. The emphasis is on the desirability and possibility of present fellowship with God. "My soul thirsteth for God, for the living God," is the dominant note.

\* This emphasis is the compensation for the other lack, and is the feature that has made the Psalms so highly treasured and so useful in the nurture of Christian faith. Christian thought has often gone to the other extreme of living almost wholly in the future, even to forgetting the necessity of present attunement to God as a condition of future blessedness. But whenever it has awakened to this necessity, it has found in the Psalms most valuable help.

A wholesome Christian experience includes both the present fact and the future hope. It seeks and enjoys the divine companionship now and expects to seek and enjoy it forever.

### Simplicity Again

How are we going to realize, actually put to practice, this doctrine of simplicity? We are not going back to the spinning wheel and the sickle, not even to the horse and buggy. We can not turn back in any such fashion the hands of the clock of progress.

And if we could, it would not insure the presence of this virtue. For although it thrives more easily when not subjected to the pull of "many things," it is not mere scantiness of furnishings. It is a quality of the spirit.

In that fact is the answer to our problem. True simplicity is singleness of life purpose. It stands over against complexity of aim, doublemindedness. It demands that all our modern conveniences be made to serve the one great end. If they do not, and we can not make them do so, well—if thy right hand cause thee to stumble, cut it off.

But it is a sad comment on our spiritual wisdom if we do not know how to put right hands, and other things, to noble uses.

### A New Habit and a New World

DO you know that the world you live in "is only one of many worlds in which we might have lived if our habits had been different"? It is. Our habits, our habits of thought and endeavor make our respective worlds. We could enlarge them so much, and beautify them, and ennoble them, even yet, if we would.

New habits will do it. Then we can see more, hear more, feel more, do more, be more. But it is so much easier just to keep running along in the old smoothly worn grooves. That's why we do it. And keep on living in the same little old narrow world with its high walls of prejudice and self-conceit shutting out the best and brightest of the light of God.

Get the new habit of love, for instance, the habit of being greatly concerned about the fortunes and misfortunes of your neighbor, as if it were yourself in his place. It's astonishing how that simple habit pushes out the borders of one's world. And it is not only a bigger world, it is better, finer, much finer, much too fine to miss.

That is the world in which life takes on real richness because it is full of the warm friendship of God.

### Invasion and Incarnation

WE recall a certain commencement oration on the subject "The Invasion of Ideas." It was away back in those far off days when the graduates had to make their own speeches instead of merely listening to an imported address by some distinguished orator. The very subject of that particular speech thrilled us. It does yet. Nothing is so powerful as an idea whose time has come, somebody noticed long ago. And if there is a whole army of them—!

And yet, what are so helpless, so useless, as ideas unattached, disembodied? To have force they must be translated into conduct and character. They must become incarnate. They must take on flesh and bone and blood. They must enter into life.

And so must that greatest of all ideas, the idea of Jesus' way of handling the whole problem of human life, be translated into personality. It is not sufficient that the idea "invade" the realm of thought. Invasion must be followed by incarnation. The simple trust in a Father's goodness and grace, which was his, the self commitment to the good of all one's brothers, which was his—when these things become our meat and drink, our life, our being, the Christ idea will have conquered and the Kingdom of God will come with power.



## GENERAL FORUM

### May

May shall make the world anew:  
Golden sun and silver dew,  
Money minted in the sky,  
Shall the earth new garments buy.  
May shall make the orchards bloom;  
And the blossom's fine perfume  
Shall set all the honey-bees  
Murmuring among the trees.  
May shall make the bud appear  
Like a jewel, crystal clear,  
'Mid the leaves upon the limb  
Where the robin lifts his hymn.  
May shall make the wild flowers tell  
Where the shiny snowflakes fell.  
Just as though each snowflake's heart  
By some secret, magic art,  
Were transmuted to a flower,  
In the sunlight and the shower.  
Is there such another, pray,  
Wonder-making month as May?

—Frank Dempster Sherman.

### Evangelism

BY H. C. EARLY

THE commission according to Matthew says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And Mark says, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And lastly, Jesus said in Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These passages are the foundation and authority for evangelism from the standpoint of commandment. They present the outward authority. The real foundation and authority for evangelism are within. They spring from the nature of the Kingdom of God. It is authority based on the eternal reason of things, and not fundamentally on commandment. The Kingdom of God is an institution for the saving of the world. Evangelism, therefore, is its very breath, its very life, its habit. It can not be otherwise. The Kingdom without evangelism would forfeit its very existence.

Evangelism has grown to have two meanings. The shallower meaning is simply to preach Christ to the people and give them the opportunity of eternal life. In this sense we use the term when we speak of evangelizing the world in this generation. The real meaning is regeneration by which people are actually brought into the Kingdom. This is the true meaning, the scriptural meaning, and with this meaning in mind I am writing of evangelism.

Evangelism is the first and foremost work of the Kingdom of God. It is so by the very nature of things. It can not be otherwise. It is folly to declare evangelism the slogan of the church for a certain period. It is *always* the church's slogan. It must be so, declared or undeclared. And whatever may be declared as the church's slogan for the time, nothing in the line of duty can be made to take precedence over evangelism, even for the time, or be placed in equal rank. It is evangelism first, last, and all the time. It is the church's *supreme* slogan declared or undeclared.

The three passages quoted above are one in purpose and scope. They are the strongest expressions of authority for evangelism. Matthew says, "all nations," and Mark says, "all the world and every creature"; Acts says, "Jerusalem, Judea, Samaria and the uttermost part of the earth," giving all the world and every creature as the scope of evangelism. The last passage gives the plan of expansion. It is first Jerusalem, Judea, Samaria, and finally the uttermost part of the earth. That is to say, evangelism is to begin at home, and spread into the adjoining community and communities and finally unto the ends of the earth; or in other words, it means home missions first, and foreign missions second, the foreign both for its existence and efficiency depending upon the home. Evangelism,

therefore, is not done until it covers with the preaching of the Gospel for the saving of the people, all nations and all lands, including every race, and color. It must be seen, therefore, that the church is still in the thick of the fight.

Jesus was an Evangelist. He was the world's greatest Evangelist. His life was the complete embodiment of the personal evangelist. Evangelism must be studied in the light of his life. The doctrines he preached, the way he preached them, the relative value he placed upon his teachings and his approach to men and method of dealing with them, are for all time and for all classes. They are models to be studied and followed. They will work anywhere, any time. Our efforts at evangelism will succeed in the proportion we follow in the footsteps of the Great Evangelist.

Jesus' finest example of evangelism in concrete form, though in parable, is the parable of the lost sheep. The parable was given to silence the murmuring critics when they saw Jesus eating with publicans and sinners, for eating together is a recognition of the brotherhood and equality of mankind. In the parable Jesus is set out as the Shepherd of the sheep. He has a flock of one hundred. He discovers the loss of one. He goes seeking the lost. He seeks until he finds. He places the found upon his shoulder and bears it back to the fold rejoicing. He calls together his friends that they may rejoice with him, for he had found the sheep that was lost. This is real and true evangelism.

When the Pharisees and scribes murmured against Jesus he said unto them: "What man of you, having an hundred sheep, if he lose one of them"—if he lose one of them, ah, that's the question. It is easy to understand what follows, when the true shepherd loses a sheep. The sense of loss in the heart of the shepherd, upon losing, is the background of the whole parable. Without such a sense of loss, there could be no such parable. This sense of loss, if not a shepherd's supreme qualification, is of first rank. And it is a most painful experience. Who has not suffered untold agony from it? You have not forgotten the time, nor will you, when you lost the dearest thing in the world to you, the thing or person you felt you could not live without. You must think of Jesus in this connection in the light of your own experience. It will give you a new vision of his great heart and spirit. Without this vision you have not known him. When the race fell he suffered and suffered as no man can know. Out of this overpowering sense of loss he came to seek and save the lost world. He sought the lost until he found. He could not do otherwise. He was under irresistible compulsion. He suffered. "Until he finds," always marks the bound of effort in such a case. It is purpose and perseverance born of bitter pain. The fact is, too, that only a few, perhaps none, but can be rescued if the seeker suffers as Jesus suffered, if not in degree, in kind; for as Jesus is elder Brother to all, all are brothers to him. The reason we fail in seeking the lost is easy to understand.

The manner of restoring the lost by shouldering him up and becoming eyes, legs and life to him, and rejoicing and urging that friends rejoice, is in keeping with the spirit with which he is sought. It could not be otherwise. It can not be otherwise today under the same spirit.

Jesus as the typical Evangelist shows that the evangelist must have the ability to present intelligently the message of life. He must have also that insatiable passion for men. These are his chief qualifications, and with these, there need not be provision for many failures.

Dayton, Va.

### Let Us Have War!

BY PAUL F. BECHTOLD

Let us have war on both floods and drouth; on too much or too little rainfall!

Let us have war on storms (hailstorms, cyclones, tornadoes) which destroy property or prevent the maturing of crops!

Let us have war on chinch bugs, boll weevils, mosquitos, flies and all insects which endanger plant and animal life!

Let us have war on disease germs which lurk in unsuspected places and threaten the life of man!

Let us have war on accidents!

Let us have war on ignorance, fear and superstition!

Let us have war on prejudice and bigotry, which often close the mind to truth, beauty and goodness!

Let us have war on hatred and unbrotherliness in our social relations!

Let us have war on jealousy!

Let us have war on all individual and group selfishness!

Let us have war on misunderstandings!

Let us have war on divorce!

Let us have war on unreasonable child labor!

Let us have war on capital-labor troubles!

Let us have war on Catholic-Protestant strife!

Let us have war on poverty and unconsecrated wealth!

Let us have war on social vice!

Let us have war on intemperance of all kinds!

Let us have war on both laziness and drudgery!

Let us have war on war!

Let us have war on all evils and lesser goods until all men are working shoulder to shoulder against the enemies of mankind!

Then shall the spirit of brotherliness reign on earth and peace will be the natural state of affairs as we all fight together in the army of the Lord.

Carleton, Nebr.

### Altruistic Vision

BY EARL M. BOWMAN

"Look not every man on his own things." This counsel is given to warn us against the perils of a self-centered life. To look only on one's own things would be scandalous egotism which has no concern save for one's own interests. And the result of this self-centered vision of only one's own things will be, not so much a swollen fortune, but a shrunken soul—a pinched and dwarfed individualism. Therefore, there is need of a wider vision.

"Look not every man on his own things, but every man also on the things of others." This is an appeal to exercise a vicarious imagination. We need to imagine the conditions which prevail in the circle of another man's life. There is constant need of our getting his point of view and seeing things through his windows. Let us inspect his outlook and realize his life. We dare not use only a microscope for the close observation and inspecting of ourselves, but a telescope for the discovery and inspection of our brothers. We are to exercise a wider vision of imagination that we may see and realize the complex and varied conditions which prevail in humanity.

But what is the need of this wider, or altruistic vision? It is this: because a man's own things will not ripen into the highest satisfaction beneath the lure of a self-centered vision. No man can find sufficient nourishment for his own growth within the narrow limits of his own life. For even genius is not self-enriching and self-sustaining. If genius is ever to develop into full flower it, too, must borrow from other men's resources. It is not difficult to discover some of the wells from which Shakespeare drew his water. It is easy to name some of the pantries from which Wordsworth borrowed his bread. Their genius needed the stimulus which they discovered in other men's resources.

Now what is true of genius is even more true in common everyday life. Life is bound in shallows and in miseries unless enriched by sympathy and fellowship. Life remains dormant and sterile unless breathed upon by the bracing influence of fellowship. No man can lift himself by his own bootstraps. Neither can any man lift himself, by his own powers and by his own original resources, out of moral and spiritual babyhood. The florist raises his plants into strength and beauty by placing them in glass houses, which on every side hold fellowship with the spacious sky above and the life-bestowing sun. So if the seminal powers of our own lives, the germs of virtue and character and excellent capacities, are ever to become strong and symmetrical it can never be in a walled-in exclusiveness, but in a brotherly communion and sym-



pathy which on all sides holds fellowship with others. For if the highest self is ever to be realized it must be in fellowship with our brothers.

Therefore, "look not every man on his own things, but every man also on the things of others" for in this altruistic vision and in the life of brotherly fellowship the individual will discover the conditions of his own ripest growth. We are called, then, to a ministry of sympathetic imagination. For imagination is an ally of sympathy. In other words, sympathy is the faculty of which imagination is the function. It is the man of broad sympathies who has the rare discernment. The man without sympathy may see a smile upon the face and think it warming sunshine. The man of fine sympathy sees the smile, but feels behind the smile the tears and sorrows which have made life at times cold and bleak and barren. Imagination without sympathy is only surface sight; but sympathetic imagination is insight and sees the hidden depths. "Look not every man on his own things," but let every man, with sensitive, sympathetic imagination, look also "on the things of others."

Now we have discovered one of the principles of life in the Kingdom of God, the principle of sympathetic imagination, a principle which, if we exercise faithfully, will perfect our lives in the strength and beauty of holiness. We are justified in hoping for this result when we minister to one another in sanctified sympathy. It will not impoverish the man who has reached the sunny heights to think sympathetically of the man who is toiling down at the shadowed starting point—he shall become vastly richer for his wider and inclusive sympathy, besides it will lighten the burden of the man who is toiling to join in sympathetic fellowship with him who has reached the heights. When we visit one another's hearts in sympathetic ministry we help one another and enrich ourselves. "Look not every man on his own things, but every man also on the things of others."

Washington, D. C.

### What Kind of Church Tomorrow?

BY M. G. WEST

"Our Try-It-Out Challenge"—B. Y. P. D. Program for June 3

THE most certain fact in this world of ours is the fact of change. The flowers bloom and fade. Children pass quickly into old men and women. Even the rocks are not permanent, but are gradually being weathered into soil. Governments change, homes change; in fact, every institution is subject to this law of change, and the church is no exception. If you doubt this study the history of the Christian church from its founding. Great changes have taken place. Not only has the church changed but it must continue to change. It is impossible for life to exist without constant change. Let life cease to grow and decay sets in. This is true of moral, mental or physical life. The church must change or die. It must grow or decay.

Since change is inevitable, what shall the changes be? What of the church of tomorrow? This is a question in which we should be vitally interested. Possibly we can not answer it emphatically, but we can certainly face the question in the light of modern tendencies. What should the church of tomorrow be, if it is to serve its age?

The Christian church of tomorrow should certainly be a *cooperating* church, if not indeed a *united* church. Harold Bell Wright, in his latest book, "God and the Groceryman," has a rather severe condemnation of the protestant church on this point. He tells of a man and his wife who started farming with a yoke of oxen. They cleared the land, pulled the stumps and plowed their new ground. Later on they discovered they could do better farming with horses than with oxen. They hesitated to give up "Buck" and "Bawley." They had raised them from little calves and loved them almost like children. But they were interested in their farming above all else, and so they let the oxen go and bought horses. Later on the tractor came and their horses went as the oxen had gone. As their family grew they decided the little log cabin was inadequate for their needs, and so they built a large house on the

hill, equipped with modern conveniences. The mother said she used to go back to the little cabin almost every day and have a little cry. She loved it, because they started housekeeping there, and the children were born there. But she gave it up because they needed something bigger and better for the happiness and welfare of the family. And Mr. Wright says: "If the Christian Church hasn't outgrown its log cabins of denominationalism, it should have."

Regardless of whether we agree with him, we must agree that the day has at least come for greater cooperation among the branches of the Christian church. Denominations will certainly be here for years to come. But the churches of tomorrow must work together, instead of each member of the family struggling against the others. Where is the sense in a denomination trying to establish itself in a little town which is already overchurched? A recent issue of the *Christian Century* carried an editorial about a little town in Ohio where there were already churches enough to more than care for all the people. Yet another denomination had come in and tried to establish itself at the very doors of the other churches. Why? To proselyte and add to an already overchurched area, making it impossible for the churches to support their work adequately. Shame on the church! As if there were no unoccupied territory, when over half of the world is non-Christian, and this is one of the reasons. How shall an honest seeker know where to turn when several hundred churches, knocking each other, act as if they were enemies. The church of tomorrow must be a *cooperating* church, where all join forces in the spirit of the Master for the salvation of the world, and for spiritual nurture and cultivation of the souls of men into characters that are fit for the Kingdom of God.

Again, the church of tomorrow should be a teaching church. Let the church of tomorrow place her emphasis on childhood. Let her develop a great teaching church which radiates out from the Sunday-school through the lives of consecrated, thoroughly prepared teachers. Let the church capture the child in its infancy and train it from youth. Let the church of tomorrow save the youth before his feet have wandered into paths of sin. How much better than to neglect childhood and then have to put on "hair-raising" revivals to try to win back lives which have been wrecked and mostly spent in sin. Let the church of tomorrow send her influence into the home erecting her altars of love to sweeten and purify and ennoble. Let her send her spirit into business and politics permeating all life with the Spirit of Christ. Let the church of tomorrow never be satisfied with getting folks to "join" the church. Let her teach, cultivate, and develop the characters of her people, so that they continue to "grow in grace and in a knowledge of our Lord."

Again, the church of tomorrow should adapt its methods to modern conditions. In fact the church must do this or it will lose its chance to serve. Why should the church try to use antiquated methods which the farmer, business man, and the public school teacher have discarded? The reaper has taken the sickle's place; electricity has revolutionized home life. Shall the church of Jesus Christ not adapt its methods to modern conditions? Let her foundation be ever the same—the foundation against which "the gates of hell shall not prevail." Let her build always on the Christ of the Ages. But let her interpretation and methods of presentation be adapted to modern needs.

The church of tomorrow will be a church—not a place of entertainment or amusement. The church of tomorrow will attempt nothing which another agency in the community can do as well or better. It will give itself to its one supreme task—that of meeting the spiritual needs of its people thus feeding and nourishing the soul.

I question whether the church of tomorrow will have all of the regular services exactly as it has them today. Bruce Barton, in his challenging book, "What Can a Man Believe?" says the future church will likely not have a service at 11:00, another at 7:00, Sunday-school, Young People's Society, and a mid-week prayer meeting. Some of these seem dead enough to bury already. These services originated under different conditions. Maybe they do not meet the needs of

our day. The church of tomorrow should adapt its forms of service to the needs of its day. The church was created for people and not people for the church.

The church of tomorrow will be a missionary church. This scarcely needs saying. Else it could not be a Christian church, for the Spirit of Christ is essentially missionary. There will be more folks in the church of tomorrow who recognize themselves as God's stewards. Stewardship and tithing will be a vital part of the teaching in tomorrow's church. Boys and girls will learn to give in youth, and will grow up to be cheerful supporters of God's cause in the world.

So much for what the future church should be. How can I help to make it such?

First, we can build on what we have. By that I mean we must be loyal to the church which we have. The church isn't perfect. We recognize that. But let nobody break with the church on such grounds. Stay in it. Be loyal to it, and help make it ideal. While there is a demand for greater cooperation, let no one think this means less loyalty to his own denomination. Rather it demands greater loyalty. M. R. Zigler says you can't produce a good egg by combining two bad ones. Be loyal to your church, and make it the very best one so that others will be benefited by cooperation and unity with us.

Second, we can help make the church of tomorrow better by making our individual lives what every member of the church ought to be. Remember a church is weak or strong in proportion to the strength of its members. We are the church. Carpets and pews and organs don't make a church. Its members make it a living or a dead church. The church of tomorrow challenges every youth to make his life an example of what every member in the church should be.

The church of Christ is the biggest enterprise in the world today, excepting none. From the standpoint of members it has more than 500,000,000. Its buildings—chapels, churches, hospitals and schools are dotting the world. Its employees—missionaries, pastors, doctors, teachers, nurses comprise an army of over 1,000,000. Its publications amount to tons every year. Its institutions are as wide and varied as human need. There is no other business on earth as large today. What shall it be tomorrow? "Upon this rock I will build my church." The building of tomorrow's church rests upon the shoulders of the youth of today. God help us to build well—to make it a greater church, a stronger church, a more Christian church, a church against which "the gates of hell shall not prevail."

Bridgewater, Va.

### "Communion"

BY I. W. TAYLOR

SOME time ago while in a book store I was shown a box of old books and pamphlets. Among them I found a number of copies of *Annual Meeting Minutes*, dating back to the eighteen hundred and sixties, some German, and some German and English.

I was much interested in reading the proceedings of our Annual Meetings in those days. Among the matter referred to I found part of a tract. The subject and the writer's name were torn off. I very soon discovered that the subject of the tract was "Communion." I found that the writer had treated his subject in a very exhaustive and comprehensive manner. I was sorry the name of the writer was missing. It occurred to me that I had in my library a bound volume of tracts published by the Brethren, and upon investigation, I found the tract above referred to, among the number, written by H. C. Early.

At this time, when the question of Open Communion is before our brotherhood, I think the tract named should appear in the GOSPEL MESSENGER, giving all its readers an opportunity of reading what I regard as the strongest argument in support of close communion I have ever read. The contents of the tract follow:

The Communion service, because of its sacred importance, John 6:53, 54, should be engaged in understandingly and prayerfully. The time and manner of its institution by our Blessed Lord, the purpose attached to it, Luke 22:19, the solemn language of Paul, 1 Cor. 11:25-29, the warnings and barriers thrown around the Lord's table throughout the

(Continued on Page 318)



## Men's Work and Stewardship

BY W. J. WERKMAN, CORRESPONDING SECRETARY OF  
MEN'S WORK

THE Laymen's Movement in our church calls men to the whole service of men in the church. I am not ready to admit that anyone's zeal for the church's missionary enterprises is greater than mine; and yet, my conviction is clear that urgent as is the call to men to take up the missionary enterprises, these do not constitute the total responsibility of men, for men's work calls our men to enter in a practical, constructive way into all the work that men should do in and through the church.

The Manual of Men's Work of the Church of the Brethren suggests that the men in every congregation shall make stewardship the living, governing, acting principle of their lives. Men's Work is not and never should be a money-raising organization. Its purpose is educational and vision-producing. It aims to develop "not generous givers, but honest trustees." Any conception of stewardship as confined to the sphere of money is altogether inadequate and only a partial view of the ideal to be realized. Stewardship is concerned with material things, of course, for it approaches life from the angle of service.

It is true that material wealth plays a large part in what a man shall render of service to his Maker. A man can not get away from material things or exist apart from them. They are a part of his life. How important, therefore, that they be kept on a plane of a sincere and real consecration.

"It is required in stewards that a man be found faithful." A man may give a great deal for very good purposes; yes, even for the support of the church and the extension of the Gospel over the earth, and at the same time not be a true and faithful steward in the sight of God. Stewardship goes deeper than mere "generous giving." It brings a man to the confession that the wealth that he has in his possession and control is not his at all; his very physical strength and mental endowments can not be regarded as his own; ownership rests in God who made, leads, keeps and prospers him. Whatever he is and whatever he has are a trust committed to him.

The National Council of Men's Work has selected a Stewardship Committee, which will promote by teaching and inspiration larger ideals of stewardship in the realms of personality and possessions.

Service on behalf of stewardship education will see a very real and rich reward, for any congregation which will make appreciable progress in its stewardship development will breathe a new atmosphere of spiritual life. Life becomes exalted and partakes of new enrichment when it confesses it is not its own, but belongs to One who has purchased it and who is a living, counseling Partner daily in all that life attempts to do.

The heart of stewardship's opportunity is in the local church, where the folks are who should put God's teaching of stewardship into life.

Chicago, Ill.

## News and Comment

BY VIRGIL C. FINNELL

### Welfare Gleanings

A New York store is reported to have an automaton that not only sells cigarettes and says, "Thank you," to the purchaser, but gives out matches and a coupon with each package. Now let some one invent a machine that will do the smoking for us and they will render a real service.

Shortly before Good Friday, the Catholic Youths' Association of Italy was asked to make Good Friday a smokeless day, according to a press item dated at Rome. They were asked to abstain from all tobacco as a proof of discipline and piety. The money saved was to be donated to the association.

Patrick Flannagan, sixty-seven years old, dropped in at the Garfield Park Conservatory, Chicago, the other day to visit his old friend, Henry Schuffert, the gardener. Schuffert, who is fond of a practical joke, produced a bottle and invited his friend to have a drink. Instead of liquor the bottle contained a nicotine solution used for killing insects. Flannagan took a deep draught before Schuffert could stop him. He was taken to the hospital where his condition is reported to be serious. Nicotine makes a fine bug poison but a mighty poor beverage for human beings.

A young woman in Minneapolis was discharged recently by the owner of the restaurant where she worked because she smoked cigarettes "while on duty."

A Los Angeles plumber working on a gas line lighted a cigarette, and the explosion burned thirteen persons so seriously that at least seven of them will die.

North Manchester, Ind.

## FORWARD MOVEMENT

Edited by J. W. Lear

### The "Messenger" Offer

MESSENGER No. 17 of April 28 was a special. The cover consisting of four pages called attention to the work entrusted to the several Boards of the church. Inside the cover the reader found the regular full-size MESSENGER for the week. The Publishing House and the Boards cooperated in printing and mailing this special.

It was arranged to make possible the visit of this number in the homes not now subscribing. Several weeks previous the Council of Promotion sent notices to the pastors or elders of all the congregations. We made it easy by enclosing a government post card addressed. All asked of the pastor was that he find out the number of homes in which the MESSENGER is not taken, write it in on the blank space and mail the card. We also requested that they be gotten into these homes on arrival. The boys and girls of most any church would have been delighted with the opportunity of distributing them.

We had reason to hope that at least 80% of the pastors or elders would be interested in this opportunity of introducing their church paper to the members of their own parish. One would almost guess that every one would enter heartily into the arrangement, especially when sent free.

Now that the paper has gone on its way we have from our files gleaned this tabulation.

There was a response from each of the forty-nine Districts of the Brotherhood.

From thirteen Districts one church in each responded. Three Districts sent in two each; seven, three each; six, four each; two with five; four with six; three with seven; four with eight; three with nine; one with ten; one with eleven; two with twelve and one with fourteen. Northern Illinois took first place, while Northwestern and Southern Ohio tied for second.

Out of the 1,040 congregations in our Brotherhood the pastors or elders of 235 took advantage of the offer. Of the 235 heard from, 166 were from churches having pastors, sixty-six were from churches which had no pastor and three could not be classified.

Should our church paper be read by our people? Should the children in our homes have the impression that their parents are interested in the literature authorized by the church? Did we miss our guess when we decided that of all the people in the congregations the pastors or bishops would be most interested and most likely to cooperate? We dare not credit this

### MEN'S WORK AT ELGIN

Men's Work of Elgin, Ill., although organized May 6, 1927, did not really get under way until May 7, 1928, when its first regular meeting was held. Delay was caused by waiting on the course of work on "Evangelism" that is now available from our national committee. The bulletins containing these weekly studies are certainly well put up and "handy" for practical use. The Elgin men will meet weekly to pursue the course outlined. At the recent meeting referred to, a demonstration class on evangelism was put on by six men so that all would be introduced to the character of these fine studies. On the program there was a stimulating address by a prominent Christian layman of the city who told of the work of the men's league of his church. Many good points were gleaned. It was shown how to counteract the pull the lodges have for men by the churchmen leaving nothing undone that is right which will make the church attractive and superior to worldly institutions. There was a male quartet to sing, a few contests of the "peanut rolling" kind, and light "eats." The Elgin men would like to learn in these columns of the doings and progress of other local groups. Clyde M. Culp.

Elgin, Ill.

group of leaders with a nonchalant spirit. However, we are just a bit puzzled.

I think it should be said in this connection that two pastors did not order a single copy. Because they were not interested? No, rather, they were sufficiently interested to respond by saying that every family in their congregations received the MESSENGER regularly. One of these has a membership of over 300 and the other over 500.

Here was an opportunity to give members a chance to sample the material going out weekly in the columns of the GOSPEL MESSENGER. Also to give those charged with the responsibility of raising the Conference Budget, a chance to make a universal appeal through the cover pages of this special number. It might be interesting to hear from the pastors or bishops of the churches which failed to respond. They may have some good reasons. Maybe their reasons would be helpful for us.

### The Roll Call

THIS is the month for the roll call of the members of the Church of the Brethren. According to the Yearbook we number 131,648. We are called a minority church, but at that we are sufficiently large numerically to do a big work.

Every pastor or bishop is going to call the roll of the members in his church and ask them to respond with a prayer for the success of our mission work, and to give liberally that the Father may answer the prayers through each of us.

When the roll is called, of course, you will be there with both the prayer and the offering. This is just as important as to be there "when the roll is called up yonder." In fact, responding to the roll call of duty and opportunity down here will have very much relation to the situation up there.

The every member solicitation for the Annual Conference offering is the plan of making the roll call. With true consecration and thorough work we can make this the greatest year of service in the history of our church.

### Just to Set You Thinking

THE need of the hour is to bring God back into this materialistic age that he may help the people to subsidize all the fine accomplishments of the age in behalf of his spiritual Kingdom.

The men of the street are not interested in the hair splitting theories of fundamentalism and modernism. They might be interested if these same contenders by theory and example would reveal a personal God who can meet their daily needs.

Sin will kill the finest ideals of the human soul and will turn the holiest affections into fiendish passions unless it is cured. The only cure is a revival of religion in which Jesus Christ is crowned as Lord of all.

The sixteenth century was noted for the revival of justification by grace led by Martin Luther. The seventeenth witnessed a revival of moral goodness under the sway of the Puritans. The eighteenth records the awakening of a deep spiritual reality in religion under the leadership of Wesley. The nineteenth ushered in a mighty wave of evangelism and personal soul winning by Moody, Finney and others. The twentieth century bids fair to furnish a revival of stewardship the heart of which is belief in the Lordship of Jesus.

The two great duties of the pastor—preaching and pastoral work—will have a charm for himself and result in blessing the lives of others if he is a real steward. He should remember that he is not simply an example to his people. If he attitudinizes thus, he will be an actor on a stage.

He is not a professional man. It is wrong to call pastoral work a profession. He is honoring his Lord by his service in his Spirit appointed parish.

Such a man will be more than a theologian, more than a logician, more than an orator, more than a professional caller. He will be a steward of the mysteries of God, an ambassador of his Lord on behalf of needy souls.



## La Verne Conference Program

June 27 to July 3, 1928

Theme—The Lord Jesus Christ

Slogan—Jesus Christ the Same Yesterday, Today, and Forever

## SPECIAL PROGRAMS

## Conference Training School, June 25-27

The Conference Training School under the direction of Ezra Flory will begin at noon June 25 and close at 4:00 P. M., June 27. Detailed statement of courses and instructors will appear in the next issue of the "Messenger."

## District Mission and Ministerial Board Meeting, June 27, 28

Subject for the Conference: "The Church West of the Mississippi."

## Missionary Exhibit Hours

The missionary exhibits will be open each day except Sunday from 8 to 9 A. M., 12:30 to 1:30 P. M.; 4 to 7 P. M. On Sunday from 12:30 to 7 P. M. Missionaries will be there to explain exhibits and talk over the progress of mission work. Conference attendants may make appointments for special conversations with the missionaries or officers of the General Mission Board.

## GENERAL DAILY SCHEDULE

## Wednesday Evening, June 27; Place—Tabernacle

Otto Winger, Chairman for Evening

- 7:20-7:40, Song Service.  
7:40-8:00, **Worship**—I. Bruce Book.  
8:00, Theme—"Outstanding Problems of the Church."—By Members of Standing Committee.  
Announcements.  
Benediction.

## Thursday, All Day, June 28

Time	Tabernacle	Chapel
7:00-7:50 8:00-9:45	Conference on Sunday School Work. Chairman—C. S. Ikenberry. <b>Worship</b> —Ross Murphy. Address—"The Past Year in Religious Education."—Ezra Flory. Symposiums of Reports from Various Regions With Discussions—R. G. West, C. E. Davis, L. W. Shultz, L. S. Knepper. Conference on Missions. <b>Worship</b> —W. B. Stover. Address—"C. D. Bonsack." Discussion—J. B. Emmert. Closing Remarks—J. B. Emmert. Announcements. Benediction.	Morning <b>Worship</b> —R. H. Miller.
10:00-12:00	Conference on Ministers and Pastors' Association. <b>Worship</b> —J. M. Boaz. Address—"The Function of the Church in the Community."—L. H. Root. Address—"The Function of the Christian Minister in Meeting the Needs of Our Day."—F. F. Holtepple. Address—"Accomplishments and Ideals in the Ministerial Program."—J. A. Robinson. Conference of Welfare Board. Chairman—C. E. Davis. <b>Worship</b> —S. J. Miller. Five Minute Report on District Peace, Temperance, and Purity Work. Address—"How to Coordinate District Welfare Work with General Boards."—Bertha Neher. Lecture on Peace—D. W. Kurtz.	Sectional Conference of Education Board. Chairman—Dr. W. I. T. Hoover. A Round Table Discussion (Programs to be distributed)
1:45-3:30		
3:45-5:30		
7:20-7:40 7:40-8:00 8:00	<b>Worship</b> —H. K. Ober. Sermon—"Jesus Christ the Revealer of God."—Edward Frantz.	

## Friday, All Day, June 29; Place—Tabernacle

- 7:00-7:50, Morning **Worship** (Chapel)—R. H. Miller.  
9:00-9:10, Song Service.  
9:10-9:25, Consecration and Intercession.  
9:25-10:10, Bible Hour—"Jesus and the Gospel."—D. W. Kurtz.  
10:10-10:20, Intermission.  
10:20-11:50, Ministerial Board Program.  
**Worship**—J. E. Steinour.  
Address—"The Contribution of the Rural Church to Our National Life."—Earl M. Frantz.  
Address—"Opportunities of the City Church in the Present Day Trend."—B. F. Waltz.  
Address—"The Challenge of This Generation to the Christian Ministry."—C. E. Davis.  
Announcements.  
Benediction.  
1:45-4:00, Welfare Board Program.  
**Worship**—O. R. Myers.  
Music—La Verne Glee Club.  
Peace Oration—Lorell Weiss (Delegate to Youth Peace Convention in Holland).  
Temperance Oration.  
Address—"Christ and the Crisis of Our Day."—J. M. Henry.  
Temperance address—C. E. Davis.  
Announcements.  
Benediction.  
4:15-5:45, Missionary Demonstration.  
7:20-7:40, Song Service.  
7:40-8:00, **Worship**—W. W. Peters.  
8:00, Sermon—"Jesus Christ the Prince of Peace."—J. P. Dickey.  
Announcements.  
Benediction.

## Saturday, All Day, June 30

Time	Tabernacle	Chapel
7:00-7:50 9:00-9:10 9:10-9:25 9:25-10:10 10:10-10:20 10:20-11:50	Song Service. Consecration and Intercession. Bible Hour—"Jesus and Worship."—D. W. Kurtz. Intermission. Laymen's Program. <b>Worship</b> —I. Z. Gilbert. Business Session. Address—"Laymen and Personal Evangelism."—E. R. Yundt.	Morning <b>Worship</b> —R. H. Miller.  Aud Society Program. Chairman—Mrs. J. C. Myers. Chorister—Mrs. Mary Shaffer. Song. <b>Worship</b> —Mrs. Alice Vaniman.

(Continued in Next Column)

Saturday, All Day, June 30  
(Continued from First Column)

Time	Tabernacle	Chapel
1:45-4:00	General Education Board Program. Chairman—D. W. Kurtz. <b>Worship</b> —J. I. Yoder. Music—La Verne. Address—"Our Educational Task in the West."—E. M. Stuebaker. Address—"Keeping Our Christian Colleges Christian."—W. W. Peters. Offering for Students' Rotary Loan Fund. Announcements. Benediction.	Address—"Our Aid Work in the Past."—Mrs. Chas. Dunker. Address—"Our Outlook for the Future."—Mrs. Flora Teague. Special Music—La Verne. Living Pictures India, China, and Africa. Offering. Business. Song and Benediction. Program by Mothers and Daughters Home Congregation. <b>Worship</b> . Business Session. Music—Pasadena Quartet. Reading—Miss Nellie V. Frantz. Address—"The Homemakers of Tomorrow."—Mrs. D. W. Kurtz. Duet. Prayer. Hymn. Parting Petition Gen. 31:46.
4:00-5:45 6:00	Missionary Demonstration. Educational Dinner; Place to Be Announced. Guest Master—E. M. Stuebaker. Dinner. Music—La Verne. Theme: Religion on the Campus. Its Importance—H. F. Richards. Its Problems—G. L. Wine. Its Practice—R. H. Miller. General Discussion. Song Service. <b>Worship</b> —M. Clyde Horst. Sermon—"The Supremacy of Christ."—H. F. Richards. Announcements. Benediction.	

## Sunday, All Day, July 1

Time	Tabernacle	Chapel
7:00-7:50 9:00-9:20 9:20-9:45 9:45-10:30 10:45-11:00 11:00-11:20 11:20-12:00	Song Service. Consecration and Intercession. Bible Hour—"Paul, the Interpreter of Jesus."—D. W. Kurtz. Song Service. <b>Worship</b> —D. R. McEadden. Sermon—"The Unchangeable Christ."—I. W. Lear. Announcements. Benediction.	Morning <b>Worship</b> —R. H. Miller. Departmental Sunday Schools (Places to be Announced). Young People: Howard B. Beckner, Supt. Intermediates: F. R. Blackstaff, Supt. Primary: Mrs. Grace Miller, Supt. Beginners: Mrs. Harper Frantz, Supt. Crèche: Roll Mrs. Grace Hollenbeck, Supt.
1:45-3:20	Sunday School Board Program. Chairman—H. K. Ober. <b>Worship</b> —C. Walter Warbler. Address—"Recent Developments in Religious Education and Their Relation to the Church of the Brethren."—A. I. Wound. Address—"The Challenge of Religious Education to the Youth of the Church."—Rufus Bowman. Announcements. Benediction.	Y. P. Department, Place: Meadows. Adventures with Christ. <b>Worship</b> . "Adventures in Citizenship." "Adventures in Sharing"—Raymond Peters. "Adventures in World Peace."—Lorell Weiss.
7:20-7:40 7:40-8:00 8:00	Song Service. <b>Worship</b> —Loren Walker. Sermon—"The Indwelling Christ."—G. L. Wine. Announcements. Benediction.	

## Monday, All Day, July 2; Place—Tabernacle

- 7:00-7:50, Morning **Worship** (Chapel)—R. H. Miller.  
9:00-9:10, Song Service.  
9:10-9:25, Consecration and Intercession.  
9:25-10:10, Bible Hour—"The Gospel and the Law."—D. W. Kurtz.  
10:10-10:20, Intermission.  
10:20-11:50, Home Mission Department Program.  
Music.  
**Worship**—C. Ernest Davis.  
"Missionary Education for 1929."—H. Spenser Minnich.  
"Echoes from the Home Mission Conference."—D. G. Wine.  
Quartet.  
Address—"The Church and Its American Opportunity."—Edgar Rothrock.  
"Consecration and Intercession."—S. G. Falmestock.  
Announcements.  
Benediction.  
1:40-4:10, Missionary Program.  
Note: In order to arrange proper seating, the following groups are requested to meet in the college chapel for instructions promptly at 1:20 P. M.: Standing Committee, ministers who have served thirty five years, parents of missionaries, detained missionaries, members of General Mission Boards, and Secretaries, all members of District Mission Boards, Missionaries on furlough, all home mission workers, new missionaries and volunteers.  
Singing of Hymns.  
**Worship**—William Beahm.  
Quartet.  
Address—J. M. Blough.  
Offering—Directed by C. D. Bonsack.  
Prayer—Ernest Wampler.  
Recognition of Home and Foreign Workers.  
Presentation of New Missionaries.  
Consecration Prayer—Ross D. Murphy.  
I Love Thy Kingdom, Lord.  
Blest Be the Tie That Binds.  
God Be With You Till We Meet Again.  
Closing Prayer—Rufus Bowman.  
Announcement and Benediction.  
4:15-6:00, College Reunions.  
7:30, Business Session.

## Tuesday, All Day, July 3; Place—Tabernacle

- 7:00-7:50, Morning **Worship** (Chapel)—R. H. Miller.  
8:00, Business Session.  
2:00, Business Session.  
7:20-7:40, Song Service.  
7:40-8:00, **Worship**—H. L. Hartsough.  
8:00, Sermon—"Jesus Christ and Human Freedom."—V. F. Schwalm.



## PASTOR AND PEOPLE

### The Productive Functions of the Teacher-Prophet

BY JOHN LUKE HOFF

THE productive functions of a prophetic teaching ministry are in a sense the test and measure of the adequate realization of the other functions. If religious education has been successful in developing the selective powers of morality, if it has been effectively interpretative and predictive in its influence upon human life, it has been creative in its impact upon the habits and experiences of that life and has brought about moral and religious changes in its basic structure. The old idea of education was that the mind was a bottle into which were poured a number of different ingredients and these were mixed together. After stirring the elements and shaking the bottle the mixture would ferment, the cork would be blown off and the stuff would be spilt.

The idea of the learning process which is more in harmony with the scientific view of education and with the principles of Christ's Kingdom is that it is a process in which impulses are directed into better channels of expression and habits are developed which conform to the pattern-ideals of the life of Christ. In other words, the teaching act is a fruitful, nourishing, and productive act—yea, and it is also reproductive, for the teacher begets his kind and the religious experiences and idealisms which are focalized in the person of the teacher are likewise made to focalize in the person of the pupil.

In public education, increasing emphasis is being placed upon the social expression of motives and attitudes, upon the motor phases of consciousness and experience, and upon the project principle, which is considered as a general point of view or plan of approach in teaching procedure rather than as a specialized method or technique. Religious education, likewise, is giving renewed attention to these motor phases of moral and religious development. One of the greatest needs of the teaching program of the church is the creation of a definite graded series or program of projects, of specific activities which meet some of the actual needs of the church and community. If the child is thus enlisted in the practical social enterprise of the church in such a way that his activities in that enterprise are truly educative, his expanding life has been made socially and morally creative even while it has been developing, and consequently the teaching ministry of the church has been made doubly creative.

Christ uniquely illustrated the creative fellowship of the teaching process, in which life fuller and more abundant is provided for both teacher and pupil. The mutual give and take of enthusiasm and stimulation that occurs when the religious teacher interprets the world to his pupils, with true perspective, and with that artistic forcefulness which gives greater illumination to the factors of greatest significance—this mutual give and take is symbolical of that interplay of spiritual forces which takes place in coöperation, fellowship, and intimate contact between the human and the Divine. An unproductive life can not be called an educated life, and a fruitless religious career must be termed more or less static and decadent.

The function of a predictive, productive, teaching ministry is to make God primary, not secondary in human life; "to make God central, not circumferential"; to make God basic, initial, vital, dynamic in human experience. It aims not that the God-experience constitute the fringe or the hem of the garment of life, but that it be woven into the very warp and woof of human experience, that it be organic in the personal and social structure, that it be the most basic part of the moral fabric of conduct. The function of a prophetic teaching ministry is that God-consciousness shall be made to permeate all of life, every fiber of being, every fraction of conduct, every shred of experience. That consciousness gives color, consistency, meaning to the texture of personality. Just as the colors of the rainbow, when converged and blended to-

gether, form light, so the physical, mental, moral, social, and spiritual phases of experience, when converged and blended together, produce the light of Divine reflection.

The God-consciousness is an organizing and unifying factor in experience. "Religion without God, Christianity without Christ is like Hamlet without a Hamlet" (Prof. Betts). The religious teacher, however, does not desire his pupils to subscribe to an abstract idea of divinity. It is not mere intellectual assent or speculative belief, but a working faith, that is the goal of his endeavor. God-consciousness in reality means the positive assurance that there is an overruling Power that makes for righteousness. It means the conviction that the universe is essentially friendly to moral forces. It means belief in the ultimate triumph of Christian principles. It means harmony with the moral forces that are basic in the structure of the world. It means that the individual has made himself an integral part of the living tissue of religious realities.

The teacher-prophet regards the school community and the broader social community not as a place where moral rules or theories are to be applied, but where moral energies are to be generated and religious forces and enthusiasms are to be liberated. Nothing is so dynamic as a commanding religious ideal which is converged to a focus and projected through the lens of the teacher-personality. The function of a prophetic teaching ministry is to project divinity through Christ-like personality in such a way that the experience of the pupil is made productively religious.

McPherson, Kans.

### Proverbs 20: 1 and 1 Timothy 3: 15

BY E. F. SHERVEY

#### Summary of a Daleville Sermon

THE Devil is a deceiver, his sharpest and brightest sword is the sword of lies. He has no better agents than the lovers of wine for "wine is a mocker and deceiver," according to my text in Proverbs. As the boozers promulgate lies so the church must be on the job to propagate truth.

1. *What the liquor advocate would have us believe:*  
(1) That prohibition does not prohibit. Well, if it doesn't whose fault is it? Certainly not the drys'. Nearly every man who says that doesn't want it to. Watch the man who says it.

No one uses this argument about anything else. The law against murder did not keep twelve men from killing last year in Richmond alone.

But it does prohibit, as statistics prove. For 1,700 Federal agents made 65,000 arrests last year, and as Tom Whitehead says, "The overhead is getting too heavy for the bootlegger"—one and one-half million a year in Virginia alone in fines collected in 1927.

Our machinery at Washington has just been re-organized and they are getting it out of politics and into the civil service under a bureau with Dr. J. M. Doran as its new head; and this will mean greater efficiency in prosecutions. Yes, if you don't believe, recall what was done in November at Roanoke when nearly 200 men and women were caught in one night and "sent up."

I repeat that there is something wrong with either the head or the heart (or both) if a fellow says, "It ain't being done and can't be."

(2) Another deception is the statement that "the drys are to blame for lawlessness." There is no one under the sun to blame for not having the saloon and "light wines and beers" but the liquor element itself. If they had been law abiding and had respected dry territory as they now want the drys to respect them, Christ and the church and moral forces would not have made a constitutional scourge to drive them all out, both the goats and the oxen and the money changers. Let them blame themselves for the "muss"—so-called.

(3) Another lie is that "prohibition was slipped over on the people." It had been tried more and more for thirty-seven years and 100 large cities had prohibition before it came nationally. Ninety-five legislative bodies out of ninety-eight acted favorably upon the eighteenth amendment, now a part of our constitution, for which one bloody war was fought.

11. *Therefore, let the church, as the pillar and ground of the truth, tell the truth and uphold it as a pillar does a temple.* (1) Your pastor expects to carry this message to hundreds of boys and girls (future voters) whose minds are being poisoned by false propaganda.

(2) Let us tell the truth when we know where there is a still.

(3) Let us vote the truth in 1928 regardless of politics; for neither the Republicans nor Democrats can save our constitution or our flag if we allow whole States and State officials to disregard our constitution and count it an unholy thing. This cost us a war once. The constitution is the price of the blood of your fathers and mine.

(4) Let us uphold the truth by upholding the hands of men who love truth who represent us at the county seat, State capital and Washington.

Does anyone want personal liberty—to make himself independent? That kind of personal liberty is disastrous to the liberty of the group. Decent people also have a right to liberty to raise children without the damnable influence of liquor as it was in the "good ol' days" when one boy out of every nine went to a drunkard's grave.

Daleville, Va.

### Two Men

BY W. A. KINZIE

Two men went up to the church one day. One, with a sophisticated and dignified air, went to listen to the music, critically, as though he possessed great artistic talent. He also went to check carefully as to the remarks of the minister, whether his English was in good form and his sentences properly constructed; for he prided himself in being able to converse more intelligently upon the political issues of the day than did the man in the pulpit. Consequently he went away stroking his expanded chest with pride and thanking heaven that he had been blessed with superintelligence and was not left to ramble in the dark as did this poor, to-be-pitied, preacher.

The other man walked reverently into the sanctuary of God, humbly seated himself and breathed a prayer for his own soul and for the one who was to administer in the holy place. He entered whole-heartedly into the service, singing in the spirit as the congregation united in praise and song. He frequently gave vent to an earnest "Amen" as the faithful man of God spoke the message. Therefore, he wended his way homeward with a lighter heart and a bigger soul, thanking God for his wonderful means of grace. Which of the two was justified in the sight of God? What should be the propelling motive for church attending, criticism or worship?

Navarre, Kans.

### What Makes Us Rich?

BY MRS. W. H. BITTEL

THERE was sickness in our home lately and help was needed with the day's work. A widow came to assist and earn a little more to help meet her week's expenses. Have you ever felt that things, this or that, ought to be different with you, and that you don't have it as easy as some one you know? Learn with me the lesson I learned that day.

This widow walked ten blocks on an unhealed broken ankle, after preparing the dinner at home for the five children who would want it when returning from school. But she arrived with a smile, worked for five hours, and sang snatches of gospel hymns throughout her stay. She had been left without financial support when her husband died, and had nine living children to care for. She had left the hospital early after an operation for goitre only to experience the losing of her companion soon after. A year later she broke her ankle and it had not healed properly. But as she worked in the kitchen she said: "I'm going to do for my children just as long as I have the strength to do it, and when I've passed on, then somebody else will have to take my place." I felt rich after she left because she left a sunny atmosphere full of songs and a cheery voice, and a determination to surmount obstacles.

Peru, Ind.



## HOME AND FAMILY

## Springtime

BY LINA M. STONER

Dear comrade of mine, it is springtime.  
The jonquils and hyacinths blow,  
The robins and blue birds are singing.  
The woodland will soon be aglow,  
My heart like the songbird is singing,  
My spirit soars, boundless and free;  
And while to my tasks I am bending,  
I'm thinking, my dear one, of thee.

I think of a far distant springtime  
That blossomed for you and for me.  
We yet can inhale its sweet fragrance,  
Aroma of heaven to me.  
I think of a home on a hillside,  
Where love like a river did flow.  
Its honesty, truth and devotion  
Still follow us each as we go.

And there is the "Church in the Wildwood,"  
A sacred place, softly we tread;  
Where Christ, by the hands of his chosen,  
Dealt out our due portion of bread.  
I think of our vows of allegiance,  
We pledged to our Father above,  
While kneeling in humble contrition,  
We drank from the fount of his love.

I've found that his grace is sufficient,  
Whatever of ill may betide.  
The storms of life ne'er can o'erwhelm us,  
We're safe and secure by his side.  
His presence makes springtime eternal,  
Though wildly the dark billows roll.  
Our spirits exult in the sunlight,  
'Tis springtime for aye, in the soul.

Ladoga, Ind.

## Green and Gold

BY MAUDE PUTERBAUGH

AUNT ELIZA ANN HAINES looked down her flower-bordered walk one fine May morning straight into the troubled face of Ellen Rayburn. There was no need for one to be told there was something wrong. So she quickly collected her wits to be ready for whatever might be on Ellen's mind.

"Come in," she invited. "No use to say 'good morning,' I suppose. What's the matter?"

"Oh, dear! matter enough," replied Ellen. "No, I can't stay long; I haven't a thing done. Anna just started for school and I came right over. I've had the awfulest time with her. Just when I think I've made both ends meet she comes home with some more expensive ideas for her graduation."

"Why, what now?" asked Aunt 'Liza Ann.

"Well, you know their class colors are green and gold," began Ellen.

"No, I didn't know," said Aunt 'Liza.

"Well, they are, and their class flower is Marechal Niel rose," complained Ellen.

"Well, what of that?" asked Aunt 'Liza.

"Why," she continued, "the roses can't be bought here in Brookdale. It's out of season for them. But they can be had in Columbus at a dollar apiece. So the class had a meeting yesterday and decided to send to Columbus for two apiece, forty-two in all, and costing each graduate two dollars. But I haven't two dollars for roses. I don't see where we could get that much, nor how. Besides I think it's positively sinful and extravagant for poor people to pay a dollar for one flower and I told Anna so. Now she is furious. She wouldn't speak to me this morning." And Ellen wiped her eyes and bit her lip.

"What else did you tell her?" questioned Aunt 'Liza.

"Why, I got real riled up about it," confessed Ellen, "which I suppose I ought not to have; but I couldn't help it. I told her she ought to be ashamed to ask her poor, hardworking father and mother for expensive flowers after all the sacrifices we've made to send her through school. I told her she ought to be thankful for nice clothes to graduate in. I told her she doesn't seem to appreciate anything we do for her,

always asking for something more and getting in a rage because we can't give it to her."

"Tut! tut!" scolded Aunt 'Liza Ann. "I think it is you who are ungrateful. Suppose she'd do like Tilda Clyne."

"Oh! she'd never do that," interrupted Ellen.

"Well, suppose she doesn't," Aunt 'Liza Ann continued. "Does that settle anything? If that doesn't solve your problem, neither is hers solved when you tell her how thankful she ought to be for what she has. I never was anybody myself, to be thankful for sugar in my tea when the butter was rancid. I want good butter and sweet tea. Now, if you're asking my advice, I'd say she ought to decide whether or not there are any roses bought."

"But Aunt 'Liza!" exclaimed Ellen. "There isn't any way to get them that I can see. What with dress and pictures and shoes and all I can't see where rose money is to come from. And besides it's too extravagant. It's against my principles to help buy forty-two dollars' worth of roses for this commencement."

"Yes," agreed Aunt 'Liza Ann. "You are more than half right. But do you want Anna to get up to graduate without yellow roses when everyone else has some? How would that look?"

"It would look better to me than to buy them at that price. I tell you I can't afford it," remonstrated Ellen.

"Did you get Anna's shoes yet?" asked Aunt 'Liza Ann.

"No," replied Ellen. "But you don't mean to say I should buy roses instead!" exclaimed Ellen, aghast.

"No, not exactly, but I'd give Anna her choice, or better yet, give her the shoe money if you can and let her choose. You see Anna feels like you do, only differently. She doesn't want to be forced to do without roses and you don't want to be forced to buy them. Isn't that it? And she knows how worthy you are and thinks you are as good or better than most parents, so she can't get up at a class meeting and say, 'My parents can't afford to buy roses.' She knows if she tells them that their estimation of you will drop and they will say, 'The Rayburns are too poor to buy roses.' And I want to ask you, did you pray about this?"

"Oh, no!" replied Ellen. "It seems so trivial to pray about. I am sure the Lord doesn't approve of extravagance. I can't pray about roses at a dollar apiece."

"But you can pray about important circumstances," admonished Aunt 'Liza Ann, "and this is a very important one to Anna. Not only is she on trial, but her parents, too. I have a plan. It seems a pity to use roses from Columbus, when no one knows how they will look when they get here. While there are so many daffodils going to waste around here. You give Anna the shoe money and remark about this and if she seems interested, tell her you'd favor having a class meeting some evening to fix up a nice box to set on the stage to hide the footlights. The manual training class could see to the box and the rest furnish the daffodils, either their own or borrowed ones. Just give her the bait and I believe they'll be glad to bite. But be sure to let her choose between roses and shoes."

"That looks so foolish to me," remonstrated Ellen. "She needs the shoes."

"And don't forget to pray about it," she added again. "And work to get your prayers answered," admonished Aunt 'Liza.

"I must hurry home," suddenly exclaimed Ellen. "I have so much to do today. I'll try your plan. Ever so many thanks for all the suggestions." And she hurried home.

\* \* \* \*

Everyone said that that was the nicest and homiest commencement Brookdale ever had. The flower box all painted green and gold, filled with loads of daffodils, reaching all across the stage looked so sweet and friendly and represented cooperation and neighborliness such as nothing else could have done. And Aunt Eliza Ann Haines and Ellen Rayburn agreed that it surely was successful because they had prayed about it.

And no one missed the roses!

Dayton, Ohio.

## What to Do on Sunday

BY OLIN F. SHAW

Number Three

THOSE who are following these studies in the scriptural teachings on sabbath observance will doubtless be interested in a presentation of the attitude toward, and the teachings of Jesus on sabbath observance. The first of his utterances that I quote would apply to the sabbath only as it would apply in general to the moral law commonly accepted by all Christendom. "Do not imagine I have come to destroy the law or the prophets; I came not to destroy but to fulfill. I tell you truly, till heaven and earth pass away not an iota, not a comma, will pass from the law till it is all in force. Therefore whoever relaxes a single one of these commands, were it even one of the least, and teaches men so, he will be ranked least in the Realm of heaven; but whoever obeys them and teaches them, he will be ranked great in the Realm of heaven."

Note the following incidents and the conversation in connection therewith which bears directly upon sabbath observance:

At that time Jesus walked one sabbath through the cornfields, and as his disciples were hungry they started to pull some ears of corn and eat them. When the Pharisees noticed it, they said to him, "Look at your disciples, they are doing what is not lawful on the sabbath." He replied, "Have you not read what David did when his men were hungry, how he went into house of God, and there they ate the loaves of the Presence which neither he nor his men were allowed to eat, but only the priests? Have you not read in the law that the priests in the temple are not guilty when they desecrate the sabbath? I tell you, One is here who is greater than the temple. Besides, if you had known what this meant, I care for mercy not sacrifice, you would not have condemned men who are not guilty. For the Son of man is Lord of the sabbath."

Then he moved on from there and went into their synagogue. Now a man with a withered hand was there, so in order to get a charge against him they asked him, "Is it right to heal on the sabbath?" He said to them, "I tell you a man of you with one sheep, who will not catch hold of it and lift it out of a pit on the sabbath, if it falls in? And how much more is a man worth than a sheep? Thus it is right to do a kindness on the sabbath."

It is not needful to notice the picayunishness of his critics who would have strained at gnats and swallowed camels. There is nothing either in the attitude of Jesus, nor in his utterances that can be taken as in any way annulling the sacredness and holiness of the sabbath day. Involved in these incidents and conversations are some great principles that have a very practical application in living the Christian life. Certainly nothing could be any farther from the thought of Jesus than to interpret his words, "The Son of man is Lord of the sabbath," as in any way minimizing its solemn observance—but rather, the very opposite. It is an assumption of the same divine authority over the sabbath as is expressed throughout the Old Testament, not a placing of it in the hands of man; it is keeping it within the divine command.

In the Christian life when two laws conflict the greater takes precedence over the lesser. This was then a fixed principle; it is yet. The moral law transcends the ceremonial law. *Mercy is a greater principle than sacrifice.* As much as we need to make our sacrifices unto God at the altar, the showing of mercy at home, to our neighbors, or wherever, is a greater principle.

Living the Christ life is to live a life of service. For the Master's service all things are available. The sabbath is available—our bodies, the temple, even to the shewbread (the symbol of his presence) is available. Faithful service in the Master's service is not sabbath desecration.

But the most eloquent thing Jesus said about the sabbath was: "The sabbath was made for man, and not man for the sabbath." I am sure if this were always remembered and kept as a guiding principle in our lives, it would have a very profound influence upon us. I just now recall his impressive words on another occasion when he said: "Not as the world giveth, give I unto you." He had already given assurance that if we asked for bread he would not give us a stone. Or if we asked for a fish he would not give us a serpent. We have seen parents give their children money and automobiles, and it couldn't have been more disastrous

(Continued on Page 319)



## AMONG THE CHURCHES

### Calendar for Sunday, May 20

**Sunday-school Lesson,** Jesus Teaching in the Temple.—Mark 12:13-44.

**Christian Workers' Meeting,** The Parents' Part in Religious Training. \* \* \*

### Gains for the Kingdom

One baptism in the Lima church, Ohio.  
One baptism in the Denver church, Colo.  
One addition to the Lindsay church, Calif.  
One baptism in the Westmont church, Pa.  
One baptism in the Glendora church, Calif.  
Two baptisms in the Big Creek church, Okla.  
Nine baptisms in the Schoolfield church, Va.  
Eight baptisms in the church at Milford, Ind.  
One baptism in the Aughwick congregation, Pa.  
Five baptisms in the Walnut Grove church, Pa.  
Fifteen baptisms in the Long Beach church, Calif.  
Six baptisms in the Hastings Street Mission, Chicago.  
Seven additions to the Kent church, Ohio, Bro. John I. Byler, pastor-evangelist.

Six baptisms in the Albany church, Ore., Brother and Sister S. Z. Smith, evangelists.

Seven baptisms in the Brownsville church, Md., Bro. T. P. Dick of Blain, Pa., evangelist.

Twenty-six baptisms in the Waterford church, Calif., Bro. D. F. McFadden of La Verne, Calif., evangelist.

Four were baptized and one reclaimed in the Ames church, Okla., Brother and Sister J. Edwin Jarboe, evangelists.

Five accessions to the Shank house, Back Creek congregation, Pa., Bro. E. S. Rowland of Hagerstown, Md., evangelist, instead of J. E. Rowland, as previously reported.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ebersole of Pennsylvania to begin June 3 in the Astoria church, Ill.

Bro. H. W. Hanawalt, the pastor, to open a meeting May 22 in the Germany Valley house, Aughwick congregation, Pa.

### Personal Mention

Alternate Standing Committee delegates from Southern Ohio to the La Verne Conference are Elders S. A. Blessing, Chas. L. Mory and J. C. Flora.

The Southeastern part of the United States was represented by two callers last week: W. S. Ramer of Sebring, Fla., and Ferdie C. Rohrer of Jefferson, N. C.

Brother and Sister Fred E. Strohm, Myrl Strohm and Willis O. Neff—the former of Bethany Sanitarium and Hospital and the last two students at Bethany Bible School—were Elgin visitors over last Sunday.

Bro. F. D. Anthony invites correspondence with reference to a series of evangelistic meetings this coming fall, say from Sept. 15 on. Churches interested may address him at 807 W. Thirty-sixth St., Baltimore, Md.

It was a Saturday afternoon exactly forty years ago from the date of this paper, at the Conference at North Manchester—Pentecost was early that year—that Eld. James Quinter fell asleep in Jesus while on his knees in prayer.

Sister Cora M. Stahly, Chairman of the Music Committee, has some interesting things to say in this issue about her work among the Coast churches and also about the music for the La Verne Conference. See her announcement on page 319.

Let us continue to remember the cause in China in our intercessions. A letter from Bro. Crumpacker to the mission rooms under date of April 12 tells of military operations near enough to our mission to give the natives much concern. Bro. Crumpacker himself did not consider serious trouble probable. We shall do well, however, to bear the faithful workers there on our hearts continually.

Conditions in China continue grave and perplexing. Meanwhile those of the China missionaries who might otherwise return to that field are adjusting themselves as best they can to opportunities for service at home. We understand that Sister Anna Hutchison is now in church work at Westernport, Md., and that Brother and Sister Leland Brubaker have accepted the pastorate of the Covina, Calif., church.

### Miscellaneous Items

A non-member to whom the Aid Society at Peace Valley, Mo., is sending the "Messenger" writes: "What do you think of these people who say they have read the 'Messenger' for years and are kicking because it's not what they want? They must be out of their heads. I never read a

finer paper in my life. It's just what I like and lots of us need."

The forty-ninth year of Bridgewater College history will begin Sept. 12, 1928. So the new catalog announces, a copy of which has just come to the "Messenger" desk.

Blue Ridge College is the second of our educational institutions to furnish our files with a catalogue for the current season. We always appreciate this kindness.

This is how the Tyrone weekly calendar says it: "Do you get the 'Gospel Messenger' in your home? If not you should. No Brethren home can afford to be without it." The "Messenger" greatly appreciates such loyal cooperation of pastors.

How long does it take to get out your District Meeting Minutes? Here is the record of one instance. Northern Illinois and Wisconsin held a Special District Meeting on Monday, the minutes were in the hands of the printer on Tuesday, were mailed on Wednesday, and should have been in the hands of many readers on Thursday. There were favoring conditions that helped to make this speed possible. The minutes were not lengthy, but gave a readable account of the meeting. The secretary, who was responsible for getting them out, knew how to prepare copy for the printer so that it passed directly from his hands to the composing room. Much depends on the copy.

Ten Weeks of Tithe Education.—Any church may now put on a ten weeks' course of titheing education, right in the midst of its other activities, and at a ridiculously small cost. The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family. A complete set of samples and full particulars will be sent for thirty cents, this includes two playlets; a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing. Please give your denomination; also mention the "Gospel Messenger."—The Layman Company, 730 Rush St., Chicago, Ill.

### Special Notices

Northeastern Kansas has had to change the time of the next District Meeting, to be held at Abilene, from Oct. 12-16 to Oct. 5-9. This change is necessary because of a conflict in dates with the District Meeting of Southwestern Kansas.—Earl M. Frantz, Clerk.

Camp Mack Training School offers a good opportunity for the training of present and prospective church school workers. Every church in Michigan, Indiana and Ohio should be represented by one or more delegates. The expenses are only \$6.00 for the week. Responses to date say that two, four, twelve, etc., are coming from individual churches. Have you chosen your delegates yet?—L. W. Shultz, North Manchester, Ind.

The District Welfare Board of Southern Indiana has arranged with Eld. Wm. J. Tinkle for a tour of the District with his new stereopticon lecture, entitled "Choosing a Grandfather." If the proposed dates, which have been sent to the elders of the churches, are not satisfactory please notify Bro. Tinkle, as he would like very much to have final arrangements made in the near future. The tour is to begin in the Fairview church June 10.—Ira T. Hiatt, Secretary District Welfare Board, Clay City, Ind.

Bethany Year Closes June 30.—Bethany school year is nearing the close and in many respects this has been a very successful year. The year's enrollment totals three less than last year, but the Seminary enrolled more than any previous year in its history. The morale of the school has been unusually good and prospects for enrollment for next year are splendid. After visiting more than one hundred and twenty-five churches and six District Meetings in eleven different Districts since March 1, we are convinced that Bethany has more friends than she has ever had. We are indeed grateful for the response we are getting from the churches in a financial way to support this work. The need is here, however, for additional support between now and June 30 when our fiscal year closes. We have been compelled to add over \$5,000 to our \$20,000 deficit of last year. We are hoping and praying that all the churches that have not paid their quotas will do so soon and that the friends of the school will rally to her support in this time of need.—Frank N. Sargent, Chicago, Ill.

### Standing Committee for 1928

California, Northern ..... A. D. Sollenberger  
California, Southern and Arizona ..... E. M. Studebaker  
Canada, Western ..... Albert Hollinger  
China ..... W. Harlan Smith  
Colorado, Eastern ..... E. M. Wampler  
Colorado, Western and Utah ..... E. R. Fisher  
Denmark .....  
Florida and Georgia ..... Jas. H. Morris  
Idaho and Western Montana ..... A. R. Fike  
Illinois, Northern and Wisconsin ..... G. L. Wine, J. W. Lear  
Illinois, Southern ..... E. F. Caslow  
India, First ..... J. M. Blough, D. J. Lichty  
India, Second ..... C. G. Shull  
Indiana, Middle ..... I. B. Book, Chas. R. Oberlin

Indiana, Northern ..... David Metzler, J. W. Grater  
Indiana, Southern ..... O. D. Werking  
Iowa, Middle ..... Olin F. Shaw  
Iowa, Northern, Minnesota and S. Dak. .... L. H. Root  
Iowa, Southern ..... Harry K. Rogers  
Kansas, Northeastern ..... Earl M. Frantz  
Kansas, Northwestern ..... F. A. Wagner  
Kansas, Southeastern ..... J. A. Campbell  
Kansas, Southwestern ..... V. F. Schwalm  
Maryland, Eastern ..... J. S. Noffsinger, Edward C. Bixler  
Maryland, Middle ..... D. R. Petre  
Maryland, Western ..... Arthur Scrogum  
Michigan ..... David P. Schechter  
Missouri, Middle ..... E. A. Markey  
Missouri, Northern ..... O. H. Feiler  
Missouri, Southern ..... S. E. Thompson  
Nebraska ..... G. I. Michael  
North Dakota and Eastern Montana ..... N. C. Reed  
North and South Carolina ..... J. F. Hornish  
Ohio, Northwestern ..... Edward Shepher  
Ohio, Northeastern .....  
Ohio, Southern .....

J. A. Robinson, R. N. Leatherman, J. H. Eidemiller  
Oklahoma, Panhandle of Texas and New Mexico .....

Jno. R. Pitzer  
Oregon ..... Leander Smith

Pennsylvania, Eastern .....

H. K. Ober, John C. Zug, S. H. Hertzler.

Pennsylvania, Middle ..... J. H. Clapper, O. R. Myers

Pennsylvania, S. E., N. J. and E. N. Y. .... W. G. Nyce

Pennsylvania, Southern ..... J. E. Trimmer, M. A. Jacobs

Pennsylvania, Western ..... T. R. Coffman, C. G. Hesse

Sweden ..... R. A. Hilbert

Tennessee ..... J. B. Firestone

Texas and Louisiana ..... D. M. Glick

Virginia, Eastern ..... D. C. Naff, Levi Garst

Virginia, First ..... D. H. Zigler, J. Carson Miller

Virginia, Northern ..... D. B. Garber, S. D. Miller

Virginia, Second ..... J. B. Peters, H. F. Woodie

Washington ..... R. F. Hiner

West Virginia, First .....

West Virginia, Second .....

### In the "Messenger" Twenty Years Ago

Bro. W. F. England, formerly of Ashland, Ohio, is now residing in California. He recently held a revival at Lordsburg (now La Verne), and ten came out on the Lord's side.

Bro. F. H. Crumpacker of McPherson, Kans., recently held a fruitful revival in the Panhandle church, Texas. Twelve came out on the Lord's side and were added to the little band of believers worshipping at that place.

For Bro. D. H. Zigler, of Broadway, Va., we have just printed a fine book entitled, "A History of the Brethren in Virginia," a well-illustrated, cloth-bound volume of 278 pages. We have not had time to read the entire volume, but what we have looked over shows it to be a work of much more than ordinary interest.

It is none too late for the churches that have decided not to send a delegate to the Annual Conference this year, to call a meeting and reconsider their decision. If at all possible, every congregation should be represented at the Des Moines meeting by delegate, and each delegate should be instructed to remain until the meeting is over.

The coming season the Cerro Gordo church, Illinois, will probably build a new meetinghouse on the site of the present building, which is to be torn down, or removed to give place for the new one. The new house is to be made larger and will be arranged for Sunday-school and other church purposes. All over the country our people are experiencing the need of houses adapted to their present needs. This is not saying that the old houses did not answer every purpose in their day, for they did. But conditions are changing and most of the wide-awake congregations are going to provide for the present and future needs.

Miscellaneous calls for money in many of the churches have grown to be quite an annoyance, probably not so much in our own churches as in others, and yet some of our meetings are often disturbed in the same manner. An agent representing some charitable institution or work comes to church on Sunday morning and asks for permission to make a short address in the interest of the work he represents. This, of course, means a collection. At other times the elder in charge, or the minister having charge of the services for the day, is induced to take up a collection for some cause that our people know little about. Thus the work of raising money for various purposes goes on and in the course of a year a good deal is sent away that might be used to most excellent advantage in supporting some of our own good works or institutions. Why continue this practice of draining our congregations to help others with their institutions? Why not concentrate our efforts on those we have under our care? If we do not support our own institutions, we may rest assured that nobody else will. We believe the time is here for all of our congregations to do some thinking and careful planning in the interest of our own efforts.



## AROUND THE WORLD

### Upsetting the Fruit Basket

Twice a year the good people of Chicago start a little game of upsetting the fruit basket which keeps going until at least ten per cent of the Chicago families find themselves in new quarters. This year the game was played at a lively rate, it being estimated that 110,000 families are now in new homes, much to the advantage of the moving concerns of the city. Many new apartments and more favorable terms on old ones are said to have aided the game in Chicago.

### Horses and Mules and War

"With machines slowly crowding horses and the army mule out of the nation's fighting forces, the cavalry was forced to adopt the new machine arms in order to insure its survival." This statement taken from a recent news item indicates that animals are faring better than men when it comes to army service. Who will invent a mechanical soldier for the use of war lords? It strikes this paragrapher that such automatons could be used to save much human life and still keep the militarists entertained.

### More Power to the Dollar

Many of our readers will be glad to learn that the dollar is gaining in purchasing power. It is now the highest it has been in five years. Here are some of the figures: "The dollar is worth, on the basis of living costs during March, 62.1 cents in comparison with the pre-war dollar in July, 1914. It was lowest in July, 1920, when it stood at 48.9 cents, as compared with July, 1914. The purchasing power of the dollar has been enhanced by a net decline in the cost of living of 21.2 per cent since July, 1920, the peak of the post-war inflation period."

### "Actress Leaves Baron Waiting"

It takes some nerve, even in an American actress, to leave a baron waiting—as Miss Winifred Barry is reported to have left a certain Italian baron. It seems that said American actress did not really know much about her baron until she read in the papers that he had advertised his title for sale at \$100,000 and been engaged to another woman for a year! Suddenly realizing that such barons are dear at ten cents per head the actress left the baron waiting at the church. We can not help but feel a thrill of national pride at the rather pert way this American actress disposed of her marrying baron.

### Tuberculosis in the United States

Where intensive surveys have been made the total number of active tubercular cases which can be discovered in a community bears a constant relation to the number of annual deaths from the disease. This is as nine is to one. Hence it is computed that there are 810,000 active tubercular cases in the United States. Two-thirds of these are known and under treatment; the remaining one-third are unknown—that is, made up of those who do not as yet suspect that they have the disease. Thus one of the major problems before the tubercular associations of the country is the furthering of an early diagnosis campaign to locate those in the incipient stages of the disease and enable them to begin restorative measures.

### Our Mechanistic World

One of the latest developments showing the trend in our mechanistic world, is the invention of a mechanical violin. The mechanical violinist operates on the principle of the player piano; that is, by a perforated roll of paper. Critics who have heard the mechanical violinist report that it reproduces the work of an artist with the utmost fidelity. Does this mean that the flesh and blood violinist is now permanently out of the running? Well, hardly, since the mechanical violinist can do nothing original of itself. The best it can do is to reproduce what the human brain and hand have produced. That is, it does not displace the artist, though it may release many who can do no more than repeat what the creative type has produced. Thus it should be clear that a mechanistic world has more, rather than less use for the original inventive type of mind.

### United States to Increase Forest Lands

Under the terms of the McNary-Woodruff act the United States will be able to substantially increase holdings of forest lands. Of special interest is the ability to exercise an option to purchase 22,500 acres in the White Mountain region of New Hampshire. This tract is said to contain 800 acres of the finest virgin spruce left in all New England. But the largest contemplated purchase is of 400,000 acres of cutover or burned over forest lands in Michigan. One of these "is that of 250,000 acres in the so-called Marquette area, situated in Chippewa County about thirty miles west of Sault Ste. Marie. The second unit to be acquired in Michigan, for the purpose of rounding out and extending existing national forests in that State, is a 150,000-acre tract known as the Mackinac area, about ten miles south of Munising and located in Delta, Schoolcraft and Alger Counties."

### Sad if True

The world has enough agricultural land to support eight billions of people, according to a professor of the University of Illinois who presented a learned paper to the National Academy of Sciences recently. He bases his figures on the theory that on an average it will take two acres of agricultural land to support each inhabitant. However, we have seen some two-acre ranches that produced a good living for a whole family and believe there are a number of improvements in the offing which will make many more two-acre patches good farm homes for a whole family. Anyway we are not greatly worried about the limit the scientist has set.

### "Music Hath Charms"

"Music hath charms," said a poet more than two centuries ago. And music still has charms—and healing for our materialistic age. Thus it has been well said that material progress is not enough. Nor is science enough. "We must have art in our lives and an intelligent appreciation of art." When the average student from our public schools goes out to face the problems of life he will soon forget many details. He will come as near remembering the good music he learns in school as perhaps any other subject. Hence, since music is so generally appealing, and since it does have a special message for our materialistic age, it is just as important as any subject that may be taught in school.

### Methodists and Missions

Perhaps it will serve to throw some light on the present missionary situation to take a glance at the Methodists and missions as revealed at their recent Kansas City conference. In 1920, so the newspaper reports state, the Methodists raised \$15,000,000 for missions and other work outside the local congregations. But since 1920 receipts have declined at the rate of \$1,000,000 per year. Last year they stood at a little over \$8,000,000. Naturally drastic retrenchments have been forced. The noted Bishop Oldham of South America offered change of emphasis rather than lack of ability as the explanation. Thus we read: "American churches seemed well able to erect great buildings for their work at home, so that it was not their ability but the accent of their giving which had changed. American Christians seemed to him [Bishop Oldham] religiously overfed and underexercised."

### The Gloomy Outlook for Peace

From a Washington, D. C., news story we cut the following paragraphs. They picture the gloomy outlook for peace as the militarists are beginning to see it: "While it is recognized that the proposed pact for the renunciation of war as an instrument of national policy does not mention disarmament, it is believed its adoption would place such a powerful propaganda weapon in the hands of the pacifist organization in the United States that further reduction of armaments would be inevitable. Should the Washington disarmament treaty powers all sign a pact modeled on the Kellogg draft treaty prior to 1931, when those powers are to meet in this country to reopen the question of naval disarmaments, naval experts felt nothing could prevent the signing of a new agreement under which the United States would again sacrifice sea power. Washington officials are reluctant to discuss the possible effect of a multilateral anti-war treaty on naval disarmament, but no one denies that the cause of disarmament would be advanced." What a sad place this world will be for the militarists when nations decide to quit slaughtering each other!

### The Jews Have Their Problem

The resistance from without, which through the ages has tremendously assisted the Jews in maintaining their group intact, is now passing away. And the Jews who would perpetuate Judaism are facing a new problem in how to retain their children and carry on as Jews. Some four hundred modern men and women from all parts of the country, representatives of the United Synagogues of America, heard one of their number put the present problem thus: "The old Jewish home as we knew it in our childhood is no more. There are too many outside forces of tremendous interest for the modern child to accept unquestionably his Jewishness and the need for living the Jewish life. Forcing our children to study Hebrew and to observe ceremonials will not make them Jews. The parents no longer constitute the home, for in the main parents as well as children are distracted by outside influences. How, then, can we pass on to our children the precious heritage of Judaism lacking the examples and precepts of the Jewish home?" In answer to this question one rabbi said: "Since the home will not come to the synagogue any longer, the synagogue should go to the home. Our rabbis can not do it. They have not the time. But we should see to it that workers, preferably women, are found who will forge these new bonds and these associations." However, the young man who is the president of the Young People's League of the United Synagogues would not leave the task mainly to the women. He said that Judaism must be handed down as a living heritage to the young, and he thinks that the Jewish young people should be given a larger part in all synagogue activities in order that when they grow up they will know how to carry

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Church Sending Out Missionaries

Acts 13: 1-3

For Week Beginning May 27

#### A CIRCLE OF PROPHETS AND TEACHERS

It was out of this fasting, praying group of ministers that the great missionary careers of Paul and Barnabas were launched—a suggestion of what may grow out of college faculties, church official boards and the like (Matt. 9: 38; Mark 3: 14).

#### A PROBLEM OF DISTRIBUTION

Jesus gathered the apostles together for awhile that they might go everywhere preaching the Word. As water seeks the lowest level, should not ministers and laymen seek the greatest need (Matt. 9: 10, 13; Luke 15: 1; 1 Tim. 1: 15)?

#### FASTED AND PRAYED AND LAID ON HANDS

The one who is sent out has his own hardships and privations to bear. Loneliness and anxiety are the lot of the aged parents who are left behind. So has the church her part to bear. She must share the pain and burden of the enterprise. Only missionaries know what a support this is (Gal. 4: 19; 1 Thess. 2: 9).

#### A LESSON IN BROTHERHOOD

Nothing in all the world can create as much goodwill for Chinamen, Indians and Africans as to give one of our own loved ones in service and sacrifice for them (Matt. 28: 19 and 20; Mark 16: 15).

#### DISCUSSION

What is the fruit borne in the circle in which you fellowship?

Why am I where I am? Can I do the most good here?

Does my church share the pain of the missionary enterprise? R. H. M.

on. Several things interest this paragrapher with respect to the situation which faces the Jews. First, the Jews are not alone in their problem of how to conserve their ideals in a period of change. All religion is facing the acid test today as perhaps never before; and that will survive which men discover as vital to life. Second, the cures proposed are as typical as one could wish. One says, "Let the women do it," and another: "Give the young people a chance." We consider this good advice but not a complete solution. Back of it all is the question of vitality—of intrinsic worth. Certainly we have come to a day when it is proper to spend much time in discovering the true values in life. And that religion will survive which gives the clearest answer in the terms of ministry to felt human needs.

#### Importance of the Tropics

The average person little realizes the growing importance of the warmer lands. The tropics and sub-tropical countries are yearly gaining a new importance. Take, for example, bananas, sugar, copra, jute and rubber—most of which are directly or indirectly in competition with typical northern products. Thus the banana challenges the apple, sugar cane the sugar beet, the coconut the cow and hog, jute northern fiber plants, and rubber has scores of uses and thus indirectly displaces in some measure a number of northern products. In all the list perhaps no tropical product is more significant than copra, the dried meat of the coconut. Thus coconuts furnish much of the vegetable fat now being used to manufacture the nut margarines that compete with pork products. To a certain extent this also competes with pork products. Our point is that the American farmer's problem is not simply one of overproduction; it is also one of competition with comparatively new products from the tropics. Corn, cows and hogs are now in competition with such tropical products as the coconut palm. In Elgin, Ill., once famed as a butter market, one of the chief industries is the making of butterine. We do not know the local manufacturer's formula but we venture that the coconut is giving the American cow a good run for the money. Perhaps the time will ultimately come when people will mostly live in the cooler temperate lands and depend on the tropics for their food. We might sing the praises of the bread-fruit tree, producing several crops of nutritious fruits each year, besides furnishing man with other necessities. But of even greater importance is the coconut palm that grows on the sandy sea coasts of the warm islands and shores of the Pacific Ocean. The coconut tree begins to bear from four to eight years of age and is good for three generations. Once in bearing it yields from eighty to 100 nuts per year. It is easy to see how such trees can furnish the inhabitants of many tropical islands the greater part of their food. But such easily raised products are also furnishing the white man with new foods, and as a consequence some old line products are beginning to feel the pinch of a competition that one does not see how they could ever hope to match.



## "Communion"

(Continued From Page 311)

New Testament record,—all combine to show that it is a service, requiring special condition of heart and life, and specific relation to Christ and his church. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Some standard of fitness must be adopted and respected by the Lord's people. That all persons, irrespective of mental, moral and spiritual conditions, are entitled to the high and holy service of the Communion, none dare assert.

The necessary qualifications are embraced in the law of membership into the church and state of union, peace and love among her members (1 Cor. 1:10; Matt. 5:23; 1 John 3:14, 15, 16).

In the act of complying with the law of church membership the individual is admitted into the church,—the "one body by the one spirit," which implies, (1) unity of faith, (2) unity of doctrine; (3) unity of spirit, all of which go to make Communion possible. The Communion service is among the privileges of church life. It lies back of membership and is dependent upon it, and, therefore, any one desiring the Communion, must expect to reach it in the regular way. Membership first; then the Communion.

The law of membership is a wall of protection to church privileges and fellowship. In this respect the church is like all other institutions. If we get the privileges and benefits of any institution, we first become identified with it. This is fundamental in all good government. To reverse this order would not only imperil government, but would, in fact, destroy the best government on earth. Why should this not be true in the church as well? The command to commune was given to Christians,—those who had secured membership in the church, not to those who had no membership,—as a commemorative service, not as a means of grace to sinners (Luke 22:19, 20; 1 Cor. 11:24, 25). After this manner the apostles labored. The Pentecostians were first taught, then baptized according to Christ's command, after which they engaged in the breaking of bread.

The law of church membership embraces teaching, faith, repentance, baptism, pardon of sin, and gift of the Holy Spirit (see Matt. 28:19; Mark 16:16; Luke 24:47; Acts 2:37, 38; 10:30-33; 1 Cor. 12:13; Heb. 11:6). From these texts we deduce the following conclusions:

1. That teaching is a condition to faith.
2. That faith is a condition to repentance.
3. That repentance is a condition to baptism.
4. That baptism is a condition to pardon of sin.
5. That the pardon of sin is a condition to the gift of the Holy Spirit,—all of which are required by the law of church membership.

It is clear from the foregoing analysis that a person entitled to the privileges of the Communion, is one who has obtained membership in the church, having exercised true evangelical faith and repentance, and has been baptized by the "one baptism" into each name of the Holy Trinity (Matt. 28:19), for the remission of sins (Acts 2:38), and continues steadfast in the doctrine of the church and in peace with her members. Such individual membership makes the "one body" of the "one faith," joined together in the same mind and in the same judgment," "speaking the same thing," having no divisions (1 Cor. 1:10).

Peace and love among the members, one with another, are absolutely essential in order to Communion (1 Thess. 5:13; Matt. 5:24; 1 Cor. 5:7, 8; 1 Pet. 1:22; 1 John 4:20). Brethren, united in faith and practice but not at peace and in love one with another, dare not approach the Lord's table. Absence of peace and love makes absence of Communion. The highest service among men on earth requires the highest condition of heart. If peace and love be destroyed, reconciliation first, then the Communion,—union service (Matt. 5:24). If this be true of those of the same faith and practice, what may be said of those differing in faith and practice?

Now, for the sake of being better understood, we remark that the qualifications, preparatory to Communion are of two classes, individual and congregational. The individual is the act of the individual obtaining admission into the church through the law of church membership, and the congregational is the necessary state of love, peace and union throughout the membership of the church.

The sanctity of the Lord's table should be carefully guarded and preserved; for "We have an altar whereof they have no right to eat who serve the tabernacle" (Heb. 13:10). This throws positive restriction around the church altar or Lord's table. This closes the door against all who serve the flesh. God's ancient sanctuary and holy place were most rigidly guarded lest they be defiled; and if that which was but the shadow was so diligently kept from defilement, with what sacred care should we reverence and protect the church altar, consecrated by the blood of Jesus?

To show that this view of the teaching of the Scriptures is not ours only, we quote briefly from a view of the early Church Fathers and modern writers.

Justin Martyr, who wrote about fifty years after the death of St. John, says: "This food is called by us Eucharist, of which it is not lawful for any to partake but such as believe the things that are taught by us to be true, and have been baptized."

Jerome, who wrote about A. D. 400, says: "Catechumens can not communicate at the Lord's table, being unbaptized." Austin, A. D. 500, Bede, A. D. 700, Theophylact, A. D. 1100 all say that no unbaptized person was admitted to the Communion.

Dr. Wall says: "Among all the absurdities that were ever held none ever maintained that any person should partake of the Communion before he was baptized." Dr. Adam Clarke says: "No person was permitted to come to the Eucharist till he had been baptized."

This was conceded and taught by both Baptists and Pedobaptists, at least until within the last century, and let it be borne in mind that a person not baptized, according to the Scriptures, is unbaptized.

### Can the Members of the Different Denominations Commune Together at the Lord's Table?

#### They Cannot, Because—

1. They are not of the "same mind." "Schism in the body" makes Communion impossible. Communion, among those of the different denominations, is to have "schism in the body," therefore it is not Communion.
2. Communion is agreement (2 Cor. 6:14-16). Communion among those of the different churches is to feign agreement in disagreement.
3. The Scriptures say: "One Lord, one faith, one baptism," "the faith once delivered to the saints," and the one original baptism before Communion, after the original model. Communion, among those of the different churches, implies many faiths, many baptisms.
4. In the institution of the Communion by our Savior and in the practice of the primitive church, it was associated with feet-washing and the Lord's Supper. All church members do not believe in this order. Communion among those of the different churches would force one of two things,—either the divine order and union of services would have to be put asunder, or some would have to practice what they do not believe. "Whosoever is not of faith, is sin."
5. At the original Communion, which is the pattern for all time, none were seated at the Lord's table but Christ and his disciples (Matt. 26:20). Open Communion among those of the different churches is a violation of the authority and example of the original Communion.

#### What Open Communion Does

1. It disarms the church of all right of judgment as to the fitness of her communicants. This places the individual over the church. The Gospel places the church over the individual.
2. It robs the church of the right and power of self-protection against the evils from without, which she aims to guard against from within.
3. It establishes no standard of qualification, or fitness, preparatory to the Communion, more than a conscientious profession and membership in a society bearing a religious name.
4. It sanctions any form of baptism as Scriptural, as baptism relates to membership, and membership to the Communion, whether it be the form they practice, or the form they oppose.
5. It sanctions the form of doctrine of the different churches as valid, however widely it may differ in sentiment and practice.
6. It feigns a union in heart and life of those who live irreconcilably opposed to each other in the practice of their religion.
7. It virtually robs a church of her discipline, or cripples her fatally in its application. To illustrate: A member commits an offense, so grave as to be disowned, but, without making reconciliation, he unites with another church, and, when the door is opened, and all members of good standing in other churches are invited, the same unreconciled party comes forward, without restraint, to the church from which he was disowned, and deliberately does that which was refused him before his expulsion. He does it, not because he is in fellowship with them, but because he is in good standing where he holds his membership. Such practice renders all discipline powerless, and takes all judgment, as to fitness, out of the hands of the church, and places it into the hands of the individual, irrespective of the relation he sustains to the church, holding the service. You say, by expulsion, he is not fit to be a member of your church; but, according to the rule of "open Communion," he is fit to commune with you. Why exercise judgment absolutely, as to whether he is entitled to membership, that upon which the Communion depends, and not as to the Communion also?
8. The Gospel forbids carnal warfare,—brother going to law with brother, secret and oath-bound organizations, the manufacture, sale and use of intoxicating beverages (2 Cor. 6:17), but under the rule of "open Communion," the holding of these sacred Gospel principles is inoperative and worthless. Those who hold them, and those who hold them not, are admitted on an equality at the Communion table.

Finally, why should those, who differ so widely in faith and practice, attempt to commune together around that altar, the approach to which stands as a test of Christian union? Why differ in so many other points of doctrine, and feign a union here? Is not union in faith, in heart, in life, essential to Scriptural Communion?

Ephrata, Pa.

## The Church and the Nicaraguan War

BY BEATRICE AND GALEN RUSSELL

War has not been declared by Congress, but in the words of Senator Borah, we must either call it a war or plain murder.

We have watched with a great deal of interest, the recent emphasis in the columns of the "Messenger," regarding the "Big Navy Bill" in Congress. In one sense this is only a part of the whole peace movement that is rapidly gaining headway through the churches. However, in order to make progress we must concentrate on particular issues as they present themselves.

By this time we definitely know that the protests did some good. Most of the people in this country do not yet realize what power there is in concerted action. We feel: "Well, after all, what good will my one vote do?" In this recent demonstration against the "Big Navy Bill," a demonstration in which the churches and the women's organizations figured so strongly, concerted action did accomplish some good. Competent observers tell us that the "Big Navy Bill" was reduced largely because of the force of public opinion. Public opinion also made itself felt during the Mexican crisis a year ago.

### Student Protest on the Nicaraguan Policy

On April 15 and 16 a group of students journeyed to Washington, D. C., to make a formal protest against the present Nicaraguan policy. This group was hastily drawn together by forming an "Emergency Committee on the United States Policy in Nicaragua." This committee used the office of the Youth Section of the Fellowship of Reconciliation as a clearing house. This group represented about twenty-one colleges, universities and seminaries here in the East. We were somewhat handicapped having our group appear in Washington so near to another demonstration which was held on the preceding Saturday; nevertheless, we tried to make the best of the situation. Throughout the day we called upon fifteen Senators and four Representatives. We were unable to see the President. The President's secretary gave us to understand that the Chief Executive was not interested in listening to our proposals.

#### Results of the Pilgrimage

It was easy to discover that the Senators who were not on the Foreign Relations Committee had very little to say regarding this whole question. Some of them were very sympathetic to our proposals, but always deferred to the Foreign Relations Committee, and particularly to Senator Borah, its chairman. This was not true, however, regarding some of the liberals as Senators Nye, Dill and Brookhart. In our talk with Senator Borah he was emphatic in saying that he was just as anxious to settle this question of Nicaragua just as we were, but that he felt it was absolutely necessary to keep the marines in Nicaragua until after the elections this summer, which will occur in October, thus fulfilling the Stimson agreement. When we questioned with him our right as a nation to be supervising the elections at all, or even maintaining our marines down there, he merely replied that some one had to supervise the elections. In our resolutions you will note that we asked that the United States take the initiative in inviting the other Latin American countries to supervise the elections through whatever means they might suggest. Senator Borah was doubtful whether the other countries would be interested in supervising the elections but admitted that we had not yet negotiated with them regarding this matter.

The question of the Bryan-Chamorro treaty was discussed with Senator Borah and he admitted that we ought to have a revision of this treaty, that it was an injustice to the Nicaraguan people, but he did not give us an impression that he would start negotiations.

#### What Can We Do About Nicaragua?

- (1) Write to your Senators and Congressmen—particularly your Senators.
- (2) Write to Senator Borah and Senator Norris. Norris along with Borah is one of the influential members of the Senate and active on this question of the Nicaraguan policy.
- (3) Get as much publicity as you can in the local papers to get other people to write to their Congressmen and Senators.
- (4) Write to the President asking him to explain the legality of the actions of the executive department in Nicaragua.
- (5) These letters should be personal and not in the form of petitions. Petitions with group signatures generally get into the wastebasket without the Senator ever seeing them.

Senator Dill told us that the administration admitted that they have made a mistake on this whole Nicaraguan policy, but they do not want to retreat under fire. But the question that should concern us as members of the church of Christ is whether or not we can allow this policy to continue without a concerted protest—a policy which to all practical purposes is a war between the United States and Sandino, even though Congress has not declared it so. We should write protesting against the marines being in Nicaragua for the ostensible purpose of supervising the elections, whereas the whole policy is one of political, financial and military strategy. The military strategy can be traced back to the Bryan-Chamorro treaty.



## Where to Get Data

- (1) Foreign Policy Association, Information Service, 18 E. Forty-first St., New York City. There is an excellent review of this subject in Vol. II, No. 24 and Vol. III, No. 23.
- (2) National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C.
- (3) Emergency Committee on U. S. Policy in Nicaragua, 389 Bible House, Astor Place, New York City.
- (4) Recent articles in "The Nation."

## Resolutions

A copy of the resolutions presented by the Emergency Committee is presented herewith.

Inasmuch as the President in his Annual Message to Congress assured the citizens of the United States that "wherever our flag goes the rights of humanity increase" though "the provocations to deal harshly with weaker peoples will be many" and as his Secretary of State in a recent note to the government of France stated that "all war is an assault on the stability of human society," the following resolutions are submitted to the end that our government may give concrete meaning to these statements:

Whereas, the United States by its departure from its traditional policy of right and justice has, in the case of Nicaragua, brought upon itself criticism from its citizens and from the world;

Whereas, the United States has been waging actual war in Nicaragua at the same time that it has been proposing peace treaties to European countries;

Whereas, our intervention is contrary to the expressed wishes of the Nicaraguan Congress;

Whereas, we believe that armed force is futile and unethical as a means for securing international justice and understanding;

Whereas, we believe that the U. S. intervention is not primarily for the impartial supervision of the elections there, but rather for reasons of political, financial and military strategy based mainly on the provisions of the Bryan-Chamorro treaty;

Whereas, the action of the United States is dangerously imperialistic;

Whereas, there is no basis in international law for intervention by one nation in the internal affairs of another;

Whereas, our action violates the rights of other Central American States—

We as student citizens think it right and necessary:

(1) That the United States ask supervision of the Nicaraguan elections by the Latin American States through whatever means they may agree upon;

(2) That the United States enter into negotiations with Sandino to withdraw all marines upon condition of his simultaneously laying down arms;

(3) That the United States Congress make reparations for damages done and investigate the legality of the actions of the executive department.

New York City.

## What to Do on Sunday

(Continued From Page 315)

to them if they had handed them a poisonous snake. Thus one Sunday, at the hour of services, four young men were out desecrating God's holy sabbath, driving at break-neck speed, and in an instant life was crushed out of two of them under the machine they were driving. But God did not give the sabbath to take life, but he said, "keeping which a man should live." We have seen children desert the church school, and the church services to rowdy and make complete shipwreck of their lives. We have seen men substitute the lodge for the church, and the golf links for the church services and well-nigh make moral and spiritual shipwreck of their lives. God did not give the sabbath to make life a drudgery, to enslave, to befoul moral character; he gave the sabbath to enrich, to sweeten life and to beautify moral character. The sabbath was made for man.

I am sure if Jesus were speaking to the modern business world he would say: "Business was made for man and not man for business." Young men are heeding the voice of the business world and turning a deaf ear to the voice of God. There is a woeful lack of service being performed by professing men and women, the common excuse is that business does not permit. Men desert the Sunday services of the church to play golf. The excuse is: We have to do it to keep ourselves fit. Fit for what? Fit for business. Working men are turning the Lord's holy day into a holiday. Their excuse is that their work is so confining that they have to do it. Are not men to keep themselves fit for the higher spiritual joys of life? Are not men and women to make preparation for and keep themselves fit for the higher spiritual joys of eternal life? I can not make myself believe that the good Lord is

pleased to have his children enslaved to business—to have his children turned into human machines. Who is it that is under a tyrannical hand? The sabbath keeper, or the sabbath desecrator?

The outstanding truths here are: the sabbath is primarily a day for sacrificial worship, but mercy is a greater principle than sacrifice. There is nothing too sacred for use in the Master's service. To the same extent that from the creation the sabbath remained God's holy day, Jesus continues to be Lord of the sabbath. The sabbath was made for man, and not man for the sabbath.

Cedar Rapids, Iowa.

## CORRESPONDENCE

## TO THOSE WHO ARE INTERESTED IN THE MUSIC WORK AT CONFERENCE

We left our home in Nappanee, Ind., Sept. 20, 1927, and since that time have worked steadily among the churches in Idaho, Washington, Oregon and California. We have driven 11,775 miles.

No driving was spared to reach the small churches which were out of the way perhaps a distance of 200 miles. Forty-four churches were visited and we still have eight to visit before Conference. We have received no remuneration, except free will offerings, and thus far we are still out of pocket over \$300—not counting a penny for our work.

But I am convinced, and have been for many years, that this is the only way to get actual results for better music in the Church of the Brethren; that is, to reach the folks in each local church, meet them and have them learn how to improve the music of the church by showing them the difference between lip service and real worship through proper interpretation, etc.

Some one should be in the field all the time if we are to reach each church. How much I would love to do that kind of work the Lord only knows. Folks have told us it has opened up a real feast in music to them. Were it not for the joy it has brought and is bringing to folks, we would surely become discouraged. We know it is a worth-while work and some one must pay the price if folks are to get the message. The Lord has wonderfully blessed us.

Now we are deeply concerned about the music for the coming Conference. We want the prayers of all the folks that we may bring a real message and a real experience spiritually to each one who attends.

Of course, we want a Conference Chorus again. Any and all who are interested and love to sing, please bring your hymnal and come at the first call and help make the music a real service of worship. All those who will help sing should drop me a card addressed to 200 Vermont Ave., Glendora, Calif. We hope for a chorus of 500. How many will help? This will help the La Verne folks to know how large to build the platform. We will want the Conference Chorus on the platform at all main sessions.

We also will have an exhibit again this year. Write at once saying whether we can count on you and how many from your church, please. A small hymnal will be used for the audience, similar to last year.

Pray earnestly for a wonderful spiritual song service.  
200 Vermont Ave., Glendora, Calif. Cora Stahly.

## DISTRICT MEETING OF WESTERN PENNSYLVANIA

The sessions of several of the activities of the District of Western Pennsylvania began with the Welfare Board Meeting on Monday evening, April 9, in the Uniontown church of the George's Creek congregation.

The chairman of the meeting, W. K. Kulp, made some remarks concerning the work and different duties of the Board, after which Bro. Emra T. Fike of Oakland, Md., gave a most helpful and inspiring message on Child Rescue Work. He also told us of the splendid work the Orphanage at Oakland, Md., is doing.

On Tuesday morning the Elders' Meeting convened and two sessions were held. The Ladies' Aid gave programs in the forenoon and afternoon also. In the evening the District Mission Board rendered a very effective program. Bro. M. Clyde Horst, Chairman of the Board, had charge of the program. Strong addresses were given by Bro. W. B. Beahm, emphasizing the foreign mission work, and Bro. M. J. Broughton, emphasizing home missions. Pledges for nearly \$5,000 were received for District Mission work.

The District Meeting convened on Wednesday morning with Bro. Galen K. Walker as Moderator. Forty-three congregations were represented by ninety-four delegates. Ten were not represented.

One new congregation, Hyndman, was organized and one congregation, Belle Vernon, was disorganized.

Ample time was used in hearing and discussing the reports of the various Boards. Each report showed that work had been accomplished and advancement made during the year. The Ministerial report showed that there are 33 full-time pastors in the District and eleven pastors are

receiving part-time support. In the five mission stations there were nearly one hundred members received by baptism. There are forty-three guests in Old People's Home at Scalp Level. The Aid Society report shows that the sisters of the District are busy. The vacancies on the Boards were filled by elections.

One new Board of five members was authorized, to be known as the Church Erection Board. This Board will approve the plans for all new and remodeled church buildings and parsonages.

Brethren T. R. Coffman and C. G. Hesse were elected members of Standing Committee with H. O. Rhodes and W. K. Kulp as alternates. One paper was sent to Annual Meeting.

The Committee on Condolences reported the death of two ministers during the year—Bro. R. T. Pollard of Garrett, Pa., and Bro. J. S. Burkhardt of Johnstown, Pa.

We were glad to have present at the meeting Brethren J. W. Lear of Elgin, Ill., Frank Sargent of Bethany Bible School and L. S. Knepper of Juniata College.

We all regretted very much the illness of Bro. J. E. Whitacre, the pastor of the Uniontown church, and missed his help and advice.

The Uniontown church was amply able to care for the meetings and we enjoyed their hospitality very much. The next District Meeting will be held in the Somerset church.

Windber, Pa.

D. P. Hoover, Clerk.

## THE MESSAGE OF A TRAVELER

It has been our good fortune to sojourn in the sunny clime of southern Florida for the past winter and we greatly appreciated the opportunity of meeting people of all classes and types, mentally, socially, religiously, from all parts of our hemisphere. Under such conditions, if one keeps his eyes and ears open, one can reap special benefits therefrom, especially the benefits relating to the spiritual organism. For the benefit of the readers of the "Messenger" I will give a relation thereof.

In obedience to a command that "we should not neglect the assembling of ourselves on the first day of the week" to worship God, we attended a divine service in a religious meetinghouse called, in common parlance, a "church." It was advertised in the bulletin of a large organization that the subject of the morning service would be the sixth commandment, to wit: "Thou shalt not kill." As the subject of killing proper has been prominent in the current literature of the Church of the Brethren we were glad to have the privilege of hearing what the preacher would say.

He first stressed the sacredness of human life: that man was made in the image of God and that the taking of life was not merely disobedience to his command, but it was destructive of homes and of the peace of society; that it resulted in the breaking of the hearts of mothers, fathers, brothers and sisters. His portrayal of the demoniacal spirit that surges in the hearts of murderers was thrilling.

We were extremely interested and waited patiently for his reference to the killing of people in wars; but, to our amazement, he made no reference to this in the faintest manner. Although millions of people have been killed in the wars of the last fifty years, to say nothing of the millions who have been killed in the wars of the past thousands of years, and although the nations of the world are now building larger war machines, this preacher who acclaims his loyalty to the greatest Pacifist of all the ages, had no desire to testify against the war lords of this wicked world.

Similar case was manifested in a series of lectures by a famous lecturer who entertained large audiences on the subject of "The Science of Living." One feature of his program was the opportunity offered the audience to submit any question to him for immediate response. We gave him the following question: "Was Jesus Christ a pacifist?" He read the question and answered: "Yes and no." He said that we should "resist the devil," presumably that would sanction war as an agency of the devil.

Another famous international lecturer gave a glowing portrait of Satan from his origin as the son of the morning, to his descent into the bottomless pit (Isa. 14:12). He spoke eloquently of the glory that he (Lucifer) enjoyed as the chief of the angelic host and then he gave us a grim picture of his activities among the nations of the world as the greatest of all the tragedies that have befallen the human race since the fall of Adam in the Edenic garden. We waited patiently for some explanation of the activities of Satan at the stage of history which is set before us in 2 Cor. 11, 12, 13, 14, 15. If Satan transformed himself into an angel of light, how much do his ministers transform themselves into ministers of righteousness? The famous lecturer made no reference to this epoch in Satan's career, the most momentous to us of all his performances and attributes. To show his obliviousness to Satan's activities, he referred approvingly at one point in his lecture to the cooperation of our country in the World War in which our soldiers broke the Hindenburg line and drove the blood-thirsty Kaiser into exile and the congregation gave him a rapturous endorsement in cheering and handclapping.

Another incident in our personal contact with the passing crowd was a conversation with a brilliant tourist on the

(Continued on Page 322)



REPORT OF SPECIAL DISTRICT MEETING OF  
NORTHERN ILLINOIS AND WISCONSIN

Elgin, Ill. Secretary.

## CALIFORNIA

**Lindsay.**—Sister Cora Stahly was with us each evening of Passion Week and gave instruction in sacred music and also helped direct our Easter cantata. Following the music period our pastor brought us a short message. We greatly enjoyed having Sister Stahly with us. The cantata, Mary of Bethans, was beautifully rendered to a full house at the evening services on Easter. One has been added to the church by baptism since our last report. On Sunday, April 15, when our pastor was called East by the serious illness of his mother, Bro. I. V. Funderburgh preached for us in the morning and Bro. H. F.

ILLINOIS

INDIANA

sonnel of the team: Sisters Emma Zigler and Zelida J. Stanley, Brethren Glenn C. Rust, Glenn I. Rummel and Elgin S. Moyer. Brother Moyer is the Registrar at Bethany and head of the Department of Missions. Services were held each evening then up to Easter Sunday. Nettie E. Deeter was director of the inspirational singing, accompaniment.

school pupil by bap-  
anner. In the morn

and its workers. Our church met in council May 2. Our love  
will be held June 6 at 7 P. M. The church decided to pay  
the expenses of any member who will go and act as delegate to  
F. Conference—Grace Summer, Wakarusa, Ind., May 5.

## KANSAS

MARYLAND

MICHIGAN

the way may open for Bro. Schrock to take a wife.  
Our next council is June 2 at 7:30 P M; all-day meeting June  
Anna Lesh, Goshen, Ohio, May 7.

**West Nimishillen** church met in council on April 28. We were h  
to have with us from our sister churches Bro. G. S. Strausbaug

to have with us from our winter residence in the



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(Continued from Page 319)

D. C. Moomaw.

## DIARY LEAVES

It is a source of real joy to come back to the scene of pleasant meetings last winter. I am preaching this morning (preached last night), and plan on returning to the city in the afternoon for the evening service. The eagerness that folks show for the message greatly tenders one's heart. There is something in the country community that fails to be found in the city. The American Sunday School Union has decided that they will accept only country born boys for the type of mission work they do; the Union employs ten men in Washington State; the Sunday-school here at Warm Beach is one of theirs. They use the Sunday School Union literature, and are asked to take an offering for the Union once in a quarter. The secretary visits them occasionally.

At noon today, from 12 to 1, we had a union meeting in our little white church on the avenue. The house was full. A Methodist minister preached. Other ministers took part. It was a great idea, to get together to pray, during the hour of darkness, with our Lord on the cross, according to the calendar. Of course, we know the time is not likely the exact time, but it represents the time to us, and we remember him. We are not worshipping the time, we are worshipping him. And we are using the time factor as an aid.

130 North Seventy-eighth St., Seattle, Wash.

## FALLEN ASLEEP

**Frantz, Sister Catharine Snell**, the daughter of John and Magdalene Brower Snell, was born near Sidney, Ind., May 30, 1855. Her father, mother, four sisters and four brothers have preceded her in death. Two brothers, John Snell, who has lived with her, and William Snell, were three years her senior. She was married to John H. Frantz, Dec. 10, 1874. Brother and Sister Frantz came into the Church of the Brethren about thirty-four years ago. Fannie Snell, a niece of Sister Frantz, at the death of her mother, was taken into the home of Brother Frantz. Sister Frantz's death came to her on May 14, 1891. Dec. 10, 1924, Brother and Sister Frantz celebrated their golden wedding anniversary. Bro Frantz died on April 22, 1925. Funeral services were conducted by Elders J. Edison Ulyer and R. H. Miller at the Manchester Church of the Brethren.—R. H. Morr, North Manchester, Ind.



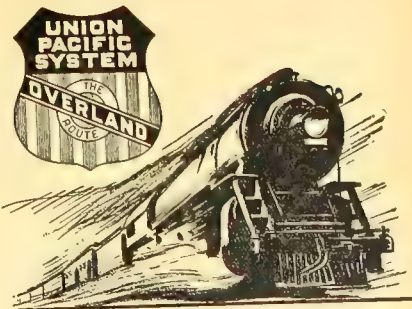
**Yates, Sister Bertie L.** wife of Bro. Herman R. Yates, died at her home in Washington, D. C., March 22, 1928, aged 43 years, 3 months and 12 days. Her body was brought to the home of her father, Eld. B. F. Miller, at Grottovos, Va. She joined the Church of the Brethren in her youth. Besides her husband and parents she leaves four sons, four brothers and three sisters; one sister predeceased her. She had been in poor health for some time. Services at the Pleasant Valley church by Eld. Chas. Long and W. H. Sanger. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

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### THE SUMMER SESSION OF 1928

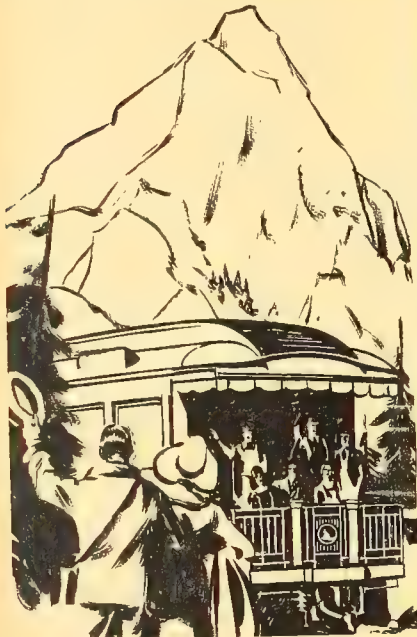
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Lv Lincoln.....	C. B. & Q.....	3:15 P. M.	June 22
Ar Denver.....	C. B. & Q.....	4:15 A. M.	June 23
Lv Denver.....	D. & R. G. W.....	4:30 A. M.	June 23
Ar Colo. Springs.....	D. & R. G. W.....	7:25 A. M.	June 23

Arrangements contemplate a day's stop-over here in order to visit the numerous scenic attractions of this famous region—Pikes Peak, Garden of the gods, Cave of the Winds, Seven Falls, Cheyenne Canyon, Williams Canyon, Cripple Creek, Ute Pass, Cheyenne Mountain, etc. Pullmans ready tonight at 10:00.

Lv Colo. Springs.....	D. & R. G. W.....	3:00 A. M.	June 24
Ar Royal Gorge.....	D. & R. G. W.....	7:00 A. M.	June 24
Ar Salt Lake City.....	D. & R. G. W.....	7:00 A. M.	June 25

Another day of sight seeing here with special church services and an opportunity to visit the many interesting sights.

Lv Salt Lake City.....	Un. Pac. Ry.....	3:00 P. M.	June 25
Ar Pomona.....	Un. Pac. Ry.....	3:00 P. M.	June 26

This is the famous "scenic route" across the United States and it will be seen that the train has been scheduled in such a way as to pass through the regions of chief scenic interest and attraction during the hours of daylight.

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ"—Eph. 4: 13.

Vol. 77

Elgin, Ill., May 26, 1928

No. 21

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## ...EDITORIAL...

### Cry Aloud and Spare Not

A TERRIBLE responsibility is resting on our ministry at the present moment. It is that of speaking out the truth, calling the churches to repentance. This is the burden which has rested on the shoulders of God's prophets in all ages. Perhaps it is no heavier now, no more urgent in its appeal, than in the past. But it is very urgent now. And we are the people who need it now.

Some of us are looking for excuses. It is the most natural thing in the world when you want to do a certain thing, or do not want to do a certain thing, to try to justify your course. There are some of us who want to live more luxuriously than the pitiful needs of our fellow-men can possibly warrant us in doing. Along with that goes necessarily our unwillingness to support the church missionary program according as the Lord has prospered us and according to the demands of love. We want to consume the most of God's bounties on our own lusts and quiet our consciences by giving a small allowance to the church.

Right here is where that awful responsibility of our ministry comes in. Our preachers must tell us the truth about this. They must do it with discernment and boldness and love. But they must do it. They must make us understand that selfish living and cold-heartedness toward the spiritual need of mankind is the real cause of our lagging program. And that it is the same soul-damning sin that it was in the days of that fiery preacher in the wilderness of Judea.

John would not mince matters if he were dealing with our problem. He would put his finger on the vital spot at once, just as he did for the Pharisees and Sadducees of his own day. And would not the Greater One who came after him do it now as he did then?

We favor inquiry, investigation and correction of wrong methods and policies, but it is too bad to be forgetful or neglectful of the greatest wrong. Let the boards and secretaries and editors and officers of all sorts be called on the carpet and a strict accounting demanded, if we don't allow the dust of it to cover up the main fact. Are you keeping that fact to the

front, brother minister? Are you allowing your people to forget it?

We can grant that some change in the church program is desirable. It seems not to be properly balanced. But to believe that the program as a whole must be reduced in the face of our present standard of living is hard to do. Consecration of the Kingdom first variety would make such a conclusion impossible.

Elders, pastors, what are you going to do? Will you allow us to deceive our-selves in this matter? Will you let us go on pitying ourselves and groaning under the burden of the church program, when you know very well what the real truth is? Speak it out. It's a shortage of spiritual vitality. It's a want of thorough consecration. It's a half-hearted interest in the things of the Kingdom. It's worldliness, just plain worldliness. That is why the coffers of the church are not filled to overflowing.

This charge does not apply to all. There are some consecrated ones, God bless them. But there are so many of us, the great mass of us, we fear, who are so far below the standard of devotion set by the few that the accusation against us as a whole is just. We are guilty and we need a baptism of repentance more than we need anything else in the world.

Cry aloud, prophets of the Most High, and spare not. Our sins have separated between us and our God. We mind the things of the flesh more than the things of the Spirit, the things of the world more than the things of God. Make us ashamed to hunt for excuses in the face. Make us ashamed to hunt for excuses for our failure to answer the call of human need. Make us ashamed to use the shortcomings of our brethren, real or fancied, as a cloak to hide our own selfishness. Cry aloud and spare not.

The supreme responsibility is yours, brother pastor, elder, minister, but you are subject to a great temptation. God's ambassadors are always tempted to prophesy smooth things. They often yield. We are expecting better things of you. Give it to us straight. You are entrusted with the leadership of the church. Shun not to declare the whole counsel of God. Above all things at this critical juncture in our church life, hold our attention to the central issue. Don't let us wander off in bypaths so far that we lose the main track. Keep the ugly truth dangling before our eyes. Burn it into our hearts and consciences. We look too much on the things that are temporal. We do not like the things that are eternal well enough. That is why the church limps along so haltingly.

You know it well. Why don't you tell it? Cry aloud and spare not.

### Find Out if You Have It

WHEN we ran across the phrase "moral tepidity" the other day we had to take a second look and pronounce it again. There was an atmosphere of unfamiliarity about it. Then we remembered certain directions in a doctor book where tepid water was recommended as an emetic. That made us think of a certain church named in the last book of the New Testament which had a nauseating effect on "the Amen, the faithful and true witness." By that time we concluded that moral tepidity is something not very nice.

Looking into it further we have found that it is the last station or next to the last this side of "moral paralysis." You get so you are neither cold nor hot, you just don't care, you are not interested in the work of the church. Soon you are about dead and before you know it you are dead, so far as any spiritual vitality is concerned. It is a very bad thing, this moral tepidity. It is not painful and that is the worst thing about it. One should examine himself for symptoms frequently.

It is advisable to get help in this. Ask your pastor, your elder, your wife, your neighbor, your church treasurer, whether your interest in the church and in religion is satisfactory.

### Unfeigned Faith

One thing Paul was thankful for when he thought of Timothy was the quality of his faith. It was "unfeigned" like that of his mother and grandmother before him. That was why, Paul explains, he had such high hopes for Timothy and urged him to "sit up the gift of God" which was in him.

Feigned faith is a peculiarly vicious type of insincerity. It is not always easy to be thoroughly genuine in our professions of respect for each other. The common courtesies of social intercourse seem to invite certain exaggerations and even to make allowance for them. Whatever one may think of these "little hypocrisies" which deceive no one, no apology can be made for feigning faith in the Christian virtues. But is not the danger real? How subtle the temptations are, temptations arising from social, business or even ecclesiastical advantage, to affect an interest in spiritual realities that is more assumed than actual.

There is no finer flower in the garden of Christian graces than unfeigned faith. Nor no mightier weapon in the arsenal of the Christian soldier.

### May 27, 1928

ANOTHER Pentecost is here. That is, the day known by that name. The first one in Christian history brought to the waiting group new power, a new sense of commission and a new urgency to fulfill it. Is this one bringing anything?

The source of that new power for the company in the upper room was the Holy Spirit, the Spirit of God. That Spirit filled them, took them, led them, drove them, and refilled them, and kept them going, and kept on refilling them. Again and again it is said that they were filled with the Holy Spirit.

They were expectant and they were responsive. They waited and then they went. They did not go before they waited, neither did they wait indefinitely. They put the new power to work at once, and received more power. The need increased and the supply increased.

The blessing of that Pentecost was great, great for the immediate sharers in it, great for those to whom they ministered directly and great for the church and the whole world.

It was wonderful but not magical except as we use that convenient word in a figurative sense. It was not a chance occurrence. It happened in accord with the perfectly consistent and dependable laws of the divine activity. Given the conditions, the results will follow again, this year, any year.

Sincere and earnest waiting on the Lord, whole-hearted commitment to his work, readiness to respond to his leading—why, brethren, these things will bring now the pentecostal outpouring which the church of our day so sorely needs. But there is a price to pay and we do not want to pay it.

A price? Yes, and yet it is without money and without price. Did not Jesus say that his Father is more willing to give the Holy Spirit to them that ask him, than earthly fathers are to give good things to their children? And he meant it. It is all true.

The price is the surrender of our illusions and delusions concerning the relative value of the pleasures of the flesh and the treasures of the spirit. And of the Spirit. For the treasures of the Spirit are also the richest treasures of the spirit.

But we don't believe it, Lord. O yes, we do. Help thou our unbelief. That the church may have another Pentecost.



## GENERAL FORUM

### Time and Eternity

BY RUTH M. DOTTERER

We can compare a bird  
To all the birds that fly;  
We can compare a star  
To all the starry sky;  
We can compare a stone  
To all the sands at sea;  
And yet, who can compare  
Time to eternity?

Union Bridge, Md.

### The Vacation Church School as a Laboratory for Christian Leadership

BY J. QUINTER MILLER

THE continuous quest for a competent leadership to man the various phases of the program of religious education in the local church, has not yet been achieved. The problem is ever a pressing one, and in spite of the worthy emphases at present upon leadership training, the results are not wholly gratifying. The fact that a candidate for a position of leadership in the church school holds a teacher training diploma of accredited standing, does not necessarily indicate competency in a given field.

Too frequently our programs of leadership training have been devoid of laboratory facilities or have failed to use those at hand from the standpoint of observation and practice. The demonstration of accepted departmental and class room procedure, the opportunity to observe capable and experienced leaders as they meet and solve practical everyday problems to be faced, and the privilege of working under sympathetic supervision are conditions that must accompany the most successful Christian leadership training.

Such a laboratory is available. The vacation church school may be considered in this regard. Its aim is most frequently stated in terms of the pupils served. So considered, it aims to provide boys and girls practical experience in Christian living. The author does not limit the value and importance of the aim just stated for the vacation church school, by calling attention to another purpose which the vacation church school is peculiarly well fitted to serve. That purpose is stated by the title given this article. The vacation church school as a laboratory for Christian leadership is worthy of careful consideration.

The vacation time finds high school and college young people free from the heavy duties of the school year. The vacation church school from its inception has drawn heavily upon these young people as its source of leaders. That is, the vacation school has already been serving as a laboratory in actual practice. By frankly recognizing and consciously directing this practice already established, much finer results are possible.

A laboratory school gains much from repetition. The fact that this Christian leadership laboratory is open at the best learning hours of the day, five days a week, for five weeks indicates a condition of real worth. The amateur student teacher (the teacher in the making), because of the importance of repetition in the learning process, benefits greatly by this frequency. Day after day a definite plan of procedure, a worship service, a lesson story, a Bible dramatization, a study of worship materials, a supervised play period, a hand work period rich in Christian life values may be observed. Where the various phases of the program have been discussed and explained in advance to the student observer, they take on the form of definite demonstrations of theory previously mastered. Failure to rightly interpret or appreciate the significance of the demonstration can be corrected by frequent repetition.

An opportunity for practice is basis in all learning. "Learn by doing," is a phrase generally accepted as being valid. Where the theory regarding the principles of leadership, be it that of teaching or that of administration and supervision, may be accompanied by practice, much greater skill in the art of teaching is made

possible. Every year thousands of young people enlist as volunteer or helping teachers in the vacation church schools of the country. The major responsibility for the conducting of the school is vested in an experienced leadership. The helping teachers (or student assistants) are engaged in apprenticeship. They share in certain parts of the program. This shared responsibility has been decided upon in advance. The student teachers are given every possible assistance and guidance in their preparations.

When this assistant tells a story, or directs a group in dramatization, frequent mistakes are made. The fact that these mistakes may be discussed with a sympathetic and more experienced teacher, plus the opportunity to make a repeated effort the next day, gives an opportunity for the immediate correction of harmful practice and thus results in more certain and rapid growth.

Practice is nowhere more greatly needed, and probably nowhere more fruitful than that provided by supervised play and hand work, frequently called, "Practical experience in Christian living." One of the most difficult problems faced by the student teacher is that of teaching boys and girls rather than materials. The experience and needs of pupils of a given age may be studied through actual practice in the vacation church school, and from the laboratory standpoint. The activities grouped under the title of practical experience and Christian living, such as play and hand work closely resemble the everyday life situations faced by the normal boy and girl. In such associations, between pupils and teachers, real Christian living may be observed and practiced. Thus the student teacher is provided first hand experience in the methods and procedures to be used in giving the necessary guidance and direction to growing youth that daily eventuates in Christian living.

Throughout this discussion the importance of supervision in the leadership training process has been evident. The value of the vacation school as a laboratory for the entire leadership program of the church is emphatically presented through the readiness with which it lends itself to such guidance in teaching practice. While not detracting from the necessity of high educational standards, the vacation church school in an informal way proceeds about its business of guiding boys and girls into the Christian way of life. A supervisor fits naturally and normally into this process. At every step the student teacher may be conscious of the presence of competent and sympathetic guidance and assistance. The teacher, the student teacher and the pupils work together. There need be no thought of involving personal idiosyncrasies, and thereby developing cleavages in the harmony of the spirit of the school. For the vacation school, viewed as a laboratory, recognizes itself as a unit in the educational program of the church as a whole. Its success can best be assured when the immature student teachers develop, through observation and practice, those skills that will enable them to become true interpreters of the Christian way of living to the student body of the church. By means of this Christian leadership laboratory, knowledge may be related to successful practice, and the two incorporated in a rich, glowing, dynamic Christian personality will give the church a leadership that may usher in a new day.

A given church or community will therefore need to visualize its religious educational program as a whole. It will see the problem of creating an adequate leadership for the whole in terms of its various parts—Sunday, week day, vacation sessions, etc. Having done so, the position that leadership training for any given part of the whole program affects the whole, is inescapable. If that be true, the vacation church school may be truly valued as a Christian leadership laboratory.

As this resource is more skillfully utilized, the church may man its program with a leadership that has not only mastered the content of Christian education, but has acquired skill in the manipulation of the tools of religious instruction through apprenticeship in a laboratory for Christian leadership, the vacation church school.

Boston, Mass.

## Americanism

BY MAUD MOHLER TRIMMER

WHATEVER he may think of war, every true American honors the brave fellows who offered their lives for their country, men who were willing to die that others might enjoy peace, prosperity and freedom from injury, just as we reverence a young man who dies to save the life of his mother. But does a mother go through the agony of birth pains that her son may sacrifice his life for her safety? Is that why America desires loyal sons? No! Nations and mothers crave sons to live for them, to glorify the family name by their noble conduct.

We say much of patriotism and loyalty to our country. When we see the flag pass by our hearts beat high at the sight of the sacred emblem, and we thrill at stories of great deeds of our countrymen, but is this all of patriotism? We feel that we are loyal when we conserve food for the sake of our fighting men, when we knit for them and go through all the flurry of war; but is there no deep abiding patriotism of peace?

Time was when we thought an American showed his love of home in foreign lands by boasting of the wonders of his own country and taking a flippant attitude toward the nobility, royalty, customs and institutions of countries abroad. This is a poor way of paying tribute to the home land and the worst possible course to pursue if desirous of making friends for the United States.

Later, Americans attempted to show the superiority of their own country and people by a lavish display of wealth and a wasteful use of it in excessive tips, foolish purchases, etc. The American woman abroad copied the fashions of the underworld, the American man went to gambling places and low resorts, where he guzzled foreign liquors. So now many foreigners regard Americans as a money-loving, money-grabbing people. This they do in spite of the fact that Americans prize the best of foreign art so highly that they expend vast sums of money to obtain it, while the foreigners are so eager for American gold that they relinquish their treasures.

It is unfortunately true that some Americans have conducted themselves in such a manner on strange shores that their better bred countrymen, observing them, have been ashamed to own them.

What is true patriotism? It is for each of us to live so nobly that other Americans will be glad to point to any of us and say:

"He is my countryman. He is an American."

That is how we feel about Lindbergh, Herbert Hoover and how we felt about Abraham Lincoln when he lived. A true American is a Christian and a gentleman. Of course no one can be really "gentle" without being a Christian. To live honestly, uprightly with forbearance and courtesy to all, every day, and under all circumstances, whether good or ill, demands the highest sort of courage. Yes, it may be braver to live in a fine way, day after day, year in and year out, than to die under the intense excitement and stimulus of a moment. It means a constant victory over great odds and there is no accompaniment of music and there are no cheers along the way.

Americanism includes certain principles not generally accepted by the nations of the world. It means generosity to those in need, regardless of race, nation or color. It means opportunity for each individual to develop to his highest ability. Though it has not always been put into practice, true Americanism stands for equal justice to all regardless of conditions or circumstances. It means a big brotherly attitude to little weak nations. Are these not Christian ideas? The more truly Christian we become the more truly American we are. The finest ideals of our people were introduced by our God-fearing forebears. Christians founded the colleges, established the charitable institutions, built the business of the country and produced the wealth.

We, who love peace and hate war should suffuse American thought with Christian ideals. There was a propaganda for war, and it was really powerful. Why not carry on a strong propaganda for Christianity? We who follow Jesus should devote our lives to bring-



ing the whole of America into the Kingdom of God. Then shall she be a good leaven to lighten the world.

Long Beach, Calif.

## Loyalty to the Bible

BY JAMES M. MOORE

THE Bible is the Word of God, and we as a church accept it as such. Since Christ's death the New Testament is the rule of faith and practice for God's people. It is vital, and deserves our loyalty.

It is serious to reject, or even neglect, any part of the Gospel. "He that rejecteth me, and receiveth not my words," said Jesus, "hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Furthermore, to harmonize one's life with the Gospel which Jesus brought brings true and lasting blessedness. It means growth in Christian grace here, with real joy in our hearts, and still greater hopes for the future.

The Church of the Brethren has always held the New Testament in high esteem, so much so that she has repeatedly refused to adopt a creed. She preferred to remain open for any new light that might come. This attitude has been a great blessing to the church, and will mean just as much in the future if faithfully maintained.

This zeal for the New Testament has led the church to adopt methods for maintaining some of the principles that are so easily disregarded. The result is that some claim that she has added to the Word. This has caused some censure.

It was intended, of course, that all Conference decisions should be applied and interpreted in the spirit and in the light of the Gospel. A failure at times to do this may have furnished some ground for criticism.

It would seem that there is still in the church a tendency to test every position and decision by the Word, and it is not surprising that this leads to a changing of methods in some cases. It always has.

In our adjustments, however, it is just as important now as it always has been that we be careful lest we neglect some plain teaching. We have sometimes confused principles and methods. We may do that yet, and in changing methods we might easily discard some plain scriptural teaching.

The Gospel itself does not change. It remains the same. Customs about us change, and the methods of church work differ. But the teachings of Scripture are there just the same as ever.

Furthermore, none of it loses its importance. Jesus gave us the message of the Father as it was revealed to him. That message was adapted to the needs of mankind during the gospel dispensation. When it needs changing, God will do that.

What we need to do in our changing is to be careful that we come closer to the Word. We can not afford to disregard any point in it. If we have the true spirit of love and loyalty, there will be little danger. Otherwise we need to open our eyes and do some careful investigating.

Let there be a one hundred per cent loyalty to the Scripture, sincere and consistent, and we will have a church that will continue as a great and growing power for good in the world.

Waynesboro, Pa.

## What Are Our Obligations to Our Parents?

BY C. S. IKENBERRY

"Our Try-It-Out Challenge."—B. Y. P. D. Program for June 10

PARENTAL love is one of the deep and underlying instincts that determine the unmeasured sacrifices of our parents. It is not so much our attitude that determines the greatness of the sacrifice upon the part of our parents, as it is human nature for them to bestow love and sacrifice upon us their own offspring. This fact has been demonstrated time and again by a boy or girl being unworthy of a mother's or of a father's love; yet the parents love all the more. We must then distinguish between parental love and their appreciation of their children. We can not make their love greater or less, but can bring unmeasurable joy to

them in appreciation of our attitudes. It is the obligation of due appreciation for our parents that underlies the motive of this article.

No home can be called successful that does not have a fine type of personal relationships. If by accident or otherwise these cordial relationships are lost, somehow, even at a great sacrifice, they must be regained. If they are not, distrust and suspicion take their place and many heartaches follow. It is not always true, but usually so, that the children of the home are largely responsible for these home ideals. It is this fact that we must face with a great deal of seriousness, and assume our part of the home making program that makes for contentment and happiness.

There has perhaps been no movement that has contributed so much to the appreciation of home as the well established Mother's Day. These Mother's Day occasions are reminders of our duties toward our parents; high parental ideals are held up; it is a day when we remember the sacrifices that have been made for us. Such a memorial day helps us to appreciate home ideals, but there are three hundred and sixty-four other days in which we are to live out these ideals. The fulfillment of the obligation for parental love is therefore not a mere sentiment, but a thing to be expressed in purposeful attitudes and daily living.

The very nature of my work as a teacher during the greater part of my life has brought me in contact with young people away from home. This experience has given me the conviction that home life has had a strong influence in creating the attitudes of young people. There is usually no lack of home appreciation either when the test comes. Many times do the tears start when a reminder is made of home, or a prayer for sacrificing parents is offered. There must also be parallel situations in every home, for daily sacrifices are made by parents. How far will our parents go to see that the wants of their children are satisfied? Who is first to rise in the morning? Who is first to start the morning tasks? Who is first to sympathize in our misfortune? Who is first at our bedside when sickness or accident occurs? How can we compensate? Can we if we should try? Our parents' love is much like that of our Christ; it is manifested by a life of sacrifice and unselfishness.

There is no better way to repay our parents for these sacrifices than to yield our lives to obedient service for the church and our Christ. Nothing will bring a greater joy to our fathers and mothers in their Christian experience than to be able to see the vital interest their children are taking in things worth-while, to see them with deep religious convictions grappling with the real things of life. This secures to them a hope that their meagre opportunities are being magnified in the service of their own sons and daughters.

Daleville, Va.

## Early Planting and Results

BY EVA L. WHISLER

A LITTLE two-and-one-half-year-old baby was heard to lip these words, "Be, be kind." The parents soon realized the efficiency of the Cradle Roll Sunday-school teacher. Another expression that often passed her baby lips was, "I help mama." Another little truth planted in the open soil of her little life. The seed thoughts were there and it was up to the home to see that these tiny growing plants were cultivated. The atmosphere of the Sunday-school was felt in the family worship of the home, and here again the simple little verses and songs she heard in Sunday-school were used daily, creating a spirit of worship in the home for the little child. Is it any wonder that daily the question was asked, "Do we go to God's house today?"

A questionnaire by the mothers and daughters' association appeared in these columns a few weeks ago. One of the vital problems was: "How keep our boys and girls interested in church and Sunday-school attendance?" This can not be done unless there is co-operation on the part of the church and the home. We can not send our boys and girls, and stay at home ourselves without reaping results. The time can not help but come when they will look up in the face of the father and mother and say, "You do not go, why

should we?" What can our answer be? The ideal conditions are for the parents to go and take with them the entire family. Not only that, but a vital interest should be shown in the success of all of the work of God's house. We should experience Deut. 6:4-9. Love God with all of our heart, soul, and might, and talk about it to the children, when we sit down, when we are at work about the home, or when we go out for walks with them; in fact, keep the love of God ever before these precious little ones.

An effort should be made to see that our best talent is used in the teaching force of the elementary department. The worship and the lesson material should be graded to fit the pupils in the different departments. Methods used in our public schools that are proving so interesting should be introduced into the Sunday-school. What is more interesting to our little beginners than the toys that make home helpfulness vivid? Who watches the growth of a sand table story about the baby life of Moses more than do the primaries? Find me a more interested set of juniors than those who are able to trace the history of Abram's life through an electric map they have made themselves.

Another factor enters in that must be considered. A certain minister used to say, "Unless your church is missionary it will die." Our boys and girls must become so interested in their associates that they will comb the community for their chums who are not in Sunday-school. Class spirit should rise high. The teaching, the social life, and even an interest in the physical surroundings of the house they love will help bind them to church attendance.

But the greatest factor of all that will keep them bound forever is when the church has made the Christ so real that all boys and girls accept him as their own personal Savior, and then the church should be wise enough to see that each one is used in the service of the church. Will they ever forget to assemble themselves in God's house?

Waldron, Mich.

## The Deficit

BY M. S. MOHLER

THE GOSPEL MESSENGER for Feb. 4, 1928, contains several articles relating to the mission deficit. The president of the Aid Society of the Church of the Brethren appeals to the Aid Societies of the church to come to the relief of the present need. The writer of the article, "The Challenge of the Cross as Related to Our Missionary Deficit," also appeals for help. He would impress the church in general with her responsibility in this matter. The writer of the article, "For Lack of Funds," tells us of some of the unnecessary expenditures of money by members of the church. He gets at the root of the cause of the deficit. He says there is enough money burned up in the Church of the Brethren for tobacco every year to supply this lack. This is likely true. He says: "Enough is spent on shows and movies and pleasure resorts among our people to supply this lack." This is likely true. He says: "There is enough money in gold, platinum and diamonds on the fingers of members of our church to easily take care of this need." This is likely true. He says: "Splendid conveniences and adornment of our homes, our cars, our persons, consume enough money to pay for this bill ten times over." This is likely true. He says, "The recent Christmas season witnessed a good deal of expenditure that was more or less profitless and probably unwise." The Pathfinder for Dec. 24, 1927, said: "This season (Christmas) will see \$100,000,000 spent for gift neckties alone." I suppose the Church of the Brethren did her part. If all unnecessary expenses were cut out, the Church of the Brethren could annually raise \$1,000,000 as easily as it now raises \$400,000. This is unfaithful stewardship. It will have to be accounted for sometime. Is there a cause for this deficit, and is there a remedy? Yes, there is a cause and there is a remedy, a simple remedy. The cause is a waste of money. This consists in fashionable dressing, wearing of ornaments, jewelry, costly array, many changes of garments, a change of garment for every occasion. Other things to be considered are pleasure seeking, movies, theaters, various worldly

(Continued on Page 334)



## Just Some Little Aid Work Stories

BY MRS. T. S. MOHERMAN

Number One

Our Aid Society is a unique organization. It is different from any other group in the Church of the Brethren. It is not controlled by a board as are most of our other groups. Strictly speaking, it is an independent association composed of little groups of women, who because of the real need in local churches of this sort of work, banded themselves together and got busy with no thought at first of reaching beyond their own local churches. Just how many of these groups there were we had no means of knowing until after the Harrisonburg meeting.

However, we do know that the work had been carried on at Huntingdon, Pa., for many years. Students in the college became interested in Aid work while in school. On returning to their home churches they often helped to organize Aid work. In this way many societies were organized throughout Pennsylvania and the idea carried into other States.

At Mount Morris, Ill., the sisters were also busy many years ago. They met in the chapel of the old Sandstone building. The writer had the happy privilege of working with them a portion of two years. One Aid meeting stands out distinct and apart from all others. Brother and Sister D. L. Miller had just returned from a trip through our eastern churches where he had given his illustrated Bible Land talks. After we were all provided with work the president asked Sister Miller to tell us of their trip while we worked. Sister Miller chose carpet rags as her work, since she could sew these while she talked. The rest of us just worked and listened to Sister Miller as she told of their journey, not from a personal or scenic viewpoint, but from the viewpoint of the churches visited. She told how the people came in such large numbers that the churchhouses could not hold them. At some places Bro. Miller had to repeat the lectures at different times so all the people who came could hear and see. The people were hungry, starving for the simple gospel story as told by Bro. Miller, and so eager to see these Bible Land pictures that helped them to understand more fully the great truths of the Gospel and the wonderful love of the Christ who had given his life as a ransom for sin. There had been conversions, baptisms and a deep spiritual awakening among the churches. At times some one would ask help from the superintendent or a few student girls who had a period off would step into the room, a bit of work would be handed them and they too would join the group to work and listen to the story. From Mt. Morris as at Juniata, students carried the idea of the Aid Society into their homes and many churches throughout the middle west began Aid work.

Sister W. L. Desenberg of our own District attended one of these meetings in old Sandstone, went home to the Maple Grove church and straightway called the sisters together in Aunt Kate Shideler's home, organized and began definite Aid work. This marks what we are wont to call the beginning of our Aid work in this District. Yet right now I am puzzled. I have noticed inscribed in our history calendar this simple statement: "1878 East Chippewa Aid Society disorganized." That was fifty years ago. How long had it been organized, and why disorganized at this particular time, who knows?

Down in old Virginia, at Bridgewater in the Valley of the Shenandoah, Aid work also flourished. When it began or how I do not know. The societies in and around Bridgewater were large and carried out rather a varied program; for instance, the writer's assigned task for a time while working with the Bridgewater Aid was the teaching, or rather visiting over the Sunday-school lessons with a dear old invalid sister. This proved to be one of the most delightful bits of Aid work that ever came my way. I have very tender memories of this sweet-faced patient sister in her easy chair. With a touch of old time courtesy she would graciously welcome me into her quiet room, a room where one loved to linger with its flowers and open fire place while fragrant pine knots smoldered on the hearth. Culture and refinement clothed both the

occupant and the room as with a garment. I always had the feeling that I just stepped out of my busy workaday world into the borderland of heaven when I entered this room.

Ashland, Ohio.

## Giving as Worship

BY J. W. LEAR

THE act of giving is not a voluntary matter. It is not something one can do or not do. It is not simply the response to a mandate from God or a command in his Book. It is much more than that.

1. Giving is a primary function of spiritual life. It is inherent and as vital to the spiritual man as breathing is to the physical. To stop breathing means in common language, death. A cessation of all bodily function ensues. Therefore, the normal being fights for the opportunity to breathe. In like manner the spiritual man must find occasions to give in order to refresh his spirit and preserve a warm vital attitude in the realm of spiritual relations.

Jesus undoubtedly had this in mind when he declared: "Except a corn of wheat fall into the ground and die it abideth alone." It is significant also that Jesus should say to the young lawyer: "If you would be perfect, sell, give and follow me!" He could not follow Jesus without giving. God gave his Son. The Son gave up all. To have fellowship we must give. Rather if we have fellowship we will give. It is not a matter of mandate; but the natural expression of an experience with God.

2. No one can acceptably present a part of himself to God. An act of worship may not be worship. One's lungs might contract and expand by mechanical contrivances even after death has taken place. So one might go through a form of worship and not really worship at all. Worship is a permanent relationship. It is not a matter of time or place. To make giving a form of worship it must be a spontaneous act through a loving urge created by one's relation with the divine personality.

Well might Jesus say that the first command of all is, "To love God with all the heart, soul, mind and strength." The word *all* is a big word here. A partial allegiance is not acceptable. Paul voiced the same idea thus: "I pray God your whole body, soul and spirit be preserved blameless." The second command will not be easily realized without the overflow of the first. Giving is not worship until it is done as unto the Lord. And it can not be done as unto the Lord until one has definitely consecrated his all to the Lord. When did we minister unto the Lord? "Inasmuch as ye did it unto the least of these."

Moreover, it is impossible to divorce the *purse* and the *person*. God will not accept our person if we withhold from him our purse. I am the Lord's, but what I have is mine, is a common belief. Yes, and so much

a part of one are one's possessions that to refuse to give as the Lord has prospered cuts off the person from the Lord who prospered him. Neither is God delighted with our purse when we withhold our person. The things we claim as our own are so much a part of ourselves that there is no line of cleavage. The person sanctifies the purse and the purse advertises the person. One can not serve God with his person and serve the world with his purse. They refuse to be separated. God hath joined them together.

Chicago, Ill.

## Trial Marriages and Prohibition

BY RALPH R. HATTON

WHEN a judge, or a doctor, or a lawyer, or a banker expresses an opinion on the particular line he practices he should be given a hearing; but when he begins to dabble with subjects out of his realm we should take what he says with considerable allowance. The majority of the people seem to believe any man is qualified to discuss religion or politics without any study of the subject whatever. There are no themes of greater import than religion and political economy. Yet a man may be a great electrician or inventor and not be able wisely to discuss religion or politics.

This is an age of specialists; still when a man gets out of his realm he is liable to say some things some people may take seriously. For this is also an age of fads and fanaticisms. However, there are a few principles of conduct as fixed as the North Star. God has given some laws that must be obeyed. The home is the foundation of all good government; and anything that defies the home destroys the nation.

Charging that "divorce laws are making liars out of thousands of persons," Judge Burnell of Los Angeles, is quoted as advocating a five-year-term marriage as a remedy.

There is nothing to it, Judge. The divorce laws are not making liars of anybody. If a man is a liar, he is a liar; and all he needs is an excuse and he will lie. The trouble with all this divorce business is that we begin at the wrong end to discover a remedy. The trouble is, not with the law at all, but with the people. When a man and a woman contract marriage they provide for offspring. Every baby has a right to be well-born, and to have a father and a mother after it is born. If a man and a woman have no more sense than to marry on short acquaintance let them stick it out and behave themselves. If the United States would adopt the Bible standard as a uniform law, that neither a man nor a woman could obtain a divorce except for the cause of adultery, and that neither party could remarry until the other party was dead, divorce courts would go out of business. People would be careful about marrying.

A lot of newspaper propaganda charges prohibition with almost every evil in the land. We once read an article appearing in *The Arizona Gazette* from the pen of George R. Holmes in which he said that there were in federal prisons 18,788 persons, as compared with 8,927 on the same date ten years ago. He ascribes the major cause to prohibition. What nonsense! Prohibition has not made a single criminal and never will. Smooth hirelings of the liquor traffic use that as a smoke screen to hide the real issue. Alcohol is the issue. When that abominable stuff enters a man's system he becomes unfit for citizenship; and for that reason we are against alcohol as a beverage, regardless of whether it is sold in saloons, by the government, drug stores, or bootleggers. It is not the method of distribution we are against but the stuff itself.

Business and booze will not prosper in a person. One or the other will win out in the fight, and it is usually booze if the fight is kept up. Gin and gasoline are dangerous things to mix on the highway. Any man who drinks liquor is foolish; but he can't always see it that way. The most foolish things we have ever seen men do, have been done by those men under the influence of liquor. That is why we think a man is foolish to drink it, because it makes him foolish. Most men know it is not good for them to drink booze, but they are like the fellow who stood by a bar with a glass of whisky before him. He mused to himself: "There are a thousand reasons why I should not drink this

## News and Comment

BY VIRGIL C. FINNELL

### Welfare Gleanings

Two sisters, Della and Etta Bradley of Winston-Salem, N. C., have just deposited in the bank \$2,400 which they received for the tobacco raised on three and a half acres of land. The girls planted, cultivated and harvested the crop without aid or advice. When they are not farming the sisters are occupied in the city where Della is a teacher in the high school and Etta is student in a business college.

"Uncle" Dan Beard, National Boy Scout Commissioner, says a man should "feel ashamed to do anything that might react on the minds of his Scouts." "I gave up smoking when the Scout movement was organized eighteen years ago, because of the effect it might have on the growing lads I was trying to teach." It's too bad a lot of Christian men can not be induced to follow the example of this "grand old man" of the Scout movement.

The Chicago Council of Social Agencies, through its girls' work committee, is making a drive to improve the health of girls twelve to twenty years of age. In a list of seventeen health habits that are designed to promote physical well-being, number twelve reads: "No tea, coffee, tobacco or other stimulants." It's too bad that girls have to be warned against a habit so damaging and so harmful as cigarette smoking.

North Manchester, Ind.



whisky, but for the life of me I can't think of one of them right now," and down went the whisky.

No, prohibition never made a criminal. If anything makes criminals it is the stuff called alcohol. If men and women were not so foolish as to pay such high prices for bootleg liquor there would be little inducement for the bootlegger to risk his life in that dastardly game of crime. Can't you see that?

Toledo, Ohio.

### Possibility of Laymen in the Field of Evangelism

BY L. G. BRIDGE

"As thou didst send me into the world, even so sent I them into the world" (John 17:18).

If our religion is false, we ought to change it, if it is true we ought to propagate it. Religion is not a commodity that can be tied, sealed and deposited in storage.

Evangelism—what is it? We hear this word many times in a year. Did you ever stop to think what it means? I'll tell you what you think every time you hear it: That's some of the preacher's business, none of mine.

Our simplest understanding of evangelism is that it is the winning of men and women to Jesus Christ. The evangel of salvation was first announced by the angel evangelist to the shepherds on the hills near Bethlehem when Jesus was born. Their glad task has been transmitted to every layman who has received the Gospel, and in this way it is the divine will that the claims of Christ shall be pressed upon every soul in the world. The popular conception of the nature of evangelism is that it is mainly preaching. This is always a vital phase of it, but this is not our part of evangelism. Evangelism is not only bringing people into the church; it must also furnish means and inspiration by which men may grow in Christ. Besides preaching, there must be a program for establishing the Gospel by moral and religious environment and teaching. This is our part.

Jesus taught the disciples to look upon humanity as a field for harvest. This sort of information is for us as well as ministers.

It is an unfortunate fact that the great body of Christian people have never felt responsible for any personal effort in winning souls. This may account for much of the church's weakness. Its members have been too willing to let the minister bear the burden of evangelism. This attitude is wrong, for each one of us is an agent for the transmission of God's Word.

Personal evangelism is an incarnation of the message. The life back of the appeal gives it power, and the private word is often more effective than the public sermon. Besides, sermons will never reach all who can be reached by laymen evangelists.

It was asked of Lyman Beecher: "Why are you so successful as a preacher?" Notice his reply: "I preach on Sunday, but I have four hundred and fifty members who take my message and on Monday tell it everywhere they go." Are you guilty, laymen? Did you ever do such a thing? Try it.

Evangelism, like charity, begins at home; but it does not end there. The early Christians were to bear their witness outward from Jerusalem. For us this means beginning just where we are, and extending our efforts wherever we go.

Does the organization of this men's work of the church mean that as laymen we should sell our farms or our businesses and each stick a shingle on the door of his home with this inscription: "Take care of my family, I'm going out to help evangelize the world"? No, but we do expect each one of you to take an interest in the souls of men you come in contact with each day. Every man meets men others perhaps never see. Did you ever figure it your business to find out if your neighbor was a church member? Are you doing any personal evangelism?

We have a church in our town that increased their membership twelve per cent in the last year without a revival through personal evangelism. Wouldn't it be wonderful if we, the men of the Church of the Brethren, could increase our membership twelve per cent in the coming year?

The supreme need in the world today is a revival of

genuine spiritual religion. Are the men of the church willing to help put it across?

Monticello, Ind.

### The Church and Modern Heresy

BY A. B. MILLER

"An opinion held in opposition to the established doctrine of, and tending to promote division in the Christian church" is, according to Webster, "heresy." Our purpose is to consider how to deal with it today, and the viewpoint is that of one who has arrived at his conclusions in the midst of a busy pastorate. They are the result of practical experience and observation, rather than that of a study of theories.

We assume, at the outset, that the "heresy" to be dealt with is *real*, not imaginary; also, that an "established doctrine of the church" in question is, indeed, also the doctrine of the Word of God. Otherwise, the "heresy" on that particular question should not be dealt with at all, but accepted and made henceforth the "established doctrine."

There are at least three methods that present themselves, namely: Deny it, attack it, and fortify against it with the truth.

#### I. Deny It

The first of these, the shutting of one's eyes to heresy and denying that such a thing exists today might appeal to a Christian Scientist type of mind, but not to practical folks who have eyes to see. We shall, therefore, pass it by without discussion, as it assumes there is nothing real to discuss.

#### II. Attack It

The next method mentioned is that of attack, the open and aggressive and vigorous denunciation of that which is false.

Dr. Leander Keyser of Wittenberg College (Ohio) has advanced some strong arguments in favor of this method in his book entitled, "Contending for the Faith." He calls attention to the fact that "Christ and his apostles were often" on the offensive as well as defensive; that they were not content to "merely let the truth take care of itself"; that "Christ defended his person, his mission and his message against the Pharisees, Scribes and Sadducees"; and that "Peter's Pentecost sermon was a defense against the false charge" of drunkenness. He quotes 1 Peter 3:15

### Men's Work News

BY W. J. WERKMAN

The Brotherhood of the Church of the Brethren at Pomona, Calif., is said to be the backbone of the church there. The men's organization of which Bro. R. C. Baldwin is president, cooperates with similar organizations of other denominations in the Midnight Mission of Los Angeles, the Protestant Boys' Work of State and County, and other work along civic lines. The Pomona organization holds quarterly business meetings, where the problems and needs of the community are taken up and acted upon in an efficient manner.

The Men's Work Club of the Chicago First church is proving a real success. Their monthly suppers are well attended. The fact that many non-members of the church are present at every meeting proves the value of the organization in Chicago. Dr. William F. Weir, General Director of Men's Work of the Presbyterian Church, U. S. A., gave an inspiring address at one meeting, at which time the attendance was close to a hundred. Wilbur Bollinger of Oak Park is the president of the club.

Bro. Fred R. Weyand is chairman of the Men's Welfare Class in the Church at Louisville, Ohio. This organized class is having monthly programs and fellowship meetings which have proved to be of much value to the men.

Word just reached us that the Church of the Brethren at Roanoke City, Va., has a very live men's organization. Judging by the correspondence which we have with laymen and men's clubs in that particular District, we expect that a real District laymen's program in that section of the Brotherhood will be forthcoming in the very near future.

Although the Brethren congregation at Denver, Colo., is not a large one, a laymen's organization is functioning there very satisfactorily, according to the report we have received from its president, Bro. R. I. Troup. The men there hold meetings about every six weeks, and are engaged in different lines of work, as ministering to the poor and the sick, improving the church properties, etc. They assess the membership fifty cents per month, and seem to be able to do things remarkably well.

Chicago, Ill.

and Jude 1, 3, 4 as a direct command to use this method.

He points out further, from church history, that Christianity would long ago have perished from the earth, had not brave and stalwart defenders of the evangelical faith always arisen to stay the onslaught of assailants.

Finally, he contends that the unbelievers surely "would think that Christians were cowards and knew they could not defend their cause," if they did not attack error.

Doubtless none will deny the validity of such a method in the hands of men led of the Holy Spirit to use it, or in response to circumstances that demand it. However, it may be used when we are not led to use it and in a manner that savors of excess. The latter temptation seems sometimes very strong under cover of zeal. Attacks are made when the time is not propitious; "infidels" and "rationalists" are railed on when none are in hearing distance; and questions of unbelief are raised when such are not in the minds of our people at all.

Dr. Keyser writes, concerning this last statement, that "by saying too much about skepticism or radical criticism, he may even stir doubt in the minds of the innocent and unwary rather than fortify their faith."

#### III. Fortify with Truth

The last method suggested was that of fortifying against error with truth. Most of us in the greatest number of circumstances, will probably find this plan the most serviceable to our purposes. To quote Dr. Keyser: "For the most part, the Christian preacher should simply take the truth of the Christian religion for granted." There are a number of reasons favoring this method of fortifying against heresy with the truth—the positive teaching.

First of all, most of one's time can be devoted to a study of truth. Some "isms" may be ignored, without prolonged study. The pilot on the Mississippi River applied this principle to his task and could, therefore, assure his passengers that they were safe—not because he knew where every sand bar was hidden, but because he knew the open track where they were not.

Again, this plan lessens the temptation to cry "wolf" when only a shadow appears, and places truth everlastingly in the foreground. A successful Iowa pastor was congratulated on the unprecedented loyalty of his more than ninety officers in the church and Sunday-school.

"How do you keep them from frittering away their time on certain forms of amusement [naming a few of these forms], or don't you keep them from these indulgences?" he was asked. "I have never given an address against any of these things, but have done my best to emphasize the higher things of life, and I do not even know whether or not my people abstain," was the reply. Investigation revealed, however, that the entire group kept free from the things mentioned that filled their time and sapped their vital energy. Positive truth was their bulwark.

Another argument for this method is that it places one in an enviable position to serve. It keeps the mind receptive to truth, even though that truth had been branded as "heresy." If Luther of the sixteenth century could rediscover a great forgotten truth, it is plausible to believe that some great spiritual leaders of the twentieth century may render a like service. For "heresy" of today may become "truth" of tomorrow.

It also makes more likely a point of contact with many in confusion, and obsessed with doubt today. Ours is an age of searching inquiry. Such an atmosphere tells mightily on us all, especially on the young men and women of the world. We refer to what is called "honest doubt," not to "avowed unbelief," and it is with the former we would preserve a point of contact.

Doubtless we "are fallen upon evil times," but these are our times and the only times we shall ever have. They compel us, whether we will or not, to adjust to new trends of thought and to new attitudes towards established truth. Frequently much is to be gained for the cause by drawing conclusions slowly when dealing with a divergence from commonly recognized truth;

(Continued on Page 336)



## PASTOR AND PEOPLE

### The Fisherman's Text

BY OLIVE A. SMITH

It would be interesting to know how many times the middle-aged or elderly churchgoer has listened to sermons which are woven about the calling of Peter and Andrew to discipleship. "Follow me and I will make you fishers of men," has always been a favorite text, and the odd ways in which it is applied at the present time seem to indicate that it is growing in popularity.

Mid-week meetings and young people's meetings, also, find it easy to gravitate toward this theme of the analogy between fishing and the Christian activities. It is one of those texts, the application of which sometimes makes us feel a bit uneasy. We wish we knew a little more of what was in the mind of the Master when the words were spoken. Or, we may sometimes wish that the speakers would be a little less positive and sure of themselves in drawing the conclusions that frequently are drawn in considering the text. In brief, there is often the feeling that the text might be called "unfortunate," because of the manner in which it yields to treatment.

Peter and Andrew were poor men who made a living by fishing. So far as we know they never fished for sport. They used the seine and conducted their business on a scale as large and systematic as such a business could be conducted at that time. They were not anglers, they were not "baiters," and it is safe to say that they were not called to be either. They were called to give to the world, in a straightforward manner, the greatest truth that has ever been given to the race.

A large majority of the modern addresses on this subject, deal with it from the standpoint of the sportsman's analogy. It seems necessary to so treat it. The average church, particularly in the city, spends an enormous amount of time, thought, and care, some of them vast sums of money, on the obtaining of a "program" that will attract the people. One of these churches went so far as to introduce a brief period of dancing after the evening service. And this, not because there is supposed to be any special spiritual virtue in the dance, but because the young people must be "held." The end—a brilliant sermon, radio cast, with its accompaniments of the best music and other auxiliaries—was held to justify the means. Evidently there is no end to the possible applications of this text.

Without entering into any discussion of the right or wrong of fishing, apart from the necessity of a livelihood, is there anything particularly idealistic about it? Does it, as a sport, commend itself to a person who is honestly seeking to incorporate the spirit of the Master into his personal life and the lives of others? Fishing is known as a sport. Like hunting, it is supposed to be a marvelous recreation for men and women who lead sedentary lives. The minister who introduced dancing into his church, had the misfortune to lose one of his legs in a surgical operation. He celebrated his convalescence by mounting a horse and shooting quail "for sport."

Much publicity was accorded this incident as an illustration of the man's fine, indomitable spirit. His life being mercifully spared, was it not strange that the best way to express gratitude was to shoot down as many helpless, happy little birds as possible?

These are some of the ranker methods of being very much in the world and a part of the world for the sake of the power to attract the world, and all for its own good. It is wrong, perhaps, to sit in judgment upon any of them, for we know not the depth or the sincerity which animates any human heart. But let us remember that the Christian life challenges the highest, not the lowest of human powers. If the fisherman's text seems to justify craftiness and all the arts of make-up and make-believe which constitute angling and baiting, even though the objective is the "catching" of the soul, it is well to stop and consider other texts, other conceptions of the Christian task.

To balance this one text relative to fishing, there are scores of passages dealing with the drawing power, the divine lifting and pulling power of the Gospel. There are the appeals of the cross, of the "yoke," of the burdens which are lightened when rightly assumed. In fact, there seems to be but one genuine "fisherman's text." Perhaps that is the reason it is so seriously overworked.

Kansas City, Mo.

### What I Believe About God

BY EZRA FLORY

It is not easy to sum up one's belief about a Supreme Being. However, there are some things which stand out prominently about which we may speak. Among these are: (1) God is the Creator of all things. (2) God still works ("worketh hitherto" or literally, up till now, as Jesus declared) as our Sustainer. (3) God is a Spirit. The word *spirit* comes from the Latin which means "I breathe," but we conclude that such a name for an immaterial Being is most beautiful. Paul said: "The things seen are temporal, but the things not seen are eternal." Science has at last declared that ultimate forces are not material but immaterial. (4) God sent forth his Son to redeem humanity. His Son lived in the flesh among men to accomplish this vicarious work. He was persecuted, slain, buried, and after three days arose, becoming the Assurance of the resurrection of all who will believe on him. Jesus is now at the right hand of God the Father interceding for us. (5) Jesus, through the Father, sent the Holy Spirit to comfort and to teach believers during the present time. (6) Jesus the Christ is coming again to receive his own. (7) I believe that fellowship with God through his Spirit is possible and without such fellowship there is no possibility of pleasing him nor of getting a foretaste of the glories to be. (8) I believe that God wants men to live righteously toward each other and unless this be done one can not see God himself. (9) I believe that the Bible is God's Book and that it contains a complete plan of salvation from sin. (10) I believe in the church which is the body of Christ. (11) I believe that God is the moral Governor of the world and that he will judge the righteous and the wicked.

There are difficulties. I can not understand how God sent the Son. I do not understand how Jesus is not the Holy Spirit. I do not understand how Jesus was completely human and at the same time completely divine. Ezekiel saw a river whose depths any child could wade at places but which became too deep to be crossed. I love God because he is greater than any being. For the human soul needs something to cling to as surely as the tender vine must have its support in its upward reach. Jehovah is the only true God meeting completely the needs of the human soul.

Elgin, Ill.

### Overcoming or Transcending, Which?

BY W. A. KINZIE

At first thought one might declare there is no difference as to the meaning of these two above named terms. But let us look a little closer into the subject and see what it might contain. Literally, we might overcome a mountain by climbing over, going around, digging under or removing the contents of the obstruction through our own strength. To transcend a mountain one would need to rise, by some force other than his own, like an airplane, or by some similar power, directly over and above its highest peaks without any effort to destroy or conquer its massive structure. Energy and thought would be utilized in rising to a higher plane, leaving the challenging rock-ribbed mountain to console and excuse its own defeat. Meanwhile, the individual entering the contest would transform his efforts from the "overcoming" to the "transcending" way. I wonder whether the great Christian hero of the first century had some idea like this in mind when he said: "And be not fashioned according to this world; but be ye transformed by the renewing of your mind." Read Romans Twelve again before you decide.

Navarre, Kans.

### The Interpretative Functions of the Teacher-Prophet

BY JOHN LUKE HOFF

THE teacher is the focalizing point of the culture of the race. Just as the mind of the prophet was the crucible in which the discoveries and achievements of the past are melted and remoulded to solve the problems of the present and to present challenges to living men and women, so the religious teacher is the crucible in which the religious enthusiasms, appreciations, idealisms and insights of other peoples and other ages are made assimilable, adaptable to the minds of the present. The teacher lets the pupil look through his mind and use his eyes and senses, so to speak, and in that way the pupil learns how to sharpen his own vision and to sensitize more thoroughly his own consciousness. The teacher interprets his expansive world to the expanding soul of the pupil. By serving his apprenticeship under the valuable tutelage of the experienced teacher, the pupil is stimulated to relive the best in the lives of the past, and reexperience the best in the experiences of other men and women.

The dictum that there is no teaching without learning illustrates the basic work of the teaching process. The teacher may have a thorough mastery of the subject matter and may be skilled in the use of techniques and teaching devices, he may know how to present thought-provoking questions and may persuade his pupils to memorize effectively; but if definite changes do not take place in the basic structure of the pupils' personalities, the teacher has not been teaching. Learning is not memorizing, or answering questions, or reciting distinctly, although it may involve all of these. Learning, in the real sense, is the redirection of the basic impulses of human nature, or the penetrating of dynamic ideas more deeply into experience, or the making of old habits more regular, or the establishment of new habits. In other words, there has been no teaching unless the teacher has interpreted some new phase of environment to the child in such a forceful and attractive way that its values have been assimilated by him and have brought about distinct modifications and improvements in his life-experiences.

The teacher is the lens through which the pupil looks, to see a more distinct and meaningful world, whose primary features are magnified and clarified. The teacher is the mirror in which the pupil sees himself reflected in relation to his environment. In the teacher are concentrated the values and treasures extracted from different types of situations and experiences. In the teacher the pupil sees epitomized and summarized the lessons which that teacher is trying to emphasize.

Just as Christ gathered all the shreds and tatters of truth from here and there, spun them into the silken thread of his incomparable message, wove this into the garment of the only normal religious experience—of which the delicacy of texture and fabric bore reference to its noble source, and into the fabric of which was wrought the original design and plan of God—so the religious teacher, as Christ's representative, gathers the best from here and there and interprets the world of truth by showing the original divine design.

Just as in Christ all the flickering lights of the past converged, so the teacher is the focus of spiritual illumination which is radiated into the growing lives of the pupils. The prophets of old loomed forth like stars and meteors out of the gloom and night of ancient times, casting their feeble gleams upon bewildered and doom-struck humanity. But with the approaching day-streaks of dawn those harbingers of a new day, the light of the stars, grew gradually fainter, until it was completely overshadowed by the torrent of light and the flood of glory which broke upon the world at the noonday of the Sun of righteousness. Today, the teachers of religion strive to open the channels to individual souls that this flood of Sun-light may rush in upon them with its powerful healing rays and its unequalled heating and illuminating powers. Through religious teachers is projected the radiance of Christ-likeness.

McPherson, Kans.



## HOME AND FAMILY

### The Upward Trail

BY LINA M. STONER

Ho, comrade of the upward trail,  
My greeting on the way!  
Your heart is brave, courageous, true;  
Your cause brooks no delay.  
The uphill road is sometimes rough  
With boulders large, they say.  
But there is foothold, firm, secure,  
For life's steep, upward way.

The springtime bloom, the noonday sun,  
When summer days are long,  
All give us strength to make the grade  
With rapid strides and strong.  
But if in autumn's slower pace  
Toward summit steep and high,  
We sometimes rest beside the road,  
And watch the crowd go by:  
We need not sit with folded hands,  
We'll greet the toiling throng,  
Refresh the faint with crystal cup,  
And cheer with smile and song.

'Tis true, the uphill road is rough  
And boulder strewn the way.  
But Christ our Lord did take this route  
From earth to realms of day.  
He blazed the path that we must tread,  
Sends light, a heavenly ray.  
To cheer our hearts, illumine our souls,  
And guide us on our way.

There's refuge from the storms of life,  
There's balm for every ill,  
There's water gushing from the Rock,  
There's rest e'en on the hill.  
There're songs of angels in the air,  
In hush of evening, still;  
And ah, I glimpse a Heavenly Home,  
A pace above the hill.

Ladoga, Ind.

### Check the Extravagance

BY HOMER CASKEY

OF course there are things that every family needs in the home. There are the grocery bill, the fuel bill, the clothing bill, the light bill, the telephone bill, etc., all of which are for necessities which must be paid for on a cash basis. If the groceryman does not get his pay for goods delivered, no more goods come. If the light company does not get paid for the amount of "juice" used, out comes the meter and the home is left in the dark. And so with many staple goods. The telephone used to be classed as a luxury, but now it is a necessity and must be paid for in advance. The telephone company, as well as other companies and merchants, knows that after its product has been used, if the customer has not paid cash, there is no possible way of getting the service rendered back again.

It is most imperative that all homes, especially those of salaried and wage earning people, make out a budget assigning certain amounts for the groceries, fuel, and clothing. Also there should be some provision for an unwelcome but probable doctor bill; and, of course, some provision should be made for the progress of the Lord's Kingdom. Then, if the income will permit, things of less vital use, but of educational values may be gotten.

It is not my purpose to lambast the radio or automobile purchaser, but to sound a warning against the so-called high-powered salesman who comes into the home with the dollar-down-and-dollar-a-month proposition who makes so many folks, especially the young couples, think it is so easy to buy a home on "millionaire-street," or the whole house furnishings, or many other things, for only a few dollars more per month. After the young victims have been loaded to the very limit by the smooth tongued salesman, he goes "into a far country" (to work on other young minds), and the ones loaded stay within reach of their creditors. They toil much and worry not a little. Soon another installment is to be met which they had never thought about as coming so soon. Then one evening the young husband comes home and hands his wife a receipt signed by an M. D., saying, "Mary, just one more

payment and little Jack is ours." But what about all the many other payments? The year is passing and they feel they ought to have a vacation; in fact one is needed, but can it be afforded? Others are going out, so they decide it would be a rest to get away from the pesky collectors.

But what about the homecoming day with all those statements at the door? The company that employed the high-powered salesman to load them up, now has a "hard-boiled" collector and one that "will get 'em."

Too many people fail, not because they are out of work, or because they are too lazy to work, but just because they have yielded under high pressure and bought too much. Thus occasionally, rather than face a world in seeming disgrace, one such goes out and drinks carboic acid to "end it all."

Then the preacher must go into the home to try and console the bereaved, perhaps telling the heart-broken widow and mother how natural the departed looks, saying that it was surely an accident, when he knows very well it was not, but all came about just because the unfortunate one was never taught economy! No, this is not a lecture in economics, but can't we somehow prevent such disasters, which are all too prevalent in our day?

Is this not a problem for the educators? Would it not have been better for John and Mary to have been taught in the home and Sunday-school the art of living, which should include supplying a home, even if they did have to get the furnishings a piece at a time? Would this not have been better than to move into a real estate company's ready furnished house and have it all taken away from them in a short time just because they could not meet the payments?

No, I'm not condemning installment home buying; but I do think it is time to boot out a lot of high-pressure salesmen who are in the field with nonessentials. These should be placed where they would have to earn their bread by the sweat of their face. Perhaps this might be accomplished by legislation.

Back of it all is the motive or desire in life. When we have learned to love the Kingdom of our Lord and Christ supremely, we will close our eyes to the many alluring things of this world and our ears will be shut to the shrewd bargain driver; and then we will be more concerned to contribute to, and if need be, sacrifice for the cause of righteousness. We will be less desirous of spending money for things we do not really need for ourselves.

May the Holy Spirit inspire us to help create nobler and more unselfish desires in every breast. For we are our brother's keeper.

Council Bluffs, Iowa.

### What to Do on Sunday

BY OLIN F. SHAW

#### Number Four

IN this article the writer will consider some reasons why the Lord's Day should be faithfully and loyally kept. I have very great respect for those who keep the commandments of God because they are his commands. I am sure our worship of him will be more intelligent, and more acceptable to him if we are able to see his divine wisdom in the giving of the commands we keep. If in the mind of any who read these words the thought of God's commands being tyrannical has occurred let such a thought be forever banished. If we rightly understood the great heart of God we should regard that wherever he has given commandment he has, in infinite love and mercy, reached down to give us a helping hand.

My first reason for keeping the Lord's Day is, because it is God's law or command. This statement is made on the assumption that if we know anything to be the expressed will of the Lord we will want to do it. The first reaction on the part of many will be that we are not living under the law. If I stated that the command, "Thou shalt have no other God before me," was in force, would any one question it? No one. If I stated that the second, or the third, or the fourth, or any of the other nine were still in force would any one question? No one. By common consent the

whole moral law is embodied in the teachings of Jesus. It's true obedience to the law is not an enforced obedience. The religion Jesus taught is distinctly a heart religion. Our keeping his commandments is out of love. "Except your righteousness exceed that of the scribes and Pharisees ye shall in no wise enter the kingdom." The Father's lordship over the sabbath continues in the Son. "The Son of man is Lord of the sabbath."

The Lord's Day is God's holy day. It would be well if as parents, teachers, pastors and leaders we stressed this important truth in all of our teaching. Unquestionably there is in our day a great lack of reverence for the Lord's Day. And this, too, undoubtedly, is the fruit of the all too prevalent idea that under the Christian dispensation there is not much teaching on the subject. All of the reasons that existed for sabbath observance under the Mosaic dispensation still exist for keeping the Lord's Day, plus other very important reasons, as we shall presently see. From the creation of the world the sabbath was set apart, made sacred, christened a holy day. May I refresh your minds with some outstanding scriptures in which this idea is particularly stressed. "God blessed the sabbath day and hallowed it" (made it sacred). "Tomorrow is a solemn rest, a holy sabbath unto Jehovah." "The seventh day is a sabbath of solemn rest, holy to Jehovah." "It is a sabbath unto Jehovah in all your dwellings." "Thou madest known unto them thy holy sabbath." "I gave them my holy sabbath to be a sign between me and them." "My sabbaths they greatly profaned."

The Lord's Day is God's memorial day. "I give them my sabbaths to be a sign between me and them," "I gave them my sabbath, to mark the tie between me and them, to teach them that it is I, the Lord who sets them apart." I am very much sold to the idea of capitalizing our national Memorial Day to memorialize the heroic deeds of our sacred dead. Of course, I have in mind the heroes of the church as well as the state. The purpose of memorializing past heroes is that the future may have heroes worthy to be memorialized. Perhaps no more powerful argument could be brought for faithful Lord's Day observance than that of memorializing the divine love, mercy, and power of our loving Lord, when seen in its right light. Certain it is that where this has been intelligently done the race has prospered and gone forward. Where this has been lost sight of and perished from among the people civilization has been marked by retrogression.

For at least several thousand years, both the example and the divine power and majesty of God in the creation were memorialized in sabbath observance. Then in making the sabbath observance a part of the Mosaic law there was added this great cause—the memorializing of God's infinite love and mercy in coming to Israel's rescue while in the bondage of Egypt, their miraculous delivery, and paternal care in the wilderness. How fixed and profound a principle this was in all of God's dealings with Israel may be seen in the twentieth chapter of the prophecy of Ezekiel, already quoted from. This idea was strongly supplemented by the annual celebration of the Passover feast. From generation to generation as their children asked what those things meant their great deliverance from Egyptian bondage by the hand of God was to be memorialized. The marked influence these institutions had upon the life of the Israelites may be discerned by the great lapses in character when their observance was lost sight of.

Involved in the greatly added impulse for sabbath observance in the Christian dispensation is the transition from the celebration of the seventh day of the week to the first day which I must reserve for my next writing.

The outstanding truths here are that the institution of the sabbath day observance is by an ordinance of God, and is as much in force as ever in the history of the world. And that from the creation it was proclaimed a sacred day, made holy unto the Lord. Wherever, and as long as it has been observed it has memorialized God in his infinite love, and power, and majesty. "Remember the sabbath day to keep it holy."

Cedar Rapids, Iowa.



## AMONG THE CHURCHES

### Calendar for Sunday, May 27

Sunday-school Lesson, The Wicked Husbandmen.—Mark 12:1-12.

Christian Workers' Meeting, The Church's Part in Religious Training.

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#### Gains for the Kingdom

One baptism in the Olivet church, Ohio.  
 One baptism in the Pittsburgh church, Pa.  
 One baptism in the Timberville church, Va.  
 Two baptisms in the Middlebury church, Ind.  
 Two baptisms in the Clay County church, Fla.  
 Three baptisms in the Cerro Gordo church, Ill.  
 One baptism in the Bellefontaine church, Ohio.  
 Ten baptisms in the First church, Detroit, Mich.  
 Four baptisms in the Roxbury church, Johnston, Pa.  
 Sixteen baptisms in the Chico church, Calif., Bro. D. R. McFadden of Ohio, evangelist.  
 Five accepted Christ in the Sangerville church, Va., Bro. Levi Garst of Salem, Va., evangelist.  
 Twelve baptisms in the Kearney church, Nebr., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

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#### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. N. D. Cosner, the pastor, to begin June 4 in the Pike church, Spiesville congregation, Pa.  
 Bro. C. H. Wakeman of Cumberland, Md., to begin June 18 in the Cherry Grove church, Md.  
 Bro. Walter Hartman of Annville, Pa., to begin May 27 in the Mingo house, same congregation, Pa.  
 Sister P. J. Jennings of Roanoke, Va., began May 20 in the Johnsville church, Va., beginning June 11 in the church at Crab Orchard, W. Va.  
 Brother and Sister S. Z. Smith began May 22 in the Weston church, Ore., and go from there to the Portland church, beginning June 5.

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#### Personal Mention

Brother and Sister Otho Winger are scheduled to reach San Francisco June 22 on their return from their trip abroad.  
 Bro. Chas. D. Rupel is changing his field of pastoral activity and his address is changed accordingly from Outlook, Wash., to Figarden, Calif.  
 Bro. Fred M. Hollenberg, formerly missionary in India, has recently accepted the pastorate of the Stanley, Worden and Maple Grove churches of Wisconsin.  
 Bro. B. D. Hirt is closing his pastorate at Cincinnati, Ohio, and is again taking up the pastorate of the Beaver Creek church of Middle Indiana. His address is Francesville, Ind.  
 Bro. N. A. Seese and family, China missionaries, are due at Kobe, Japan, June 5, on their homeward way, sailing on the Empress of Asia. They should arrive at Vancouver June 16.

Two Bethany student pastors with their wives and friends were among our early last week's visitors. They were Bro. Frank Baldwin of Elmdale, Mich., and Bro. Wilbur Bantz of Fort Wayne, Ind.

Four far-flung States were represented in the group of Bethany students who visited the House last Saturday: Naomi R. Zigler, Virginia; Geo. R. Swank, Florida; Elsie R. Wenger, Illinois; Paul Rupel and Clarence Shockley, Washington.

The Standing Committee delegate to the La Verne Conference from the First District of West Virginia is Eld. Russell G. West, with Eld. Jeremiah Thomas as alternate. This information reached us after the publication of the list in last week's "Messenger."

Bro. A. F. Brightbill of our Music Committee was at the Publishing House last week arranging for the music section of the Conference Booklet. This feature seemed to be much appreciated last year and the House is planning to include it in the Booklet for the La Verne Conference.

Bro. E. B. Hoff had a severe shaking up several weeks ago when he fell from a ladder to the hard pavement. The breaking of several ribs seemed to distress him less, however, than the breaking of his twenty-five years' teaching record in which he had missed only two days on account of illness. He is a hard man to keep down and is back at his desk again. Was it out of sympathy that Sister Hoff has followed his example by breaking her arm?

Bro. C. D. Bonasack is accepting as many invitations as he can from churches within reach to spend a week-end with them and encourage them in their Conference offering. Last Sunday it was Leeton, Mo. Sunday coming it is to be Rossville, Ind., and the next on the list, if we did not get the wires crossed, is Greenville, Ohio. Didn't we hear rumors of a wedding in connection with one of these, a wedding in which missionaries are to have a leading part? A little more time will tell.

"Bro. Lichty's and we landed safely this morning and are happy to be in America, and especially to be in our dear Bro. Stover's home where we may be addressed for the next two weeks." So writes Bro. J. M. Blough May 16 from 130 N. 78th St., Seattle, Wash.

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#### Miscellaneous Items

Manchester College is the latest of our schools to put the "Messenger" in its debt for a copy of this year's catalog.

For those who sing Sister Cora Stahly has an interesting announcement on page 336 of this issue of the "Messenger."

Juniata College kindly favors the "Messenger," files with Bulletins comprising the annual catalog for the current year and an announcement of the summer session of 1928.

The New Directory of the York church of Southern Pennsylvania, Bro. M. A. Jacobs, pastor and elder, shows a well organized congregation of more than seven hundred members.

The B. Y. P. D. of the Virden (Ill.) church has a ten-acre tract, donated to them for the season, and what is made from the crop of corn raised on it will be used for missionary purposes.

The Ladies' Aid Society in an Ohio church recently purchased and set out shrubbery to beautify the church grounds. These Ladies' Aiders also plan to meet and clean the church. What would some churches do without their good women folk?

"We have done well, but there remaineth yet very much land to be possessed." There are those whose ardor has slackened, there are unchurched folks, there is a community life which needs to be more completely Christianized, there lies open before us all a spiritual conquest, difficult yet alluring and richly rewarding." So writes Bro. F. B. Statler, pastor, in the Directory of the Huntingdon church, Pa.

"What is the church in the world for? Do you have a tabulated list of her objectives? How well are we united upon what these might be? Has the church stated in a plain and simple way what her program is? Or is it better that she should go forward with no set aims or definite objectives, depending upon the accidents of circumstance?" These and some other questions Bro. D. H. Keller, pastor of the Akron church, Ohio, considered in a recent sermon.

"We have been trying to place in each home a sample copy of our church paper, the 'Gospel Messenger.' We are a young church and we need to build our church life in harmony with the spirit of the church of which we are a part. This paper will convey to us much of the true spirit and idealism of our denomination. People from other denominations say that our paper is one of the best of its kind. . . . A special opportunity of receiving the 'Messenger' for the remaining part of this year for \$1.00 has been recently offered. It will be a dollar well spent." From the "Church Visitor," Calvary church, Philadelphia, Bro. D. Howard Keiper, pastor.

We have been following those cigarette advertisements recording the results of certain tests where the smoker was blindfolded. We have been curious to know what might be revealed. First, we would like to remark that the experimenters must have conditions under splendid control since the advertiser's brands always receive the enthusiastic vote of the blindfolded person used to make the test. Then, too, we were interested because we felt that sooner or later—for some unannounced considerations—the women would be drawn into the blindfolded business. And so they have—Mrs. Emily Post of "etiquette" fame being one of the latest recruits to the blindfolded testers. Personally, we feel that Mrs. Post proved a bit too loquacious for the purpose of the cigarette advertisers, unless they consider that all cigarette smokers are so blind that they will follow blindfolded testers into any conclusions calculated to help pay tobacco company dividends. Mrs. Post is quoted in the advertisement as saying: "Personally, I have never acquired a taste for tobacco. For most cigarettes seem to burn my tongue and sting my throat. The only time I ever smoke, therefore, is in courtesy to someone coming to my house, who would lay her accustomed cigarette aside unless I at least lit one, too." We suspect that Mrs. Post is about right about the burning and the stinging or cigarette advertisers would not be spending millions to convince the public that, as they say, cigarette smoke does not hurt the throat. Well, if it does not, why spend so much to say that it does not? Where there is so much advertising there must be some harm to gloss over. Then, Mrs. Post remarks that she does not smoke, except in courtesy to a smoking friend. Certainly a higher type of courtesy would be to show the smoking friend that real happiness is bigger than a smoke. But what better can you expect when too many who have achieved some measure of publicity are ready to cash in on whatever proposition the testimonial advertisers are ready to offer?

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#### Special Notices

Anyone going from the Inland Empire or thereabouts to the La Verne Conference, who would like to take a couple of extra passengers to share expenses and help drive, will please write at once to E. Earl Barnhart, 230 S. Asbury St., Moscow, Idaho.

The Deshler church of Northwestern Ohio will have an all-day meeting May 27 with a basket dinner. Sister Esther Dishong, church clerk, writes us that adjoining churches are invited to come and enjoy the day with them in spiritual and social fellowship.

Does any State District or Board have a tent for gospel meetings available for the month of August? If your District or some Board has, or if you know of some one who has a tent available, please send your information to Bro. Wilbur Bantz, pastor of the Ft. Wayne church. Address him at 2202 Smith St., Ft. Wayne, Ind.

The Dunker Club of the University of Chicago would like to know of students who will take work in the University of Chicago this summer. Students who are registering in the University for the first time will find it helpful to have some student familiar with the routine of registration to advise them on registration and obtaining a room. It will be appreciated if all prospective students send their names to the president of the Club, C. O. Miller, 6027 Ellis Avenue, Chicago, Ill., or get in touch with him immediately upon their arrival.

Indian Creek church (Pa.) will hold the Annual Community Singing on Sunday afternoon, May 27, opening at 1:00 o'clock. The singing has been held regularly for a number of years and has increased in interest and attendance from year to year and it is hoped that it may this year surpass all other years. A cordial invitation is extended to all to attend and enjoy an afternoon of inspirational gospel song which will be interspersed with short talks by the various ministers present. There will also be the regular preaching services in the morning at 9:45, preceded by Sunday-school exercises at 9:00 o'clock. The church is easily accessible by automobile, being located along the Philadelphia to Allentown State Highway, two miles west of Harleysville and just a short distance east of Vernfield. Those coming via Norristown on the Philadelphia to Reading State Highway will turn right at Collegeville and again at Rahns (two miles north of Collegeville), then follow this route to Harleysville and there turn left on the Philadelphia to Allentown Highway for two miles to the church. Those coming via Reading will turn left at Collegeville and follow the same directions as indicated above.—Mathias P. Landis, Vernfield, Pa.

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#### Mission Notes

Bro. H. Stover Kulp reports the organization of a new church at their station (formerly Dille, now moved to Lassa likely) in Africa. Four missionaries and three native workers from Garikida are the charter members. May it grow in every way!

Bro. Winger after visiting all our stations in India writes to the office as follows: "There will be plenty of need for missionaries here during this generation and the following ones. Christian missions have done a great work in India, but they have hardly scratched the surface of this hard heathen land. India is big!"

The La Verne Church, California, has been supporting four missionaries on the foreign field. Two of these are home on account of sickness and now providing their own support. The office suggested two other workers for their support with some trepidation, as they are planning to build a new church. The pastor reports that the "supports were accepted unanimously" at a recent council. This is the spirit that blesses the world and enriches the church life of those who have it.—C. D. B.

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#### Annual Meeting of District Mission and Ministerial Boards, June 26-27, La Verne, Calif.

Theme—The Church West of the Mississippi

Chairman, W. H. Yoder

#### Tuesday

- 2:00 P. M., Worship—W. J. Werkman.
- 2:30 P. M., Address, "The Task of the Church West of the Mississippi"—D. G. Wine.
- 3:15 P. M., General Discussion.
- 4:30 P. M., Intermission.
- 6:30 P. M., Business Session of District Mission Boards.
- 7:30 P. M., Worship—M. C. Swigart.
- 7:40 P. M., Address, "The Rural Church West of the Mississippi"—Earl M. Frantz.
- 8:10 P. M., Address, "How I Am Meeting Rural Problems"—Galen T. Lehman.
- 8:35 P. M., General Discussion.

#### Wednesday

- 9:00 A. M., Worship—Ernest Wampler.
- 9:15 A. M., Address, "The Administration of Our Work"—J. W. Lear.
- 10:00 A. M., General Discussion.
- 12:00 A. M., Intermission.
- 2:00 P. M., Worship—Geo. C. Carl.
- 2:15 P. M., Address, "Promoting Church Interests"—J. Yoder.
- 3:00 P. M., General Discussion.
- Report of Findings Committee.
- General Discussions led by M. R. Zigler.



## AROUND THE WORLD

### The Mississippi Valley

The signing of the Mississippi flood control bill has caused great rejoicing throughout the lower part of the great Mississippi Valley. The people of New Orleans are especially jubilant because real flood control will mean at least two things to the city: first, the city itself will be made more secure; second, the development of rich lands now in danger of overflow can but tend to make New Orleans a more important business center. By those vitally concerned the day the President signed the flood control bill was freely characterized as, "The greatest day since the Civil War's end."

### Business Ethics

One of the by-products of the Teapot Dome investigation appears to be a quickening of the sense of responsibility upon the part of business men. John D. Rockefeller Jr.'s attitude in requesting the resignation of a high official more or less implicated in the oil scandal has received the favorable comment of the best type of business leaders throughout the country. The United States Chamber of Commerce is said to have recently passed resolutions upholding honesty in business, and containing such statements as: "Chief among such responsibilities is that of purging business of all those who indulge in commercial and political corruption."

### Too Much Opportunity

There is such a thing as too much opportunity—at least for some men. Take the case of the wandering Prince Carol of Roumania, who has done about as much as any living young man to discredit royalty in the eyes of the thinking public. According to the latest reports he can stay in Belgium as long as he wishes, provided he keeps out of politics. Thus, wherever he goes, Carol is regarded by those in authority as a definite liability. Seemingly whatever he has touched has turned to dross. Some men who have been forced to work hard from the earliest time they can remember do not realize how much trouble they missed when they escaped the handicap of too much opportunity.

### Americans in Europe

The American tourist crop in Europe is getting better year by year. During 1927 some 500,000 Americans visited Europe and spent approximately \$640,000,000. This year the crop should be much better if the Pittsburgh sample is in any sense typical. Perhaps you have heard of the Pittsburghers who are celebrating their silver wedding anniversary by entertaining the wedding party with a really truly trip to France at an estimated cost of not less than \$100,000. Just to show that the hosts are carrying the party through in grand style a dinner was provided at which the "menu was worthy of the day of Louis XIV, and for those who chose there were wines bottled before Pittsburgh had been chartered as a city. Mr. May enabled each of his guests to chat with home folks by telephone during the festivities." Doubtless this Pittsburgher and his wife never heard of the stewardship of possessions.

### Some Overlooked Gains

The results of mission work in any land are not all so direct or obvious that they can be listed in annual reports. Thus it happens that the by-products of Christian missions, which are by no means the least important, may be overlooked. An illustration of the importance of such by-products may be found in the indirect influence of Protestant Christianity in Roman Catholic South America. Thus an authority on missions in South America writes: "The Roman Catholic Church itself has benefited by this contact with evangelical Christianity. Although obscurantism and bigotry still exist, especially in the smaller and more belated countries, the spirit of opposition has been somewhat tempered. Better and more frequent sermons are being preached from Roman Catholic pulpits, evil practices have been curbed by the authorities of that church itself, and much inherent good has been revealed and developed."

### World's Debt to the American Indian

The world's debt to the American Indian can in part be appreciated when one reads on good authority: "About four-sevenths of our agricultural wealth consists of crops unknown in the Old World until Columbus made his voyage." This statement applies particularly to the United States and is thought to explain in large part the present commanding economic position of our country. But the debt to the American Indian is one which all the world owes, and that increasingly, as the typical Indian crops are more and more widely grown. The plants for which we have the Indian to thank are such staples as maize, potatoes, beans, squash, cacao and cotton—to name but a few of the best known. The point is that the native peoples in the Americas had discovered the usefulness of the plants named and had domesticated them to the point that they were improved and widely adaptable crops. And today these gifts which we have received from the American Indian are our chief reliance for food and the main supports of our economic independence.

### Railroad Building in the Far North

Railroad building in the far north is attended with many difficulties. The winter season presents many obvious problems, but even these are not as great as those which may arise at some other season of the year. Thus a thaw in a level marshy district may easily bring railway building to a standstill—it being practically impossible to move heavy construction supplies in the face of mud, water and shaky morass. It is for this reason that an eighty-four-mile extension of the Canadian National Railways building in Manitoba is being pushed with vigor in the winter time. The country through which the line is passing is such that after the spring break-up it would become all but impassable. "Accordingly the engineers on the location realizing this, working under pressure night and day, covering the snowbound territory by snowmobile, dog team and snowshoe, cleared the right of way for the first fifty miles. Over this they laid the track on the surface of the ground, blocking the low spots with timber and ties. This is only possible because of the extreme solidity of the ground."

### England Gains Five Million Voters

England will gain five million voters through the extension of the right to vote to women upon the same terms as to men. The influence of the war is indicated by the fact that as the electorate is now composed the women voters will outnumber the men by more than two millions. Reviewing the history of the movement to give English women the right to vote Edward Shillito comments as follows: "More than five million voters were added to the roll last week, and barely a dozen votes were cast against the measure. Women now have the vote practically on the same terms as men. Yet it is not twenty years since I saw women carried out of the Queen's hall forcibly for interrupting Lloyd George at a peace meeting! Here there were millions who vowed that never should the vote be given to women. Now it is given. And one is left to ponder upon the way in which in human affairs reforms come and how much is lost through the stubbornness of those who, vowing that they will never yield, do yield in the end. What effect the votes of the women of twenty to thirty years will have, one can only guess."

### The Birds Are Still Ahead

The birds are still ahead of the best of our aviators if a little swallow can be taken as representative. During the summer of 1927 a Frenchman living near the borders of Alsace captured a swallow and fixed a tiny note under its wing. Translated it read as follows: "During the summer of 1927 I lived at a home at Saint Avoird, France. I must give them the news upon my return where I have sojourned during my absence." A short time ago the swallow returned after its winter away. When the Frenchman succeeded in capturing the swallow a second time he found the following in reply to his request: "I lived during the winter at the home of Master Cobbler Joseph Bady, Island of Martinique. I am commissioned to convey his sincerest greetings to my former landlord." Now if you get out your atlas you will discover that Martinique is one of the West Indies—that it is an island belonging to France. Thus a little swallow, a bird no larger than one can hold in his hand, made the round trip across the Atlantic. But what is an ordinary undertaking for one of the least of God's creation, still constitutes a supreme test for man. He who would cross the Atlantic on fabricated wings must still assemble every available resource and wait for the weather man's most favorable report. Yes, it looks as though the birds are still ahead.

### Missionary Conference at Jerusalem

From March 24 to April 8 there met in Jerusalem the International Missionary Council. As to the spirit and personnel at this meeting it should be noted: "Even more significant than the universal character of the meeting is the new stage of missionary policy which it marks. For here the whole policy and program of the future are being considered not merely by the representatives of the countries that send missionaries but also to an unprecedented degree, by the nationals of the countries to which the missionaries go. That the nationals of the so-called mission lands should outnumber the missionaries is something wholly unheard of in former missionary gatherings. Here it is taken for granted. Out of a delegation of twenty from China, fourteen are Chinese. From India come eighteen members, twelve of whom are Indians. Japan sends eight, five of whom are Japanese. Out of five from Korea, only one is a missionary." Of the arrangements for stimulating acquaintance and fellowship one delegate writes: "All live together in temporary barracks or tents erected on the Mount of Olives. In the assembly hall the delegates are so distributed that no two people from the same country sit together. On one side of me is a Dane, on the other a Scot; in front is a Japanese, behind me an American Negro; across the aisle, a Ugandan chief. In the dining-room no one has the same neighbors from one meal to another. Black and white and yellow meet together as brothers more fully than I have elsewhere seen." Of the problems under discussion the same writer remarks: "The relation of Christianity to other religions is receiving great attention, but again and again it has been said by representatives of

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Age Speaks to Youth

Gen. 48:1-22

For Week Beginning June 3

**THY SON JOSEPH COMETH UNTO THEE: AND ISRAEL STRENGTHENED HIMSELF AND SAT UP IN BED**

It was medicine to the aged Jacob when Joseph came. Children, grandchildren and the church grow to be the chief concern of good old people. How beautiful this is (Psa. 127:4, 5).

**I HAD NOT THOUGHT TO SEE THY FACE; AND, LO, GOD HATH SHOWED ME ALSO THY SEED**

How foolish our fears look when we look back at them! It is the "false faces" they wear that scare us so (Job 11:16; Psa. 30:5; 2 Cor. 4:17).

**NOW THY TWO SONS . . . BORN UNTO THEE IN THE LAND OF EGYPT . . . ARE MINE: EVEN AS REUBEN AND SIMEON ARE MINE**

Maybe the old man said this with one arm about Joseph's sons and the other about Reuben and Simeon. Recall the bitter history that had broken his home and heart. How beautiful are the words that heal the wound and reinstate love where hate had been (Psa. 34:14; Prov. 15:1; Matt. 5:9; Rom. 12:10, 18, 14:19; 1 Cor. 7:15; 1 Thess. 5:13).

**GOD WHICH FED ME ALL MY LIFE LONG UNTO THIS DAY**

We may think it earthly to count our physical blessings. But one sure thing it does, it keeps God in everyday life! God feeds, clothes and shelters us—let us never forget it (Philippi 4:19; Psa. 23:1; Eph. 1:7).

**THE ANGEL WHICH REDEEMED ME FROM ALL EVIL**

Fear is one of man's most expensive indulgences. They used to fear demons. We fear our neighbors and maintain vast and expensive armaments with which to do each other to death. Only God can redeem men from evil (Luke 1:68; Gal. 3:13; Rev. 5:9).

**LET MY NAME BE NAMED UPON THEM**

Sons who cherish the memory of a good parent have their souls held by an anchor sure and steadfast (Ex. 20:12; Lev. 19:3; Deut. 5:16; Eph. 6:2).

### DISCUSSION

When and how must one prepare to have a good old age?  
R. H. M.

almost every land that the strongest rival of Christ is today, or will be tomorrow, not Mohammed or Buddha, but the spirit of rampant materialism and atheism which strikes at the heart of all religion. Much of the thinking of Jerusalem is focussed on reaching that clearer understanding of our Christian message and that more unshakable grasp of its power which will persuade our generation how sorely it needs that view of the divine meaning of human life and destiny revealed in Christ."

### Fifty Years of Change in India

Fifty years are time enough to work great changes in any land. Thus the last fifty years have meant many changes for India. Perhaps our readers will be interested in the changed attitude that one missionary who has seen more than fifty years of service has noted with respect to India's attitude toward Christ. "Then on the streets of many cities in North India the Christian preacher was opposed, sometimes with violence, by pandits and people. That day has largely gone by. The pandits and learned Hindus today are searching their Vedas, Upanishads, and Bhagavad Gita to find in them the teachings of the gospels. They are ready to give Christ a place—a large place—among their many deities and incarnations, like Rama, Krishna and Buddha. Often, in the Chauk of Allahabad in 1871 and 1872, I saw great crowds of Hindus and Moslems filled with anger as they heard the name of Christ put above every name. Their wrath so threatened mob violence that the magistrate passed an order, not forbidding bazaar preaching, but fixing places wide apart where the Hindu, Moslem and Christian preacher would be allowed to preach, each restricted to the place assigned to him. That day when it was necessary to have police protection for the Christian preacher has largely passed, and one reason is the changed attitude toward the Gospel of the leaders of Hindu and Moslem thought. There is not now the open, angry assault on the Gospel, because it is thought to be full of deadly terror. Today the leaders of Moslem and Hindu thought claim that there is nothing new in it; that its teachings are found in the Vedas, Bhagavad Gita and the Koran. They do not now contend that Christ is unworthy of praise but that Rama, Krishna and Buddha are equally worthy, or more so."



## The Deficit

(Continued From Page 327)

associations, carnal amusements and carnal entertainments. All these require money. High-priced autos, the building of extravagant churchhouses, extravagant parsonages, extravagant dwelling houses, extravagant furnishings. Finally, there are speculative enterprises: such as oil well schemes, the various get-rich-quick schemes and many other leakages, also luxurious living in general. These things constitute the cause of the deficit.

Now what is the remedy? What will solve this perplexing problem? I will approach it on this wise. The Dunker form of church government and the Church of the Brethren form of church government differ widely. The Dunker form of church government was very similar to that of the political form of the government of the United States. The United States has a representative body called congress. This representative body enacts laws of a general character, sometimes called federal laws, for the government of the people. To this corresponds the Dunker Conference. It made decisions of a general character for the government of the members in a general way, and for the government of the various congregations of the Brotherhood in their various activities. Each State has its legislative body to enact laws to regulate its internal affairs but dares not enact laws conflicting with any federal law. The citizens of the State are required to obey both State and federal laws. To this corresponds the Dunker District Meeting. The Dunker District Meeting had the right to make decisions to regulate its internal affairs but was not permitted to make any decision conflicting with any Conference decision. The members of the District were required to obey both District Meeting and Conference decisions. There is the municipality. Each city has a city council. This city council passes ordinances to govern the affairs of the city but dares not pass ordinances conflicting with either State or federal laws. The inhabitants of the city are required to obey both State and federal laws. To this corresponds the local congregation. It may make rules for the government of its internal affairs but may not make rules conflicting with either District Meeting or Conference decisions; it is required to obey both. This is Dunker church government. Here was order, system, and government—like Gideon with his 300 men, routing the Midianite and Amalekite host which "lay along in the valley like grasshoppers for multitude. And they [Gideon's 300 men] stood every man in his place." Here was system and government, military tactics. If the Church of the Brethren had such a system and government she could go forth like an army with banners, conquering and to conquer. The gates of hell could not impede her progress. "So mote it be." It is urgent. Souls are perishing. Paul says, "The time is short." But what has all this to do with the mission deficit? Note the following:

The Dunker Conference, along with other decisions, made decisions regulating the personal conduct of the individual. It made decisions prohibiting members from following the fashions of the world in dress, the wearing of ornaments, jewelry, costly array, pleasure seeking—such as shows, fairs, theaters and all public carnal associations, entertainments and amusements which would now include movies, birthday dinner surprises, etc. The Dunkers prohibited luxuries and extravagance of all kinds which would now include high-priced autos, the building of extravagant churchhouses, extravagant parsonages, extravagant dwelling houses, extravagant furnishings and upholstery. The Dunker church prohibited speculative enterprises of all kinds which today would include oil well projects and the many get-rich-quick schemes. Some say the Dunkers were extreme, yet not more so than Paul. Paul said: "Abstain from all appearance of evil." Not only from evil itself, but from that which seems to be wrong. This includes various subjects, entertainments and operas, such as pertain to dress, games of chance, etc. The Dunkers, like the ancient Waldenses, were opposed to the least appearance of pride; even a small unnecessary ribbon was forbidden.

I have now given a solution of this perplexing prob-

lem. If this part of the Dunker regime which I have just now given were made operative, it would solve the problem. I do not know whether anything else will. It would wipe out the deficit slick and clean. This Dunker regime is strictly in harmony with the teachings of the New Testament. I would think that if the Church of the Brethren was in blood earnest for the salvation of souls, she would adopt any plan or method that would procure the needed funds, especially if that plan or method was in harmony with God's Word. The above plan is, and will procure the funds. It would wipe out the deficit and furnish an abundance of money to extend the mission field far beyond its present bounds. If this Dunker regime had been kept operative up to this time the church coffers would be full. The mission treasury would be overflowing. The General Mission Board would not need to beg and prod and plan and contrive to get the churches to raise money and set days for the congregations to take up collections and yoke the children in to help raise money. The Aid Societies would not need to have bazaars, bake and garment sales, or go out into the world to get money to carry on the Lord's work, a sort of ingenious way of getting into people's pockets. *The Sunday-school Times* calls it: "Lowering morals in raising money." If this Dunker regime had been kept operative up to this time it would be as in the days of Jehoshaphat, king of Judah. He ordered the priests to take a collection to repair the breaches of the house of the Lord. This was to be a voluntary contribution. Jehoiada, the priest, bored a hole in a chest for the people to put their offerings in. They got more than they needed. They had to tell the people to stop. I wonder what the General Mission Board would do if it should get into such a plight? I have a notion it would have a jubilee. If this Dunker regime had not been abandoned, but if it had been kept operative, it would have saved millions of dollars to the church. This can not now be redeemed. This is to be regretted. Now the question, Will the Church of the Brethren go back and take up this Dunker regime and thereby wipe out the deficit and get money to enlarge her mission field, or will she say no, we will not go back? Will the General Mission Board have to continue to beg and plan and contrive ways and means to get money? The church will try and wade out. It looks a little as if she might swamp. The General Mission Board has been planning and contriving in almost every conceivable way to get money. There is no justifiable reason for this shortage. It is not the scarcity of money. Methinks I hear the masses say: "We will not go back. The present is better than the past. Many say the church is better than it was fifty or a hundred years ago. Solomon said: 'Say not thou, What is the cause that the former days were better than these, for thou dost not inquire wisely concerning this' (Eccles. 7:10). Solomon would mean to say that the present is better than the past. We turn to Jer. 6:16. Here Jehovah by the mouth of the prophet Jeremiah says: 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' Jehovah would say, the old ways are better than the new. The past better than the present. The promise, 'Ye shall have rest for your souls,' is contingent upon their seeking the old paths and walking therein. The people said: 'We will not walk therein.' This might be duplicated today if a test should be made.

Leeton, Mo.

## Bits of Brotherliness

BY PAUL F. BECHTOLD  
Do Your Bit as a Hero of Peace

It is rumored that when farmers' groups meet and decide to reduce the acreage of wheat (for example) in order to restore a proper balance between supply and demand, some of the men go home and plant more acres than before. They rightly reason that if others raise less the price will go up and it will be a good opportunity to make some money. But thus farm co-operation is pushed further and further into the distance.

Of course, we don't expect this from Christians, or even church members; but here is an opportunity for

any farmer anywhere to do a bit of brotherliness by frowning on that kind of procedure.

Carleton, Nebr.

## The Remedy for the Crisis of Our Day

BY GEORGE FULK  
Number Three

If we were speaking in terms of the church we should be forced to say that our own nation is a "backslider" in the movement to abolish war and establish peace. Not only did our own nation take part in organizing the League of Nations, but took the leading part—so much so that the bronze plate over the gateway to the League of Nations buildings bears the inscription: "The League of Nations, Founded by Woodrow Wilson, President of the United States of America." We can imagine some Americans who would gladly request that this inscription be made to read differently, just as the chief priests asked Pilate to change the inscription on the cross of the Savior of the World; and we know, too, how fruitless such an appeal would be.

Why, then, did our nation backslide in the outlawry of war? We know of no better way to explain it than in the words of a United States government official to the writer: "Don't you understand the whole thing? It's a plain story. Senator Lodge and President Wilson simply fell out. Mr. Lodge swore vengeance on Mr. Wilson. I attended every meeting of the Foreign Relations Committee of the United States Senate during the time that the League of Nations was being organized, and for a year before and a year after that. And that's all there is to it." The one word which expresses it is, "politics," in its sinister meaning. Does it not amount to a tragedy, then, that the nation which was the moral leader in organizing the peace machinery of the world, the machinery designed to fulfill the scriptures about beating the swords into plowshares and the spears into pruning-hooks, should become a backslider and deny the organization which she led the nations to set up to save the world from war? In principle it seems that no backsliding from righteousness is anything less than a tragedy, whether it be in the case of an individual or a nation.

There is one consolation, however. "It was not the people but the politicians who did it," as one United States Senator, out of the bitterness of his heart, said to the writer. This does not lessen the tragic effect in harm to the world, but it does exonerate those of us who had no willful part in the backsliding. Fortunately for the sake of right and the cause of world peace, the backsliding of our nation was unable to defeat the cause from which our country backslid. Although the President of the United States who led us away from the League of Nations announced that the League was dead, history has recorded the facts quite differently. Leading historians of this generation tell us that the world's history bears no record of humanitarian achievement which parallels the work of the League of Nations. To be concrete and brief: In the first eight years of its existence it has settled peaceably eight serious controversies between nations, in several of which war had already begun—as in the cases of Italy against Greece; Yugoslavia against Albania; Bulgaria against Greece and others. In each of these cases fighting had already begun, and lives had already been lost on both sides. Yet these wars were stopped in less than a week after the League of Nations took the controversies in hand. No lesser service to humanity, though less striking and vivid, was the setting up of the World Court and the deciding of twenty cases between nations in the first four years of the Court's existence. All of these were cases involving in dispute questions which, in the past, had often led to war—a fact just as marvelous as that of stopping the wars which had already begun. Note another extraordinary accomplishment: At the close of the World War there were nearly half a million prisoners held by the various enemy countries. These were left without money, food or clothing—and that in foreign countries—as soon as discharged from prisons. How were they to reach their homes? The League of Nations took these five hundred thousand distressed men, much as the good Samaritan took the traveler found by the roadside, and



returned them to their homes at a cost of millions of dollars. This was done under the leadership of Dr. Nansen, the explorer of the North Pole. Under this same leader relief has been given to a million and a half Russian refugees—men, women and children, who were fleeing for their lives in Western Europe; and the same kind of help has been given the Armenian, Greek and Bulgarian refugees. There are now on foot other momentous undertakings of the League, such as the suppression of illicit traffic in opium and other dangerous drugs; the suppression of the white slave traffic, so-called; prevention of the spread of contagious diseases from one country to another; reduction of armament of all the countries; bettering the condition of laboring men and women throughout the world; improving the conditions of international travel; improving the financial welfare of all nations. (If this latter statement seems an impossible undertaking, recall how Austria was saved from bankruptcy by the League. Rumania and other nations are now undertaking to stabilize their finances, which can only be done with the help of the League. This will increase their purchasing power, and, in turn, enable them to buy our surplus grain, helping our market prices and putting multiplied thousands of dollars into the pockets of the members of our Brotherhood.) The list of other activities of this world organization for the advancement of humanity is too long to ask the readers to pursue it further in this article.

Why have we not heard more about these marvelous world sensations? For the same reason that we hear little about the thunderbolts which struck lightning rods on the buildings and saved them from fire. The quiet, peaceful saving of the good is not by nature sensational. But the noisy, violent destruction of the good is sensational and makes the headlines in the papers. Should we, as Christians, be any the less grateful for the good accomplished for the simple reason that the accomplishment was not sensational? We think not.

*Bethany, Ill.*

## Acts Fifteen

BY REBECCA FOUTZ

As the time for Conference approaches, our thoughts turn to a renewed consideration of the account in this chapter which serves as a precedent and example for this gathering.

The first thing to notice is the fact of the Conference itself. Conferences of all kinds are so common today that we are likely to take this one for granted and so fail to appreciate the fact that thus early was there this demonstration of the democracy which is the outgrowth of Christianity.

Autocracy ruled in both government and religion at that time. And for those first disciples to have been able to meet together to talk things over and mutually decide the merits of the question that troubled them, was a significant thing in itself.

Next comes the problem that they had to consider—whether circumcision was binding under the new faith. Here again it is difficult for us to realize how inborn was the belief of the Jews in it as a necessary rite for anyone wanting to be one of God's chosen or called out people. We can not criticize them for this, for circumcision was much older than the law of Moses—Genesis 17—and was the seal or covenant God required when he founded them as a people and nation for himself.

Hence it is not to be wondered at that this question should arise once the Gospel was preached to the Gentiles. Rather, it was inevitable. For to some who believed in Christ as the Messiah of Old Testament prophecy, his message and teachings meant to them only an addition to the Jewish law.

So it is all the more to the credit of those who were brought up under the old dispensation—hence were steeped in its ideas and traditions—yet who understood enough to know that the law had been fulfilled in Christ and that under the new dispensation which they were launching according to his commandment and with the guidance of the Holy Spirit, all peoples and nations could come to God through faith in Christ.

Here it would be well if we were to notice that there was no question at this conference concerning any of

the teachings or commandments that Christ gave. They were accepted and taught and obeyed as he had instructed them to do (Matt. 28:19, 20).

Some today in their efforts to set aside even the plainest of gospel requirements, would have us believe that such was the case, or at least were here given the example and liberty to do so with any command or gospel teaching which they choose to call law. But this is certainly not the case. Even Paul, that champion of grace and Christian liberty, as opposed to the spirit and observance of Old Testament law, at no time took this attitude toward gospel teachings. He even labored to bring order where they were not properly kept or observed.

We are still in the gospel dispensation. And as long as this era is not closed and the work of the Gospel not consummated, we have no leave, by Conference decision or otherwise, to set aside any gospel requirements as given us in the New Testament. For all are yet in force and as binding and necessary as when given. Neither will the Holy Spirit direct work that contradicts what he guided men to reveal through Holy Writ. Of this we can be assured.

The decision that the Jerusalem Conference arrived at contained both a negative and a positive provision. While it said "No" to the law, yet all seemed to recognize the fact that there were conditions which if allowed to go on unchecked would spell disaster to many, especially Gentiles, who had started on the new way.

These evils—verse 29—from which they were directed to abstain, were sinful practices connected with idolatry. Doubtless they had been part of their life before and these same conditions surrounded them as a constant temptation. Likely some argued that there was no harm in them.

But the apostles and others knew that anything that partook or savored of idolatry was contrary to the spirit of the Gospel and that those who indulged would fail in their Christian life and light.

This has a very present day application. There are many sinful practices in the world that surround us, even if "meats offered to idols," etc., no longer trouble. They present the same problem to the one who accepts Christ. Their effect is just as blighting if indulged in. There are professors who claim they are not harmful. There is no direct command against them as there was none about "these necessary things" as the decision calls them, but if we are willing to be led by the Holy Spirit, as they were in this case, it will not be hard to know if we must not separate ourselves from them if we would be Christ's.

According to Rev. 2:14, 20 we find that the prohibitory part of this decision was not rescinded while the evils mentioned existed. We also find that then as now, there were churches that did not regard even a Holy Ghost inspired action. But we also notice that these churches were held responsible for allowing these evils to exist among their number and that unless repentance followed upon the warning given, sure punishment was to be their portion.

*Philadelphia, Pa.*

## The Iron Gate

BY ARCHER WALLACE

IN that thrilling story of Peter's deliverance from prison the climax was reached when Peter, after passing the first and second wards, came to the iron gate which led into the city (Acts 12:10). Here was a barrier indeed! Was all previous progress futile? But the iron gate opened of its own accord. The difficulty which seemed so unsurmountable melted away. The apprehensions and fears proved to be groundless.

At Easter, more than at any other time of the year, we are reminded that the most terrifying experience of life has lost its sting. Death no longer need have terrors. The iron door is not a barrier, it is a gate leading to untold blessedness. The agnostic, Robert Ingersoll, anxiously asked the question: "Is death a wall; the end of everything; or is it a door leading into another room?" Christ has answered that question, and there need be no apprehension.

Readers of history know how the thought of death has harassed men in all ages and in all countries. Students of Cicero and Plutarch realize how much the

fear of death was with the men and women of ancient Rome. It has ever been so in the dark places of the earth. Livingstone found that the savages of the jungle regarded that iron door with extraordinary dread. Over against all this are the strong, confident words of Christ which tell of the opened door and the Father's mansions. When Alfred Tennyson lay dying his doctor told him of an old man near by, dying in the same village. His aged invalid wife was carried in to see him. "Come soon," he said simply. The story greatly comforted Tennyson as the underlying thought should comfort all Christians.

*Toronto, Can.*

## Faith

BY JOHN H. MYERS

OH! the mighty power of the Word! Its searching significance plumbs to the depth of the human heart. What is faith? It is believing the promises of God, the appropriation, for oneself, of those things which eye hath not seen nor ear heard, but which God hath revealed to us by his blessed Holy Spirit.

The promise was first made to Abraham, and all who believe in him whom God hath sent are reckoned as children of Abraham, justified by faith. I love to think of the unwavering faith of that aged man to whom the word of God came, directing him to offer his only son for a burnt offering. Did he waver? Not for a minute. He reckoned that God was able to raise Isaac from the dead. Here is sublime faith! It comes from the father of the faithful. There was drama in that scene. It cannot be thought that it was easy for Abraham to go forward in perfect faith but he loved God more than his only son, and after all, is not this the test which Christ laid upon those who would follow him? "If any man will come after me, let him deny himself, and take up his cross daily and follow me" (Luke 9:23).

Many do not like to believe that we are saved by grace through faith. They say it is too easy, we have to work for our salvation. They forget that "whosoever is born of God overcometh the world and this is the victory which overcometh the world, even our faith" (1 John 5). Moreover, "whosoever is born of God doth not commit sin." This does not mean that a believer can not fall, for some of God's choicest saints have erred in a moment of weakness, but they have been truly repentant (sometimes it means a broken heart), and God has forgiven them. For does he not say in his Holy Word: "These things I write unto you that you sin not, but if you do sin ye have an advocate with the Father"? The believer who sins must judge for himself for "when he is judged he is chastened of the Lord that he may not be condemned with the world."

Oh, faith! We rest upon thee, the sublime element of God's contract with sinful man.

*Chambersburg, Pa.*

## CORRESPONDENCE

### STEWARDSHIP

There is no subject that is nearer the fundamentals of salvation than that of our caption. We very logically exalt faith, repentance, baptism, and the keeping of all the commandments, but one of the foundation stones is stewardship. "The earth is the Lord's and the fullness thereof," means just what it says and says just what it means. We are simply stewards and that very temporarily—here today and tomorrow gone forever.

The church is profoundly interested in the subject today. The church is the Lord's representative in the administration of this business and she needs and must have the share that is due the General Proprietor, God, if she succeeds.

The relationship of the Lord to this subject and the properties due him are ever confronting us, and in order that we may act intelligently and without further delay, we offer a prize of five dollars for the best essay on the subject which will embrace the following points:

First, the relationship of our Lord to the earth; second, the rules established and observed under the Mosaic law; third, the teaching of the gospel by our Lord on that subject; fourth, the teaching of the apostles and the practice of the churches established by them; fifth, the penalty for disregarding the obligations of stewardship; sixth, the pur-

(Continued on Page 338)



## (Continued From Page 320)

Hagerstown, Md.

## SELECTED BY OLIVER H. AUSTIN

"We were so much disappointed in Bro. \_\_\_\_\_ when he first came as our pastor, but we realized that we should be back of the work, and would therefore need to back him even if he did not come up to our ideals in every respect. And would you believe it, he has improved wonderfully and really has been able to do a great work while among us, both the church and the Sunday-school have grown marvelously." This is a statement that is worth passing on and I think it would be a blessing to the Brotherhood if more of our people could catch its spirit and take a similar atti-

*McPherson, Kans.*

MUSIC AT THE WORLD'S SUNDAY SCHOOL  
CONVENTION

Some of the selections used will be: for women—No. 1. Thank We All Our God—Choral, Lord of All Being Enthroned Afar—Louvain; mixed chorus—Thou God of All Nations—Lester; The World's Prayer—Cadman; God of Our Fathers Whose Almighty Hand—Warren; O Sacred Head Now Wounded—Bach; children's chorus—The Children of the King—Mrs. Crosby Adams; Lovely Appearance—Gounod, men's chorus—Nature's Praise to God—Beethoven.

200 Vermont Ave., Glendora, Calif. Cora Stahly

From my earliest recollection I have had the greatest interest in preaching and preachers. I think I inherited this bent of mind from my father. I regarded Bro. Thomas as the prince of preachers and the most godly man in the world; if not the most godly, one of the most godly. To me he was the personal embodiment of all that goes to make a great man and a great preacher. And while as I grew into maturity my estimate of his preaching changed a bit, my estimate of him as a great man in the Kingdom of God remains unchanged.

These new rooms were dedicated without debt. The usual appeal for money on the day of dedication was not made

Dayton, Va

Report of the Southwestern District of Kansas Aid Societies: Number of Aids, 13; number of active members, 198; number of associate members, 68; number of meetings held, 356. Money received during the year, \$4,016.24; amount given to our India budget, \$110.50; given to foreign work, \$88; to United States, \$1,536.97; amount in treasury at close of year, \$1,170.73. We are hoping for still larger work next year.

Mrs. La Meta Dawson,  
Secretary.

## CALIFORNIA

**Hemet.**—We are glad to report that the wife and little daughter of Bro. Dean L. Yoder are sufficiently recovered from scarlet fever to Bro. Yoder in our services. They were under quarantine about three months, the little girl being seriously ill most of this time. Sister Yoder is our music director and we have enjoyed a record attendance on our Sunday-school is steadily growing with the week ending very much last Sunday of seventy-three. Our people enjoyed a wonderful Easter Day service. We were union sunrise services at Ramona Valley. At the morning services at the church there were music appropriate to the day, prayer and testimonies, and at the College rendered a splendid report. The deputation team of M. M. Dinner was served in the church basement at noon on Monday, May 6, a number of La Verne young people motored to our gathering and helped us in our services. Bro. Calvin Hamann, a young student and helped us in our services. Bro. Calvin Hamann, a young student and helped us in our services. Our Aid Society is having a busy music service also and appreciated. Besides helping with home and foreign missions we are finding many opportunities to help the sick and poor of the community. We trust that some of those coming to the Conference to the Conference will come and see and decide to locate where Sunday, Calif., May 11.

Calif., May 11.

**La Verne** church has had a building council at work for a number of weeks. At the recent meeting, which was held at the home of the architect, the specialists in church buildings. It was decided to call a special council meeting next Tuesday evening to present tentative plans for our new church plant for consideration of the council. It is organized in three sections: the church building and building the church. The first group sponsored a very pleasant mother and daughter banquet in Miller Hall a few weeks ago. The speaker of the evening was Dr. Josephine Kennedy of Los Angeles. The Easter services conducted by the church choir were very successful. The choir sang a beautiful cantata was rendered Easter eve, being by a choir of fifty voices under the direction of Prof. B. Haugh. At the recent council meeting J. B. Emmert, assistant elder in charge and W. L. Miller, pastor, were present. The minister, Mr. Miller, reported that Pastor Rothrock had asked them to look for some one to take his place at the end of the pastoral year, September 1. However a resolution was passed that Brother Miller's wife be invited to continue to do the pastoral work. His wife is obtained to act as pastor. Mr. Miller agreed to do this. The women's Bible study has finished a course of study on Personal Work which they pursued in their regular monthly social meetings and have completed the course. The Dorcas Bible study course with Mrs. A. C. Miller as leader. The Dorcas society is very active in the helping the young women in the community and the women of the World Society's right hand helper. The mothers' class has very interesting monthly meetings and handles some pertinent subjects along the line of child training and home building. The La Verne is busy getting ready for the conference. Grace Hileman Miller, La Verne, Calif., May 11.

[illegible]

## CANADA

**Vidora.**—On April 28 Bro. Leo Miller, pastor of the church at Arrowood, Alta., came to visit us. He preached twice on Sunday and on Monday and Tuesday evenings. His messages were very interesting and much appreciated by all. At the close an offering of \$13 was taken. May 6 we lifted an offering of \$22 for the Conference budget. Mrs. Nettie Strycker, Consul, Sask., May 7



**Clay County** church is enjoying a healthy growth. We held our love feast April 7 with about forty surrounding the Lord's table. Among these were two new members received by baptism and one by reclamation. We are hoping to grow stronger in service. **Mrs. Maude R. Jenkins, Doctors Inlet, Fla., May 16**

**Cerro Gordo** church met in council April 18. No representative is to be sent to the Annual Conference; a new contract was made with Bro. C. O. Stutsman for his services as secretary of the building of our observatory. The observatory is to be dedicated on May 1. All the work in our Bible School is to begin June 18. A special service was held in our church on Good Friday, from 7 to 10 p. m. All the churches and ministers in the county were invited to the service. Our church was represented and made it a very striking service. Our Easter program was in charge of the B. Y. Y. and was a fine service. Our pastor and wife, and we were all present. We have reached the 100th anniversary of the birth of our Lord Jesus Christ. We are now in the Roman's, and our pastor's sermons on the book of Romans and one inspirational. Three have recently been baptized and one confirmed.

C. G. Gordo, III, May 14

**Virden** church met in council May 2. Appointments were filled on various committees. The new leaders were chosen for each of the four departments—men, women, youth and children. The Christian Workers' Union will have a picnic at the farm tract donated to them for the season, and for other purposes. As Sister E. F. Caslow plans to leave for the Annual Conference she will represent us as delegate. Bro. C. H. Caslow will represent the Virden church. In the morning Bro. Caslow gave a wonderful message on Motives for Living. His sermon touched. In the evening a group of young people presented a glowing tribute to Mother's Crown. Bro. Caslow is giving us a series of sermons on Stewardship which are very practical.—Lola Brubaker, Virden, Ill., May 6.

**Beaver Creek**—Our Easter program was well attended. Sunday school in the morning was followed by a sermon by Bro. Wilson. The program in the afternoon was followed by an inspiring sermon by Rev. Featherstone. An offering of \$8 was taken. Young people's class which interest is good with steady attendance, were the guests of honor at a luncheon in the A.M.E. church at 17. May 13 was observed as Mother's Day. A special program was rendered and carnations presented to the mother. The program was followed by a sermon by Bro. Wilson. The next service rendered is planned for May 20. Bro. Wilson is leaving us at that time. Plans to leave for Chicago. Day and Vacation Bible School are also being made. Young people's class will send three members to the camp at Camp Mack May 23 to June 2. Bro. B. B. Wilson and family from Cincinnati, Ohio, will go to the west of the church here June 1. Everyone is glad to see him back as he has served here before.—L. E. Smith, Ellettsville, Ind., May 14.

**Beech Grove** church met in a called council May 8, preparatory to the annual conference. Those present were: Brother Wilbur, our love feast held May 12. Ministers present were: Brothers Wilbur, Bowman, Carpenter, Roof, M. Norris and F. Craul. Bro. Wike of the First Baptist Church, was also present. The service was well attended. Bro. Roof delivered an inspiring sermon on Good Mother's Day at school. Bro. Roof delivered an inspiring sermon in honor of the day Sunday School. The service was well attended. The service was well attended. The Bible. There were also special songs in honor of the day. Sunday evening an interesting Mother's Day program was delivered which was greatly appreciated. We are now working on a Children's Day program for next month.—Vernie Beaver, Pendleton, Ind., May 16.

**Buck Creek** church held her love feast May 12. Ministers present were Bro. J. A. Miller, who officiated, D. F. Bowman and Frank H. Bro. D. W. Bowman of Anderson delivered an inspiring sermon Sunday morning on the Value of God Motherhood in Making Our Nation a Church Better.

Our Sunday-school at present is showing progress with 78 pupils. Its Repulse as superintendent The church will represent by delegate at Conference this year—Mrs. Phyllis E. Fee Moreland, Ind., May 15.

**Mooreland.** And, May 15  
**Elkhart.**—A mother and daughter meeting was held in our church May 10 with ninety-nine present. Supper was served by four young men of the Y. A very interesting program was rendered. The afternoon was made better by fellowship together. On May 11, a pastor gave a very interesting message on "The Mothers of War." In the evening the Y. P. D. gave a parade. The Mothers of America gave a very interesting program which was very well rendered. Some About forty-one took part and all were very appropriate. Mrs. [Name] gave musical numbers were given which were very appropriate. Mrs. [Name] Elkhart, Ind. May 14.

**Indianapolis.**—The church convened in council May 8. The clerk was authorized to give credentials to any one who will at the Conference. Our communion will be May 26 at 7 o' P. M. The young ladies' glee club of Manchester College with Prof. Dillingwood a musical program for us on Sunday evening, May 6, was interesting and well received.—Mrs. S. A. Hyton, Indianapolis, May 10.

**Walton:**—Bro. Joe has just closed a very successful revival effort with Bro. J. Edson Ulerz with Bro. Geo. W. Angemyer in charge of the music. These meetings had an unusually good response. The people of the community as well as those who are not in the church were so interested that a very good day was made. The sermons were so well maintained and on the closing night the house was crowded. It was maintained and on the closing night the house was crowded. Neighboring churches helped us with special music. Bro. Andrew work was a great factor in our meeting. The day program to a good people. May 13 we had a very good day program to a good people. May 13 we had a very good day program to a good people. We were now participating in a community Vacation School. May 8 we held our quarterly council. Arrangements for our annual visit preparatory to the conference of May 25 are to be entertained on the Mount Sinai of Convention May 27 at the home of Bro. Medley of Manchester College will give two addresses. Mrs. Bess Widner, Walton, Ind. May 16.

**IOWA**—The remodeling of our churchhouse is completed. T  
 terest in our Sunday-school is good and the attendance fine. I  
 glad to be back in our church again. The dedication service will  
 June 3 Bro. Glen Carr of the Libertyville church will deliver  
 dedicatory address. We will not representative to be delegate at  
 Meeting this year. The European church is making plans to en  
 the District Meeting the last of August. We have a fine gr  
 young people in our church—very active and wide-awake. The  
 Bible study class held in Udell each Thursday evening, and  
 by Bro. Orden, is very interesting.—Ola Tarrence, Udell, Iowa

[illegible]

**Independence.**—For some time we have been deprived of preaching services as Eld. W. H. Miller has been preaching regularly twice a week ago and since then he has come to rebuild the church. April 29 several of our number went to Liberty, Kans., to the home of Brother Arthur J. W. Ekenberry and held a prayer meeting in the afternoon. The service was greatly enjoyed and appreciated. Bro. Ekenberry is blind and lame and has often gotten tired of attending church because of his health failing and age. He will now be able to attend church at Mother's Day will be observed at the church May 13 with Bro. Ekenberry in charge. May 6 Bro. Miller preached an able sermon in both morning and evening, his subject being, "The Strong Arm of God." We have Eld. Geo. Eller of Kansas City hold a meeting this coming Sunday. We feel sure his meetings will bring forth many converts. Both Church, Independence, Kans. May 12

Larned Rural church enjoyed the love feast held on Sunday, April 29. Bro Wyatt from the Eden Valley church officiated. Quite a number of visiting members were present. A mother and dad program has been planned for Mother's Day by the program committee—Ruth Hocking Brown, Larned, Kans., May 12.

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**Kearney**—April 29 Bro W. T. Luckett of Hutchinson, Kans., bore a revival meeting in our church, continuing for two weeks with a great interest. A number came forward to receive baptism. Brother Luckett preached a sermon in our church at 10 o'clock on the subject, "The Church and the World." On Sunday, May 13 Flowers, music and soloists were also a part of the special program in honor of our first fast with fifty five communicants. Bro Kohler, visiting here, ministered at the love feast. Our church services are well attended and the Sunday-school is increasing. More teachers to carry on the work are needed. The children's mission school to begin. Our teachers and officers are doing well. The primary department have enjoyed their work more since the new building. The church was rededicated last November. The enrollment in the church was 100. The president of this department is Bro. Luckett. He was elected recently into church membership by letters.

**NORTH DAKOTA**

Brunsbach church met in council March 31. Officers were elected for the ensuing year with Bro. Boehmke, superintendent. It was decided to hold a series of meetings commencing May 27, with the first to last June 4. There will be a morning service May 27, with Bro. John Deibel as pastor. The morning sermon and a short sermon given by Bro. J. D. Kessler of Cando. A basket dinner was also given by Bro. Earl Flora of Ellison delivered an Easter sermon. Bro. Gus Gensinger from Wisconsin was also with us to assist in the morning. Bro. Deibel delivered an Easter sermon. Bro. Deibel delivered a little surprise. Bro. Williams of Feland gave a talk and presented Bro. Deal with a purse of nearly \$250.00 as a birthday gift by the surrounding churches. A number of people of like community. The Brunswick Ladies Aid is doing splendid work. Bro. Deibel was chosen as president. Mrs. Jessie McDermott given N. Dak., May 12.

**Black River.**—May 5 we held our members' meeting. It was a pleasure to have a Vacation School this summer. Because of road conditions, we had a very small group. We had a very good service near the church and a scarcity of teachers. Our pastor, Mr. J. W. Sower, who has served us so faithfully for many years, was away for another year. On Sunday we had a warfare meeting with Mummaw and Sister Eliza Holm as speakers. They gave us an interesting and helpful talk. An offering of \$90.00 was taken. On Sunday we will have a Mother's Day and the following Sunday we will have a prayer day for the Sunday School classes. We are looking forward to a summer of active service. Ethel Garver, Spencer, Mass.

**Danville.** The men's glee club of Winchester College gave a performance at the community hall March 20 which was greatly appreciated by a large audience. At the quarterly business meeting held March 27 officers were elected for the year. An all-day meeting was held March 28 in charge of the welfare committee. Mother's Day was observed in an impressive manner. The address was by the pastor, G. W. Smith, who spoke in an impressive manner. The address was by the pastor, G. W. Smith, who spoke in an impressive manner.

and special music was rendered by the young people. The children brought many beautiful flowers which were presented to the mothers. This Sunday school gave twenty-five cents to each child in the church. The Ladies' Aid Society purchased a new rug for the church. The department to invest for missions. The church will have a new department to invest for missions which helps beautify the church lawn and set out shrubbery which helps beautify the church lawn. The next meeting, May 16, they will also clean the church - Peaslee, Ohio, May 14.

pastor, Nimibihallen church met in council May 5. Our church members were elected and reports of committees read and accepted. A request for a piano was granted. The Kurtz and Kasper families were granted the privilege of securing a pulpit in the church. The pastor's father who has lived long and faithfully in the ministry was elected to the World's Sunday School Convention. Bro Kasper the pulpit May 13 in the pastor's absence. Our pastor preached an effective sermon in the evening on "The Holy Spirit." Our prayer meeting shows a new vigour beginning May 27, followed by read a week's "The Holy Spirit" and a new series of "The Holy Spirit" program. Sunday evening, May 31. Rev. Russell Cplinger, branch, Ohio, May 17.

**Hicksville** church expects to hold its communion service evening, June 3, with an all-day meeting and basket dinner to precede a new Easter program it which time one made choice of Christ as personal Savior. We expect to have Mother's Day service on May 13. The work here looks encouraging and we are all hoping for better things to come this summer. Hicksville, Ohio, May 8.

[illegible][illegible]

**Hollow.** Our church was favored by a visit from the deputat team of McPherson College, Sunday, April 29. A large crowd was present and the program rendered was thoroughly appreciated by every one. Sunday school is going along about the same. We have preaching twice a month. We are seeking some one to hold a Vacation Bible School, Omaha, Lathbough, Hollow, Okla., May 12.

**Pleasant Plains** church met in courted May with Bro. Elmer in charge. As Bro. Raymond Brown and family are to move to Kansas, they were granted letters. We looked to have a love to the evening of June 2. We elected Bro. F. L. Williams as our Sunday school superintendent for the next six months. We are building a new church and have it almost completed—Mrs. Emma Wilson, Mod., May 11.

[illegible][illegible]

**Mingo.** We were glad to have Bro. Hertzler of Elizabethtown who presided on the morning of June 11. Bro. Ralph Jones was installed as the minister, the service being conducted by Bro. Hertzler assisted by Bro. A. Price. Bro. Jones was elected to the ministry by Bro. Walter Hartman of Amherst. Bro. Jones is a worker in the church. We expect Bro. Walter Hartman of Amherst to hold revival meetings for us from May 27 to June 11 at the Mingo. Our love least is to be June 7 at 2 P. M. Decoration day. We expect to have an all day missionaries and Sunday school meeting on the Sheepskin house. (Carrie K. Hoffman, Collegeville, Pa., May 29, 1906.)

[illegible]

(Continued on Page 340)



## STEWARDSHIP

(Continued from Page 335)

pose for which the money contributed by the stewards should be expended. The time limit will be July 1, 1928.

The essays on the subject of, "The Second Coming of Christ and the Signs of the Times," will be placed in the hands of the judges soon. We have a goodly number from all parts of the Brotherhood and we can promise the readers of the "Messenger" an interesting article which will be counted worthy of the prize and also the commendation of our people. We will ask those who enter into the work of expounding the subject of stewardship to adhere to the points suggested as near as possible. D. C. Moomaw.

Roanoke, Va.

## BARBARA S. KATHERMAN

Barbara S. Katherman was born near Urbana, Ohio, Aug. 10, 1850, died at Lawrence, Kans., Jan. 28, 1928. She received her education in the schools of Champaign and Logan Counties, Ohio, and began teaching in the public schools at the age of sixteen, following this profession for ten years; she was very successful as a teacher and her services were very much in demand.



At the age of twenty-three she married S. B. Katherman of Bradford, Ohio. They made their home near Bradford for nine years, then moved to Lawrence, Kans., seeking better educational facilities for their children.

She became a member of the Church of the Brethren at the age of sixteen and her interest in church affairs seemed to increase as she grew older. She held various offices in the church and Sunday-school for forty-four years. She was a zealous worker and always willing to do her part; it was a pleasure for her to sacrifice for the benefit of others. She received her greatest joy in the service of her Master. She was a firm believer in keeping up the family altar. Her life has been a blessing to many who were downhearted and in despair, and the Lawrence church, of which she was a charter member, feels the loss keenly.

She is survived by her husband and four children. The funeral services were held at the Church of the Brethren in Lawrence by W. P. Strole of Central Avenue church, Kansas City, Kans., assisted by Geo. R. Eller of Calvary church, Interment in Memorial Park cemetery at Lawrence. J. F. Metsker.

## DISTRICT AID SOCIETY CONVENTION

The Aid Society Convention of the First District of Virginia was held at Daleville on Feb. 24 during the special Bible term, with Mrs. Paul Faw, District President, in charge. She gave a brief history of the work in our District, telling of the first Aid Societies twenty years ago at Daleville and Peters Creek. The first get-together meeting of District workers was eight years ago.

Our meeting happened to be held on the World Day of Prayer for Missions. Mrs. Levi Garst very fittingly led us in a few minutes' devotion for missions in unison with the plan of Christian women of the world.

A business session was held. Our next meeting will be at the time of the Regional Conference of the Church of the Brethren which convenes Sept. 4-7. We plan for some helpful suggestions from the California Conference at that time. Mrs. Rufus Bowman of Roanoke is our delegate to the women's meeting at La Verne in June.

We have gone over the top, our District Treasurer having sent in for mission work \$37 more than our assignment by the General Aid. We have 240 active members; associate members, sixty-four. Money earned by Aid workers in District amounted to \$4,102, making an average of over \$17 per member, counting active members. One new society was organized at Green Hill. We hope to organize some more this year. Mrs. E. F. Sherfy.

Daleville, Va.

## A NEW CHURCH

On April 1 a new church was organized at Khergam, an out-station of Bulsar. Sixty-five persons, mostly young folks, signed as members of this new body. I mention the word "young" with some pride, for I have noted that while old people coming into the church grow but little, younger folks, willing to attend prayers and night and Sunday-school, do grow in knowledge and in grace, and they become worth-while Christians.

This new church has an elder in the person of Bro. N. V. Solonki. Has also one deacon. Bro. Solonki and wife are both well educated, having had three years of normal training as teachers, and besides having passed through our own Bible school. They are workers of real merit. Bro. Solonki is also supervisor of a goodly number of schools which are the agencies by which most of the evangelistic work of that area is performed.

In addition to the above, this new church has the aid

of the services and prayers of Sister Shumaker, whose very life and soul are being poured out unstintingly upon the backward folks living in that District. They have a boarding school for boys and another for girls, in addition to the numerous village schools. This method, backed by love that is Christ constrained, is bound to bring abundant harvest in the future. May it be so, for his name's sake!

Bro. Winger was present and spoke of the duties and opportunities of a church in any community. Fifteen young people were baptized into the fold as the shades of night fell. "Lift up your eyes and look on the fields, that they are white already unto the harvest. He that reapeth receiveth." And what the Master gives in return, is compensation indeed. I. S. Long.

Anklesvar, India.

## CONFERENCE SCHOOL OF METHODS

La Verne, Calif., June 25-27

## DAILY SCHEDULE

9:00 Course 106 and a Conference.

10:00 Courses 51 and 118.

11:00 Courses 22-32 and 107.

1:30 Course 106 and Conference.

2:30 Courses 51 and 118.

3:30 Courses 22-32 and 107.

Vesper Service.

Bible Hour.

## FACULTY

Course 106, Missionary Materials and Methods in Religious Education, J. B. Emmert.

Course 51, A Study of Early Adolescence, C. H. Shamberger.

Course 118, Vacation School Method and Administration, L. W. Shultz.

Course 22-32, Beginner and Primary Method, Ruth M. Shriver.

Course 107, The Devotional Life, Ezra Flory.

Conferences of District Secretaries and field workers. To these we invite others especially interested.

Bible Hour (non-credit course), D. W. Kurtz.

Credit may be earned in these courses by doing follow up work after school closes.

Tuition is free. Room and board will be furnished at a minimum. For these write La Verne College, La Verne, Calif.

We would appreciate an announcement of your intention to be present. Write Ezra Flory, Elgin, Ill., about this.

Bring Bible, pencils, notebooks. Texts may be purchased at the school. Ezra Flory, Director.

## SISTER ELLA HYLTON BOWMAN

The subject of this notice was born in Floyd County, Virginia, on Sept. 15, 1866, and died in Princeton, W. Va., on March 31, 1928, aged sixty-one years, six months and sixteen days.

She was the third child of Lewis J. and Emillia Hylton. She had the advantage of being born and reared in a very pious home. On April 1, 1888, she was married to Samuel Bowman, who died very suddenly and unexpectedly on Dec. 11, 1922.

Sister Bowman spent all her life in Floyd County, Va., except the last five years, which were spent with her brother George in Princeton, W. Va., where she died. Soon after her marriage she united with the Church of the Brethren, in the Red Oak Grove congregation and became one of the most active and consecrated members of the church.

Through her consistent and real life her husband and a host of young people were led into the Kingdom of God. For many years she and her husband served faithfully in the deacon's office. She fully in the deacon's office. She was very optimistic and congenial with all whom she met and seemed to think and speak of the good qualities of others. She wanted to minister to others rather than be ministered to. She was known and respected for her highness of heart. She was a real modern "Dorcas." She was known throughout her District as a very sincere and active worker.

For quite a while she had been troubled with tuberculosis, but was not confined to her room until the last five months of her life.

One who was with her during her illness, writes thus: "Ella deserves to have at least something said as to her being so patient through her illness. Of course she got tired and restless, being so long confined to her bed, but through it all she was very patient. She expressed a desire to go on and be at rest, and spoke of her home over there. She was a very patient sufferer."

Her body was laid beside that of her husband in the Red Oak Grove cemetery. Young, old and decrepit wept over her lifeless form. She leaves two brothers, George and Charley in West Virginia, besides a host of relatives and friends.

Funeral services by Bro. Eugene Kahle, in the church near by. C. D. Hylton.

## RESOLUTIONS OF RESPECT—PERNIE KINZIE CRUMPACKER

Inasmuch as it has pleased our Heavenly Father to remove from us our most beloved sister and coworker, Pernie Kinzie Crumpacker, it be resolved by the Cloverdale Aid Society of the Church of the Brethren of which she was superintendent and a most faithful and earnest member:

First—that we bow to his gracious will, and say, "Not our will but thine be done."

Second—that we hereby express our deepest sympathy to the family in their bereavement and loss of one who was ever so faithful and devoted in ministering to her loved ones.

Third—that we feel keenly the loss of her presence with us, and will always cherish her memory and noble example, and renew our diligence in the cause for which she so willingly served.

## Committee:

Mrs. C. W. Kinzie,  
Mrs. J. A. Dove,  
Mrs. L. N. Layman.

Cloverdale, Va.

## JOSEPH M. BISHOP

Bro. Joseph M. Bishop, son of John and Sannie Bishop, was born in Defiance County, Ohio; he died April 5, 1928, aged forty-six years, four months and nineteen days.



He lived practically all of his life on the farm where he died.

Bro. Bishop married Sister Clara V. Hornish on Aug. 16, 1905. This union was blessed with six children—three sons and three daughters. He is survived by his wife, six children, one sister. When he was seven years old his father died; his mother preceded him four years ago.

On Jan. 24, 1910, he united with the Church of the Brethren and was soon elected to the deacon's office. He served the church actively and faithfully in whatever it fell to his lot to do.

He served the Adams Township School Board for eighteen years and the Defiance County School Board for seven years. He also held other offices which made him well acquainted over Defiance County and Northwestern Ohio.

He served as a delegate to District Conferences which were held March 12-15, 1928, at the Pleasant View church near Lima, Ohio. In the last fifteen years he had missed only a few District Meetings, being sent as a delegate most of the time. He also attended the Annual Conferences when convenient.

On Oct. 12, 1925, he went to the Mayo Clinic, Rochester, Minn. They pronounced his disease pernicious anemia with which he had been ailing for a number of years. His last illness came with an attack of flu. He thought he was feeling better and went to church and taught his Sunday-school class on April 1. But a relapse developed into bronchial pneumonia. On April 4 he called for the anointing.

Funeral services by Eld. John Flory assisted by Brethren Joseph and James Guthrie. Interment in the church cemetery.

Mrs. Geo. Bishop.

Defiance, Ohio.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three month subscription to the "Gospel Messenger" for the newly-married couple. Request should be made when the notice is sent, and full address given.

Burtner-Paul.—By the undersigned at the home of the bride's parents, May 2, 1928, Mr. Homer Burtner of Kansas City, Mo., and Sister Lucile Paul of Carney, Okla.—W. R. Argabright, Ripley, Okla.

Mackey-Beagle.—By Dr. Dixon of the Knox Presbyterian church in Calgary, April 4, 1928, Mr. John Mackey and Dorothy Adale Beagle, both of Arrowwood, Alta.—Mrs. Ida C. Fisher, Arrowwood, Alta., Canada.

Wechter-Landis.—By the undersigned at his residence, Feb. 25, 1928, Mr. Geo. K. Wechter and Sister Vera S. Landis, both of Lincoln, Pa.—H. B. Yoder, Lancaster, Pa.

Young-Techler.—By Rev. Seth Huntington at the home of the bride's parents May 10, 1928, Bro. Donovan A. Young and Miss Esther Techler, both of Crystal Lake, Ill.—H. Spenser Minnick, Elgin, Ill.

## FALLEN ASLEEP

Becker, Bro. Henry N., died at his home in Manheim, Pa., April 19, 1928, of complications, aged 70 years, 1 month and 3 days. He is survived by his widow and five foster children. He was the last of his family. He was a faithful member of the Church of the Brethren for many years. He spent all of his life in the White Oak congregation. Services at Manheim by Brethren Henry Zug, Chas. D. Cassel and Benj. Stauffer. Interment at Chiques cemetery.—Susan M. Cassel, Manheim, Pa.

Brooks, Bro. Geo. McClellan, son of Jesse and Fannie Brooks, born in Dayton, Ohio, died of heart failure, March 31, 1928, aged 56 years, 1 month and 22 days. Oct. 19, 1881, he married Emma Frances Martin. Six children were born to them. Over forty years ago he and his wife became members of the Church of the Brethren. They lived to see all their children make the same wise choice, one son giving his life wholly to the Master's service as a missionary in India. He is survived by his wife, four sons, two daughters, twenty-two grandchildren, three great-grandchildren, a brother and a sister and a half-brother. Funeral services at Happy Corner church by Eld. J. W. Fidler assisted by Eld. H. L. Clobber and the writer.—L. A. Book-walter, Trotwood, Ohio.

Brumbaugh, Sister Laura J., daughter of Abram W. and Hannah Brumbaugh, died April 25, 1928, aged 61 years, 4 months and 26 days. She was born at James Creek, Pa., attended school at Juniata College, and came to California in 1907. She resided in La Verne till 1919 and then moved to her home with her brother at Glendora. She became a member of the Church of the Brethren in 1919. She lived a life of consistent Christian life. Her influence was always for good. She leaves two sisters and one brother. Services from the Church of the Brethren by her pastor, Eld. G. H. Bashor, assisted by the Church of the Brethren in Oakdale cemetery.—Anna M. Gnagy, Glendora, Calif.

Bruno, Irene Mettie, daughter of Frank and Alma (Schubert) Bruno, born at South Bend, Ind., Jan. 23, 1926, died March 16, 1928. She was but a few days old when her mother died and she was then taken into the home of the mother's sister, Mrs. Logan Sellers, Old Fort, Ohio. Funeral services by Eld. H. V. Thomas and burial at Fountain cemetery.—H. V. Thomas, Tiffin, Ohio.

Cocanower, Harold Keith Dean, youngest son of Elmas and Edith Cocanower, died April 20, 1928, aged 11 months and 21 days. Services by the writer in the church at Pioneer.—C. S. Throne, Pioneer, Ohio.

Custer, Mary Amanda, wife of Lewis Custer, born Nov. 16, 1862, died April 19, 1928. She was a member of the Church of the Brethren, Shade Creek congregation. She is survived by her husband and four children. Services in the United Brethren church at Hollospe by her pastor, John F. Graham, assisted by Rev. Elmer Schultz. Interment in the Custer cemetery.—Mrs. John Graham, Windber, Pa.

Easton, Mrs. Clara Emma, nee Carney, born in Pennsylvania, in 1858, died in Long Beach, Calif., April 30, 1928. She was a faithful member of the church for about forty years. When a child her parents moved to Greene, Iowa. For the last twenty-four years she lived in California. Funeral and burial at Glendale, Calif.—J. S. Zimmerman, Long Beach, Calif.

Frantz, Jeremiah, was born in Franklin Co., Va., March 26, 1854, and died at his home at McFarland, Calif., April 26, 1928. When but a child his parents moved to Indiana where he grew to manhood. At Manchester, Ind., Feb. 17, 1894, he was united in marriage to Sannie J. Cripe. To this union were born three children, two having died in infancy, one son having grown to manhood. In 1919 the family moved to McFarland. The deceased united with the church when seventeen years of age, and was faithful to the end. His life was quiet and unassuming, but possessed those traits that make life a blessing. In the four years of illness, the last year being in almost total blindness,











# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

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Elgin, Ill., June 2, 1928

No. 22

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## ...EDITORIAL...

### Dying Worms and Singing Birds

TWENTY years it will have been, almost exactly twenty, when the reader sees these words, since the people were assembling for the Des Moines Bicentennial Conference. The first address was given by Eld. I. D. Parker in the evening of June 3. That date was Wednesday that year instead of Sunday. His subject was Church Polity. The closing address of the Conference was given by Eld. A. C. Wieand Thursday evening, June 11. His subject was The Higher Spiritual Life of the Church.

Between these two came some twenty other principal addresses. And the one you remember most clearly, if you had the good fortune to hear it, was that of Bro. W. M. Howe on Monday afternoon. Who ever could forget his first sentence with its arresting reference to the birds singing in the tabernacle at that moment, and to the worms which had sacrificed their lives that morning in order that the birds might sing?

Seven, just seven, of the leading speakers on that whole Conference program, have by this time joined the great majority: I. D. Parker, L. W. Teeter, J. G. Royer, I. B. Trout, W. M. Howe, H. B. Brumbaugh, Daniel Hays. But look at the list of those who led the devotional periods: D. E. Price, Joseph Amick, S. M. Goughnour, Jesse Stutsman, W. S. Reichard, Edmund Forney, S. R. Zug, A. B. Barnhart, S. S. Ulrey, I. J. Rosenberger, Uriah Bixler, J. T. Myers, J. Calvin Bright, Urias Shick, Isaac Frantz. Does it give you a queer feeling as you recall the personalities represented by those names and note how many of them are still with us? How many can you find? One?

But is the change in personnel since then any more marked than the change in policies and problems? The Church Name question was settled at that meeting. The Educational Board was created then and so also was the Temperance Committee. The Sunday School Committee (it wasn't a Board yet) was seeking wider jurisdiction. The General Mission Board got its new name at that time. Of course there were numerous other questions but the atmosphere was beginning to be charged with the expansion idea, as might be expected under the influence of a bicentennial celebration. And that idea grew in scope and power throughout the decade following, reaching its climax at another Bicentennial Conference in 1919. And then, it was about

then, wasn't it, as we look back upon it now and can see more clearly, that the slowing down began to set in until the retrenchment feeling has succeeded in getting itself pretty well established in the church mind?

And so we are rounding out the second decade since the Des Moines Bicentennial under the dominance of that feeling. We are approaching the coming Conference with the weight of it bearing down heavily. There is inevitably a great peril connected with a situation of this kind. We can meet it and pass it in safety if we do not forget. But right there is the peril, that we may forget, forget—about Bro. Howe's birds and worms. Or, remembering only the beauty of his illustration, may forget the force of it and its everlasting aptness and pertinence to our present need.

They were singing birds and dying worms, remember that, and the worms had to die that the birds might keep on singing. But wasn't it worth the price? Are not singing birds of much more value than worms?

Shall the bird song of church prosperity resound throughout the land? Then certain worms must lay down their lives. There is a numerous progeny of them but the whole brood will perish quickly if you slay the mother worm of all, selfishness. The love of ease and carnal pleasure, avarice, covetousness, the sacredness of a certain standard of living which must not be interfered with regardless of the cost to multitudes of our less fortunate fellows—these fine fat worms make choice bird food and they must go. You can not spare them and keep the birds singing, the birds of joy in Kingdom progress.

We are glad the issue of a simpler organization of our church activities is coming with more promise of success than heretofore. We ought to have faced it sooner with more courage and a franker recognition of realities. And if there must come some retrenchment—that is not a very welcome word to aggressive Christian faith—why, let it come, provided only we are not too careful of those worms. That is what this page is afraid of, and it is an awfully haunting, gnawing fear.

We fear that we may get the retrenching habit and learn to like it. We fear the soothing effect of making our church program easy. We fear that we shall think of retrenchment only, or at least chiefly, in connection with church activities instead of in connection with our ways of living. We could face the prospect with more tranquility of spirit if we could be a little surer that we are not trying to get out from under, when the cross bears down a little on our worldliness.

Something must die that something else may live. Except a grain of wheat fall into the ground and die, it will not produce more wheat. Jesus came to give to men more abundant life. He had to die to do it. So must we to bring life to others and thus to find true life for ourselves.

It was a missionary address that Bro. Howe was beginning that Monday afternoon, when he called his audience to listen to the singing of the birds. And to consider what enabled them to sing. A more apt introduction he could not have found. Due regard to the lesson he taught so graphically on that great occasion will fit us well to handle our present missionary problem. And every other.

### More "With" and Less "Over"

We saw it somewhere that heads of enterprises which employ large numbers of men are learning more and more to work with their men rather than over them. Have they heard of what Jesus said to a group of men when Zebedee's wife called on him to reserve seats of honor for her two sons? "The rulers of the Gentiles lord it over them . . . not so shall it be among you."

It is heartening if our modern "rulers" are really taking this to heart. The world has had enough of this "over" business. The "with" system is much better. When Jesus chose his twelve special friends he did it first of all "that they might be *with* him." When we have been with him more, we shall want to be over our fellow-men less and with them more.

Here is the secret of greater human happiness and of larger domains for the Kingdom of God. Not competition and lordship but cooperation and friendship are marks of the way of future promise. Trust that way now more. Practice it more.

That method works better in the church life also. And in the home life. And everywhere.

### Concerning Your Call

"A CALL, what is a call? A call is a need, a need made known, and the power to meet that need."

Did you ever see or hear a finer definition of it than that? How could you, when there is no finer? It states the case in full. It tells the truth, the whole truth, and nothing but the truth. If any exception at all could be taken it would be merely this, that you knew some other need equally urgent and had greater power to meet that; or, that you knew some need more urgent and had equal power to meet it. But that is not an exception after all. It is amplification, wider application, of the great truth stated.

Do you know a need that you have the power to meet? Do you know of anybody anywhere who needs something that you have, or could get for him? Anybody who lacks something of the good things of the world which you are enjoying? Anybody who needs light on the way of life, something to dispel the darkness in which his soul is enshrouded? You could help a case of that kind, could you not? You could give him something or tell him something or send some one to tell him or give him something that would put cheer in his heart and a smile on his face and a new hope in his whole outlook for time and for eternity.

This is to inform you that you have been called to do that very thing. The call comes from God. He made this world and all things therein, even the people. He wants them to know this and to be good children of his and good brothers to one another. He wants you to tell them or see that they are told and helped in every possible way into an appreciation of its meaning. The call to do this is implicit in the nature and obligations of brotherhood. And in the fact that you are one of God's children. It is a very, very loud call.

### A Christian's World

So many Christians live in such a little world. Their thoughts move round in such a very little circle. Their conception of Christian responsibility is so small. Go to church. Be good. At least don't do anything bad. That is about the sum of it.

Can't you help them, brother? Tell them they have enlisted in a great world enterprise. Tell them the kingdoms of this world are to become the Kingdom of our Lord and of his Christ and that they are to have the high honor of helping him to bring this great project to a successful issue. Get them to see how big this business is in which they are engaged. Tell them to hold their heads up when they go out, not indeed to look down upon their fellows but to look at them without cringing.

Don't you feel that way about it? Or are we wrong? Is connection with the Christian project something to be ashamed of, or apologized for? Most assuredly not. Then let the measure of your self-respect as a Christian be consistent with the dignity of the cause you have espoused. And the horizon of your life interests correspondingly enlarged.



## GENERAL FORUM

### Rumors of War

BY L. P. MILLER

A wind blows up the world tonight  
From flaming pits where demons dwell;  
The vapors carried in its flight  
Are reddened by the fires of hell.

I hear Death's bugles in its train,  
And rumble of the distant guns;  
A lower note of grief and pain  
Through all its monstrous music runs.

It bears a fetid, sickening breath  
From fields where twisted men decay;  
An hundred thousand stark in death  
That kings may swagger for a day.

Widowed, the sonless mothers mourn!  
The glorious agonies of birth,  
The heritage of the unborn  
Are trampled in the filthy earth.

Beggared and bleeding, nations lie;  
Red revolution's bolts are hurled;  
A-flaming cities light the sky,  
Four horsemen ride across the world.

Gone are the gifts the centuries brought,  
And once again old Anarch reigus!  
A thousand years are made as naught,  
And man has chaos for his pains.

With obscene mirth the lords of hell  
Foresee once more war's dreadful blight.  
Reeking from pits where demons dwell,  
A wind blows up the world tonight!

Baltimore, Md.

### The Remedy for the Crisis of Our Day

BY GEORGE FULK

Number Four

"Ye shall know the truth and the truth shall make you free." Do we know the truth with reference to what we have at stake in the matter of helping to outlaw war? Do we know that unless war is outlawed history will repeat itself and we shall have more wars, each more destructive than the one preceding, until civilization itself can no longer survive the ravages of war? Dr. Schurman, our ambassador to Germany, said recently, in a speech that was heard around the world: "If human civilization is to continue there must be outlawry of war." When that fact is appreciated we shall know the truth which will make us free to understand our duty and to will to do it in the movement to cast out the demon of the whole war system as it exists in the world today.

Let us use just a few definite figures to make clearer what we have to gain by helping to outlaw war. The recent World War cost the United States directly about twenty-six billion dollars, or about two hundred and sixty dollars for each man, woman and child. It cost our Brotherhood around forty million dollars. That was the direct cost appearing in government figures. The indirect cost was probably greater. Here is a debt which generations of our children yet unborn will be taxed to help pay! But what is still more serious, is the loss of spiritual values, a loss infinitely greater than that of dollars and cents: the wholesale murders in the name of war; then war's aftermath of crime and countless other evils. Who can figure the extent of this loss to the United States or to the Church of the Brethren?

To outlaw war means to rid the world, including ourselves and our children, of further world wars far more destructive than the last one. The picture can be turned completely around. The blessings which will come from the outlawry of war will be just as great as the curses which will come from not outlawing it. The military system is now costing each man, woman and child in the United States about thirty dollars a year. This means that it is costing the members of the Church of the Brethren about \$7,000,000 a year. The law system, which the fifty-five nations of the world have set up and are now operating under the name of the League of Nations, costs only a few cents for each person. Relatively speaking, we

might as well say that it would cost the Church of the Brethren nothing, and that our members would have just seven million dollars a year more with which to enrich their own lives and carry on the work of the Kingdom of God. Viewed in this light, is our Brotherhood supporting the movement to outlaw war in a manner commensurate with the importance of this great cause? In other words, are we doing our full duty? We are convinced that our people are not only willing, but anxious, to do their duty when once they see it clearly. That is our reason for writing these articles.

Let us consider just what we can do specifically, as a church and as individuals, to aid the movement to outlaw war. First of all, we must become informed. We must know what has been done, what is now being done, and what the ablest thinkers are planning for the future in the movement to outlaw war. Then we must help others to become likewise informed. An enlightened public opinion is all that is needed to back up this movement and insure its success. But this is vitally necessary and each of us must do his part. In all countries which belong to the League of Nations this educational work for the outlawry of war is being carried on by the governments themselves. This is provided for in the constitution of the League. The framers of the League realized that the outlawry of war, and the machinery necessary for doing it, were in advance of public sentiment and public enlightenment. They wisely provided for this enlightenment of public sentiment through the machinery of the League itself. It is just as true of international law and the World Court as it is of local laws and local courts that this machinery for securing justice is effective just to the extent that it is supported by enlightened and sympathetic public opinion. In addition to this provision by the League for education in support of law in the place of war, there is work for peace by private organizations, very similar to the organized work for the overthrow of the liquor traffic. For example, in England there is the League of Nations Union. In our country there are a number, two of the leading ones being the League of Nations Non-Partisan Association and the National Council for the Prevention of War. There is then the central world organization of these private peace organizations, called the International Federation of League of Nations Societies. These are the newer ones. There are the hundreds of world peace societies scattered throughout the world, which have been in active existence from twenty-five to one hundred years. These older organizations have done the pioneer work of educating the world up to the reign of international law with its World Court. They have lived to see their work speeded up at least one or more generations by the catastrophe of the World War. In our country we are at the disadvantage of getting no help from our government for this educational work. All of it must be done, at the present time, through private organizations. In most of the other countries of the world the private organizations need only cooperate with their governments, since these governments, in fulfilling their obligations as members of the League of Nations, are carrying on the educational work for the outlawry of war through their regular systems of education, and at government expense. Since in our country the entire burden of this educational work for the outlawry of war must be borne by private organizations, does not this open up a wonderful opportunity for service for world peace by our people, both as a church and as individual members? Our people have an outstanding record of service in just this way in helping to overthrow the liquor traffic. Shall we not render the same kind of service in outlawing war? We are deeply convinced that we need a more effective organization for this purpose within our own denomination; and, also, that as a denomination we need to function more effectively in cooperation with other organizations. "The church in action against the saloon" has played a vital part in outlawing the liquor traffic. "The church in action against the war system" can and should, and let us say, shall play just as vital a part in the outlawry of war. Should not the very first step be to secure a leader for this purpose in each congrega-

tion? Let him become thoroughly informed on this subject, and of a mind to act. Then should not the next step be to have definite plans of action outlined by the church, as a whole, and placed in the hands of every local church through the local leaders who go to make up the peace organization within our own church? We have our General Welfare Board and our District and Local Welfare Boards for this purpose, but in the case of the District and Local Welfare Boards, it seems that the work is not divided into separate departments. There are four distinct lines of work being carried on, and each requires a trained specialist of its own. The member best qualified for prohibition work is not necessarily the one best fitted for world peace work. In the case of the General Welfare Board the work is departmentalized, with a specialist in charge of each line of work. This machinery needs to be carefully built up through the District and Local Boards and efficiently run. This will call for increased number of consecrated workers and an increased financial budget with which to work. The "sinews of war" are just as truly the sinews of peace and must be made to function to overthrow the war system itself.

Bethany, Ill.

### The Outstanding Need of the Church

BY EARL M. BOWMAN

In Two Parts—Part One

RECENTLY a very spirited forum was conducted with this question as its impelling motive: What is the greatest need of the church? A number of answers were given, some of which were good and many of which were entirely beside the point. But the discussion centered on four typical answers, which I shall mention with a brief discussion.

*First, The greatest need of the church is modern plants—better buildings and equipment.* It is true that in many sections of our country we are in vital need of better churchhouses. If we are to meet, on their own ground, the many counteracting influences with which the church must today contend, we need tools that are efficient, pleasing and attractive. It is inconsistent of us to keep abreast with the latest developments in improved machinery and devices for running the farm, store, bank, school and factory, and then permit any old rusty, noisy, broken and discarded piece of machinery to be used in running the Lord's business. However, anyone who would magnify beautiful church architecture as the greatest need of the church is apt to lose sight of those spiritual qualities which go into the building up of the Body of Christ.

*Second, The paramount need of the church today is more money, for look how our mission program is handicapped for lack of adequate finances.* Now I do not mean to minimize the value and importance of money as a factor which is vitally essential in advancing the Kingdom of Christ. For money is a powerful factor everywhere, in religion as well as in the daily affairs of men. But I can not find that the Bible anywhere emphasizes money as the chief requisite for the triumph of Christ's Kingdom. I have no sympathy for the outcry which is often heard against money and against men who have money. It is the cry too often of the thoughtless or of anarchists. Men who have the knack of making money ought to make all of it they can honestly. But they should remember the challenging words of Moses: "But thou shalt remember the Lord thy God, for it is he who giveth thee power to get wealth."

*Third, The outstanding need of the church today is a better trained ministry.* We all certainly ought to admit that our ministry is of tremendous importance. Why has the Church of the Brethren practically stood still through two centuries? Surely it can not be because we have not had a church and a message of real merit. Why has another denomination, which started at about the same time as ours, won world-wide prestige, grown into millions of members and the control of billions of dollars in wealth, while our denomination is for the most part unknown? Is it because we have had an inadequate leadership? I believe one of the greatest hindrances to the progress of our Church today is an unprepared ministry. It is absurd to hope



to reach people in an age of enlightenment with small and untrained men in our ministry. The biggest and best men we have are poor enough in the modern ministry. Let us be as charitable as we can toward our fathers and give them all the honor due them, but at the same time let us stop contending that we must accept their precedents and follow along in the same old ruts. Their ways were good in their days, but they are not sufficient for the new day. Then we must do better than they or we shall not do as well. However vital as a better trained ministry may be, it is not the chief need of the church.

*Fourth, The biggest need of the church is more members. We need to organize for evangelism and gather people into the church by the multitude.* Now this is what the majority of people today are thinking. But nothing could possibly be wider of the mark than this. Not one time in the Bible does God put the emphasis on numbers. Indeed, we are distinctly warned in the Bible, both by direct statement and by implication, concerning the snare there is in numbers. Gideon with his three hundred, with God on their side, is of more worth than an army of ten thousand ordinary soldiers. Caleb and Joshua, with their vision, faith, courage and their minority report, are worth more than all the cowardly, complaining children of Israel put together. David took the census of Israel and Judea and plunged the nation into direct disaster, because while taking the census both he and his people took their eyes off God. It is not how many we count that tells, but how much do we weigh. It is not quantity that counts, but quality. It is not duration that tells, but intensity.

No, the outstanding needs of the church today are not *modern buildings*, nor *more money*, nor *a better trained ministry*, nor *yet more members*. But the church's paramount need is *people of the right sort*. What people are the right kind?

Washington, D. C.

### Whipping His Mother

BY J. H. MOORE

Did you ever hear of a man whipping his mother? Probably you have, but did not observe the way it was done. Maybe it was done in public, and the man did not realize what an ungrateful thing he was doing. But do men ever whip their mothers? Let us pause a moment and make a few observations.

We recall how Peter one time ventured to rebuke his Master, and got a setting down that gave him something to think about for many a day. Jesus gave him to understand that if he could find nothing better to do than that he should get behind him. That was a lesson to Peter and might well serve as a lesson to some even of modern times, who are entirely too free about criticizing some of their betters of the generation before.

When a man deliberately sits down to his typewriter and spends several hours in not the kindest way, reeling off a long story about how the church, through pure prejudice and some ignorance a few generations ago, opposed high schools, Sunday-schools, revivals, mission work and even church papers, what is that but giving mother, the church mother, a slap in the face? Hundreds of MESSENGER readers can remember how their mothers used to oppose certain new and untried things that were being introduced in the community, and that too with much sincerity. But what son or what daughter cares to parade such things before the public to the discredit of a mother or a father? Before carrying our criticism too far against those who in the distant past had the management in the affairs of church, and sometimes the community, it might be well to pause and think about how it looks for a man, who may be regarding himself more highly than he ought, to be constantly exposing his mother before the reading public. If we must talk about the mistakes or defects of our mother, the mother church, let us do it in a creditable manner, and at the same time render credit and honor to whom credit and honor are due.

The fact of the matter is, considering the circumstances under which most of the early church fathers and mothers lived, and their environment, they did a fine piece of work in carrying the Gospel to the ends of the territory over which the stars and stripes wave.

That of itself was a tremendous task. They, without much school training, braved the hardships of the dense forests, trackless prairies and rugged mountains that they might plant the banner of the cross in the valleys, on the plains, and even on the mountain tops at more than a thousand permanent points. Think of the large vineyards they planted, the communities they established and the influence with which they were credited, and then descend to criticising and even rebuking them for not believing in and supporting some of the activities now enjoyed by their descendants! We can do it, of course we can, but to our everlasting dishonor and ungratefulness.

The men and women who have personal experiences extending reasonably far back in the history of the original Dunkard church, and some of them are still living, are more or less impressed with the thought that our present day activities came to us about as soon as we were in condition to take creditable care of them. By the way of illustration, a good deal might very appropriately be said regarding early experiences in establishing high school educational facilities among us. History shows for some other denominations aside from our own that schools came to stay about as soon as they could be taken care of. To establish and maintain advanced educational institutions three things are indispensable: efficient management, money and patronage. All of our early or premature efforts to establish schools and to maintain them failed for one or more of these reasons. The Juniata school was the first one to hit onto living conditions. Considering school sentiment and other conditions, the enterprise started just right. There were some level heads around Huntingdon in those days. Mt. Morris, the next school to start and live, came within one of going to its grave inside of a few years. A long story might be written telling just why our school age did not materialize sooner. What is looked upon as the anti-school period was the result of striking conditions rather than anti-educational sentiment.

Thusly we might speak of all our helpful church activities. There were conditions in those early pioneer days and still later periods hard for people of this generation to understand. That being the case it will be wise for some of our present would-be leaders to withhold censure and criticism and employ their energies in taking care of the situation for the present and the future. By the fathers the churches were handed over to the present day leaders in a fairly healthy, spiritual and loyal condition, and those in charge, as well as those to come on duty later, will do well if they succeed in accomplishing as much as should be credited to our sleeping heroes. While all of them died in the faith, some fell asleep at the plow handle, some at the carpenter's bench, others in the pulpit and still others on their knees.

Grand men they were, and their wives, the mothers of generations, were the noblest of women. A well written history of their experiences, sacrifices, faith and achievements would make a story as charming as romance. Among them may have been some who were lacking in spirituality, or over-stressed the material side of life, but the rank and file of them as compared with their surroundings, graded high, very high, so much so that Rev. Elhanan Winchester, the learned author of nearly forty books, has in his *Dialogue on Universal Restoration*, page 191, stated that Rev. Morgan Edwards, the gifted Baptist historian, in speaking of the Brethren as he knew them, once said to him: "God always will have a visible people on earth, and these are his church at present above all others in the world." A church made up of people of this type does not deserve censure for failing to have a twentieth century vision. For what they have accomplished, for the foundation laid, and transmitted, they deserve praise, possibly a monument, or maybe a tablet in the Brethren Hall of Fame if we ever have one. But above all things let the man who probably unduly stresses his own ideals, cease whipping his spiritual mother and grandmother too. It would seem a whole lot more appropriate to place a wreath or two on their graves, and then go into the pulpit and deliver a never-to-be forgotten eulogy over some of the finest Dunkard fathers and most saintly Dunkard women that ever

graced the American continent. There is something back there to be proud of if we can only so adjust our glasses to get a clear view of it.

Sebring, Fla.

### The End of a Perfect Day

BY LEONARD BIRKIN

"The other day upon the shore  
A stone I found. 'Twas smoothly slim.  
Rolled it along the rocky shores,  
Ground it against others of its kind  
Till its roughness was all gone,  
Sharp edges smooth and round;  
Thus I saw it: storm carved, yet not marred.

"As I looked, I pondered, reverently said:  
'O, Master, of our restless lives,  
Are storms and waves the sculptors?  
At thy command to smooth rough edges,  
To grind away our corners sharp,  
To shape our lives by stress and storm?  
May I then welcome the messengers,  
And willing be to voice thy praise?'

"The stone I found was strangely beautiful  
I wondered much: After life's storms are o'er,  
And I find rest in the harbor of the love,  
Wilt thou lend me thus beautiful?"

—G. F. Atkinson

In Zech. 14:7, we read: "And in the evening time there will be light." Some days the clouds are all around and the beautiful sunshine is hidden from view. But there are also days when one can stand at a western window or on a mountain top and watch the sun go down in a blaze of golden glory. This is a fitting end to a perfect day.

Our text is as a ray from a setting sun—a ray of hope. To the children of Israel the day had seemed long and dark, but the prophet speaks up with the words: "In the evening time there shall be light."

There are times in life when all seems dark, and light seems obscured, and we are doubtful if through the gathering clouds the rays of a setting sun can find their way. As I look back at my own life, I recall that as a boy I had to travel a long, dark road as I journeyed home at night. It was filled with fears, doubts and fantastic shapes of all kinds for me. Yet I knew that as I turned the corner of the road I should see the light of home. Because it was eventide, mother would light the lamp, and out into the gathering gloom through the window it would penetrate with its welcome rays to cheer me on my way and quicken my footsteps. Yes, at the end of the road was home, that beautiful place where love is enthroned. How a mother loves her boy, and because of this she places the light as a guide to his fearful feet.

As I review my text and think of the beautiful thought it expresses, how wonderful it seems to me, that God in that beautiful home over there, should leave with us the promise that, "in the eventide there shall be light." No matter how dark life may get, if we can trust to his loving care, there will be a sunset of beauty to welcome us home. The promise given to Israel is also yours and mine. In the beautiful beyond near the Father's house a light is always burning, a guide to lead us home. It was lighted by the Father himself. Did you ever stand on a mountain peak and strain your eyes in an effort to drink in all the beauty? But think of standing by the side of God, and those you have loved, to gaze with eager eyes upon the Eternal City from which the light of eventide shall come!

"Ye men of Galilee, why stand ye looking toward the heaven? This same Jesus whom you have seen ascend shall come again in like manner." The angels of heaven knew that Jesus would never desert the sons of men. But the same Jesus whom they had known and loved, would come to hearts that were sick and sad. To the men that are heartsick and alone, to those in sorrow or doubt, this same Jesus is always ready to come. It is the same Jesus who loved the little children so dearly, who took them up in his arms and blessed them. It is he who had a great compassion for all in distress; who healed the sick and the afflicted in either body or soul. He is the same Jesus, yesterday, today and forever.

(Continued on Page 350)



## Getting Acquainted with Ourselves

BY ELLIS M. STUDEBAKER

"Our Try-It-Out Challenge"—B. Y. P. D. Program for June 17

It is the policy of all good business men to take a frequent inventory of their business in order that they may know at what points they are gaining and where they are losing. It would likewise be an excellent practice for one to take an inventory of himself. What are one's capacities, his possibilities for development, his present stage of progress, his attitude toward things, people, and God? What are the tasks in the world which need to be done? What is one's relationship to the world's work? What has he accomplished? What is he doing now? What shall be the line of procedure for the future? Shall one's life be a gain or a loss? What is the measure of success or failure? It might be profitable for one to answer this list of questions, as well as many others, in the light of his own thinking.

One of the important factors which enter into the success or failure of an individual is that of his physical condition. When one arrives upon the scene of action he has inherited certain physical possibilities over which he has no control. During the early years of his growth, his development is determined quite largely by those who have charge of his environment. Soon, however, the individual himself has much to do as to the outcome of his progress. The present status, therefore, of one's physical fitness is determined by the use or abuse of his means of growth. The future, furthermore, will be determined by the same factors; wholesome food and the elimination of all poisons, plenty of rest at regular intervals, vigorous exercise and hard work, are important considerations for the growing youth. Some one has said that there is nothing more valuable to the individual than hard work, unless it is to be born poor. Efficiency, then, is to be determined in a large measure by one's physical fitness for his task. Many people fail in life not because they lack vision and insight, but because they do not have sufficient nervous energy and physical vigor to execute their work. We, therefore, need to know ourselves physically and deal with ourselves accordingly in order that we may be our best selves, that each day may have the greatest accomplishment and that we may be allotted as many such days as are our rightful inheritance.

The same thing which was noted above concerning our physical inheritance is true of our mental status. We inherit certain capacities and tendencies which may be developed or which may be permitted to lie dormant. This fact being true, every youth should be satisfied with nothing short of the highest mental development of which he is capable. We shall not all reach the same plane, but each individual is responsible for his own possibilities. It is important that we be introduced to the progress of civilization, and that we understand and appreciate human life as it now is. It is even more pertinent that one knows his own field of activity, but it is difficult for the individual to understand the limits of his horizon without a general view of human experience. Great leaders have been men of vision and ambition, but vision and ambition are determined by one's mental horizon. Every youth should strive to acquire that mental power by which he can think through the great tasks of human life. Not only should he develop his power to think through great problems to their most significant conclusion, but his thinking should be along worthy lines. The greatest missionary statesman of the world's history said: "Whatever things are true, whatever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Some one else has said, "If one would live rightly he must think rightly." A review, therefore, of our intellectual status that we may know whether or not we are making the most of our possibilities is quite worth while.

However important a strong physique and an alert mind are, they are of little significance unless we are responding spiritually and morally in tune with the infinite. By nature, we reach out to something beyond ourselves, but our particular forms of response are acquired through education. The ideas which are

taught us during childhood are accepted as facts, but during early adolescence we begin to question the validity of this teaching. This is a time when we need to determine in the light of the best judgment of the most religious leaders during the history of the human race, and in the light of our own Spirit-guided thinking whether or not our religious concepts and reactions are in harmony with God. It should be our highest ambition, like that of Jesus, to know and to do the will of our Father who is in heaven. If we would find ourselves in this relationship, there is nothing more important than humility and a surrendered will. One time an inquirer presented himself to Jesus and missed the point because he desired to justify himself. Another seeker failed to attain because he was unwilling to do the one thing which he lacked. It is true that we may not be able to see the end of the journey; indeed it is a gracious providence of God that we may see only one step at a time; for the road is too rugged and steep for us to have the courage to press on if every danger were clear. Here is just where faith comes to our rescue. A great divine one time remarked: "Faith is assurance of things hoped for, a conviction of things not seen." Men with this kind of urge have been those whose names have gone down on the pages of history as immortal. Never more than now has there been a greater need for men and women with faith in God, in people, in themselves, and in the significance of their cause. In this generation, as always, when many leaders have a strong tendency to measure the worthiness of a cause on a materialistic basis, young men and young women are needed who have faith and vision to know that their efforts shall not be in vain. It, therefore, is our religious opportunity to make the most of our moral and spiritual reactions. What does a check on ourselves indicate?

There is one more angle from which we should look at ourselves, namely, that of our citizenship. Jesus said: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." We live in a world of people. What, therefore, one is should be

determined not alone in the light of his relationship to God and to himself, but also in the light of his relationship to his fellow-men. Some one has said: "To thine own self be true," but one can not be true to himself unless he is true to God and men. What then are our attitudes to the rest of the social organism? The world is in dire need of citizens who seek the common good. The fact is, individual welfare contributes to the common good. The outflow is a menace not only to others, but also to himself. This fact is true of nations as well as of individuals. Every citizen should muster his noblest thoughts and greatest efforts for the highest welfare not alone of himself, but also of his family, his community, his State, his country, and for the citizenry of the world. Jesus thought in world terms when he told his disciples to preach the gospel to the whole creation. He expressed a similar outlook when he taught in the parable of the good Samaritan that one's neighbor is the one who is in need and the one whom he can help. Does a check on ourselves as citizens indicate that we are living in terms of the whole of society?

Finally, getting acquainted with ourselves should not deter us in our efforts to accomplish something worth while. It should rather buoy us on to greater and nobler conquests.

La Verne, Calif.

## The Nature of the Organization of Men in the Local Church

BY W. J. WERKMAN, CORRESPONDING SECRETARY OF MEN'S WORK

ONE of the greatest of undeveloped fields in the Church of the Brethren is the interpretation of the social teachings of Jesus, as well as the organization of men for missionary service and of all the men of the congregations for definite relationship to the program of the church, in addition to the attendance upon regular church services.

The Men's Work Movement aims to fill certain evident needs of the men of our church. We must presume that none of us are concerned with machinery or organization primarily for machinery's sake or denominational pride or loyalty. The fact that there are already many local and District men's organizations, boards, committees, conferences, etc., may be taken as prima facie evidence of such a need, and the presumption of these needs for our men must furnish the background for the determination of the nature of the organization to be used in our local churches.

The fundamental religious needs of our men are:

(a) *Prayer and Bible study*, for "Prayer is the Christian's vital breath." "The Word of God is the Word of Life."

(b) *Fellowship* of social contacts, of common aims and objectives, of sacrifice and service.

(c) *Exchange of spiritual experiences*. This vital necessity was a practice common with the early Christians. In our present day plan of church life the minister is almost the sole instrument of expression of spiritual experience for the people. The inevitable result would seem to be spiritual death on the part of a large portion of the membership.

(d) *Acquaintance* with the church's life and program of service, about which hundreds of laymen in our church at this day are in fearful ignorance.

(e) *Definite expressions* in forms of service; such as personal evangelism, practical stewardship, religious education, missionary service, social service, etc.

Upon reflection we can readily see that we have at present no organization within the average church, that meets these fundamental religious needs of men. Certain individual relationships, such as superintending a Sunday-school, teaching a Bible Class, etc., develop only a few individuals, but do not reach the mass of the men in the churches. Experience has shown that memberships on different church boards is not enough to fully develop the spiritual life.

The organized Bible classes are only separate groups in many churches, creating no unity for the entire group of men of the church.

Usually the lecture program in the Men's Bible Class provides a stimulus of impulse through the emotions,

## News and Comment

BY VIRGIL C. FINNELL

### Welfare Cleanings

While trying to catch a cigarette, tossed to him by a friend, James Lanning of Chicago was struck by an automobile and killed. Just another case of "dying for a cigarette."

There must be some relationship between crime and cigarettes! When thieves broke into the Wholesale Grocery Company of Bloomington, Ind., they carried away more than 200,000 "Camel" and "Chesterfield" cigarettes.

On his recent tour through South Carolina Governor "Al" Smith received from admiring tobaccoists an unusually large cigar. He expresses the opinion that this smoke will last until he reaches the "White House."

Two South Bend, Ind., fire companies were called on to extinguish a blaze that is believed to have been started by a cigarette stub. Each year several thousand such fires are reported.

Another price war is on! The wholesale price on three leading brands of cigarettes has been reduced forty cents per thousand. There is still tremendous profit for the manufacturer. April Internal Revenue Collections in North Carolina show that three of the largest producers made fewer cigarettes than in any April for many years. The tax collected in this one State for the month shows a decrease of \$671,768 as compared with 1927.

When a Chicago plumber struck a match near an open gas pipe in the Jackson Park Plaza Hotel he started a blaze that caused one hundred guests to flee from the building. The smoker not only endangers his own life but the life and property of others.

Joseph Hohmann, aged four, died in an Indianapolis hospital, April 30, when the stem of the corn cob pipe, with which he was playing became lodged in his bronchial tubes. Why should a child be playing with such a "toy"?

The East Lansing, Michigan, School Board has renewed contracts for two of its cigarette smoking lady teachers, and at a raise in salary. It is a shame that victims of this habit must be placed in such important positions.

North Manchester, Ind.



but offers no avenue for expression. Here we have the men on "the receiving line," somewhat in the same relationship that they hold in the regular preaching service. There are some churches, in which the men tend to satisfy themselves with either only the Bible class hour or the worship service of the church, with a consequent loss to themselves and to the class or to the church. It is also to be noticed that in only a few Bible classes do we find a real spiritual interpretation of the lesson or enough present day application. This kind of a program as a rule does not challenge men either in point of interest or activity. The organized men's Bible class does not fully meet the fundamental religious need of men, because it provides for so little prayer and Bible study; because it provides fellowship only in brief social contacts; because it allows no exchange of spiritual experiences; because it affords only in rare instances opportunities for expression in forms of service.

The Men's Work organization however does fill these needs; because of a brotherhood of men, it provides for:

- (a) Prayer, fellowship and expression of religious experience.
- (b) Definite local avenues of service, individual and corporate, with particular emphasis on witnessing for Christ and winning others to him.
- (c) A definite training school meeting twice a week for: Bible study on Sunday morning through the agency of the Men's Bible Class; and other forms of study and open forum on a week night, led by the pastor or by some competent layman.
- (d) Monthly social and inspirational meetings.
- (e) Intensive campaigns and movements (in relation to evangelism or some other phase of the church's life and work).
- (f) A big continuous objective, church-wide and world-wide.
- (g) A growing appreciation of the stewardship conception of life as it develops within men the idea of partnership with God, the acceptance of the principles of life as taught by Jesus and their application in daily life to one's social, economic and political relationships.

This men's organization should be at all times properly related to the whole program of the church, thus it will possess great possibilities of influencing the whole group of laymen and consequently the life of the church.

Chicago, Ill.

### An Open Letter to Volunteers

BY CARL F. COFFMAN

DEAR Volunteers: Just about a year ago I stood on a grassy slope with blue Galilee sparkling in the sunlight far below. On just such a hillside one afternoon nearly two thousand years ago we can in imagination see a young Man preaching. This young Man is no other than he who was, is and ever shall be "God with us."

Picturing the scene we remember that it had been a long, hard day. There had been hearts as well as bodies to heal; he had preached his gospel both in word and in deed. The multitude was weary and the children were cross and fretful. The mothers scolded them as they clung to their skirts. The disciples, too, were tired and hungry, and they asked Jesus to send the people away. Never yet had he sent a hungry person away empty-handed—and he never will. The only person in the crowd who had thought to bring a lunch was a small boy. Leave it to a small boy to think about that! But suppose he had thought: "This is barely enough for me. If I give my lunch away, it will make scarcely a taste for so many and I, too, shall need to go hungry." Perhaps he was at the Mount of Beatitudes that day when Jesus said: "Give to him that asketh thee, and from him that would borrow of thee turn not away"; anyhow, we see him place his bit of food in Jesus' hands. And as the Master looks up into the face of his Heavenly Father and claims the promise: "Ask and it shall be given unto thee," lo! a multitude is fed, and fed abundantly.

As I look out upon the mountains round about Liao Chou, and in my mind's eye look beyond them and into

(Continued on Page 352)

## FORWARD MOVEMENT

Edited by J. W. Lear

### The New Birth

WHAT did Jesus mean when he said to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit"? I am not sure that I can explain with satisfaction to anyone but myself.

Methinks the Master emphasized two types of individuals. The one type lived to gratify the desires of the flesh. The other recognized the voice of the Spirit and brought the members of his body into obedience to this voice.

Jesus evidently meant to impress his visitor, Nicodemus, with the necessity of the birth from above. The individual will be like the spirit which indwells him. The term "born again" is not a good translation because it places this act in contrast with the natural birth; it denominates the natural birth a birth in sin which idea forms the ground for infant baptism.

Folks are not sinners at birth. True there may be hereditary weakness and tendencies to sin, but only when the individual is drawn away by his own lust can he be called a sinner. One may be born into a life of sin just as surely as into a life of godliness. But both are by individual choice. "Know ye not that to whomsoever ye yield yourselves servants to obey his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness? . . . To be carnally minded is death, but to be spiritually minded is life and peace."

The birth into death is accomplished by the same human process as the birth into life. The individual knows evil, desires evil and chooses evil. We call this attitude carnal, or a birth from beneath. Jesus said of such: "Ye are of your father, the devil and the lust of your father it is your will to do." The Apostle John put it thus: "He that doeth sin is of the devil." Paul declares: "The mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God; and they that are in the flesh can not please God." That was Paul's way of saying that the mind immersed in sin to which the members of the body yield is under devil domination and is a partaker of Satan's nature.

The Israelites were not sinners because they were Abraham's seed. Neither were they righteous because they were Abraham's seed. God is no Respector of

### MEN'S WORK IN SOUTHERN OHIO

On Sunday, April 22, there was a meeting of the men of Southern Ohio held at Trotwood. One of the purposes of this meeting was the election of officers for the coming year. It was unanimously decided to have an executive committee of five members. From eight nominations the five who have served as officers since our first organization in February, 1927, were reelected. Harry McPherson of Dayton has served as president, Joseph Wise, Piqua, Walter Campbell, West Alexandria, Orion Erlands, Trotwood, vice-presidents; and Harry Royer, Bradford, secretary-treasurer.

The principal speaker of the meeting was Judge Wisely of Dayton. He gave a very practical and inspiring address. One of the laymen present who expects to attend our La Verne Conference was asked to represent our District at the Men's Conference.

The oldest organization of laymen in Southern Ohio is in the middle district. It has had a strong leadership and has been in existence for several years under the caption of The Men's Aid Society. A number of worthwhile projects have been carried out among which was helping the farmer minister when his ministerial duties delayed his farm work. A few of our local congregations have a Men's Work organization through which the laymen are assigned some definite work along evangelistic lines as well as other lines of church work. In at least two of these organizations the men are asked to substitute at the preaching hour when the pastor is absent. Also to give an occasional program. Perhaps more training of this kind directed by the pastor or minister would develop a stronger lay leadership and would help pave the way for a strong Men's Work organization that would function in a more effective manner in helping the church to carry out her program along the various departments of church work. Levi Minnick.

Greenville, Ohio.

the blood stream. No one is a sinner because born of this or that parentage. The offspring of fine Christian parents sometimes act very devilish. On the other hand, children of wicked parents have come to be most Christlike. So when we say "born again" it is not in contrast with natural generation, but rather a birth "from above" as over against a birth "from beneath." Jesus said to the Pharisees who were Abraham's seed: "Ye are from beneath; I am from above." They were born into this state by their own volition. It was not wished upon them by a natural parent.

There is danger of an outward affirmation of the "new birth" without receiving the inward quickening. When too much emphasis is placed on the baptism of the body and too little on the quickening of the spirit one may trust in a saved state and at the same time be devoid of a saved attitude. The water baptism can't free one from the shackles of the spirit from beneath. The power to become sons of God, "born from above," comes to those who are willing to be led by the Spirit of God. Church members may stage a holy state, but people born from above live a holy life. "By their fruits ye shall know them."

When the intelligence, the affections and the will are quickened by the Spirit from above, the baptism of the body in water has a meaningful significance. No formal rite could more beautifully express the change from "beneath" to "above" than does the act of immersion. And no act quite so fully expresses the three divine Personalities interested and active in accomplishing the change from "beneath" to "above" as does trine immersion. However, the outward act loses all of its beauty and significance if the ego within the body continues taking orders from "beneath." "For as many of you as were baptized into Christ did put on Christ."

The real evidence of the new birth, therefore, does not depend upon church membership, water baptism, laying on of hands, or any of the outward ceremonies performed by the clergy authorized by a group of believers, but rather on the following simple statement: From whom do you lovingly and willingly take orders both for your life and for your service? "For as many as are led by the Spirit of God, these are the sons of God." Ye are all sons of God by faith in Jesus Christ. I fear that much of our indifference and coldness comes from trusting too much in forms and ceremonies. The church needs to be saved from her complacency by being "born from above." There can be no spiritual generation in a refrigerator. Lukewarm Christianity never propagates heavenly religion because it lacks heavenly-mindedness. The evidence of heavenly-mindedness is the desire to will and to work for his good pleasure.

### In Debt

In the main it is a dangerous situation to be in debt. He who spends more than he makes is spending what belongs to another, and this situation presents grave temptations which have made cowards, liars, thieves, and slaves out of thousands of otherwise good intentioned people. There may be times when a material obligation engenders a spirit of thrift and may be wholesome, but he who obligates himself beyond his income, or his mental and material resources, will all too soon drift upon the shoals of bankruptcy.

There is an obligation, however, which produces benign influences and makes the individual a real spiritual benefactor. Paul said, "Owe no man anything, but love." To be obliged towards our fellows in what this grace carries, is gracious. Paul found himself thus minded when he said: "I am debtor." Then, too, one need not be uneasy that his obligations will exceed his resources. All that is necessary is to keep the line of communication with the bank of heaven in perfect condition. God is love and love is always good. Therefore, the child of God will always abound in good works. He will "do good to all men, especially unto those of the household of faith."

One should always be wary of slavish financial obligation. On the other hand, one may well covet the relationship with God which will make one a constant debtor to one's fellows.



## PASTOR AND PEOPLE

### "We"

BY WM. KINSEY

#### Introduction

1. "WE" is the title of a very popular book at present, written by Col. C. A. Lindbergh. The "we" of Mr. Lindbergh is he and the Spirit of St. Louis.

2. "I" or "we." The former is more suggestive of egotism, pride, independency. The latter is more suggestive of humility and dependency. Note: This plural style is said to have been begun by King John of England. His example was followed by German and French sovereigns about 1200 A. D.

3. The editorial "we." This keeps an impersonal character, and avoids an egotistical sound of a repeated "I."

4. There can be no friendship or fellowship with but one person, "I."

"All are needed by each one;  
Nothing is fair or good alone."—Emerson.

#### I. "We" in the Home—Domestic

1. "I" in the home is usually a bad thing. It savors of the dictatorial, the selfish, etc. "We" in the home is a good thing; it suggests common interests, consideration, unselfishness.

2. In marriage the two become one flesh, 'tis true—one in purposes, etc., but still husband and wife are two entities: two eat, two have to be clothed, two have to cooperate as one, etc. "We" solves the question as to which one it is when two are married and become one.

3. "We" in the home means husband, wife, and children. "We" is the home that God established in Eden.

#### II. "We" in the State—Civil

1. "I" in the state means autocracy, it means Mussolini. "We" in the state means democracy, it means a ruler plus a representative congress. "I" means a monarchy, dictatorship. "We" means a democracy, a government of the people, for the people, and by the people, as Lincoln said.

2. The constitution of the greatest nation on the earth today, the constitution of the U. S. to which Gladstone referred as the greatest instrument ever struck off by the brain of man, begins with "We": "We, the people of the United States," etc. We, the people, make the laws of the land. We, the people, abolished slavery; we, the people, put the Eighteenth Amendment into the constitution.

3. The evils of the "I" type of government are well illustrated in the time of the Judges, when "every man did that which was right in his own eyes." There were too many standards. No man liveth unto himself alone. This presupposes "we."

This reminds us of the time when the Holy Roman Empire of the German People went to pieces; the time when there was no king or emperor in Germany (1254-1274 A. D.), and Germany dissolved into more than 300 petty states. The period was known as the period of "Fist Law." The trouble was: 300 "I" governments instead of one "we" government.

Compare, again, Rehoboam. "I will add to your yoke, . . . I will chastise you with scorpions. . . . So the king hearkened not unto the people." His was not a case of: "We, the people" (1 Kings 12).

#### III. "We" in the Church—Religious

1. With the triune God it was "We." "Let us make man in our image." Jesus said: "My Father worketh hitherto and I work."

2. In promoting the work of the church and the Kingdom, it is "we." "We are God's fellow-workers." "We" work together with Christ, with God. (a) When Christ raised Lazarus from the dead, it was "we." You roll away the stone, remove grave clothes, etc., and I will restore life. (b) When Christ fed the Five Thousand, it was "we." You disciples group the people, distribute the loaves and fishes, gather up fragments, etc., and I will multiply the food. It was "we" who fed the multitude. (c) When Morse invented the telegraph, he said: "What hath God wrought." (Secu-

lar things are religious when we bring God into it as did Morse.) Though Morse said that God did it, he should not exclude himself. God's plan for such things is "we." (Morse was simply quoting a verse of scripture.) God and Burbank accomplished great things, it was "we" whether Burbank recognized it or not.

3. It should be "we" in missions. You go and disciple the nations and I will be with you (Matt. 28: 19, 20). "We" will do the work. "Christ alone can save the heathen but he can not save the heathen alone."

4. In the council meeting of the church it should be "we." I've known congregations which got no say on some issues, the elder ("I") ruled. In organized Sunday-school classes, it should be "we."

#### Conclusion

Elkhart, Ind.

### More About the Interpretative Functions of the Teacher-Prophet

BY JOHN LUKE HOFF

THEN again, a beggar type of religion has been advocated, where the classical and proper manifestations are concerned with continual asking and receiving, rather than with giving and serving. Is it not true that most of our religious practices are things done *for us, not by us, done to us, not through us, done upon us, not from us*? Here as in other phases of life, we are passive agents in some externally initiated process. In our religion, as well as in our education, and in our recreation, and in our politics, we sit idly by, as spectators of a drama that is being enacted by professional players. Our passport in church circles consists of the outstretched palms, rather than the fist clenched at the sight of Satan's wiles and schemes. We represent God as the great Almsgiver or Charity Agent, to whom we address our prayers, which are more often petitions for personal blessings than for increased power to struggle or for opportunities for harder efforts and bigger responsibilities. Our type of life consequently often resembles the Dead Sea or the Great Salt Lake, because of its lack of outlet and the consequent staleness of its waters. Sometimes we have given children and young people the impression that religion is an invalid matter, perfectly proper for any one lacking in spine or red blood, but beneath the dignity of a 100 per cent "he-man."

What are some of the wrong concepts of religion which we have presented to the growing minds of youth? Have we not said that religion is a field separated from the rest of life, an arbitrarily prescribed area, somehow tacked on to the remainder of experience as a supplement or an after-thought, rather than saying that it is a force permeating all life and influencing all its relationships? Have we not represented it as a retreat where men may assemble at regular intervals, in order to escape the drudgery and monotony of experience in general, rather than saying that it is a universal reality which sweetens and enriches that otherwise monotonous existence and which eliminates the tameness and dullness and flatness from daily commonplaces?

We have even said that religion is a kind of medicinal potion to force down the little throats of children, a medicine to give after symptoms of moral sickness have appeared. Although men have advanced largely to preventative stages in the control of physical health and fitness, they are still satisfied with related curative methods of revivalism in the moral and religious realm; and such antiquated methods are probably necessary in some degree because of the neglect of the preventative and constructive efforts of education. Sometimes, we have said that religion is a cage in which to confine our children for fear they may wander beyond our self-appointed authority and jurisdiction. We clip the wings of their idealism so that they cannot soar off into God's pure atmosphere, and we rationalize our efforts by saying that they so easily tend to become visionary and impractical.

We have made of religion a mill through which we grind child life, until it comes out in harmless bits of acquiescing experience. Or we have made of religion a treadmill (i. e., the treadmill of uniform lessons or

the catechism) up which we goad our children with repressive measures or lure them with tempting rewards and incentives. We have made religion a mould, with which to stamp all to make them uniform and standardized in general pattern. We have even made it a prison of dogmatism, in which we have locked them up; and when they look wistfully out through the bars at the broad range of free territory outside, we give them opiates and palliatives to soothe them. We have made religion a dungeon of creed and intellectual assent, into which we have harshly and arbitrarily forced them, where they pine away in the darkness or semi-darkness, deprived of the ventilation from the moving currents of the moral and religious atmosphere.

McPherson, Kans.

### "The Overworked Pastor"

BY OLIVER H. AUSTIN

A LITTLE girl, the daughter of a clergyman, had been hearing a great deal about "installing the new minister." One day she came to her father with this question: "Papa, what does it mean when they install a pastor, does it mean that they put him in a stall and feed him?" "Oh no, my dear," said the father. "It means that they hitch him to a church and expect him to pull it along with the congregation inside." This simple story bespeaks the cause of many failures.

There seems to be an inherent tendency in mankind to move along the line of least resistance and to get by with as little effort as possible. Sad, but only too true, this seems to be exceptionally noticeable in the work of the church. Many who should be examples of loyalty seem to be willing that others shall do the work and receive the joy of service—trail-blazing, pioneering, pulling, tugging and giving. In far too many cases, those who have joined the church and have pledged themselves to assist in every way possible in promoting the work of Christ and his church, are habitually shirking duty by saying: "Let the other fellow do it," or "Let the pastor do it." To be frank, I know of nothing that will so quickly kill a church, sap the spiritual fervor of the church members and prematurely wear out the pastor than for the congregation to allow him to do all the work. The pastor should not be considered the church's handy man, lackey or chore boy, but its spiritual adviser and faithful shepherd. We have a worthy solution of this problem in the words of Dr. J. H. Jowett: "I am profoundly convinced that one of the greatest perils which besets the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or of strength for receptive and absorbing communion with God."

There was a time in the life of Moses, when the pressure of things was beginning to tell on him and along came Jethro, his father-in-law, who took in the situation at a glance and gave him some timely advice. Jethro's counsel is as timely today as when first given. "What is this thing that thou doest to the people? Why sittest thou thyself alone and all the people stand about thee from morning unto evening? The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee: thou art not able to perform it thyself alone." He herein implied that the people would wear away with idleness and Moses would wear away with overwork. "Hearken now unto my voice, I will give thee counsel. Thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain and thou shalt show them the work that they must do so it shall be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, then thou shalt be able to endure." No man can endure the strain of overwork always; especially when those who are standing idly by need to be set to work. Some of those who are standing idly by might become master workmen through the training of a master hand. The father-in-law of Moses gave advice that every minister would do well to consider seriously, if he would keep his flock from spiritual decay and himself from spiritual agony. Heed it to be wise, practice it to be safe.

McPherson, Kans.



## HOME AND FAMILY

### A Golden Wedding Song

BY LINA M. STONER

Dear wife, sit down beside the hearth,  
This crisp, cold winter night.  
We'll draw the curtains, close the doors  
And make the fire burn bright.  
Come, fold your hands and rest awhile,  
You've labored hard and long;  
And while we watch the firelight glow,  
We'll sing a little song:

Chorus—Lovers yet.  
Fifty years of toil together,  
Years of calm and stormy weather.  
Hours of gloom and days of gladness,  
Fifty years, and lovers yet.

Dear, did we sing 'twas fifty years?  
How can it be so long?  
But swift the happy hours have flown  
Since you and I were young.  
It seems to me but yesterday,  
When I, a bashful boy,  
A sweet, old secret told to you  
That thrilled our hearts with joy.

You then became my Queen of home.  
Your cheeks were roses red.  
Your silken, glossy hair, a crown  
Of beauty on your head.  
But far surpassing beauty's charms,  
You've made a home for me.  
And been a mother, gentle, kind,  
To our dear children three.

Though years have flown, old time hath touched  
With gentle hand your brow.  
Your eyes are bright, your locks are black,  
While mine are like the snow.  
We're traveling toward the sunset, dear,  
We soon may see its glow.  
God grant us then a heavenly home,  
Where flowers un fading blow.

Ladoga, Ind.

### The Holiness of Beauty

BY RACHEL KATHRYN LEHMAN

I.

I THINK Mr. Noah Webster did a stupendous work as a lexicographer, but he failed somewhat on the word *beauty*. Not that I criticise him for his failure, for I am sure no one could do it justice. This is what he says: "Beauty is an assemblage of graces or properties which command the approbation of the senses." Is this true? Sounds wordy, all right, and if I tried to improve on it, I would also end in failure. But does it appeal to all of the five senses, and nothing more? Can one taste beauty, feel beauty by means of the sense of touch, or smell beauty? If harmonious sounds may be considered beautiful, then, of course, we can hear beauty; and I admit one can see beauty; but isn't there a sixth sense hidden in every human being which is most affected by this indefinable something called beauty?

Neither do I think the effect of beauty can be measured, for the ability to appreciate it is variable in different individuals. Some people seem to have native ability to enjoy beauty while others have to acquire it by contact with them. How glad I am that this is possible! There are many instances to prove this but I shall adhere only to such cases as I have observed personally.

I knew a little boy who came into this world as void of the appreciation of the beauty of birds as you or I, but who, through a special interest on the part of his mother, at the age of eighteen months could recognize a number by sight and by song. Now at the age of ten, the list has grown to thirty-five and is constantly increasing. At the first glimpse or chirp his eyes shine, then an outburst of joy, and the name of the bird is brought forth if it isn't a stranger. If it is a stranger the bird-guide is produced and he proceeds to classify it. Think what a place that appreciation fills in his life. Fill him with good and there'll be no room for bad. Can you see "the holiness of beauty"?

Now I'm thinking of a schoolroom full of children from all sorts and conditions of homes; many, perhaps,

whose sense of beauty is not very highly developed, or seemingly quite lacking. I have seen the results of beaurated pictures and decorated walls, that no finger would choose to mar. I have seen the results of newly planed and painted desks that no jack-knife of former days would dare to touch. I've seen such keen interest developed toward the beauty of the room that some parents would not recognize the behavior of their own children, who at home might be known to climb the piano bench with ice skates on. If you know anything about unbridled child life you will not think this exaggerated. Tell me "the holiness of beauty" does not make for better citizenship, whether the child can quote all the preamble to the constitution or no!

I have noticed towns where certain clubs were active along this line, or where the officials prided themselves on disposing of unsightly back yards and almost impassable alleys, and who each year added something in the way of paint and newness. Sure it has its effect, for only the lowest type could pound off the palings from that artistic alley fence or mark signs of shame or meaningless hieroglyphics on newly painted surfaces.

Then, there is the church. Who has not noticed an improvement in the attitude of our youth toward church property after there was something added worthy of their respect and admiration? Of course, I do not mean that the love for beauty is a cure for all ills, for there always will be people who can unflinchingly prop their big hob-nailed shoes up against the back of a quarter-sawn oak church bench, and think nothing about it. It stirs my righteous indignation even to see a mother allow her child to make a standstill race track out of the bench in front. Is it any wonder such children grow up without proper respect for church property? But I do believe the respect for beauty can be so taught as to make a general improvement.

And lastly, haven't we all seen homes of all degrees of beauty and isn't it generally true that according to the degree of beauty, not necessarily costliness, so is there a corresponding degree of appreciation for beauty? Think of a dining room with its table of pure white linen, a few pieces of shining silver and glass, a small vase of freshly cut flowers, and one would have an appetite even if the cook had not yet mastered the culinary art to perfection. Or consider the living room so restful and charming with its mellow tints and lights—just the place for a man to wish to spend his evenings with his family. Now, truly, is it any wonder so many men prefer to spend their evenings elsewhere? Of course, it's a real fifty-fifty game, and he is as much responsible in some ways, for if he doesn't supply the necessary funds what can she do toward making the home "homey"?

As to the outside of the home, the surroundings—how some people can live with only an eighteen inch walk or an eight foot drive between them and the neighboring wall is more than I can understand. Oh, for space, breathing space, space to spread out, space to landscape! We are just beginning to learn that landscaping is not only for Charles M. Schwab and Henry Ford, but for the common herd as well. However, there are yet many people who do not see the need of exterior ornamentation, or who are unwilling to pay the price, although they may pay as much to decorate one room as it would take for the entire lawn. Landscaping is an art in which not all of us are versed, and how many of us make mistakes in selection and arrangement of plantings. Plants can no more be placed here and there promiscuously, and still get the right effect, than one could keep on sewing trimmings on a dress as long as there is an empty spot.

"Flowers are the sweetest things God ever made and forgot to put a soul into," are the words of Henry Ward Beecher, but they respond so beautifully to proper treatment that I am not so sure they are entirely soulless. How many lawns and back yards could be transformed if some kind landscape artist were allowed a few hours in them. Many more people than now have them could afford a simple fountain and pool for a few water lilies with perhaps a few goldfish to dart among the leaves. It was Hawthorne who said: "No fountain is so small that heaven may not be

imaged on its bosom." Think of the sky and clouds and shadows one can enjoy without a trip to the coast. One can have a few evergreens to remind him of the forests of Maine; a few boulders, moss-grown, surrounding the fountain which gives the effect of a natural stream; a bench or two of cypress; a weeping willow; some choice blooming plants for all the days of the growing season.

Think of the leisure moments that can be so happily spent in such a garden, either in labor or in mere enjoyment. "Idleness is the devil's work-shop," was not meant only for the fourteen year old boy; and that garden will do its share of keeping you straight.

It would be selfish, however, if such little gardens were meant to give joy only to the home folks, even though Johnson said: "To be happy at home is the ultimate result of all ambition." Let us beautify for the sake of others; not only for their enjoyment, but for the silent influence that goes on forever. And now let

"Us pray the prayer of Plato old,  
God make us beautiful within,  
And let our eyes the good behold  
In everything save sin."

Covington, Ohio.

### What to Do on Sunday

BY OLIN F. SHAW

Number Five

NEVER before in the history of the world was there a day, nor ever since has there been a day so fraught with meaning for the world, as the day those who keep the Lord's Day celebrate. I am not forgetful of those awful hours of agonizing when sweat became drops of blood. Neither am I forgetful of that darkest hour in all the world, when darkness covered the earth, when as we sing:

"Well might the sun in darkness hide,  
And shut his glories in,  
When God's own Son was crucified,  
For man, the creature's sin."

What hopes were buried and sealed in Joseph's tomb—who can know? What darkness would now be over the world had not devoted followers of Jesus, who wended their way to the tomb that early morning on the first day of week, found the stone rolled away and the tomb empty? Who can know?

I can see sufficient reason through those millenniums of pre-Mosaic days for keeping sacred unto the Lord the seventh day. I can easily see doubled or quadrupled reasons why Israel should have kept the sabbath a most sacred and holy day, but these are minor reasons compared with the reasons we have for keeping the Lord's Day holy.

It was on the first day of the week that Jesus arose, it was on the first day of the week he appeared to them; it was on the first day of the week that John was in the spirit, on the Lord's Day, on the isle of Patmos. Most naturally, by common consent, without proclamation from priest, or council, or ruler the first day of the week became the Lord's Day for the Christian dispensation. It is the triumph of our Lord over death, hell and the grave that we commemorate and memorialize each Lord's Day—the first day of the week.

One other, and to my mind most powerful reason, remains to be considered why, in every community the Lord's Day should be kept most sacred. Let me take a poll of all my readers. How many of you would be in the church, and would be living a Christian life had there been no Lord's Day and no keepers of the Lord's Day? From every direction I seem to hear the answers coming: "Not I." And the writer answers: "Not I." Most certainly I owe my father and mother, the reverence they had for the sacredness of the Lord's day and the interest they took for a Christian observance of the day in our community, for more than thirty years of joy in our Master's Kingdom. This indeed is great riches. This indeed is a great reward. Of a truth virtue is its own reward. But greater riches yet is the triumphant hope: "Now the crown of the good life awaits me, with which the Lord, that just Judge, will reward me on the great Day—and not to me only but all who have loved and longed for his ap-

(Continued on Page 351)



## AMONG THE CHURCHES

### Calendar for Sunday, June 3

**Sunday-school Lesson, Jesus Facing Betrayal and Death.**  
—Mark 14:1-42.

**Christian Workers' Meeting, The Value of Church Membership.**—1 Peter 1:13-25.

\* \* \* \*

### Gains for the Kingdom

One baptism in the Glenside mission, Fla.  
Two more baptisms at Myrtle Point, Ore.  
One baptism in the Conemaugh church, Pa.  
One baptism in the Brownsville church, Md.  
Two baptisms in the First church, York, Pa.  
Three baptisms in the Sterling church, Colo.  
Three baptisms in the Nampa church, Idaho.  
One baptism in the Broadwater church, Mo.  
Two baptisms in the church at Piqua, Ohio.  
Seventeen baptisms in the Buffalo church, Pa.  
Two baptisms in the Maple Grove church, Ind.  
Three baptisms in the Green Tree church, Pa.  
Four baptisms in the Cleveland church, Ohio.  
Eighteen baptisms in the Ephrata church, Pa.  
Two baptisms in the Rocky Ford church, Colo.  
Three baptisms in the Calvary church, Kansas City, Kans.  
Five baptisms in the Omaha church, Nebr. Bro. L. A. Walker, pastor-evangelist.  
Six baptisms in the Spring Grove church, Pa. Bro. Wm. K. Conner of Harrisburg, Pa., evangelist.  
Thirteen baptisms in the University Park church, Md. Bro. Brubaker of that church, evangelist.  
Nineteen baptisms in the Mt. Joy church, Va., Sister Elizabeth Jennings of Pulaski, Va., evangelist.  
Three baptisms in the church at Newberg, Ore., Brother and Sister S. Z. Smith of Sidney, Ohio, evangelists.  
Thirteen baptisms in St. Margaret's Chapel, W. Va., Sister Mary Martin Leatherman of Mt. Airy, Md., evangelist.  
Three were baptized and two reclaimed in the Pleasant Hill church, W. Va., Bro. H. C. Sanders of Auburn, W. Va., evangelist.  
Twenty were baptized and four reclaimed in the Galesburg church, Kans., Brother and Sister J. Edwin Jarboe, evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Saylor Greyer of Philadelphia, Pa., to begin June 27 in the Selma church, Va.

Bro. D. P. Hoover of Windber, Pa., to begin June 18 in the Summit Mills congregation, Pa.

Brother and Sister J. H. Elrod of McPherson, Kans., to begin Aug. 12 in the Shelby County church, Mo.

Bro. Newton D. Cosner of Sipesville, Pa., to begin June 4 in the Pike church, Middle Creek congregation, Pa.

Bro. D. S. Flohr of Shady Grove, Pa., to begin Aug. 5 in the Pleasant Ridge house, Licking Creek congregation, Pa.

Brother and Sister J. Edwin Jarboe to begin June 3 in the Cedar Creek church, Ind., and in the Woodland church near Astoria, Ill., July 15.

### Personal Mention

Bro. H. M. Fields has changed his address and pastoral field from Brooklyn, Iowa, to Essex, Mo.

Bro. E. R. Fisher of Grand Junction, Colo., extends an earnest invitation to Conference bound travelers to stop off and visit the churches of Grand Valley. See his communication on page 352.

Bro. D. J. Lichty's, lately returned from India, are to be at Nezperce, Idaho, June 5 and 6, then at Sunnyside, Wash., and Portland, Ore. Bro. J. M. Blough's also, we understand, are visiting among the Coast churches before the La Verne Conference.

Writing from Hong Kong, April 28, which place they had reached the day before, Bro. Winger's were planning to go inland to the South China mission, then to visit Shanghai, Peking, Kobe and Yokohama. But the post card said further: "War changes may change our plans."

Bro. M. R. Zigler, Home Mission Secretary, is leaving this week for the La Verne Conference. The Idaho District Meeting June 6 and 7, the Twin Falls and Nampa churches of that District, Spokane and Wenatchee, Wash., and several of the Oregon churches are on his itinerary.

Bro. J. S. Gabel, 1840 South Seventeenth St., Lincoln, Nebr., writes us: "I would be greatly pleased to have those who go through here by auto to A. M. arrange to park on my lot here in the city free. Will extend such accommodations as we can. Would like to make acquaintance of as many of the good Brethren as we can."

Bro. Erwin Weaver, pastor of the church at White Cottage, Ohio, eight miles from Zanesville, solicits information concerning any members living in or near Zanesville. Address him at White Cottage.

Brother and Sister J. Edwin Jarboe think they will have time for another meeting in late June and early July due to a change in their dates. They prefer an engagement in Illinois or Indiana. Write them at Garrett, Ind.

Bro. J. E. Young some months ago in connection with his work among the prisoners of the South had an experience, our readers will recall, not unlike that of the man who went down to Jericho. He writes us that he is "not lying on the shelf, neither dead yet." He further states: "Is there a weak church somewhere that would like the help of a minister for the summer? Write me a short history of about one hundred words of your congregation and community if you would like for me to help you. Enclose a stamp for reply." He may be addressed at 1947 Eleventh St., West, Oklahoma City, Okla., Care of C. E. Young.

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### Miscellaneous Items

The General Mission Board will hold its next meeting at La Verne, Calif., Monday, June 25, 1:30 P. M.

Daleville Academy has kindly furnished our files with a copy of the catalog for 1927-28 with announcements for 1928-29.

Four Mile Church, Kitchell, Ind., of which Bro. F. E. McCune is pastor, sends in the first Vacation School report for 1928. The pace is set for promptness in sending in reports!

### Important Notice

As fast as special offerings are taken or funds collected as an Annual Conference Offering please send in to us immediately or to your District collectors so they may remit to us at once. Please do not hold to send along with delegate to La Verne Conference as it will count and be reported just the same if sent in previously. If the bulk of the money does not get receipted at Elgin before early in July thousands of dollars will have to be borrowed with heavy interest costs. This can as well be avoided. If the Conference were held as usual early in June this notice would not have been necessary.

We hope the givers will be especially generous this year to help us get back to normal again. Never before have mission finances been so serious. We are sincerely trying to make every reasonable and possible adjustment to the conditions.

Clyde M. Culp, Treasurer  
Council of Promotion and  
General Mission Board,  
Elgin, Illinois.

The largest communion in the history of the First church at York, Pa., was held recently when 550 people sat down at the tables. Have any of our readers attended a larger communion service?

The Annual Meeting of District Mission and Ministerial Boards just before the La Verne Conference, June 26 and 27, promises to be largely attended by both ministers and laymen, we are informed. The college auditorium will provide an excellent place for the meeting.

Here is a request from an earnest sister that will make its own appeal: "Please pray much with me that my husband may soon become a Christian. We have three children and my heart seems burning out for the help of the father in training them for Christ and the church and for his salvation."

Speaking of the sermons of the pentecostal period the "Church Weekly" of the Lima church, Ohio, Bro. Desmond Bittinger, pastor, says: "These sermons had not been prepared beforehand through arduous labor with feather and ink but they had been prepared by three years of life at the elbow of the Master. They were not empty rhetoric and flowing phrases but thoughts leaping from the hearts of the speakers like two-edged swords from their sheaths. . . . I wonder whether it will be possible to have a little of the Pentecost spirit again?"

Yes, we make mistakes. If we did not, we could choose our own position and name our own price. But we do not have a monopoly on mistakes. Others make them—though you may not be in that class. Bro. B— was much exercised because his paper had the wrong street number. Now those in charge of that matter took his street number from his own handwriting. But, behold! he had unconsciously reversed two of the figures. When he was shown his order in his own writing (and recognized his mistake) he penned a fine apology in which were these words: "I promise you to be more careful hereafter in criticising others." We do not know how much good this apology did Bro. B—, but it led us to resolve to do likewise.

The B. Y. P. D. Missionary Project for 1928 already has the support of sixty-seven churches in which 1,459 young people have enrolled. There is still time to get in on the project and help raise \$26,000 for evangelism in India. If you are interested in the plan write the General Mission Board, Elgin, Ill., for information—especially for a leaflet called: Sharing Christ with India.

The General Welfare Board is beginning to receive reports of the results of the prohibition oratorical contests sponsored by the Temperance and Purity Department of the Board in our schools and colleges during the closing part of the present academic year. The aim in these contests is: "To give information about prohibition, arouse interest in the observance of the law, and help insure the maintenance of prohibition as a permanent national policy." Thirty dollars was offered each of our schools as prize money, to be divided as follows: First prize, \$15; second, \$10; third, \$5. It was required that at least four students enter the contest in each school, that all orations be original and not exceed two thousand words in length, that each entrant agree to give his oration in at least two churches during the spring and summer months, and that a type-written copy of each oration be furnished the General Welfare Board. Information on hand would indicate that possibly seven of our schools are holding these contests during the closing weeks of school.—C. Ernest Davis, Wenatchee, Wash.

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### Special Notices

**To Vacation Church School Workers:** Those who wish to join the Los Angeles Vacation School Seminar mentioned in the May 5 "Messenger" should send their names at once to Ruth Shriver, Director of Children's Work, Elgin, Ill. The group is limited to one hundred for all denominations.

A dedication service for the new churchhouse at 3210 Cornuna Road, Flint, Mich., is set for Sunday, June 10, beginning at 10 A. M. Bro. Reuben Boormshine, District Field Worker, and others from neighboring churches are expected to participate in the program. So Sister A. E. Taylor writes us.

The following from Postmaster J. P. Dickey will be of interest to those who expect to attend the La Verne Conference: "Those who desire to avoid the annoyance of standing in line at the general delivery window in order to get their mail, may secure a combination lock box at the postoffice for a charge of twenty cents. This may be sent either to the postmaster at La Verne, or to the committee of arrangements. All mail should be addressed to La Verne, Calif., in care of Conference to insure prompt delivery. There will of course be only a limited number of boxes available and those desiring them should respond soon. Stamps will not be received in payment of box rent. It would be reasonably safe to glue two dimes to a letter written engaging a box."

At the suggestion of Bro. Jacob H. Gingrich of Smithfield, Pa., we publish the following extracts from a letter which he received from Mr. W. Cameron Smith, Counsellor-at-law, Monongahela House, Pittsburgh, Pa.: "I wish to locate the children, grandchildren, etc., of Bishop Jacob Baker of your church; in his lifetime, it appears, a resident of Brownsville, or possibly Masontown and who died (at Brownsville as my information is) some forty years (or so ago. . . . I shall greatly appreciate the courtesy if you will at once kindly place this letter at the disposal of the 'Gospel Messenger' as a news item; and shall here state that if the surviving children, grandchildren, etc., of the late esteemed bishop will at once communicate with me and inform me of their full names, specific relationship to Bishop Jacob Baker, and several places of residence, they will learn of something greatly to their advantage." Replies to this notice should be addressed to Mr. Smith as given above.

\* \* \* \*

### From the Housing Committee

Sleeping cars that are filled with Conference people coming over the Southern Pacific and Santa Fe lines may be parked on the siding in La Verne within a few blocks of Conference grounds and used for sleeping purposes during the Conference. Also cars coming over the Union Pacific lines may be parked on the siding at Pomona and used in the same way. These cars if filled will cost the individuals using them during the week a trifle more than \$1.00 per day. The cars will be electric lighted and each car having a porter attendant in charge.

Transportation will be provided from Pomona to La Verne, a ten minutes' ride, at a 6c or 10c fare with frequent and efficient service.

Those in charge of such cars coming from the East should make arrangements with the proper authorities that these cars may be parked to the greatest advantage of those who desire to use them.

We would also be pleased to have all such inform the Housing Committee of the number of cars which will be coming under their direction.

Those coming by auto and desiring road information and maps may write Bro. S. A. Overholtzer, 2118 Third Street, La Verne, Calif., or the Automobile Club of Southern California, Los Angeles, Calif.—H. A. Frantz, 2481 Third Street, La Verne, Calif.



## AROUND THE WORLD

### Eager Auto Drivers

Last year 168 automobiles ran into trains on one of our larger western railway systems. That is, in more than forty per cent of the total accidents at crossings on this railroad auto drivers ran into a standing or moving train. One of the most surprising accidents in the case of the road in question occurred in a small Wisconsin town when an auto was driven into the fifty-first car of a long freight train. All of which tends to show that eager auto drivers are the cause of many accidents.

### Bigger Links in Chains

There are chains and chains—including chains of stores. And now the links are to be enlarged as well as the chains lengthened. A corporation has been formed to buy up department stores by the dozen. It is argued by the organizers that the success of the chain store idea in specialty lines indicates that the chain idea is sound. The department store unit is much more unwieldy, covering as it does a wide range of specialties, but it is thought nevertheless that profitable chains can be constructed from these vastly larger links.

### Minneapolis Peace News

"Minneapolis may feel justly proud of a local movement that started with the various woman's clubs for a peace essay competition among the young people of all the churches and synagogues. Already fifty essays have been submitted, and a mass meeting is being arranged for May 15 when Stanley High is to address the gathering. Youth seems aware of the anomaly of war in our civilization, yet the local papers give but meager space to the enthusiastic response. Have we a fear-obsession in high places lest the war department shall not have free course and be glorified?"

### The Spirit of Big Business

Of recent years big business has so improved in manners that when Mr. Raskob, chairman of General Motors' finance committee, returned from a vacation abroad he is reported to have said of Mr. Ford, his chief competitor in the automotive field: "It is important to our country that Mr. Ford succeed. He controls so many sources of raw material and specializes in low-priced cars which are essential and important that if he were not in the business, the economic progress of our country would suffer. It is an actual fact that this progress depends in no small measure upon Ford being in the field of production."

### The Latest in Aerial Cameras

What seems to be the latest in aerial cameras has been built for the army air corps. It has been especially constructed for use at altitudes at which photography has as yet not been attempted. Thus a part of the needed automatic equipment includes an electrical heating system to insure free operation of the shutter at temperatures as low as sixty degrees below zero. A few details are as follows: "The machine has complete automatic control and operation, including a device to record the time the picture was taken, the altitude, the time of each exposure and other useful data. The camera measures forty-eight by thirty by twenty inches and will take pictures nine by eighteen inches. The magazine will carry enough film for 100 separate exposures without reloading."

### Record Price for a Madonna

Raphael Santi, sometimes characterized as the most celebrated painter of modern times, was a persistent painter of Madonnas. Indeed, among his religious pictures, the larger number were Madonnas. One of these, which has been in an English collection for several generations, was recently sold for a sum reported as high as \$875,000. The most notable of all the Madonnas painted by this genius who died at thirty-seven is the famous Sistine Madonna in the Dresden Gallery. The Madonna and Child which sold recently for the figure just quoted does not, therefore, represent the greatest of Raphael's conceptions, but is reported to be probably the best Raphael Madonna extant outside of museums. Those who are good at figures and at guessing might try to estimate the money value of Raphael's best work!

### Panama or Nicaragua?

The success of the Panama Canal is tending to raise a subject that was once the question set for many a debate. That is, the building of the Panama Canal has not completely settled the problem of the comparative advantages of the two routes for the reason that traffic through the Panama Canal has reached a point at which present facilities must be increased. There are two ways of doing this. First, the Nicaragua Canal might be constructed. There would then be two ways to get boats across the isthmus. This in itself would be one advantage. Again, the Nicaragua route is much nearer to the United States. This is enough to shorten the distance between our Atlantic and Pacific coast ports materially. However, the route through Nicaragua is within an earthquake zone and occasional serious

damage might be expected to a canal built across Nicaragua. Then, too, the canal through Nicaragua would have to be much longer—so much longer than the Panama route that apparent savings in time would perhaps all but vanish. Thus we come to the crux of the Panama-Nicaragua problem: perhaps it would be better to enlarge the Panama Canal by the building of additional locks, rather than to build another canal. At least those who favor such a solution point to the fact that enlargement of the Panama facilities would be cheaper, that earthquakes have not caused damage at Panama since the discovery of the isthmus, and that the shorter Panama route about balances the savings that would go to Nicaragua because the total distance from Atlantic to Pacific ports is shorter by the latter. Hence after some twenty-odd years we are back to the old question: which shall it be, Panama or Nicaragua?

### The New Trend in Worship

With almost startling suddenness there has developed a new trend in worship. The churches with little or no ritual are building worship programs, introducing dramatics and celebrating the lenten season in moving, appealing ways. The tendency has raised important questions in the minds of some. Thus it has been asked, "How far is it true that the present fashion . . . is accompanied by the regulative and corrective elements of thought?" Are men turning to these types of worship because they are tired or fearful? Does it mark an advance or a return? Much depends on whether we are exchanging types of worship, or seeking to combine the good elements in two essentially different styles of worship. If we are just changing from an austere to a more emotional sort of worship service it is not clear that there will be any gain. However, if the pageantry of worship is made to contribute real insight and appreciation, then we shall be able to add the value of those things which appeal to the emotions to the value of those things which appeal to the mind, and thus have a richer and wiser worship.

### No Rest for the Hittites

Piece by piece the Hittite puzzle is being placed together. Once their existence was questioned by able scholars. But not so today. It seems, as the Bible references to them would indicate, that the Hittites were a widely scattered and very able people. And as now reconstructed, it is clear that the Hittites occupied a central position in Syria and Asia Minor between the Mesopotamian Valley and the land of the Nile. The decline of Egypt in the West gave the Hittites their chance and for a couple of centuries they rose to great power. But ultimately they were crushed between the rising power of the Greeks in the West and the fierce strength of Assyria in the East. The Hittite language, which seems to resemble the English language in that it contains large foreign elements, has as yet not been satisfactorily deciphered. The mystery of the Hittites has been a most intriguing one for scholars and they seem determined not to let the Hittite rest until every record from his land tells its utmost about this once important people. Thus Dr. James H. Breasted has recently brought to the Oriental Institute at Chicago thirty-one skeletons of Hittite men and women found encased in a mound of clay formed by the disintegration of brick houses built centuries upon centuries ago. Verily there is no rest promised for the Hittite until his secret is known.

### The La Verne Conference

As the La Verne Conference approaches there are some features about it that serve to add a touch of special interest. It was originally planned that this year's Conference should be held in Oakland, Calif., a city in its own right of approximately 300,000, and one surrounded by a number of smaller satellite cities. But when this seemed inadvisable some other and generous-hearted community had to be found to care for our orphan Conference. Then it was that La Verne, the largest Brethren community on the Pacific Coast, came to the rescue and is nobly trying to provide for every physical need to make this year's Conference a success. Hence, to begin with, and so far as we know, this is the first time that a Conference has been moved after it was officially located. Another rather unusual thing about the Conference for 1928 is the fact that it will be located in a college town. Not since 1900 has this happened, the Conference for that year being at North Manchester, Ind. As the "Messenger" recently pointed out on its editorial page, the business for this year is rather unusual. It is unusual in the shortness of the list of stated items, yet impending decisions on the policies involved may easily make the La Verne Conference the most important meeting of a decade. What about a reorganization of our church machinery and the attitude of the church toward its general program? As to other unusual features, we suspect that the Standing Committee has never lived and worked under such pleasant conditions as are promised for the men who are to make up that body at the La Verne Conference. Our Brethren will also get a close up view of the orange industry. They will see thousands of acres of as fine orange groves as are to be found in California. Some may even be tempted to get out and walk through the orchards—possibly pick an orange or two. We hasten to add, however, that while western folks are generous to a fault, they have discovered that they can not let their eastern cousins

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Prayer for Our Conference

Acts 15

For Week Beginning June 10

### NOT ON THE PROGRAM, ACTS 15: 4

I think this verse does not refer so directly to the set speeches as to the conversation you might hear at meals, on the street, in places of lodging—"The things that God had done with them" as they had gone everywhere preaching the Word. The talk on the Conference grounds is just as vital to the success of the Conference as is that from the platform (2 Peter 3:11; Jas. 3:13; Heb. 13:5; 2 Tim. 4:12).

### THE ORIGIN OF THEIR PROBLEM

Their problem grew out of the missionary expansion of the church. Wherever there is life and growth there are problems. So let us thank God for the growth and face our problems with calm courage (Jas. 1:2, 3, 1 Cor. 10:13; Heb. 2:18; Rom. 3:10).

### THE END WE SHOULD KEEP IN VIEW

They made the decision which gave freedom and encouragement to the missionary advance of the church. Let us keep this end in view and we shall not go far astray (1 Cor. 12:7; 10:24).

### MUCH DISPUTING

Freedom of speech did not originate in America. God keep us from the day when restraints are placed upon the expression of honest conviction (1 Cor. 14:26-31).

### PETER, JAMES, PAUL AND BARNABAS

It would be to our profit to give a more attentive ear to the man of tested character and worth, whether fortune has smiled on him or not. Majorities are often mistaken. Rich men may be robbers. The popular man may be only a demagogue. But you can rely on the counsel of the good man who has behind him a record of good deeds (Matt. 23:37; Luke 13:34).

### DISCUSSION

Which is a surer index of what people are, their table talk or the sermons they listen to? Why?

Do problems hinder? Can they be made to be a help?

How will the end named in Section III affect our discussions and decisions?

Why are men afraid of open discussion?

Do we respect age and experience as we should?

R. H. M.

have everything they want. Just figure out what would happen to some orange grower if 500 or 1,000 persons decided to pick a few oranges with a few leaves attached! So don't go to picking oranges unless some grower takes you out to his orchard and tells you to help yourself. When the Conference is in the East it is considered bad taste to freely roast chickens or spring chickens. The same principle applies in a country where the chief crop is oranges. La Verne Conference is therefore a bit unusual as to location, probable business and the opportunity to display one's good manners.

### Improving Hospital Conditions

The source of post-operative infections has been one of the major problems in hospitals. Said a doctor before the Illinois State Medical Society in its recent annual session: "We surgeons have sought everywhere for the trouble. . . . We have thought of our gloves, of our instruments, of our nurses, of ourselves. We have scrubbed our hands until they nearly bled. We have performed bone operations without touching our fingers to the infected parts—to no purpose." Dr. Arnold H. Kegel, health commissioner of Chicago, is credited with solving the mystery after ten years spent on the problem. The following clipped from the "Chicago Daily Tribune" for May 9 tells the story: Cross connections by which it is possible to pollute water used for drinking, culinary, and washing purposes are blamed. Ironically enough, sterilizers in which surgical instruments are boiled were found to be one great center of such infection. Vacuums caused in the pipes by the simultaneous opening of faucets on a floor below siphoned a part of the water in the sterilizer back into the pipes, through which it can be released in a few minutes in all parts of the hospital, his paper pointed out. It was shown that coloring matter placed in the sterilizer got into the main water supply under such circumstances. Within ten minutes, taps in a Chicago hospital where the test was made were turned on, and from the operating room, where the coloring was placed in the water, it was found to have spread to the sinks in the infants' ward, the surgical "scrub up" room, the obstetrical preparation room, and a lavatory in the operating room. Virulent germs are carried in the same way. So widespread will be the consequences of this revelation, it was said, that all leading manufacturers of sterilizing equipment agreed to cancel all orders for the old style equipment, and immediate changes will be made in the water systems of practically all hospitals, Dr. Kegel said.



## The End of a Perfect Day

(Continued From Page 343)

When he hung upon the cross of Calvary, the clouds hung all about and the thunder roared. But his end was the end of a perfect day. The end of a life well lived is as a beautiful sunset. For a child to be born in a home is a great event, it is like a sunrise in the eastern sky. My mother has often told me of her joy when I was born. But I had not encountered the clouds of life. I had nothing but sunshine, for my mother's love overshadowed me. If, like my Savior, I can carry on through life in the shadow of his wing; if I can be true to all my mother taught me of the way everlasting; if I can ever keep in sight the cross of Christ and take his yoke upon me, I too, may some day see the end of a perfect day.

The sunrise is a beautiful thing to see as it casts its rays of light on the darkness of the night. But the sunset of a life well spent, even though it may cast many shadows, reveals a greater beauty. Thunder storms and their accompanying shadows, though terrifying while they last, but make the earth more beautiful, fresh and sweet. The same is true of life. "At the even time there shall be light," and if the light must come through the clouds, it will but make the sunset of life more beautiful. The end of a life well spent, the end of a task well done, lead on to the rise of a sun which never sets in the land of an eternal day.

Many already know, others will find out, that this life is not all happiness. Sometimes the struggle of life is a hard one. Disappointments are many and trials are keen. Death may knock at the door of the home and claim one you hold dear. It may almost break your heart because the family circle is broken. Songs that have once gladdened our hearts may be hushed with fever and the chords which made the music, be broken and silent. Without faith in a loving and all wise God, for some, this life would hold nothing but misery and unhappiness. But with faith in God comes triumph. The same Jesus who took the little children in his arms and blessed them is just as loving now. In the hush of the twilight, whispering hope points up to heaven and the voice that has thrilled the ages whispers: "In my Father's house are many mansions, if it were not so I would have told you."

To trust in God is a wonderful remedy for sorrow. Job, out of his misery cried: "The Lord giveth and the Lord taketh away, blessed be his name." David found comfort in the assurance that if his child could not return to him, he (David) would some day go to him. John, on the Isle of Patmos, heard the voice of God, saying: "Fear not, I am the first and the last. I am he that liveth and was dead. And behold, I am alive evermore and have the keys of death and of hell." Jesus Christ still lives and holds the keys not only of death, but of happiness and joy. "When thou passest through the waters I will be with thee." Confidence in the promises of God is a wonderful possession and I for one have proved its worth. I have passed through the Valley of the Shadow but the promise of my Savior has been the beacon light that has lighted the darkness of my night. I know today that if I but trust those promises, and have faith in the mission of my Lord, no darkness can last. "In the evening time there shall be light," is a promise for the ages, which includes you and me. I ask that we do not merely frame the promises of God and hang them on our walls, but that we accept them as so much of the currency of heaven to put in circulation in our lives. Then, indeed, they will become powerful; for they will open up new avenues of life and joy. You have no doubt heard of the old Scottish lady who died in poverty, although her boy in America sent her every month sufficient money in American bills to keep her in comfort. But she had valued the bills for the picture on them and had laid them away. At her hand was the means of life but she had neglected to use it, unaware of its power. Do not we do this very thing when we fail to put in practical use the promises of God? It is only recently that I have realized their true value and put them to a definite test and they have not failed me. For me they have opened up new avenues of life, joy and happiness. Today I can testify as I

never could before, that he who made those promises, will fulfill them, if we only have the faith of a grain of mustard seed. I know within my heart; I have proved it in my life, that God will scatter the clouds while through the gathering gloom will break the light at eventide.

The Psalmist has written: "The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon. Those that he planted in the house of the Lord, shall flourish in the courts of our God." The palm is a wonderful emblem of the righteous. It is the lighthouse of the desert, standing in the midst of desert places amid the burning sand, with no visible means of life, yet it flourishes. It is a welcome sight to the weary traveler. It lives in such an environment because it sinks its roots into the hidden springs. Here it finds the nourishment which gives it life. How typical is this of a child of God, who, when the burning sands of time eat their way into his soul, can tap the hidden springs of God from which the living waters flow!

To keep faith with God is to be provided with an armor that nothing can penetrate. It is to gain the victory over death and darkness, when at the end of life one can say: "I have fought a good fight, I have finished the course, I have kept the faith." I pray God daily that I may have the ability and the right to say just this, because it is true.

To fight a good fight for God, is to fight for righteousness' sake, in your own life, in your church and in your community. It is to make your life tell for Jesus. It is to wear every day, no matter where you are, the breastplate of righteousness, that all men may know "that ye are my disciples." To be able to say, "I have finished the course," is a beautiful tribute to a well spent life. "She hath done what she could," was one of the greatest things that Jesus ever said of a woman. It is the noblest tombstone that any man or woman can have. Let us not weary in well doing, but in the short space of years allotted to us, let us work with a will what our hands find to do. Through all the long day of life, if I can say, "I have kept the faith," as the evening time of life comes on, I shall see the light of a new day. It will bring the end of a perfect day. I think, I know, the streets of that Eternal City are thronged with those who can say: "I have fought a good fight, I have kept the faith, I have finished the course." The end of a life such as this, will lead, not unto death, but life; not unto darkness, but unto the "light at eventide." It will be not only a sunset, but the end of a perfect day.

The ways of God may sometimes be mysterious, and past our imperfect understanding. But I love to turn to the words of my Lord and hear him say: "I am the Way, the Truth, and the Life." I have sought the world over for a way, but my soul is satisfied only with the Way of Jesus. He has supplied all the soul desires. In his Way I have been led to love and joy. He does not always satisfy the flesh, for flesh and spirit are far apart as earth and heaven. "I am the Way," the way to heaven, God and happiness. All other ways lead astray. "I am the Truth," says Jesus, that rids your minds of error, that pierces the darkness of ignorance and prejudice, and that lights the life at eventide. "I am the Life," that overcomes death and the grave, that brings abundant life to all who seek it. Yes, he is the same Jesus, who, back in Galilee, pointed the way, to a lost world. Because he was the Truth he was able to open the eyes of the blind in both body and spirit. He it was who brought abundant life to a dying generation. Without this same Jesus there would be nothing but death; there would be no "light at evening time." The setting of the sun would bring the end of a day of darkness, instead of the end of a perfect day. But I know through my own experience that there will be a light at evening time. I pray for each one of you that the close of life may be to you the end of a perfect day, because you hear your Savior say: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Wiley, Colo.

## Two Brothers

BY H. C. EARLY

Luke 15: 11-32

ONE brother started badly but ended well; the other brother started well but ended badly—a departure from the common rule in both cases. There are differences between children of the same family. Who has not seen many such cases? Here are two brothers presumably born of the same father and mother, yet showing the widest differences.

### The Younger Brother

He grew tired of home. He thought there was a better place for a boy. He felt that his father did not understand boys, at least did not understand him. He asked for his portion of his father's estate. Having received it he gathered all his belongings together and left his father's roof. It is always a day full of meaning when a youngster leaves his father's house—more so than the most of us know. He planned to go into a far country. The fact is, he was already very near the far country. In the far away land he felt all restraints removed. Think of an inexperienced youth with money and opposed to wholesome restraints in a strange land! The thing happened that might be expected. He at once became the victim of prodigality and lust. He freely spent his money and substance in riot and with harlots—the prostitution of money and virtue—of life. At the hour of his extremity a great famine fell upon the land. What was the lad to do? What could he do? He sought employment and found it at the cost of his national pride, for the Jew shied at swine. Here in a strange land and among strangers, and in hunger, having squandered his money and honor, the lad began some serious thinking. A new vision of life was breaking upon him, especially was he getting a new understanding of his father and the old home—a need common among many boys even of today.

He came to himself, but it was through bitterness and humiliation. He had been beside himself—crazy, and he had acted the crazy boy's part. He is now brought to his right senses—sane, and he at once decides upon the course of a sane boy. This is the turning point of his career. Here his folly ends and his sanity begins.

He plans to return to his father and make amends as far as possible. This new purpose settled, he frames his confession and starts on the return journey. He felt himself a wretch undone, and that full confession should be made. So he retraces his steps to meet the best father and to enjoy the finest reception any boy ever had and to be made one in a family where even the hired servants have bread enough and to spare.

The father expected the boy's return and he was anxiously awaiting the day to come. He was on the lookout and saw the returning lad a great way off and had compassion, and ran and fell on his neck and kissed him. The son began his confession but before he had finished it, the father interrupted, saying to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

The downward career of the prodigal had its beginning in his desire to get away from home and its restraints and to have the freedom of lust and sinful pleasure. The beginning of the career of most wayward boys springs from the same desire, it will be seen, I think.

### The Elder Brother

He loved home. He loved father. The father was the chief figure in the home in that land and day. It is still so, especially in the East. If the boy loved his home it means that he loved his father most of all. He desired to remain at home, and did so. He felt that home was the best place in the world for a boy. There is nothing finer in a boy than the love of home. However, he did not seem to understand that it is the plan that young people at the proper age and under proper conditions shall leave the homes of their fathers and go out and establish homes of their own and rear families of children for the propagation of the race,



and the Kingdom of God. Yet the desire to remain at home can have only words of commendation.

He was industrious. He was in the field when his younger brother returned. The field is the symbol of labor and industry. He also served his father many years. He had learned the lesson of industry. He knew its value and the promise it gives of success. Industry, on the one hand, saves and makes men of boys; idleness, on the other hand, blights life and makes criminals. The building of habits of industry into the character of boys as they grow into manhood is the need of the age.

He obeyed his father. He called his father's attention to the fact that at no time had he disobeyed his commandment, which statement the father accepted without challenge. That children shall obey their fathers in the Lord is not only the first law that touches a child's life; it is the beginning of almost all good men and women. Few are the boys who obey their fathers who do not turn out well; and few are the boys who disobey their fathers who do not turn out badly. The elder brother is an exception to this general rule in the end.

Now notice the three fine traits possessed by the elder brother: He loved home and father, he was industrious and he obeyed his father. Not every boy can lay claim to such an armament of virtue; in fact, it may be found that comparatively few boys of any generation are not delinquent in the light of this high standard. But he lacked, lacked woefully. He had no interest in his brother. He did not rejoice in the finding of the lost. This dreadful lack spoiled all his good qualities and brought his promising career to an inglorious end. What wretch sinks lower in the scale of gratitude and in the spirit of brotherhood than the man who rejoices not in the good of others? Is it possible to be farther from the spirit of the Master?

The upward career of the elder brother had its beginning in the love of home and father. His downward career sprang from his lack of interest in others. The careers of these two brothers show some of the freaks of both heredity and environment.

Dayton, Va.

### What to Do on Sunday

(Continued From Page 347)

pearance." And, "I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in the heavens." Out of the keeping of the Lord's Day are the issues of eternal life. I remember that in Holy Writ the question is asked: "When the Master comes will he find faith?" If we can answer the question whether the Lord's Day is going to continue to be kept sacred, and not made a holiday, we can answer the first question. Each one of us places himself on the side of the propagators of the Kingdom of heaven and faith in the Word, or of wreckers and destroyers of faith and the Kingdom, in proportion as we are Lord's Day keepers or Sunday desecraters.

It has been estimated that every educated young man or woman is an asset worth \$40,000 to the nation. Who can estimate the value of a church school and church service as a life-saving station in a community? If education greatly increases the value of young people as an asset to the nation, who can estimate the added value as an asset to the world, of making young people Christian?

Let us turn to another phase of Sunday observance as it relates to Christian life. How many of you having begun the Christian life years ago would have remained faithful and in the service had it not been for the Lord's Day services? And again I hear a chorus of voices answering, with one accord: "Not I." How very true. I am quite sure the work of seed-sowing, and planting for the Christian life is the work primarily of the home. The work of the church is supplementary. The work of the church is to cultivate the home planting. The difference between the uncultivated, or improperly cultivated, and the well cultivated is too evident in every community to need arguing. The place where many a boy and girl, and many a man and woman stopped growing is the place where they dropped out of the Sunday church services.

So for the purpose of maintaining a normal, healthy spiritual life the religious observance of Sunday is indispensable.

As a last consideration, mark how much of the joy of our lives would have been sacrificed had we not had the joy that came to us as a direct endowment of the Sunday observance and Sunday religious services. I recall that centuries ago the Lord said: "Happy art thou, O Israel, a people blessed of the Lord." The truth is they were a highly blessed people and did not know it. I have a number of times met people who were in former years devoted attendants at church services, and they have told what happy days those days were. Yes, how different all of our lives would have been without this touch of the Lord's Day. Dear readers, let us think of these things seriously. What a dark and dismal world this would be without the joy of the resurrection day which we memorialize who religiously observe the Lord's Day.

The outstanding truths are that the first day of the week, the day of our Lord's resurrection, with very much greater reason, automatically became the day for celebrating as God's holy day. The propagation of the Christian religion, the maintenance of the Christian faith and the enjoyment of the richer, deeper joys of life—the spiritual joys, are dependent upon religiously observing the Lord's Day and keeping it holy. "Remember the sabbath day to keep it holy."

Cedar Rapids, Iowa.

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

THE boy graduated from high school, went to college, and graduated there. What to do? Many vocations were open to him, but he chose to return to the old home community, settle down near his parents, and bend his energies to improving farm work. Incidentally, he had talents which were of very great service in the local church. The church is taken into account as he plans his activities.

Would not more of our rural churches be successful if graduates of our colleges should do likewise? Also, would not the local church and the college understand each other better?

Carleton, Nebr.

## CORRESPONDENCE

### LIFE AND WORK OF ELD. I. H. CRIST

Eld. I. H. Crist was born in Clark County, Ohio; he died at his home near Middleburg, Fla., April 16, 1928, aged seventy-five years, five months and twenty-three days. On April 3, 1863, he moved with his parents to Virden, Ill., and on March 7, 1871, he with six others was baptized in the Pleasant Hill church. Dec. 31, 1873, he married Sarah J. Brubaker of Girard, Ill. To this union seven children were born, four of them yet living.



On Sept. 14, 1880, he was called to the ministry, being installed by Abraham Lear, father of J. W. Lear of Chicago. In March, 1881, they left Illinois and located near Olathe, Kans. In September of the same year he was advanced to the second degree of the ministry, the services being conducted by Eld. B. B. Whitmer. Nov. 24, 1885, he was ordained to the eldership by A. Hutchinson and S. S. Mohler. After locating in Kansas he devoted most of his time for several years to evangelistic work, and at the District Meeting of Northeastern Kansas in 1882 he was elected District clerk and was reelected all but one year for twenty-two years.

In the fall of 1888 the General Mission Board requested him to open up work for our people in Kansas City, at that time there being but two members there. He was still located in Olathe; at first he made monthly trips and after a year he made two trips, preaching six times each month up to September, 1898, when by the request of the Home Mission Board he moved to Kansas City, Kans., and devoted all his time to the work.

In November, 1894, the first church was organized with a membership of thirty-eight. He and his wife were continued in the work for twenty-six years. His wife stood by him and did a great part of what was accomplished. During those years 480 were received into the church by baptism. Three churches were organized, each having a house of worship. A brief summary of the work in Kansas City is as follows: Baptized, 480; visits with prayer, 2,410; visits into homes, 19,914; sermons preached, 2,120; funerals conducted, 151; anointed, 71; couples married, 304; Sunday-schools helped, 1,864; prayer meetings attended, 962; Christian Workers' Meetings, 730; councils presided over, 124; love feasts attended in the three churches, 48; church letters given, 356.

During the time of his eldership he had charge of the following churches: Ottawa, Wade Branch, East Maple Grove, Olathe, Kansas City Central Avenue, Kansas City Mission church, First Church of the Brethren, Kansas City, Mo., Topeka, Pleasant Grove, Ozawie, South St. Joseph, Mo., Macoupin Creek, Ill., and McLouth, Kans. In 1919 he retired from active ministry and located near Middleburg, Fla., and did his part in the work as long as his health permitted.

He made three records that would be hard to excel: first, in the fourteen churches of which he had charge, there was not a council meeting that he did not attend; second, for thirty-four years he only failed two Sundays in being at preaching services. During the same time he preached one or more except fourteen Sundays. Third, he attended forty-one District Meetings successively.

Funeral services were conducted by Eld. A. D. Bowman assisted by Eld. H. B. Layman and Rev. R. M. Frisbee. Burial in Middleburg cemetery. Corda E. Crist, Middleburg, Fla.

### COMING AND GOING

On March 29 Brethren Lichty and Blough with their companions left us, going homeward via Ceylon and Japan. That they are being missed goes without saying. That they deserve a furlough, a time of rest and opportunity to serve in a finer clime for a time, also goes without saying. And that the India Brethren earnestly await their return to this land is a matter of real gratification. Who would wish to return if the indigenous folks did not care to see him?

On April 9 Brother and Sister Winger who had spent a most helpful and busy month amongst us left for America also, going via China. They came like a strong breeze from the north. You can imagine their welcome in this warm clime—in hearts a bit parched spiritually. They leave us with the good wishes of one and all.

After a week Sisters Royer and Schickel and Albert Long leave us, also going via Ceylon and Japan to Seattle, Wash. In respect of the labor and service of our sisters I feel like the Indians who often say: "No matter how much one says, it is too little." That they too need a furlough, that they will get great blessing and he sources of great blessing to many at home, all goes without the saying. Bon voyage to them, as well!

About May 1 we look for Bro. Adam Ehey's from the home land. After writing of those going it feels good to be able to tell of some returning. India welcomes these experienced workers, but does not guarantee that they have chosen a good time to drop down upon India's plains. We can wish the sun god to be merciful to them.

So whoever comes and goes, the Indians are getting the idea that the details of the work devolve upon themselves. True, if in this village or that hamlet Jesus Christ is to speak or minister, he must do it through some simple Christian who has heard his voice and responded to his call.

Anklesvar, India.

I. S. Long.

### GEORGE FRANKLIN CULLER

George Franklin Culler, second son of David and Belinda A. Powell Culler, was born in Stark County, Ohio, near Louisville, July 1, 1872. On Sunday, April 15, a few hours after having preached a splendid sermon on the subject of Friendship he answered the call to experience more fully the realities of the Divine Friendship.

Sept. 3, 1902, he married Lela M. Miller who preceded him on July 8, 1926. To this union two children were born. On March 25, 1928, he married Mrs. Lorena Holly. They found much pleasure in planning their future that their lives might be more devoted to their Master.

While still a young man he united with the Church of the Brethren and lived a consistent Christian life till the time of his departure. He was active in the work of the church, having served on the District Mission Board and as trustee of Manchester College, which office he held at the time of his death.

Oct. 28, 1904, he was called to the work of the Christian ministry. Twelve years later he was advanced to the office of elder. As a minister he served faithfully and well, first assisting in the work in the South Woodland church and later as the first pastor of the Church of the Brethren in Grand Rapids. In 1912 he helped establish the work in the village of Woodland, where except for about two years spent in Manchester College, he had been active in promoting the interests of this church as their leader. In his quiet, unassuming way he made friends wherever he went and won the confidence of those with whom he worked.

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## An Open Letter to Volunteers

(Continued from Page 345)

the homes, tiny hamlets and villages scattered all up and down the coves and the hollows in these mountain sides, and see a multitude of brown folk hungry for they know not what, One comes and stands beside me, and asks for my bit of food.

How can I spare it? My loaves are so tiny and sometimes I feel that they are not bread at all, but only hard, worthless stones. He who would give to others the Bread of Life must first have partaken of it himself. "Can the blind lead the blind?" Can the hungry feed the hungry? Indeed, no. But no one can lead a blind man so sympathetically as one who has regained his sight. No one is so willing to share his last crust with another as the man who has felt the pangs of hunger.

The quotation that I am sending so distinctly places the emphasis where it belongs and shows so very plainly some of our shortcomings, that I want to share it with you in the hope that you may get a new vision of your work and a new hunger for that Bread that came down from heaven. May you have bigger and better loaves to offer him than we have had. His blessing will feed the multitude.

How often we flinch under that statement in question form so often used by a casual acquaintance on the boat or the train: "O, you are a missionary, are you?" with that inflection which means: "Sorry, but I thought I had met some one worth knowing," and then we admit the truth of the inference by replying hesitatingly: "No, not exactly, I am engaged in educational or medical work."

What do you suppose was the reply of the man about whom I heard two men talking one day? One of them said: "I met a prince of a fellow this morning. Lives up country here about fifty or sixty miles. One of those missionary guys. Too bad he's wasting his time on those country bumpkins. He would make his mark in the world if he only had a chance. But you couldn't pull him away from there with a team of horses. Actually he says he likes it, and I really believe he does."

If it hurts you to be classed as a fool for the sake of him who "was despised and rejected of men," you will not be happy on the mission field. And now to the quotation referred to. Professor A. K. Reischauer of the American Presbyterian College, Tokyo, in the *International Review of Missions*, January, 1928, says:

"In order that these semi-Christianized persons in non-Christian lands may be won over to the real Christian way of life, it will be necessary that we Christians become ourselves clearer and more positive as to what is essential in being a Christian, both in the things we think and in the things we do. What we need today more than anything else is a deeper sense of the reality and adequacy of our Christian message. We need to know what are the real fundamentals of our faith and not becloud these by our quarrels in the home lands over matters that are so largely secondary. We need to be more sure in our own souls that through Christ Jesus we have found God our Heavenly Father and that we have really experienced in him a new and better way of life. If we are sure of this, then we need not be worried as to whether we have a real message for non-Christian peoples. Few, if any of us, can know enough about the non-Christian religions to be in a position to state scientifically just how near or how far they are from the Christian way of life, or how superior the latter is to the former. The question we must answer is whether we have ourselves experienced an adequate reality in the Christian message which we are trying to bring to others through that world-wide enterprise we call the missionary movement. If we have not a real conviction on that point, then it will be of little help even if by a comparative study of the world's religions we could prove the superiority of Christianity over other religions. This might only prove the inadequacy of all religions."

Reports from Detroit seem to indicate that the volunteers are not showing a great deal of interest in China these days. On my way back to China last spring I was talking to a group of American marines one day in Shanghai. One said: "Well, they got themselves into it. Let 'em stew in their own juice." Another said: "As long as they are killing each other off, they won't be troubling other folks." I hope none of our American student volunteers have become infected with this devilish doctrine. How can you look

on the birth throes of a nation with indifference? Christianity is under fire out here on this side of the world. The line is rather thin and many of us are poorly equipped with Christian armor. If you can not come, the least you can do is to pray. And God never answers anyone's prayer until he has made every effort to answer that prayer for himself. What can you do for China? What difference does it make what you think? It does matter whether Christian America at this time shows a friendly interest in China or remains passive and indifferent. It does matter, tremendously.

Liao Chou, Shansi, China.

## CORRESPONDENCE

### THE LIGHT STILL SHINES IN CHINA

#### Overcoming the Power of Satan

There is a Christian home in the Matien District that for some years has been most earnest in its Christian life. But the power of evil came in to disturb the members of this home and there was a division with such keen feeling that they did not speak together. They only had one little court but it was divided in two, and a high wall made so there was no passing back and forth or even seeing each other. As time went on there was a calling back and forth sometimes from over the top of the wall by the two brothers who could no longer see each other.

When I visited them last fall I stayed all night with the aged mother and went around outside to get to the other side to eat with the daughter-in-law. Friction was tense and I felt it keenly. My heart ached. I did not know what to do. It seemed impossible that the peace of this lovely home should be broken up like this. I found relief in prayer. The fault lay with the daughter-in-law. I knew it, and she knew I knew it, but that did not help. I prayed every day, others prayed too.

Just recently I learned from the evangelist who visited them that a wonderful victory has come. A false witness was given against the daughter-in-law and she was fined seven dollars. She did not have the money and had done nothing to merit such treatment. She did not get angry, however, and borrowed the money to pay her bill, showing every mark of Christian patience. She went home happy; rejoicing that the Lord was with her and enabled her to pass through it all and be patient, thinking of the Bible characters who suffered wrongly because of their faith. The next day they had a chance to purchase a donkey for one dollar, an unheard of thing there for donkeys are never that cheap. In a few days they sold the donkey for eight dollars and had left the seven dollars to pay the fine. They praised the Lord, saying it was given by him. The way she conducted herself through all the unjust accusation was the greatest witness of the power of Christ the village had ever seen and greatly moved their hearts.

Since she has gone through this experience her heart has been wonderfully touched and changed, bringing a beautiful harmony in the home. A gate is now made in the wall and they have daily family worship together. They now are living a richer life than ever before. This change is a definite answer to many prayers. They are indeed thankful for the new life. The whole village is also blessed and has had a vision of the power of Christ they never knew before. The son came to tell me about it. Rejoice with us in another victory in these troublesome times when Satan is doing his best to ravage the cause of Christ in China.

#### Testimonies and Hopes

(Given here as given to me in the last few days.)

"I want so much to learn to sing, to pray, and to read the Bible. I have wanted for a long time to learn to pray that I may pray for my husband when away from home that he be kept by God."

"I wish you could plan to stay in my home a week and teach my wife and daughter. They know little of Jesus' life and are still full of superstition. I want so much for them to be Christians, and we establish a Christian home."

"I want so much for you to come to my home and stay several days to teach my wife and daughter-in-law. They want to learn more. They believe in Jesus and have cast away their false religion. They know that to pray is important but know so little of how to pray. They do not read. If they could read a little it would help them to grow in faith. It is good to have the whole family Christian but is hard work to accomplish. I have prayed now about five years before they were made willing to cast away their all for Jesus. I have just come home from Tai Yuanfu where my son is in school. That is such a wicked city and he needs our help in prayer, to hold him to the Christ whom he has confessed. He got the letter you sent (a New Year's greeting) and was encouraged to know you remembered him and were interested in him while he is away. Come to our home whenever you can; we will be waiting for you."

### A Witness Bearer Called Home

The village elder has been the stay of the church. His faith has not failed in all the changing events of the day. His faith in prayer has been most remarkable. Two years ago when I gave my testimony in the Matien church telling how God had answered their prayers for me and made me well, in reverence this aged veteran bowed his head in thanks and said, "Surely there is great power in prayer." He was deeply touched.

He spent whole nights in prayer for his wife who was also a believing child of God. She went to her heavenly rest last winter, preceding him but a few months. His whole heart has been in the church seeking its welfare. The Matien war and bandit troubles of last year were more than he was able to attend to, for it fell on him to be father of his village and this was too much for his constitution already weakened by T. B. A month ago he began to fail fast and two weeks ago took his bed. I saw him but once after he became bedfast. While his body was very ill, yet his faith and spiritual life was increasingly beautiful and abundant. Surely he was ready to meet his Lord. Whenever friends called to see him he asked them to pray. When we evangelists went he talked about the church and spiritual things; and the building of the new house here. His face although thin was unusually bright; and his weak voice was very pleasant with no marks of a depressed spirit. He was very happy in Jesus and this joy shone out to others through his radiant face.

Then one morning he choked up and in a very few minutes was gone. A great life has been added to the hosts in heaven and yet will never die out here. Praise the Lord for such lights in disturbed China. More of such light will save her from the present disorder. In the prophets' day there were thousands who had not bowed the knee to Baal when there appeared to be almost none. In China today amid the anti-Christian feeling there are many lights trimmed and brightly burning for the Master that we know not of. This is a record of one of which we do know.

Matien, Liao Hsien, China.

Nettie M. Senger.

### GOING TO CONFERENCE?

To those who are going to Conference this year we extend an invitation to stop off at Grand Junction, Colo. There are three churches in the Valley, in and near Grand Junction. If you are driving through we will be glad to entertain you over night or for a day or two. We want you to enjoy your trip and get acquainted with us. We are on the most direct route to California, the Pikes Peak Ocean to Ocean Highway, or No. 405 to Grand Junction and then No. 50 from here on to Utah. From there one can take several different routes. You will find this route one of the most scenic you can take. There is some mountain driving but the main highways are all safe, wide and well graveled most of the way.

To those who go through on the train a ten-day stop over is allowed here and we assure you that it will be worth your time to stop. We can not give you all the attractions in the "Messenger," but will be glad to do so if you write me. We are interested more in having you visit our churches and give us any inspiration you can. This section is far from the bulk of our churches and we oftentimes lose touch in a personal way because of distance from others. This is to invite you to stop over with us that you may bid us God-speed and that we may do the same to you. Any further information as to routes will be gladly given.

Grand Junction, Colo., Route 2.  
Six miles northwest of Grand Junction,  
on Highway No. 50.  
Telephone, Grand Junction, 954J12.

### SOME WEST VIRGINIA WELLS

On April 27 I left Augusta, W. Va., amidst the worst snow storm of all the winter for Winchester, thinking that the storm would soon be over. But it continued all day Friday, Saturday and part of Sunday, when the wind arose, drove back the clouds and the sun shone forth in all of its beauty reminding us of the Sun of Righteousness arising with healing in his wings.

April 29 I went to Bunker Hill, W. Va., to begin a series of meetings at a mission church known as St. Margaret's Chapel. This is owned by the Episcopal people but about ten years ago they discontinued services at this point. At this time the Brethren began a Sunday-school at a school-house not far from the church, continuing the work for about two years; then the Episcopal people offered their church where they have labored ever since. At present they have a good Sunday-school and seem to be awake to the real need of the community. Bro. C. N. Grubb and W. H. Bradley are doing the preaching and the lives that these men are living wield much influence for good in this new field.

The series of meetings began Sunday night, April 29. The waters were very high but that made no difference. A large crowd of hearers was present, hungry for the gospel message. The interest seemed to increase at each service and as a result thirteen souls were added to the fold by baptism. The meeting came to a close on Sunday night, May 13, with a house filled to overflowing. My husband



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(Continued From Page 351)

Woodland, Mich.

**EMMA ARNOLD MILLER REED**  
Sister Replogle was born Christmas Day, 1850, near Buffalo Mills, Bedford County, Pa. She was a daughter of Jacob and Eleanor Arnold Miller, her father being a minister in the Church of the Brethren and a teacher, having opened a school which he intended to be a higher institution for the education of the youth of the church. He died when Emma was two years old. Her mother later married Daniel Earnest. Emma attended the public schools. Later she went to Bedford where she attended a Normal School under the instruction of Supt. H. H. Fisher who was a splendid teacher. She began teaching when she was fifteen and continued for eleven years—several years around her home, in Morrison's Cove, and in Huntingdon. She united with the Church in June, 1872, being baptized by Elder Leonard Furry, at New Enterprise.

In the fall of 1872 she entered the "Pilgrim" office, thinking she might prefer that work to teaching, but remained less than a year, feeling school teaching was better adapted to her nature and not quite so confining. She was a student in the Brethren Normal at Huntingdon and would have graduated in the first class but when the school was broken up for a season in 1877, by smallpox, other plans were made. Dec. 18, 1878, in the school chapel, she and Eld. Joseph Replogle, of the New Enterprise church, were united in marriage, Bro. James Quinter performing the ceremony. The following spring she went to her husband's home near Waterside, Pa., where they lived on a farm. Brother and Sister Replogle labored in the New Enterprise church of which he was elder, for over twelve years. Their home was a stopping place for many visitors. He died in December, 1893, leaving her with four children to raise and educate. By faith and hard work and the cooperation of her children she managed to send them all to Juniata College, from which two of them graduated. They are: Olive, wife of Dr. A. W. Dupler, for many years a teacher at the College; Gaus Emmert (salesman) of Martinsburg, Pa.; James Quinter (business man), Altoona, Pa.; and Arnold M., an attorney of Pittsburgh, Pa. At the home of her good daughter, Sister Olive Dupler, she was tenderly cared for during her illness. She is survived by two stepsisters: Mrs. Alfred Phillips, Red Cloud, Nebr., and Mrs. Rosa May, Hays Center, Nebr.; one half sister, Mrs. D. F. Dibert, Eldorado, Pa.; also one stepbrother, Will Earnest of Chicago and one half brother, Edward, of Eldorado, Pa. Frank Earnest, a third brother, died a week after her death. He lived in Huntingdon, showed her much kindness during her affliction, and soon followed by death.

In the fall of 1916, eleven years ago, Emma suffered a paralytic stroke from which she rallied quite well. Almost four years later she had another which affected her sight. She did not improve much from this one, although she could go around the house with help for several years. Four years ago she had another stroke which affected her spine so that she could never sit up nor feed herself. Since then she had been gradually getting weaker, one by one the organs giving way. She had not been able to see for about a year. Although she had to lie in one position except when turned by the attendant, she was very patient—never asking for anything.

Sister Replogle was a woman of high ideals and always tried to hold them up before her children. She was a great reader and a fine conversationalist, and could relate past events with interest owing to her wonderful memory. During her widowhood and while supervising the education of her children, she wrote a book entitled "Indian Eve." She was greatly interested in the future welfare of her children and their success in life. They are all members of the church.

The end came suddenly Saturday morning, April 7, 1928. She was conscious until an hour before her death, which came peacefully. Services were held on Monday morning by her pastor, Bro. F. E. Statler, and by Dr. C. C. Ellis. The body was taken to the old home church at New Enterprise where services were continued by Brethren David Detwiler and James A. Sell, lifelong friends. Interment was made in the Renlogie cemetery near Waterside.

Our first meeting occurred in June, 1872, when I was turning the art of printing in the "Pilgrim" office of the Birmmough Bros. Sister Annie F. Bechtel, another sister of the Birmmoughs, myself attended a two day love feast at the home of Spring Valley, and were entertained in the home of Brother and Sister Henry Hershberger. They had a lovely daughter about our age, Sister Fannie—later Fannie Keim, and who died in the West a few years ago. Emma Miller, another sister of Morrison's Cove, and came over to the first meeting, as was the custom in those days, the home was not a member of the church, but came to the meetings every week or so later. Later in the summer she came to the office and assisted in the work for less than a year. Our associating and working together was very pleasant and a friendship formed that lasted throughout her life. She was a student and teacher, and we

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tion and how ably and beautifully he led the vast concourse in song  
Was it worth while?

And so her worth went on from day to day, here a little and there a little, all through life, and when cast upon her bed of pain, blind and helpless, she radiated a wonderful lesson of patience and submission to God, who gently led her through the journey of life. Since she had been kept in touch by correspondence as long as she could with the pen, I remember her as one who had high ideals in life. Truly it can be said of her as of the Bible character: "She hath done what she could."

I was present at her marriage and often visited in her home. When she left Huntingdon, March 24, 1879, she wrote these lines in my Autograph Album, which I prize:

Autograph Album, which I prize:

"Dear Sister Wealthy—A bright picture on memory's page is a trio, Anne, Fannie and Wealthy in the beautiful grove by the old sandstone church on a bright day in June, 1827. May your lives ever be so pure, and be so adorned with the Christian graces that you will influence those around you as you did me on that occasion. O how great is our influence for happiness. Let us, therefore, we have met, labored side by side, and now we are separated. We wept together and will weep together. Later are the happy hours when we will meet in Huntington. Those pleasant seasons are passed away, but they will, in after years, form the loveliest picture hung in the soul's inner chamber. Soon our paths will divide, and our homes be apart, but God's children are near to each other, and our hearts be to the Cross. Let us often be found in each other's hearts, ever there. How swiftly the time goes! How many more fleeting years and life will be over. If we are faithful, we will meet never to separate. May God's blessing ever attend you.

Yours truly, "Fannie" F. M. "Anne"

Your friend and sister, Emma "

Shirleysburg, Pa.                      Wealthy A. Burkholder.

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bosserman-Brewer.**—By the undersigned at his home, Bro. D. Benj. Bosserman and Sister Mildred N. Brewer, both of Bradford, Ohio—Chas. L. Flory, Piqua, Ohio.

**Crowel-Nelson.**—By the undersigned at the parsonage, May 5, 1928,  
Mr. Bennie Crowel of Emporia, Kans., and Sister Gladys Nelson of  
Ramona, Kans.—W. A. Kinzie, Navarre, Kans.

**Fralin-Thompson.**—By the undersigned at the home of Brother and Sister I. D. Hoy, May 7, 1928, Bro. Arlington Fralin of Air Point, Va., and Sister Lona Thompson of Dillons Mill, Va.—L. A. Bowman, Boone Mill, Va.

**Hilgenfeld-Feller.**—By the undersigned at the Rockingham parsonage, May 9, 1928, Wesley D. Hilgenfeld of McPherson, Kans., and Helen Edith Feller of Norborne, Mo.—O. H. Feiler, Norborne, Mo.

**Hogan-Brenneman.**—By the undersigned at the Rockingham parsonage, May 16, 1928, Roy D. Hogan and Elmina Brenneman, both of Norborne, Mo.—O. H. Feiler, Norborne, Mo.

**Kline-Bowser.**—By the undersigned May 7, 1928, at the Church of the Brethren in Pasadena, Cyrus H Kline of Pasadena and Florence M. Bowser of Abilene, Kans.—C C. Kindy, Pasadena, Calif.

**Mishler-Stern.**—By the undersigned on April 28, 1928, at the home of the bride's parents, Brother and Sister D. M. Stern, Bro. Landa Mishler and Sister Mary Stern, both of Beaverton, Mich.—Perry R. Hoover, Beaverton, Mich.

**Smith-Lippy.**—By the undersigned at his residence in Westminster, Md., April 7, 1928, Bro. Russell B. Smith and Sister Louise M. Lippy, both of Westminster, Md.—Geo. A. Early, Westminster, Md.

**Barrett**, Lenah (McInturf), wife of Samuel Barrett, born in Ohio, died May 13, 1928, after a brief illness, aged 81 years, 6 months and 11 days. She married Samuel Barrett Jan. 17, 1869. To this union were born one son and three daughters. She united with the Church of the Brethren thirty years ago and lived a very consistent Christian life until death. She is survived by her husband, son and daughter life until death. She is survived by her husband, son and daughter life until death. She is survived by her husband, son and daughter life until death. Services in the home in Middletown, Ind., and several grandchildren. Services in the home in Middletown, Ind., by the undersigned, assisted by Eld. Frank Dillon. Burial near Gaston, Ind.

Andrew Miller, Muncie, Ind.

Ind.—I. Andrew Miller, Muncie, Ind.

**Brubaker**, Sister Leora, wife of Cyrus Brubaker, was born in Pennsylvania, and came to this country with her family to San Dimas, Calif., April 8, 1928. She was married to Cyrus Brubaker in 1930. Two children were born to womanhood and married Walter Savage. Two children were born to this union. Mr. Savage died in 1939. Mary Elizabeth, was born to married Cyrus Brubaker in 1931. She was baptized in the Methodist Church during her girlhood days and transferred her membership to the Church of the Brethren after marriage to Cyrus Brubaker. Funeral services for Pastor Edgar Rothrock in La Verne Church of the Brethren were held in the presence of the family and friends in the Evergreen cemetery—Grace Hileman Miller, officiating.

**Bush, Florence Louise**, only daughter of Bro. Chas. Bush and wife, died very suddenly at their home in Curryville, May 4, 1928, aged 1 year, 1 month and 24 days. Services in the Mt. Pleasant Reformed church by Eld. J. E. Rowland assisted by Eld. J. B. Miller and Rev. Bixler, Reformed. Interment in the adjoining cemetery.—Barbara Frederick, Woodbury, Pa.

Carr, Sister Rosa A. wife of Bro. Emmett Carr, died of heart failure and diabetes, May 9, 1928, at her home near Montebello, Va., aged 57 years, 8 months and 27 days. She was the daughter of the late James and Sister Nancy A. Layton. For more than a score of years she had been a member of the Church of the Brethren and was a faithful, energetic Christian. She is survived by her husband, one son and two daughters, two grandchildren, her mother, three brothers and one sister. Two children preceded her. Services by Bro. W. E. Cunningham in the Montebello church with interment in the Sandy Spring cemetery—Mrs. Edna Ramsey, Wilkie, Va.

**Cross, James B.**, son of Jas. and Mary E. Cross, born in Jay County, Ind., died at his home near Blountsville, April 12, 1928, aged 60 years. 2 months and 13 days. He united with the Church of the Brethren in 1915. He leaves his wife, one stepdaughter, one sister and one half brother. Services in the Buck Creek church by Bro. G. L. Studebaker, assisted by L. L. Teeter. Burial in the cemetery near by.—Mrs. Phoebe F. Teeter, Mooreland, Ind.

E. Teeter, Mooreland, Mo.

**Curtis**, Bro John H., born in Washington Court, Tenn., April 14, 1857, died at the home of his daughter, Mrs. Chas. Weaver at Garden City, Kans., aged 71 years and 24 days. He married Nancy D. Landon Feb. 11, 1872. To this union were born two sons and six daughters; there are also thirty-seven grandchildren and three great-grandchildren. He suffered a stroke of paralysis in March and was confined to his bed ever since. He was united with the Church of the Brethren in 1895 and continued faithful until death. Services at the Brethren church and continued by the writer. Burial at the Friend cemetery at Friend, Kans. by the writer.

**Hogman**, Garden City, Kans.

**Fahnestock**, Sister Clara H., wife of Bro. Clinton M. Fahnestock, died at her home near Manheim, Pa., in the bounds of the White Oak congregation, Nov. 5, 1902, following a year's illness, aged 46 years. 3 months and 24 days. She is survived by her husband, one sister and five brothers. She was a consistent member of the Church of the Brethren for more than thirty years. She was of the Congeneger house and led an exemplary life. Survived by her husband, and Graybill Hershey. Inter-Brethren Israel Graybill, Clerk, and M. Cassel, Manheim, Pa.

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Graybill, Sister Maria Forcey, wife of the late Eld. Israel Graybill, died at the home of her niece, Sister Earl Rohrer, who lives near Grapeland, Pa., in the bounds of the White Oak congregation. She died April 11, 1928, of a stroke, aged 81 years, 6 months and 8 days. Sister Graybill was a consistent member of the Church of the Brethren for many years. She was blind for a number of years. She is survived by her family and is survived by her husband, Eld. Israel, the last of her house by Brethren Chas. S. Cassel and Manheim, Pa.

**Green, Paul Dewitt**, infant son of Thomas and Maude Green, born March 31, 1928, died of pneumonia, May 14, 1928. He is survived by his parents, three brothers and three sisters. Funeral services at the residence by Eld. M. Smeltzer. Burial in the Seymour cemetery.—Catherine Smeltzer, Seymour, Ind.

**Helt, Sister Annie**, died at the home of Brother and Sister Jas. W. Boyd at Manheim, Pa., April 3, 1928, of complications, aged 79 years and 14 days. She is survived by one sister and one brother. She was a consistent member of the Church of the Brethren for many years. She was afflicted more than fifty years yet bore her suffering patiently. Services at the Manheim house by the home ministers. Interment at Gravvill's cemetery.—Susan M. Cassel, Manheim, Pa.

**Hilbert**, Elizabeth Ann, nee Murray, died May 4, 1928, aged 79 years, 10 months and 27 days. She was married to Selim Armtrout Feb. 8, 1872. To this union were born three sons and one daughter; one son died in infancy. Her husband died Nov. 7, 1892. She then was married to J. P. Hilbert in December, 1895; he survives. She joined the Church of the Brethren in 1895. She was always ready to minister to those who were in need. Services by A. M. Laughrun assisted by A. E. Nead and the writer. Interment in the Limestone cemetery.—Jesse D. Clarke, Jonesboro, Tenn.

**Hodapp, Ralph**, born in Jackson County, Ind., died at his home in Seymour, May 1928, aged 46 years, 4 months and 11 days. He was married to **Marguerite Ault** who died May 13, 1923. To this union four children were born, two having preceded him. July 10, 1925, he married **Sister Mamie Nicholson**. In early life he united with the Baptist church. Surviving are his father, one son, the widow, two children and four stepchildren. Interment in the Seymour cemetery.—**Catharine Smeltzer**, Seymour, Ind.

**Imler, Geo. R.**, son of Daniel and Margaret Reighard Imler, born at St. Clairsville, Pa., Sept. 16, 1841, died at his home in Woodbury, April 17, 1928, of heart trouble. Surviving are his wife, nine children and a number of grandchildren. Services in the St. Clairsville Lutheran church of which he was a member, by Eld. J. E. Rowland assisted by Rev. G. L. Courtney. Interment in the adjoining cemetery.—By Rev. S. Frederick, Woodbury, Pa.

**Jacobs, Daniel K.**, died at his home near Seven Valley, May 7, 1928, aged 55 years, 9 months and 9 days. He was ill only a short time of indisposition. He was a member of Pleasant Hill Church of the Brethren for many years. He is survived by his wife, two sons and one daughter, two grandchildren and two brothers. Services at the house by Eld. David B. Hohl and at the North Cadorous church by Eld. Wm. K. Conner and the writer. Interment in cemetery adjoining the Newcomer, Spring Grove, Pa.

church.—Paul K. Newcomer, Spring Grove, Ia.

**Johnson, Cora Warlinter**, died May 5, 1928, aged 22 years and 20 days. She was the daughter of Brother and Sister T. W. Warlinter and wife of Bro. Rowland Johnson. She united with the church in youth and remained faithful until death. Her life was given in service for the Sunday-school. She leaves her husband, three children, her parents, four brothers and five sisters. Funeral by Bro. A. R. Showalter at the church.—Chas. E. Arnold, Clifton Forge, Va.

church.—Chas. E. Arnold, Clinton Forge, Va.



**Jones, Earl Charles**, son of Bro. Revie and Sister Myrtle Jones, born near Cerro Gordo, Ill., Jan. 28, 1915, died in the Deatur and Macon County Hospital, May 9, 1928. Death was due to burns received the preceding evening in the explosion of a gas engine. A child with more than the average industry and ambition, he had endeared himself to many in the community, school and Sunday school. He united with the church in 1926 and attended regularly. He is survived by his parents, three sisters and three brothers, one of whom is in the hospital suffering with burns received in the same accident. The funeral services with burial were held at the Cerro Gordo cemetery—Edith L. Eller, Cerro Gordo, Ill.

**Kimmel, Bro. Samuel**, died May 1, 1928, at his home in Indiana, Pa. He had passed his eighty-second year, having lived a long life of usefulness in the church and community. He leaves to mourn his passing, the wife, one son and one daughter, also nine grandchildren. One son and one daughter preceded him to the better life. Services at the home in Indiana, by the undersigned assisted by Bro. Oliver H. Austin. Burial in the Elderton cemetery—Arthur L. Dodge, Shiloh, Pa.

**Myers, Bro. Erasmus N.**, born at Luray, Va., died April 11, 1928, aged 74 years, 8 months and 21 days. In early boyhood he left that community and moved with his family to the Massanutts Springs neighborhood in Rockingham County. In his youth he became a member of the Church of the Brethren. He is survived by his wife and one brother. Funeral services from the Mt. Pleasant church by Bro. C. E. Long and Rev. Tedrick of the U. B. church. Interment in cemetery near by—Bertha O. Pence, North Ridge, Va.

**Rodeffer, Flora Edna**, daughter of G. N. and Mary J. Cross, born in Henry County, Va., died at the home of her parents, April 17, 1928, aged 35 years, 11 months and 24 days. She married Jas. D. Rodeffer May 2, 1908. To this union were born two daughters and one son. She united with the Church of the Brethren in 1911 and remained in the faith until death. She is survived by her husband and children, parents and two brothers. Services at the Buck Creek church by Bro. J. Edson Ullery assisted by L. L. Teeter. Burial in the Hillsboro cemetery—Mrs. Phebe E. Teeter, Mooreland, Ind.

**Shriner, Sister Sarah**, wife of Bro. Homer Shriner, died April 28, 1928, aged 49 years and 5 days. She united with the church thirty one years ago and was a faithful devoted Christian to the end. She gave her life in service to her family, the community and the church which was very dear to her. She was a regular attendant at all services, having been absent from Sunday-school but twice in the past four years and one half years. She is survived by her husband, three children, three sisters and four brothers. Services in the Woodbury church by Eld. D. I. Pepple, assisted by Elders J. E. Rowland, J. B. Miller, F. H. Eld and N. S. Guyer. Interment in the Dry Hill cemetery—Barbara S. Frederick, Woodbury, Pa.

**Stauffer, Sister Bertha**, died of scarlet fever at her home near Terre Hill, Pa., April 27, 1928, after an illness of two weeks, aged 25 years, 2 months and 13 days. She was a daughter of Jacob Stauffer of Colorado Springs, Colo. July 3, 1925, she married Abraham Stauffer who united with the Church of the Brethren at the age of fourteen and lived faithful to the end. Besides her husband she is survived by two sons, one brother and four sisters. Services at the Mohler church cemetery by Bro. Amos M. Martin—Emma F. Wanner, Ephrata, Pa.

**Weaver, Simon E.**, was born in Columbiana County, Ohio, June 22, 1834, and departed this life in Eldon, Mo., May 11, 1928, at the ripe age of nearly 94 years. In prime of life he resided in northern Indiana where he followed carpentering for a livelihood and where he became a member of the Church of the Brethren, but of recent years had his membership with the Prairie View congregation in Middle Missouri. He was twice married and reared nine daughters and three sons to maturity. Following an illness of less than one week he passed peacefully at the home of a daughter and son-in-law, Mrs. and Mr. J. J. McCoy, with whom he had made his home in recent years. Interment in near-by cemetery by the side of a companion who passed away about ten years ago. Funeral message by the writer—W. W. Holtsapple, Versailles, Mo.

**Witters, Mrs. Catherine**, died at her home near Woodbury, Pa., April 19, 1928, aged 88 years, 2 months. She is survived by one brother, two half sisters and a number of grandchildren. Services in the Church of God at Martinsburg by Eld. J. E. Rowland assisted by Rev. Sipe. Interment in the Martinsburg cemetery—Barbara S. Frederick, Woodbury, Pa.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 9: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ"—Eph. 4: 13

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## ...EDITORIAL...

### Forty Years Twice and Now

GOING back still another twenty years, twenty beyond the Des Moines Bicentennial, we come to the Conference of 1888 at North Manchester, Indiana. That Conference will always have a unique significance in the history of the church by reason of the dramatically tragic event which took place on Saturday afternoon. Following a sermon by Eld. Daniel Vaniman, Eld. James Quinter was closing the meeting. He had called the congregation to prayer, had uttered a few sentences only the last of which was, "We are glad to meet again," when his trembling voice ceased. Brethren kneeling by his side supported him and laid him on the long table. A few moments later Eld. R. H. Miller came down the aisle answering the question in many faces with these almost whispered words: "He's gone."

We recall the whole scene very vividly. It made a powerful impression on our youthful mind, an impression we could never get away from and one we could never wish to get away from. (The air seemed charged with a strange mixture of gloom and glory.)

The business of the Conference was typical of the period. Many queries concerned details of conduct that we would not now think of bringing to the attention of the General Conference. There were fourteen papers on the church name question. It was decided to make no change. A change was made twenty years later. Let those who seek changes learn patience. There was a lengthy committee report on purchasing the interests of the Brethren Publishing Company and merging this with the Book and Tract Work. Action was deferred two years. Revision of the hymn book was also deferred two years. One paper sought to "caution brethren, especially ministering brethren, in regard to speaking or writing too flatteringly of sections of the West or any other section of the country." You will be struck with the wisdom of the answer: "Annual Meeting advises brethren to write more about the work of the Lord and less about speculation."

All this was forty years ago. If we were to go back another forty years we should find the Conference of 1848 assembled "at the house of Bro. Jacob Kurtz in Wayne County, Ohio." The business began on Monday morning, June 12. A committee consisting of Brethren George Hoke, Jos. Gerber, John Hart, Peter

Nead, John Kline, Philip Boyle and Henry Kurtz was appointed to receive the messages from the churches. Fifty-nine churches were represented by ninety-five delegates. We need to remember that these delegates were not the voting power of the Conference which consisted of all present, but the bearers of questions from the churches. To this meeting they brought sixty-three papers. In the answer to one of them we find this sensible advice: "That all our brethren should endeavor, as much as possible, to avoid giving or taking offense." Wouldn't that be good enough to practice at La Verne?

Consider this further sidelight on the spirit of that Conference: "Lastly, at the parting meal, Wednesday noon, it was proposed and heartily responded to by all, to recommend every Monday of our future Annual Meetings as a day of general fasting and prayer, not only to the members that may be gathered at the place of meeting, but to all the members in every part of the Lord's vineyard who yet desire to be faithful, and to see all the household of faith continue steadfastly in the apostles' doctrine, and in fellowship and in breaking of bread, and in prayers."

That was in 1848, mind you. What finer sentiment can you wish for to dominate the Conference of 1928? Of course it is possible to find things in the thought of those bygone days that do not look so well, but so can you find such things in our own church life. No one can make an impartial study of those times without being impressed with the devotion and sacrificial spirit of the leaders. Consecration is not a twentieth century invention.

We may smile a little at the gravity with which those good men patiently labored over such problems as that of "going on stands to preach" and inwardly congratulate ourselves on the superior dignity of a modern agenda of business, but we sometimes have our share of trivialities also, and we never do have or can have anything more worthy than the self-denying zeal with which they placed the welfare of the church above their personal pleasure. The La Verne Conference will need nothing more than plenty of that spirit.

And the whole church has no greater need. Notice that the Wayne County Conference recommended fasting and prayer "to all the members in every part of the Lord's vineyard," not those only who were "gathered at the place of meeting." We commend the spirit with which the Conference of 1848 came to its close as the proper one with which to approach the Conference of 1928.

Possibly we are taking this matter more seriously than the facts justify, but you know what we are afraid of, do you not? Didn't we say something about that last week? Or was it the week before? Our fear is that our worthy desire to reconstruct and simplify the organization and program of our church activities, may divert our minds from the chief source of our trouble. Our worst affliction by far is worldliness. We are too much fascinated by carnal satisfactions. We love things too much. They have edged in between us and our Lord. They are playing havoc with our spiritual power. We ought to think about that more.

### The First Petition

Do you know what you are doing when you pray: "Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth"? Do you understand that when you say that you are committing your whole self and resources, all your energies and capacities, to the carrying out of that program? Do you realize that it is impossible after praying that prayer to do anything that does not contribute to that end?

How can the good God ever forgive the thoughtlessness with which we say those words and then go right on ignoring them? He can not and will not unless we repent and begin to take them seriously.

Why, we do not even dare to ask for our daily bread until *after* we have pledged ourselves to getting God's will done in the earth. And then only that we may be ready for our place in the program. Such is the logic of our effort at devoutness. But is it so in fact? Do the words tell what the heart feels?

How easy to join in the repetition of these beautiful words in the public assembly, or in the family circle, or to go over them in our individual devotions. But to pray them, to wish them, to mean them, to live them!

### Do It Again

IN the journal of David Livingstone there was found near the end of it this entry: "My Jesus, my King, my Life, my All, I again dedicate my whole self to thee."

That lets you at once into the secret of his marvelous career. He had done it before, long before, and often since then, but he wanted to do it again. And his life was almost gone. But he wanted to know once more, as if it were a new experience, the joy of whole-hearted self-dedication to his Lord.

When did you last dedicate yourself, your whole self, to him? So long ago you can not remember exactly? Are you sure you ever did? Your whole self? Isn't it time to do it again?

What is self-dedication to the Lord? A few mere words of pious resolving set in carefully systematic form? So much more than that. It cuts into the life so much deeper than that. It means real purposing, solid, bed rock purposing, and that's hard work.

And dedication of the whole self is harder yet. That is very hard work. It allows no reservations for selfish ends at all. It means that everything you plan for and wish for must contribute something to his glory.

And then we forget so easily what God's glory is, what makes it great, what pleases him and honors him. We forget that his one great ambition is to give his children a rich and full life and make them happy in their companionship with each other and him. We forget that self-dedication to him is dedication of all one's resources to the highest good of all his children, our brothers.

If you never dedicated your whole self to him, do it now. If you did it last week or long ago, do it again.

### When Practice Is Hard

"If to do were as easy as to know what were good to do!"

The writer knows a man who has been teaching and preaching for many years by voice and pen that lowliness of heart is the road to soul rest, that the best way is the way of him who when he was reviled, reviled not again but bore with meekness the injustices and insults heaped upon him. He himself has counseled many not to worry about the wrongs that others do to them, but rather to forget such things and go on quietly about their work of ministering to human need.

And now that man has made a great discovery. Having found himself confronted with an urgent call to practice what he preaches, he finds it hard. He feels very strongly that reparation is due him. He longs to hear the word of confession and repentance, but in vain he listens for it. He would forget it all in absorption in his work, as he has urged others to do, but the thing insists on thrusting its disturbing presence into his daily thought. What shall he do?

Perhaps we ought to pray for him, to the end that he may find grace to help in his time of need. Incidentally we might get a blessing for ourselves.



## GENERAL FORUM

### Three Doors

Three doors there are in the temple  
Where men go up to pray,  
And they that wait at the outer gate  
May enter by either way.

There are some that pray by asking;  
They lie on the Master's breast,  
And shunning the strife of the lower life,  
They utter their cry for rest.

There are some that pray by seeking;  
They doubt where their reason fails;  
But their mind's despair is the ancient prayer  
To touch the print of the nails.

There are some that pray by knocking;  
They put their strength to the wheel,  
For they have no time for thoughts sublime;  
They can only act what they feel.

Father, give each his answer,  
Each in his kindred way;  
Adapt thy light to his form of night,  
And grant him his needed day.

—William Watson.

### The Conference Missionary Offering

BY J. M. BLOUGH

AN offering should always be considered an essential part of our worship, hence the Missionary Offering is a very important part of the Conference Program. Every one should make special preparation for it. Because of the condition of the Mission Treasury it behooves us to give it more than ordinary attention this year. Never before have we faced so great a deficit, hence the situation calls for extraordinary consideration. Let every one stop and pray over the matter. Why should we not make the offering the most important part of the Conference? Yes, more important than the sermons and addresses, and even the business? This is the part of the program in which every member of the church can have a share whether he is present or not. It is a glorious opportunity and should not be neglected. Only a few of our members can attend the Conference and hear what is said and take part in the proceedings, but all can share greatly in its blessings if they will contribute freely to the offering.

#### Not a Penny Collection

This offering should not be thought of as a "Penny Collection." Bro. Stover told us how very many pennies appeared in the offering a year ago. We wondered about it. Now I can conceive of two ways by which coppers may legitimately appear in a missionary offering: (1) When given by the very poor who can not give more. (2) When pennies come into the account of those who give a certain per cent of their income, as for instance, \$64.18. Here if the cash is given a few pennies would appear. But the Missionary Offering is worthy of gold and silver and bills and checks. Let us think in larger terms than coppers represent. Surely the Lord's cause deserves the best money available. Let the pennies be in the minority and the dollars, yes, \$10 bills in the majority.

What kind of an offering is desired? What kind of an offering does God want, and what kind does the church need? There are two things which should be held as essential concerning this offering:

#### 1. A Sanctified Offering

Brethren, it not simply money that is wanted. No, let us banish this thought. Money can not do the work of the Kingdom. But consecrated money is needed to carry on the Lord's work—money that has been sanctified by prayer and self-denial. The offering that is wanted at La Verne is an offering accompanied by the faith and prayer of every giver. Our giving must be an act of worship. Our offering may be "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Philpp. 4:18). "But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16). Giving is undoubtedly referred to here. Our offering is to be a sacrifice, and all sacrifices are holy to God.

Why did Jesus say of the widow who gave the two mites: "She hath cast in more than they all"? Because she cast in all her living, and though her gift was

actually very small it was extremely large in the sight of our Savior because it represented deep devotion and consecration. That is what we want. Whether you can give little or much give it gladly, devotedly, prayerfully. Make it an act of worship and let it represent your entire consecration to God. Lay your gift on the altar with prayer and thanksgiving. Then we shall have a sanctified offering. "Cornelius, thy prayers and thine alms are come up for a memorial before God." Gold and silver are heavy and gravitate to the earth, but if offered with prayer and devotion they may ascend even unto heaven. Let us all contribute to this offering in the spirit of Cornelius and the widow.

#### 2. A Sacrificial Offering

Our gifts for the Lord's work should have in them the element of self-sacrifice. Christians should not give to the Lord out of their abundance simply what they do not need or can easily do without. This is not sacrifice. But they should give a sufficient amount so that they may feel it, so that it may represent real sacrifice. Now think again of the widow. Why did the Lord Jesus commend her? Because she cast in all her living, i. e., all she had, 100%. Those two mites represented a degree of self-sacrifice which perhaps none of us has ever made. That gift was precious to the Lord and he valued it far above the large gifts of the rich. By this we may understand the arithmetic of Jesus. "She cast in more than they all."

Now how can we make the Conference Offering a sacrificial offering? How many are willing to make it so? Certainly you want your gift to be an acceptable sacrifice. Come and let us consider this together since the cause is so urgent.

First of all, let those who tithe give to the offering all that is left in the Lord's tenth on Missionary Day. Empty the tithe-boxes. Then for other offerings use out of the other nine-tenths, or make it up by special sacrifice. And if you have never tithed the principal, i. e., your investments—property, bonds, bank account, etc., this would be an opportune time to tithe that also.

Next, let those who have never tithed begin now. You will never be sorry. Brethren, I am persuaded that until every member of the Church of the Brethren learns to tithe we will not be able to do the mission work God expects us to do. Give as God has prospered you. "Bring ye the whole tithe into the storehouse, and prove me now, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Those that did not give the tenth then were robbing God. Certainly no Christian should give less than the tenth now. So won't you please just sit down and count up your income for the last year, i. e., from the Conference of 1927 to the Conference of 1928? Subtract from it all that you have given to church and charities during the year, and give the remainder to the Missionary Offering. Whether it be little or much, please do it.

Lastly, let us all give the Lord a special thankoffering this year—something that will represent our love to God, a real sacrifice. The tithe is our duty, so the thankoffering must not be taken out of it, but must be in addition to it, over and above the tithe. "O but we can not do this," does some one say? Yes, we can, and make it a large one too. See here! The next time you want a dish of ice cream don't get it, but lay the price of it aside for this offering. When you are tempted to take a pleasure trip don't take it, but give the Lord the amount of petrol saved. Or if you do take it, then give the Lord as much as you spent on yourself. And it would not hurt any of us to fast sometimes. Put the value of these meals aside for this offering. Our Indian children raise money for the missionary offering annually this way. Fasting with prayer is a valuable religious exercise. Can you not do it? Or you may be able to shift with your old car or suit or dress a year longer and give the price of a new one to this offering. Or we might drop all luxuries from now on and count this saving for the Lord. There are a hundred ways for raising a large thankoffering for the Lord if we really wish to do it. Is there any good reason why we should not do it? Who will fail to do his share in this splendid service?

On Furlough.

## Satan's Use of the Scriptures

BY DAVID METZLER

SATAN, who is transformed into an angel of light, made, and we may safely say, makes use of the Scriptures. This being true, we may expect him to do it much as an angel, or even the Holy Spirit—of whom it is said that he would lead men into all the truth—might use them. The principle employed by him in their use is clearly seen in his effort to influence Jesus by them. This principle used by him, as well as the one used by Jesus and the Holy Spirit in their use of the Scriptures, reveals the source of the teaching, and serves as a safeguard for the believer. These principles and their application are discovered through the facts recorded concerning Satan's use of the Scriptures.

Jesus was led into the wilderness by the Spirit to be tempted of the Devil, who used the Scriptures for this purpose. In his presentation he quoted them correctly. The quotation is not given in the exact words, but is fundamentally correct. The fact that Jesus did not find fault with it proves this point. The quotation evidently was not intended to mislead.

He respected the setting of the Scripture used. He did not take it out of its setting and give it a meaning that was not in the context. The Scripture used deals with the matter of trust, and so does the context. It is the leading thought of the entire Psalm.

He applied the Scripture correctly. It applies to "him that dwelleth in the secret place of the Most High." He heard the voice from heaven, "This is my beloved Son in whom I am well pleased," and made his appeal to Jesus on the basis of his sonship. No better application of this Scripture could have been made.

He urged confidence in God because of the teaching of this Scripture. That is its purpose. Angel ministrations are promised to the extent that not the slightest injury should come to one. He urged it to the extent that he would unhesitatingly put it to practical use and show his faith by his works.

These facts look good. It seems as if they might have been the work of an angel of light. The scripture is quoted correctly, its setting is right, its application is perfect, the subject matter is right. Surely, the Scriptures do not say in vain, "Satan fashioneth himself into an angel of light." Every Bible student knows that somewhere associated with the use of this scripture as suggested by Satan, death lurked. Fortunate is the human race that Jesus knew more about the Scriptures than he did about carpenter tools, and the formation of character than he did about the construction of a building; and that he knew the principle of scriptural interpretation.

There remains another fact that reveals the fatal point and the principle upon which it rests. Satan attempted to center the attention and interest of Jesus on the teaching of trust to the extent that he should act without considering other teachings of the Scriptures. Jesus at once recognized this point and said: "It is written again." Jesus refused to act without giving due attention to all of the written Word. He took the position that "man does not live . . . but by every word that proceedeth out of the mouth of God." The principle employed by Satan is that of concentration. Jesus met it and defeated him with the principle of association. He shaped his activities by "all the truth."

By the use of the principle of concentration in the interpretation of the Scriptures and their application to life, attention and interest are centered on a particular point or line of teaching to the exclusion of other teachings. It confines to such narrow views and limits that the larger and fuller are overlooked and omitted. Its practical application is seen in the way Satan used it in his effort to defeat Jesus.

It may lead one to disobey the Scriptures while one means to obey them. If Jesus should have obeyed Psalms 91:11 and 12, as he was requested by Satan, he would have disobeyed Deut. 6:16. By overemphasizing the one he would have underemphasized and disregarded the other, and his intended obedience would have resulted in disobedience. This principle was used successfully by Satan with the Pharisees. The formal



service of tithing mint, anise, and such like was so overemphasized that the weightier matters of the law, justice, mercy and faith, were overshadowed and left undone. Jesus recognized the principle as he did in the wilderness and reproved them for their disobedience. Denominationalism may seem to be of divine origin, nevertheless it rests on this principle. It is a matter of emphasis. Some particular line of teaching is emphasized to the exclusion and neglect of other teachings, and practice is affected accordingly. The remedy is "all the truth," the principle used by Jesus.

It may lead one to serve Satan while one means to serve the Lord. If Jesus had trusted in the Lord and cast himself down from the pinnacle of the temple, his intended service for the Lord would have been service for Satan; he, instead of the Lord, would have directed his activities. The same principle is seen working in the case of Peter. The divinity of Jesus was so big in the mind of Peter that it overshadowed his humanity, suffering and death, and when Jesus mentioned these Peter said: "This shall never be unto thee." Jesus turned and said, "Get thee behind me, Satan." Peter meant to serve the Lord but in reality he served Satan. The attempt to justify war by the teaching of the Scriptures rests on this principle. The mind is diverted from the very heart of Christ's teaching by centering it on some isolated Scripture, and good meaning people are led to serve Satan in the murderous task of destroying humanity under the motto, "Gott mit uns." Throughout the years war has been waged in the name of righteousness by the use of this principle.

It may lead one to serve fleshly lusts under the guise of serving God. Now if Jesus had cast himself down as he was directed by Satan because he was the Son of God, he would have been making a display of himself and of his power. He would have responded to the "vain glory of life" by showing himself off. The Pharisees were caught by the use of this principle. They gave alms, prayed and fasted which was scriptural, but they did it to be seen of men, to make a display of their righteousness. Satan misleads many by centering their interests in just enough scriptural teaching to give them a religious background that will allow them to fulfil the "lust of the flesh, and the lust of the eyes, and the vain glory of life." They trust in their religion while he directs their activities, the thing he attempted to do with Jesus.

By the use of this principle Satan would take the heart and life out of Christianity and reduce it to a mere form, "just sentiment," as the boys in the trenches expressed it. Stealthily he would enthrone himself as an angel of light in the hearts of those who allow themselves to be controlled by this principle.

By the use of the principle of association—"every word that proceedeth out of the mouth of God"—Jesus defeated Satan, saved himself and the human race. It was his weapon and anchor. It saved him and it will save us.

*Nappanee, Ind.*

### With or Without a Form

BY J. H. MOORE

AN elder of intelligence and of fine pulpit ability, who is doing much in order to keep his congregation in line with Conference recommendations regarding New Testament simplicity in the matter of attire, and along with his wife sets a commendable example, writes us that he wishes there was a way of putting into practice among the Brethren the real simplicity required by the gospel, in the letter as well as in the spirit, without having to stress some particular form. Then he would like to see this simplicity extended to every department of life, temporally as well as religiously. He meets with many, he says, who have what is understood to be the form of simplicity as it relates to dress but in their daily walk fail to exhibit the higher ideals of Christian living, and by thus doing they bring into bad repute the form that is intended to stand for godliness. It is unfortunate for the church to have in her ranks a man who has the appearance of a righteous man, but who does not conduct himself like one.

This is also true of the woman. She may have the

appearance of a sainted mother, or a religious maiden, but her conversation, the things she says and the way she says them, along with her manner of life in general do not indicate deep-seated piety. Her dress may show to what church she belongs, but the impression she makes on the people with whom she comes in contact is no credit to her church or the religion she professes. It is a case of the appearance standing for one thing and the life lived for another. By the style of dress adopted and even stressed the woman may become a walking epistle easily read, but her life in the neighborhood does not confirm the story that her plainly made clothing is intended to tell. Now this is true of other churches as well as of the Church of the Brethren. It all means an unfortunate condition.

The problem that our elder has on his hands is the problem of some others. Among a certain type of people it is much easier to persuade some church members to look like religious men and women than to behave like exemplary Christians ought to. Externally speaking, they let their light shine, but there is something back of this sort of light that is anything but consistent. In fact, it is something that turns light into darkness. It prevents the plain and desirable simplicity in dress from having the standing it should have. The cause of plain dressing suffers, not especially in the hands of its enemies, but in the hands of its supposed friends. We would not like to say that such people are wolves in sheep's clothing. They are simply very undesirable sheep and unworthy of the order of dress originally intended for a higher type of devout men and women.

Then on the other hand, there are those who in their private as well as in their public life behave like cultured Christians, but in their attire do their utmost to look like real worldly people. Not only so, but in order to thus appear they will make an exceedingly liberal use of their money. People of this type, and there are a lot of them, may do many commendable things and possess highly commendable traits. They may be good to the poor, kind to the sick, charitable in the support of every good work, the best of neighbors, regular in church attendance and contribute well in the interest of church finances, but persist in looking exactly like the rank and file of fashionable humanity.

This type of church member is severely criticized by those who wear the plain religious garb unworthily, and in turn receive an equal proportion of criticism from some of the class who maintain that there is nothing in dress. Now there you are, with something to be commended and something to be condemned on both sides. Just how to remedy the situation is a problem. Probably one good way would be to have these two types of members exchange wardrobes, then on one hand we would have an ideal class of Christians, and as for the other class we would know whom to discipline. One of the hard propositions in church management in these days is for an elder to muster up nerve enough to encourage the disciplining of a member who in every particular looks like a sheep, and yet persists in sometimes behaving himself like a goat. Then it takes still more nerve for an elder or pastor to even gently admonish one having all the good graces of a devout Christian and who still wholly ignores everything said by the inspired New Testament writers regarding dress simplicity. And there you are again.

But there is another type of devout men and saintly women and they do not all belong to the Church of the Brethren. They believe that one should be a Christian inwardly as well as outwardly. They by the aid of prayer and meditation do their utmost to conduct themselves like earnest believers in Christ should, so far as their experiences extend in the various duties and activities of life, and at the same time have an earnest desire to encourage and adopt some methods that will enable them to be known and generally recognized as Christians. To a group of people of this type and way of thinking, an order of dress that is comfortable, sensible, healthy and becoming, appeals with tremendous force, and they feel that it is helpful in carrying out what the Book recommends. They have no desire to seem odd in their taste and ways, but they have a deep down heart conviction that there ought to be some sort of well defined distinction between the con-

verted and the unconverted, and that this distinction should be made manifest in the outward appearance as well as in the inner spiritual life. The more intelligent of them, as a matter of fact, know that the constantly changing fashions are dictated and directed by a group of men who have no regard whatever for religion and some of them no regard for morals. Roger W. Babson, one of the best informed men in this country, classes them as "disreputable men." To faithfully follow from year to year the almost arbitrary dictates of this group of disreputable men, instead of being willing to profit by the more sensible recommendations of an assembly of devout men and women appears to these earnest advocates of some sort of a reasonable form of dress as a grave piece of inconsistency.

To maintain an order of form of dress with a consistent body of people would be an easy matter. Their conduct in life lining up fully with the principles for which the form should mean, would strongly recommend the form to all thinking people. We have said above that all of these advocates of a form of dress as a very desirable aid in maintaining New Testament simplicity are not in the Church of the Brethren. Of them we have by far too few, but this may be truthfully said of several other churches with outstanding nonconformity claims. But with members here and there who maintain the form of godliness in their appearance and deny it in their dealings with their fellowmen, and still another rapidly increasing group who think nothing of lining up with the demands of fashion dictators, however faithful and trustworthy they may be otherwise, this thing of maintaining a form in the interest of Bible simplicity in attire is becoming a serious proposition. Unless some change for the better can be brought about it looks as though we may lose out in our creditable time-honored doctrine of nonconformity to the world in dress.

But can New Testament simplicity in dress be maintained without some specific form as an aid? Our earnest elder finds it difficult to line up his membership with the existing form, and now he is wondering if there is another way of securing satisfactory results. In our wide range of experience and observation we have never known a church to succeed in maintaining plainness without some form. We are not saying that it can not be done, but it is certainly not being done. With the ungodly directors of fashions changing the styles or form every few months, with millions of dollars behind them and with nearly forty million church members rendering implicit obedience to these demands, the churches that would maintain plainness among their members are facing a tremendous task. If all of our people were united on this doctrine of plainness, something might be accomplished. But with their fashion plates, well prepared literature and models, the fashion leaders have entered our ranks, and in many parts of the Brotherhood are playing havoc with what little there is left of our once highly respected nonconformity doctrine.

*Sebring, Fla.*

### A New Jewish Movement

BY GALEN B. ROYER

(The material in this paper in the main is gathered from a series of articles appearing recently in "The Lat of Earth," a London publication of high Christian standing. The author, Mr. Leon Lewis, a Hebrew Christian, is the president of the International Hebrew Christian Alliance.)

CHRISTENDOM appears to be little aware of a great movement among the Jews towards Christianity. So quietly has the work gone forward that only the organization itself knows its greatness and significance.

Out of the horrors of the late war, like a lily from the muck and mire, God is bringing some great blessings, one of which is that the Jew is seeing Jesus as the promised Messiah. When the war broke out the European Jew had no quarrel with any one. He did not want to fight, was conscripted and took up arms without a heart in the struggle. His suffering, therefore, due to the exigencies of the deadly conflict, was the more intense. He tried to form companionship with his fellow sufferers (Gentiles) and create as much comfort as possible for himself and his neighbor.

Though indifferent to his religion before, in this sad plight the Jewish soldier began to think about the God

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## The Remedy for the Crisis of Our Day

BY GEORGE FULK

Number Five

THE one thing, more than any other, which during the last few years has been retarding the advancement of world peace, is the want of full cooperation on the part of the United States. Within the last few months the world has witnessed an unusual effort on the part of our nation to "catch step" with the other nations in the forward march towards world peace. Our Secretary of State has offered to sign treaties with the other nations to "renounce war as an instrument of national policy." This is exactly what fifty-five other nations of the world did eight years ago through the signing of the Covenant of the League of Nations. Here are the exact words of the Covenant of the League of Nations on this point: "The High Contracting Parties, in order to promote international cooperation and to achieve international peace and security, by the acceptance of obligations not to resort to war, . . . by the firm establishment of the understandings of international law as the actual rule of conduct among governments, . . . agree to this Covenant of the League of Nations."

Let us take a glimpse of ourselves as others see us! For example, one of the leading newspapers of Belgium, *La Nation Belge*, in discussing recently the proposed treaties of our Secretary of State providing for the renunciation of war as an instrument of national policy, reminded its readers of the case of Caliph Omar, who burned the Alexandrian Library, after saying: "Either these books are against the word of the Prophet, in which case they should be destroyed, or else they repeat what he has said and are not worth while." The editor then goes on to say: "We do not wish to compare Secretary Kellogg with such a destroyer, but we are tempted to ask him this question: 'What good are new treaties if the League Covenant guarantees peace? And if peace is not guaranteed either by the Covenant or by the Locarno Compact, why would any new treaty guarantee it any better?'" Let us mark that these are not unkindly words, but words of constructive criticism, which every honest seeker after truth will appreciate. All earnest workers for world peace will ask in the words of those who once inquired of the Prince of Peace, "What can we do to be saved?"—in this case, saved from World War.

• In the case of the individual, repentance was required. In the case of our nation, will anything short of repentance save us from war? Repentance means turning around and going in the opposite direction. Eight years ago our nation was headed in the direction of individual and absolute independence of all "entangling alliances" for world peace with other nations. That is, some prominent politicians said so, and tried to commit the American people to this policy. The new treaties which our Secretary of State now offers to sign with other nations, renouncing war as an instrument of national policy, is a complete turning around or repentance, in this respect by our nation. But does this amount to full cooperation with the other nations on the part of our nation to outlaw war? If not, wherein does it come short of what the other nations are doing?

Let us take another look at ourselves as others see us! The editor of one of the leading newspapers of France, *Le Matin*, recently stated the case in this way: "Men have disputed since humanity existed. The best thing is to set up a court where all their disputes may be heard and judged. Men being generally aggressive and disposed to abuse their strength, it is better to set up a system of security for protection against fools and robbers. Once arbitration is established and once security is assured, then we can go ahead with disarmament. This system is slow to build, but it is coherent and solid, leaving little to chance." There is merit in the new treaties proposed by the United States. But the merit lies solely in the fact that our country is beginning to repent from the refusal to cooperate with the rest of the world to preserve world peace and order and has taken a step in the right direction by offering to sign a treaty to that effect with the other nations. It marks a new beginning in our efforts to catch step with the other nations for world peace. Wherein does

this step come short of full cooperation? It renounces war as an instrument of national policy and fails to provide for a satisfactory substitute for war. As intercourse between nations becomes more frequent and relations more complex and intimate we may be sure that disputes will increase in number. Then if war is renounced as a method of settling these disputes, does not other machinery, obviously law machinery, become all the more imperative? The United States is a member of the old Hague Court of International Arbitration; but this is not a real court. It is merely a provision for an arbitration committee. It has been rendered out of date by the invention of a much more efficient machine, the World Court. The Hague Court of International Arbitration is not actually in existence. Only the panel of arbitrators has been selected. When a dispute is to be settled by this Court of Arbitration, the two contending nations must each choose an arbitrator from this panel. Then these two arbitrators must choose a third. They may come from opposite sides of the world. It usually requires many months to get this arbitration machinery set up. And when it is set up there are no fixed regulations which require the arbitrators to "hew to the line" of justice, but it is rather a question of compromise, patching up the differences in any way which seems to promise peace. This does not insure a high degree of justice nor build up a body of substantive law for the guidance of nations in future transactions. It stands in relation to the World Court about as the self-reaper stands in relation to the present day combine for harvesting wheat. To put it in terms of the farmer, to make it clearer, Uncle Sam would say: "Our wheat crop is dead ripe. Come let us build a home-made self-rake. We have good hickory timber laid up in the shop out of which to build it." The other nations are saying: "It takes too long to build a self-rake. Our wheat needs harvesting right now, and will shatter out and waste too much to wait on building the self-rake. Come use our company combine. It is factory made, far ahead of the self-rake in every way, and is standing in the shed, ready to run at any minute. But if you insist on using the self-rake we shall of course be only too glad to sign an agreement by which you pledge yourself to renounce the use of the old hand cradle as an instrument for harvesting your part of the world's wheat crop. We wish to make it clear to you, too, Uncle Sam, that at any time you may desire to borrow or rent, or take a share of stock in our company combine you are welcome to do so."

We can not overestimate the importance of the renunciation of war as an instrument of national policy by our government. But we must not assume that this latest advance toward world peace on the part of our nation completes the movement to rid the world of the war system. It is a matter of much encouragement to the peace workers, and should serve to hearten all of us to do our part. In plain words the greatest single need of the cause of world peace today is the full cooperation of the United States with the other nations in the world movement to outlaw war and reduce armament. The multiplied thousands of millions of dollars spent each year on war equipment is too high a price for humanity to pay for delaying to completely rid the world of war. And seven million dollars a year is too high a price for the members of the Church of the Brethren to pay for refraining to do our very best in the effort to do our part. The financial end of it, too, is the least we have at stake. The greatest thing we have at stake is the preservation of civilization itself.

In our next article we propose to be still more specific, and to give in detail, just what we are convinced our Brotherhood, as a church and as individuals, can and should do in this cause.

Bethany, Ill.

### Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A DOCTOR was called to see the father. The mother met him with the question: "Doctor, are you a Christian?" Getting an affirmative reply, she said: "Then you may come up and see my husband."

Upstairs the father held out a feeble hand to the

doctor. "Will you pray for me?" he said. The doctor said that he believed in prayer and would be glad to. After prayer, the patient was examined. His condition was critical. An operation was necessary at once. Even then the outcome would be doubtful.

The man lived through the operation. Afterwards he told his physician he was dreaming of that prayer made in his sick room during the whole performance; it seemed to give him faith.

Understanding between men in different walks of life will go far in promoting brotherliness.

Carleton, Nebr.

## Mount Morris College to Carry On

BY J. E. MILLER

THE answer of those who spoke to the trustees of Mount Morris College regarding their suggestion that the college cease to operate was: "Mount Morris shall not die." Among those who thus spoke there were present students, former students and graduates, present teachers and former teachers, churches and individuals, who have cheerfully and liberally supported the college in the past and in the present, individuals who have been staunch supporters and others who have given scant support, and citizens of Mount Morris, many of whom have always given their moral and financial support unstintingly and others who have not been so generous. But when the crisis came and the question was whether to stop or to carry on the one answer was that the fine Christian education so nobly begun and done by men like M. S. Newcomer, D. L. Miller, J. G. Royer, A. L. Clair, D. D. Culler, N. J. Miller and others must be continued in order that the college may serve the present generation as it has served past generations.

With all this the trustees had always been in accord, but how to carry on when funds were not sufficient was their problem. Hence their appeal to the churches of the college region. Many of the churches backed their advice to "carry on" by sending in checks; students and teachers not only pledged money but paid in the cash, and citizens of Mount Morris subscribed liberally to help meet present needs, and assured the trustees that their support may be expected in the future in a larger degree than in the past. The prospect of deserted buildings and a studentless campus in the center of the town did not look good and drove home the value of the college as few had realized before. Many of the churches of the college region have learned that the college is one of their big assets and they are not favorable to the thought that it should cease to serve their boys and girls in the large way in which it has served in the past and is serving at the present.

While some have felt that the financial burden of the Church of the Brethren is heavy, many of the brethren and sisters of Mount Morris territory feel that even should their college cease to operate they would not be exempt from bearing at least an equal financial burden in supporting some of our other schools. And so they favor carrying on with their own institution. It is evident that it is fully as difficult to stop a college as it is to start one.

Whatever the recent action of the trustees with reference to ceasing to operate the college has done, it has revealed a loyalty on the part of students, teachers, churches and citizens that is not always found and seldom surpassed. All of this speaks well both for the past and the future of the college.

Naturally there are some adjustments to be made. President Peters having decided not to continue in his present capacity, Prof. O. W. Neher has been elected Acting President for one year. Bro. Neher is a graduate of Mount Morris College and of Iowa State College of Agriculture and Mechanic Arts, and has finished all but his thesis for his M. A. degree at the University of Chicago. He is at present dean of men and professor of biology, his classes being among the largest and most popular in the college. He is a leader among young people, versatile, able, liked and admired by all.

The summer school promises well. The student body is enthusiastic for the coming year. Doubtless



many a friend of Mount Morris will rejoice as these lines are read. To realize the hopes of all there will be need of prayers, funds and patronage. With these three assured in proper amounts every worthy institution can face the future with its problems, confidently expecting to carry on successfully. With most of the teachers remaining on the faculty Bro. Neher will have loyal supporters in the noble task he is assuming.

Elgin, Ill.

### Increasing the Sunday-school, Church and Christian Workers' Attendance

BY MRS. HARRY DAVIS

We should have a well organized Sunday-school and as good equipment as we can afford, such as: seats, carpets, pictures, Bibles, etc. To make the Sunday-school as interesting as possible, select a good superintendent, teachers, a good chorister to help make the devotional exercises interesting, inspiring and spiritual.

The teachers should put forth their best effort to hold the interest of their classes. They may do this by preparing the lesson well beforehand, and if it is interesting enough the pupils will wish to attend. In the smaller classes prizes, cards and little papers are some inducement for them to come. If the Sunday-school puts forth its best efforts through the week, as well as on Sunday, there will be a successful Sunday-school for many will wish to attend.

Always boost for the Sunday-school but never kick against it. Certain times of the year new families move into the territory of the church. These people should be invited to services.

The Vacation Bible School helps increase the attendance. It does this by interesting and teaching the

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## FORWARD MOVEMENT

Edited by J. W. Lear

### The Stewardship Committee in the Local Church

BY REV. R. C. LONG

(The following paper was read at the United Stewardship Council by the author who is Chairman of the Publicity Committee of the Council. Do you have a Stewardship Committee in your congregation?)

#### I. Why the Committee Is Needed:

1. To serve as a vehicle for Christ in inculcating the broader principles of Christian stewardship in the local church membership.

2. To initiate, stimulate and inspire the practice of stewardship by the individual Christian. The principles of Christian stewardship have been generally accepted throughout the church, but not particularly applied. The application of these principles is the present task of the Christian church.

3. "Our greatest danger is not from bowing down to a pope, but from bowing down to Mammon; not from transubstantiation, but from materialism. We Protestants have swept crucifixes from our churches and put in cushions. At the time of the most amazing prosperity the world has ever seen the American churches are spending more and more on themselves and less and less to sustain that thin line of representatives standing on the frontiers of human need. The fact is, that line is actually being starved."—Jones in *Christ at the Round Table*. Stewardship will save this situation. The local committee is needed.

4. "In Rome Christianity degenerated into ecclesiasticism, in Greece it became a philosophy, in Germany it became a system of doctrine, in England it became the religious side of imperialism, in America it is being reduced to Rotarianism."—Dr. Knudson, quoted by Jones in *Christ at the Round Table*. If this be true, Christian stewardship will help save this situation. The Local Committee is needed.

5. "It was once said by a mystic that man first fell, not when he ate the apple, but when he said, 'Me, my, mine,' when, that is to say, he desired something for his own exclusive use. It was not the possession of wealth, but the attachment to it, that Christ denounced. Jesus Christ seemed to bid people find out how little

they really required and to recognize that there was a power to possess which had nothing to do with the legal right to the thing possessed. "As having nothing, yet possessing all things is perhaps the secret of Christian discipleship. . . . His life was a life made intensely happy, not by acquisitions which we have come to think make for happiness, but by perpetual self-giving." Sheppard, in *Impatience of a Parson*. The Local Stewardship Committee needs to teach this stewardship lesson.

6. "When some church member thanks God through his nose for the eternal salvation of his soul, and out of a full purse gives a nickel to save the hungry and sick in his own neighborhood, the rest of the congregation look to see if their own pocketbooks are safe. Make no mistake, the truths of Christianity are vital, living truths—and they are applicable inside as well as outside the church."—Harold Bell Wright in the *Atlanta Journal*, April 22, 1928. The application of the principles of Christian stewardship by the local committee will help to jar loose some such people.

7. To help church members, encumbered with the luggage of life, to avoid the tyranny of things and find happiness in Christian stewardship.

#### II. How the Committee Is Constituted:

1. With the Secretary of Stewardship in the local congregation as chairman of the Committee.

2. With the chairman of stewardship committees in each of the church auxiliaries as members—one representative from: (a) Men's organization. (b) Women's auxiliary. (c) Sunday-school. (d) Young people's society.

3. The pastor as an ex-officio member.

4. Meetings at least quarterly.

#### III. The Work of the Committee:

1. To promote School of Stewardship or study courses.

2. To promote the reading of stewardship literature.

3. To promote the Tithers' League, or some definite plan for enrolling tithing stewards.

### THE WHOLE TASK OF MEN AND THE WHOLE WORK OF THE CHURCH

J. S. Lyons, D. D., First Presbyterian church (U. S.), Atlanta, said the other day "The most significant movement before the church today is the development of men in an organized capacity."

"For our own sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers—the safety of all we have is due to the churches."—Roger Babson.

The men in very small congregations of our Brotherhood are expressing themselves in their letters to be really hungry for the fellowship of other men "of like faith" Wherever possible, the men of near-by churches should be grouped together in one Men's Work Club, which should then put on a program of real service to such a community of Brethren churches.

In one of our very small churches, a barber, an automobile wrecker, a factory hand and a music teacher have received inspiration and are responding to the call to greater service, and "are doing that whereunto they were made," according to a letter received from one of them. They are meeting together as yet at irregular times, but have their eyes on others. One of their slogans is: "I live things their eyes on others. One of their slogans is: 'I live things beget.' Their motto is: 'Sanctify yourselves for tomorrow the Lord will do wonders among you' (Joshua 3:5).

A union laymen's meeting closed a few days ago in the city of Olathe, Kans., giving a great deal of inspiration and information to the laymen and ministers who were in attendance. According to our correspondent all the churches of Olathe participated in this conference, except two churches and "one of these was our church"

#### Three Objectives of Men's Work

1. Men in Fellowship
2. Men in Training
3. Men in Service.

Millions are waiting, while Christ waits for us.

The Men's Work is a voluntary movement and is purely educational and inspirational; its purpose is to enlist and quicken laymen into fuller allegiance to our Savior and Lord, Jesus Christ, in efforts for the advancement of his Kingdom throughout the world, through loyal service within their respective churches.

W. J. W.

4. To have charge of the promotion of stewardship during "Stewardship Year."

5. To promote stewardship reading contests and essay contests.

6. To put the study of stewardship in the Sunday-school.

7. To arrange occasional debates, pageants, stereopticon lectures and programs on stewardship in organizations.

8. To encourage the pulpit presentation of stewardship.

9. To display stewardship mottoes, posters and announcements.

10. To introduce occasional stewardship hymns.

11. To hold stewardship conferences and seminars.

12. To insist on the stewardship of prayer.

#### Conclusion:

Let us remember that all of the books, leaflets, pamphlets, mottoes, posters, lectures, creeds and various extenuations of the great principle of Christian stewardship are of no avail unless and until they reach the ultimate goal—the conviction of the individual member of the local church. He is our objective. May the Lord bless the local church committee on stewardship!

### The Last Word

It is a mark of distinction to be able to say the last word on matters of real consequence.

Jesus proved on many occasions his ability to climax a conversation by a statement to which no exception could be taken.

Once the politicians of the church asked for his authority in relation to some drastic actions he had taken. The Master in a very courteous manner agreed to accede to their request on the condition that they would assign the authority of John's baptism. The effect of Jesus' strategy was amusing. It revealed the evil nature of his questioners, and exposed their cowardice.

The conservative party in the church with some members of the loyalist party along as spies next engaged the Master in conversation. They first tried to flatter him and thus catch him off guard. Many a good man has fallen for flattery to his own sorrow. The question whether it was lawful to pay tax to Caesar must be answered by "yes" or "no," so they thought. The stage was set to get him either way. He drew his bow, but not at a venture. His aim was accurate. He challenged their motives, charged them with hypocrisy and then stated their responsibility to the head of the state and the Sovereign of the universe. His words silenced these conservators of form and ritual.

And now the progressive or radical party undertook to outwit the Master, and show him ridiculous in the presence of the crowd. The one woman who outlived seven husbands would be an intolerable situation in the next world if there be a resurrection. So they intimated. It only required a few statements from Jesus to establish the ignorance of his questioners and the error of their belief that things spiritual can be established by materialistic philosophy.

If Jesus were here in person he would find in the church now these three parties: The religious politician who questions the authority of God on any subject not compatible with his scheming and usurping nature. The conservative ritualist and formalist who demands conformity to law, but lacks in love, justice and mercy. The progressive or modernist who is so materialistic that he reduces God to a senseless mechanism, robs heaven of personality and denies the soul's immortality. But these folks, even though trained in halls of learning undreamed of by their forebears, would in the presence of Jesus and his words of wisdom find their positions untenable and their words mere sophistry.

The power of Jesus' words lay in his universal knowledge, his unbiased judgment, his sincere motives, and his indomitable will. His personality was eloquent, his attitude poised, his character spotless, his conduct beautiful and true. Enshrouded in such deified manliness it is not strange that he should speak the last word on all occasions.



## PASTOR AND PEOPLE

### The Elder in the New Testament Church

BY WARREN SLABAUGH

THE elder in the early church is an institution taken over from Jewish life. But the institution is not peculiar to Judaism; the elder is found among all primitive peoples. Among the ancient Greeks we find the "geronsia" and the "presbus." Among the Romans, the "Patres" and the "Senatus." In Arabia even until the present time the "Sheik" is the important man of the group. Among the African tribes the elders are more powerful than the king himself. In the Bible there is mention of Egyptian elders, Gen. 50: 7, and of the Moabites and Midianites, Num. 22: 7. In all these cases the word "elder" did not suggest the purely religious functions with which it is now associated. The institution is inherent in the tribal or clan form of government. The older men, not by election, but by virtue of their seniority, were regarded as sitting in the place of authority. "Under the primitive conditions of society that prevail in the early history of all nations, age is an indispensable condition of investment with authority" (Hastings' Bible Dictionary, Vol. I, 677). "What there was of permanent official authority lay in the hands of the elders and heads of houses; in time of war they commanded each his own household and in peace they dispensed justice, each within his own circle" (Wellhausen, History of Israel and Judah, page 15).

The earliest mention of elders among Jews is Ex. 3: 16. Each community or group seems to have had its quota of elders who constituted the local tribunal. The place of these local courts seems to have been just inside the town gates (Deut. 21: 19, Ruth 4: 1, Amos 5: 12). Moses chose from the more noble of the elders the Seventy who constituted a higher court. In the later days when the tribal form of government gave way to a more centralized form, these local courts seem to have remained. After the exile we find elders associated with the synagogue and the office took on more of a religious function (Luke 7: 3). The local courts seem to have been transferred to the synagogue (see John 9: 34). The term elder was also applied to the teachers of the Law (note the many references to the traditions of the elders) and to the members of the Sanhedrin, the supreme court of the land. The great men of the past, the Fathers, are called elders by the writer of Hebrews, 11: 2. The twenty-four elders of Revelation has the Jewish setting.

Coming to the Christian church, we are not surprised that they took over many Jewish institutions. This is true of the elder. From the beginning almost, the elder is a familiar figure. Elders are mentioned in connection with the Jerusalem church (Acts 11: 30, 15: 2ff, 21: 18). In my opinion, there were elders in the church as early as the sixth chapter. The Seven were not deacons but elders. Briefly the argument is this: The word "deacon" does not appear (neither for that matter does "elder"). The Greek word, *diakonos*, is the word which means servant or minister. That it refers to the office which we call "deacon" is sure in 1 Timothy and Titus. This is true in Philpp. 1: 1. But elsewhere the word has the ordinary meaning of servant. But back to Acts 6. The Jerusalem church had become separated into two groups, partly because of growing numbers, but especially because of temperament. The Hellenist Jews clustered about the synagogue, the Hebrews about the temple. The organization for charity was in the hands of the Hebrews and naturally if any one were neglected, it was among those of the other group. The apostles were wise enough to see that a separate organization would best meet the need. Therefore seven men of the Hellenists were chosen who were put in charge of their group. These men were made responsible for the care of all the interests of their members. So not only were the widows fed but an aggressive evangelistic campaign was launched in the synagogues, which was something new; the apostles carried on their campaign in the temple. There is no indication that Stephen or Philip

waited on tables any more than Peter and John. There was need in the congregations for men to supervise the work. The office of elder was easily taken over from Judaism to supply the need.

Paul continually used this form of organization for his Gentile congregations. On the first Missionary Journey he appointed elders in every church (Acts 14: 23). Mention is made of the elders of Ephesus (Acts 20: 17). Titus is commanded to appoint elders in every city and the writer of 1 John and 2 John styles himself the "elder." Peter exhorts the elders (1 Peter 5: 1), and James instructs the sick to call for the anointing at the hands of the elders.

The word bishop is closely related to "elder" in New Testament. The primary meaning of the word is that of an overseer or superintendent. It is used five times in New Testament (Acts 20: 28, Philpp. 1: 1, 1 Tim. 3: 2, Titus 1: 7, 1 Peter 2: 25). The last reference is to Christ. Words from the same stem and with the same translation are found in Acts 1: 20, 1 Tim. 3: 1, 1 Peter 5: 2. Paul said that the Holy Spirit had made certain men overseers of the flock. The qualifications of bishops are set forth in 1 Timothy and Titus. The office is an honorable one and he who secures it has gotten a good thing. Both in Acts 20: 17 and 1 Peter 2: 25 the word is associated with the idea of shepherd and therefore it partakes more of the idea of watchful care than that of official authority.

That the word had the same connotation as elder in the New Testament seems reasonable. The elders of Ephesus are called overseers or bishops. Paul instructs Titus to appoint elders and immediately refers to them as bishops. 1 Timothy uses the word bishop in the same connection that Titus uses elder. Bishops and deacons are associated together (Philpp. 1: 1), but never bishops and elders. Both bishops and elders have distinctly pastoral functions. "The words are also synonyms in Clement *ad Cor.* 42: 44 and (by implication) in *Teaching XV.*, and Polycarp, *Phil.* 1. It is only in Ignatius that the bishop takes a distinct position" (Hastings, Vol. 1, page 301).

The following conclusions may be drawn from our study of the texts:

(1) No distinction can be made in New Testament between the elder and the bishop. Both words refer to the same office.

(2) The eldership was the first appointive office of the church having to do with the organization of the local congregations. The apostles owed their appointment to Jesus himself and their responsibility was evangelistic and general, rather than pastoral and local. The election of Matthias is an exception and was made necessary because of the defection of Judas.

(3) They were placed in office with the ceremony of laying on of hands as seen in the case of Timothy (1 Tim. 4: 14, 2 Tim. 1: 6, cf. Acts 6: 6). The elders themselves had charge of this ceremony as shown by 1 Tim. 4: 14.

(4) The elders were not necessarily preachers. Preaching was not an appointive office in the first century. Prophecy, which is the New Testament term, was called a gift of the Spirit and required no official sanction for its practice. Both men and women prophesied and the only restraint that seems to have been put upon women was that they veil themselves in their public ministry. The elder might also prophesy, but presumably because he had both the gift of administration and of prophecy. Paul refers to this in 1 Tim. 5: 17.

(5) The elder was chosen presumably from those of age and experience, who had the gift of organization and administration and they became responsible for all the interests of the Christian community. Timothy found himself under the handicap of youthfulness, and this coupled with a natural diffidence, aroused Paul's concern. "Let no man despise thy youth."

(6) The elder seemed never to have worked alone. Each congregation had its group of elders. No doubt one assumed a degree of leadership over the group. For instance, James is thought of as the elder of the Jerusalem church, though we know there were other elders associated with him. There is some evidence that James was regarded as an apostle by the early

church and chosen in a way similar to Matthias. Paul seems to have regarded him as an apostle.

(7) Their duties were: (a) general superintendence and in this respect the office seems to have had considerable dignity. They shared in the council of Acts 15, with James they entertained Paul (Acts 21: 18), they laid hand on Timothy (1 Tim. 4: 14). (b) Teaching and preaching though these duties did not fall on them alone. (c) Pastoral care, and among their duties were visiting the sick (Jas. 5: 14) and the care of strangers and the poor (1 Tim. 3: 2; Titus 1: 8).

(8) The word elder in the sense of an aged person is found in New Testament in Acts 2: 17, 1 Tim. 5: 1, 2, 1 Peter 5: 5.

In the second century the office of bishop is separated from that of elder. One man took rank above the local presbytery. Schaff says: "The episcopate proceeded, both in the descending and ascending scale, from the apostolate and the original presbyterate conjointly, as a contraction of the former and an expansion of the latter" (Church History, Vol. 2 page 141). There seems to be some indication of this process in the first century. James is called the bishop of the church at Jerusalem, in early Christian literature. In the book of Acts he is regarded as the head of the church. Timothy and Titus are delegated by Paul to appoint elders. Others of Paul's companions seem to have been missionary bishops. The new office was arising, not so much by the authority of the apostles as out of necessity. The elders would continue in their local functions, but there was coming to be felt a need of a head or president after the analogy of the ruler of the synagogue. These bishops would also have wider authority to supply the need occasioned by the passing of the apostles. Naturally we find the term "bishop," in the prominent sense of the word, applied to the men who followed the apostles. Some of these early leaders who are termed bishops are Timothy, Luke, Clement, Ignatius, Polycarp and Papias.

Chicago, Ill.

### Homely Homilies

BY A COUNTRY PREACHER  
America's Enemies

IT came to pass in the days of Calvin Coolidge, President of the United States, in the fifth year of his administration, that the representatives of the nations gathered themselves together at Geneva to discuss the question of disarmament. And they could not agree thereon.

And in the same year there was added to the navy of the United States the largest and most formidable ship which had yet been built. The cost thereof was a thousand times ten thousand shekels of gold. Yet was this but a small part of the gold that was spent to maintain the navy.

Also in that year I said: "Let me now become an husbandman, for verily I do need money." So I hired an orchard of apple trees and also land which I should till.

And I said in my heart: "It may be that I shall get gain from the apples to the sum of two thousand pieces of silver. Also I will plant a field to beans and from them I shall receive five hundred pieces of silver."

So I pruned the trees and digged about them and watered them. Moreover I sprayed them seven times with arsenic and lead. Nevertheless when the apples did ripen, behold for every good apple, there were four that were wormy. And these could not be sold. So when I had separated the good apples from the bad and had sold them and paid the expense of the crop, I counted my gain and found it was forty pieces of silver. But I was glad for these.

And there were beetles which did feed upon the bean plants and injure them, insomuch that when the bean harvest was past and I had counted my gain thereon, I found it to be fifty-six pieces of silver. I was glad for these also.

And I read in the daily chronicles of the destruction which the corn borer had wrought in the East, and of the cotton boll weevil in the South.

Then the word of Jehovah came unto me saying: "Son of man, prophesy against the people of America



and say unto them, 'Thus saith Jehovah, Why spend ye your money for battleships? Behold, thine enemies are not the nations of Europe, nor yet the people of Japan. But thine enemies are the flies, and the mosquitoes, the bugs, and the worms, and the moths, the beetles, the caterpillars, the spiders, and the fungous diseases which destroy thy crops. Their name is legion. Therefore let now thine inventors and thy mighty men of science cease to devise instruments of slaughter against thy neighbors, and let them prepare engines and chemicals which shall destroy thine enemies the insects. And it shall be if thou wilt not do this, then shall poverty come upon thee, so that thou shalt no longer be able to afford thy fine homes and thy instruments of music and thy automobiles. Yea, and thou shalt see another people and another race surpass thee in civilization and in wealth.'

He that hath ears, let him hear!

## HOME AND FAMILY

### O Little Child!

BY B. F. M. SOURS

O little child, the future all enfolden

We can not see, its weal or woe awaits;  
But Jesus loves you with your fair hair golden,  
And Love is guarding by the castle gates.

O little child, the world is large before thee,  
The tides of sin are roaring past; again  
The surges of sweet songs of angels o'er thee,  
Urges thee still upward, past the strife of men

O little child, lean on his heart all glorious,  
His love would bear you to the vast, untold,  
Sweet mansions fair, in that dear land victorious—  
O little child, face toward the streets of gold!

Mechanicsburg, Pa.

### After House Cleaning Is Over

BY ELIZABETH R. BLOUGH

SALLY PIERCE stood by her window and looked at a moving van on the opposite side of the street. She said to Myra, who was mending a pair of hose: "What difference does it make who moves there now? But time was when it did make a difference! You remember the Graybills who lived there for fifteen years? And in all that time mother never got over dreading Mrs. Graybill's morning calls. When she came to our back kitchen door on a foggy, rainy morning, mother would almost lead her into the living room. Next, she would send the children out to play; they sometimes went unwillingly, but Mrs. Graybill never noticed that. She was so intent on the dusty table, on the finger prints on the bookcase, that she forgot the children. She was uncanny in her perception of the worst corner in our house, for dirt concealed seemed visible to her."

"I remember," answered Myra. "She would have enjoyed looking through my bureau drawers, or peering through the cupboard doors, or searching the refrigerator, to learn more about our housekeeping than mother was willing to have her know. As I grew older I learned that she was beyond reproach as a housekeeper. She got more dust out of her house than mother and her neighbors combined could raise, but her husband and children would rather creep into any corner in town than go home."

"It's nice to keep a house clean but I don't know as I envy her any," commented Sally. "I remember her clothes line, every conceivable garment and drapery was flung like a banner on the breeze; airing things was a ceremony with her." She laughed a little as she continued, "But when I think of all my clean aired drawers and closets, I like the feeling of self-respect which house cleaning gives."

"In spite of Mrs. Graybill's overdoing it, and in spite of the fact that I am so glad house cleaning is over, yet I wouldn't dream of keeping house without this cleaning in the spring."

"No," answered her sister, reflectively. "Mrs. Graybill lived in her house just to find dust. I hate dusting. I used to dislike seeing you go over the furniture carefully, rubbing off the dust. The capacity of an ordinary room to gather dust can only be explained on

the theory of magnetics. Iron attracts iron, wooden furniture attracts dust; unless we fight dust we shall be buried under it long before our time comes."

"I like new arrangements of things which come with house cleaning. My kitchen is so much easier to work in since I cleaned house. Every room in the house has been improved."

Many housekeepers agree with Myra in thinking that the effects of a thorough house cleaning are most beneficial. From our grandmother's day until now, the common plaint is: "I have so many things to do I don't know what to take hold of next." Is it inefficiency? Perhaps it is only the failing of not being able to do today what should be done. We leave a task finished and hurry away to do something else which is also important. The going back to complete the partially worked out task is difficult, some things are lost, we waste time getting started again. When house cleaning time comes, we find a half-finished apron, a chair which needs a seat, a drapery gathered half way across, then carefully folded, all put away for some time when these little jobs may be completed. And spring is the most natural time in the world to put on a big apron and make things clean.

A woman senses the possibilities in house cleaning. A young couple were looking for their house. The house did not seem habitable; he turned away in discouragement. She, with the knowledge of what cleanliness achieves, lingered. She persuaded him that there was a home in the making in the old house. They bought it because she desired him to do so. Doubtfully he cleaned away the trash which had accumulated around the house. Then he removed a partition; this left a long, comfortable living room, to be cleaned and made habitable. Together they scrubbed and cleaned until its possibilities were realized. Then they painted and tinted not only the living room, but each room in the house, until it was a delight to look in at the front door. In the kitchen, dainty curtains, shining dishes and pans made the cooking a joy. Much of their furniture had come from old attics where it had been stored by relatives. The indestructibility of furniture is a strange thing; pieces are placed in the attic, the hands which used them are under the sod. Ghosts of the past haunt an attic, they are at home among the old chests, bureaus and trunks. This home of our young people was rich in old furniture, clean and lovely. It breathed of homecoming and abiding.

After house cleaning is over, we start new work, and finish some old pieces. There is a feeling of ease and comfort when going through the house. Everything is clean, even the attic with all its holds of memories and the intermingling of past and present. After all we did not bring down and destroy the papers and boxes which we have handled so many times. Perhaps they will remain until some stranger carries them to the furnace. Home seems dearer since we have gone over it thoroughly. There is every incentive to clear away the traces of winter and to put the house in order to match the blossom time. The love and peace and comradeship that make it home abide the year round.

New Windsor, Md.

### Anxious to Hear

BY JULIA GRAYDON

We scan the papers every day to see what new thing we can find—a fine lecture, or concert, a good clean entertainment for the children, some great preacher who is to fill a certain pulpit at a community service, and other items of interest.

But years ago One stood by the lake of Galilee and preached the simple truths of the Gospel with no elaboration, and one who knew him and loved him, wrote later: "And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret."

Why did they draw so close and press upon him? It was not personal attraction for we read: "There is no beauty that we should desire him."

No, it was because he had a message from God his Father and that message rang so true that the crowd felt it, and wanted to hear every word. Shall we not understand the truth better the nearer we come to him?

Harrisburg, Pa.

### What to Do on Sunday

BY OLIN F. SEAW

Number Six

THE local evening paper runs a series of interviews with local prominent men. Among the questions asked is: "What is your pet peeve?" Assumption is that most, if not all men have some annoyance that they justify themselves in getting mad about. It is surprising too the answers the paper gets. It is made clear in the Bible that on several different occasions the righteous indignation of the Lord was stirred. But the good Lord has no pet peeves. Jesus revealed the great heart of the Father in healing the sick. He could not be in the presence of suffering, being the Son of God, and be at ease. Acts of irreverence and disrespect for his law, that eventuated into suffering for his children, stirred the Spirit of God and the judgment meted out was in proportion.

I am particularly interested in these lines in order to trace what has been God's attitude toward sabbath-breakers, and what an individual may expect who becomes a sabbath-breaker. Referring again to the case of the gathering of the manna (Ex. 16), in the case of the selfish miser, who desired to gather it to hoard, it putridified and stank; those who observed the sabbath regulations had no difficulty. In other words, they were blessed in paying reverence to God's holy sabbath. On the other hand, the ungodly and irreverent man who had no respect for God's holy sabbath and who would have gathered anyway, was defeated in finding none to gather, and received a stern rebuke from the Lord. The language is worthy to be repeated again: "How long will you people refuse to obey my orders and rules? Mark this: since the Lord gives you the sabbath he also gives you on the sixth day food enough for two days; stay where you are, every man of you, and never make a move on the seventh day." It is a clear cut case of the Lord refusing to bless the labors of sabbath-breakers. This fact regarding these sabbath-breakers should not be without much meaning to us. Has the reader ever known any one who fared better by breaking the sabbath?

About a decade ago I saw farmers put on trial in this respect, as never before or since in my life. The harvest that year promised much. Just about the time to begin the harvest an intensely wet spell of weather set in. It was really a time that tried farmers' souls—especially those who were renters and depending upon their crops to pay their rent. The circumstances in many cases were pathetic. Here and there, there were good self-respecting Christian men who justified themselves in breaking the sabbath to save their crops. Most others conscientiously held to their Christian principles and observed the sabbath. After the rainy season and the harvest was over I could not see that those who had broken the Lord's Day were in any way ahead of those who held steadfast.

My profound conviction is that those who scrupulously and religiously keep the Lord's Day will not only fare as well, but will fare better than those who do not. They have the promise of special divine favor. Speaking through the prophet Ezekiel, the Lord, in referring to the law, of which the sabbath law was a conspicuous part, said: "Keeping which they should live."

Here are two specific instances of special blessings to sabbath-keepers. The first would perhaps especially fit our case inasmuch as it referred to the despised Gentile: "The sons of the stranger who shall keep my sabbath, even then will I bring to my holy mountain, and make them joyful in my house of prayer." Those who have verified this promise are legion. Also, "Blessed is the man that keepeth the sabbath from polluting it. . . . Unto them will I give in my house and within my walls a memorial and a name better than of sons and of daughters." These are very precious promises and are spoken of as growing out of sabbath-keeping.

Contrasted with this picture, is the grievous offense to the Lord as revealed in Ezekiel Twenty, of Israel's profaning, and desecrating the holy sabbaths. Severe judgments were visited upon them, to wit: "I swore to them in the desert that I would scatter them among

(Continued on Page 367)



## AMONG THE CHURCHES

### Calendar for Sunday, June 10

Sunday-school Lesson, The Arrest and Trial.—Mark 15: 1-15.  
Christian Workers' Meeting, Our Annual Conference.

### Gains for the Kingdom

Four baptisms in the Wiley church, Colo.  
One baptism in the Glendale church, Ariz.  
Two baptisms in the Morrill church, Kans.  
One baptism in the Garrison church, Iowa.  
One baptism in the Waynesboro church, Pa.  
One baptism in the Wenatchee church, Wash.  
Six baptisms in the Harmonyville church, Pa.  
Two reinstated in the Middlebury church, Ind.  
Three baptisms in the Beatrice church, Nebr.  
Twenty additions to the Cumberland church, Md.  
Two baptisms in the Meadow Branch church, Md.  
Three baptisms in the Payette Valley church, Idaho.  
Two baptized and one reinstated in the Claysburg church, Pa.  
Sixteen baptisms in the Spicesville church, Pa., Brother and Sister O. H. Austin, evangelists.  
Two were added to the Albright church, Pa., Bro. Jos. Clapper of Yellow Creek, Pa., evangelist.  
Fifteen were baptized, being children at the Home, as reported through Upper Fall Creek church, Ind.  
Two were baptized and one reclaimed in the Zion church, Fla., Bro. Lininger of Sebring, Fla., evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ralph Rarick of Milford, Ind., to begin June 10 in the Elmdale church, Mich.  
Bro. L. A. Walker of Omaha, Nebr., to begin June 13 in the Iowa River church, Iowa.  
Bro. Tobias Henry of New Enterprise, Pa., to begin June 10 in the Cherry Lane church, Pa.  
Bro. Clarence E. Schroek of Hansell, Iowa, to begin June 4 in the Franklin County church, Iowa.  
Bro. B. M. Rollins of Mt. Pleasant, Pa., instead of Bro. C. H. Wakeman, to begin June 24 in the Cherry Grove church, Md.

### Personal Mention

Bro. E. J. Smith of Clovis, N. Mex., extends an invitation to those going to the Conference to stop off with them. See his announcement on page 368.

Bro. J. W. Lear was booked for two addresses last Saturday and Sunday each at the Northern Iowa Young People's Conference in the Franklin County church.

Eld. J. W. Grater of South Bend, Ind., writes us that on account of the long illness and recent death of his wife, he will not be able to serve his District at the La Verne Conference. Eld. Ira E. Long will be the second Standing Committee delegate from Northern Indiana.

Bro. L. A. Bookwalter, District Transportation Agent for Southern Ohio, is prepared to give full information concerning the special itinerary to the La Verne Conference and return arranged for Southern Ohio people and all others desiring to travel with them. Write him at Trotwood, Ohio, for complete details.

The Year Book of the Windber church, Pa., reports that "one hundred and forty-three persons have been received on confession of faith and baptism," during the five years' pastorate of Bro. M. Clyde Horst. "Yet only the foundations have been laid; the superstructure remains to be erected and space therefor is abundant."

Dr. J. S. Geiser of Froid, Montana, came east May 1 to take treatment for a broken right arm at the University of Maryland Hospital. Threatened complications are less serious than was feared at first and he hopes after a good rest among friends at North River, Va., to return to his home and work by Sept. 1.

Bro. Chas. M. Yearout is now located at 238 North Branciforte Ave., Santa Cruz, Calif., and his correspondents will please address him accordingly. Should there be any members or members' children living in Santa Cruz Bro. Yearout would like to meet them or have them call on him. He will also be glad to arrange for some preaching services in the city.

Summer camps and conferences are starting out with splendid interest and high promise for the season. Brethren Ezra Flory, H. Spenser Minnich and C. H. Shamberger and Sister Ruth Shriver assisted in the recent Leadership Training School at Camp Mack. The enrollment at this school exceeded that of previous years and the number taking work for credit set a record for the Brotherhood. Over last week-end Brethren O. G. Davis and C. H. Shamberger were leaders in a sectional Young People's Conference at Mt. Etna, Iowa. Elsewhere on this page the reader will find a list of the principal camps and conferences for the summer.

Bro. J. M. Blough writes from Portland, Oregon, May 31: "We are visiting churches on our way south. From now on our address is La Verne, Calif., care of J. B. Emmert."

Bro. R. H. Nicodemus of Covington, Ohio, is now booking dates for revivals and Bible institutes for 1929, except the months of June, July and August. He will be glad to correspond with anyone desiring his services.

### Miscellaneous Items

"The Little Brother Magazine" is a new and newsy journal edited and published by Bro. W. B. Stover of Seattle. Its aim is "to create and help maintain a larger religious consciousness in the Northwest and especially in the State of Washington."

"You may be looking for the monthly 'Messenger' from the church at Council Bluffs. And again you may not care for it. You know some messengers are kindly received and some are not. I guess much depends upon the message. By the way, the best 'Messenger' that comes regularly into our home is our own church paper, 'The Gospel Messenger.' Do you take it now?" So Bro. Homer Caskey begins his monthly message to his parishioners.

"The Greeting of the First church of Chicago," Bro. H. L. Hartsough, pastor, which came to our desk last week had numerous good things in it. Our interest was specially enlisted by this wholesome counsel: "Send one dollar to the Brethren Publishing House, Elgin, Ill., and ask for the 'Gospel Messenger' to be sent to your address for the balance of this year." But since you are already receiving the paper, you can send the dollar anyway and have the "Messenger" sent to some other address.

A precious Sunday-school may be visited by some of those who drive through to the La Verne Conference this year. Our correspondent writes: "There has been more illness this spring than usual among our people and yet the Sunday-school has averaged more than 100 per cent over church membership." Do you realize what our Brotherhood Sunday school attendance would total if it averaged more than 100 per cent over our church membership? The precious Sunday-school referred to is located at 1023 Grand Ave., Phoenix, Ariz.

The Conference Booklet is being paged up as we finish this issue of the "Messenger." Editor J. E. Miller has found that the matter for the Booklet is not quite as voluminous as some years and hopes to be able to save a few blank pages for such notes as one might care to jot down at the moment. It will be recalled that the Booklet contains the business for Conference, the reports of Boards and Committees and a selection of songs for use during Conference. Twenty-five cents sent to the Brethren Publishing House will bring you much more than twenty-five cents' worth of information.

### Special Notices

Middle Iowa.—The fiscal year for the District closes June 30. All reports, queries, petitions, or other material for the Business Sheet should be sent promptly to the undersigned. The District Meeting will be held at the Dallas Center church, Saturday to Monday inclusive, Sept. 1, 2 and 3.—Walter Wallick, 830 Fortieth Street, Des Moines, Iowa.

This list of summer camps and conferences for intermediates and young people has been compiled from "Our Young People." Directly or indirectly it will doubtless be of interest to many "Messenger" readers. Camp Bethel, Nace, Va.: Intermediate Boys, June 18-23; Intermediate Girls, July 9-14; Young People, July 16-21. Camp Harmony, Hooversville, Pa.: Intermediate Boys, June 26 July 3; Older Girls, July 5-18; Intermediate Girls, July 16-21; Intermediate Boys, Aug. 20-Sept. 1. Camp Mack, Milford, Ind.: Intermediate Boys, July 9-14; Intermediate Girls, July 16-21; Young People, July 23-Aug. 3. Sugar Grove, Pleasant Hill, Ohio: Intermediate Boys, July 23-28; Intermediate Girls, July 30-Aug. 4; Young People, Aug. 13-18. Other camps for young people are: Windsor, New Windsor, Md., Aug. 6-11; Silver Creek, Mt. Morris, Ill., Aug. 13-18; Iowa and Minnesota, Boone, Iowa, Aug. 13-18; McPherson Regional, Palmer Lake, Colo., Aug. 21-25; La Verne Camp, Aug. 28-Sept. 3.

Pasadena Day.—Persons attending the Annual Conference at La Verne who desire an opportunity to see some of the surrounding country will be benefited by the plans which are well under way for a Pasadena Day to be held July 8, the Sunday following Conference. The World's Sunday School Convention will be held in Los Angeles the following week and many who attend the Conference will desire to stay for the Convention; so there should be no lack of good speakers for the morning and evening programs. The program for the day is as follows: Sunday-school at Tournament Park, meeting by departments with a prominent speaker and teacher conducting the work in each department; sermon by some outstanding leader in the Brotherhood; free basket dinner in the park; a two-hour tour of Pasadena, one of the most beautiful cities in the world; departmental evening programs conducted by recognized leaders. All those desiring lodging on Saturday or Sunday night, or both, will gladly be accommodated.

The complete program with the names of the speakers and leaders will be available at the Conference. Other questions concerning transportation and lodging will be answered at the information booth on the Conference grounds. All the signs indicate a great day for Sunday, July 8.

### A Bystander's Notes

It is said that in Europe, and especially in England, the grim trophies of war so often set up in public places are beginning to be looked upon for what they really are—the unsightly and horrible instruments of destruction. The London "Observer" is quoted as saying that the public parks commission of Manchester has recommended "that all tanks, guns and other relics should be scrapped." The same paper continues: "What is to happen to such relics throughout the country in the future? They were supplied to practically every principal town shortly after the war, when the municipalities were not merely willing, but even eager, to possess them. They were placed in parks and prominent public places, where in due time they became, in most cases, a playground for the local children, who found a real tank or gun much more thrilling to play with than a toy one on the nursery floor. Recently they have come increasingly into disfavor, at least among the more sensitive adults. They are now almost despised orphans of the storm, a not too pleasant reminder of trying times, and even a physical eyesore." In other important British cities the feeling toward war relics is very similar. Perhaps we are soon to have a juster popular estimate of the glory of war.

What is the message of the church to a world in need? Suppose that representatives of many denominations should assemble and try to formulate their best answer—what would that answer be? Two such representative groups have recently met—the World Conference on Faith and Order at Lausanne in August, 1927, and the International Missionary Council at Jerusalem in March and April of this year. It is interesting to note that a statement of the Gospel adopted at the Jerusalem meeting as a basis for missionary activity includes and endorses a statement of the Christian message formulated at the Lausanne conference. Thus, in answer to the question raised at the beginning of this paragraph, we are able to give a brief section indicating the heart of the church's message as formulated by two representative Christian groups. "The message of the church to the world is and must always remain the Gospel of Jesus Christ. The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ. The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in his revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became incarnate and was made Man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth. Through his life and teaching, his call to repentance, his proclamation of the coming of the Kingdom of God and of judgment, his suffering and death, his resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, he has brought to us forgiveness of sins, and has revealed the fullness of the living God, and his boundless love toward us. By the appeal of that love, shown in its completeness on the cross, he summons us to the new life of faith, self-sacrifice, and devotion to his service and the service of men."

As the interest in the mere fact that one is able to hear messages over the radio passes, an experienced broadcaster writing in the "Christian Herald" states that it is beginning to be possible to estimate the real worth of religious radio programs. That is, radio mail is not as heavy as it once was, and is not so largely from the enthusiasts who have succeeded in tuning in on some distant station. More and more religious radio mail is coming from those who are reached in some unusual way, or who desire help in some special crisis. Thus it is said that the religious radio program is coming to have a definitely real place in the life of many as a supplementary religious service. But it is in the lives of a number of handicapped groups that religious radio is meaning the most. Thus the radio is a great boon to the blind and to many who are so hard of hearing that they could not get much out of the average public service. Many of the latter can sit in the quiet of their own homes and really enjoy a radio service. Then there are some whose employment makes it impossible to attend church services regularly—telegraph operators are an example. But the largest group in the religious radio audience is said to be composed of those who live in sparsely settled regions where there is no church within easy reach. Then there are those who have grown cold toward the church. Often by some chance these tune in on a religious service which proves to be a help to them. Often those with special problems find help in a radio program or the contacts it brings them. Finally, there are the shut-ins. If the radio reached none but these it would be worth while. For it is hard for the average person to realize how much such programs can mean to those who have been confined to wheel-chairs or beds for years at a time. And thus the new and intriguing invention soon passes to the status of a convenience, perhaps even to the status of a necessity, for untold thousands.



### Methodist Laymen

## The Mystery of Success

### The Italian Situation

### Life Cycle of an Institution

## A Japanese Martyr

## The Chinese Paradox

## Archaeologists to Dig in Palestine

### When Prohibition Does Not Prohibit

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

2 Tim. 2: 1-15

For Week Beginning June 17

## PARENTS ARE INTERESTED IN EDUCATION

### WHAT THIS MEANS TO THOSE ENGAGED IN EDUCATIONAL WORK

### WHAT SHOULD WE PRAY FOR?

### OBLIGATION OF THOSE WHO PRAY

## DISCUSSION

Are we conferring a favor when we pray for our schools and support them?

How can we know when we pray for the right things?

Can prayer and actual material support ever be rightly separated?  
R. H. M.

the wets are trying to present is that since the prohibition legislation is unpopular with some that it should be repealed. But do we repeal other wholesome laws just because some refuse to accept them? Laws are not commonly scaled down to the lowest level of conduct on the part of our citizenry. In any progressive state the laws point up rather than down; they are used to improve rather than to lower the tone of human conduct. Hence, in the long run, the common voter may be expected to repudiate unworthy officials, rather than give a mandate to scale the national code to a lower and lower level. It may be that prohibition does not prohibit, but to the thoughtful person such a fact is not a signal to quit but a challenge to strive for a better situation. No man in his right senses will say that things should be let go from bad to worse just because they happen to be bad already! Yet such an in-sound, even perverted policy, the wets are urging when they advocate throwing off all bonds because the wastrel element in our nation refuses to adjust itself to a more wholesome type of life. When prohibition does not prohibit the short-sighted, easy way is just to let things go from bad to worse; but a more common reaction is to turn toward the hard but upward way which is the mark of every progressive state. When prohibition does not prohibit it is a challenge to make things better, not a signal to quit.

### A Newspaper Editor Meditates

Somewhere a newspaper editor paused in the daily rush and began to meditate. Here are some of the thoughts which came to him as he mused on life's deeper meaning: "We like to feel that we are the center of the universe. Indeed, many of us have trouble in realizing that our own continent is not all that matters. We can not get along with the idea that life is a tremendous, star-glowing mystery. We are too earth bound. We want things simplified. When we eliminate the mystery we can go to work. We have a good many things to do, and we can't help feeling that some of them are rather important. We blot out the sight of distant stars with factory smoke, and we overwhelm whatever distant signals may be coming to us with the noise of lathe and drill. And, on that basis, we get along very nicely. But suppose, just once, we should get in touch with Mars. Suppose, in other words, that each of us suddenly should get a glimpse of this universe of ours as it really is—a mystery that we never can fathom, loaded with meanings too big for us to comprehend, dwarfing our mundane affairs and convincing us that we are heirs to a limitless universe, too high-born to waste our time at our customary pursuits of getting and spending, building and using. What would become of factory smoke and turning lathe then? It's just as well we don't get the signal. We aren't ready for it. Our heads would be turned, our wits would become permanently confused. Some day we'll be ready for the revelation. But not yet."



## A New Jewish Movement

(Continued From Page 359)

of Israel, while the Roman Catholic turned to his rosary, the Virgin, Jesus and God, and the Protestant to his Lord and Master. Then came along the Y. M. C. A. and the Salvation Army with a different ministry which was presented on the Western front. These emissaries brought the poor soldiers—Jew and Gentile alike—not cigarettes, fruit and material comforts, but God and God alone. This amazed the Jewish soldier. His own countrymen had no such organization. They seemed to care nothing about the suffering of the Jewish soldiers. No relief whatever came to the Jew from his own people.

Much the same condition prevailed in the hospitals at the front. Priest and Protestant minister moved quietly among the suffering, administered spiritual food from their respective viewpoints, left a portion of the New Testament while the Jewish soldier listened and looked on. No rabbi came and spoke a word of comfort or gave a helping hand. But when a Jewish soldier died, then a rabbi told of commandments and traditions broken, of many laws that condemn but none to save.

After the departure of the minister or priest, the Jewish fellow-sufferer would talk with the Gentile in the next cot, make inquiry into the comfort and help he had just received and so on. In this way a desire to read the Bible was created among the Jewish soldiers and they eagerly read every portion they could lay hands on. Later as some of the Jewish soldiers recovered and returned to the front they organized groups for the study of the Bible. They would first read their Old Testament with a new eagerness and then they accepted Christ as their Savior and found a new joy and peace in life. They called themselves "The New Israel." Having time on their hands between the signing of peace and their honorable dismissal from service they spent it diligently searching the Scriptures daily. Upon arrival at home they began to preach Jesus Christ to their brethren and here are some of the results today: Hebrew Christians in Budapest, 97,000; Vienna, 17,000; Poland, 35,000, Russia, 60,000.

In Vienna something over 50,000 more Jews have signed a petition that may be known as Jews who have renounced Judaism.

Protestantism clinging to that hatred against the Jew, centuries old, has in some places in Europe been slow to receive into their assemblies these Jewish followers of the Lord. To overcome this aversion and not develop any friction these Jewish Christians are forming "Alliances." They do not want to form another creedal organization, but where possible hold their membership in some Protestant denomination and yet as a group, worship strictly as a Jewish assembly. They do not object to worshiping with Gentile Christians—really prefer it—but knowing the feeling against them they seek to form their own assemblies.

The one great purpose of this Hebrew Christian Alliance is thus stated: "Our great desire and prayer to God is that we should be united and live in unity."

Surprise grows the greater when one learns that among these Hebrew Christians are to be found men of university degrees—Doctors of Science, Law, Philosophy, Medicine—men of the very best type—men who have the freedom of education—men who meet with the common people and say: "Let us have a Bible reading of quarter or half hour first." Then, selecting a passage, these cultured Jews make an exposition of Old Testament prophecy bearing on the Christ that brings joy and assurance to every Christian heart. Since the New Testament is the Old Testament revealed, what an advantage the Jewish expositor has to unfold the hidden meaning of types and shadows and bring new and mighty truths to light—such as Gentile scholarship has not perceived.

Of course, this inroad is made upon the unbelieving Jew—that is, the one who has lost faith in the Talmud—"in the kitchen God who concerns himself with the clean and unclean" according to the traditions of the elders. What they seek is a God who concerns himself about their souls as well as their homes. So eager are these new converts to Christ to proclaim the good news that as an instance, at a prayer meeting in Buda-

pest "something like seventy Hebrew Christians pledged themselves that as soon as God opened the way they are going out as missionaries to preach the Gospel not only to their brethren but to the heathen."

The United States has a very successful Hebrew Alliance which is supporting some seventy missionaries to the Jews on the continent. Besides this American Alliance, thirteen nations of Europe have similar national alliances and are working with might and main to evangelize the Jew. These fourteen National Alliances in 1925 organized an International Hebrew Christian Alliance and chose as its president Sir Leon Levison, an earnest and devout Hebrew Christian. This first International Alliance met in London and since that organization over 200,000 Jews have left the synagogue for Christianity.

They are creating a strong organization for effectual work. Each national organization has its own executive committees and officers. Each president of the national Hebrew Christian Alliance is a Vice-President of the International Hebrew Christian Alliance. They purpose having international conventions every third or fifth year.

This International Hebrew Christian Alliance has decided upon a number of important things, one of which is worthy of special mention: "We will create no new sect, but aim at something greater—to instill loyalty into the hearts of the Hebrew Christian believers to the church of their adoption, to lead them to meet together on a common platform and show by example to Gentile Christians how we can live together in the love of God."

"We stand," it is declared by its president, "upon the Bible, upon the inspiration of the Word of God from beginning to end. We stand for the Virgin Birth, Vicarious Suffering on the Cross by our Lord Jesus Christ, the Deity of Jesus Christ and his Resurrection."

One dare not take space to enlarge on the miracle of the Jew. "Cast out" by God when they rejected God's Son, the Hebrews through great tribulation and much persecution, have remained a nation without any national organization to hold them together, or even a country they could call their own. God blinded the Jew to give the Gentiles a chance—that the blessedness of reconciliation to God and the riches of his grace which have meant everything to the Gentile world, might be his. Now what will it mean if the Gentile church, so anemic today, should be willing to receive the new blood of Jewish devotion and loyalty and bring a new enthusiasm into preaching the Gospel in all the world? Has the time come when the knowledge of the Lord shall speedily fill the whole earth and men from the least to the greatest among men shall be filled with praise to our King? Anyhow what does this movement portend as relates to the end of the Gentile age and the ushering in of a new dispensation?

Pittsburgh, Pa.

## The Outstanding Need of the Church

BY EARL M. BOWMAN

### In Two Parts—Part Two

#### I. Men and Women of Loyalty

THE story is told of forty Roman gladiators, who accepted Christ, being reported to their Emperor. Whereupon the Emperor asked them to recant, and if they refused to recant he threatened to send them off to the coldest, bleakest, most isolated place in the Alpine mountains of Northern Italy to die of hunger and cold. The gladiators did refuse to deny their new Lord. The Emperor carried out his threat. The gladiators were sent to the cold, bleak mountains and placed there under guard. During the first night, when the weather was much below zero, the guard heard a chant like this: "Forty wrestlers, wrestling for Christ, ask of him the victory, and claim for him the crown." The guard arose and went to his tent door and listened with amazement to the same chant, which he could now hear more distinctly. He knew something about the loyalty of the Roman soldier to his Emperor, but he had never seen a Roman soldier who held in his breast a loyalty that could approach that of these gladiators. Later one of the gladiators threw himself through the tent door at the guard's

feet saying: "I recant." The guard asked, "Art thou the only one of those gladiators who durst do this?" Then the guard tore off his own coat and threw it on the cowardly gladiator saying: "Then I shall have thy place and you may have mine." Do we find among our church members such loyalty as was possessed by these thirty-nine gladiators? Rather do we not find many professed Christians going around almost lamenting, almost complaining, almost apologizing to other people for being Christians? I think we live in the midst of a pretty low-toned, feeble, anemic and sickly Christianity. We need men and women who, if need be, will go to death for Christ's sake and the Gospel's.

#### II. Men and Women Who Find Delight in Christian Service

When Theodore Roosevelt was President of the United States there were times when he turned out enormous amounts of work. There were days when he was so busy that most men would have broken under the load. But Roosevelt tackled every problem with a freshness and vigor that was nothing short of marvelous. A friend on one of these busy days asked him if he never grew weary, and Roosevelt gritted his teeth and said: "I like my job. I am delighted to have a share in the world's work." Being a real Christian is a big job. It is the biggest of big business. And we need more people who engage in Christian work because they are happier doing that than in doing anything else. We need people who will feel that by their Christian service they are actually making vital contributions to the world's work and progress. People are needed who are like the great pork packer of the Northwest who, when asked what his business was, replied: "Being a Christian." Then the visitor said: "I did not mean your religion, I meant your occupation." But the pork packer explained: "My occupation is that of being a Christian, and I am packing pork to pay expenses." An army of men and women are needed today who will find such delight in Christian work that they will consider it their main business, and their "meal ticket" jobs only secondary, or a means to pay expenses while they are working for Christ.

#### III. Men and Women Who Unreservedly and With Abandonment Give Themselves to Christ

In Second Chronicles 17:16 are these words: "Amasiah who willingly offered himself unto the Lord." I wish I could get you to vividly realize the influence and power of the fully committed man or woman. Could we but realize that all we are or hope to be belongs to Christ! Our feet are his, and we would better be careful where we take Christ's feet; our hands are his and we ought to be careful how we use Christ's hands; our heads are his, and we should be on guard as to what we allow Christ's brains to think upon; and our hearts are his, and we need to be careful as to how we bestow Christ's affections. The story of Lillian Norton's life is full of significance at this point. She was the daughter of a Methodist preacher. She was fair and beautiful and had the sweetest voice one could ever hope to find. The people in the little New England village church loved to hear her sing in the little choir, and hoped she would always stay there. But her friends told her that if she would take a few lessons in voice she could get a position singing in a larger choir in a neighboring village. But some other friends told her if she would go to Boston and take a longer course she could get a position in a city choir that would perhaps pay her \$200 per year, provided she was especially good. She went to Boston and came into contact with the famous master of the Peace Jubilee singers. He told her she had the sweetest voice he ever listened to, and offered to place her in the hands of the best masters of voice in America, and then after she graduated here to send her to Europe. She accepted this offer. She studied here for years under the great masters. Then she spent years in Europe under the best masters of voice Europe had. The time came when the New York Opera Company offered the famous Nordica \$1,000 per minute for her song. It was all because she had given herself into the hands of the masters. If you ask me what you shall be and what you shall do I say: "Put



yourself into the hands of the Master. Only he who has fashioned your life can tell the high and holy purposes to which it may be given."

#### IV. Men and Women Who Are Foursquare

In the Bible we read, "Quit you like men!" What a ringing challenge that is! Not like fops, nor dandies, nor prigs, but like real men. Jesus wants the robustness, vigor, masculinity, power and personality of strong men. Everywhere we go we find many people who are lopsided. They are three cornered or two cornered. They have neglected spiritual culture. They are not complete. Diogenes, with lantern in hand, searched through the streets of Athens at noonday for a true man. He stood at the corner of the street and said: "Hear, O men of Athens!" And when a crowd had gathered he said: "I called for men, not pigmies." The Grecian searched in vain for a man of four dimensions. It compels us to wonder why it is that a complete man is so rare. It is not more men, but whole men which the church of today needs. Our spiritual progress has not kept pace with our material advancement. It is not enough to cultivate the intellectual, moral and physical parts of our nature. Spiritual forces must be brought to the front. The time is here when the tide is about to turn to a new emphasis upon the spiritual. Time was when it was thought that the dualism between matter and spirit was over, and that there was nothing left but matter. But now the balance has tipped the other way: for we believe the dualism between matter and spirit is over, and that only spirit is ultimate reality and matter is braced by spiritual force. Let us thank high Heaven for this change! Let us forward spiritual culture as never before, that we may all attain to that fullness of stature of manhood in Christ Jesus.

#### V. Men and Women of Sincerity and Earnestness

I read this advertisement awhile ago: "Artificial gems set in real gold." How inconsistent that is! How much out of harmony the gems were with their surroundings! But does that not tell the story of many church members? The church is the real gold, while many of our members are artificial gems cut out of the many-colored glass of hypocrisy. We represent a great body, and nothing we do must bring stain upon it. Outstanding Oriental thinkers in non-Christian lands—men like Gandhi of India—are saying that Christ's professed followers do not comprehend nor seriously attempt to know and follow his teachings; and that there is a vast difference between Christ and Western Christianity, that the lives of the Western Christians do not even suggest Christ to the Oriental mind. This is a serious indictment, but is a just estimate and criticism of our present church. Our greatest missionary problems, therefore, are not those to be solved in India, China and Africa, but must be solved inside the lives of the members of the churches of America and England.

#### VI. Men and Women of Influential Leadership

Men and women are needed like Amasiah. Who was Amasiah? He was a sort of prime minister during the reign of the good King Jehoshaphat. Next to the king himself, this man Amasiah was the first man of the kingdom. He was so important a figure that 200,000 picked men were put under his command. Amasiah willingly gave himself unto the Lord in what is commonly known as a secular calling. It was in the army, where of all the difficult places this must be the most difficult place in the world for any man to do right. Yet it appears that in the army Amasiah stood foursquare for God. I think the distinction which we often make between the secular and sacred is an improper distinction. There can be no secularities in the right kind of a Christian life. We are called upon to be the right kind of Christians just as much on Tuesday and Thursday in the store, office and factory as on Sunday when we sit in church with a hymn book in our hands. In the shop, store and office is where we are to be especially careful and conscientious. Now the church needs men who have made a business success, and men who have made an intellectual success. It is impossible for Jesus Christ to command big situations with little people. I dare affirm that Jesus is most hindered today by little people—people who are

spiteful, mean, revengeful, unforgiving, obstinate, jealous and envious. It is a glorious sight to see men and women of leadership pronounced and positive friends of the Lord. The outstanding lawyer, the skillful doctor, the patient teacher, the brilliant editor, the aggressive and enterprising business man, all are needed for Christ and his church. By the quiet emanation of our influence we are continually dragging people down or lifting them up. It is glorious beyond words to see big people positive and faithful friends of Christ and throw their influence on his side.

#### VII. Better Christians in General

The greatest need of the church today is not more, but better Christians. Somebody one time asked Henry Drummond this question: "Mr. Drummond, isn't the first need of Christianity today that it shall have more men behind it?" Quick as a flash the keen man replied: "No, not more men, but a better brand." I am in sympathy with evangelism of the right sort, but I think the time has come when we ought to give more attention to making genuine Christians out of the large memberships already gathered into the churches. Our present methods of evangelism are superficial. They follow the principles of crowd psychology. Numbers are more desired than a few with genuine experiences in Christ and deep-seated convictions about his Kingdom. Most of our evangelists count their success by the number of persons they can get to sign on the dotted line on a decision card, and very often their methods used in getting these signatures are seriously open to the charge of being questionable. Pastors, evangelists and laymen are out seeking new members and as soon as they have gathered in a host, they forget the new born Christians and proceed to find more. Imagine parents who devote themselves to having babies born into the world, and then let them shift for themselves! Such babies would soon become sick and die. Thus it is with many members in our churches. Are not our churches crowded with weak, anemic Christians? Are not our rolls cluttered with dead material? Should not ministers and laymen devote themselves to the supreme evangelistic task of building up high grade Christians within the church? What was Jesus' method? Did he organize a great ingathering machine? No, he devoted most of his time to the teaching of a few disciples the fundamental principles of his Kingdom. Jesus lived a life in God and taught his disciples to so live that they might teach others to so live. Too many today are crying, "Lord, Lord," but do not the things which Christ teaches. Jesus lived the Godlike life, and he taught others to do likewise. The church will discover its greatest evangelistic power by following this example. First, church members must live fully surrendered, Christlike lives; second, by these consecrated lives they will teach others to do likewise. Our church can never rise higher than its membership. If we desire a great spiritual church we must have great Christians. We become great Christians as we get genuine experiences in Christ and learn to take him seriously. It is not more members which the church needs, but a better brand.

Washington, D. C.

#### What to Do on Sunday

(Continued From Page 363)

the nations and disperse them over foreign countries, because they had not carried out my orders but had spurned my laws and desecrated my sabbath, in their passion for the idols of their fathers. I let them have laws that were evil and customs that could not bring them life, and I made their very sacrifices befall them, as they burned their first-born children alive—that I might destroy them. It was to teach them that I am the Lord."

Written deeply and indelibly in the hearts of men is the conviction, which the writer shares, that God will not bless the labors of sabbath-breakers. May I say that this feeling is not confined to any particular class, either educated or uneducated, rich or poor. The following is the testimony of a judge: "I have noticed that whenever I undertook any worldly business on the Lord's Day, that business never prospered. I have

noticed that if I even thought about or planned any business on Sunday it never prospered."

Here is a story that came to me from a perfectly reliable source of a Christian young man who began at the age of twenty-three to operate and build up a plantation in an unchristian environment. He determined to adhere to his Christian principles in keeping the Lord's Day. The reaction from his pagan surroundings were at times in the nature of persecution. The sequel to the story is that his men proved themselves more proficient in labor, and he far overshadowed his compatriots in business.

I was much interested in an account that was given in a popular magazine recently of a man in a mid-western city who had an ambition to equip a modern manufacturing plant. It told of his very arduous labors, and rather heroic efforts, to get on his feet. It mentioned how he would put in all of his Sundays in very strenuous labor. On the very night after the power was turned on to start the machinery the whole plant burned to the ground.

Here is a case that has just come under my observation, of a young man working for a chain store concern. At my first acquaintance with him he told me how he put in most of his Sundays working on reports and other company business. He now reports to me that he has suffered financial losses, and ended up by being dismissed.

Does any one say, "Fanaticism"? Let me counter by saying that the Bible bears unimpeachable testimony that the judgments fell upon those who desecrated his holy sabbaths in pre-Messianic times. Are not the principles that were involved in the observance, or non-observance of the sabbath in pre-Messianic times involved to day? Does any one know of any individual or nation that has thrived better by ignoring the Lord's Day? Are there any signs that American life is slipping today because of irreverence for the Lord's Day?

The outstanding facts are that the Lord's Day (the Christian Sabbath) was instituted for a blessing to man. The nonobservance of it thwarts the purpose of God.

Cedar Rapids, Iowa.

## CORRESPONDENCE

### REPORT OF SOUTHERN CALIFORNIA MINISTERIAL ASSOCIATION

The regular quarterly meeting of the Ministerial Association of Southern California and Arizona was held in the Covina church May 8. Well filled lunch baskets were brought and the Covina church had also provided for the occasion, so both the supper and fellowship were heartily enjoyed by the ministers and their wives of the District.

After a few items of interest relative to the Annual Conference at La Verne, and a welcome by the Association to Pastors C. Walter Warstler and A. O. Brubaker of the Calvary and Pomona churches, respectively, the main address of the evening was given by Geo. Chamberlen of Covina.

The subject for the evening was: "Fundamental Factors in Old and New Testament Revivals." The speaker developed three factors: 1. The Word of God. 2. Men. 3. The Holy Spirit. The Word of God was mentioned as being the most obvious of these fundamental factors, several instances being given from both Old and New Testament where the religious revival was the result of the predictive and verbally inspired Word of God. On the second factor, the speaker stated that men were indispensable to God, but that man as an individual was not indispensable, for God was able from stones to raise up children unto Abraham. Several illustrations were given where God called and used men that we probably would not have chosen, those men being "God-given, God-touched and God-separated." Emphasis was laid on praying the Lord of the harvest that he might send forth laborers. The Holy Spirit as a third factor "amplifies our personality." Just as he "clothed himself with Gideon" and "wrought a wonderful change in Peter, so he has been at all times working with and through men."

The meeting closed with words of appreciation for the lives and labors of Brother and Sister J. M. Boaz during their twelve years in the District, and a resolution was adopted assuring them of the prayers of this Association as they shall leave in the near future to enter the pastorate of the Oakland church.

Inasmuch as it was suggested that a report of these meetings be made to the "Messenger" for others of the District and the Brotherhood at large, brief mention of the

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## Increasing the Sunday-school, Church and Christian Workers' Attendance

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children and thereby reaching the parents through the children.

There is also the social side of the Sunday-school. The people in all the classes are more interested by having picnics, socials, parties, etc. Then, too, other folks attend these entertainments and become interested in Sunday-school and church.

We should not neglect to visit the sick, for sometimes a great deal of good can be done. If they are of our Sunday-school they feel that we missed them, and if out of Sunday-school they feel that we are interested in them.

Sometimes Sunday-schools resort to contests to increase the attendance. They might also send out invitation cards. I feel that by putting on good, interesting programs at the Christian Workers' Meetings, special songs, music, readings, debates occasionally, with plenty of spiritual food and with the young folks' help usually a good attendance can be obtained.

The church, since it is God's house, should be at least as nice as our own homes as to appearance, comfort, etc. A strange person coming to the church for the first time notices these things and either a favorable or unfavorable impression is made. I have visited churches which made a good impression on me. These churches were nicely furnished and when the members and minister welcomed me I felt like visiting them again.

The social side of the church is important in its way. A lady who once lived and attended church here asked me if I knew of any place by our church for rent as they would like very much to attend our church. I asked her if they attended the church near them. She said: "No, they never have anything going on there."

I feel if we have nice singing, a good spiritual message and the members do their part by meeting new people, also each other, with a welcoming smile and a hearty handshake, we will at least keep our average attendance.

Sheridan, Mo.

## Some of Our Possibilities and Problems

BY EZRA FLORY

PERHAPS there were never greater opportunities open for the Church of the Brethren than now. With a splendid heritage in training under pious leaders and in godly homes and with principles needed in society we tremble at the responsibility committed to us. Materially we enjoy comforts undreamed of by our parents. Never was a country so wealthy, a church membership in possession of so much of this world's goods or receiving so great an income. Never were we so well organized and never did we have a program like the one we are now attempting.

One of our problems is that of finding a market in the church for the splendid talent which would willingly be used. We have watched the big tears furrow down cheeks of splendid young people who wanted a place to work at a less financial support than was being offered them elsewhere. These things drive us to our knees in prayer. We dislike to be a kindergarten of training for other denominations when we should be using more of our potentiality.

There are many who are more aged and full of splendid experience which would be a blessing to any community. They feel discouraged because they have been made to feel that their services are not appreciated or desired.

There are churches without sufficient leadership. We are closing up churches faster than we are opening new ones in the home land. Our Sunday-school enrollment is scarcely greater now than it was sixteen years ago.

We have lost some of our former missionary zeal. As I write I think of more than one church without a minister, or with insufficient help in the ministry. At the same time I recall that these same churches are located near others where there are several ministers who could care for all these churches. But for some reason the churches declare that they must have a paid pastor on full time or nothing. The ministers,

too, seem satisfied to attend services where a pastor is employed. What can be done by all our splendid organization of ministerial boards when a congregation is not willing to receive assistance needed or when ministers have become inactive? Another denomination is organized upon a plan which enables officials to intervene for the salvation of a local church. We are too democratic (independent would be a better word). In many instances several churches should be served by an itinerant plan.

We face a tendency to worldly-mindedness in our church that threatens us still more. People are getting the spirit of rush and motion. Perhaps the automobile is responsible for some of this. But mad rush has gotten into religion. There is not enough of meditation and of Bible reading in this day of abundance of cheap reading matter. The soul must have substantial diet if it is to be rugged.

Not many years ago our ministers were called out of the laity by the church. They took the call seriously and did the best they could. Churches were willing to put up with their efforts, too. Young men went in search of aid in this sacred work to which they had been called. They studied late into the night. They expected no pay for their services. They sometimes spent money in obtaining a preparation for the work to which they had been called.

All this is changed. It is no use to lament. Those days are gone. But we still wonder why there are those who contend that until we have paid teachers for Sunday-school classes our work will remain ineffective. Many Vacation Schools would do well to challenge talent near by to consecrate time and energy to the Lord in this way. Other denominations are doing this already. Such challenges enable people to discover themselves and are according to the usage of our church not many years ago. Would it not be well to study local churches and communities with a view of challenging others to a consecration of time, talent and money? We need not commercialize all our efforts in behalf of the Kingdom. Would it not be well to encourage helpers to contribute some of the use of their voices, their pens and their words of sympathy without financial remuneration? Perhaps God will see and reward openly.

Elgin, Ill.

## "Lord, I Believe"

The following book review was prepared by J. F. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

I have just finished reading a book by Robert G. Lee. The title is, "Lord, I Believe." The author does not forget his theme on a single page. In the light of modern science he believes thoroughly in the reality of the miracles of the Bible. In eleven chapters in 183 pages, not once does he suggest any doubt as to the authenticity of the Word of God.

His general treatment is to take some miraculous events of the Bible, events which many men question as really being possible, and assert his unflinching faith in the Bible statement. Nor does he stop with merely asserting his faith in the Bible statement, but goes on to show from nature and from science that things equally or more wonderful, are taking place every day. As he believes in these wonders that are taking place each day he finds no reason for questioning the wonders recorded in the Bible.

Discussing the manner in which Elijah left this earth, he finds good reason for believing the story, in addition to what the Bible says, from the fact that flying has become a common event. Though as late as 1901, Simon Newcomb, whose standing as a scientist no one would question, said after he discussed flying, "I have shown that the construction of an aerial vehicle which could carry even a single man from place to place at pleasure requires the discovery of some new metal or some new force," flying has become an everyday event, but no new metal and no new force has been discovered.

The author takes God for granted and believes God to be the Creator of the universe, and its present Ruler. With him God is a God of love, of justice, of righteousness, all-powerful and absolutely holy. Such a God can not look upon sin without righteous indignation.

He thinks those who find it hard to believe the Bible and the miracles are to be classed with others who, not so long ago, were skeptical concerning matters which we take for granted. Here are two illustrations to the point, one dealing with railroads and the other with the bathtub:

"In 1828 the school board of Lancashire, Ohio, passed the following resolution in answer to a request for the use of the schoolhouse for a debate on the practicability of rail-

roads: 'You are welcome to use the schoolroom to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. . . . God did not design that his intelligent creatures should travel across the earth at the frightful speed of fifteen miles an hour by steam. . . . It is a device of Satan to lead immortal souls astray.' Think of that!"

"And in December, 1842, Adam Thompson of Cincinnati filled the first bathtub in the United States. The news of Mr. Thompson's tub was quickly spread. Newspapers said that the newfangled idea would ruin the democratic simplicity of the republic; doctors predicted rheumatism, inflammation of the lungs, etc. The wise ones agreed that bathing in winter time would result in the decline of the robust population. Philadelphia, the cradle of liberty, tried to put a ban on bathing from the first of November to the first of March. Boston, in 1845, made bathing unlawful except on the advice of a doctor. Hartford, Providence, Wilmington, and other cities, tried to block the bath habit with extra heavy water rates. The State of Virginia took a slap at bathing by placing a tax of thirty dollars a year on every bathtub brought into the State. Consider that!"

Discussing Balaam's ass that spoke, I find the following: "That the ass should speak by the power of God is not a more astounding circumstance than that man could make a device called the seismograph which records the slightest inward convulsion or the weakest shudder in the heart of the earth, or that man has made a telephone which repeats in New York the hum of a mosquito in New Orleans."

"I am persuaded to believe, moreover, that Balaam's ass had more sense than Balaam showed, who represents those who 'build many altars but build no character,' who represents those who think that God's word of command could be trimmed and modified, who represents those who think and teach that the miracles of the Bible must be diluted to fit the philosophic capsules of man's reason. And, if she showed in this day the wisdom she showed in former days, I would rather hear Balaam's ass than the preacher in New York who, in June, 1927, declared: 'The New Testament was written by a lot of chumps who were thick in the head.' I would always prefer to sit under the sound of the voice of Balaam's ass than under the rasping sound of the scratching of the pens of those who, from their 'scribbling' chairs—evidently trying to amend the speech of God Almighty, awkwardly trying to refine God's gold, boldly daring to touch God's lilies with man's mean paint—are defining God as a 'multiplicity of infinities'—an impersonal something—and defining man as 'the ultimate product of the calm operation of natural laws,' and defining life as a 'definite combination of heterogeneous changes' and defining brain as 'phosphorus.' These also declare thought to be the 'result of atomic friction,' asserting that 'a religious experience is a succession of physical spasms.'"

But I am not to give you the whole book—only a sample. If the sample suits you, you will enjoy the whole volume. If it does not, you will not want to send a dollar and one-half for a copy.

## CORRESPONDENCE

### DO NOT FORGET CLOVIS, NEW MEXICO

I am no real estate agent and have no land to sell. Neither do I want to disturb the peace of those who have good homes in a good church community, but I know that some brethren are isolated, some without homes, some day laborers and others for health's sake, etc., need a change. To all such we extend this invitation: Come to Clovis, New Mexico. We have a good church, good schools, good climate, fine water, good soil, good roads and good openings for mission work. The field is white unto the harvest. Who will come and help us garner in the golden sheaves? Land is yet cheap and can be had on good terms, according to improvements, distance from town, etc.

Clovis is a Santa Fe railroad division with shops. It is a fine town of 6,000 located on one of the main lines of this road, from Chicago to Los Angeles. If you are going to attend the Conference at La Verne, call on your railroad agent to get the special Annual Meeting folder over the Santa Fe, via Clovis, and arrange to stop over and see our country. There will be no expense for a fine ride over this beautiful country. We have a churchhouse and parsonage in Clovis, all paid for, regular services and an average attendance of over 100.

Clovis is also a great highway town, several of the main highways en route to southern California pass through here. There is no better route—not so many mountains. If you are driving through to La Verne, get a road map via Clovis and stop over.

Clovis, N. Mex.

E. J. Smith.

### A LULL AFTER THE STORM

The Simon Commission of seven having returned to Great Britain, there is less to talk and write about than while they were going up and down the plains of India. Also, since Miss Nancy Miller has become a Hindu and the third queen of the ex-prince of Indore, even conservative Indians are disposed to resign themselves to the New Day that has dawned. Miss Miller and husband have expressed the de-



Anklesvar, India.

Mrs. O. R. Hersch.

**Rocky Ford.**—Since our last report two have been added to the church by baptism. April 10 and 11 Bro. Weaver from Pomona, Calif., gave us two chalk talks. The first evening his talk was very impressive; his theme was The Sacredness of the Home. His talks and illustrations were so plain the children could easily understand and grasp their meaning; they were thoroughly enjoyed by both young and old. April 15 Bro. M. S. Frantz of Lindsay, Calif., preached for us

Representative Ovesholser and Bro Chester Bralher Our love least was held on 1927

(Continued on Page 372)



# REPORT OF THE SOUTHERN CALIFORNIA MINISTERIAL ASSOCIATION

(Continued From Page 367)

previous meeting is of interest. This was held at La Verne, Jan. 31, in connection with the Bible Institute. Following a dinner in College Social Hall with over 140 present, including a number of visitors from the Northern District of California, Bro. A. C. Wicand brought a very helpful address on some fundamental requisites for the ministry, emphasizing the fact that we are primarily spiritual leaders. "If we fail here, we fail fundamentally." "Every Christian is an exhibit of God, and this is the first business of every minister." Excellent advice was given on preaching the Word based on the speaker's personal observations of the many great preachers of our day. Also some most practical pedagogical advice was given by Bro. Wicand on the preparation of sermons.

David M. Brower, Secretary.

Inglewood, Calif.

## ELD. CORNELIUS C. PETRY

Eld. Cornelius C. Petry, son of Michael M. and Catharine Petry, was born near New Madison, Darke County, Ohio, June 29, 1873, and departed this life at his late home near West Manchester, Ohio, May 1, 1928, at the age of fifty-four years, ten months and two days.



While yet young in years he was converted under the preaching of Eld. D. M. Garver and received into the fellowship of the Brethren church at Prices Creek by baptism, Jan. 29, 1891.

Dec. 25, 1898, he was united in marriage to Emma L. Toney, daughter of Eld. Carey Toney of Kitchel, Ind. To them were born eight children two of whom died in infancy.

Bro. Petry was elected to the office of deacon in September, 1902, and in September, 1904, the Four Mile congregation called him to the ministry of the Gospel. He was advanced to the second degree of the ministry in 1906, and the responsibilities of the eldership were laid upon him in 1911.

He served his church and the community in many ways. He was often called upon to administer Christian baptism and he attended many funerals. He was a director of the Brethren Mutual Insurance Company for many years. He was president of the Monroe Tp. S. S. Association at the time of his death.

His sorrows began with the death of the first two of his children who went away in their babyhood and left hungry hearts bitterly disappointed at their loss.

On Dec. 4, 1915, he experienced the greatest sorrow of his life in the death of the dear companion who had shared his joys and cares for eighteen years. He was left with the care of six motherless children. This duty he discharged with true Christian fidelity to the memory of her who was gone before and to the highest welfare of those who were left behind.

June 22, 1918, he was married to Alma Minnich who came to share the labors and blessings of his home and to bring a mother's love and care. To them one son was born who died in infancy. Death again invaded the family circle and took away the beloved wife Sept. 11, 1925.

The trials of life were too heavy for his physical strength to bear, and his health began to decline April, 1926. In October of the same year he was anointed by Eld. A. D. Helsor of our Africa mission and one of his own brothers and experienced a wonderful comfort and peace.

But a serene and happy old age was not for him, for he was cut down in the midst of his years, before his task was done and just when his children needed a father's counsel to guide their young lives in the path of right.

In December, 1927, he went to Mayo Brothers for help, but a paralysis induced by pernicious anemia rendered him helpless and terminated his life. As he had borne his sickness with Christian fortitude in Christian faith and hope, so, peacefully and quietly he laid his armor down in full assurance of eternal life, and went to meet his King.

To some men it is given to serve God with talents of great power and leadership; his was the humbler, finer gift to love and serve mankind with good deeds and goodwill.

As a man he was generous to a fault; as a servant of the public he was faithful to the very limit of his ability. Even if his judgment did sometimes go wrong, no man had a just right to question the motives of his soul.

In his family he exercised the patience that wins the heart and makes the home. In his neighborhood he was unsurpassed in his willingness to help others in their time of need.

His children were a great source of comfort and help to him in his long and painful illness. Upon Elsie's shoulders especially fell the heavy responsibility to guide the household through the trying days, and nobly and well did she meet that test.

May these children always cherish the memory of their father's love and care for them in those dark days when he tried so hard to fill the place of a father and a mother too.

His brothers and sisters feel they have lost the best their father's family had to give, and that they should emulate his unselfish service and pious life.

He leaves to mourn their untimely loss, six children: Mrs. Lelia Ramey, Miss Elsie Petry, Mrs. Olive Miller and three sons: Paul, Carl and Harold; also one stepson, Alva Minnich, and two little granddaughters. Of his father's family there still remain six brothers and three sisters who will sadly miss him from their broken circle. Many other friends and relatives will miss his friendly face and kindly smile.

B. F. Petry.

Burnettsville, Ind.

## IN MEMORIAM—CATHARINE K. WRIGHT

Mrs. Catharine K. Wright, daughter of John and Anna Stineman, was born at Wimer, Pa., and died March 22, 1928, aged seventy years, eight months and three days. On Feb. 25, 1883, she married



Samuel E. Wright. To this union were born five children who survive with her husband, twenty grandchildren, two great-grandchildren, and two sisters.

In the spring of 1896 she was received into the Church of the Brethren at Manheim and since that time had been a faithful and consistent worker in the church. She was a faithful attendant at all church services unless illness

or other worthy reasons prevented. Sister Wright was very motherly in her attitude, not only to those who rightfully called her mother, but to others. She showed her kind spirit in seeking to comfort and cheer the sick, suffering, sorrowing and shut-in. She also had words of welcome and of encouragement for those who attended and took part in the church service. She gave faithful service to the work of the Aid Society. She practiced Christianity at home as well as abroad.

Uncomplainingly she faced the days of increasing illness and rejoiced in the homegoing to her Master, though regretting to leave her loved ones behind. Many friends added their tokens of appreciation of her life at the time of her death by word and flower and joined the relatives in the parting service held in the Lancaster church, conducted by Brethren Fisher, Bucher and Beelman. She was buried in Mellingers cemetery near Lancaster.

Lancaster, Pa.

Mrs. Christian L. Martin.

## LUCINDA WRIGHT

Lucinda Ann Shock was the daughter of David and Catherine Shock, and was born in Montgomery County, Ohio, Nov. 8, 1852. She was the second child in a family of nine children, six sisters and three brothers, of whom two brothers and two sisters survive. When she was but fifteen years old her parents moved to Indiana, locating in Wabash



County. Soon after locating here she entered the home of Daniel Garber where she remained as helper for more than five years. It was while in this home that she accepted her Savior in the old log church near by.

She was married Oct. 17, 1875, to John H. Wright, who was then a young minister in the Church of the Brethren. This marriage ceremony was unique for its day. While George Cripe of Cerro Gordo, Ill., was holding a revival meeting in the Leslie schoolhouse, and while concluding his remarks, this young couple by previous arrangement, came forward and were married. The young couple then left the room and Bro. Cripe concluded the service.

Three daughters were born to them. The youngest died in infancy. Mary Etta, who married T. D. Butterbaugh, is the only surviving daughter. Della May met a tragic death on Sept. 12, 1902.

For a number of years Brother and Sister Wright lived on a farm near Ogans Creek. It was while here that Sister Wright experienced the duties of companionship of one who was a farmer, preacher and evangelist. Leaving the farm they moved to North Manchester. Brother and Sister Wright served the churches of Huntington and Rossville as

pastors for a number of years. Sixteen years ago they moved to their little home in North Manchester where they resided until their earthly pilgrimage was severed.

Sister Wright is survived by her husband, Eld. J. H. Wright, who was 78 years old the 18th of last February, her daughter, Mrs. T. D. Butterbaugh, seven grandchildren, eight great-grandchildren, two brothers—Philip of Detroit and D. O. Shock of North Manchester, two sisters—Maria Tanner of Wabash and Mrs. Nettie Hoke of Huntington, Ind.

Funeral services were conducted by Elders J. Edson Ulery and R. H. Miller at the Walnut Street Church of the Brethren on Tuesday afternoon, May 22, burial following at the Fairview cemetery.

R. H. Miller.

North Manchester, Ind.

## FALLEN ASLEEP

Bowen, John Parker, oldest son of Young and Katy Clouser Bowen, born April 9, 1882, died May 8, 1928, aged 46 years, 1 month. He lived and died within one and a half miles of where he was born. He died when he was eighteen years of age, leaving ten children to the mother's care. He was married Oct. 30, 1883, to Miss Mahala Goodnite who passed away thirty-five years ago. To this union were born six children. He leaves four children, one sister, six grandchildren and thirteen great-grandchildren. He was the oldest man of record, born, lived and died in this township. Funeral services at the home by the writer—D. C. Campbell, Colfax, Ind.

Bryant, Simon, son of Benj. and Susie Harper Bryant, born in Payette County, Idaho, Feb. 7, 1835, died Friday morning the 18th. He married Catherine Bryant Jan. 6, 1858, and moved to Montgomery County, Ind., where he had lived ever since. To this union were born one son and four daughters. His wife died May 30, 1911. When he was eighty-five he sent for the writer and wanted to be baptized. He was a very sick man, but the rite was performed and he recovered. He leaves five children, nine grandchildren and eleven great-grandchildren. Funeral services at his residence by his writer—D. C. Campbell, Colfax, Ind.

Eikenberry, Forrest Allen, son of Mr. and Mrs. Samuel J. Eikenberry, born near Coffeyville, Kans., died at his home, April 4, 1928, of yellow jaundice, aged 15 years, 2 months and 1 day. He was a sophomore in high school. He leaves his parents and one sister. Services in the Liberty M. E. church by Rev. L. D. Cartwright of the cemetery near church of which he was a member.

Liberty—Mrs. Ella De Tar, Coffeyville, Kans. Fox, Bro. Jacob of Zion Hill, Pa., born May 31, 1854, died April 22, 1928, of pneumonia, after an illness of about a week. He was a native of Somerset county and a son of the late Geo. and Louisa (Whitely) Fox. He leaves his widow, Rebecca Horner, five daughters and three sons. He was an active member and for many years a deacon in the Church of the Brethren at Quakertown. Services at the home and at the church by M. C. Swigart and Wm. J. Wadsworth, Jr. Interment in the Brethren cemetery at Passer—Lena M. Noble, Quakertown, Pa.

Freehafer, Sister Maria, died May 7, 1928, aged 70 years. At the time of her death she was a member of the Huntington City church. She came to the church in her youth and was a devoted Christian. She was the wife of Frank L. Freehafer, deceased; one child also preceded her. She leaves two sisters. Funeral services by the writer—Dorsey Hodgden, Dayton, Ohio.

Fyock, Sister Nancy A., daughter of Elias and Elizabeth Huey, born near Hillsdale, Pa., died April 6, 1928, aged 70 years and 10 days. March 26, 1885, she married Frank Fyock. Her husband, two sons and one daughter remain; also one sister, Mrs. Jane E. Myers, a missionary in British East Africa, and ten grandchildren. She was united with the Church of the Brethren about forty years ago. She was a devoted and faithful member and lived a consistent Christian life, taking part in all the activities of the church. She was a patient sufferer, never murmuring or complaining. She was anointed in November, 1927. Services in the home by the writer. Burial in the Montgomery cemetery—E. A. Edwards, Cymmer, Pa.

Gearhart, Sister Annie M., born in Franklin County, Pa., near Shady Grove, died April 27, 1928, aged 50 years, 2 months and 23 days. On Sept. 3, 1899, she married Bro. H. N. M. Gearhart. Dec. 9, 1901, she with her husband united with the Church of the Brethren and since then had lived a consistent Christian life. In her recent illness of about four months she called for the anointing. She spent nearly all of her life in and about Shady Grove. She was a faithful member of the church and until her health forced her to quit, she was a faithful teacher in the Sunday-school. She was one of the leading members of the Sisters' Aid Society. She leaves her husband, a foster son, and four brothers. Services in the Shanks meetinghouse by the undersigned, assisted by Elders Samuel Gearhart, J. L. Myers and D. E. Stauffer. Burial in the adjoining graveyard—D. S. Flohr, Shady Grove, Pa.

Hanawalt, Dwight W., son of Dr. W. H. and Sister Phoebe Hanawalt, died April 19, 1928, aged 8 years. He died at the University of Pennsylvania Hospital, Philadelphia, from complications; he had been sick for about six weeks, suffering much at times. He was a regular attendant at Sunday-school until his sickness. He is survived by his parents, four brothers and one sister. Service at Spring Run church by Brethren J. C. Swigart, Lawrence Ruble and W. C. Swigart. Interment in adjoining cemetery—Mrs. Ida G. Massmore, McVeytown, Pa.

Heckman, Hannah Eikenberry, born in Franklin County, Va., died at her home in Ottawa, Kans., May 14, 1928, aged 79 years, 11 months and 22 days. She was married to Creed T. Heckman, Jan. 31, 1867, and the fall of 1884, where she had since resided except for several years spent in California and Washington. She was a faithful member of the Church of the Brethren from girlhood, always living a quiet, simple life, doing what she could to assist her husband in the work of the ministry. She is survived by seven sons and two daughters; one son and one daughter having preceded her; her husband died twenty-three years ago. There are also thirty-four grandchildren, twelve great-grandchildren, three brothers and one sister. Funeral service in the Brethren church at Ottawa by Eld. Willis B. Devilbiss assisted by Ralph W. Quakenbush. Interment in the Appanoose cemetery—S. J. Heckman, Colorado Springs, Colo.

Holl, Amanda Catherine, daughter of Wm. and May Holl, born in Logan County, Ohio, died May 8, 1928, aged 19 years. She graduated from the Atwood branch of the county high school in 1926 with high honors. She received a scholarship to the State Teachers' College at Greeley, Colo., and after attending college one year took up teaching. She was stricken with scarlet fever which took her in nine days. She confessed Christ as her Savior and was baptized into the Church of the Brethren on Feb. 11, 1924. The remains were laid away privately on May 9 and a public service held at the church in Sterling on May 20—S. G. Nickey, Sterling, Colo.

Joice, Mary, born in Baltimore County, Md., died in Baltimore, April 22, 1928, aged 75 years. In 1868 she married Lewis Joice. She united with the Church of the Brethren over thirty years ago and lived faithful to her convictions. They had one daughter and also raised an adopted son who just recently passed away. There remain the daughter, fifteen grandchildren and seventeen great-grandchildren.—S. P. Early, Baltimore, Md.

Katherman, Jerry L., son of Jeremiah and Anna Katherman, was born at Bradford, Ohio, Aug. 13, 1864, passed away May 8, 1928, at Denver, Colo. Bro. Katherman died very suddenly of heart failure while unloading a load of straw that he had taken to Denver. He was united in marriage to Adella Miller, in December, 1886; she passed away in 1920. In January, 1923, he was united in marriage to Prudence Miller. He is survived by his wife, one son, three brothers



and four sisters. He came to Colorado in 1912. He united with the Church of the Brethren about thirty years ago, and was a most loyal worker, being especially interested in song. His leadership was an inspiration to others. The Denver church has lost a wise counselor, and a consecrated worker. Services by the writer assisted by Rev. T. F. Lund, at the Community church, Aurora, Colo. Interment at Fairmount cemetery.—J. J. Sollenberger, Aurora, Colo.

**Llewellyn**, Sister Martha E. (Cunningham), was born in Morgantown, W. Va., died in Peoria, Ariz., May 7, 1928, aged 57 years, 6 months and 26 days. Her husband had long since departed this life. She was the mother of three children—a daughter, with whom our sister son; one living in West Virginia, and Nelson, with whom our sister made her home. Sister Llewellyn united with the Brethren late in life and made a wonderful fight for the principles of faith. She was contented to do her home practically all her life, but her faith triumphed over afflictions, however, did not cool her ardor for her faith triumphed over afflictions. When she could not get to services she was not satisfied except that the church should meet with her for singing, scripture reading and the prayer at least once a month. Her funeral was conducted at the Brethren church in Glendale by the writer.—Walter Swihart, Glendale, Ariz.

**Meyer**, Sister Eva, nee Heffenfinger, died in the Reading Hospital, after an operation, May 6, 1928, aged 41 years, 11 months and 18 days. She married Bro. Jos. Meyer and to this union were born three children; one son dying in infancy. She is survived by her husband, one daughter, one son, her parents and one sister. She was converted and united with the Church of the Brethren at the age of ten years and remained a loyal Christian. On March 22, 1910, she and her husband were called to the deacon's office. She served as teacher of the ladies' Bible class for a number of years and was a leader in singing. Services at the Freestone house by Brethren I. D. Gibbel, H. C. Ziegler and G. Geo. Snyder. Burial in the adjoining cemetery.—J. P. Merkes, Richland, Pa.

**Peters**, Sister Emma Z., wife of Bro. O. H. Peters and daughter of Bro. Luke and Sister Elizabeth Heckman, born in Franklin County, Va., died at her home April 8, 1928, aged 57 years, 11 months and 11 days. Her death came as the result of cancer of the liver. She was devoted to her bed about three months and bore her suffering with patience. Shortly before her death she called for the anointing and seemed fully resigned to the Lord's will. She was always ready to lend a helping hand in time of need and seemed happiest when she was engaged in helping others. She leaves her husband, five brothers, three sisters, five children and thirteen grandchildren. Services in the Antioch church by Eld. J. A. Naff assisted by Isaac Bowman. Interment in the Antioch cemetery.—Beula Bowman Peters, Rocky Mount, Va.

**Ream**, Mary, wife of the late Adam A. Ream, born at Middle Creek, a daughter of Peter and Salome Fahnestock, died at her home at Ephrata, May 3, 1928, aged 93 years, 6 months and 10 days. Her health had been failing for several years; she was blind and confined to her bed for the last three years. She united with the Brethren Church in 1888 and had been a faithful member. She is survived by one brother and one stepdaughter. Services in the church by Eld. David Killefner with interment in the Middle Creek cemetery.—Gertrude R. Shirk, Ephrata, Pa.

**Reed**, Flora E., born in Eaton, Ind., died at the Johnston Hospital, Chanute, Kans., March 16, 1928, aged 52 years, 11 months and 19 days. She married Owen F. Reed May 25, 1884. To this union were born two children who survive with the husband, three sisters and two brothers. She united with the Church of the Brethren early in life and remained a faithful and consistent Christian. Services by the writer in the Fredonia church and burial in the Fredonia cemetery.—R. E. Loshbaugh, Fredonia, Kans.

**Rohrbaugh**, Sister Barbara, died Dec. 4, 1927, in the North Fork church, Grant County, W. Va., aged 78 years, 4 months and 10 days. She was a sufferer for several years but bore her affliction with Christian patience. She united with the Brethren Church thirty years ago. She was the mother of eight children. Funeral by Eld. A. S. Arnold.—Jesse R. Cook, Streeby, W. Va.

**Shrider**, Sister Louisa C., daughter of John and Melinda Holloway, was born March 20, 1850, and passed to the eternal reward May 20, 1928, aged 78 years and 2 months. She was united in marriage to David P. Shrider, who preceded her to the spirit world twenty-four years ago. She is survived by her four children, fourteen grandchildren, one great-grandchild, one sister, and one brother. She united with the Church of the Brethren, being baptized in 1875, and remained faithful to her vows until death. Funeral services from the home of her daughter, Mrs. Kelly, at White Cottage, Ohio. Burial at Wesley Chapel cemetery.—Ervin Weaver, White Cottage, Ohio.

**Spaid**, Nicholas L., died suddenly from heart failure, at his home near Concord, W. Va., May 7, 1928, aged 81 years, 8 months and 22 days. He spent his entire life in Hampshire County. His com-panion preceded him four years ago. They were members of the Church of the Brethren about forty-two years. Surviving are six sons, three daughters, fourteen grandchildren and one brother. The youngest daughter died May 6, 1923. Funeral services in the Christian church on Umber Ridge by Bro. B. W. Smith assisted by Rev. C. H. Anderson. Interment in the cemetery there.—Bertha Spaid, Concord, W. Va.

**Taylor**, Robert Elton, born in Clarion County, Pa., Nov. 5, 1848, died May 17, 1928. He married Mary A. Pontius in 1876. One child was born to this union but died in infancy. He is survived by an adopted son. In 1878 the family moved to North Dakota which had been his home for the past thirty years. He united with the Church of the Brethren in 1921. Services by Bro. O. A. Myer at the Carrington church. Interment in the cemetery near by.—Mrs. Daisy B. Kreps, Carrington, N. Dak.

**Wagner**, Ward H., of Quakertown, died at the Sacred Heart Hospital, Allentown, of a complication of diseases. He was born in Salisbury, Somerset County, Pa., a son of Frank and Annie (Hersherberger) Wagner, and died May 8, 1928, aged 35 years, 7 months and 6 days. He is survived by his wife, Marie Kirby, two sons and several brothers. Services at the home and at the church of the Brethren, Quakertown, by Wm. J. Wadsworth, Jr. Interment in the Union cemetery, Salisbury.—Lena M. Noble, Quakertown, Pa.

**Wampler**, Bro. Amos, died suddenly of heart trouble, at his home in Westminster, Md., May 6, 1928, aged 74 years, 3 months and 17 days. He was a son of the late David and Sarah Shoup Wampler of Dayton, Ohio. His second wife, Sister Bruce Wampler, survives with three children. He was an active deacon in the church by the writer, assisted by Elders L. W. Thomas and G. A. Early. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

**Wisman**, Bro. Samuel Eugene, born in Shenandoah County, Va., died March 2, 1928, aged 61 years, 7 months and 13 days. He moved into the Massanutta Springs neighborhood in Rockingham County and spent his life there. He was a consistent member of the Church of the Brethren and one of the outstanding workers of the church. He will be greatly missed in church and community affairs. He is survived by his wife, three daughters and one son. Services by Bro. C. E. Long assisted by Bro. Samuel Pence from Mt. Pleasant church. Interment in the cemetery near by.—Bertha O. Pence, North River, Va.

**Young**, Byron Albertus, born April 23, 1854, near Tippecanoe City, Ohio, where he spent his boyhood and youth. He died May 16, 1928, after eighteen hours of intense suffering caused by injuries received from a fall. On Dec. 25, 1876, he married Mary Elizabeth Moler who survives with three sons, one daughter, seven grandchildren and four great-grandchildren. Two children preceded him. He spent eleven years in Jackson Center, Ohio, where he united with the Church of the Brethren, Pleasant Hill church. He moved from there to Bellefontaine twenty years ago. Dec. 25, 1926, Mr. and Mrs. Young celebrated their golden wedding anniversary. Funeral services in the home by Bro. J. L. Guthrie and the writer.—John Wicand, Bellefontaine, Ohio.

**Zepp**, Sister Margaret Marie, died near Emmetsburg, Pa., May 7, 1928, aged 24 years, 4 months and 14 days. She was the daughter of Mr. and Mrs. John G. Holbrook, Westminster, Md. Besides her husband, Evan T. Zepp, she is survived by three children. Services at the home of her parents by the writer assisted by Eld. Geo. A. Early. Interment in Pleasant Grove cemetery, Sandyville, Md.—Wm. E. Roop, Westminster, Md.

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., June 16, 1928

No. 24

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## ... EDITORIAL ...

### 1778—1828—1928

ONE hundred and fifty years ago the first General Conference of which any record has come down to us was held at Pipe Creek, Md. The La Verne Conference therefore may be regarded as the sesquicentennial of our Conference history. The single item of business mentioned in the minutes of the meeting had to do with "the brethren who have taken the attest." Such were counseled to "recall it before a justice, and give up their certificate, and apologize in their churches, and truly repent for their error." This was war time, we must remember, and we presume the matter concerned the attitude of the brethren toward the revolution. For the Conference of the next year, 1779, said: "Inasmuch as it is the Lord our God who establishes kings and removes kings, and ordains rulers according to his own good pleasure, and we can not know whether God has rejected the king and chosen the state, while the king had the government; therefore we could not, with a good conscience, repudiate the king and give allegiance to the state."

Without presuming to pass judgment on a matter which it is difficult for us to understand clearly we should like to commend to the careful study of the delegates to the La Verne Conference and the membership represented by them, the closing words of the decision of 1778: "Therefore, we decide that such laborers are unfit in the Lord's vineyard, and also unfit to be members in the church of the living God, until their minds are changed, and they speak again with new tongues, or find their hearts with David. May God have mercy upon us!"

There is something about that fine enough for any Conference in any age. It is the clear recognition of the primary condition of fitness for service "in the Lord's vineyard," namely, changed minds and new tongues and rediscovered hearts. Concerning the second it is sufficient to be assured that the reference is to a new tone in the moral judgments uttered and not to the meaningless gibberish which passes for new tongues in some circles.

Wonder if you have already thought of it that this is exactly the doctrine with which the coming Kingdom

of God was proclaimed in the wilderness of Judea and on the shores of the Sea of Galilee nearly two thousand years ago. Repentance was the central duty urged then and that is what these leaders of a century and a half ago meant. "Until their minds are changed," they said. That is just what repentance is, a change of mind. And it will bring new tongues in a hurry, and a heart like David's when he was at his best.

Suppose we come back a half century towards home and peep in a little at the Conference of an even hundred years ago. It is assembled at "Bro. Gungler's, York County, Pa." The record states the fifteen questions considered in very simple fashion beginning each one with the word "whether." Thus: "Whether we may do labor on Sunday"; "Whether brethren may go to the elections"; "Whether we may build meeting-houses"; "Whether we might hold small [private, not publicly announced] love feasts"; "Whether brethren may have carpets in their houses"; "Whether brethren may have distilleries."

We are not so much concerned with the specific answers given to the questions, many of which we can not appreciate because we do not understand the situation which gave rise to them, but note the definite stand on that last one about the distilleries: "Considered and concluded that it should not be, nor by their children, as far as the authority of the parents extends." It was further stated that fellowship should be withdrawn from one who would persist in disregarding this counsel. Note also the manifest soundness of the advice on building meetinghouses: "Considered to leave it over to every church to do as they deem good."

What interests us most in these glimpses into the church life of our fathers is their earnestness. They were not half-hearted in their work for the Master. They took it seriously. Worldly concerns were secondary matters with them. They sought the Kingdom of God first, and his righteousness.

It is a well settled conviction of this department that a like degree of earnestness in our religion is the primary need of the present moment. We are going out to La Verne pretty soon now, a few thousands of us perhaps, to make a few adjustments in our church machinery. This is all very well. We favor the idea. But the fear continues to possess us, and even threatens to become something of a nightmare before long, that we are banking too much on that. Surely we are forgetting, brethren, what the main matter is, or else we are just unwilling to look at the unpleasant fact.

There is too much lukewarmness in our midst, and the love of some of us has waxed cold. The lure of worldly comforts has ensnared us. We are not much charmed by the thought of personal sacrifice, that mighty idea that was so prominent in the whole program of our Lord. We like to sing about it, however. This relieves us considerably so that we can come back to our homes and shops and farms and make ready to go on about our own affairs. We want what we want whether the church program goes forward or backward.

If we could get this matter worked into our consciousness until it begins to bear down on our conscience also, it would make the coming Conference and the new life following it the greatest thing that ever happened to the church.

### Finding the Man in Peril

WE had a lesson in the Sunday-school a while ago on the perils of riches, but the trouble in our class was that nobody would admit that he was rich. Our bank accounts differ much but we all have our eyes on the class just above us in material possessions so that we all feel poor. We had a fine lesson though and enjoyed it all the more because it didn't hit us.

But just imagine the people of Jesus' day, most of them, seeing how we live. They would surely think we are rich. Hardly any of us in this favored time and land know what real poverty is. Rich and poor are relative terms, you see, and in that fact is our peril. It is easy to locate the guilt, or need of warning, but always at some other door than our own.

That is where, or at least one place where, "the deceitfulness of riches" comes in. No matter how much our income may increase, our appetite for new comforts increases faster so that we always stay poor, and the teaching of Jesus on this subject does not apply to us. We do not let it apply to us, that is to say, but pass it over to our neighbor who feels just as poor as we do because he sees as many things which he wants and can not have.

It isn't what we have but what our hearts are set on that determines our state in this matter. And we so easily deceive ourselves right there. Better call in some outside help before passing judgment on that point. Who ever did believe that money was dangerous for him?

### An "Us" That Means Us

THAT is a great word of Paul's which tells how God was in Christ reconciling the world unto himself, and the one which immediately follows it is another great word, for that tells how God "committed unto us the word of reconciliation."

Did you know that you are in that "us"? Do you realize what honor has been bestowed upon you, that such responsibility should have been entrusted to your keeping? But what if you do not measure up? What if you do not justify the divine confidence in you? What for you yourself and for those who might have been blessed through your ministration?

"I have no other plan," the old legend says, but we are not left to legend. "How shall they hear without a preacher? And how shall they preach except they be sent?" So you must either send or go yourself, or the one and only plan will fail of its fullest realization.

Many in the world which God was reconciling unto himself in Christ will not get this reconciling word, unless we are faithful to the trust reposed in us, we to whom this word of reconciliation was committed. And they will not be reconciled after all.

Holding out his arms in gracious, pleading, urging invitation was what God in Christ was doing. He was showing the way of reconciliation. It was possible. It was easy. God was ready. There was nothing in the way on his side. The situation is exactly thus today. The only obstacle is human perversity and stupidity.

To overcome this obstacle the word of reconciliation has been committed to us. That means you too, brother. What are you doing with it?

### Little Tragedies and Large

HIRE is a little thing we came upon the other day so true, so vital, that we want to share it with you: "The most tragic element in human life is not our disappointed hopes but our unawakened ambitions."

You thought it was the first. You have been lamenting your failure to get, to do, the thing you had planned. But what of those who never plan, never care, never seek, never hunger!

And is there now some possibility unrealized, unknown, which might be yours, some aspiration unawakened, worthier, finer, richer, than the thing you missed?

What of closer companionship with God, steadier trust, sweeter peace? That isn't far away. Why miss that?



## GENERAL FORUM

### The Weavers

We stand before the loom of life as weavers,  
Weaving life's pattern in the web of time;  
God in our hands has placed the threads for weaving  
And in the Christ reveals the plan divine.

Here day by day the Master's cheer to nerve us,  
Ours is the task to weave the grand design,  
And with the threads of faith and loving service  
Weave in the web of time a life divine.

Here stands the loom, and here the web is waiting  
Lo! in our hands the mystic threads, behold  
What lovely task awaits the day's creating,  
Weaving with joy these shining strands of gold.

—Clarence M. Burkholder.

### A Living Faith

BY A. W. CORDIER

PERHAPS there is no more abused term in our whole Christian experience than the term "faith." Apart from its theological implications, it has been variously interpreted in actual Christian life. Faith, in its negative sense, provides a comfortable stagnation for many easy-going and not too mentally and spiritually aggressive church members. The great storms of vital life and world issues make no impress upon their "pools of sheltered faith." A theological student whose spelling was not infallible aptly suggested the relation of faith to human life when he wrote: "The Spirit like a *doze* descended upon him." Too often our faith is of the Sleepy Hollow variety. It is too often "a bed to sleep upon."

The writer was first shocked into a consciousness of the broad and yawning chasm between the two views of faith when he attended a church meeting where a pastor talked on a vital problem of church organization and life. It was in reality a harangue on faith. If people would only have faith, he repeated, our church problems would all be solved. What those people needed was enlightenment. Faith, thus, too often provides a last line of defense to fall back upon in case our ministerial ammunition runs out. We are always safe there. The good church members who welcome philosophers of contentment and comfort always readily accept these mental and spiritual anesthetics. When we come face to face with many life issues, that should require the most sustained, clear, and honest thinking, we find it too easy to admit that faith will offer a safe substitute. Faith, thus, becomes the enemy of progress, the foe of enlightenment. It has a chilling, narrowing, demoralizing influence in human life. It becomes the handmaid of superficiality, artificiality and hypocrisy. It blinds the mind and narrows the horizon; it encourages dogmatism and intolerance; it forbids you to test your experience; it looks askance at the many tangents of free inquiry and bids you be content to remain within your narrow circle of existing achievement and understanding. Such a faith is not beautiful; it is deadening; like the grim reaper it stifles everything in its path.

Christ's faith upon which our own church and society have been built was of a more wholesome variety. His faith caused him not to strengthen the shells of listless institutions, but with divine abandon, he imbued them with a new life, through his own fearless and incisive thinking. Faith beckoned him on; it caused him not to "break the law but to fulfill it." Faith caused him to face the cold, static legalistic society with a new vision of what it ought to be and a determination to make it so. Faith caused him to test the very foundations of contemporary teaching and thought and mold new interpretations in accurate harmony with the real facts of life. Faith led him to the cross as a glorious and heroic alternative to an innocuous and comfortable old age.

Christianity, therefore, in its truest form, involves the acceptance of such a faith as his. Faith stands like some great and energetic spirit on the periphery of our small circle of light and understanding, and beckons us on. "Come with me," it says, "if you will it, we can beat back bit by bit, and step by step, the awful

gloom, the thick darkness of ignorance that besets you on every side." Faith is like some daring captain of an untrodden frontier. He fearlessly leads his men into the depths of the wilderness, where to his followers there is nothing but chaos; there, the marsh, and moor and fen, the impenetrable thickets, the quicksand snares, the towering trees that hide the noon-day sun. Discouragement, confusion and bewilderment set in; the men say: "Let us stop here in this little plain, here life will be tolerable"; or again, "Let us return to our homes." But the old captain replies: "Though there is chaos, there shall be unity, though there is temporary discomfort, there shall be the rewarding glory of achievement, though there is herculean sacrifice, it is as nothing in comparison with the inner joys derived from 'the merciless expansion of the moral task.'" After many days, or months, or years have passed, perchance, after our hair has been washed white in the streams of yesterday, the old captain, Faith, leads his intellectual and spiritual expedition out of the narrow gloom into the exhilarating atmosphere of the mountain top. And there the rich and enduring satisfactions of implicit obedience to the beckonings of daring Faith are first made fully manifest. With bruised feet, with calloused hands, with wearied frame and furrowed brow, all forgotten in the last rich joys of earth, the men turn and scan the broad span of their life's travels in the unbroken wilderness.

"See the unity of God's handiwork," they exclaim, "the broad, deep, green lush of dense forests beautifully interspersed with sky blue ribbons of living water that flow into the distant frame of the majestic ocean, whose lustrous waves quietly kiss the fringing shores. The azure sky overhead softly dips its divine and glorious radiance into the blending tones of the distant horizon. And Faith did it all." Here the artist may work, for a real work of art demands unity, order, symmetry, and balance. Here is the noblest art, the union of God and man; and God, brought closer to us through a daring faith, constantly paints such rewarding paintings on the canvas of our souls. Such a faith puts unity into life, with purpose behind it and God above it. Chaos, confusion, misunderstanding, and disappointment give way under the buoyant force of an aggressive faith to unity, order, understanding and radiant hope.

Such a faith is indispensable to dealing with the facts of our daily existence if we hope to make our religion a living reality. "It goes through facts into their meanings; it dares venturesome interpretations of them and so systematizes them and gets order out of them. It is not blindness and credulity; it is vision plus daring." "Real faith," as Ruskin said, "is veracity of insight." Strengthened by such a faith many a religious man could picture himself in the words of Browning as:

"One who never turned his back but marched breast-forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph.  
Held we fall to rise, are baffled to fight better,  
Sleep to wake."

North Manchester, Ind.

### "House Dog" Religion

BY PERRY L. ROHRER

SOCIETY today is literally creating a new field for certain breeds of dogs. Obviously there are thousands of dogs which receive more personal attention than do many children. Baths, special food, loving and sympathetic caresses, and even training in house manners are not denied the modern "house dog."

For example, Mr. and Mrs. G— moved into town from their country home. They had spent the majority of their days working on the farm. Finally the farm was paid for and they decided that they would retire to the city and give their children a better opportunity for an education. Among other things the dog was taken along to the city home. The poor dog began to realize ere long that he was in a totally different environment. Instead of being allowed to roam about the spacious farm at random, he was provided with a beautiful kennel and attached to it by a chain. All day

long he loitered about the kennel and longed to be back in the open country gathering his food by actually giving chase to rabbits and catching them. Three times each day he was fed of the choicest foods. But he began to grow fat and tugged less and less at his chain. More and more he was taken into the house for a bath or to be petted by friends who came to visit the family. In a few short months he had become a "house dog."

Thus what a change came over this dog! He had become only an overstuffed likeness of what he had once been. Once he had been lank and lean, eager for the chase. Now he was rolling in fat, content to bask in the sun on the parlor rug. Instead of chasing about over miles of rugged hill country on hot summer days or in the biting cold of winter snow, he wheezed as he moved about in the midst of the overstuffed furniture and warmly heated room. The feet that had so often dug in mother earth were kept spotlessly clean and the claws highly polished. The teeth which had been accustomed to gnawing hard bones and dealing death to enemies in the fight, no longer shone like pearls. He lost his desire for the chase or combat with wild animals. Furthermore, he was unfit for the chase even though he might long for it.

Worth-while dogs are not grown amidst the luxuries of overstuffed homes. Neither are strong, rugged personalities developed where all the storms and hard knocks of life are painstakingly avoided. Likewise those souls who look upon the church as a harbor of safety where they can "rest at ease in Zion" will likely take little interest in joining in the fight against the evils surrounding them.

Might it be that we have largely lost sight of the real purpose of the church? The early Christians tarried until they had received power. But they did not wait for the power that they might settle down to an undisturbed life of ease. They received power that they might be more effective in service for the Master. They had a consuming zeal to carry the message to those who knew it not. They joined in the fight against evil. They were spiritually fit for the chase. They partook of spiritual food that they might have strength for the chase. Their spiritual lives showed the marks and scars of service. They fought a good fight. They were spiritually in trim for the race, and they ran with joy. Theirs was not a "house dog" type of religion.

Recently a group of members were discussing their pastor. They felt that they needed a new pastor. Some of the most influential members of the church did not like his sermons. Others had threatened that they would cease coming to church unless they secured a more interesting minister. There was this thing and that, that their pastor did not do for them. It was obvious that their concept of the function of the pastor was that he should do always those things which pleased them. They were to honor him with their presence and he should feed them of those things which they particularly wanted. It was the pastor's obligation to them. They hired him. In turn for this service rendered they would tender him his salary and they could go on about their business. Church to them was an eating place but scarcely ever a training ground for service. They wanted to bask in the benefits of the church but cared very little about serving through the church. This type of member invariably becomes more fat and pampered than the house dog. If their whims and petty notions are not catered to, then they produce the nauseating whine of a spiritual baby. It is a law of life that we must use or lose. Those sects today which send forth their adherents with a vital, dynamic, evangelistic emphasis are increasing rapidly regardless of the soundness of their beliefs. Likewise those groups of religious believers who tend toward the "house dog" type of religion are either but holding their own or losing ground. Actual statistics will show this to be true. The individual who eats and does not exercise will soon find that the energy from the food is storing itself in fat on his body and this will soon become a curse to him. The individual who partakes of spiritual food and does not engage in spiritual exercise will likewise find that he is becoming less and less effective.



May we tarry until we have the power, but may we also pray that we do not tarry so long afterward that we lose the power, or use it selfishly.

Chicago, Ill.

## Ashamed of Jesus and His Word

BY J. H. MOORE

NOT so long ago there was held a "Good Will Banquet" which had for its purpose the bringing together on one common footing Protestant, Roman Catholic and Jew. This was done with a view of cultivating a better feeling between men of widely different views, and if possible work out a basis of common union on which they might meet, fellowship and cooperate. For a few hours they sat around the festive board, three hundred of them, in an artistically decorated room and whiled away the time in well guarded after dinner speeches. There were smoking, music and even prayers, and when it was all over three hundred men, among them preachers, rabbis and priests, went to their homes not to meditate on some common basis of union proposed, but to tell their friends what a good time they had together, each one being just as much of a Catholic, a Jew or a Protestant as he was before.

They had fellowshiped together, not along religious lines, for here they would no more assimilate than oil and water, but along lines purely intellectual and secular. Not a word was said about religion, Christian, Jewish or pagan. It is said that a Jewish rabbi led in grace before meat, and of course left Jesus entirely out of his strictly Jewish prayer. The benediction was pronounced by a Catholic priest and he too deliberately set Jesus aside.

Once upon a time, long years ago, there was no room for Jesus, the Babe found in the inn. On this occasion, in a land where his name is honored and sung from shore to shore, there was no welcome for him in the banquet hall. His friends, two hundred of them, had turned him down. "What, ashamed of Jesus?" Well, they were. Listen, "Of him that is ashamed of me and my word," before Jew or Gentile, "of him will I be ashamed before my Father and the holy angels." It is simply a case of offending Jesus the Savior rather than a friendly Jew, or two hundred strong men, men of wealth, learning and influence, preachers, priests and all premeditatedly refusing to "stand up for Jesus."

Let us have another picture. This time it is in a great church costing well on to a million, in fact a cathedral. There stands the sacred desk, and on the pulpit rests the Holy Bible. There are pews enough to accommodate a thousand people. It is the house of prayer, where devout men and saintly women have assembled for years to worship God, to honor the Christ, to sing the songs of Zion and to listen to sermons telling more and more about Jesus the Son, about his virgin birth, his life, his teachings, his cruel death, burial, resurrection and ascension. But on this special occasion half of the pews are filled by ministers of the Gospel. The platform is occupied by a half dozen distinguished divines. Men of broad learning and far-reaching influence. It is a union meeting and a conference is to be held, having for its purpose Christian unity, the very thing on which the Master would like to talk to his people. Several well prepared addresses are to be delivered. In the assembly is a group of Unitarians. A set of fine looking men, neat, polished and well groomed, but they do not believe in the personal divinity or bodily resurrection of Jesus. On the platform is one of their number, a strong man in conventions of this sort, booked for one of the principal addresses. It is soon whispered around or quite generally understood that out of respect for these Christian people the virgin birth of the Child Jesus or the bodily resurrection must not be even mentioned, and that the divinity of Christ and the Holy Spirit should not at any time be stressed. In short Jesus, the real and only begotten Son of God, must be kept in the background during the convention; turned out of his own church out of friendly respect for those who can not accept him complete.

There was another meeting, not in a popular cathedral this time, but in a large room, maybe an upper room, behind closed doors and drawn window blinds.

There was present a splendid body of men, Jews, Christians and unbelievers of many types. Nearly all professions and even shades of faith were represented. The Christian minister and the unbelieving lawyer sat side by side; along with the Jew and the other man who in his lectures denounced the New Testament and all that pertained to the church of Jesus Christ. Bound together by a common interest and the strongest secret oath known to human language they were all brethren, Jew, Christian, believer and unbeliever, preacher of the Gospel and all, not in Christ Jesus, but in the lodge. On the open Bible, the Old Testament part of it, lay the compass and square but no cross. Ceremonies and rites there were many, but from everything the name of Jesus of Nazareth was eliminated. It was another place from which Jesus had been excluded. There were present probably a full half dozen preachers, presumed to be men strong in the faith, but in order not to offend the Jew, or the common sinner, the unbeliever, the door must be securely locked against Jesus.

The whole town is thoroughly alive. A union revival has been announced to be held in the largest church in the place. Two brilliant preachers are to conduct the service, the Methodist minister one evening and the Disciple preacher the next, each taking his turn for four weeks. All other churchhouses are closed. This one is to be a real union, an undenominational meeting, where men and women are to be converted, and then permitted to select their church home. It is understood that all doctrinal points are to be avoided. Simply subjects of common interest can be treated. Both evangelists seem a bit handicapped, especially the Disciple preacher. Neither of them can come square out and say in full just what he believes. The Book is permitted to speak for itself only at selected points. The Disciple, accustomed to driving conviction to the heart of the unconverted by telling how men and women were brought to Christ under the sound gospel preaching of Peter, Philip and Paul, must remain mum about the New Testament process of conversion. He dare not dwell on what was done on the day of Pentecost, the meeting Philip held at Samaria, or tell the story of Philip and the eunuch, and a number of other things quite appropriate for a revival meeting. The revival over he went home and wrote to his church paper, telling what a great, popular meeting he had helped conduct, but farther said that in the meeting he was handicapped all the way through, that he did not dare to preach in full what he and his church believed, and that while he had done it once he promised God that he was never going to do it again. He expressed himself pretty freely about what he thought of union revivals, and then said he had enough of that kind of work, and in the future he would preach where he could stand for the doctrines accepted by the church of which he had the honor of being a member and a minister, and that too unhampered and unhindered.

But another case, and a bit nearer home. The town surrounded by a farming community was somewhat noted for a few industrial institutions. The Brethren were well represented in the locality along with several other churches. The churches united in a community revival, the Brethren with the other churches. The pastors of the different congregations took their turns in preaching. Everybody seemed happy; all the churches had got together and each preacher showed all due respect for the doctrines of the different churches. It was not a case of preaching the Gospel, the whole Gospel and nothing but the Gospel, but a type of preaching that would give no offense. Just such preaching as would please everybody, and yet fully please nobody. The Brethren pastor was put to the test, not as to what the Gospel meant to his people, but as to how much he might preach and yet keep clear of everybody's toes. Winning souls was the chief thought of the meeting and yet in his turn for preaching he must not say one word about the New Testament process of conversion. If he chanced to discourse a bit on the new birth, "born of water and of the Spirit," he might dwell at length on the Spirit but he must keep quiet about the water, especially about "much water." If in his discourse he should Peter-like arouse sinners

so they would cry out in Pentecostal style, saying, "Men and brethren, what must we do?" he would not dare to answer as the Holy Ghost moved Peter to say: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." No, a thing of that sort might break up the meeting. He had to keep himself within the bounds of denominational propriety, and when the meeting was over and he had time to think, in fact to come to himself, then it was that he realized that there was one occasion in his life when he was, by the force of circumstances, compelled to show more respect for what man thought and believed than for the written Word of God. What a blessed thing it is for the real man of God to be able to say over and above board, as did Paul to the elders of the church at Ephesus when he addressed them for the last time: "I have not shunned to declare unto you all the counsel of God."

Nabring, Fla.

## Are You Nearsighted?

BY C. C. HAWBAKER

LOOKING at small objects steadily and continuously will cause one to become nearsighted, and unable to see objects at a distance. A jeweler told me a few years ago that he was changing his occupation because the fine, delicate work necessary in repairing the small wrist watches caused eye strain and nearsightedness so that he could see only little objects that were close at hand.

In spiritual life the vision of big, important things may fade and grow dim, even be lost entirely by keeping our eyes constantly on small things or things of lesser importance to spiritual life. Many lessons could be drawn from this analogy, but perhaps the one most needed in this day of commercialism is that if we look too long and too constantly at the material things of life, we will lose the power to see the important things which will build up our spiritual lives. It is necessary for most laymen to be engaged in secular work and thus be brought in contact with material things the greater part of the time. We need something, therefore, to raise us up above materialism so that we may get a vision of something that relates to God and his Kingdom.

A short time ago I was in Chicago on business which required me to go to the thirty-eighth floor of an office building. In order to get to that floor it was necessary to make use of an elevator. One elevator was marked "Express. Stops only 24th to 38th floor." Another elevator was marked "Local. To 24th floor only." Of course I took the express elevator as it was necessary that I go to the top floor of the building. It took only a few seconds to get to the thirty-eighth floor, and I got off the elevator and entered the office I wished to visit. The elevator in that building raises a person from the street level, where nothing but material, man-made articles are in evidence, to a height of nearly 400 feet, far above the noise, dirt and confusion of the street. Looking to the east one can see across Lake Michigan and get a view of the sand dunes of Indiana and Michigan. The sensation of taking that trip in the elevator is one of being far removed from the hustle and bustle of the streets of Chicago. The wonder and beauty of God's nature can be seen and enjoyed since one is raised above the surrounding buildings and removed from the "things" of the great city. The elevator was the means of my being raised above the material objects of the street and the surrounding buildings. It requires the use of an elevator that goes all the distance to the top of that high building to enable one to see across the lake. Each time I have gone from the street to the top floor of that building I have had the feeling of being raised above the little, unimportant things of life that cause nearsightedness, to heights where it is possible to get an unlimited vision.

God in his wisdom saw that money, property, and material objects cause nearsightedness in a spiritual sense. So he revealed to man that the proper system of giving money for his work was the means of raising men to a higher level where a clear vision could be obtained. As money today is what comes nearest to

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## The Church God Wants

BY FLOYD L. WILSON

Matt. 28; 18-20

We are cognizant of the fact that in these verses is found what is known as the Great Commission. Here is found not only the baptismal formula but the entire program of the church until the close of the age.

I. There must be a devotional attitude in the church in order to fulfill this commission. Jesus was very careful to inform his disciples that all power was given to him both in heaven and on earth. What else could this be but a claim to Deity? The *therefore* indicates that the disciples were to do this because of his authority and their love for him. Unless we are devotional in the Lord's work there is a lack of the essential power that impels to service. This is a secret of the Christian life. The extent to which we exert our energies in the work of the Kingdom depends upon the amount of devotion we have for our Lord.

II. There must be an element of evangelistic passion. The "Go ye" of the commission indicates this. It is necessary that the love for any cause permeate our whole being before we are willing to make the utmost sacrifice in order that it may be effected. St. Paul could say that he was willing to preach to those who were in Rome because he had a passion for lost souls. Jesus was the great Example in this as in other things. He was the poorest Sleeper of the age, for he would arise a long while before it was day and find his way into the hills and there commune with his Father. The only satisfactory answer as to why he did this is found in his devotion to the will of the Father and his passion for those who were distressed and scattered as sheep not having a shepherd. He would arise from a table at which he was dining in order to release some poor soul from the power and dominion of sin.

Many examples could be drawn from the early church fathers. The secret of their success in transforming the entire social order in a few centuries is to be found in this passion for the lost which begat in them an unconquerable zeal for evangelizing the world.

III. The third element indicated here is that of an educational ideal. Teaching is to have an important place in the work of the church. This is just as important as that of administering the ordinances. Why should not this be true when the command to teach forms an integral part of the same commission in which we are commanded to baptize? Religious education first implies that we know how to live. Many phases of education enter into the thought of religious education, but here it seems to indicate that we are to teach the Word of Truth. No normal person has an adequate excuse to be ignorant of God's Word. The Word of God is the instrument of salvation. It is here that Christian ideals are gained. Here we find that power, which transforms our lives when it is incorporated into the life.

IV. The fourth element to be included in the ideal church is that of social outreach and missionary spirit. Occasionally we find those who brazenly say: "I do not believe in missions and therefore I will not contribute to the support of them." Hardly can it be conceived that such as these are sincere in their statements. If they are, then they must admit that they are not fulfilling the commission as the Lord intended they should. But is there such a thing as a foreign mission? "The earth is the Lord's and the fullness thereof." We must believe in so-called foreign missions because we are a product of them. The Gospel makes no requirements based on nationality, birth or meritorious service.

V. Then, and fifthly, there is the element of fraternal sympathy. As seen from Eph. 4:4-6 and 1 Cor. 12 those who have been baptized according to this formula constitute one body. It is rather the character of the believer that he loves the brethren, than a duty to be performed. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). If this attitude is not present in the life of each believer, then the work of grace is frustrated and we are not fulfilling the commission as Jesus intended.

VI. The sixth and last element that must enter into

the life of the ideal church is that of sacrificial living. The whole Christian scheme is based upon sacrifice. Before the elements mentioned above can be put into force there must be some sacrificing on the part of all those who are members of the Lord's body. Christianity is not a religion, it is a life. It is salvation. Eternal life is present and the great essential of eternal life is that it is sacrificial in character. It is this that prompts us to sacrifice for those who are around us. The best way to lead the lost to Christ is through personal contact. As far as we know it is God's purpose in the present age to save humanity through individual effort to gain men.

Zanesville, Ind.

## A Contrast

BY VESTAL I. GOETZE

A CERTAIN churchhouse is situated on the outskirts of a small town. Tall weeds adorn the front yard, the front steps are sagging, and as you approach the entrance you are almost knocked over by a group of boys as they come tearing around the corner, playing hide-and-seek until Sunday-school begins. As you open the door the hinges, having gone months without oiling, emit a shrill squeak which announces your coming to a group standing around the stove laughing, talking and discussing the latest births, deaths and scandals. Walking up the aisle you observe that it is carpeted with a dirty, well worn carpet. As you shyly approach

## Love and Courtship

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.-Ed.

During the past hour I have read a little book written by Catherine Booth-Clibborn, who is the oldest daughter of the late General Booth of Salvation Army fame. Anything from the Booths is always interesting to me. Something the Booths put their whole soul into their work. And "Catherine" has done so in this little book. Her writings breathe a deep Christian note. That's why her book won me.

She discusses her theme under these heads: Divine and Human Love, Parents and Relatives, Flirting, Conditions for Engagements, Engagements, Broken Engagements, To the Disappointed and the Brave. She treats all these subjects from the serious and sensible view of a Christian who takes life, even in matters of love, as a part of one's very soul.

What appealed to me was the human side of her book. Speaking of her own father she relates how he spoke one day to his sons on the subject of marriage: "You want more than a pretty face to live with three hundred and sixty-five days in the year, my boys. Seek for those deeper womanly gifts and graces with which your mother has so enriched my life."

Note her lofty ideas of marriage and courtship: "If our Christianity does not dominate and run through our courtship and married life we are humbugs. Marriage originated with God." "Family life, which is the foundation of empires, both ancient and modern, is the real asset of a nation, not wealth and material treasures—not even armies and navies—but children." "Clearly, the highest factor in love and courtship is the spiritual; for marriage is more than a physical bond, deeper than any outside agreement."

Speaking of engagements I read: "How often, when a young man's name has been brought forward with a view to an engagement, have I been scandalized to hear Christians first exclaim, 'What is his income? What are his prospects? Has he an assured position?' They did not think to ask, 'Is he a Christian? Has he taken a definite stand for the Lord? Has he done anything to advance Christ's cause in the world?'"

The author lays down these three fundamentals for those who would become engaged and later enjoy a happy marriage: "Your partner must be a Christian." "Your prospective partner must be an abstainer, not touching intoxicating liquor in any form." "There must exist between you both a real deep love, a love which grows from admiration and appreciation, a love which always gives evidence that it will stand the tests and storms of life."

But what impressed me most of all was the short and simple story of the engagement and marriage of her own mother. There were only three pages of this story, but after I read those I understood why Mrs. Booth became the mother of eight noble children, and with General Booth the founder of the Salvation Army. There are still "mothers in Israel" through whom God raises up sons and daughters that bless the world.

Not in a long time have I read a dollar book of ninety-four pages in so short an hour that meant so much to me. Unless I miss my guess you'll appreciate the book.

the group just described, wondering how it can be contributing to the spirit of the day, some one shouts at you asking you how you are, what you have been doing, etc., etc. Just then another person hurriedly opens the door, races up the aisle, seizes a song book on the way, reaches the front of the church and shouts: "Time to begin, everyone stop talking." He leafs through the book and says: "Some one got a selection?" A good brother in the audience replies: "Number 165," which happens to be: "In the sweet by and by." Several songs are thus selected and sung while the chorister leads and some one plays the organ. The chorister fails to watch the organist so he is usually one or two notes behind.

After the songs the superintendent reads the morning Scripture during which time the late comers file in. As each one comes in those already present seem to feel they must crane their necks to see who the arrival is, as though a string was fastened to their neck, with the door knob forcing them to turn their head every time the door opens. Some of the late ones are talking, some are madly searching for prayer coverings and the young folks are chewing gum and giggling. The morning Scripture being read, but not heard, prayer is called. Several tardy ones thunder in during this sacred part of the service.

After prayer the pupils go to their various classes, talking, pushing and giggling, and after five or more minutes of persuading the teacher gets them quiet, when they sit like statues for no one has studied his lesson, and no one has a lesson book. At the close of the lesson, entirely recited by the teacher, the pupils are dismissed for the church services where the young people draw pictures in the song books and laugh, while the older folks nod or try to pacify a screaming baby with crackers or cookies, the crumbs of which the poor janitor must sweep up before the next service.

Before the minister begins the sermon the janitor attempts to make some adjustment of the windows to regulate the temperature, and immediately those who were quiet begin their suggestions. Bro. — puts on his coat and motions for the janitor to close the window, while Sister — fans furiously and motions him for mercy sakes to open the door.

If some one comes in during the sermon, those sitting next to each other poke one another and whisper: "Who is it? Who is it?" and then a discussion ensues as to the identity of the person. If the arrival happens to be an old friend or relative of some one in the audience that one must get up and speak to them and proceed to have a regular family reunion.

As the minister pronounces the benediction some rush forward to get the first chance to hold a cute baby, invite a friend to dinner or tell the latest recipe for canning pickles. After a half hour of social conversation one by one they go home, wondering why the sermons are so poor and the Sunday-school class has so little pep.

In contrast to the above, picture if you can, a small churchhouse, and a membership but little larger or more prosperous than the first. The edifice itself stands on a corner lot in a small town. As you approach you observe a well mowed lawn, and as you ascend the steps all is silent; you cautiously open the door and enter. Although it is early there are several persons present in their regular pews sitting quietly meditating or reading their Bible. There is not a sound to be heard. Soft carpets cover the aisles and a beautiful bouquet on the organ adds beauty to the scene.

The chorister is seated in front with the organist and the superintendent, all three silent and reverent. As the children and adults come in they take their places quietly. At the appointed time the organist takes her place and plays a quiet hymn while everyone sits with a song in his heart and a prayer on his lips.

The chorister then rises and in a well modulated voice announces a quiet devotional hymn after which all bow in prayer. So holy is the atmosphere that no one dares enter. After prayer and the morning Scripture the classes pass quietly on tip-toe while the organist plays a hymn. In the class rooms the teachers find interested groups anxious to tell the lesson story, and plan for work during the week.

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## FORWARD MOVEMENT

Edited by J. W. Lear

### The Last Word (Continued)

LAST week under this caption we saw Jesus in conversation with the smart fellows of his day. This week let us measure the power of his words in one of his most interesting addresses—The Sermon on the Mount.

1. *The Value of Human Life.* Much of the woe in our day results from misconceptions of life's value. The less spiritual a race the more the depreciation of life and the greater the appreciation for material values. The Pharisees could break the traditions for a sheep or an ox, but not for a man. Not by choice, but by legislation big business has been forced to regard sanitation and provide safety devices for the welfare of the employees. Not by choice, but by compulsion some auto drivers observe the laws for the protection of life. The miser will sell his life for a pot of gold. Jesus put it graphically thus: "They will devour widows' houses and for a pretense make long prayers."

The Old Testament taught the sacredness of human life. "Thou shalt not kill," was one of the ten words written during the thunderings on Sinai. To emphasize the sacredness of life the first born was to be dedicated unto the Lord with an offering and a ceremony. The law demanded life for life. Even the man guilty of manslaughter must leave family and friends and live isolated in the city of refuge under certain conditions. The provision for capital punishment was meant to arrest carelessness and at the same time emphasize the importance and value of human life. But sad to say, the individual was punished for what the state did with impunity.

Jesus addressed himself to this subject by first stating the traditional interpretation: That whosoever killed, fell under the judgment of the law. Next, using three concrete statements, he sets up the premise that any estrangement between man and man is a violation of the relation of human brotherhood. All men bear the divine image and he who sins against his brother sins also against God. The brotherhood of man can be maintained only by those who acknowledge the Fatherhood of God in their relations to their fellows. According to Jesus' teaching a defamatory statement to, a contemptuous remark about, or an angry feeling toward one's fellow violates seriously the law of life's sacredness and makes quite impossible acceptable worship of God who is the Father of all. No one can read that searching treatment without abhorring war and praying earnestly for the outlawry of the same. National jealousy and race hatred received their condemnation in this last word of Jesus on the sacredness of human life. Any attitude or act which preys on human life or menaces human well-being for the sake of selfish aggrandizement merits the reproof of Jesus as stated in Matt. 5:21-26.

2. *The Purity of Society.* The corruptness of society today is appalling. Foul thoughts, foul words, foul actions on every hand. The picture shows and theaters hoot at purity and exalt sin. The show which uniformly emphasizes the good and the true is an exception. Probably nothing corrupts society so rapidly as loose ideals about sex. Petting, necking, spooning, adultery, divorce, etc., are all but glorified in much of the so-called art, today.

The home is the basic unit of society. The purity of society can be measured by the standards of the home. The relation of the sexes both before and after marriage determines in a large measure the permanence and beauty of home life. Divorce had no place in the Divine conception of the social order. The sin of man created the necessity. The same may be said of companionate marriage. The constantly lowering standards of the marriage relation spells ruin for the social order. Young men and young women who practice promiscuity lessen their chances of building happy homes. "Lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death."

Jesus realizing the importance of both the purity and

permanency of the marriage bond, if society is to be healthy and happy, declared that the sources of life must be kept pure. The stream of sex pollution which undermines the chastity of the home must be changed at its source. If society is to be rid of divorce, companionate marriage, etc., then Jesus' searching statement must bear fruit. There can be no unholy act without an unholy desire. Change the desire and the act will conform thereto. "He that looketh on a woman to lust has committed the act of adultery in his heart," said Jesus.

The remedy is an inward and an individual regeneration. In Matt. 5:27-32 Jesus not only condemns divorce, but clearly sets forth the best and only remedy. He has spoken the last word.

### We Need Both

THERE are two words which have been ringing in my ears lately. I believe the ringing is from the Lord. Maybe he wants me to say something about them. I rather take it that way.

The first of these words is *enlargement*. There is so much room for expansion that it is a shame to remain so little. How eager we are to see things grow. A copious yield delights the tiller of the soil. Short growth is a distressing condition. It is natural for all life to grow to maturity. Some things, however, we would rather not see grow. Weeds, tumors, cancers, greed, selfishness. Oh, there is a long list.

Some one said recently that the church members need an enlargement of heart. They did not mean the fleshy heart. They meant, of course, compassion, sympathy, goodwill, desire, etc. Paul had a large heart toward the churches he established. He died daily on their behalf. We have some wonderful writings as a result of this enlargement. It was this inner urge that caused him to say: "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsman according to the flesh."

I recall an Old Testament character, the prophet Jeremiah, who must have had this enlargement. The Hebrew people were in a desperate situation. They had disregarded the Lord so long that they lost their power and were carried into captivity. The prophet for years had exhorted them to holy living, and finally when his heart was almost at the breaking point he cried: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

The Master was like-minded when on one of his trips to or from the city of Jerusalem as he caught sight of the city nestled in the hills he exclaimed: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Luke says that he wept over the city, saying: "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes."

I verily believe the church needs an enlargement; a new baptism. Some would call us back to the traditions and methods of our fathers, for in methods they think we have eternal life. O no, beloved. We can be sinners with form as well as sinners without form. We need a new infilling of the Spirit which will give us such an enlargement of heart that sin will be freely confessed among us and righteousness will be the girdle of our loins.

The other word is *togetherness*—whatever that may signify. The disciples in the early church were much together; at first, of course, at one place, but later when they were scattered they were together. There was a unity of purpose among them. They had a common objective. They seemed to want the same thing. That attitude could be accounted for only in the fact that they were all by one Spirit in one accord.

Once some of these men were clamoring for chief seats and wondering when the temporal kingdom and temporal power would be restored, but now they were forgetting individuality for the sake of personal gain and were being welded together in a mighty effort to exalt the name of their Lord. To witness for Christ

and crown him Lord of all was a consuming passion and they were gloriously together in this ambition; 1,040 congregations, 131,648 members, all loyal to their Master. All filled with compassion for humanity. Every one enlarged in heart and unified in purpose. Bickering would cease. Quarreling would be unknown. Jealousy could not thrive. Gossip would not be engaged in. No one would say that ought he had was his own. Every one would acknowledge his stewardship of God's grace and the mystery of his Gospel. Enlarged in mind and heart and with a togetherness in the Spirit like a mighty army, the church would move on from victory to victory, for in the name of our God we would set up our banners.

### The Meaning and Scope of the Message of Christian Stewardship

The books listed below may be ordered from the Brethren Publishing House, Elgin, Ill. A booklet listing all the books available on the subject of stewardship may be had free by writing the Council of Promotion, Elgin, Ill.

**A Man and His Money.** Harvey Reeves Calkins. \$1.00. An economic treatment of the development of the sense of property value and of stewardship principles, relating them to the wider conception of stewardship in every phase of life.

**Christian Stewardship.** David McConaughy. Student's Text, 25c; Teacher's Text, 15c. A series of thirteen studies of scriptural teachings of stewardship, mainly based on parables of our Lord.

**Dealing Squarely With God.** Ralph S. Cushman. 50c. A little book which presents stewardship as Jesus' philosophy of life and shows that the acceptance of this gospel generally begins with an honest acknowledgment of the stewardship of our possessions.

**Life as a Stewardship.** Guy L. Morrill. 25c. A five-chapter textbook especially adapted for use in the young people's department both in Sunday-school and in young people's societies. Very suitable also for use in older groups and in church schools of stewardship.

**Modern Stewardship Sermons.** Representative Preachers. 75c. A volume of sermons by preachers from all parts of the country. They are collected with the idea that the principle of stewardship becomes really compelling only where it is personalized. These sermons accordingly are intended to appeal to the individual in terms of personal conviction.

**Royal Partnership.** M. F. Melvin. Cloth \$1.00; paper 50c. An appeal especially to Christian business men. It deals with property, business, the work of the world, and, fundamentally, the work of Christ in the world.

**Speculating in Futures.** Adventures in stewardship. Luther E. Lovejoy. \$1.00. Striking illustrations from real life, for personal reading, study classes, pulpit and platform.

**Stewardship for All of Life.** Luther E. Lovejoy. 75c. A comprehensive statement of the entire subject of Christian stewardship, intended to make stewardship a more widely accepted foundation principle of Christian living. Written to appeal to the mature mind, yet in such simple language as to give it a universal appeal.

**Stewardship in the Life of Women.** Helen K. Wallace. Cloth, \$1.00; paper, 50c. Presents to women six phases of their stewardship: hospitality, sewing, time, money, the family and the gospel.

**Stewardship in the Life of Youth.** R. D. Williamson and Helen K. Wallace. Cloth, \$1.00; paper, 50c. Presents stewardship as a partnership, applying stewardship principles to various phases of the life of young people and to some of their problems.

**Jesus' Teaching on the Use of Money.** Ina C. Brown. 50c. An effort to find the mind of Christ in regard to material things.

**More Stewardship Stories for Boys and Girls.** Emma A. Robinson. 35c. Brings to boys and girls the realization that they belong to God and that they are accountable to him for the use of their possessions and their time.

**Woman and Stewardship.** Ellen Quick Pearce. 25c. A treatment in six chapters of woman's stewardship from the standpoint of the home. Helps for teaching, 5c.

**The Stewardship of Life.** Frederick A. Agar. \$1.00. A basic statement which is adapted for adult or young people's study groups. The aim is to relate the resources of life in a proper stewardship.

**The Deeper Meaning of Stewardship.** John M. Versteeg. \$1.25. The emphasis is laid on the teaching of Christian stewardship principles as a means of saving the souls of men, rather than as a means of financial gain. It brings to light social, psychological and spiritual phases of stewardship and coordinates them.

**The Victory of Mary Christopher.** Harvey Reeves Calkins. 25c. A story with the stewardship theme developed along the line of the title. It illustrates the powerful influence of persons whose stewardship ideals are their guiding principles in the everyday walk of life.



## PASTOR AND PEOPLE

### The Sunday Night Service

BY DESMOND BITTINGER

As we preachers from week to week look over the little handful of the "faithful few" who make up our usual Sunday evening audience we feel rather inclined to be seriously discouraged with the Sunday night service. Sometimes we seek to excuse ourselves or to justify ourselves by saying: "Well, anyhow I've done my part. People in this age don't care to attend two church services on Sunday. They think when they have attended Sunday-school and church on Sunday morning that they have gotten enough spirituality for the week or that they have performed their religious duty for another week and the preacher has no right to expect more of them." And thus we rather wash our hands of the responsibility and say of our hoped for audience: "Your indifference be upon your own head."

But I'm not so sure that our ministerial duty is done when we attribute lack of interest to this age and then deplore the age for being what it is. In the rural church in which I lived as a boy we had the usual problems and difficulties about our Sunday night services. We had a membership of upwards of five hundred and an attendance on Sunday evening of about a hundred. A number of schemes were tried to better this attendance, but the best of them resulted in only a dozen or so new faces. Singing services followed by talks on various phases of Christian life, more singing and less talking, less singing and more talking, singing classes, open forums and free-for-all discussion groups were some of the plans and combinations of plans that turned out to be of little avail. But there was one plan that would almost immediately double our attendance, and the longer we would follow this plan the better our attendance and interest became; and that was a regular enthusiastic Sunday night song service followed by a heart-felt sermon. The fault in the end did not seem to lie so much with the congregation as it did with the preachers. And I am of the opinion that in a great many more similar cases the fault pretty largely lies with the preacher despite his desire to lay it on the congregation or the age. I am afraid that a candle light service, or an evening vesper service, or a little program followed by an entertaining talk of some kind has not the continued drawing power of a really Spirit-filled sermon. Variety in the program of course there must be, but in my observation and experience the greatest success has followed when a large place on the evening program was given to spiritual preaching.

I think the city of Lima is typical of other cities in her attitude toward the church and her services. The average attendance at the Church of the Brethren here runs around two hundred at the Sunday morning Sunday-school and church session, whereas our Sunday evening audience usually ranges between three and four hundred. Often it is double the morning attendance and rarely does it fall below our total resident membership. A large percentage of the audience are not members of the Brethren Church. Our evening program consists of a short B. Y. P. D. program and a sermon. I suppose that our evening audience will diminish considerably during the summer months, and in the language of the boys, I will be a good sport and take the blame upon myself to be in keeping with what I have here written down.

I write this at the solicitation of a number of laymen and I hand it on to whoever may read it as their challenge: "Let the preachers give us good Spirit-filled sermons on Sunday night that we can take along to work on Monday morning and we will come to hear them."

Lima, Ohio.

### "Music"

BY OLIVER H. AUSTIN

PSALM after psalm calls us not alone to listen to the voice of the Lord in creation but to praise him not only with our voices but also with pipes and strings,

with lute and harp, with high sounding cymbals and joyful noise. The idea seems to be that we should praise God with all things. Playing upon instruments, therefore, appears not to be secondary but an indispensable constituent of worship: a means which God has placed at our disposal by which we may more richly enter into his praise and adoration, and through the world of music come closer to him with our souls.

Praise in the house of the Lord with only human voices can be solemn and deeply impressive, yet both joyful sound from the throat and joyful sound from the harp take hold of the harmony which God hath included in a wondrous world about us. So whether we strike metal or cause tight strings to vibrate, or by our own breath drive out sound from the trumpet, it is an impulse in our souls which interprets itself in a vocal utterance in the world of sound. Neither the singer nor the organ creates this world of sound. God created it. And when our throats or our hands set these sounds in motion, we are in a position to praise God.

Most wonderfully has the human throat been adapted by God to this world of harmonious sounds, and there is no joyful sound on earth that excels the loveliness of the human voice. This joyful sound is of heavenly origin and only in the realm of glory that is to come, will it be heard in all its purity, in all its wealth of expression and cadence. And yet, by itself, the human voice does not suffice and therefore God has endowed it with an equally wondrous complement in the musical instrument. The instrument and the voice, as well, have been shamefully abused. Shall we not offset this abuse by the sanctified use of both voice and of instrument in godly circles? For, "The revival of sacred music is always a sign of a higher inspiration of life." And, "A Christian nation that does not sing and play upon musical instruments for the glory of God, enfeebles itself."

McPherson, Kans.

### The Teacher as Priest

BY JOHN LUKE HOFF

THE teacher acts as an intermediary between God and the child. The common dictum that it is the teacher's duty to strive constantly to make himself unnecessary is simply a Christianized conception of the priestly functions of the teacher. The religious educator tries to make the child his own priest, to stimulate the pupil to be his own intermediary. Christ made every man his own potential high priest, by entering into the holy of holies and rending the veil that separated human souls from their Creator. In like manner, the religious teacher wants to train the child in the technique of approaching God directly, in his own right, on his own initiative, speaking to the divine Lover of childhood face to face, experiencing the exhilarating give and take of fellowship with Divinity. In Christ's name the religious teacher makes the child's relationship to God increasingly intimate, vital, immediate.

Although Christ's ministry did away with the traditional priesthood, it made more significant the true functions of religious leadership and priesthood. That function is not the work of a third person standing between God and the individual, interpreting the language of the one into the alien tongue of the other, or handing a gift from one to the other. The function is rather the work of a friend who constitutes the third point in a triangle, who tries to make the language of each more intelligible to the other, so that there can be a direct contact between them. The voice of divinity is thus made familiar to the human being and the desires of the latter are made articulate, presentable to the Holy of Holies.

An important function of the priesthood of religious teachers is to make dominant and controlling in developing lives the highest forces of human nature as those are transfigured by the divine. In other words, the function is to influence that great mainspring of human experience, which comprises the motives, ideals, and attitudes of life. When a man employs a worker for his business, the criteria which he generally uses as a gauge to the qualifications and the reliability of the prospective worker are not the number of school credits for which he can produce evidence, nor the

accuracy of his knowledge of Latin cases and moods or of geometrical theorems, but the general spirit and attitude of the individual. It is vastly less important to know whether or not a man makes an occasional grammatical error, than to know whether or not he has a materialistic philosophy of life. It is tremendously less momentous to know just exactly how much a man knows than to know whether or not he has confidence in the universe.

In the words of Dr. Charles M. Sheldon: "It is easier to give assent to the Westminster Confession than to love one's enemies. It is not so hard to believe in the inerrancy of the Scriptures as it is to practise the brotherhood of man." It is because in the school we have been more offended by a minor breach of social etiquette or by the mispronunciation of a French syllable or by the use of a mixed metaphor than by an attitude of indolence or by the spirit of the reactionary, that we have been satisfied to turn out standardized specimens of polished conservatism or finished depositories of human learning, carefully indexed and neatly labelled. It is because in the church we have been more jarred by hearing an individual make a mistake in reciting the Apostolic Creed or fail to bend the knee to the proper angle at the proper time or fail to announce publicly one's belief in the resurrection of the body than by seeing an individual hoard up selfishly his personal resources—whether they be financial, social, or intellectual—that we have been content with turning out lives that are piously passive and ignobly neutral.

McPherson, Kans.

### Three Crises of Fours

BY EZRA FLORY

FOUR classes of people came to see the Babe, Jesus. These may be looked upon as typical of the four inclusive classes whom he met during life.

(1) *The Shepherds*, those lowly people who heard him gladly.

(2) *Simeon and Anna*, the saintly, who disciplined their lives and trained their vision of expectancy by reading the writings of the prophets.

(3) *The Magi* who sought him from other lands. Jesus said: "Other sheep have I which are not of this fold [Jewish fold]: them also must I bring."

(4) *Herod*, who sought hypocritically to see him, but meant to kill him.

There were four typical classes present at the time of his death:

(1) *The curious*. The impulsive crowd that was easily swayed. They chattered when they should have been silent.

(2) *The critical*. Contentious people can say: "If he be the Son of God, let him save himself." Philosophers can say in a crisis: "If he had planned as I have done, it might have been better."

(3) *The calloused* (stand-patters). These railed on him. They were irresponsible as the elder brother when all was a hubbub of joy at the return of the younger brother.

(4) *The cross-bearing*. These included such as the women, Joseph who buried him, and others. They were the concerned and heart-touched who became the nucleus through whom the Lord wrought great things in the extension of his Kingdom.

There were four soils in one of the parables used by Jesus to bring home to his hearers the lesson he desired to impress. All these soils (conditions of hearts) received or had the opportunity to receive the same seed. The four harvests are but four conditions of soil. This parable is valuable as an outline of pedagogy, or rather of human minds. For these same four conditions are ever present in every group.

Elgin, Ill.

If your motive, your method, your morals and your material are all right, you have a right to be radical; otherwise you might be dubbed a simpleton.

Some advocate closing our missions in China because of the dangers and problems involved. What would Bishop Paul say in reply to this statement? Read 2 Cor. 11:16-33 and you may know.



## HOME AND FAMILY

### Night and Morning

The morning sits outside afraid  
Until my mother draws the shade,

Then it bursts in like a ball,  
Splashing sun all up the wall,

And the evening is not night  
Until she's tucked me in just right  
And kissed me and turned out the light.

Oh, if my mother went away,  
Who would start the night and day?

—Dorothy Aldis.

### The Last Day of School

BY ELIZABETH R. BLOUGH

No one ever knows what goes on in the mind of the child on the first day of school. He leaves mother and faces new problems with the courage of the inexperienced; he accepts the succession of events because he must. He can not learn all the lessons which are placed before him but he tries. No one knows how hard he tries to do what seems to be demanded of him. The long weeks creep slowly by, and when the last day of school comes he carries home the news that he has passed. I attended a country school when a child. I dreaded the last day. It meant the closing of the schoolhouse door, the ending of pleasant associations with boys and girls. I did not realize then that from coast to coast on the last day of school the buildings which have hummed with the voices of children and teachers are closing down, that millions of feet are marching away from the schoolhouse door—away from the rules and restraints of orderly disciplined days.

Are these children and students going to have a happy vacation? Many are frankly rejoicing that lessons are over. As the door swings outward they hurry to the gate rejoicing that they need not return on the morrow. Nothing seems to stand between them and happiness; they forgive the teachers who treated them unfairly. Lessons were uninteresting sometimes, for a boy is not interested in what he does not understand. Their vacation will be a happy one if the parents help to make it so. Children should be well and vigorous when they return to school in September. Parents dream hopefully and confidently for their children; the child is an integral part of the home. In fancy they follow their children to school, they feel an increasing responsibility with every school year. The ideals of a school become the guiding forces of a student's life.

But for those who will not return, those who close their books knowing that they can not open others in September, what of their prospects? Have they received the best training for the places they are to fill? They have been learning physical laws and moral laws. They have been told of their obligation to their country and to their homes and their God. School discipline is about the best, the most effective discipline we have today. When the boy is no longer governed by his teacher, will he go too far in his love of freedom? He is not likely to become a law breaker if he has learned the common responsibility of all for each. The teacher has set the measure of the highest possibilities of his individual development. At heart, the boy is eager and willing to learn the best, he likes to do the things in which he excels. Praise and admiration are a tonic to the regular boy, they help him over the hard places.

Do you remember what a sharp corner you turned when you left school? You had a blank feeling wondering what to do next. So it is for many who have not learned the cost of life in terms of labor. But we soon experienced the need of money and the urge to earn it; then we think of what the years in school have given us. Perhaps it did not seem to be what we needed. We have the sad consciousness of having read many books, of having acquired knowledge, but it does not function properly. Our case is similar to that of Jacob's. His mother was being cheated by the man who paid her for making buttonholes. So Jacob went to primary school hoping to learn to count money and

reckon change correctly. Every day he asked the teacher to show him how to count and figure. She told him he must be patient and wait until they got to that subject. But Jacob had to earn money, he could not wait; he left school without learning how to reckon money. Children need the cultural training which they receive, but they need also to know that they are equipped to face the world, that they can earn their bread. When he gets a job, he learns for the first time the impersonality of the working world. He finds that rewards and blame come from his own efforts. Youth facing maturity with all its forebodings, needs the education which makes for efficiency and stability.

When we contrast the privations of the scholars of the eighteenth century with the privileges the poorest of us enjoy today, we are grateful. We should do all in our power to prove that we are worthy of these privileges. When we merit the trust, honor and confidence which are placed in us, we are using the lessons learned in the schools. The children have the assembly program, class recitations, and life after school as a training in social democracy. The art of living together comes through sharing common interests. Let father, mother and children get together in the home, woods or park. Let them talk things over together and discord and friction will disappear. Let the children express themselves in games and fun. We used to repress any signs of fun with a, "Don't do that!" Let us go with the children for a hike across the valley, or down the long road. Let the entire family go on a fishing trip, a wholesome good time will help you to retain an interest in life. With the last day of school comes the chance to learn how to live happily with your children. With Maltbie D. Babcock, let us say:

"Lord, let me make this rule:  
To think of life as school,  
And try my best  
To stand each test  
And do my work  
And nothing shirk.

"These lessons thou dost give  
To teach me how to live"  
To do, to hear,  
To get and share,  
To work and pray  
And trust always."

New Windsor, Md.

### The Beauty of Holiness

BY RACHEL KATHRYN LITTMAN

II.

I AM thinking first of a dear old lady whose kindly smile, words of encouragement and comfort mean a great deal to all with whom she comes in contact. She is in the eighties, lives all alone, tends her furnace in winter, and her garden in summer. She is of the active type who would rather wear out than to rust out, and consequently asks for very few favors.

But what I wish to emphasize most is that "beauty of holiness" that shines out in her cheeks and eyes, as one listens to her stories of childhood, early married life, and when her children were about that long table in winter evenings doing school work. The teacher often roomed and boarded there because no one else seemed to want her, and how fortunate for the teacher.

What a grand mother she must have been, as evidenced by her children who give her the highest respect and constant attention. Not many days is she without some word or gift from one of them, the latest, a radio.

In conversation she is intensely interesting, never having to fall back on such subjects as bad weather and the neighbors. Her life has been so rich in experiences that she has a wealth to draw from, more interesting than many books.

She has always been faithful in church attendance, but the time has come when she must depend upon others for transportation. This, however, is no check upon her faith which I feel safe in saying is not excelled by many. Death will not have much sting for her, nor the grave, great victory. She has such "beauty of holiness," that her children rise up and call her blessed.

I'm thinking, too, of old "Uncle Tom" and "Aunt Viny." They had never been successful financially but they, too, were socially rich. Everybody for miles around spoke of them as Uncle Tom and Aunt Viny and many were the carriages that stopped at their door, often leaving something to replenish the larder, which may have been none too crowded when the hand loom was not kept busy.

Not that the family would permit actual want, for they were very solicitous about their every comfort, but such independence of spirit was shown by Uncle Tom and Aunt Viny that they all knew it was best to let them spend their last days alone, doing what they could to support themselves.

One should not have felt sad at the sight of them for they always seemed happy, he at his loom and she at her house work; but they seemed so frail, were so stooped and so tottery, it called forth one's deepest sympathy. Yet with so little, they were exceedingly generous. Many were the substantial as well as the dainties we were permitted to share. Others also learned of her delicious pancakes and cherry pies, through intimate contact with them. Then there were the Lord's envelopes which had a prominent place on the front room wall. I can see them yet in their paper pocket they were never neglected. Lincoln says: "There are the Lord's poor and the Devil's poor and we ought to differentiate between them." It was easy to do in this case and when they had passed, it seemed like the ceasing of exquisite music."

But the music of their lives goes on forever. Many of us have wished we could give as little thought to material things, that we might more fully "consider the lilies," but our greatest wish is that we may be permitted to live long enough to attain the same "beauty of holiness."

Covington, Ohio.

### What to Do on Sunday

BY OLIN F. SHAW

Number Seven

Any discussion under the above caption that did not offer some suggestions as to how the Lord's Day should be observed would certainly stop short of the mark. In this article I shall devote myself to making some suggestions along that line. In the case of the tithe, it was not taught that Israel should give the tithe, but that the tithe was the Lord's. The same thought carries through the Scriptures concerning the sabbath, the sabbath day is the Lord's. It was certainly not an accident that in the transition from the seventh day to the first day of the week, to become the Christian's sabbath that it was christened the Lord's Day. To Christians Sunday is the Lord's Day in no Levitical sense, but for a very much greater reason. By as much as the Christian's righteousness should exceed the righteousness of the Scribes and Pharisees, by so much should the ideals and motives of the Christian in observing the Lord's Day exceed those of the Scribes and Pharisees. This fact within itself that it is the Lord's Day—should furnish us a valuable key as to how the day should be observed.

Within the last twelve months the writer was visiting in a certain city, where a display of military tactics was put on, on Sunday afternoon. I was asked as to my pleasure about attending the exercises. What would you say about such a Sunday observance, brother or sister reader? Knowing that Sunday is the Lord's Day, and knowing Jesus' attitude and teaching toward militarism—"He that taketh the sword shall die with the sword," do you think attendance at such a performance on Sunday would be a Christian observance of the day?

In Genesis, in the first divine appointment of the day, it is said that Jehovah God ceased from his creative labors on the seventh day—that on this day he desisted from labor. Then he blessed, consecrated, or made sacred the day. Time has proven that there were physiological reasons why God in his infinite wisdom made one day of each week a day for rest. The man who rests one day out of seven is more efficient than the man who does not. The sum total of achievement

(Continued on Page 383)



## AMONG THE CHURCHES

### Calendar for Sunday, June 17

Sunday-school Lesson, The Crucifixion.—Mark 15:16-47.  
Christian Workers' Meeting, Our District Conferences.

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### Gains for the Kingdom

One baptism in the Olivet church, Ohio.  
One baptism in the Kokomo church, Ind.  
One baptism in the Ligonier church, Pa.  
Two baptisms in the Eden church, Ohio.  
One baptism in the church at Hershey, Pa.  
Seven baptisms in the Quinter church, Kans.  
One baptism in the Falling Spring church, Pa.  
Two baptisms in the Myrtle Point church, Ore.  
One baptism in the Pleasant Hill church, Tenn.  
Two additions to the Pleasant Hill church, Tenn.  
One baptism in the First church, Philadelphia, Pa.  
Four baptisms in the Council Bluffs church, Iowa.  
One baptism in the North Manchester church, Ind.  
Four baptisms in the Weston church, Ore., Bro. S. Z. Smith and wife, evangelists.  
Nineteen baptisms in the Aughwick congregation, Pa., Bro. Hanawalt, pastor-evangelist.

Two were baptized and one reclaimed in the Welsh Run church, Pa., Bro. B. W. S. Ebersole of Hershey, Pa., evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. S. Will of Bridgewater, Va., to begin June 18 at Hazelton, W. Va.

Bro. Frank Willard of Troutville, Va., to begin July 15 in the Egdon church, W. Va.

Bro. Howard Markey of Manheim, Pa., to begin Aug. 5 in the Mt. Olivet church, Pa.

Bro. J. Perry Prather of Ashland City, Ohio, to begin Aug. 5 in the Olivet church, Ohio.

Bro. F. D. Anthony of Baltimore, Md., to begin July 15 in the Mt. Hermon church, Bealeton, Va.

Bro. B. M. Rollins of Mt. Pleasant, Pa., began June 11 in the Champion church and to begin June 25 in the Lonaconing church, Md.

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### Personal Mention

Brother and Sister Winger are due to arrive at San Francisco June 22. Mail for them should be addressed to them in care of incoming S. S. Taio Maru.

Bro. J. M. Henry, Chairman of the Welfare Board, and Sister Henry surprised us with a call last week. They were traveling by auto and were headed toward La Verne. Each night at some point on the way Bro. Henry fills an engagement to give his travel lecture on Europe and Peace. The return trip is to be made in similar fashion. In the fall they will locate at Bridgewater, Va., where Dr. Henry is to head the Department of History in Bridgewater College.

Bro. Ezra Flory is planning to change his sphere of action shortly from executive work in religious education to the pastoral field. He has tendered his resignation to the General Sunday School Board, having accepted a call to the pastorate of the Huntington City church of Middle Indiana, to begin Sept. 1. The many thousands who have enjoyed and have been helped by his unique and efficient service in the Sunday-school work will wish him corresponding success in his new field.

That was a very sad tragedy that came to the home of Bro. Doran Brubaker of Virden, Ill., on the night of June 5. Six of their eight children and another neighbor child were riding in an automobile which was struck by an inter-urban car of the Illinois Traction system at Auburn, twelve miles south of Springfield. All seven were killed. The father of the six is a son of Bro. S. S. Brubaker of Virden, Ill., and brother to the late Eld. H. A. Brubaker of Oakland, Calif. Such an unusual bereavement as this should draw heavily on our sympathetic and prayerful interest.

A wedding of missionaries is nothing to be surprised at but a large circle of friends will have congratulations and good wishes to offer on learning of the marriage of Bro. Ernest F. Wampler, pastor of the Rocky Ford church, Colo., and Sister Elizabeth Baker of Greenville, Ohio, both former missionaries in China. The happy event took place June 2 in the church at Greenville, the ceremony being performed by the pastor, Bro. X. L. Coppock, in the absence of Bro. Bonsack who could not be present as had been planned. The Brights and Sollenbergers of the China field were among the houseful of witnesses. Brother and Sister Wampler are visiting relatives in Virginia and Ohio and expect to attend the La Verne Conference.

Bro. S. J. Miller, Vice-Chairman of the General Ministerial Board, changes his address from 176 W. Thirteenth St., San Bernardino, to 2017 Fifth St., La Verne, Calif. After June 25 all mail should be sent to his new address.

Bro. Glen Weimer, pastor of the Donnels Creek church of Southern Ohio, would like to arrange with some other pastor for an exchange in holding revival services this summer, say in late July and early August. Address him at New Carlisle, Ohio.

Sister Bertha M. Neher of Warsaw, Ind., Secretary of our General Welfare Board, changes her address to Mrs. A. M. Stine, Adel, Iowa. The ceremonies incident to this interesting transfer took place Saturday, June 2, at the hands of our Conference Secretary, Bro. I. B. Book, brother-in-law of the groom. Bro. Stine is one of the leading elders of Middle Iowa. Congratulations and good wishes are in order. Brother and Sister Stine are now on a trip to California, expecting to attend the La Verne Conference and the World Sunday School Convention at Los Angeles.

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### Miscellaneous Items

The General Ministerial Board will have a meeting at La Verne in the afternoon of June 27, and will have headquarters in Founders' Hall during the time of the Conference, so that pastors and church committees may confer with them.

The Ladies' Missionary Society of the Wiley church, Colo., has just finished studying "A Straight Road Toward Tomorrow." They have four copies of the book which they offer for sale at half price, forty cents each. Write to Mrs. Leonard Birkin, Wiley, Colo.

The Rock Run church of Northern Indiana, near Goshen, lost their churchhouse by fire Sunday evening, June 3, but Bro. Bonsack went away to fill his engagement there last Sunday. They said they needed him worse than ever now and planned to have the meeting in the community school building.

"A Cloud of Witnesses." A copy of this book will be sent as a gratuity to one pastor or local preacher in every congregation in the States of Maryland, Virginia and West Virginia on the receipt of four postage stamps. Congregations which have no regular pastor or local preacher may send an order in the name of the secretary of the Sisters' Aid Society. Pastors who serve several congregations will please send an order in the name of the secretary of the Aid Society of the congregation of the non-resident pastor. Our wish is to get in correspondence with every congregation in these States. An early response is prayerfully desired.

—D. C. Moomaw, Roanoke, Va.

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### Special Notices

Enrollment Cards for D. V. B. S. are no longer furnished free. The General Sunday School Board after trying it out decided that it was not advisable to give these cards to schools for nothing. Some one must pay for them. Why not those who use them? In sending in orders take note of this. Announcement was made earlier but some fail to remember. Enrollment cards may be had at 40c per hundred.

The Northeastern Ohio Sunday-school Convention will be held in the First Church of the Brethren, Alliance, Ohio, June 19, 20 and 21. The church is located on Freedom Street, near College, and is four blocks east of Mt. Union College. Those coming over the Stark Electric will get off at College Street and walk two blocks east and turn south to the church. Those coming by railroad or by bus will take the city car at depot and get off at College also.—Oliver Royer, 2335 South Union Ave., Alliance, Ohio.

Just two weeks from this date, June 16, Bethany Bible School will close the second year under the plan of support by the local churches. Many churches have given us the assurance that they would attempt to do their part if possible by that time. The present indications are that we will add \$5,000 to the deficit of last year unless the churches respond immediately. It is our hope that this final appeal will receive enough to make it possible to close this year without a deficit. A few individuals have contributed to this cause recently and we hope that a number of others may do so in response to this notice.—Frank N. Sargent, Financial Secretary, 3435 Van Buren St., Chicago, Ill.

The special train going to La Verne via Seattle will arrive here June 25, Monday, 6 P. M. We will meet them with many autos. Two hours will be spent seeing the city. Then we will go to the church where we will lunch together, and talk, then, all will go to Calhoun Hotel where I broadcast every Monday evening over KVL. The whole party will become broadcasters. We will take the hour. It will be well advertised. All will sing together, and put on a program. Speeches five to eight minutes in length will be given: "Who Are These Brethren?" "Sower the Bible Printer," "Governor Brumbaugh," "The Brethren Missions in India," "The Brethren Annual Conference"—these or similar topics will be discussed over the radio. Listen in Monday evening at 9 o'clock, KVL, 272.6 and 1-100 kilocycles. My Monday evening time is 6 o'clock, but

that Monday all will be changed to accommodate the Brethren. I have already completed arrangements with the radio people.—W. B. Stover.

The Fruita and First Grand Valley churches of Western Colorado are planning a reception at the Grand Junction depot for the special train going to the La Verne Conference over the C. B. & Q. R. R. and the Denver & Rio Grande. Members of the two churches will be at the train in a body with true western hospitality. A special song of greeting has been written for the occasion and other things are being arranged for the reception. We think this an opportunity to get the East acquainted with the West and to help an isolated District get a touch of the fellowship from the East. We want you to meet us and inspire us. By the courtesy of the railroad officials the train is being held at Grand Junction long enough for this program. We are also planning another form of expression of our hospitality which has not been worked out yet definitely enough to announce. If you are going on the route mentioned we want to wish you Godspeed as you go to the Annual Conference.—E. R. Fisher.

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### The Church on the Pacific Coast

"La Verne College Bulletin" for May is a special "Conference issue." The leading feature is a number of articles descriptive of the growth of the Church of the Brethren on the Pacific Coast including Western Canada. The material given below is taken from this bulletin.

Welcome, heartiest welcome to all who shall attend the coming Annual Conference at La Verne. Long has California desired this opportunity to entertain you, and now eager hearts and open homes await you. All up and down the coast the Brotherhood is atingle in anticipation of happy reunions with friends long separated, and of deepest social and spiritual fellowship with those of like precious faith.

I would like to see all our young Brethren and Sisters go to Annual Conference at least once in the first few years of their Christian experience. The impression they receive will remain throughout life, for good. In praying together, in working together, in walking together with the Lord, we all renew our strength.

The Covina congregation was the first organization in Southern California, the date of organization being June 20, 1885. Seventeen members participated. Here the first Sunday-school was organized in April, 1888. The first District Meeting was held at Covina, April 6, 1889.

The sites selected for the valley churches are quite alluring. Hemet is in a sunny valley amidst citrus and deciduous fruit groves with alfalfa and grain fields interspersed. Santa Ana is in a beautiful city surrounded by a great acreage of citrus fruits, walnuts, poultry and other interests. La Verne, Pomona and Glendora are in the heart of the famous "Orange Empire," with San Bernardino at its eastern limits—at the opening of the gates of the Southland.

Covina also is in "The Heart of the Orange Empire" but has more than 7,000 acres of English walnuts. Long Beach and Hermosa enjoy the sea breezes of the Pacific and usually bid for and welcome the summer activities of our General Programs and District Meetings. San Diego, one of our youngest churches, is in a very fair city near the border. Belvedere, First church, and Calvary churches in Los Angeles with Inglewood near by, provide altars for the brethren who dwell in the "roaring town" as McGroarty terms Los Angeles. Pasadena is beautifully housed among the millionaires and is one of the most active and well organized churches in the District. Arizona has two flourishing churches, one at Glendale and the other in Phoenix.

The history of Northern California as a separate District goes back to 1907 when at the District Conference of California and Arizona, held at the Oak Grove (now Laton) church, permission was given to the Oak Grove, Reedley, Fruitvale, Sacramento Valley (now Codora) and Butte Valley churches to organize as a separate District. In October of the same year the first District conference of North California was held at Reedley. Then came a period of marvelous expansion. In twenty years the membership more than quadrupled. At the present time nineteen congregations and one mission point are listed and the membership is near the 1,800 mark.

At the present time the Sunday-schools support Minneva Neher on the China field, and the Lindsay church supports Dr. Ida Metzger in India. These are Northern California girls and the task of their support is enthusiastically performed. One of the features of the life of the District is the Summer Assembly held annually at the Mt. Hermon Assembly grounds near Santa Cruz.

In 1871 Elder David Brower moved to Oregon and settled near Salem. There were then about thirty members in the entire Northwest. This pioneer elder spent nearly a third of a century in the work of building up the church of his choice in this new territory.

The church at Albany, which is the successor of the first church in the District, was organized by Eld. David Brower in 1872. It has just completed and dedicated a fine new house of worship. It is under the watchful care of C. H. Barklow, and has great possibilities. Eld. S. Z. Smith of

(Continued on Opposite Page, First Column)



## AROUND THE WORLD

### Dives Outdone

The rich man in the parable, who fared sumptuously every day, had to be content with fruits and vegetables in their season. But not so the modern man. There is a wide variety of green vegetables and fresh fruits available the year around even in our northern markets. It is said that roasting ears and asparagus tips are about the only two crops from the average gardener's list which can not be supplied practically every day in the year. In the face of the achievements of modern epicureans Dives is certainly outdone.

### Fruits and Vegetables

It was stated recently that Chicago receives 100,000 carloads of fruit and vegetables in the course of a year. But as Chicago is a great distribution center but sixty per cent of the cars received are unloaded for Chicago or near-by consumption. Great as is this city's receipts of fruit and vegetables it is worthy of note that Chicago's share of the nation's crop is but ten per cent of the total. That is, there are shipped annually in the United States about 1,000,000 carloads of fruit and vegetables and one-tenth of this vast total goes to Chicago for use or to be forwarded to other consumption centers.

### Art and Social Ideals

The organization of a new group whose united contribution toward the achievement of current social ideals should mean much is in prospect at the first World Congress of Artists to be held at Brussels June 30 to July 3. "The object of the congress is to organize an International League of Artists to cooperate with other international organizations for the advancement of constructive efforts toward world peace and for the protection of creative labor. An integral part of the plan is the establishment of an international center from which the influence of art and artists may reach out into the world."

### A Department of Peace

Recently Miss Agnes C. Macphail introduced the following bill in the Canadian House of Commons: "That in the opinion of this house, the time has come for the establishment of a governmental department for the promotion of peace and international understanding." In presenting her bill the author said in part: "A department of peace should be two-fold in character. First, it should have general supervision of an extensive program of peace throughout Canada. Secondly, it should cultivate friendly relations with other countries by promoting our knowledge of other people with regard to their cultural, moral and social achievements." We have not heard how the bill fared, but we know that the idea is sound though the times may not be quite ripe for the realization of such a needed governmental department.

### The Church on the Pacific Coast

(Continued From Page 380)

Ohio has just completed a successful revival meeting in this congregation. Under the blessings of the Lord Jesus Christ the outlook for the churches of Oregon was never better.

During the years from 1898 to 1911, the cause in Washington and Idaho made a rapid growth so that in 1911, the three States were segregated, each one becoming a separate District. In 1914, the District of Washington supported the first Annual Conference held in the Northwest located at Seattle. The number of congregations in the District of Washington at present is fifteen; number of elders, thirty-six; ministers, twenty-nine. The congregations leading in membership are the Wenatchee Valley and Olympia. The total membership in the District of Washington to date is over 1,450 and is sustaining a healthy growth.

There are at the present time six church Districts with congregations in what is termed the Pacific Coast Region. To survey the probable future of the church in this region requires that one shall analyze the situation as to men and physical conditions. The personnel of the church of the Pacific Coast region is made up, generally speaking, of the frontier or pioneer type of men and women keen to take the initiative and battle with new and difficult situations.

The Pacific Coast Region stands today as the most strategic point in the program of the Church of the Brethren. The many natural resources of this great region in climatic conditions and productive possibilities are unexcelled anywhere—with Seattle, Portland, San Francisco, Los Angeles and San Diego as great commercial shipping centers. In each of these cities the work of the church has been established and has already made considerable progress. With these and other churches established in this region, and Mission Boards, alert to take advantage of new and strategic points, we may reasonably expect the church to grow strong and become a dynamic of righteousness in these respective fields. From these, other communities will be touched and churches established in them.

### Mental Health and the Laborer

The mental health of the laborer is certainly an important consideration. However, we would not rate it as high as Dr. Ralph Hamill, president of the Illinois Society for Mental Hygiene, who seems to think that most of the laborer's troubles would vanish if the psychiatrist could restore the individual to his normal state of efficiency. Said Dr. Hamill of the laborer: "If his mental health is impaired his efficiency suffers and the employee develops a complex and becomes grouchy, or suspicious, overbearing and over-sensitive; he worries, day dreams, loses power to concentrate and becomes a burden to industry. Why does the kicker kick, what causes a worker to grouch, to sow dissension, to shirk, to day dream, to lose interest in his work, or suffer other forms of mental and emotional disturbances that cause many losses of millions of dollars annually? There are a hundred and one basic reasons for mental and emotional ill health, ranging all the way from repression, misfortune in love, financial difficulties, domestic difficulties, to being in the wrong job."

### New Heroes for Arlington National Cemetery

A new type of hero will receive recognition by memorials in Arlington National Cemetery if a recent move for legislation authorizing the burial of yellow fever heroes in this cemetery is successful. It is contended that those army doctors and men who so patiently and unselfishly conducted the yellow fever problem to a successful solution are certainly worthy of a place in Arlington National Cemetery. The significant thing about these new heroes proposed for our great national cemetery is that they made their sacrifices in a war on disease rather than in some battle with fellow-men. Their sacrifices were a direct effort toward the saving of human life. Here we have representatives from the army in a rôle not commonly associated with this department of the government. The quality of the service rendered by the new heroes proposed for recognition in Arlington Cemetery may be judged from what the Secretary of War said in 1902 shortly before the death of Major Walter Reed and his share in the conquest of yellow fever. "The brilliant character of this scientific achievement, its inestimable value to mankind, the saving of thousands of lives, and the deliverance of the Atlantic sea coast from constant apprehension, demand special recognition from the United States."

### What About the Poor?

Thousands upon thousands will die in the war stricken districts of China before the new crops can be harvested. The Emergency Committee for Strikers' Relief has sent out literature dealing with the deplorable conditions that obtain in some parts of Pennsylvania and Ohio in the mining districts. Think of a mother obliged to feed three hungry children, aged four, three and one, on a dinner composed of three soda crackers soaked in tea! The mother herself ate what was left—or nothing! On May 15 the Minister of Health Neville Chamberlain told of the wretched conditions existing in England's slumlands. He told the house of commons that although 1,000,000 new homes had been constructed since the Armistice, England is today 700,000 houses short. The "tragic truth" as the Minister of Health presented it to those in authority was tragic indeed; yet, everywhere one can find the poor in spite of all that is being done to remedy conditions. "For the poor ye have always with you." But while there will always be poor folks, even as the Master said, it must be added that many are poor who ought not to be without the necessities of this life. The outstanding poor in China today are those who have suffered because of war conditions; that is, many are poor because of the selfishness or heartlessness of others. But not all of the poor in China are poverty stricken because there is war. Most of China's poor are in need because there is simply not enough food in the land to go around. The poor miners in Pennsylvania and Ohio also present a complicated problem. The obvious remedy would be to grant them a higher wage. But this is not as easy as it seems since the coal industry as a whole is in a bad way. Indeed, coal mining is not such nice work but that one could wish the whole business were done away with. From the mine to the ash heap coal is making dirt and work for somebody. Gas, oil and electricity are much cleaner and more convenient types of fuel. So raising wages is just another move around the circle that does not make headway toward a real solution—if such indeed is possible. The coal miner's chief difficulty is not that he has been mining coal, but that having mined coal and neglected to fit himself for any other job, he can not now shift to some better paying line of work. The miner is in a very real dilemma, but one that will not pass until a lot of folks either quit mining coal or new types of demand for it are created. There are a lot of things that can and should be done for the miners; some of these things others should do for themselves, but some things the miners must do for themselves. However, there will never be a complete solution; the poor will continue to be with us. This year it is the miners; for several years the farmers were under a cloud. Many farmers are still there and likely the best that can ever be done for them will not be more than to lessen a bit the shock of economic change. Then there are the poor of

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### A Missionary's Sacrifice

Matt. 10: 34-39

For Week Beginning June 24

### AT VARIANCE AGAINST THOSE OF ONE'S OWN HOUSEHOLD

It is very hard when the path of duty leads one to cross the will, wound the feelings or incur the enmity of his own immediate family (Matt. 13:46-50; John 2:4-4; 7:5; Mark 3:21).

### TAKING UP THE CROSS AND FOLLOWING

Our crosses are different, but each of us must bear one. We never know Christ fully until we have suffered with him. Suffering together is the assurance that we shall be glorified together (Rom. 8:17; Philpp. 1:29).

### FORCED TO DEPEND UTTERLY UPON GOD

Living in a Christian land where it is popular and prosperous to be a Christian, one's faith may be held up by all sorts of props. But these are all cut away and he has only God to support him when he is set down in the midst of a non-Christian people (Psa. 137:3, 4).

### WAITING FOR RESULTS

If we can but see some visible result of our effort, how it bolsters up our courage! But when these immediate results do not appear, faith must renew our strength, and we must rejoice in the fruits that shall ripen when we are gone (John 4:38).

### LOVE MAKES SACRIFICE A JOY

These things would be hard were it not for the love that prompts one to bear them. Love makes sacrifice a joy, for the pains we go through become a means of joy and blessing to others (Jas. 1:2-4).

### DISCUSSION

What is sacrifice?

Which is a harder life, the one that accepts or the one that seeks to escape sacrifice? R. H. M.

England. The best that the government can do has left a staggering amount of suffering in the land. Much of this can be done away with—but not all, for the poor are a continuing heritage. Perhaps this is turning out to be a gloomy paragraph, but certainly no gloomier than the facts of life really warrant. All of the poor need help and many of them can be helped. However, with the best that we can do there will remain handicaps of various sorts threatening the security of the very elect. Accidents, disease, change and death face every man. The best that we can do, there will always be many who are poor; and just because this is true we should manifest the Master's eagerness to allay the pinch of poverty wherever we can.

### One of Uncle Sam's Big Losses

Your Uncle Sam has great losses as well as great gains. One of our country's staggering losses is that which arises from soil erosion. How long it takes for the slow processes of nature to make one foot of good soil from rock no one knows—but a long time is most certainly required. Yet, it is no uncommon sight to see fields badly washed from heavy rains, in some cases the soil stripped as deep as it was plowed. Well, one of your Uncle Sam's soil experts, of the Agriculture Department has estimated that the soil values washed away every year in the United States could not be replaced for \$2,000,000,000. Some 126,000,000,000 pounds of fertilizing element are lost from our soils every year.

### Some Things the Methodists Did

Summing up some of the things which the Methodists did at their recent Kansas City Conference, "The Christian Century" says in part "First, they provided that Methodist ministers may hereafter be appointed as pastors of community churches without denominational affiliation. In this fashion they placed the approval of Methodism on local movements for the elimination of sectarian competition and the building of a united Christian fellowship. Second, they invited the Presbyterians to join with them in negotiations looking toward a merging of the two denominations in a single great church. In this fashion they harnessed the impulse toward unity to a specific proposal which will force two of the largest denominations in America to view anew their separation, and justify to their consciences its continuation. Third, they set up a permanent commission with blanket powers to represent the denomination in any matter having to do with unity, comity, cooperation, or any other form of Christian effort involving other communions. In this fashion they made it possible for an official body of this church instantly and at any time to begin or to carry on negotiations looking toward union with any other church that gives evidence of being in a mood to favor such negotiations."



## Are You Nearsighted?

(Continued From Page 375)

our baser natures, so a proper system of regular, systematic, and proportionate giving of money is the means of raising us above material things to a higher level of thought and deeds.

Of all the plans used in raising money for church work only one has the promise of God to take us to the proper height. If a person wants to go to the top floor of a building it is necessary to take the elevator which gives the promise of going the full distance. Our substitutes for the regular giving of a tenth of our income will never raise us to the heights that God wants us to attain so that we will be enabled to see over the material things and behold the wonders of his Kingdom. Many persons say that the tithe is often given without the tither receiving a blessing as tithing is only following a form. I will grant that this may be true in some cases. One can take an elevator and go to the top of a high building and come down again without getting off and looking out upon the beauties of nature. But if it is necessary to go thirty-eight stories high to see over the surrounding buildings, no one who goes less than thirty-eight stories high will ever be able to see beyond the surrounding buildings.

God has taught us that the regular giving of the tithe is necessary to get above the things of the world so that we can behold the wonders of the spiritual realm. We have no promise of the sight of God's approval if we do not become raised to that height.

Anyone wanting to see the beauties of nature visible only from the thirty-eighth floor of a building would not be foolish enough to take a local elevator going but to the twenty-fourth floor, just because somebody had used the express elevator going to the thirty-eighth floor and had come down without getting off the elevator. The man who took the express elevator got high enough to get the vision if he had availed himself of the opportunity, while the man who took the local elevator never did get high enough to get the vision, no matter how many trips he took. In our system of giving money for the Lord's work we must use the method that promises to take us to the required height.

Do we desire to claim God's promise for the faithful rendering of the tithe, or do we desire to stay on the lower level of material things? Jesus said that we can not serve God and money. If serving God rather than money is our supreme desire we will avoid spiritual nearsightedness by adopting the plan of regular, systematic giving of at least a tenth of our income. We will in this way be raised into the realm of cheerful giving, where we can get a clear vision of God's plan for the bringing of the Kingdom of God into the hearts of men.

May God speed the time that the laymen of our church will make an impartial study of stewardship so as to see its advantages and blessings. Thousands of our men will then adopt the divine plan with the result that they will get a clearer, broader, vision of the great service that Jesus expects us to render here on earth.

South Bend, Ind.

## Our Daily Battle

BY JOHN H. MYERS

Would you have the victory over sin, and its author, the devil? Pray. Would you have that peace of mind which passeth all understanding and garrisons your mind and heart through Christ Jesus? Pray.

A warrior is equipped for both defensive and offensive action. We, the believers, do not war against flesh and blood, but against spiritual wickedness, and our weapons are not fleshly but spiritual, mighty through God to the pulling down of strongholds.

Does Satan tempt you above measure? Stand with your loins girt about with truth. What truth? Whatsoever things are lovely, true, honest, of good report—think on these things. Throw up the barrier, guard well the citadel of your mind. You can not prevent Satan from tempting you, from shooting his fiery darts, but you can shield yourself most effectively with your blessed armor.

Put on the breastplate of righteousness? If you

have definitely put your trust in Jesus Christ, you know your sins are forgiven you; and you may use the breastplate of righteousness.

Does Bible study baffle you? God will fill you with his Holy Spirit if you ask him. He will reveal all things to you. Trust in the Lord with all your heart. Don't worry because you can not understand everything. Remember that faith is the victory that overcomes the world.

Put on the helmet of salvation. John says: "These things I write unto you that you may know ye have eternal life."

All of the weapons mentioned so far are defensive. The last one, the Word of God, is offensive and is quick and powerful, slashing error, convicting the sinner, branding the hypocrite, blessing the saint.

None can receive the things of God except the Holy Spirit show them to him. They are foolishness to the natural man, but to us that are saved "the power of God." We must pray, but how are we going to pray according to his will unless we read and study our Bible to find what God's will is?

Pray, read, work—this is the order. We are his workmanship, created in Jesus Christ unto good works. "It is God that worketh in you both to will and to do his good pleasure." What a blessed armor!

Chambersburg, Pa.

## Why Keep the First Day of the Week—Sunday—as a Day of Holy Convocation and Worship?

BY CHAS. M. YEAROUT

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118: 24).

This day is preëminently set forth in the Old Testament as a day of holy convocation and worship; no servile work should be done therein. God commanded the children of Israel when they reaped their harvests: "Then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it" (Lev. 23: 10, 11).

This wave sheaf of the first fruits of harvest typified and pointed forward to the resurrection of Christ from the dead, which took place on the morrow after the Sabbath. Christ was the First-fruits of them that slept—of those who were dead (1 Cor. 15: 20, 23).

God finished his work of creation on the sixth day and rested on the seventh, and twenty-five hundred and thirteen years afterward he set it apart as a day of rest to his people Israel, while in the wilderness on their journey from Egypt to Canaan.

Christ's work of redemption was completed when he burst the bars of death, and arose triumphant from the tomb, and he rested from his completed work on the first day of the week (Heb. 4: 10). God by completing his work and resting on the seventh day set it apart as the Sabbath or rest day for his people; but God's work was defiled and corrupted by sin and disobedience, and lost to God. Keeping the sabbath and offerings of slain animals on Jewish altars could not atone for nor cancel sin. Christ came to redeem, cleanse and restore man back into favor with God. "God was in Christ, reconciling the world unto himself." And Christ, in bringing about this reconciliation, had to give his life as the only possible acceptable sacrifice for sin. Without his sacrificial offering, death and resurrection, man was irretrievably lost, and doomed to eternal night and banishment from God's presence. There was nothing in the Old Testament that could counteract or change this sad state and condition of man. So Christ gave his life, a ransom for man, and his dead body lay in Joseph's new tomb about thirty-six hours, including all of the sabbath, and if the tomb had held him, God's work in creation, and Christ's work in redemption would all have been lost. Thanks be to God, the tomb did not hold him. Early on the first day of the week he arose triumphant over death and the tomb and made that day glorious, a day of triumph, a day of salvation; a day of victory over the devil and sin. "The Lord's Day," is the greatest day in far-reaching results that earth has ever or will

ever witness. The Lord made this day, a day of gladness, a day of victory, with glorious results, that we can not fully comprehend in this finite state. Why should we not be glad and rejoice in it? Therefore, make it a day of solemn convocation and worship to God.

Again, the Jews were to count fifty days from the waving of the sheaf of first-fruits by the priest; this brought them to Pentecost, when a new meat offering should be made to God (Lev. 23: 15, 16). This offering was to be made on the first day of the week, on the morrow after the sabbath. This pointed forward to, and typified the outpouring—baptism—of the Holy Spirit on Pentecost, which occurred on the first day of the week. "And ye shall proclaim on the self same day, that it may be an holy convocation unto you; ye shall do no servile work therein" (Lev. 23: 21). On this day the apostles and church received the Holy Spirit; and were inspired and equipped for the worldwide work to which Christ had commissioned them. All this occurred on the morrow after the sabbath. Christ was seen by his apostles, and representatives off and on for forty days after his resurrection; then he ascended into heaven. He told the apostles to "tarry at Jerusalem until ye be endued with power from on high." Ten days after Christ's ascension into heaven, or fifty days after his resurrection, the day after the sabbath, as the followers of Christ were all together in an upper room in Jerusalem, they were "all filled with the Holy Spirit, and began to speak with other tongues as the Holy Spirit gave them utterance." Here again, we see the first day of the week magnified and made glorious by the fulfillment of Christ's promise to the church, and their being filled with the Holy Spirit, and inspired to go forward in the work of the heavenly Master. "The great and notable day of the Lord" was his resurrection day, when he triumphed over the powers of darkness and "led captivity captive."

A type prefigures and represents its antitype. Antitypes must meet the types in time and place. The types then cease, and the antitype carries forward the thing or things typified: for illustration: the paschal lamb was a type of Christ. Christ met the type in time and place, and died on the cross at the very hour that the lamb should have been killed. The killing of Christ, our Passover, is commemorated in the taking of the bread and cup of communion. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Christ never met with his disciples on the sabbath after his resurrection; but did meet with them on the first day of the week. Some of the things that Jesus said and did at these meetings are recorded in Luke 24: 36-49; John 25: 19-23, 26-29.

It is falsely claimed by some that Constantine the great emperor of Rome changed the seventh day sabbath to the first day of the week, Sunday. Constantine was a pagan, and never kept the sabbath at all. He was converted to Christianity in the forepart of the fourth century. The Christians were then, and had been, keeping the first day of the week as a day of holy convocation, worship and service to God, in commemoration of Christ's resurrection from the dead. The reason, and the only reason why Constantine kept the first day of the week after his conversion to Christianity, was because those who preached to, converted and baptized him, were keeping that day, and he accepted and practiced all the Christian faith, including the keeping of Sunday, first day of the week. While the sabbath had its fulfillment in Christ, and was abolished by him, there still remains a day of rest to the people of God (Heb. 4: 9). The Greek Testament says: "Therefore remains a keeping of a sabbath [sabbaton] to the people of God." Evidently this does not refer to the seventh day Sabbath. If it had, then the definite article, "the" sabbath would have been used instead of the indefinite article "a" sabbath. It is very evident that if the sabbath had remained in force in the New Testament dispensation, the above Scripture would not have been used at all. The Mount Sinai covenant was abolished, annulled, done away in Christ (2 Cor. 3: 6-13). The Emphatic Diaglott says in 2 Cor. 3: 7, 11-14: "Now if the dispensation of death, engraved in letters on stones was attended with



glory, so that the sons of Israel were unable to look steadily into the face of Moses, because of the brightness of his countenance; which dispensation is passing away; . . . for if that is being annulled through glory, far superior is this remaining in glory. . . . And are not like Moses, who put a veil over his face, for the sons of Israel not to gaze intently to the end of that being abolished. . . . But their minds were obtuse; for to this day the same veil remains over the reading of the old covenant, not discovering that it is taken away by Christ." Christ took away the first, that he might establish the second. Two covenants or wills can not be in force at the same time. A later testament or will, always nullifies and sets aside all former wills.

In the Greek Testament the word translated first day of the week, is identically the same word, that is translated sabbath—"sabbaton," is the Greek word. In Martin Luther's German translation this word *sabbaton* is universally translated sabbats—sabbath. Wherever you find first day of the week in King James' and other New Testament translations, you have sabbaton in the Greek, and sabbats in the German. So far as my knowledge goes, no other day of the week is called sabbaton, sabbats in these languages except the seventh and the first. While it may be admissible to call the first day of the week, the Christian sabbath, it should never be called "the sabbath." The sabbath is the seventh day of the week; God so named it in the Old Testament dispensation, and when that was done away or abolished by Christ, the sabbath law and observance went with it. It was not brought over into the new covenant, nor commanded to be kept by the followers of Christ. But it is fitting to keep the Lord's day, the day the Lord made glorious by his triumph over Satan, death, hell and the grave. Instead of joy riding in automobiles and flying machines, we should convene in the Lord's house on this day in a worshipful spirit of praise and thanksgiving to God, and his Son our Savior.

*Santa Cruz, Calif.*

### Our Need of Afflictions

BY ALBERT HOLLINGER

"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:14).

THE above text was very deeply impressed upon me when I was seventeen years old. My father, a strong, healthy man, and a strong preacher, was suddenly taken very sick, an abscess having formed in his side. He suffered terribly for thirteen months. As he was well known, having been called to preach funerals far and near, many came to see him, especially near the end, and went away amazed at his great suffering and the blessed spirit he possessed. He arranged for his funeral, selected two preachers who were in spirit like him, and chose the above text. Seeing him suffer those long months, and then to have him look upon his affliction as "light" was more than I, with many others, could understand. He left a wife and seven children, some quite small, and left with that glorious message. If anybody knew, he surely did what suffering would do. And now that I am not so many years from the close of my life's work, I know more about the mystery of suffering than at that time. I have been drinking of the bitter cup of bereavement and many other afflictions which seemed hard to accept as being light, but I do know that afflictions have worked miracles in my life. If my work has ever, and does now count, this has largely come about through suffering. The work that affliction does for us while here is beyond what we could ask or think; and yet, it is something we all want to escape. "Spare me and mine," is what much of our praying means.

In preaching on the subject of suffering one Sunday a brother came to me after the meeting and said: "According to your idea, a man can not be saved without suffering. Now how can I suffer when wife and I [they had no children] are both enjoying good health and have plenty?" I asked him if he knew of any one who did suffer, or if he knew of sinners who were sinning their life away. The Lord tells us to suffer with those who suffer and weep with those who weep.

We may be trying to slip around the hard and difficult places, or evade the afflicted and the sad homes that need others to share with them their sorrows.

It might be well for us to read sometimes 1 Cor. 12: 26, Heb. 12: 2 and many other scriptures on the wonder working power of suffering. The preacher or pastor who has never suffered affliction is poorly equipped for his great mission. Afflictions qualify a minister for service. Service and suffering grow together. His strength and endurance come out of affliction or suffering. It is God's way of developing a minister. Spurgeon says that the trials and afflictions of ministers are the best part of their education, and tells of one who inquired about a minister. Has he been ill within the last six months? For he is not worth hearing if he has not been. Praying for strength and power, longing for better and greater service in our lives will bring affliction and trial. It seems to be God's way of answering our prayers. We will at least be led to find those who need our heart and tears. We will know what it means to have fellowship with Christ's suffering (Philpp. 3: 10). That is the way Paul began his ministry and continued to the end. There is nothing so profound in all life's experiences as affliction or suffering. Our salvation came through suffering. We are heirs of God and joint-heirs with Christ if so be that we suffer with him (Rom. 8: 17).

Paul says it works out glorious results. We all want a glorious end. So let us accept this great working power. Our text and Rom. 8: 28 are synonymous. You have perhaps heard of the Christian woman who was sick when a neighbor called in to see her and asked what was the matter. "Just one of the 'all things,'" was the answer. "What do you mean?" she was asked. "One of the 'all things' that Paul refers to, that work together for good." That view of it will bring great recompense. The suffering is light, the glory is weighty. Put all the afflictions of all Christians together, against the everlasting glory of one redeemed soul, and how light they will be! They not only work out an eternal weight of glory, but a far more exceeding and eternal weight. O brother preacher and member, if in any way you are able to tell of a sweeter experience and so give greater comfort to others through your afflictions and trials, be thankful for it. We should be happy if our suffering and losses are the gain of others. So long as our souls shine out with greater radiance we will be like Paul and glory in our infirmities.

*Kindersley, Sask.*

### A Mark of Distinction

BY FLORIDA J. E. GREEN

"WHEREFORE come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor. 6: 17). When we made a covenant with God to forsake sin and dedicated our lives to his service, we promised that we would renounce Satan and all his pernicious ways; that we would take up our cross and follow Jesus. Now the question is: How are we to know the church from the world in these days? They are about on an equality with each other and there must be a mark of distinction so that we may know the two apart. We can not serve two masters and we who are followers of Christ must be a light to the world. "Ye are the light of the world. A city set on a hill can not be hid. Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house" (Matt. 5: 14, 15). God's Word is not changed, but stands just the same as it was when first written. The changes in the church have been made by man who wants things to suit himself, and the way made easier with no cross to bear. Some of the very important ordinances are being discarded. The modest dress is changed by a great many to one that is immodest. The most sacred thing is the prayer covering. "For this cause ought the woman to have power on her head because of the angels" (1 Cor. 11: 11). Well, some say, the hair is given for a covering. Some women will not even keep the long hair which is a glory to them, but will have it bobbed. The Word says if the woman be not covered let her be shorn, but if it be a shame for her to be shorn or shaven let her be

covered. When she is shaven she loses her glory, and with the covering which she wears after she loses her glory, she loses her power, as it is a shame to be shorn. Some try to justify themselves by saying, If the heart is right it is sufficient. That is very true, but if the heart is right we will have no desire for the frivolous things that are only for the lust of the eye. The world expects a mark of distinction and quickly discerns and takes note of those who make a profession and do not live up to its standard. May our influence not be such as to lead them from the light, wherein we profess to be.

*Middletown, Ind.*

### What to Do on Sunday

(Continued From Page 379)

of the person who rests one day out of seven is greater than for the one who does not.

In the Mosaic enactment the rest feature was rigidly enforced. Though, perhaps not quite so applicable in these days of the tractor, the auto, and of electric and steam power, this enforcement was made to apply also to the beast of burden. I call attention again that the rabbinical "thou shalt nots" are not to be confused with the actual teachings of the law. Suffice it to say enough of detail was given to make it clear that the keeping of the day was not to be perfunctory, but sincere, earnest and whole-hearted. If I knew of no other reason for keeping the sabbath than for a day of physical rest I would still be a strong advocate for the keeping of the Lord's Day.

As wise as was the appointing of one day out of seven to be a day of physical rest—a day of cessation from labor—this was not the major reason for setting the day apart. This was the minor reason. Appointing it as a day for rest was clearing the deck for what was to be its deepest and truest purpose. While the reasons for a weekly cessation from labor are strong, and while the teaching for the enforcement is strong, this is not the feature of the sabbath the scriptures most emphasize. The strongest emphasis is placed on the fact that it was *consecrated, made sacred* and was a *holy day* unto the Lord. Granted that in giving us the sabbath the Lord gave us the way in which the maximum of physical fitness in life could be maintained, granted that in giving us the sabbath he gave us the way in which the maximum of efficiency in business could be acquired, these are not the major considerations of life. When Daniel Webster was asked what was the greatest question that agitated the minds of human beings, he quickly retorted: "Man's individual responsibility to God." Recently one of the leaders of the world's banking circles passed over. He did not spend the last half hour of his life in having the cashier go over with him the latest financial statement of his institution, but with his pastor by his bedside singing to him the great spiritual hymns and songs of the church. One of America's great merchant princes who had amassed a great fortune could find no comfort in his fortune in his last days. Before passing on he told his wife he had made a failure of life, and she should take the fortune and spend it trying to do some good with it. A few days ago I visited at a home where one had lived that was in possession of a great fortune, and had acquired for himself a real palace. Only his picture hung on the wall. He left a palatial home, he left a great business institution while yet in middle life. The most engaging question to us all is: Beyond these earthly portals, what? For those of us who may never hope to have a place to call home, or if any, a very meager one, is there a mansion waiting us? When those who have mansions have to leave them, what then?

The sacredness, and the holiness of God's holy day consist in the main in its being a memorial day in which we continue to refresh our minds with the goodness, love and mercy of God. Then we realize that he does receive penitents, that he does forgive and that he does cleanse and save sinners like us. A day once a week to memorialize God is certainly fitting. That is not likely to be done at ball parks, golf links, picture shows, dances or military parades. But this may be done at his appointed places of worship. Whatever else one may or may not do on Sunday, attendance at

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## A Contrast

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After Sunday-school all of the smaller children are taken to a nursery provided in one of the Sunday-school rooms. The adults and children who attend the church service sit quietly and reverently in the spirit of prayer while the good minister delivers the sermon. When the benediction is pronounced all pass from the church before beginning to converse. All strangers are greeted cordially, and invited back again, while the young people form in groups to discuss singing to shut-ins, taking flowers to the sick or a coming Christian Workers' program. The members of this congregation think they have the most interesting minister and the peppiest Sunday-school classes that they could have.

La Verne, Calif.

## A Plea for the Constitutional Rights of Our Local Aid Groups

BY MRS. T. S. MOHERMAN

IN these articles the writer has endeavored to keep in mind the importance of our local groups of Aid workers, and how long before Conference gave its approval, or we had any general organization. Aid work was being carried on by groups in local churches all over the Brotherhood. These Aid groups were the Good Samaritans of the church; they followed closely the example set by Jesus during his ministry. Like the Master they simply went about doing good; they gave all, asking nothing in return except that through their service Christ and the church be exalted, the Gospel preached and souls saved. Yet our Aid is more than one of these groups. It is more than an organization. It is a Spirit-filled movement among the women of our church that can not be fully organized, explained or controlled.

When these groups met at Harrisonburg, Va., they desired only to know each other, exchange ideas of work, and through the publicity of a general meeting at Conference, encourage sisters to begin Aid work as far as possible in all the local churches.

Aside from our general project and our general Conference meeting, there is decided opposition to building up a central organization or committee with the expenses that must necessarily go with such an organization. Our Aid constitution does not provide for the expense of any one. The only expense our Aid constitution provides for is that of "postage, stationery and printing." The presence of no sister was deemed important enough at these Conference meetings that her traveling expense should be paid from our Aid funds. The members of our General Aid Committee were simply made responsible for the work assigned them. They made whatever plans necessary and if they could not be present at Conference they provided a substitute from among some of the sisters who were going and turned the work over to this substitute who acted in their stead.

One of the main duties laid upon our General Aid Committee by our constitution was to confer with the General Mission Board. Thus did our infant organization with its very first gesture place itself under the protection and guidance of the body provided by the church to guide and direct all its missionary work, and who are the lawful custodians of all our missionary money. This was a move in the right direction. The sentiment right now is strongly in favor of affiliating more closely with our Mission Boards, both local and general, instead of trying to set up machinery in our Aid work; that is, that we should make use of the equipment already provided by the church. The societies could care for any extra expense and this would relieve the different secretaries of sending the long drawn out reports that it seems are deemed needful now, and are a burden not only to the secretaries who must prepare them, but to the busy Aid workers who receive them and are supposed to read these reports and abide by them. A brief notice in the MESSENGER would reach all our Aid workers more quickly, would be a large saving of time and means, and would serve every purpose that these reports do.

The change in Article V of our constitution which

provides for delegates from our local Aid groups to our Conference meeting was made two years ago (at the Lincoln, Nebr., meeting without previous notice and at a time when our Conference meeting was so far away that many of our Aid groups could not be represented, in some instances whole Districts were not represented at all). This change has caused division of sentiment and destroyed the fine spirit that had hitherto prevailed. The fact is that it has caused sort of a "Boston tea party" situation in our ranks. Full-blooded American people do not take very kindly to the idea of taxation without representation. This is an inherited right of all people. Both state and church recognized it as such, and we always have the right to protest when our rights are taken away. It is not well in any organization when a few people in the organization can vote away the rights of the many.

Our Aid groups still want to reserve to themselves the right to say to any of their number, "Now since you expect to go to Conference we want you to represent us at the Aid meeting there." Why should they be denied this privilege since it is these groups who do all the work, all the self-sacrificing that is needful to provide the money to carry on the splendid work which is being done both at home and abroad?

Last year at Hershey this decision was repealed and the whole question of reorganization thrown open for study. A committee of three sisters was appointed to take the matter under advisement and bring in a report at some future meeting.

This is a phase of our work upon which we can well afford to take plenty of time. As the chairman of our committee suggests, they can make a partial report and continue the study, give plenty of publicity through the MESSENGER and District Aids until we can agree upon some plan that will meet the general approval of all, and will coordinate in a proper and logical way with our church work as a whole, and will also guarantee protection to the work of our Aid groups. We have confidence in our committee who have this work in hand.

In the meantime, let our Aid groups keep right on with their work, with the missionary deficit climbing higher, with new churches to build, old ones to remodel so as to care for their work, parsonages to buy or build, and pastors to install and support, and many other real needs on every hand. The Aid groups do not care to be fussed up with a lot of red tape. Most of us agree whole-heartedly with the editor of the GOSPEL MESSENGER in his plea for "The Plodder" and suggest that everybody get busy. Yes, let our Aid group plod right on. At least until the other groups get done conferencing and programing and are ready to "motivate." Then perchance we can take time to hear the report of our committee on problems. Most of us are hoping though that they will suggest some pruning rather than adding to our Aid program.

Ashland, Ohio.

## For All the World

BY IDA M. HELM

"And they were all filled with the Holy Spirit."

My little room may be filled with sunshine, but beyond the capacity of my room there is sunshine for all the world besides. The sunshine is needed to light and warm my room. It would be cold and dark and damp and cheerless, and germs of disease and death would lurk in my room but for the sunlight.

There is sunshine in plenty to light and warm and exterminate the germs of death in all the rooms in the world. The Holy Spirit may fill my heart, but it may fill the heart of every person in the world besides, so that envy, hatred, strife, lying, stealing and sins of every description "will fold their tents like the Arabs and silently steal away."

If earth's millions of people would open their hearts and admit the Holy Spirit, Satan with all his host would be compelled to flee to his own place. Then the newspapers would not be full of murder and crime of every description, war would cease and men would live in peace and plenty and gladness would fill each heart.

"Ye are the light of the world," said Jesus to his

disciples. Alas, it is sometimes hidden under a bushel of greed or envy or pride or carelessness or backbiting. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If we have hidden our light let us bring it out so the darkened world may have light to see which way to go. Brother, sister, we are guideposts on life's highway. At least we should be.

Ashland, Ohio.

## CORRESPONDENCE

### OLD ORDER YEARLY MEETING

The yearly meeting of the Old German Baptist Brethren (Old Order) for 1928 was held on the farm of Benjamin Fisher, ten miles northwest of Dayton, Ohio, and two miles north of the Eversole Church of the Brethren.

The surroundings were congenial. A gently sloping or nearly level landscape made all parts of the grounds of easy access. A moderately firm sod kept down any dust that might have been stirred. The weather was ideal throughout.

Tuesday, May 22, members and others met and erected the large dining tent with cooking shed or kitchen attached. In this two meals a day were served free to all.

The council tent was erected on the opposite side of the farm buildings, thus giving the meetings a quiet seclusion from any disturbance.

The commodious farm buildings gave ample convenience for lodging, baggage and Standing Committee rooms. Two large fields joining up to the buildings gave room for well ordered parking grounds. Immediately after the meeting these were plowed and planted to corn.

Saturday afternoon, May 26, there was preaching on the grounds. Pentecost Sunday (Whitsuntide) brought a very large attendance. Preaching in the tent was opened by singing. "In thy great name, O Lord, we come to worship at thy feet." Michael Montgomery read Isa. 53. After prayer, J. W. Southwood of Indiana read Acts 2 and preached therefrom. He is perhaps the oldest living contributor to their church paper, "The Vindicator."

After singing, "Salvation, O the joyful sound," Charles Rumble of California preached from John 8:36 on the subject of Freedom. He was followed by William Peters of Virginia in closing services.

The afternoon services were opened by Isaac Stutely. Esta Crider of Whittier, Calif., preached from 2 Tim. 4:2, "Preach the Word." Wm. Noe of Illinois followed with a very strong exhortation to faithfulness. 2 Cor. 7:10 was treated on with various distinctions on conversion, repentance and reformation.

The communion service in the evening was not largely attended, there being two tables of sisters and three of brethren. On Monday there were services on the grounds, and in the evening their ministers preached in several near-by churches.

On Monday the Standing Committee and the sub-committees prepared the business to come before the council. They have no district conferences. Each local church is entitled to two "messengers" who carry up to the council any matter they have to present. These "messengers" meet and select the Standing Committee by voting for twelve elders who constitute the Standing Committee. All queries come into their hands and are distributed to sub-committees who formulate answers thereto.

Tuesday morning, after a considerable period of general singing, the Standing Committee entered at 10:30 o'clock and the meeting was opened by William Peters.

Paul Custer of Ohio announced the organization: moderator or foreman, Michael Montgomery of Missouri; reader, John Flora of Indiana; writing clerk, J. D. Miller of Illinois. Acts 15 was then read and the foreman made some timely remarks thereon. Letters of greeting were read from Spring Creek church of Oklahoma, the Cimarron Valley church of Colorado and Lakeland church of Florida.

The business presented was as follows: Query No. 1 Whittier, Calif.

1. Is it right and according to the Gospel and the order of the church for members to become real estate brokers?

Answer: We request members not to become real estate brokers.

2. Regarding authority of foreman to call council of elders to investigate any agitated matter.

Laid down.

3. Lower Stillwater church, Ohio: Concerning place of trial of offending members, and asking for adoption of decision of 1873.

Laid down.

4. Union City church: Requiring brethren to conform to the order in wearing of the beard and capes on overcoats. Answer: Request granted, and housekeepers urged to admonish congregations on Art. 2, 1913, which is hereby re-adopted.

5. From Missouri: Relating to receiving applicant for







## What to Do on Sunday

(Continued From Page 383)

religious services is first. Train the automobile so that it will not go away from or by the church on Sunday morning. If there is any visiting on Sunday, or any going to the park on Sunday, *going to church is first*. The idea that attendance at the church school is sufficient should never be encouraged among young or old. The teaching work of the church school is not to be minimized, but the inspiration of the divine worship period must be emphasized. I am not an extremist insisting that Sunday must be spent with pious face and folded hands, but I do insist that if we are to receive our Father's abiding blessing we must guard against its degenerating from a holy day to a holiday with all of the immoral leisure that would accompany it. I call on all to whom these lines may in any way come to join in lifting the sacredness and holiness of the Lord's Day. "Remember the sabbath day to keep it holy." "The Son of man is Lord of the sabbath day." "The sabbath day was made for man and not man for the sabbath."

Cedar Rapids, Iowa.

## CORRESPONDENCE

### NORTHEASTERN OHIO AID REPORT

The twenty-five local Sisters' Aid Societies of the Northeastern Ohio District have the following report for the year 1927: Active members, 397; associate members, 142; average attendance, 249; number of meetings held, 506; amount of money received, \$6,316.18; amount of money given to work in United States, \$2,859.11; amount given to foreign work, \$434.50; given to India budget, \$239.60; amount in local treasuries, \$2,748.13; amount received for fees, \$50.

Mrs. Clyde Mulligan.

Thornville, Ohio.

### MIDDLE IOWA AID REPORT

Report of the Middle District of Iowa: Number of local Aids, 167; active members, 251; associate members, 79. Number of meetings held, 396; average attendance, 168. Money received during the year, \$2,645.62; amount given to our India budget, \$128; to other foreign work, \$45; to work in United States, \$1,039.16; amount in treasury at close of the year, \$1,744.70. May the women of our church lead on to still higher service in the Master's great harvest field.

Mrs. Naomi Shaw,  
District Secretary.

Des Moines, Iowa.

### SOUTHERN PENNSYLVANIA AID REPORT

In the Southern District of Pennsylvania we have 11 societies, with 147 active members and 99 associate members. We held 303 meetings with an average attendance of 61. We have done quite a lot of quilting and other sewing, making coverings and aprons and children's clothing. We have helped some needy folks, also visited the sick and shut-ins, given flowers and dainties to sick in hospitals and in homes. Money received during the year, \$1,169.57; contributed to India budget, \$85; to other foreign work, \$117.76; to work in United States, \$355.27 and have \$681.16 in the treasury. We hope to do more and better work this year.

Elizabeth Bushman,  
District Secretary.

Gettysburg, Pa.

### FROM AN INDIA TRAIN

The whole country at this time, May 1, is dry, parched and bare. Wild peacocks wander here and there, without fear. They are sacred. The bushy tail of the male is beautiful just now. In one afternoon we saw three herds of deer, each herd having from two to three dozen on the roll. Twice that afternoon smart showers of rain, out of season, settled the dust that was filling earth and sky.

The train was crowded, especially at night, like sardines in a box; yet some big burly fellows would occupy a half or whole bench, lying down. A bench is made for five. A railway officer comes through the train, forcing them to sit up so others need not stand. Hindus our way are genuinely afraid of big burly Pathans from North India, and hence let them have their way.

Not many women venture into the car with men. Mrs. Long rode with me by day, and just in front of us sat two Mohammedan women, one much bejewelled. Mrs. Long talked to them. The one wore a string of forty-six gold pounds sterling. In addition, she wore a necklace of gold and gold bracelets costing perhaps rupees two hundred. Not many women can afford this amount of jewelry. She was riding third class, nevertheless.

By the same train, going second class, was our famous Dr. Corpron and wife of the Methodist mission, just North of us. He has recently rallied from a serious illness. He was unconscious for twelve days and nights, but thought he was operating all the while. He was given up to die.

But, said he, "I had a good rest, this sickness saved my life, and I feel better than for a long time." He undertakes, like many another missionary, more than one person should. God has wondrously used him in India.

On this same train was an army officer of high rank. He is the nephew of Pandit Motilal Neru, leader of the Home Rule party in India. I overheard him say that there will shortly be war, over oil. England and America are the keenest competitors in this struggle, withal. He was anxious to see war, too, for it is manly to fight. He was too young to go in the last war, he said. What a theory and what an ideal! When sixteen years old, his father sent him to Mr. Gandhi's ashram for six weeks' education. At first he was made to do the work of an ordinary servant, as washing the dishes, doing errands. Of course, like the others, he arose early for prayers. He practiced a severe life, working and studying. During the last two weeks, he performed the work of sweeper, carrying away the refuse, night soil, etc. He now reveres Gandhi, but was delighted to get leave to go home, at the time.

I was glad to tell him of the Prince of peace, even though we Westerners have followed him afar off. I was glad also to tell him of Christians who refuse to go to war, at any cost. He said "Conscientious objectors?" I said, "Yes," because their Master was.

On this train, at night, an old woman rode, in the women's carriage. She occupied a lower berth, and had heaps of luggage on an upper bench. Mrs. Long, in order to get any chance to sleep, took her luggage down, putting it beneath the lower bench, and in the aisle. On awakening, this old woman gave her abusive language, as only one of her kind can. Yet, she was on her way North to give this luggage, consisting of ghee, clothing, vessels, fruit, etc., to the Rishis, wandering saints. She is doing her duty, as she thinks, giving alms and worshipping the gods.

Speaking of Mr. Gandhi's ashram above, recalls that our Gujarati Christians are investigating, in the hope that some way, they know not how, they may open an ashram—a retreat for those wholly given to a life of prayer and service. We wish them good speed in this fine endeavor.

Anklesvar, India.

I. S. Long.

### THE DIFFERENCE BETWEEN A DEAD AND DYING CHURCH AND NO CHURCH AT ALL

Have you ever analyzed the two, then made the comparison? We were taught in our early days in grammar study that analysis is taking a thing apart so you can see what it is composed of. I understand that is the way doctors do; they take a dead body all apart to learn the relation of parts and organs to other parts. But they can not put life into the dead parts; however, they learn how to keep some live bodies from dying so soon.

The writer once visited a community where there was a dead congregation. The people had a church building, but for a period of three years or more they did not have even a Sunday-school. Yet, there were twenty or more church members around there. I tried to analyze both the church and the community. I know a State where more organized churches have died than are living today. Is that strange? Look back at Asia Minor. Where are the seven Bible churches? What made them die? Doctors tell us the human family is subject to over 2,400 diseases. Ninety per cent of them come from wrong food combinations and wrong eating. Is there anything wrong about the food for the soul, with a thousand or more different ways of preparing and serving the food? Much attention is being awakened concerning the natural food we eat. Some foods we have discarded are just what our bodies need to grow healthy. Is it not also true that what is needed to enjoy the great prayer of Jesus in John 17 is being discarded? "God resists the proud but gives grace to the humble." Only one disease kills churches: the disease of sin. Is it hard to find out what sin is? Not if we take the text Book that reveals sin and its consequences to us. For we have all had experience with sin.

When you analyze the dead church you must take each member that composes it separately. You will doubtless find that the members have justified sin, have seen the sin of the other fellow, but courted and even hugged their own.

The Bible says: "Abhor that which is evil." Sin is transgression of law or lawlessness. It exists in individuals, families, officials, in business and even in worship. "Thou shalt have no other god before me."

The writer was in a service recently where the entire time for worship and teaching was taken up by trying to raise money enough to pay the interest on a debt of \$144,000 on the church—a very fancy building. They did not get one-sixth of the money needed for the interest. How about the principal? Was there any pride there? I never saw such a joyless congregation. More than 150 members had deserted. How long can it live? Then, all "unrighteousness is sin." Also, "He that knoweth to do good and doeth it not, to him it is sin." The members of a dead church talk about the sins of each other, both those who have moved away and those who have passed over. The same day I tried to preach to the church that had no Sunday-school for several years. They had a fair building and plenty of untaught people all around. Twenty or twenty-five were present. At 4:30 P. M. I talked to about forty or forty-five prisoners in jail. My text was, "The Spirit of the Lord is upon me"

(Isa. 61:1-3). In the congregation only a few—just four, said, "Come again." In the jail they kept calling until I got out of the door, "Come again, come again; you are at the right job."

J. E. Young.

Oklahoma City, Okla.

### THE "GOSPEL MESSENGER"

Many articles appear in the "Messenger" which I enjoy very much. Being deprived of attending services on account of having to care for my aged mother, we anxiously look for the "Messenger" each Saturday. We find many things therein to comfort and cheer the afflicted, and those like ourselves, who do not often get to meet with those of like precious faith. The "Messenger" brings us good news.

Often we read of brethren and sisters whom we have known since childhood, doing good work and saving souls for the Master's vineyard, both here below and for his Kingdom above.

The writer has been church correspondent for over fifteen years. This gives me a longing to read what the other correspondents write. It is a work I love and enjoy. May God bless every worker and may we all do our part to the best of our ability, and may the "Messenger" continue to enter our homes as an "angel of light" is my prayer.

Independence, Kans.

Pella Carson.

### RESOLUTIONS OF SYMPATHY AND RESPECT

Be it resolved that the Trustees and faculty of Bridgewater-Daleville College record in the official records of the college and publish in the college periodicals the following joint resolutions in connection with the sudden death of Eld. H. G. Miller, on March 26, 1928:

First: We hereby express our very deep grief over the loss of an able and esteemed friend and fellow-worker whose services in the cause of Christian education will always linger with us as a sacred memory and will live, we believe, forever in Bridgewater College as a monument to his noble life of love and service.

Second: We extend to his bereaved widow and children our profound sympathy and pray that they may find comfort in the beautiful Christian life which he lived as husband, father, and servant of God.

Third: We hereby recognize in an official way the invaluable services which Eld. Miller has rendered to the cause of Christian education during his twenty-two years of service on this Board of Trustees from 1906 to 1928. He was president of this Board from 1910 to 1924 and president emeritus from 1924 to the time of his death. He was a capable leader, an able executive, and a just and courteous presiding officer. He was loved and esteemed by every member of the Board and by all who ever served on the faculty. The problems of the college were problems which rested upon his heart and the institution has lost a wise counselor, a devoted friend, and a generous supporter.

J. A. Dove, President of the Board of Trustees.  
Paul H. Bowman, President of the College.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three month "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brubaker-Price.**—By the undersigned at his residence near Wabash, Mo., May 11, 1928, Eld. E. S. Brubaker and Sister Emily Price, both of Wabash County.—John F. Frantz, Wabash, Ind.

**Wise-Landis.**—By the undersigned at the home of the bride's sister, Mrs. Johnson, near Piqua, Ohio, Mr. Herman Wise and Sister Rosa Landis of Dayton, Ohio.—Chas. L. Flory, Piqua, Ohio.

## FALLEN ASLEEP

**Adams, Martin V.**, died May 22, 1928, aged 86 years, 7 months and 2 days. He was married to Josephine Hodges and to this union were born eleven children, five of whom survive. His wife died in 1882 and he later married Rebecca Hobbs who died about sixteen months later. He afterwards married Mary Conner. To this union were born fifteen children, thirteen of whom survive, with eighty-six grandchildren, thirty-eight great-grandchildren and one great-great-grandchild. Seventeen children are living, all of whom were at the funeral except one son. He united with the Brethren Church while young and lived a very devoted Christian life. He was anointed about twelve years ago and about one hour before his death he was anointed again and enjoyed the service. Funeral by Bro. Jesse D. Clark.—Mrs. J. B. Isenberg, Jonesboro, Tenn.

**Bare, Geo.**, son of Mr. and Mrs. Samuel H. Bare, was born May 1, 1874, and died May 9, 1928. He married Matilda Huser in 1902 who preceded him about ten years ago. To this union were born two sons and two daughters. He united with the church eight years ago and remained faithful until death. He is survived by his children, one brother and one sister. Funeral at the Rock Run Church of the Brethren by I. S. Burns, assisted by the undersigned.—Geo. S. Sherck, Middlebury, Ind.

**Bayman, Samantha E.**, nee Martin, born in Darke County, Ohio, April 10, 1847, died at the age of 81 years, 1 month and 14 days. For more than sixty-nine years she was a member of the Brethren Church. She died at the home of her son near Piqua, Ohio. Funeral services by the writer, assisted by the pastor in the Oakland church. Burial at the same place.—Chas. L. Flory, Piqua, Ohio.

**Beigh, Abraham**, of Cambridge, Idaho, died May 9, 1928, aged 47 years, 2 months and 18 days. His death was due to pneumonia and heart trouble. He was born in Kosciusko Co., Indiana. Coming west he married Sister Stella Snyder at Weiser, Idaho, twenty years ago last September, to which union were born two sons and three daughters. Since that time he had lived in the vicinity of Weiser and Cambridge, having for some six years made his home on his farm east of Cambridge. He is survived by his wife, five children, six half brothers and two half sisters. Funeral services were held in the Weiser church by the writer, and interment in the Hillcrest cemetery.—F. G. Edwards, Weiser, Idaho.

**Brallier, David**, a resident of Greenville, Iowa, for forty-seven years, died April 6, 1928, at his home, aged 86 years, 11 months and 18 days. He had been ill since the latter part of January and was bedfast for three weeks. Death was caused by cancer of the stomach. He was the son of Daniel and Catherine Brallier and was born in Richland County, Ohio. At the age of twenty-one, on Aug. 20, 1861, he enlisted in the Federal Army, Company B, 44th Regiment, Indiana Volunteer. He served for nearly three years and was discharged at Chattanooga Dec. 31, 1863, only to re-enlist Jan. 1, 1864. He was honorably discharged at Nashville Sept. 14, 1865. Soon afterward he settled on a farm in Benton County, Iowa, where he married Sarah J. Long Dec. 26, 1872. To this union were born ten children; one daughter preceded him. Near the age of thirty he joined the Church



terant, Elizabeth Geedly, born Dec 3, 1843, died May 22, 1928, at the age of 84 years, 5 months and 19 days. She was one of four children, two sisters and one brother remaining. On Feb. 16, 1862, she was married to Elias Yeater, none of whom remain. There also remain were born ten children, nine of whom are great-grandchildren and two fifty-two grandchildren. She had been a member of the Church of Christ, a great-granddaughter. Her last illness was in the song, prayer, the church and her Bible. The body was brought to Flora, Ind., where funeral services were conducted by the writer, assisted by Eld. Will Angle, and burial in Moss cemetery - W. P. Musselman, Flora, Ind.

Elgin, Illinois



Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued From Page 385)

for study and discussion of Doctrines of the Church.—Mamie S. Gipe,  
Hershey, Pa., May 30

**Lancaster.**—Our love feast and communion service was held May 6 with the largest attendance in the history of the church. The spirit of the season was unusually good. Bro. S. Carper of Palmyra and Bro. Rufus Buber of Quarryville took part in the services. Bro. Hottenstein of East Petersburg preached the morning sermon. Nine persons were baptized during the winter part of the year. No new members were added to the church. Those who left the communion. Among them was an elderly man, who had been a member for many years. He had been in the service while he departed here at Easter time, having passed away in the service for his husband's conversion. He had been a member of the church for almost a year's illness. He was a faithful reader of the Bible and a devoted member of the church. The offering for the conference was \$230. Mrs. C. M. Martin, Lancaster, Pa., amounted to approximately \$230. Mrs. C. M. Martin, Lancaster, Pa.,

**Mr. Olivet.**—The Gleeman male quartet of Elizabethtown College rendered a splendid program in song April 22 which was very much appreciated. Our annual love feast was held May 12 with Eld. C. B. Baker officiating. Sunday morning the council meeting was held May 13. Bro. Edwin Richards and wife were installed into the deacon's office May 14. Bro. Richards has been made for a children's program in the near future. We are looking forward to the coming of Bro. Howard Kipp of Marlinton to hold a series of meetings beginning Aug. 5.—Bernie V. Kipp, Newport, Pa., June 6

Kipp, Newport, Pa., June 6  
**Philadelphia (First).—**Our spring love feast was largely attended. Our pastor, Bro. Ross D. Murphy, officiated, assisted by the home ministers. Prior to our communion services a young girl was baptized, May 20. Bro. J. M. Henry, traveling secretary of the General Welfare and Peace Board, gave his illustrated lecture "Europe and Peace, to all interested and appreciative audience." The offering went to the Conference budget. We have decided to represent at Annual Conference, Philadelphia, Pa., June 4.

**Sispeville**—On May 9 Brother and Sister Oliver H. Austin came to Sispeville to lead us in evangelistic efforts. To most of our people they were not strangers, as many attended the meeting in Somerset a year ago. On the day of the meeting the house was fairly well filled. Brother and Sister Austin labored very faithfully and the result—sixteen were baptized on May 28. The children of the church, ranging from eight to twelve, were present. In addition to these one decided to transfer his letter from the Progressive church—Mrs. J. E. Critchfield, Somerset, Pa., May 31.

**Smithfield.**—The services were conducted yesterday evening, May 27, by Sister Bertha Longenecker. She chose to use as her theme, Channels for Service. Her text was taken from Matt 5: 13-15. She brought out three things that should be in every Christian's life: he must be a shining light, he must be a burning light and a consuming light. Sister Longenecker exhorted the youth for the Western States where she will conduct Vacation Bible Schools this summer. The preparatory services will be conducted at the Smithfield church next Sunday morning by our elders, D. I. Pepple, followed by the love feast in the evening.—Dorothy K. Wingland, Martinsburg, Pa., May 28

**Spring Grove.**—We held our love feast May 12 and 13 at the Kemper house. Visiting ministers were Brethren J. W. G. Hershey and Reuben Myer who officiated. The following day we had an all-day meeting. In the afternoon there was a Mother's Day program. We were glad to have with us Brethren Reuben Myer and S. C. Godfrey. Our delegates to Sunday-school and missionary meeting were Bro. Noah Martin and Sister Ida Stoner. Emma F. Wanner, Ephrata, Pa., June 5, 1906.

**Waynesboro.**—Since our last one has been added to the church by baptism and three others by profession of faith. At the service on Sunday evening, May 10, 1936, Orlivie Withdown, returned from India, told us of her work in that field. On Thursday evening of National Music Week a concert was given in our church by the men's choir, and the proceeds devoted to song. A song by the Mothers of Day, was also given. The service was made up of the home department members present. Effort was made to have all the home department members present at this service.—Sudie M. Wingert, Waynesboro, Pa., May 23.

**Welsh Run.**—Bro B W S Ebersole of Hershey, Pa., began a series of meetings on May 6. He preached fifteen Spirit-filled and inspiring sermons to large and appreciative audiences. One was reclaimed and two were received by baptism. Our meeting closed with the love feast on May 19 with Bro Ebersole officiating. A number of visiting members were present—Ortho D Martin, Mercersburg, Pa., June 1.

**West Green Tree** congregation held their last feast May 30 and 31. The first day, June 1, about twenty visiting ministers present. The Rev. M. Wenger officiated. The following morning there were five present, Elders J. H. Longenecker, E. M. Wenger, H. S. Zug, J. C. Zug and Bro. Irvin Hersey, all of these took part in the service. It proved to be a rich spiritual feast. The annual Conference which proved to be a rich spiritual feast. Bro Isaac Madeira is conducting a singing class in our congregation at present with a fair attendance.

Mrs. Clayton Breneman, Florin, Pa. June 2.

## TENNESSEE

**Meadow Branch church**, of which the council May 26 with Eld. R. B. Hays, president; Bro. F. E. Maxey, our pastor, also was with him. His time as pastor will expire the fourth Sunday in June. The church has voted that Bro. Maxey remain with us for another year. Bro. J. C. Isenberg and Bro. J. C. Hays were elected delegates to District Conference, which will be held in Mountain Valley church, Green County, Tenn., the first of September. A committee was appointed to solicit funds for our pastor for the year. We have preaching there on the Sabbath and on the first Sunday of each month. At the same time, receiving some wonderful truths from God's Word. Bro. Maxey is an excellent minister. Bro. R. F. Harris and Bro. Frank Isenberg are home-going. Bro. J. C. Hays and Bro. J. C. Isenberg are preparing for the ministry.—E. C. Hileman, Tazewell, June 6.

**Pleasant Hill.**—We have preaching and Sunday-school here every Sunday. Bro. S. H. Garst preached for us Sunday. Two were converted and one was baptized Sunday afternoon. The B. Y. P. D. is progressing very nicely under the direction of Bro. Cecil Wine. —Velm. Neal, Blountville, Tenn., June 4.

**TEXAS**

**Pleasant Grove.**—We enjoyed services Sunday morning and evening conducted by Bro. J. A. Miller of Manvel. He and Sister Miller visited us again after an absence of three years or more, and we greatly enjoyed their visit. He gave us two inspiring and uplifting songs. The song service was led by Bro. Miller and Sister Nannie Bond and was greatly enjoyed by those present.—Mrs. Jessie Mahaffey, Hylsumth, Texas, June 2.

## VIRGINIA

**Barren Ridge church met in council May 26. Bro Paul Coffman was**  
re-elected for another year. Brethren C. B. Smith and M. M. Myers,  
members of the ministerial board, were with us. Each gave inspiring  
talks which were appreciated. Mother's Day was observed with a  
program and was well attended and seemingly enjoyed. May 20 Bro.  
Frank N. Sargent of Bethany Bible School gave an illustrated lecture  
which was very interesting. His subject was, A Bright Light in a  
Great City. We look forward to the coming of our summer pastor,  
Eldon Zigler, and wife of Bridgewater College. They will be with us  
on June 5.  
R. M. Harris, Staunton, Va., June 5.

**Harrisonburg.**—There has been a steady growth in the Sunday-school since the opening of Spring. On April 10, Alice Hyatt Mather, a well-known worker of Chicago, was in the interest of the boys and girls of the city. The subject was discussed scientifically and intelligently by the highest medical authorities in the world. She gave a practical demonstration showing the nicotine poison in the cigarette and the effects on the body. A misanthropic committee was fortunate in being able to get the nicotine poison in the cigarette and the effects on the body. A misanthropic committee was fortunate in being able to get the nicotine poison in the cigarette and the effects on the body. A misanthropic committee was fortunate in being able to get the nicotine poison in the cigarette and the effects on the body.

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**Oak Grove (Lebanon).—**May 6 Bro. Edw. Ziegler of Bridgewater, Va., began a series of meetings continuing for two weeks. His sermons were inspiring and uplifting. Each evening the preaching service was preceded by a few minutes' service for the children. This was much enjoyed and good impressions were made. The meeting closed with a love feast Bro. Ziegler officiating.—Anna Cupp, Staunton, Va.  
May 29.

## WASHINGTON

**Forest Center.**—The churches of Mount Hope and Forest Center held their joint love feast at the last named church on the evening of May 16. Brother and Sister Stiverson and Sister Eunice McIntosh of Spokane were also with us. About forty communed and a spiritual treat was enjoyed by all who participated.—Myrtle Erickson, Valley, Wash., May 28.

Wenatchee church met for a love feast May 19. It was a spiritual meeting, quite well attended, though it was a busy time. I am sure we will all be blessed for being there, for we need such feasts that our souls may be fed and we may be built up. One was baptized just before the love feast.—Dora Baughman, Wenatchee, Wash., May 24.

**Yakima** church held her love feast May 19 with about ninety-six members surrounding the Lord's table. Bro. C. Ernest Davis, pastor of Wenatchee church, was the guest speaker. Bro. Sam Miller from Sunnyside also was present. He celebrated his sixty-six birthday a few days ago. He is in good health but his eyesight is failing for many years also enjoyed the communion with us. Our pastor, Sunday-school and Christian Workers' convention was held here May 20 with a splendid representation from all the churches. At the noon hour 300 persons were present. Bro. Ernest Davis gave two addresses, one on "The Church and Citizenship." Bro. Davis knows how Religious Education is much needed. The talks were much enjoyed. We also had some splendid special music. Bro. J. M. and Sister Anna Blough, returned from their arduous on furlough from India, are visiting at the Sunnyside churches in the West and were with us at our Aid meeting on Thursday. Sister Blough and I have a talk concerning their work. Our Aid is planning to have a joint convention soon, an all-day meeting with a program and a basket dinner.—Katie, Sunnyside. We expect to have a picnic program and a basket dinner.—Katie, Sunnyside. We expect to have a picnic program and a basket dinner.—Katie, Sunnyside. We expect to have a picnic program and a basket dinner.—Katie, Sunnyside.

## WEST VIRGINIA

[illegible]

—Clara R. Bodkin, Sugar Grove, W. Va., May 2.

Eglon Church has been progressing nicely. Bro. C. C. Myers of Cando, N. Dak., preached two very interesting sermons in April. Our Canto, N. Dak., preached two very interesting sermons in April. Our quarterly canvass was held by Bro. Alva Harsh was licensed to preach. Our series of meetings to be held by Bro. Frank Willard will begin July 15, lasting two weeks, closing August 1st. The annual reunion at the Mountain View Child Rescue Home near Eglon, annual reunion at the Mountain View Child Rescue Home near Eglon, Md., and Eld. Chester Thomas of Clifton Mills, W. Va., to preach. Dr. Trevey of Terra Alta, W. Va. At present there are twenty-four orphans in the orphan's home if any congregation has a number of second-hand song books and wishes to donate them to the orphan's home, please correspond with Mrs. T. Fike, Oakland, Md., Route 2, June 2.

## ANNOUNCEMENTS

ANNUAL CONFERENCE		Maryland	
June 27-July 3, La Verne, Calif.		June 30, 3 pm, Cherry Grove.	
LOVE FEASTS		Michigan	
Colorado		June 23, 10:30 am, Zion.	
June 17, Fruita.		Ohio	
		June 16, 10 am, North Poplar Ridge.	
Illinois		Pennsylvania	
June 19, Astoria.		June 17, 7 pm, Salisbury.	
Indiana		June 22, 6 pm, Agawick, Germantown Valley.	
June 17, Delphi.		June 24, 7 pm, Summit Mills.	
June 30, Camp Creek.		June 24, Cherry Lane.	

## Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

**But, if you make a will---**

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with headquarters at Elgin, Kane County, Illinois, their successors and assigns, forever, the sum of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in their charter."

**Write for booklet M-268 which tells about annuity bonds and wills**

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED

OF THE CHURCH OF THE BRETHREN  
INCORPORATED  
Elgin, Illinois



# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

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Elgin, Ill., June 23, 1928

No. 25

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## ... EDITORIAL ...

### Getting in Shape for Education Day

THE last Sunday in June is Education Day in the churches, and the first Saturday in July is Education Day at La Verne. It never happened so before. What is ordinarily first comes last this year. It is an exceptional year. The Conference is in California where things are exceptional.

Then time brings changes. It has certainly brought them in the matter of education, since those Conferences we have been reviewing. Even since the first one named, the last in time, the Des Moines Bicentennial of twenty years ago, the changes have been marvelous. At that time the local school visiting committees gave place to the General Educational Board. This has had a couple of new constitutions since then with such changes in personnel that the Standing Committee of 1908 would not be able to recognize it.

At the time of the Conference of 1888 at North Manchester, now the seat of our largest school, three of our existing institutions for higher education were in operation, Juniata, Mount Morris and Bridgewater, while a fourth, McPherson, was almost ready to open its doors to the public. There is, however, no reference to our educational work in the minutes of that Conference nor in the MESSENGER notes concerning it. We observe incidentally that a missionary meeting was held on Tuesday evening at which an offering of some two hundred and thirty dollars was raised.

Going on back that other forty years to the Conference of 1848 we find during this period numerous stirrings in the interest of higher education, the most ambitious of which was the unsuccessful effort at Bourbon, Ind. For all of these there was little general support. The prevailing sentiment was against anything in educational pursuits above the simple elementary studies of the common schools.

Beyond this we have not far to look until we find ourselves within the period of total eclipse in higher educational interest, as Bro. Jno. S. Flory calls it. Eclipse is the right word for it for if we press on through it into the first half century or so of our church life in America we find the sun shining brightly again. Those sturdy pioneers believed in education

and practiced their belief. But during the period of eclipse the voice of the church, whenever it found articulate expression in Conference action, was uniformly antagonistic to higher education. This attitude is capable of explanation and a sympathetic understanding of it leaves one in no mood for harsh condemnation of our fathers, least of all for pride in ourselves. It should rather beget in us due humility as we seek for the best answer to our own very pressing educational problems.

We are merely observing the tremendous changes which have brought us to our present state. That state is one of thorough commitment to the cause of higher Christian education, with some uncertainty as to what to do next. The uncertainty does not concern the founding of new schools however. The founding period, for some time to come at least, closed a quarter of a century ago. Since then we have been in the period of development and maintenance. Some folks are wondering whether we are entering on a new period and, if so, what the name or form of it is to be. Reconstruction, readjustment, consolidation, or what? The question is too deep for this department. If such experts as educational boards and educational commissions can wrestle with it for years without saying the final word, far be it from editorial presumption to essay the task.

But we are sure of our ground on one point and we do make bold to speak of that. No matter from what angle we approach the problem or what line of attack we decide to follow, we are going to need a higher appreciation of spirit values. There is among us too much hankering after the cheap and loud satisfactions of the flesh, to make a first class success of any worthy program in education.

Or in any other church activity. We have had it in mind for some weeks to speak of this. In fact, we almost said it a time or two. Now we are going to come right out with it. We are too worldly minded. We need a new baptism of consecration and, first of all, a baptism of repentance for the remission of sins. That would put us in fine shape to face our problems in education, missions, and everything else. Without this it is hardly worth while to spend time on them.

There is a way to have the best Education Day this year we have ever had. Two of them, in fact. One tomorrow in the churches of the Brotherhood and another next Saturday at the Conference.

### The Business of the Church

"SIMPLY feeding out lives into the great sweep of the orderly purposes of God"—what a conception of the work of a live church! Gathering them in first, nurturing them carefully, growing them into strong manhood and beautiful womanhood, and then, feeding them out, feeding them out! Wasting them? Losing them?

Observe that this feeding out is in accord with the purposes of God. Did not Jesus himself send them out into "all the nations"? Did not the apostolic church feed them out, first under the impulsion of persecution at Jerusalem and then under the equally strong and more enduring impulsion of the Spirit at Antioch?

Observe also that these purposes are orderly. There is symmetry in them, consistency and harmony throughout. They make the sweetest music in the universe. There is nothing chaotic or uncertain or confusing about them. They operate in accord with law, smoothly running and invariable, not like human enactments but with the perfect dependableness of infinite wisdom. You know what they are and you can bank on them.

Observe also that there is a "great sweep" to these purposes. They are comprehensive. They take it all

in. They include every man, woman and child in the most densely packed centers of our cities and in the farthest islands of the seas. And they sweep on through the centuries beyond the reaches of human imagination. They leave nothing uncovered in space or time.

But think what it means to be fed out into purposes like these. And to have a part in feeling lives out into purposes like these. This is world evangelization and world reclamation. How we ought to be thrilled by it and with what eagerness press into it. And how we would, if we could only understand!

### Remembering Jesus

"THIS do in remembrance of me," said Jesus, and in that simple request he stated the purpose of the rite. It was to help them to remember him. Forgetfulness is a source of mischief incalculable and forgetting Jesus the most grievous source of all.

Not to do himself honor, but to do them good, he asked them to do this. Not his own glory, but their need, was the impelling motive. They needed to remember him. He was going away. No, he was going to stay with them, if they would remember him.

His visible form would be gone but his real presence, his Spirit, could be with them still, and would, if they would keep alive the sense of that presence by remembering him.

Their need then is ours now. There is nothing we need more than to remember Jesus. But what is that? To recall to consciousness that somebody by that name once lived? No, we must remember him.

We must remember what he said, did, was, endured, revealed. We must keep feeding on his flesh and blood as truly and constantly as if his physical form were with us. More truly, more easily, because that form is not with us and we are therefore more surely driven on past the symbol of his flesh to the reality of his Spirit.

We must remember him so vividly, so unceasingly, that his Spirit becomes ours, persuading us, leading us, moving us. If we have his Spirit, we are his. But if not —

### On Forms of Speech

You remember Paul's statement in the story of his conversion that the voice which spoke to him was in the Hebrew tongue? Did you ever attach any special significance to that? Why Hebrew? Because that is the language God speaks? Because Hebrew was the language of culture? It was not. Nor was it the popular language of the day. But it was the tongue in which Paul had learned at his mother's knee the oracles of God. It was the speech that sank deepest into the recesses of his soul.

God's language is the language of the man to whom he is speaking. And this principle has a much wider reach than is often supposed. It covers more than vocabulary and syntax and dialectic peculiarities. It covers the social usages and figures and forms of thought in which the man has been accustomed to mold his ideas and aspirations. It covers everything that makes up his inner life. How else could the voice of God come to him with any promise of being heard? God speaks to men not for his own pastime but in order to reach, to lift, to win. He tries to make them understand and appreciate and respond.

And so when he made his greatest of all efforts to speak to men he chose the language of human life itself. His voice became flesh and blood and pain and hunger and longing and love. His word was the man Christ Jesus who was therefore the Word of God.

O that we men might be able to absorb and use a little of this wisdom when we essay to speak to our fellows!



## Honest Labor

BY KATHRYN WRIGHT

The work is done. My fellow workmen might  
Have fit the place less snugly, used less time  
To make the growing edifice secure  
Within, before without. They might have said  
In arguing, "It is so small; no one  
Will see. The outside counts the most, you know."  
And wagged their heads. I know that men can't see  
How firmly I have built within and how  
I spent strong moments in one little place,  
A little place that no one sees. But when  
Some day in years to be men come to rend  
The brick from mortar, tear the timbers down  
In wreckers' disarray, and see how well  
The work was done and how one little place  
Was strong through all the years—ah, then shall I  
Be honored for the honesty of work!

North Manchester, Ind.

BY J. G. MEYER

BY J. G. MEYER

No subject is discussed more now than that of character education. There are likely several very good reasons for this. "Christian America" leads the world in crime. And the crime wave is still mounting. The murders and thefts of one large American city outnumber those of England and the British Isles. The number of petty thefts in another of our large cities has increased fourteen hundred per cent during the last ten years. The facts show that the youth, rather than those of any other age, are leading in the number and heinousness of the crimes which are committed in our land. Educators are studying the problem. One conference after another is held in the interests of character education.

It seems that more extended and free or accessible universal education on all levels under the direction of teachers with more years of schooling should counteract rather than foster crime. Better home life, a trained ministry, a growing Sunday-school attendance, weekday religious instruction, daily vacation Bible schools, summer camps, child life magazines, child and adolescent psychology, and other means of understanding and guiding childhood and youth should help redeem our moral status. However, in spite of all our improved educational and guidance agencies, the need for effective character education continues to be most imperative. Most painstaking investigations and very reliable evidence show that we do not know how to educate for character; at least, we do not get results as we would like.

Reliable data indicate that, other things being equal, children are not any more honest in the tenth grade than in the fifth grade, among the white race than among the other races, when belonging to one sex than when they belong to the other sex, when attending Sunday-school regularly than when not attending Sunday-school at all. Mere schooling, mere membership of a race, or sex, or Sunday-school does not guarantee greater honesty, or more self-control, or better ability to coöperate, or a fuller mastery over circumstances.

On the other hand, just as reliable evidence indicates that strong or weak character traits run in families. If a child is dishonest, it is very likely that his sisters and brothers also are dishonest and vice versa. Children associating much and freely with honest fathers and mothers; children having honest teachers whom they admire; and persons living in an environment where it is easy to do right, especially if a premium is placed on the highest and best things of life, have better and stronger characters than those who are not thus blessed and favored. Children lack in desirable traits of character when they come from homes where the discipline is on a low level, either because it is too harsh or too soft, or where one parent contradicts the other while attempting to correct or guide the children.

The sickly frown of a Sunday-school teacher, who under the surface enjoys her pupils' mischief and who reveals a lurking admiration for the devilry of the naughty members of her class, encourages them to keep

right on doing the wrong in spite of what she may say or how she may frown. The face and conduct, the attitude and spirit, the sincerity and honesty of parents, teachers, and all his elders, are the child's chart and compass in the early voyages of life. As long as we put a premium on error, sin, mischief, craftiness, deviltry, "getting by"; so long we will fail to give desirable and effective character education; so long, mere schooling, mere attendance at Sunday-school, mere church membership, mere reproof or correction or direction, will not improve the moral status of an individual.

We must change our philosophy of character education from that of a "getting by," philosophy to that of a "genuine worth" philosophy which lives by the law of "being ourselves by the grace of God and by our own sincere desire what we would have childhood and youth be and become." Religious life, character attitudes, Christian ideals, etc., are best taught when taught from an atmosphere surcharged with them. Thus to make it easy to do the right and difficult to do the wrong is only the starting point in character education. To have an idea of an ideal is not enough. Worth-while ideas must become one's ideals.

Worth-while ideas must become one's passion. Ideals of honesty, coöperation, self-control and mastery over circumstances must not only be understood, appreciated and whole-heartedly accepted as one's own, but one must somehow come to have a passion for such ideals and earnestly pursue them without allowing the holy passion to subside, or without allowing any exception to occur. Character traits are specific and they may function in one situation but not in a slightly different situation. Therefore, to guarantee the greatest possible transfer, the child must, sooner or later, come to possess and pursue the ideals of honesty, coöperation, self-control, mastery over sin and temptation; he must come to possess a whole-hearted passion to live by them day in and day out.

The child and youth must fall in love with these ideals so much that any failure to live them will bring deep regret and confession of failure. Genuine repentance must naturally follow every unforeseen failure. There must be a marshalling of every means of grace in one's desire never again to fall short of doing one's best. Finding relief in the conditions of forgiveness must be a necessary prerequisite to new determination and effort. A rededication and a renewed profession, telling friends and foes of one's intentions to continue the quest, are the steps that lead to character. And every agency, individual or institutional, that assists, encourages and influences childhood and youth to take these steps and to try again in times of defeat, is fostering character education.

North Manchester, Ind.

### "Why a College Education?"

BY OLIVER H. AUSTIN

BY OLIVER H. AUSTIN

THERE is at the present time a great stream of young men and women pouring into our colleges and universities and we are made to wonder—what is it all about? Just the mere fact that a young man or a young girl wishes to go to college is not sufficient. Why do they wish to go? Parents should be sure that they wish to go for the proper reasons and the school and society also have the right to know.

and society also have the right to know.

Young people will get out of college only that for which they come. If they come to learn to call a number of the other young people at college by their first names and to do this lightly, that is about all they will take home with them. If the young man comes for the opportunities in athletics alone, he will develop physically. Should he come to have a good time, that is about all he will have to show for his four years in college, except perhaps some unfortunate habits which it will take years to eradicate and which may even help to disqualify him for the world's work. If the young girl comes only for society and dates, she may carry home with her a frivolous and light spirit, incapable of appreciating the best in manhood. She may also be lacking in those finer qualities which man admires so much in woman and which go to make her truly beautiful.

No young person should be encouraged to come

to college for the social prestige it will give him, or for any other reason except that for which the college exists—which is to train the mind by exercising it in study. All endowed with the rudiments of a brain are asked to use it that the problems of the coming generations may be wrestled with in a perfectly sane way and that the solution may be such as would mean advancement rather than retrogression. If the young men and women do not care to study, a college course will not educate, and they will receive nothing worth while. If they have been dazzled by the glamour of college life, or simply caught by the almost irresistible drift of our time, it is far better that they go to work. We need education, but we need it for a cause rather than for the satisfaction of a mere fancy.

McPherson, Kans.

## The Purpose of the Public School

BY M. S. FRANTZ

BY M. S. FRANTZ

IN going up against the American school system, I feel like the boy, who, undertaking to write an essay and wanting to make sure of having something to say, chose for his subject: "The World and the Things That Are in It."

Money by the millions of our hard earnings are being spent to support our school system, and our boys and girls also by the million are coming under the influence of our schools, and being molded thereby. Of double interest therefore should our educational system be unto us. Let us then think together upon: "The Importance and Purpose of the Public School."

An article in the February, 1928, *Educator*, by Dr. H. H. Horne of the School of Education, New York University, in which he discusses "Complete Living as the Goal of Education," is to my mind the best thought on aim and purpose of the public school, which I have been privileged to read. What I have to offer is based largely upon this sevenfold outline of complete living.

Herbert Spencer has given us a classic expression in his saying: "To prepare us for complete living is the function which education has to discharge." He then proceeds to discuss only three phases of the education which is to fit us for complete living, viz.: the physical, the intellectual, and the moral. No one denies that these are indispensable, but they are inadequate for they cover only three-sevenths of complete living. The complete life of man is sevenfold. Thus adding to Spencer's intellectual, physical and moral, Dr. Horne supplements the social, the vocational, the æsthetic, and the spiritual.

The aim and purpose then of the public school is to develop—

1. *The Physical.* The body has its potentialities and its rights, such as vigor, health, agility, and efficiency. These must be developed and the school must function toward these results. The mind needs to be matured

2. *The Intellectual.* The mind needs to be matured to the thinking through of life's problems; to the gaining of knowledge and wisdom, and to grasp the truth. The best informed mind is not always the most valuable one, but the mind that has thinking power is indispensable to success and achievement. The thinking power, therefore, generated in a school course, rather than facts mastered, is that which enables a trained mind to outrun the untrained in the attainments of life.

3. *The Moral Nature.* This is the part of life which determines one's choices. One must be made not only to see and know what is proper and right, but one must be moved to choose the right kind of conduct and build upon that which is stable and sound. In the last analysis the only foundation that can support a civilization is character. Building upon unsound foundations has resulted in the downfall of nations and empires. The St. Francis Dam disaster is a graphic example of the folly of so building. The annual cost to the United States of from three and a half billion to seven billion dollars, on account of crime, is another proof of the folly of allowing folks to run free who are not equipped to live a straight life. It is a sad indictment upon us that today for every dollar spent for education of our youth, we spent five and one half dollars for crime and its effects. The school must function in developing the morals of



young life or it will prove a curse instead of a blessing.

4. *The Aesthetic.* The aesthetic is the love for and enjoyment of the beautiful. One can only appreciate art and music as one is trained to appreciate such. So also one can appreciate and love the beautiful as one is trained. We must have more of the beautiful in life if we get the beautiful out of life. No amount of schooling is adequate which leaves out this vital element of fitting us to love and produce the beautiful.

5. *The Social.* In a world crowded with folk, one must learn his place, and recognize his interdependence. Social training is fitting individuals to live in helpful relations with others, with their fellow-men and countrymen, on this and the other side of the sea.

6. *The Vocational.* There is need of training for some form of helpful service. One of the tragedies of the age is the countless horde of folk, young and old, for whom life holds no challenge, and who are unfitted to turn their hands to some desirable and helpful occupation. More and more must our schools function in this needful sphere. Much may be said about educational costs, but if our education leaves us stranded on the highway of life, we have paid too much for it, regardless of cost. Our students are worthy of being fitted to enter life not as parasites, but as producers. To become so they must have vocational training. Time was when vocational training would be rendered through the home and apprenticeship—but not now, therefore it is incumbent upon the school to supply this deficiency.

7. *The Spiritual.* Above all one must keep alive the sense of the Divine. By the cultivation of this sense there is born the desire to worship and thus to attain unto godliness. I am convinced that nothing is more essential to complete living, than the sense of one's relation to the invisible and spiritual order. And our public school falls short of its mission if it fails to keep alive this important element of life. It has been truthfully said: "What we put into our schools we keep, but what we leave out of our schools we lose." The influence of the school is deep-seated. It deals with the plastic mind of the child and consequently fixes the ways of thinking and habits of conduct that will be the chief part of him throughout life. As the program of the school is shaped, so is shaped the future of the race. And as goes the school, so goes the world.

If today, as is charged, America is losing her sense of the Divine it is because that part of life has been left out of our schools, and we reap what we sow.

Our nation was founded on a living faith in a living God. As a result of such faith the schools and churches taught honor to parents, and obedience to laws of God and country. This kind of teaching must continue, or America, born under the blessing of God, shall through the loss of the sense of relationship to him, perish from the earth.

I now submit to you that "The Aim and Purpose of the Public School" should be:

The development of the physical unto health and efficiency; the training of the mind for thinking through our problems; the cultivation of the moral nature enabling us to choose and build upon the right; bringing up the aesthetic nature to love, enjoy and produce the beautiful; teaching social conditions, which fit us to live with millions of others; giving vocational training, equipping us for needful and helpful service; and finally to quicken the sense of the Divine in us.

To the attaining of these ends, I challenge the school, the home and all who are interested in the welfare and betterment of the race.

Lindsay, Calif.

## One Hundred Years

BY J. H. MOORE

WHEN we come to think of it, 1929 will be the Alexander Mack bicentennial. That is 200 years since he and his large party arrived in America. It would be quite fitting the occasion to have for the next Conference a Mack program. It is to be presumed, however, that the Committee on Program is planning for the event.

It is not about this incident that we wish to write at this time. We are thinking about a period embrac-

ing one hundred years and what happened during that period, and for convenience are dividing the Brotherhood into two zones. One zone taking in all of the United States west of the Wabash River, or more clearly west of the State of Indiana, and the other zone east of this, including Kentucky and States south of it. It is not of the eastern zone that we propose to write, but to all the territory in the western zone and certain things that happened in this part of our country, we invite attention.

This takes us back to 1828, when there were only a few States west of the Wabash, one being Illinois and another Missouri. In this vast territory there were then but two organized churches of the Brethren, one in the extreme southern portion of Illinois, forty miles north of Cairo, and the other in the southeastern part of Missouri, and near forty miles from the other church mentioned. Connected with the Missouri church there were about forty-five members and an elder, known as James Hendricks. The church in Illinois was a little larger, having probably sixty communicants, and Eld. Geo. Wolfe as their only minister. Two other ministers filled graves, one the son of Eld. George Wolfe who died in 1809, and was laid to rest at the old town of Kaskaskia; and the other Geo. Davis, who passed to his reward in 1816. His home was in what is now known as Union County. Besides these two elders, Hendricks and Wolfe, two other elders, John Dick and Joseph Roland, emigrating from Kentucky, had just located in Sangamon County, Ill., but did not effect an organization until two years later.

So far as known these four elders were the only Brethren ministers in this western zone one hundred years ago. There were a few members in Monroe County, possibly forty miles south of East St. Louis, but they had no resident minister. But taking the whole State over, there were not one hundred members within her borders, and as stated only three ministers. In Missouri there were no members save the few mentioned in Cape Girardeau County, with their one minister. To face such a vast territory with only four ministers was a tremendous proposition. But that is the very thing the Brethren did one hundred years ago.

So far as we can get at the facts there were in America, in 1770, five years before the beginning of the Revolutionary War, about 800 members. Twenty years later in 1790 the number has been placed at 1,500 or nearly double. See *Two Centuries*, p. 82.

In his *Record of the Faithful*, in 1882 or ninety-two years later, Howard Miller places the number of members in the whole of the United States at 57,748. This was small enough, and yet it shows a most encouraging increase. But what was our number in 1828? That means the increase from 1790 to 1828, a period of thirty-eight years. To say 6,000 would be to double our number two times in that number of years, or once in nineteen years, and yet to reach the number given by Howard Miller we did even far better than that. In the absence of definite figures, suppose we, for 1828, place our membership at 7,000. This would be more than doubling our number twice in thirty-eight years.

All this would mean that in 1828, one century ago, we had about 6,850 members east of the Wabash River and something less than 150 west of it. Saying nothing further about the eastern zone, we now turn our attention to the western zone, including Canada and will take a look at what has happened. Some one has said that the Brotherhood has been standing still for two hundred years. Let us see, so far as this relates to the church in the west for the last half of the two hundred years. Bear in mind that we started with only four ministers and less than one hundred and fifty members. Now suppose the reader will spread out before him a map of all the States west of Indiana, and makes a blue pencil cross at every point where we now have an organized church. That would mean a lot of cross marks for Illinois, the same for Iowa, Missouri and on to the Pacific Ocean. We have not taken the time to count the number of churches, but taken the time to count the number of churches, but there are enough of them to wear off a perceptible section of a blue pencil. Then, for Mt. Morris College, as well as for McPherson College, and Beth-

any at Chicago, along with the school at La Verne, make round red marks like the moon. For the Publishing House at Elgin make your red circle, with rays extending in every direction, a bit like the sun.

Do all this, hang your map on the wall, take a good long look at it, and then you will surely never feel like saying that the west part of the Brotherhood has been standing still for one hundred years. You will have before you the evidence of a marvelous activity, the spending of money running up into the neighborhood of a million. Think of starting with two churches, one log meetinghouse and four ministers, and then compute the per cent of increase for one hundred years if you can. Suppose the present and coming generations could make as good showing for the next century, then what?

True, we have not done as much as we would like to have accomplished, or probably not as much as we might have done and yet there is no occasion for us to feel ashamed of our record. It is to this past century of marvelous activity that your humble servant belongs. He has not lived through the whole century, but he lacks a bit less than eighteen years of it. He well remembers the day when there were not a half dozen Brethren churches west of the Mississippi River, and probably not that many ministers, and now to be able to take a careful look over the great west with its hundreds of Brethren churches, several institutions of learning, to say nothing of the Publishing interests at Elgin, and then feel that in this marvelous move he was permitted to play at least a small part is a matter of some satisfaction.

To this record might still be added the scores of missionaries that have gone out of the west to the mission fields of India, China and Africa. In fact, the influence and work of the west have encircled the globe. Of course, the west has drawn heavily from the east, but this only means that the east has also been active, and taking both zones together something worth naming has been accomplished. We do not mean that we should spend all our time recounting the heroic deeds of the past, and being perfectly contented with what has already been accomplished, but we do mean to show that there are no grounds whatever for belittling the far-reaching achievements of the faithful, noble and sacrificing dead. Upon the sands of time they have left their mark, broad and deep.

Sebring, Fla.

## Traditions Influencing the Modern Religious Education Movement

BY PERRY L. ROHRER

AN understanding of modern religious education as we have it today is not adequate unless there is an intelligent appreciation of the long process of development that has led up to the present stage of religious education. The apostle Paul reminded his collaborators that they were all builders together. No man can hope to have his work stand if he build on any other foundation than Jesus Christ. And again he advises them to take care how they build. Wood, stubble and chaff will disappear. They were to take cognizance of those traditions that had been tried and found to be enduring. The fundamental assumption of the apostle Paul here is that each generation must build on those traditions that have been authoritatively endorsed and have stood the tests of experience, reason and utility. They are not to start a new foundation, but rather to build on the foundation that has already been laid and continue the upward progress of society.

To ignore traditional values is the equivalent of disregarding all of the values that have been passed down to us through the ages, and to start out on a wholly new basis to learn over again those things that have been passed on to us through the ages. Such a procedure is almost an impossibility since each individual from his birth is directly influenced by traditional influences and values.

Traditions are necessary to the perpetuity of institutions. If such institutions as the church are to live they must have their doctrines and traditions passed on to the succeeding generations. Otherwise they will pass out of existence in one generation.

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## What Is Meant by Christianity as a Way of Life

BY EZRA FLORY

Our Try-It-Out Challenge—B. Y. P. D. Program For July 8

CHRISTIANITY was and is a youth movement. It was vital religious life that made Jesus, Paul and Luther liberals in the truest sense. Present day Christianity is not a dogma made some forty years before the time of Sir Isaac Newton; it is supremely concerned with public and private righteousness.

Perhaps the greatest blow ever received by the way of life set in motion by Christ was in 325 A. D., in the establishment of Christianity largely on a basis of form and dogma. We refer to the Council of Nicea. The ignoring of the essence of practical Christianity, as emphasized by Jesus himself and made absolutely clear on every page of the Gospels, was a catastrophe so far-reaching that its full significance was not comprehended until more recent times. The test of doctrine—important as it is—has too often ignored the test of righteousness. Church membership has not depended, as it should, upon beauty and holiness of life and practical service to humanity.

As a religion of service Christianity reaches out to great and small, to strong and weak. It never seeks to destroy but always to build up and restore. Comparatively few professing Christians have recognized that Christianity, in its real essence, can not possibly countenance war. The broader vision of the spirit and genius of the religion of Jesus Christ always leads to the perfect acceptance of the angelic message: "Peace on earth, goodwill to men."

James declares (James 1:27): "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction [service], and to keep oneself unspotted from the world [purity]."

A writer of our day says that religion may be divided into four kinds: traditional, rational, mystical, moral. We may at least place all religions under two types: objective and subjective. The Christian way of life is suggested in Jesus' words (John 17:3): "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." The Christian way of life is beautifully outlined in the Beatitudes of the fifth chapter of Matthew. They are so arranged as to furnish a chart to guide as we sail life's sea, and these are enlarged upon in the Sermon on the Mount.

Christianity as a way of life is intensely practical. Those who follow this way will observe relationships to outward conditions. Wealth is not to be desired. It is often an achievement—the reward of industry and foresight. It always involves a stewardship, of which a man must give an account. It is also a peril. Jesus did not advise his followers to seek after it. It carried potentialities which might blind the eyes of the soul to more lofty riches. He said: "Blessed be ye poor."

Another essential condition of the Christian way of life is that of proper relationships with one's neighbor in the intercourse of life. Such intercourse must be a fulfillment of the law of love. To love solves all the problems of dissension, of spiteful dealing and even of charity. "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35), declares Jesus. One must strive for the grace of spirit which will not even give an angry look or utter a peevish word. The new life which beats within must keep the old law with an inward and spiritual obedience which the old life did not know. It must be expressed in an absolute truthfulness, an uprightness and integrity of daily speech and deed which all men know to be the marks of a wholesome sanctity.

A third characteristic of the Christian way of life may be found in religious observance—the communion of the soul with God. The "try-it-out-challenge" would be incomplete without this element. Without the fear of hypocrisy and the shunning of ostentation like that of a Jewish Pharisee or a pagan idolater, the higher life could not be attained. In almsgiving, in fasting and in prayer no man's eye should be considered. Men should not know that the widow has been helped in her need. They should not know that

there is a wood where the believer walks to pray, or an inner chamber where his door is shut when he has gone to speak with God.

Who shall attain to this high plane of life? Not the man who hears in self-conceit, or listens with an evil purpose in his heart, or attempts to build up a fair fabric of holiness without having first made his covenant with God. The foundation of a faith and hope set on God is the only basis of the life which does the will of the Father.

Jesus said that in bearing much fruit the Father is glorified, and in so doing we shall be his disciples (John 15:8). What could Jesus have meant by: "If ye abide in my word, then are ye truly my disciples" (John 8:31)? Without the Spirit of Christ we can not be his disciples (Rom. 8:4, 9).

In Heb. 12:14 we are told: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." What does this mean except a dedication to a life of trying out the high challenge to worth-while living?

The trials of David were the discipline through which he was David in the making of a king. In this light read Matt. 16:24, Mark 8:34, Luke 9:23, Luke 14:26, 27, 33 and 1 Cor. 9:19, and ask yourself: In what ways does the high challenge to a nobler life come to me? How am I going to make use of these?

Comte declares we need a new Jesus—One who will meet the needs of this age in offering a life of positivism instead of mere passive goodness. What do you think about this? Was not our Jesus a Man of deeds or positivism? Does he lay such obligations upon life now? Is there any other road to success?

Elgin, Ill.

## Woman's Truest Giving

BY RUTH WINE MCCANN

GIVING is one of the most important expressions of Christian living, for individuals, for the church in general. Our ministers frequently preach sermons on giving in all its phases, as commanded by Jesus, practised by the early church, recommended by the apostles, as done in Jewish history, as practical for Christians today.

We need such sermons. The desire to give, prompted by the Holy Spirit, is altogether lovely and beautiful; it is pleasing to God. Giving is necessary because the poor and heathen we have always with us, also many worthy enterprises for the benefit of the needy.

Christian women have the opportunity for a special kind of giving. We love the church; we want to emphasize, uphold and glorify it as something belonging to God and very precious to Jesus. We want to use our influence to keep it pure as it pleases God to have it. Each Christian woman is of great individual importance to the church. This thought should make us feel very humble and responsible. This responsibility is deep, reaching to the very center of our lives, where only ourselves and God can see.

Much of the present carelessness and disregard of godly things, light talking and living are due to the growing disregard of the church as something belonging to God. There is often contempt for church organization and discipline—a feeling that the church has no authority to make and enforce laws. Some feel that ministers have no right to instruct us or try to tell us God's law—that each person should decide for himself what his attitude to God and godly things is to be, then live it out as pleases him or suits his convenience.

Many refined and cultured people who pretend to love God hold such views. We need not go among the lowest, roughest people to hear such ideas expressed. These same people consider church attendance lightly, and often think sermons are useless and public prayer a mere form. It is no wonder, then, that we see growing disregard for the church.

To do our best for the church we must start within ourselves. In Prov. 31:10-31 we have the Bible picture of a godly woman. Women should be happy that this passage is in the Bible. It gives God's open approval and commendation to the godly woman. It shows how she may step outside of her home in various pursuits, yet be pleasing to God.

We find women of the Bible in varied types of public life. Esther was a queen, with well directed influence for good; Miriam in the old Bible and Anna in the new were prophetesses, teachers of the people. Lydia was a business woman. Dörkas was the philanthropist. Mary and Martha and Mary the mother of Jesus were home keepers. Eunice and Lois are mentioned for their faith. There are others; and all this shows that God does give us a large liberty.

Any work suitable for a Christian woman to do can be made to glorify God and strengthen his church. The only disapproval we find is when these women allowed something to interfere with their service to God. Then we find rebuke as in Martha's case, or punishment as in Miriam's.

We find in Prov. 31 something of the daily life and character of a good woman of that time as head of her own household. She was industrious. She taught industry to her household, keeping them profitably employed, allowing no idleness. She prepared for future needs. She was wise and kind. She helped the needy. She transacted business in her own right. She was pious. Her children recognized her as a good mother. Her husband appreciated her worth. She was a helper to him.

The duties of the Christian housewife are not so different today. The faithful and efficient control of her own household comes first. It is right in God's sight to keep our homes clean, pleasant and inviting; to keep the family cleanly and comfortably clothed; to prepare palatable and nourishing food suitable for the working father and the growing children; to have clean, comfortable beds for rest; to prevent extravagance and waste; to guard the health of the family; to be an agreeable neighbor, a good citizen; to instruct our children in the things that only mother can teach. This includes their right relation in the home, to asso-

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## FORWARD MOVEMENT

Edited by J. W. Lear

### The Last Word (Continued)

Jesus' earthly life was lived in the midst of social impurity of various kinds. It was his desire to set up righteous standards. Life is too sacred and the issues of life are too meaningful to be careless. In our last article we considered the sacredness of life and the purity of the home as the source of life. We now consider:

3. *The Importance of Sound Communication.* There are many ways of communication in our day, but in the time of our Lord's ministry the spoken word was the chief method in use. Then as now very much mischief was caused by unsound speech. Jesus was betrayed by it (Judas), was denied by it (Peter) and was condemned by it (false witnesses). He knew as no other man the danger of unholy communication.

The law, of course, had condemned false testimony. To swear falsely was to perjure oneself. The law, no doubt, attempted to emphasize the importance of true testimony. Men had abused the oath as they used it variously and freely to give color and importance to their hypocritical testimony. Many men today in common conversation try to give emphasis to much idle talk by profane utterances.

Jesus bore down heavily on this attempt to bolster up empty words. He would say that an oath never strengthens a statement. If it is true it needs no props. If it is untrue all the oaths imaginable in whatever name or whether of person or thing can not convert the statement. He would say that the names God, heaven, earth or Jerusalem carry a significance all too sacred to associate with false testimony and are not needed to establish the words of a truthful individual. Furthermore, to swear by one's own head might forfeit one's right to live, but would not by any manner of means change the facts.

Jesus is not discussing the wrong or the right of the oath as such. He is showing that an oath never adds weight to testimony. But some one may say:



"True, but does it not guarantee that the witness will tell the truth?" It may in some instances. But just there is the crux of this lesson as I see it. The oath as administered lays down the premise that all men are liars for personal advantage and they must be coerced into telling the truth by an oath under penalty for perjury. The Christian has already vowed to God his allegiance to truth. To be put under oath or even swear profanely is to join the class of men who must give a guarantee for truthfulness by swearing. But Jesus said: "You belong to the class who tell the truth as a matter of character—being born of the truth. Your speech will be yea, yea; nay, nay."

While this paragraph has been used as Jesus' teaching against the oath, it is really the last word which can be said in favor of gilt-edged honesty and veracity—a soundness of speech emanating from a type of character which makes the demand for an oath totally unnecessary.

### Money-Raising or Stewardship

BY HELEN KINGSBURY WALLACE

Note: A paper read at the United Stewardship Council held at Cincinnati, Ohio. Some of the women may not agree with all that is given here. If so, we would be glad to hear from you.

CHRISTIAN stewardship is absolutely fundamental to the advance of the cause of Jesus Christ throughout the world. Without the faithful stewardship of strength, time and talents there would be no Christian service. Without the stewardship of life and of money, there would be no world-wide missionary enterprise. In short, consecration to Christ of all that his followers have is necessary to the progress of his task, and the greater the consecration, the swifter the progress.

#### Stewardship of Money

Even the faithful stewardship of money is essential to the success of the Christian undertaking. Money is required for the support of churches, hospitals and schools and to send missionaries to the ends of the earth. God has made us stewards of money and he expects us to recognize his ownership and our own stewardship by using it in the interests of his cause.

Unfortunately, in competition with stewardship, other methods of financing the church have sprung into being. "Money-raising methods" are legion. In some churches bazaars, fairs, suppers for profit, rummage sales, cake sales and movie benefits follow one another in almost continuous succession. What causes have led to the use of these methods? Why are they inadvisable? And how may we transfer the allegiance of the churches from money-raising to the practise of stewardship?

#### Unfaithful Stewardship Causes Money-Raising

The principal cause which led to the rise of the money-raising methods was unfaithful stewardship on the part of the majority of church members. Because Christ's followers failed regularly to set apart a proportion of their incomes for the support of his cause, there was not enough money with which to sustain it, and methods other than stewardship had to be employed. Unfortunately many church members are still unfaithful stewards, and money-raising continues to be prevalent. About half of the members of the churches are giving *anything* to current expense. Less than a third are supporting their denominational enterprises. So money-raising methods persist.

#### Men and Women Both Responsible

Although it is true that it is the women of the churches who do most of the raising of money, men are not without a share of responsibility for it. Because heads of families do not give to the church, neither contributing adequately for themselves, nor making it possible for their wives and children to contribute, women are forced to raise money. Husbands should realize that wives, because of their work in the home, earn and deserve a share of the family income. When the wife receives her share, both husband and wife, as individuals, can set apart a proportion of their money—at least one-tenth—and give it directly, as contributors of record, to the support of the local church and to the denominational enterprise. If all Christian homes would follow such a plan, money-raising methods would soon go out of fashion.

#### Women Too Valuable to Raise Money

Another reason behind these undesirable methods is the fact that women have not been given large responsibilities in the life of the church and have entered into money-raising with enthusiasm in their desire to render Christian service. If in all churches, as in some, women had been assigned really challenging tasks, such as representation on boards and committees, or appointment as deaconesses, they might have used their fine abilities in other ways than in making money. Under existing circumstances we must face the fact that, at present, many women have far greater zeal for money-raising than for other types of service. The Christian enterprise, with its many tremendous opportunities for evangelism, education and social service, is suffering because the time and energies of many church women are wholly absorbed in raising money.

#### Money-Raising Undesirable

Why are the money-raising methods undesirable? Why are they not the best means of financing the church? In the first place, because they are unfair to business interests. In a small community the churches sometimes offer real competition to the dry-goods store or the restaurant. But the churches are exempt from taxation on the grounds that they are engaged, not in commercial, but in spiritual pursuits. Therefore, when they become competitors in business, they are not paying for the privilege. It may be added that the good nature of storekeepers is not further increased by frequent requests to buy tickets, or to give this or that to a fair or supper because "it is for the church."

#### Unprofitable

Another objection to money-raising methods is that they are *unprofitable*. When all of the factors are considered—the cost of materials, the time and strength spent, and consequently lost to Christian service; the fact that the purchasers and the donors are usually the same individuals, and the wear and tear on dispositions, with the frequent aftermath of hard feelings—it becomes obvious that these methods are not profitable. Many churches have discovered that more money is actually produced by the practice of stewardship than by the use of the money-making methods.

#### Hinder Stewardship

A further objection to these methods is that they *hinder stewardship*. Money-raising and stewardship cannot flourish in one church. If the tendency is toward group-providing by indirect methods, it is away

### The Meaning and Scope of the Message of Christian Stewardship

The books listed below may be ordered from the Brethren Publishing House, Elgin, Ill. A leaflet listing all the books available on the subject of stewardship may be had free by writing the Council of Promotion, Elgin, Ill.

**Stewardship Stories.** Guy L. Morrill. 50c. A collection of stories covering all aspects of stewardship. Especially suitable for use in children's sermons and by Sunday-school teachers. May be used in young people's meetings and women's societies.

**The Larger Stewardship.** Charles A. Cook. 50c. Contributes toward a better understanding of the deep significance of the whole subject of Christian stewardship. Gives a definitely spiritual application of the great principles involved in Christian stewardship.

**The Message of Stewardship.** Ralph S. Cushman. \$1.00. Points out the immeasurable value of the stewardship message, by showing that it is this principle which underlies the entire subject matter of the Old and New Testaments. The theme is developed by ten definite propositions regarding stewardship.

**The Way to the Best: Studies in Stewardship.** Robert P. Anderson. 25c. Applying the principles of Christian stewardship to the various phases of life is "the way to the best" in life. Beginning with a concise explanation of what stewardship is, it relates the stewardship of life, of ability, of time and of money, bringing them all together to make up a well-rounded life.

**Stewardship Vitalized.** Walt N. Johnson. \$1.25. Teaches that stewardship can not be vitalized until it has been realized in the experience of the redeemed soul. It is a particular study of the revival necessary to bring this about.

**You and Yours.** Guy L. Morrill. Cloth, 60c; paper, 25c. A treatment of stewardship in its broad, scriptural bearing upon the meaning of life, especially emphasizing its significance in the economic order. Valuable for men's classes. Ministers have here a valuable source book for quotations.

from individual direct-giving. If, to meet every need, church members are in the habit of raising money, they quickly lose the habit of giving it.

#### Hurt the Church

Perhaps the greatest argument against these methods is that they *hurt the influence of the church*. Folks look to the church for spiritual leadership. They expect it to act as an interpreter of Jesus Christ and his way of life. They know that God placed the church in the world for bigger business than the preparation of suppers and articles for fairs. They can procure food and aprons elsewhere.

#### Help Sociability

It can not be denied that the money-raising methods have certain values. Many times a fine sociability is created among the women as together they prepare for a fair or for a supper for profit. But would not the same result be achieved by working together for a supper for church fellowship, or by sewing together to meet the needs of the community? Then, again, the argument is advanced that the money-raising methods provide expression for the woman who has no money to give. But may she not earn money as an individual and give it to the church, or may she not make up in service for what she lacks in money? God expects us to render an account for only those things which we have, and if he has entrusted us with only a little money, we must be faithful stewards of time and of talents instead.

#### Education

How may we interest the women of the churches in stewardship and transfer their allegiance from money-raising? First, by a thorough process throughout the whole church of stewardship education, employing schools of stewardship, stewardship classes, stewardship books and leaflets, stewardship contests, stewardship dramatizations, and stewardship debates. Pastors must be encouraged to preach stewardship sermons. The church must take seriously this matter of stewardship education because, as has been said, stewardship is fundamental to the progress of the Christian enterprise. And we can never expect stewardship practice without stewardship education. Above all is the need of stewardship education for the children, who will constitute the church of tomorrow.

#### Service

In the second place, the opportunity for service that the church offers must be attractively presented. For those who have the gift of teaching there are many needs to be met. The whole church needs religious education, missionary education, stewardship education, and education in citizenship. There is an important ministry of calling upon the aged, the sick, and those who are not worshipping regularly. There is White Cross work and sewing for needy families in the community. There is the challenging opportunity of Christian Americanization. Willing hands must be found to prepare suppers for the furtherance of church fellowship, not for profit. Women also have great opportunities for service in the stewardship of hospitality. And, most important of all, there is the wonderful privilege of helping the Master win men and women, boys and girls, to a life of following him. When women say that if they are deprived of money-raising, there is nothing left for them to do, they simply do not face the facts.

#### Seek Higher Things

But they must *want* to do these things instead of wanting to raise money. And here is the task of the pastor! He may, through the use of inspirational and devotional messages, so deepen the spiritual life of the women as to create in them a real desire to use all of their abilities for Christ. The pastor may help them to catch the vision of the needs of the world, of the community, and of their fellow church members. They must catch, too, the spirit of the One who said: "The Son of Man is come not to be ministered unto but to minister." When they really see their own abilities and the world's needs, when their hearts are full of love for Jesus Christ and a desire to cooperate with him, money-raising will no longer satisfy them. They will be seeking bigger jobs!



## PASTOR AND PEOPLE

### Our Local Church Papers—Their Use and Possibilities

BY A. T. HOFFERT

DURING the past year the writer has had occasion to visit many city churches and finds that local church papers are used by most of them. Churches with less than a hundred members often have their local paper. The local advertising in these papers usually enables the publishers to furnish two hundred or more copies without cost to each local church. Most of these papers are printed at a central publishing house which secures advertising and relieves local pastors of all financial responsibility. Two or more pages of reading matter is of a local character: the balance is general. Occasionally one finds a paper edited entirely by a local staff including those who secure the advertisements. Usually these papers appear monthly, one issue being a directory number.

It would be of interest to know how many Church of the Brethren pastors are using a local church paper in their work, and with what success. A District publication is used by some churches. That an increasing number of churches will feel the need of some such publication as time goes on suggests that a discussion of their use and possibilities may be in place.

First, these publications have local news value. Because of this they are read. Further, the readers find a sense of community pride in their church paper. It tells about *their* church, *their* neighbors, *their* community and religious activities. It has a human interest and that interest is centered about folks they know. This will have a unifying influence in the church community. This is possible because it is put into the hands of all the members and many of the friends of the local church; also, being of general interest in the community, it is widely read. Hence it becomes an excellent agency to get the local church program before the entire membership. It reaches the isolated, the sick, those for one reason or another who do not attend church regularly but whose interest and support needs to be kept warm toward the local church and its program. Many lofty and worth-while programs fail because they are not adequately presented to the entire membership. Business men who advertise in a local church paper keep in touch with that church and what it is doing. Hence, if used wisely and freely the local church paper becomes an effective advocate of what that church endeavors to promote.

The problem of the pastor involves not merely the placing of his local promotion program before his entire membership, but also the promotion program of his denominational church boards which are dependent upon an intelligent and loyal local membership for support. This involves both District and general interests of the church. How can he enlist the largest support for his entire membership? Appeals in the GOSPEL MESSENGER reach many but not all his members. Public appeals reach those who are present in the church services. A letter to each member and an every-member canvass, are also means which bring results. For the local church paper to print important denominational news items and brief but informing statements from time to time setting forth the educational, welfare, District and general mission interests of the church will act as a supplementary educational force to bring the entire local membership to more generally support the home and foreign work of the church. This is one of the larger possibilities of a local church paper which was brought to my attention by one of our aggressive city pastors. It involves problems which must secure cooperation of the general boards with local leaders if the local church papers are to become arteries of communication reaching all active and the host of potential supporters of the larger church program.

Practically, this will involve the syndicating of Church of the Brethren material which should go to all the churches. It might comprise a small publication of twelve to sixteen pages, four to six of which

may be such advertising material as will be in keeping with the ideals and interests of the church. Because of its general character and purpose I believe some such heading as this would be good: "Goodwill News Service of the Church of the Brethren." While such a publication may be circulated separately, or sent out along with local church publications, arrangements should be made for District or local agencies to furnish four or more pages of local material which can be bound with the general material. Local advertising may comprise a part of this local material. Districts and larger churches may desire from eight to sixteen pages. The idea is to make the publication sufficiently local to retain local interest. Each church that can use two hundred or more copies should have two to four pages for such material as it desires to furnish. The advertising reduces expense. Further, if properly selected, it will be a real service to our people. To introduce THE GOSPEL MESSENGER, *The Christian Herald*, *The Missionary Visitor* and various books into homes through advertising, for instance, can not be other than helpful. Rather than a competitor the local church paper may well become a forerunner to our general church paper.

Further, different issues of these publications may give emphasis to Christian education, home missions, foreign missions, simple life, peace, temperance, etc. The aim is a short vital message to large numbers at small expense.

Chicago, Ill.

### Homely Homilies

BY A COUNTRY PREACHER

#### Vaccination

WHEN I called one day at the farm home of my neighbor, I heard much squealing and great commotion in his hog house. So I walked out there and found my neighbor and other men—one of whom was a veterinary (the same is a doctor of animals).

And, behold, they did catch a pig and much against the wishes of the pig, they did thoroughly cleanse and sterilize two small surfaces on his body. And in the one place they did inject with an instrument something which the veterinary called serum, and in the other place did they inject that which he called virus.

And thus did they with each of the swine.

So when I had watched the process for a little time, I spake unto the doctor saying: "Wherefore this treatment of the swine? Are they sick?"

And he answered: "Nay. But we do it lest they become sick. For verily there is hog cholera not far distant and the same is contagious and very deadly."

Then I asked him further: "Canst thou explain unto me how this vaccination doth operate to prevent the cholera?"

And he said: "This which we call virus doth indeed contain the deadly germs of cholera, and if we injected this alone it would be fatal to the swine. But the serum doth enable the swine to resist the virus, so that the double treatment gives them a mild form of cholera. This is not fatal, but it causes their bodies to build up a resistance to the disease which renders them immune to cholera for the rest of their lives."

So I said: "The principle is much the same as in vaccinating human kind against smallpox and other diseases."

And he answered: "Yea."

And as I went on my way I mused on the doctor's words. And it seemed strange unto me that a mild form of some diseases, both in animals and men, should be the most certain preventative of the more serious forms of those same diseases.

But it is even so.

And often since as I have tried to enthuse the people with ideals of Christian brotherliness and with missionary zeal, or have tried to arouse in them an appreciation of the matchless character of One called Jesus, and have had so little response, it hath seemed to me that the Christianity of many church people hath been simply a vaccination, giving them a mild form of religion, which indeed hath not been fatal to their selfish natures, but which hath rendered them forever immune to the more virile form of religion as Jesus taught it.

For verily the teachings of the great Teacher are fatal to selfishness and all unbrotherly treatment of man by man. The Golden Rule and the Great Commission destroy the complacency of men's lives. The example of righteousness and kindly helpfulness which he set for his followers, is not conducive to the comfort of those who live in sin or in luxury.

So it seemeth to me that Satan hath a serum which he administers to those who are exposed to religious contagion, which causes them to develop a resistance to the disturbing features while at the same time easing their consciences with a profession of Christianity.

Yet have I known some who were not thus immunized, who contracted Christianity in its most virile form. And to them it hath meant death to unholy living. It hath killed the desire for self-gratification and the spirit of injustice toward their fellow-men.

### Persecutions

BY PAUL F. BECHTOLD

A METAL is the purest when it has gone through the white heat process of refining. So it is with the Christian who has gone through the refining process of persecution and, having stood the test, comes out of the experience with a new sense of reality in his Christian life.

Little did Pharisees and Sadducees know what the result of their persecutions would be! Little did they think that instead of stamping out the fire, which threatened to consume their power and overthrow their offices of dignity, they were really scattering the live brands about them and hence spreading the conflagration. They could not see deeply enough to understand how each of these scattered brands would start a fire for Christ where it fell which would, or could, grow into as large a blaze as the mother fire.

Furthermore, they couldn't make much headway in extinguishing, or even controlling, those fires in their immediate vicinity. Peter's bold reply to the command prohibiting their preaching showed that persecution had only made him a more powerful instrument in the hands of the Master. Stephen's boldness in death, coupled with a love like that of the Savior, demonstrated that the Christians were not just whitewashed with their religion, which covering could be easily taken off by persecution.

Do Christians have persecutions today? Yes, only they are usually more subtle: they are apt to be mental instead of physical. Many a noble mind has been burned at the stake of public opinion by the ferocious fires of malice, slander, intolerance and envy. Does a man dare to take an advanced position on a moral question in his community? Most likely his house is painted yellow or he is tortured with the gibes of his neighbors! Does a modern prophet dare to speak a truth fifty years ahead of his generation? If so, he may be stung almost unto death by a swarm of mad-dened human hornets. Society has its own devices for punishing those who depart, if ever so little, from the old worn paths; likewise for him who lingers on them too long. He who steers his course boldly by the eternal, fixed stars (as did Peter and John) is bound to occasionally meet the Devil in the way.

Like temptations, persecutions will only cause the true Christian to grow upward to a higher plane of Christian living. A man may think he is strong spiritually who has never had to meet the severe tests which persecution brings, but he isn't. This process of refinement takes out the dross, removes the baser elements of character, and leaves those eternal elements which are founded on the solid rock of Christ Jesus.

Then it is that the real man in Christ will stand like Stephen, illumined by the Holy Spirit and ready for any trial, happy in the trust that he is in the hands of his God and death is one of the least things to be feared. Life eternal then seems so real that fleshly life begins to lose its charms.

The "why" of these persecutions need not so much concern us, but what we should see in each test that comes into our lives is the working out of the Divine plan. Though the powers of evil then compass us about, through Christ we will be victors.

Carleton, Nebr.



## HOME AND FAMILY

### Mother Sits in Her Chair

BY S. P. PALMER

Falling snow  
Has touched your hair  
In soft caress.  
Autumn wind,  
And golden mist,  
Your loveliness.  
Bits of alabaster . . .  
Old, forgotten song  
Across your face.  
Blossoms falling,  
Drifting years,  
These, you embrace.  
Serenely you sit and dream,  
Quietly you await  
Your boundless hour.  
Too beautiful to last,  
Too fair . . . like petals  
Falling from a flower.  
Not so your love  
That fills the cup  
Of life with wine.  
Outlasting death,  
Outlasting time. . .  
Your love—is mine.  
  
Mine to love you for,  
Mine to love you more. . .

Harrisburg, Pa.

### The Christian Home

BY WILBUR B. STOVER

(Bro. Stover speaks each Monday at 6 to 6:30 P. M. over the radio KVL (2046), Seattle, Wash. The following is a verbatim report of one of his addresses.)

For several evenings, over KVL, I have been speaking to you with respect to the need of prayer every day in every home, in order that the spiritual interests of the family may be best conserved, that parents may be worthy ensamples, that children may early catch the inspiration of religion and that God may be glorified.

I think on next Monday evening, at the usual hour, I will speak to you on the general subject of home religion. Up to the present, I have spoken only on one phase of that subject, that is, on the need of daily family prayer.

First of all, and last of all, I want to say just now that a Christian home will be a happy home. The elements that make for joy and happiness have been brought into the Christian home; they are elements which produce only joy and happiness—which make the home Christian to begin with.

The Christian home is made up of individuals; of just common folks like other folks, except in this one point: they are inwardly and outwardly Christian folks. That is, they have become willing followers of the Lord Jesus and they are not ashamed to say so. Indeed, they are rather glad to say so, for a real religious experience is something that can be depended upon, and not at all imaginary or ephemeral. It is the source of great joy, and real joy is hard to throttle. It is sure to manifest itself, somehow or other. And why not?

The Christian home is a little community of citizens, little citizens and big ones, and every one of them will be ready to contribute in some manner to the good of every other one of them, and for the whole group. I think it was Plato who said long, long ago that when every one received according to his need, and contributed according to his ability, the group would be ideal. It was Paul who said: "Bear ye one another's burdens, and so fulfil the law of Christ." And it was Christ who said: "A new commandment I give unto you, that ye love one another."

In this little community, let us call it a republic, all will seek the same goal, the highest good of their own home. No one will take advantage of another, no one will permit hardship to another in order that he may escape. He will rather endure that another may be free. Thus the home is a kind of miniature republic in which every one will work with his own hands. Interesting too, it is the sort of republic in which the dollar is not the monetary unit, for service

becomes the unit. Each contributes in kind. And on this service that each renders for the good of all, there is no stamp of the eagle, but love is stamped there. The idea grows as we think about it, doesn't it?

The Christian home is a kingdom where father is king and mother is queen, where children and others residing together become willing subjects. The king or queen speaks, call the words commands if you want to, but when the king or queen speaks, in a really Christian home, the subjects sit up and take notice. Not that there is any force in the matter; in a really Christian home, force is not supposed to be necessary; but that every one seems to feel that what king or queen says is for the larger good, that they have the better judgment, and that they know best of all. Why, it is a pleasure to abide the wish of the king or the queen!

Have you ever been in such a home? Have you ever seen one? I have, and I am telling you, such a home is all that is said of it, and then some. Is your home like that? No? Then why not get busy and make it so? It can be done. You can do it, if you really and truly wish it to be so.

The Christian home is a school, where the whole group are learners, working out together the problems of life, comparing notes, telling recent experiences, and each eager to know how the other is faring. For the most part, father and mother are the teachers. Their textbooks are Personal Experience, the Bible, and Observation—or the experience of others. From these three textbooks the daily lessons are taught, and every one of the family goes on learning.

The experience of parents is an open door, a blessed inheritance to the next generation. There is nothing which so appeals to a child as the experience of his parents when they were young. What father or mother did when under the pressure of hard circumstances, rightly told, determines at once what the children will do under like circumstances; they will do the same thing. I tell you, fathers, it means everything to have kept your record clean.

The Christian home is an embryonic church, where father is the man of God who speaks with authority, where mother exercises a holy spirit, and where the elder brother is easily discerned in a large family. Here the approach to God is not explained; it is practiced. Here reverence is caught, the love of God is apparent, and the presence of the Divine is a reality of life.

The happiest Christian home will have children in it. If one is not so fortunate as to have children, then I would suggest the wisdom of borrowing from somewhere else, from some one whose fortune has been better than your own. How much better to take a child to raise, than to take a puppy dog to caress! For on the heart of the child your spiritual image will become daily impressed, so that when you have come to the end of your natural life, you will yet live, in the heart of the child you have befriended. Folks, I am telling you that life is a serious matter. Children in the home are a constant source of joy. They are the hope of both the present and future, to any one who has developed a sense of proportion.

I have just now referred to the choice between taking a child or two to raise, and taking a puppy dog to caress. It has occurred to me that one might well do both; take the child to raise, and let him have the pup to caress. Your joy will be in the child; the child's joy will be in the pup. But say, isn't it childish, to eliminate the child and to take the pup yourself to caress? It strikes me this would be a good case of what Clarence Darrow has chosen to call dementia praecox. As you think of it, you agree with me, don't you?

The Christian home is a haven of rest after the day's work is done; it is a palace of peace, where there is not a constant struggle for supremacy; it is the one place in the whole world where one is absolutely free from the necessity of keeping up appearances, lest he might be misunderstood.

As I said at the first, the Christian home will be a happy home. Not that there will be no burdens to bear, but that one will not pass the buck to the other to save himself; not that there will never be any suf-

fering, but that when one suffers he will suffer quietly and not resent it; not that all will always see everything alike, but that each is willing to yield his opinion to that of the others.

Above all, this is the home of daily prayers. There is something remarkably good arises from praying together. The holy Presence seeks this contact. Why not husband pray with wife, why not brother pray with sister, why not parents pray with children, why not all pray together every day, so far as possible? This is a great asset towards the realization of the Christian secret of a happy life. It is the last word in making the home Christian. "Lord, teach us to pray."

Seattle, Wash.

### In the Quietness of His Sanctuary

BY FAITH SWIHART

God's sanctuary in our day is the house of worship—the church—the building dedicated to his worship.

The picture I get of old Bible-time worship is one of very prayerful, humble attitude with the worshippers living in fear of God. In our dispensation we need the same humble, devout and holy setting; the same sacred, prayerful quietude. We knew the Spirit prevailed in those olden times and the true worshippers found joy in waiting upon the Lord. That joy was not theirs alone; we have a like right when we approach God with worshipful motives.

There are, too, times when we feel more in tune with God than at others. To me my Sunday mornings are wonderful experiences! Then it is that everything appears joyous—especially so in this sunny clime when everything is redolent with life. And again, the evening services—they are more sacred, more impressive, more heavenly. And why? It is the young people's hour—a time when we can approach God with our questions. It is a time when we halt before him; it is a time to study, meditate. It is a time when we present our problems and listen to the suggestions of those who have gone our way and are still within reach. We ponder, we wonder, we balance their experiences with our own resources, and resolve upon the course of our advances. The hush that pervades is impressive, holy, real worship.

Such communion recreates, buoys, builds. Yes, the hour hurries away almost unnoticed, and we are left soothed, sustained and helped. Why? We have been waiting on God; O, we were in the Spirit near the Holy of Holies!

Glendale, Ariz.

### The Vanishing Prig

BY GRACE K. HUFFORD

A PRIG is an unpopular person. However much or little we may be able to say about him, this unpopularity is all a fault of his own.

When a person lives among his fellow-men for many years without attempting to live with them, he is termed a prig. The priggish person naturally assumes a saucy conceited manner toward his fellows. He is particularly despised; he actually invites unpopularity. Theoretically, he stands in his front yard throwing stones at his neighbors, while his neighbors not only hurl back the missiles he has thrown, but add stones from their yards.

Priggish people have often been classed with villains and thieves. But, while notorious bad men and burglars still keep their names before us, the prig is fast becoming extinct. He is too unpopular to have his name in the newspapers, too queer to strike up friendships and too narrow to adapt himself to the modern spirit of Goodwill. I am persuaded, that if we were to choose the most disliked person in our town we would choose a meddlesome prig.

A gossip makes close friendships; an idler is agreeable; a chatterbox can tell interesting tales, but a prig is too assuming to possess any of these good traits.

So unnecessary is this type of impudent conceit among us we have not been aware of its lapse into a numbered few. Priggishness can not exist in our society. "Nature abhors a vacuum," and the prig as a distinct type of personality is vanishing from among us.

Rossville, Ind.



## AMONG THE CHURCHES

### Calendar for Sunday, June 24

Sunday-school Lesson, Training in Religion.—2 Tim. 1: 5; Eph. 6:4; 2 Tim. 2:2; Matt. 28:19, 20.  
 Christian Workers' Meeting, Our Educational Program.—2 Chron. 17:7; Matt. 28:19, 20; Acts 5:42.

\* \* \* \*

### Gains for the Kingdom

One baptism in the Walnut church, Ind.  
 One baptism in the Oak Grove church, Va.  
 Two baptisms in the Springfield church, Ill.  
 Five baptisms in the Meyersdale church, Pa.  
 Four baptisms in the church at Emmett, Idaho.  
 Two baptisms in the Salamonic congregation, Ind., Bro. R. O. Shank, pastor-evangelist.  
 Eight baptisms in the Wooddale church, Bro. B. M. Rolins of Mt. Pleasant, Pa., evangelist.  
 Seven baptisms in the Johnsville church, Va., Sister P. J. Jennings of Pulaski, Va., evangelist.  
 Three baptisms in the Somerset church, Pa., Bro. H. B. Heisey of Johnstown, Pa., evangelist.  
 Ten baptisms in the Staunton church, Va., Bro. R. D. Bowman of Roanoke, Va., evangelist.  
 Eight baptisms in the First church, Los Angeles, Calif., Bro. D. R. McFadden of La Verne, Calif., evangelist.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of their ministries?

Bro. J. S. Zigler of Portland, Ind., began June 17 in the Owl Creek church, Ohio.

Bro. Cecil O. Showalter of Virginia to begin June 25 in the Rileyville church, Rileyville, Va.

Brother and Sister J. Edwin Jarboe began at Pleasant Chapel church, three miles southwest of Ashley, Ind., June 19 and will begin at Middletown, Ind., July 8.

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### Personal Mention

Bro. P. H. Beery of Modesto, Calif., has changed his street address from 207 Stanislaus St. to 447 Leon Ave.

Bro. Geo. C. Berkeley and wife of Johnstown, Pa., were recent Publishing House visitors. They were visiting friends at various points in the West.

Bro. John B. White of Johnson City, Tenn., formerly of Mount Morris College, was on his way with his family to points farther west when they stopped at Elgin for a few hours one day last week.

Bro. A. T. Hoffert requests all editors of local and District church papers to send him a copy of their publication. Read his article on page 394 and you will understand. Address him at 3435 Van Buren St., Chicago.

One group of Conference-bound autoists who visited the Publishing House last week consisted of Bro. McKinley Coffman, his wife and little daughter, of Myersville, Md., his brother Water S. Coffman of Fairplay, Md., and Brother and Sister Roy K. Miller of Harper's Ferry, W. Va.

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### Miscellaneous Items

"Our Annual Conference Offering for foreign missions will be dedicated next Sunday. . . . You will be interested to know that \$771.50 has been pledged of which \$676 has been paid to date." This statement is from an announcement sent out to members of the First Church of the Brethren of Philadelphia, Bro. Ross D. Murphy, pastor.

"The church is just folks who are striving to follow the Master. Of course, some of us are very weak, but what was Christ's attitude toward the weak ones? . . . The upward way never grows easy. There is always the cross to carry, the burden to bear. But there is joy in the new views that we obtain as we climb higher." In such an encouraging vein does one pastor write to his people.

When returning from Conference by auto or train don't forget to stop at Haxtun, Colo., on the C. B. and Q. R. R. and the transcontinental auto highway No. 38. We are situated in one of the best farming sections of the State. Then we will want to visit our friends. Write, phone or when you get to Haxtun ask anybody where Snaveley's live; they can tell you.—I. C. Snaveley, Haxtun, Colo.

A bird's-eye view of all the folks on the way to Conference just now would be interesting. That is, if your bird's eye were big enough to take in the whole panorama. You would find them at various stages of the journey, those going by auto from the more distant parts well on their way, those traveling by railroad still not far from home, with others yet to start within the next few days. And what are they all thinking of? What purpose, what motive power, is pulling them or driving them? Perhaps this is varied too. How many varieties could you name? Are they all good?

The Ladies' Aid Society in an Ohio church recently purchased and set out shrubbery to beautify the church grounds. These Ladies' Aiders also plan to meet and clean the church. What would some churches do without their good women folk?

"Please give us some information about one, a Rev. —, a missionary." So begins a letter to the "Messenger" office. It appears from the letter that the party in question is a stranger in the community from which the letter comes and without credentials. Surely these two facts ought to be enough to make any congregation cautious about furnishing entertainment or funds. However, in practice it is not always as easy as it might be to keep from being imposed upon. Perhaps it will help to remember that true missionaries are not apt to appear suddenly in prosperous communities as strangers without credentials. Even in entertaining angels one must be sure they are the right kind.

The present financial situation is not without its more hopeful aspects. On the mission fields it will surely bring to light unexpected resources as both the missionary and the native groups learn to be content with and make the most of what they have. And there is scriptural precedent for such procedure for the Master recruited the disciples from amongst the common people and was content to spend his life in a small land amongst people difficult to reach. And the greatness of Paul lies in no small measure in his ability to make the utmost of the seemingly meager resources at hand. But what the missionaries and our native Christians are able to do in a period of crisis and change is not an excuse for the home church to decrease mission giving; rather, the new technique is a challenge to larger investments in the foreign field. It indicates that we may expect increased returns from the investment of mission funds as the years go by. As the mission fields meet the challenge, what will the answer of the home church be?

Bro. Otho Winger, writing from Kobe, Japan, May 22, puts an unusual amount of interesting material in a short personal letter from which we quote as follows: "We arrived here yesterday from Shanghai. We had intended to go to Peking and visit our missionaries who were at Tung Chow, hoping to get that far even if we could not get into Shansi. But the papers and others indicated that people who go to Peking these days might get a chance to be held up until one side or another wins a victory. Besides, a cable from Hong Kong to our people failed to get any response. So we had to change our plans. We had a very interesting ten-day visit in Sunning province in South China with Sisters Shick and Postma and with Brother and Sister Moy Gwong. That is one of the most interesting places I have been on our whole trip. Out there they raise rice and bandits. We sampled the rice and saw the Chinese planting it galore. But we saw no bandits that we recognized and were glad of it. We had a very interesting one day's visit in Shanghai with some Chinese friends. They are rousing Nationalists and the father is a political and educational leader. He is now the head of a Chinese university near Shanghai which we visited in company with our Chinese friends. On the way back we were held up by armed soldiers who searched us until they were sure he was no red and I was no bolshevist. Neither of these classes get any mercy here in China. Now what I wanted to write was a word of appreciation for the 'Gospel Messenger.' We have been able to read it in recent months only in installments—Sweden, India, South China and here in Japan. Today I read the April numbers. I liked the tone of them very much. Articles by J. H. Moore, T. T. Myers and others attracted my attention. I liked the appeals for our work and for loyalty to our work. Folks like to do and work for a going concern. Notwithstanding our deficit and our great needs and the appeals for them, the paper sounds like the Church of the Brethren in America and other

### Gish Books to Be Dropped

Notice is hereby given to our ministers that in the near future the following books will be dropped from the Gish list. Those ministers who have not secured these books and wish to do so should send in their orders now. When the present stock in hand is exhausted these books will not be available at this low price. The prices quoted are for ministers of the Church of the Brethren only:

- No. 107. Report of the Washington Missionary Conference—55c.
- No. 111. Visitation Evangelism—30c.
- No. 114. Reality in Worship—55c.
- No. 116. The Local Church—25c.
- No. 117. What Is Faith?—40c.
- No. 119. Five Laws That Govern Prayer—25c.
- No. 120. A Christian Program for a Rural Community—35c.
- No. 121. The Clash of Color—30c.
- No. 122. Educational Blue Book—40c.
- No. 123. Education for Peace. (We can get no more copies of this so it is already dropped.)

You can simplify matters if you will clip this section and make it your order sheet. Act now lest you miss the books you will later want.—J. E. Miller, Secretary Gish Committee, Elgin, Ill.

lands was a going and a growing concern, big enough to be worthy of the best efforts of the best talent we have and also worthy of our most generous and loyal support. I hope there will be a great response to our work between now and Conference." \* \* \* \*

### Special Notices

The Cherry Grove church, Western Maryland, wishes to give notice of the change in the date of its love feast from June 30 to July 7 at 3 P. M.

Jerusalem Council Reports. The recent meeting of the International Missionary Council at Jerusalem, March 24 to April 8, is going down in history as one of the outstanding conferences in Christendom. Never before was there such a body of representative Christian leaders from the various countries and islands of the sea. The work of this council is being recorded in three forms: (1) "Complete Reports of the Jerusalem Meeting," price \$5.00 if ordered before Sept. 1. This complete report will contain the chief addresses of the main speakers at council. (2) "The World Mission of Christianity," price 25c; a booklet containing all the statements and recommendations adopted by the enlarged meeting of the International Missionary Council. The foreword is written by the chairman, Dr. John R. Mott. It contains a complete list of the members attending the council. (3) "Beginning at Jerusalem," a popular account of the Jerusalem meeting by Basil Matthews, paper 50c; cloth \$1.00. This book written in popular form is an interpretative story of the Jerusalem meeting. Mr. Matthews caught the inspiration of the place and the hour and has presented the account vividly with the richness of the historic background and international and interracial fellowship that dominated the meeting. This book ought to be circulated throughout the church membership of the country. Orders may be sent to the General Mission Board, Elgin, Ill.

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### What Others Say of Christian Education

The Christian college must be worth while. Perhaps one might be convinced of that when he surveys the millions of dollars that thoughtful people have contributed for buildings, equipment and permanent endowment, so that the young people of the land may have an education in which the higher life is emphasized. But a more convincing evidence than brick and mortar and dollars is the investment of human life that has gone into these institutions. Statistics may tell of property and endowments; they can not do justice to this other and greater investment.

There can be little controversy over the realities which mark a college as Christian. Aim and atmosphere are two of the main essentials. The high and laudable aim of such a college, to which trustees, faculty, students and patrons are enthusiastically committed, is to permeate every activity, function, class and group in the college with the spirit of Christ. If the spirit of Christ is too elusive a phrase and capable of contradictory descriptions, let us say more concretely that the college should aim to make every one connected with it an intelligent, active, earnest, brotherly Christian.

And it is at this point that atmosphere is needed. A college campus is the last place in the world where young people can be reached for Christ by the stock methods of revivalism. But a genuine spiritual atmosphere of deep sincerity, sympathetic understanding, intelligent seriousness and Christian character, will win the respect and attention of students who otherwise make fun of artificial and superficial attempts to reach them with a religious appeal.

How much education shall we urge for the young minister? "All that the traffic will bear." The best is none too good for the preacher meeting this age with its questions and problems. The ideal equipment for the Christian minister is an uncommon endowment of common sense, a human quality, plus an experience of the divine Spirit, to which is added all the education available.

Perhaps nowhere has Christianity more highly manifested its forcefulness than in the field of general education. The public school, the college, the university and the publishing house, follow the footprints of the Christian missionary. Jesus Christ, so far as my knowledge goes, was the first great religious Teacher who dared look a hostile and unbelieving world in the face, and declare, in any comprehensive and prophetic manner, that the truth should make it free. To be sure, the immediate remark was to his followers, but the implication was for all.

Why is the Christian college? For one reason, because knowledge is power, and such power running loose and on the rampage is one of the most dangerous of criminal liabilities. Educate a criminal and he is many times more potent as a foe to society. Cause his impulses and motives to be controlled by Christian principles and all his objectives are changed. Dynamite controlled and used in blowing up stumps and making clearings is benevolent, but dynamite blowing up schoolhouses full of helpless children, and used in bombing non-combatants in time of war, is awful. "Unless our morals catch up with our technique, humanity is going to destroy itself." Another reason for the Christian college is that the very spirit of culture itself, the ripest fruit of thinking in its highest and best form, is Christian.



## AROUND THE WORLD

### Cost of Public Schools per Pupil

According to the federal bureau of education, the cost of public school education per pupil for a year now stands at a little more than one hundred dollars—at \$102.50 to be exact. This may be compared with \$38.31, the figure for 1913. Thus in fifteen years the cost of public school education has more than doubled. The two chief causes assigned for this increase are: decreased purchasing power of the dollar and the insistence upon improved school facilities.

### The Goodwill Habit

Governments are not so apt to lose their patience when a goodwill program is on. A few months ago Col. Charles Lindbergh was on a goodwill mission to Mexico and South America. Now Capt. Emilio Carranza, a Mexican aviator, is on a goodwill mission to the United States. Meanwhile our children are bringing gifts for the goodwill bags to be given to Mexican children. It looks like the two nations that used to glare at each other across the Rio Grande are getting the goodwill habit—and it is a fine habit to get!

### A Planetarium for Chicago

A gift of \$500,000 has made possible a planetarium for Chicago. "The planetarium is to be erected in the neighborhood of the Field museum and the Shedd aquarium. In essence, it is a domed ceiling upon which can be projected representations of the various heavenly bodies, showing their motions and positions at various times of the year and at various epochs. The planetarium will add nothing directly to knowledge of the heavens, but it will tend to popularize astronomy and at the same time to make many astronomical concepts more easily understood."

### A Teacher's Influence

Suppose you had taught school for fifty years, and in one community. Would there be any concrete way in which to measure your influence? Here is a bit of news that will suggest something definite as an answer to our question: "For fifty years Miss Carrie E. Roundy has been a teacher in the West Chicago schools. At the age of seventy-one she is retiring. Some 3,000 of her pupils and former pupils will assemble in the community high school auditorium to give her a farewell party. Included in the attendants will be several families with three generations of her pupils represented. One of the features of the meeting will be the presentation of a purse of several thousand dollars to the veteran teacher." Now do you get a clearer idea of a teacher's influence? It may reach to thousands of individuals and through some families for a period of three generations!

### Crime in England

The commissioner of the London police, Brig. Gen. Sir William Horwood, is quoted as saying that crime in London and even throughout all England is on the decrease. Sir William Horwood thinks that the tendency will continue, for he sees education raising the culture and morality of the people. Then, too, crime does not pay in England, for justice is far more swift and sure there than it is here. This English crime expert thinks that in addition to our tedious and ineffective legal procedure, the high crime rate in the United States is doubtless due to race mixture with the consequent conflict of ideals. England, however, has little or no trouble with criminal aliens because she holds over them the threat of deportation. The foreigner that gets into trouble in England is pretty certain to land right back in the country from which he came. Even suspicion may sometimes be a sufficient ground for deporting an undesirable alien. Evidently the English police operate on the theory that it is better to be sure than sorry.

### Advice to Graduates

This is the season when thousands upon thousands of graduates must face the problems of life somewhat more definitely than many have been accustomed. Theory must now give way to practice. The adjustment will generally be most difficult for those whose diversions have been so numerous that they have had little or no time for intellectual development. For the great problem after graduation day is how to link one's life in with the complex life of the group. Barring accidents, the graduates who have been faithful students will soonest find their place and attain the greatest success. That such is the case was recently set forth in an article by Walter S. Gifford, president of the American Telephone and Telegraph Company. Studies of thousands of records of the employees of this great company indicate that there is a definite relation between scholarship and success. Even in such a prosaic business as the industry Mr. Gifford heads, and on such a material basis as the salary received, the high man in school is most apt to become the high man in business, with the medium and low grade students trailing in the order named. Not to present a needlessly depressing outlook for those who have not taken their school days as seriously

as they should, it may be said that it is never too late for one to get serious about this business of being a success in life. For the true scholar school days are not over nor the hardest examinations passed when the diploma is received. The most successful type of man continues to be a student until the end of his days. Thus it seems that those who have succeeded best at adjustments to the demands of school life are most apt to succeed in making the needed adjustments as they face the ordeal of life after graduation.

### Putting the Robot to Work

A \$25,000,000 corporation has been formed to put the robot to work. The robot is a talking automaton that can be constructed to say, "Thank you," and make change. As now developed the robot combines the possibilities of the slot machine, the cash register, the talking machine and possibly other machines. At any rate the plan is to manufacture a lot of robots and post them in bus terminals, depots and even department stores where they will say, "Thank you," and return change when one may wish to purchase such merchandise as chewing gum, candy, stamps or other handy package goods.

### The Stock Market Slump

Some weeks ago it looked as though the stock market was not only going to stay up, but as though prices might keep going up. There was a wave of optimism on then and the crowd began to get panicky. Then, 5,233,000 shares, the largest total of shares sold in one day in the history of the New York stock exchange, went over the counter on June 12. The traders who were crazy to get into the market some weeks ago were even more anxious to get out when the slump came. And so once again we are led to remark that what goes up will come down. Although the writer makes no pretense at financial acumen it looks like a pretty good time to buy. However, it takes more nerve than the average man has to sell when the market is going up and buy with discretion when things have slumped.

### China and a Way Out

The foreigner is beginning to see a little light where the Chinese situation was once a profound puzzle. At this writing Tientsin is the most recent city to pass into the hands of the Nationalists. The transfer was accomplished in a manner which pleased the foreign consuls. The day of surrender became a holiday. With the Nationalists' military success the Chinese leaders have now come to a point where they can show their true quality. Apparently the day of reconstruction is at hand, but it is a day beset with many special difficulties both within and without. Within the Chinese group there are such problems as standing together for the common good—a characteristic not especially typical of Chinese leaders in the past. The great mass of the Chinese people can not be expected to assume much responsibility for the present. They lack the general knowledge required and the technique for making their will known. Most likely what they would prefer, would be to quietly return to their farms and shops. This situation puts a special responsibility upon those Chinese who would assume leadership. Then, of course, there is the question of preserving foreign relations on a high plane during a time of special stress. Yet, with all of these difficulties, and more that might be mentioned, China is clearly making much progress; she seems to be finding a way out.

### A Day for Propaganda

Of course, no one needs to be told that we live in a day of propaganda—a day when it seems that almost everybody is trying to say or write something that will bring other people to a given point of view. When a man presents his ideas or wares in a way that one can plainly see that the party of the first part is presenting a special point of view there is no breach of good form or confidence. For then the party of the second part takes the statement for what it is—an advertisement. But where the conscience is a bit blunt there is always the temptation to make what should be an advertisement over into what seems to be a disinterested presentation of the merits of this or that article or point of view. The latest efforts of this sort to draw public attention are the activities of the information bureaus for certain types of public utilities. Some of these interests have been supplying bureaus with funds which have been spent in ways calculated to subtly shape men's opinions. The breach of good form and confidence comes in concealing the true meaning or purpose of what one is about, with the result that others do not have a fair opportunity to judge what is presented. Thus these bureaus have been quietly supplying newspapers with material giving but the power companies' side of the situation. Again, a particularly insidious attack on the public knowledge of these matters has been through teachers or professors. Such procedure is certainly to be most severely condemned because it strikes at one of the dearest rights of the individual—the right to an intelligent opinion upon the basis of all of the facts in the case. And now the back fire from the breach of public confidence will cost the public utilities at fault most dearly, for even

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Meaning of Patriotism

Psalm 137

For Week Beginning July 1

#### A COMMON MISCONCEPTION

A common error is to attribute a higher degree of patriotism to the military virtues than to those of our common workaday life. What is the cause of this?

#### FLAGS AND SONGS

If a hoisted flag expresses a heart's true devotion, and the hand that hoists it is capable of deeds of heroic goodness, then a flag is a good thing. But when flags and songs become a substitute for actions, they become a lie and a curse.

#### NOT THOUGHTLESS CONSENT

To be patriotic does not mean that one must consent to all the actions of his government. The most helpful love of country is very often the most critical. Constructive criticism is a fine art. Why and how is this so?

#### NO HATRED IN IT

In order to love a wife as one should one need not hate other women—nor other countries!

#### NOT THE BEST ON EARTH

No one who has his eyes open will be caught mouthing that insulting boast, "The greatest country on earth!" No country is that. In some one or more respects every nation excels. No one is greatest.

#### WHY LOVE THE U. S. A.?

For what she has given me, and for the opportunity she affords to serve and bless all men, I love her.

#### DISCUSSION

How can one best show his patriotism?

What is your definition of patriotism? R. H. M.

the fairest statements of their case will be discounted. Yes, we live in a day for propagandists, but with many trying it out the public is fast coming to the place where a supercritical attitude will cost the propagandist more than they have gained. Honesty is the best policy even for him who would be a propagandist.

### The Weather and Steel Making

Modern manufacturing processes have been developed to exceedingly precise adjustments. A case in point can be found in the manufacture of steel. Here the quantity of moisture in the air as it may easily vary from day to day is a matter for careful attention. The reason for this will become plain when it is noted that, in the case of the modern blast furnace, so much air is forced through the furnace that an appreciable quantity of foreign substance in the air becomes at once an ingredient that must be reckoned with in respect to the resulting products. Thus sixty thousand cubic feet of air, the quantity forced through a modern blast furnace every minute, may easily carry such varying quantities of moisture that humidity assumes a new significance. Steel making is now described as "a weirdly exacting business; now manifesting itself to you in a cataract of molten metal and now exhibiting a phase that is—relatively—almost as delicate as watchmaking. Everything must be scrupulously timed. When a steel ingot weighing tons gets down to a temperature of thirteen hundred and twenty-five degrees Fahrenheit it is pretty cold to work. You will recall that the boiling point of water is two hundred and twelve degrees Fahrenheit."

### When Children Are Underfed

The United States Children's Bureau has been conducting a nation-wide research to discover the cause and the blame for malnutrition among children. The causes are: "An insufficient supply of the proper protein and mineral supplying foods, such as vegetables, fruits, whole cereals, eggs and milk. Irregular or too hurried meals, insufficient rest or exercise, adenoids, and unhealthy teeth or tonsils are other contributing factors." Now who do you suppose is to blame? The report of the Children's Bureau says: "Many children are improperly fed because their parents do not know what are the proper foods for children nor how to spend their money to get the best return in food values; because they do not know that children should have regular, unhurried meals—including especially a good breakfast, and because they do not know that the habit of drinking tea and coffee and the habit of eating indiscriminately between meals are worse for children than for adults. The problem of malnutrition in children will not be solved until parents have some fundamental instruction in physical care, and in the essentials of child management and training." We suspect that parents who desire help on these lines might get the information they need by addressing an inquiry to the United States Children's Bureau, Washington, D. C.



## Traditions Influencing the Modern Religious Education Movement

(Continued From Page 391)

Graves' *History of Education Before the Middle Ages* shows that at this early date religious education was already being influenced by traditional forces.

The average untrained mind can not rest and remain satisfied with a religion that is wholly abstract. The eye wants to see and visualize something that is concrete and tangible. There is an unrest until the mind has some concrete object with which to associate the abstract ideas of religion. Kant says that we have meaning and order in the universe only because the mind builds forth out of the raw material of the senses. If this be true the mind can not adequately grasp religious ideals unless there be some stimuli from sensory sources to aid in the process. Hence we have the various concrete objects associated with our worship and vitally a part of religious services. It may be true that the highly trained mind can be content with the more abstract forms of religious beliefs, but this does not necessarily imply that some form of concrete object would not give a greater appreciation of the abstract ideals which it holds. For example, a highly trained mind might be able to have a deep appreciation of the incarnation of Christ, his death and suffering. Yet it is not difficult to imagine this same individual receiving a greater appreciation and understanding of these concepts by participating in the observance of the Lord's Supper.

The prime objection to traditions has come from highly developed minds who have felt that these concrete objects which have been associated with religious values have come to be regarded in the wrong relationship. They gradually tend to become the real objects of worship rather than aids to the real object of worship. This sort of misdirected devotion has caused many of the leading minds of various ages to set themselves directly against the popular religious trend of their time. They set out to draw the attention of the people away from centering on their stereotyped forms, objects and ceremonies and emphasize the more abstract forms of religion. "With your mouths you worship God but your hearts are far removed from him." Note the oft repeated words of Jesus: "You have heard that it was said, but I say," etc. Martin Luther and others revolted against the hollow formalism of his day in religious practices. The reformers did not condemn all traditional influences in religion. They were primarily concerned with the noticeable results of placing these out of their true perspective. The constantly evolving problem is that of securing the benefits of concrete objects and traditions without eventually having them become the "tail that wags the dog." Under the influence of a leader who makes vivid the conditions and needs of the time, the people generally keep a sane relation between the two. However, with the passing of the first generation there is a constant tendency to obey the letter rather than the spirit. Yet, when viewed over a sufficiently long period of time, each reformer introduces some upward development and the process goes on. Each generation builds upon the traditions of its predecessors.

Traditions are not static, unchangeable forces. It is the opportunity of each generation to revamp them in the light of changing conditions. If society is slowly but surely climbing upward we must assume that traditions will change, that additions, adaptations and eliminations are to be expected. Stagnation is the inevitable result of a religion that becomes an anachronism only.

Each age is required to evaluate traditions for its own period. If the trend is to be upward there must be some additions and adaptations. There is a pressing need at this point in the present situation of religious education. There is need of *consecrated students* of the field to reinterpret those traditions that have come down to us. The average individual has neither the time nor perhaps the insight to properly interpret for us in a *positive* manner. The common folk show undeniable signs of feeling the need of a reinterpretation, but these traditions are so sacred to them that they fear lest some cold, unsympathetic, intellectual mind

will give them an interpretation that will not satisfy the demands of experience.

The type of individual who is to be the prophet of the common people of the future will be the one who in a very skillful way combines the best thought of the day in a harmonious way with what the common people have found true in experience and offers the message in a sympathetic tone.

Chicago, Ill.

## The Relation of Education to Ideal Citizenship

BY ELLIS M. STUDEBAKER

THE education of a given nation will determine quite largely the kind of citizens it will have, and therefore the attitude which these citizens will maintain toward the citizenry of the world. This being true, the kind of citizens that we want must determine what our educational system shall be.

Narrow individualism and nationalism have long since been outworn, and history over and over has proved that selfishness is a failure. True enough, an individual may think and act for himself so long as his thinking and acting do not become a menace to the welfare of the rest of society. As soon as the conduct of any person is harmful to humanity, he must be curbed immediately. The ideal citizen is he who seeks the common good, and the common good contributes to individual welfare. Individual welfare, moreover, contributes to the common good. The outlaw is a menace not only to others, but also to himself. This fact is true of nations as well as of individuals. The ideal citizen, furthermore, musters his noblest thoughts and greatest efforts for the highest welfare of his family, his community, his State, his country, and for the citizenry of the world. The ideal citizen, therefore, must think in broad terms and seeks the highest good of the nations of the world; for a nation can no more isolate itself from other nations than an individual can separate himself from the rest of society. Geographical boundaries no longer exist; they are only imaginary lines.

This concept, therefore, of citizenship must have a scope which is world-wide. We need to learn the lesson which Jesus taught us in the parable of the good Samaritan, namely, that my neighbor is the one who is in need and the one whom we can help. But what do we mean by the highest good of the nations of the world? We mean that a given nation will seek the good of the community of nations. International prosperity contributes to national welfare, and national good fortune contributes to international development and growth. An outlaw nation is a menace to itself and to the rest of the powers of the world. We are coming more and more to learn that when one nation suffers all the nations suffer with it, and when one nation prospers all the nations prosper with it. The highest good of the nations of the world can not be realized by fictitious isolation. It can be acquired only by the spirit of world fellowship. This point of view involves world vision, thinking in world terms. It is true that the people of the earth are made up of different national and racial groups; but nevertheless petty provincialism is doomed. Ideals must be extended to all classes, to all nations, to all races, and to the whole world. In the words of Henry Churchill King: "We must gain a new universal respect for men and faith in them, free from race prejudice." Again, "Every ideal worth talking about and capable of broad application looks to world conquest, to the full fellowship of the whole race." And finally: "The world's life is too complexly interrelated, too much a solidarity, to escape the demands of cooperation and fellowship. We know that it is impossible to live an isolated life in commerce, in industry, in science, in art, in literature; and it is futile folly to suppose that we can achieve isolation in political and international relations. Our own respect, our own growth, our own character, influence, and happiness require an international task and hence the international mind—*world fellowship*."

There are four factors which have a powerful influence in the molding of attitudes: Namely, the home, the school, the church, and the community. It is true that one must not be forgetful of the influence of

heredity, but one's race or blood is not so serious a handicap as has often been imagined. People are creatures of education. We must have stability of home life if we may hope to develop desirable citizens. It is utterly impossible to develop a child with a democratic attitude in an autocratic home. Home builders, therefore, must be educated for their task. Young people, in pursuing their educational careers should consider this matter, and should acquaint themselves theoretically and practically with ideal home building.

It is exceedingly important to maintain a wholesome attitude in the school, for we have here a highly specialized type of society. We do not want educators who develop a greater conceit, for national conceit is a curse as well as individual self-righteousness. Nations need to learn the lesson given by Jesus about the self-righteous Pharisee. The same fact is true of individuals, but if the growing generation is to get this truth, we must have educators with the spirit of international appreciation. Theodore Gerald Soares says: "Our educational system ought to be organized for the development of international appreciation. It is assuredly a significant element of education. Respect and admiration for all that is worthy in other people and in different people is a mark of culture and spirituality. Disdain of other people is the mark of ignorance and worldliness. 'Every man is my master in something,' said our great American philosopher. 'Every nation is our master in something,' would be the wise word of the intelligent American. But we sum them all up in our stupid generalizations—all Frenchmen are immoral, all Englishmen are land-grabbers, all Italians are treacherous, all Japanese are tricky, all Mexicans are murderers, all Chinese are laundrymen. Then, of course, world fellowship is impractical. How can we superior beings associate with our moral and intellectual inferiors?"

It is highly important to take into account the religious element in education. The church is in the supreme position to reinterpret the word "love," and to lead in the doctrine of brotherhood. Christian love is not necessarily filial affection. It is mutual goodwill and understanding for the uncongenial and the stranger. The church, furthermore, is in a supreme position to break down distrust, jealousy, and hostility between people and nations, but she must right herself in these matters among her own communicants if she may hope to lead in these significant attitudes. The church, moreover, is in a strategic position to demonstrate the spirit of fellowship and cooperation in common tasks. It, therefore, is high time for Christendom to pull together. Arthur C. McGiffert put it this way: "The immediately pressing task of the church is to transform itself everywhere from a mere communion of saints into an engine of power for the sake of the community. And to this end it must train the young in cooperative effort for the common good. In them lies the hope of the future; and unless they are trained better than we were they will get no further on the road to world fellowship than we have got. To give them ideals for service and constant practice in the art of serving with others to a common end, and to conjoin therewith a vision of world-wide opportunity and responsibility, thus we shall educate a generation which will be eager and able to achieve what this perverse generation has neither the sense nor the ability to accomplish."

The last great factor which has a decided influence upon the growing generation is that which I choose to label as the community. The architecture, art galleries, museums, theaters, places of business, the streets, alleys, vacant lots, surrounding scenery, centers for amusement and recreation, the countryside, and many other things too numerous to mention of a given community or nation have an indefinable influence in the development of character. It is to be hoped that we have come to the place in the progress of civilization in which economic, political, and religious relationships may be cooperative; but if world friendship, world fellowship, and world peace are to be a fact, the Golden Rule must be applied both to individual and international relationships. But this ideal can be realized only by the education of the youth of the world in right attitudes.

La Verne, Calif.



## The Remedy for the Crisis of Our Day

BY GEORGE FULK  
Number Six

"TRUTH is stranger than fiction." This was illustrated for the nth time a few weeks ago in a little incident which happened in Hamburg, Germany. There were several harmless looking steel tanks standing out of doors. The top of one of them rusted through and a little fog-like vapor came out—about eight cubic feet of it, as it first arose from the tank. This was on Sunday afternoon. Nothing serious was thought about it until early Monday forenoon, i. e., the next day. "Then two brothers," to use the exact words of the Associated Press dispatch, "peacefully fishing on the banks of a canal near the faulty tank, were caught in a wisp of what they thought no more than a fog and in a moment fell unconscious in their tracks. The wind picked up the little vapor cloud and carried it toward Wilhelmsburg Island in the Elbe River, where it swept cattle in the fields from their feet and dropped them dead as though pole axed. Other people in its path dropped right and left. A shift in the wind carried it toward a pleasure resort, where scores of people out walking were caught unknowing in its path and dropped in terrible agony. Fleets of motor ambulances appeared and hurried victims to hospitals. Some of those stricken were the firemen and ambulance men, themselves, forced by their calling to the thick of the danger. It became known that during the night fumes, heavier than air, had crept through open windows and cracks in houses and had stricken inhabitants in their beds. And then the rain."

Almost as though providential, a heavy rain came at that point, and, as chemists explained it, this phosgene gas, a combination of carbon monoxide and chlorine, decomposed into carbon dioxide and hydrochloric acid, both of which the air absorbed without further harm to the citizens of the community. The net result was eleven persons dead, two hundred fifty gassed patients in the local hospitals, many of whom were not expected to live. All homes within five miles of the path of the fumes have been vacated and all food contained in these homes has been burned under police directions and the homes themselves thoroughly disinfected.

The German government is investigating the origin of the gas. The evidence so far goes to show that the death-dealing vapors were supplied from German military stocks and were being used to fill orders from the United States. The president of a large corporation in the United States announced that his company had bought some of this gas from the owner in Germany soon after the World War, but is now getting his supply from an American manufacturer of this gas.

What is the lesson to be learned from this little incident? Does it not point out "the Crisis of Our Day"? What does it take, more than the simplest reasoning, to tell us that if the military system is allowed to remain and operate in the world, civilization stands in reasonably certain danger of being wiped out at any time by another world war? We have seen what eight cubic feet of this gas did in an outlying district of Hamburg a few weeks ago. All circumstances this time were most fortunate for the human race. Only eight cubic feet of gas was let loose. This was in a thinly populated district, and a heavy rain came within twenty-four hours and prevented further destruction of life and property. Suppose another world war had been on and large fleets of airplanes on both sides had been in operation! Suppose tons upon tons of this gas had been hovering over the centers of the densest population, like London, Paris, Berlin, New York City and Chicago, ready to be dropped at the will of enemies upon defenseless millions of inhabitants! (One German army officer, Major Karl Franz Endres, writing recently in a German magazine, *Fuer Sozial Politik*, says that an ordinary commercial airplane can carry six hundred gas bombs, weighing five pounds each, and one single chemical factory could manufacture enough gas to reduce a dozen large cities to ashes.)

We are no longer merely advancing theories. We are stating hard, cold facts. Do the facts stagger us? Is the whole situation hopeless? Is it reasonable to be

an optimist in the face of such actual facts? Does one who has caught the spirit of the Prince of Peace ever find reason for discouragement? Rather, does not the Apostle Paul have it right when he says: "All things work together for good for those who love the Lord"? What good, then, can come out of such a "Crisis of Our Day" as we find in militarism, equipped with the latest inventions of science, capable of wiping out civilization itself, including the whole Kingdom of God which the Savior of the World instituted and the Holy Spirit has nurtured and promoted for the last two thousand years? Is not the answer the wiping out of the whole war system of the world? Let us not confuse ideas and terms. When we say wipe out the war system, let us not expect to wipe out the police system at the same time. After the ground shall have been cut out completely from under the war system by the successful reign of the law and court system, as has already been done within every civilized nation, there will be most urgent need to go on with the spreading of Christianity until "righteousness shall cover the earth as the waters cover the seas." The Lord's prayer, "Thy kingdom come; Thy will be done on earth, as it is in heaven," will continue to be a vital part of the Christian's prayer.

Is it conceivable that there are still members of the Church of the Brethren who are not convinced that there is a "Crisis of Our Day"? Or, if our Brotherhood is not as unhappily situated as that, is it conceivable that there are members of our church who are convinced that there is a "Crisis of Our Day," but see no way out? If our church should be even so happily situated as to be able to say that we have none such, we should still have to ask ourselves one more question: Is it conceivable that there are any outside of our church who fail to see "The Crisis of Our Day" and "The Remedy"? If we can answer each question by saying, "No," then there is nothing we need to do in behalf of world peace. If any or all of these questions call for the answer "Yes," then there is something very urgent for us to do.

The writer intended in his last article to state definitely in this article what he thought we, as a church and as individuals, can and should do in applying the "Remedy for the Crisis of Our Day." But when writing the last article he did not think of such a thing happening as the escape of a little whiff of phosgene gas from Herr Stolgenberg's tank at Hamburg, Germany. In our next article, if the Lord will, we shall attempt to point out some definite, concrete things which, in our opinion, our people can and should, and we believe, will do to help rid the world of war.

Bethany, Ill.

## Which World?

BY CHESTER E. SHULER

HENRY had just returned to the family circle after a visit in the city, where he had seen his cousin, John. "Yes, I saw considerable of John," he related. "John's getting on in the world, I'm sure."

There was a moment's pause, and then the gray-haired mother by the fireside paused from her knitting to ask, gravely:

"Which world?"

John 6:27.

Harrisburg, Pa.

## CORRESPONDENCE

### DIARY LEAVES

Sedro Woolley, Tuesday, 17th April

Coming from Seattle seventy-three miles north to Burlington, which is a little more than half way to Vancouver, B. C., one finds himself in a beautiful valley. And if he has made known beforehand that he is coming, he finds himself a welcome guest in the home of Bro. Holdereed, who lives just outside of town. This brother brought me over to Sedro Woolley on my way to the home of Bro. John L. Teeter, who met us in Sedro. One thing a stranger wants to know at once, upon arrival, is why the town is "woolley," as its appearance is about like other up-to-date towns of its size, with a fine high school. Well, Sedro comes from the Spanish for cedar, and Woolley was the name of a resident long ago; the two little villages grew side by side to begin with, and together later on. That's

the story. But I think I would shorten it up so as to make Sedroly, or some such.

Bro. Teeter lives among the hills. His present house will become his garage after a while. I have been logging with him; the first real logging job I ever saw. It is remarkable, what skill in managing falling timber, will do. One man and two patient horses, that is your equipment. Washington has more standing timber than any other State at present, and we are here together among the trees. In the evening, services at the little community meetinghouse; I think they are much appreciated.

Burlington, Friday, 20th April

Seven miles' drive from amid the hills—the beautiful snow clad mountains—and we find Bro. Holdereed waiting for me in Sedro Woolley. In his new car, we soon arrived at his home and then were off to the high school. These high school folks know a good thing when they see it; no more need be said. I had a real time in the school.

This Skagit County is one of the richest I have ever known. It beats the Ganges Valley; it beats Lancaster County, I think. The soil a sort of peat, at some places twenty feet in depth. Eastern seedsmen have their peas and cabbage seed grown here; oats grows higher than your head here. I have been wondering why a dozen families of Brethren should not come here together and be happy. Both Bro. Holdereed and Bro. Teeter take turns preaching in Warm Beach; Bro. Holdereed teaches a Sunday-school class in a church where he lives, and Bro. Teeter preaches every other Sunday at Day Creek, where he lives. Thus the Brethren are making good, even though we have no church of our own north of Seattle. But, to the eye of a missionary, the open door is plainly visible. May the Lord help us not to lose out on our great redeeming feature, our love for missions and the mission work.

Bro. Teeter is paying for a seventy-acre home; his children are all in the church. The work at logging is eight hours a day, the logs are hemlock, fir and spruce. He pays his helpers \$4 a day, and receives \$2 per 1,000 board feet. Sometimes one log nets him as much as \$150. The logs are floated down the Skagit River to Anacortes, where there is a saw mill.

Seattle, Saturday, 12th May

This night we went to see what means this new sect called, "Seventh Church in Israel." They are a group, nearly all men, living less than a mile from us, who think, or think that they think, they are the elect of God, and the only elect. I asked what connection they had with the Benton Harbor crowd, since their appearance raises the question. They deny any connection whatever.

We came in, were received graciously, and offered seats. The place of meeting is a long room, to one side of the house they live in. A row of seven or eight lined up and sang; sang and sang; right hands violently gesticulating all the time. For one hymn, they laid the book aside, and gave us a regular motion song; religious expression all the way through.

Presently the patriarch arose; all others awaited his sign or gesture. He signified his wish that one should read, and he read a selection from a lot of copied texts of Scripture. Then he, Daniel Salwt, the father of this ism, began to expound to us what we ought to know. First of all (I presume therefore the most important in his eyes), he told why they wear their hair so very, very long, and never, never trim their whiskers. The Bible says so. It points out the duty of the elect. This applies therefore to the elect, and not to others. "This is why," old Father Daniel said, "we must wear our hair long, and you don't need to."

Daniel Salwt says he is going to put up a strong fight to do away with death, as there are two ways to heaven, one by the graveyard, the other straight up. He proposes to go without dying. Then, too, he says, it is about the time when the Lord is getting on to make a general clean up, and start over again, as he does every 6,000 years. When the 6,000 years are up, the earth will have 1,000 years' sabbatic rest, and then the new era will begin. Time not up yet? Another 100 years needed? "Oh, no, you forget," says Daniel the prophet, "the time is just filling up now. For there is a difference between sun time and moon time; sun time is man's time, and moon time is God's time." Poor old Daniel forgets that God made both the sun and moon.

The whole thing is a silly commentary on the religious vagaries of the minds of men. Daniel says that he talks with Jesus often, with the devil sometimes; says he has shaken hands with the devil, and with disembodied souls; says these latter are softlike and warm to the feel. And why should Bro. Stover spend any time on a proposition so worthless as that? Because many men are being trapped by isms just as groundless, and seeing the insanity of one, perhaps some may be enabled to see the insanity of others. Man is incurably religious; man's nature demands a religion; but he need not depart from sanity to be religious. This, to me, is a primary proposition.

Seattle, Wednesday, 16th May

Two weeks ago we had the joy of welcoming the Blickenstaff family; today we had the joy over again, when the Bloughs and Lichtys came to Seattle. Little Steven Blickenstaff walked around in our house, an American home, where people live, and looked and wondered. Presently, into the kitchen he went, and then turned to his

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What reward comes for this giving? Have we a right to look for reward? The willing, cheerful, bountiful giver isn't looking for reward but receives it anyhow. God rewards. It is right for the mother to have praise and appreciation from her family, right

*North Hollywood, Calif.*

## BY P. H. BEERY

It is rather unfortunate that this Conference comes at the very busiest time of the whole year, when the masses of our people can ill afford to take the time from their tasks. Thus the prospects are that the Conference will be made up largely of the "leisure" and "professional" class. This makes us apprehensive, for the church suffers much from the mischievous idleness of people who have retired and from inordinate zeal and extravagant demands on the part of many who make church work their business. It is to

Modesto, Calif.

## CALIFORNIA

## COLORADO

**COLORADO**

**Haxton.**—We have just closed our Vacation School of two weeks with an enrollment of seventy-one. The work is now put on such a basis that we know just what each pupil is to take, on next year, when the school opens. We have been able to purchase a small wage and pay the driver to take the children to the school, and we have been able to bring the country children to the church. The teachers did faithful work during the school and much good was done. We stressed a few prominent truths, and tried to impress practical things for everyday life. We



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## DIARY LEAVES

(Continued From Page 399)

mother with the perfectly natural question of a mission child: "Where's the cook?" His mother replied, "Why, Steven, in America every one does his own cooking." Whereupon Steven: "What is to become of me? I can't cook a mouthful." And these mission born children are the ones who make the best of missionaries. It is a part of their inheritance. They know the language; they love the people; they know the Lord. And these three points have value, whether home folks think so or not.

Blückenstaffs were in a hurry to get home; the others would not reach home until after Conference, so had more time with us. What a joy to sit down quietly and talk over mission problems: the growth of the church in India, the development of individuals, of Govindji, of Naranji, of Renchordji. Memory takes us back to the time when these were admitted into the Bular Anglo-vernacular school; how the head teacher, a Brahmin, made it hard for them, how I went down to the school and said openly that the boys, being Christians, would enter school, and be treated as the other boys, or I would know the reason why, how the Brahmin teacher came at evening and personally invited them to come next morning.

And the joy of praying together, of pouring out our hearts before him whom we serve, and whom we love. He is with us; we have known this through the years; we are ready to suffer with him, to rejoice with him, to die with him. Our hearts are not set on acquiring wealth; our hearts' desire is to see the Kingdom of God increased upon the earth. To this end we labor, spend and are spent.

The Mission Spirit, is it decreasing at home? What's the trouble? How eager our returning missionaries ask us this question, and we go over the situation together. There are reasons apparent, and perhaps others not apparent. We have no further need of a "Council of Promotion." It will be discontinued at the coming Conference, probably. And then, we need to restore mission confidence. One large Mission Board, composed of a member from each District, will do much to restore lost confidence. Our present mission board will become an executive committee.

Our missionaries on the field, and missionaries at home, together with our college professors and the employees of the Publishing House, all ought to be on a somewhat similar scale of support. Then confidence will be reestablished. We might as well learn the lesson now; the lesson must be learned, some time.

## Seattle, Friday, 8th June

Attended the commencement exercises of the Free Methodist college this morning. These people tell us something. I note several things; first, they have nearly 400 students, ranging from beginners to graduates. They put on courses, grade six years, junior high 3 years, senior high 3 years, and college 4 years. Their teachers serve on low pay, for the love of the Lord; it is a missionary proposition.

The Association of Colleges demands that college and academy work be separate, or, if you wish a real college then discontinue the academy; we think we have to accede the point. These good folks realize the demand, but do not think they must yield. Moreover, last year's school work, which closed today, left them \$5,500 to the good, a sum which went quickly into the payment of back assessments, and other needs. Seeing this, I scratch my head, and find myself saying: "If they can do it, we can." There is no use backing out, or closing up. We have become one-sided in our church work. If we will make the missionary spirit, which we all admire, and which has developed with one generation of missionary sacrifice, the universal spirit; if we will inject it into the machinery of all our schools and publishing house, we will do well.

130 N. 78 Street, Seattle, Wash.

## A SEVENFOLD TRAGEDY

One of the saddest tragedies in the history of the Virden church occurred on last Tuesday eve, June 5, when seven members of the Sunday-school were struck by an interurban car, and instantly killed. Six of them were the children of Brother and Sister Doran H. Brubaker who reside two miles west of Virden; the seventh child was the son of Sister Tora Wiley of Virden.

All of the bodies were more or less mangled, two of them so much so, that they could not be viewed by friends. The funeral for all of them, was held at the Church of the Brethren in Virden, on Friday, June 8, and conducted by the writer, assisted by Bro. H. B. Martin, former pastor. The bodies were laid to rest in the Pleasant Hill cemetery. The six Brubaker children (two in each casket) were placed in one grave; the Wiley boy was buried on their lot near by. The funeral was attended by approximately 1,500 people, and it is estimated that over 2,000 people were present at the cemetery.

Brother and Sister Brubaker, who now have but one little boy left with them in the home (the oldest girl is married and in her own home), have the sympathy of the entire community and the prayers of the Christian people in this almost unbearable bereavement.

Sister Wiley is a widow, and this was her only child. In

a very special way these circumstances draw upon the sympathy of the community. The Lord be praised for tender, sympathetic hearts which have responded most nobly in this time of deep grief.

We rejoice that all were members of the church (except the two babies). Our loss is heaven's gain.

Virden, Ill.

E. F. Caslow.

## ELD. THOMAS BARKLOW

Eld. Thomas Barklow was born in Illinois, May 30, 1853. He died at his home in Myrtle Point, Ore., April 14, 1928, aged seventy-four years, ten months and fourteen days.



He moved from Illinois to Iowa in 1867, and was married to Miss Elizabeth Miller at South English, Iowa, Nov. 16, 1871; she departed this life Sept. 25, 1920. To this union were born three sons and four daughters, one of whom preceded him. He also leaves thirty grandchildren, twenty-three great-grandchildren, four brothers. He was united in marriage in January, 1922, to Mrs. Ada Currer of Long Beach, Calif., who survives.

Bro. Barklow united with the Church of the Brethren at South English, Iowa, in April, 1872. He lived a consistent Christian life. He was elected deacon in September, 1878, to the ministry Oct. 17, 1891; advanced to the second degree of the ministry in September, 1893; ordained an elder in September, 1898. He served the District of Oregon on Standing Committee at Lincoln, Nebr., May, 1901, and at Hershey, Pa., June, 1915. He also served the District of Oregon as secretary of the Mission Board for about ten years. He had charge of this church a number of years, also the church at Bandon and at Remond, Ore.

Bro. Barklow moved from Iowa to Myrtle Point in October, 1873, and settled on a homestead one mile west of town. He had lived in and around Myrtle Point ever since.

He preached his first funeral in May, 1896, and preached 720 funerals during his lifetime. He solemnized his first marriage Nov. 27, 1893, and solemnized 366 marriages in the course of his ministry.

He was loved and respected by the entire community and will be greatly missed by every one, as was shown by the large gathering at his funeral, it being estimated that about 1,400 were present. Funeral services were in charge of Eld. S. Z. Smith of Ohio, assisted by all the pastors of the other churches of the town.

His life's work is ended; he has laid down the cross to take up his crown of eternal life.

Albany, Ore.

C. H. Barklow.

## ELLIS CLEMENT FIKE

Ellis Clement, son of Eld. T. S. and Ella May Fike, was born at Brookside, W. Va., May 29, 1889; he died May 21, 1928, aged thirty-eight years, eleven months and twenty-two days.

Ellis was deeply spiritual from childhood. When two years old he had a severe attack of the grippe which threw him into a spasm and from that time on he was afflicted with spasms which later developed into epilepsy. When six years old the doctors said his mind was as developed as that of a child of twelve years of age, especially religiously. At least with his father and mother during the feet-washing service he said to his mother that he wanted his feet washed too. His mother tried to satisfy him by telling him that only members of the church had their feet washed. He immediately left his mother, came through the church to the pulpit where his father was officiating and said: "Papa, don't I belong to the church?" His father told him that he did—"for of

such is the kingdom of heaven." Then his feet were washed. When nine years of age during a series of meetings he desired to be baptized. His mother thinking he was most too young, persuaded him to wait another year, when he asked to have his father baptize him.

From the time he was twelve he would lead in prayer in Sunday-school or church or do anything he was asked to do. He was superintendent of the Sunday-school a number of years. He read his Bible much and taught the young people's class for some time. He also served in the deacon's office. His one great desire and daily prayer was that he Lord would heal his sad affliction in order that he might be of more service. We had hoped that our mutual prayers to this end might be answered that he could remain with us in his Master's service here, but our heavenly Father in his superior judgment and love has answered our prayers in healing him eternally and calling him to a higher, nobler and holier sphere of service. Ellis had but little pleasure or comfort so far as this life was concerned, aside from his religious interests. He loved the church and enjoyed her services.

He leaves father, mother, five sisters. Funeral services were conducted by Eld. J. J. John, assisted by Brothers L. J. Florb and Jno. S. Weybright in the Thurmont church. Interment in the Blue Ridge cemetery.

T. S. Fike.

Thurmont, Md.

## RESOLUTIONS OF RESPECT—CLARA EMMA EASTON

Whereas, it has pleased God to remove from the midst of our church and Aid Society, one of our devoted workers, Sister Clara Emma Easton, and

Inasmuch as we have been greatly benefited by her faithful service to the church and the example of her Christian life.

Be it resolved that we publicly express our gratitude to our Maker for his goodness in permitting her to live with us so long and that we voice our appreciation of her faith, sincerity and steadfast Christian practice; and further,

Be it resolved that we express our heartfelt sympathy to her family in their great affliction.

Long Beach, Calif.

Mrs. J. R. Trimmer, Secretary.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice must be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Long-Hart.—June 3, 1928, Bro. Noah Long of Pioneer, Ohio, and Sister Anetta Hart of Garrett, Ind., at the church in Auburn, Ind.—Samuel J. Burger, Battle Creek, Mich.

Marchand-McConkey.—By the undersigned, June 3, 1928, at the Church of the Brethren in McPherson, Bro. Geo. Earl Marchand and Sister Doris Helen McConkey, both of McPherson, Kansas.—F. E. Marchand, McPherson, Kans.

Steele-Mechling.—By the undersigned at their home, May 27, 1928, Bro. P. Grant Steele and Miss Anna Mechling, both of Walkerton, Ind.—Chas. C. Cripe, Bremen, Ind.

Tomlinson-Sherck.—By the undersigned on May 5, 1928, at the home of the bride's parents, Brother and Sister Geo. S. Sherck, Bro. Eugene Guy Tomlinson and Sister Ethel Sherck, both of Middlebury, Ind.—Geo. S. Sherck, Middlebury, Ind.

Utter-Nolan.—By the undersigned, at the home of the bride's parents at Fairmount, Mo., June 2, 1928, Bro. Geo. Wilber Utter of Kansas City, Kans., and Elizabeth Caroline Nolan of Fairmount, Mo.—Geo. R. Eller, Kansas City, Kans.

Wood-Bowman.—By the undersigned at the home of the bride's parents, May 30, 1928, Bro. Thomas Wood and Sister Mary Blanche Bowman, both of Boone Mill, Va.—L. A. Bowman, Boone Mill, Va.

## FALLEN ASLEEP

Alley, James Howard, son of Stewart and Annetta Alley, died May 7, 1928, of pneumonia, aged 1 year and 12 days. The parents and five sisters survive. Funeral service by the writer at the Four Mile church and interment at College Corner, Ohio.—F. E. McCune, Kitchell, Ind.

Alley, Levi Christian, son of Jos. and Elizabeth Alley, died April 12, 1928, aged 67 years. In 1884 he married Susan Alice McPherson. To this union six children were born. He joined the Brethren in 1891 and was regular in ever since remained a loyal and faithful member. He was regular in church attendance until ill health interfered. He served faithfully in the deacon's office for a number of years. He is survived by two daughters and three sons, one son being a missionary in India; one daughter also remains. Funeral services by Brother N. W. Coffman and J. C. Garber. Interment in the adjoining cemetery by the side of his companion.—Mrs. B. M. Harris, Staunton, Va.

Auspach, Celestia E., daughter of James and Margaret Evick, born in Allen County, Ohio, May 12, 1857, died April 23, 1928, at the Old Folks' Home, Fostoria, Ohio, aged 70 years, 11 months and 19 days. She married Thornton Auspach who preceded her in 1922. To this union were born one daughter and four sons; the daughter and one son dying in infancy. She leaves three sons, seven grandchildren and three great-grandchildren, one brother and one sister. She united with the Church of the Brethren forty-eight years ago and was a faithful member until death. Funeral service by the writer at the Lafayette cemetery, Lafayette, Ohio.

Baker, Wm. Henry, born in Philadelphia, Pa., died at his home in West Goshen, Ind., May 8, 1928, aged 83 years, 2 months and 10 days. He had been a member of the Church of the Brethren for many years. His wife, Hannah Baker, preceded him April 16, 1926. Surviving are six children, two stepchildren, twenty-four grandchildren, fifty-five great-grandchildren and one sister. Services at the West Goshen church by Elders M. D. Stutsman and Hiram Roose. Burial in West Goshen cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Bardell, Aurelia J., died May 10, 1928, aged 61 years, 4 months and 10 days. She is survived by her husband, three daughters and two sons. She had been a member of the Church of the Brethren for over thirty years. She always lived in the bounds of the Lost Creek congregation. Funeral from the Bunkertown church by her pastor, the undersigned. Burial in the cemetery near by.—C. E. Grapes, Bunkertown, Pa.

Brubaker, Sister Agnes, daughter of Henry and Jane Harter, died at the hospital at Elkhardt, Ind., May 27, 1928, aged 24 years, 11 months and 4 days. She married Ralph Brubaker June 29, 1924. Surviving are her husband and two sons. She became a member of the Church of the Brethren at the age of fourteen years and was a devoted life to the church and the church. Services at the Olive Mennonite church by the writer, assisted by Eld. Harvey Bowers. Interment in the nearby cemetery.—Frank Kreider, Goshen, Ind.

Brumbaugh, Jas. K., oldest son of Isaac and Julia Ann Inbody Brumbaugh, was born in Elkhardt County and died May 26, 1928, at Goshen, Ind., aged 84 years, 1 month and 24 days. He enlisted in the army on Sept. 10, 1862, and served with Company C during the remainder of the war. He married Elizabeth Blough on Jan. 16, 1868. To this union were born nine children, two of whom with his wife preceded him. He united with the Church of the Brethren on Sept. 5, 1873, which fellowship he greatly enjoyed; he was always found loyal and faithful. He leaves seven children, twenty-three grandchildren, twenty-two great-grandchildren, one half-brother and two half-sisters. Services in the West Goshen church by Elders M. D. Stutsman and Hiram Roose. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Donaldson, Leroy Perry, son of Richard and Elizabeth Donaldson, born June 2, 1843, near Peru, Ind., died April 7, 1928. When the call to arms was sounded he enrolled as a private in company L, 12th Regiment, Indiana Cavalry. He received an honorable discharge July 28, 1865. On Nov. 15, 1865, he married Miss Roseannah Flora. To them were born six sons and three daughters; one son and one daughter preceded him. There are also a number of grandchildren and great-grandchildren. Shortly after his marriage he united with the Church of the Brethren and had lived a life of devotion to his Lord and the church. In 1880 the family came to Mt. Carmel, locating on a farm near Harrisonville; in 1919 they moved to Adrian. On Aug. 31, 1922, his wife died. Services from the church by Eld. Irvin Enos assisted by Rev. J. B. Rose and Rev. E. W. Chewning. Interment in the cemetery at Freeman, Mo.—Ruth L. Enos, Adrian, Mo.

Geib, Sister Fannie (nee Aldinger), widow of John Geib, died in the home of her son-in-law, May 6, 1928, of heart failure, aged 76 years, 1 month and 24 days. Her husband preceded her in death thirty-nine years ago. Two married daughters survive, the one with whom she lived, the other being in the hospital in Lebanon, a victim of an automobile accident; also ten grandchildren and several great-grandchildren survive. Funeral services were held at Sister's church, where she worshipped God and her Savior for about fifty years, being a member of the Coneyago church; burial in the cemetery adjoining. Elders John S. Baker and John C. Zug officiated.—Martin S. Brandt, Elizabethtown, Pa.

Grater, Sister Elizabeth, daughter of Eld. Geo. D. and Sarah M. Zellerbach, born near Mt. Carroll, Ill.; here she grew to womanhood and on Feb. 28, 1895, was married to Bro. J. W. Grater. They went to Pennsylvania and resided there until 1905 when they moved to South Bend, Ind., where she passed away on May 7, 1928, at the age of 56 years, 3 months and 29 days. She leaves her husband, Eld. J. W. Grater, and one son, two brothers and one sister, the writer. Early in life she united with the Church of the Brethren and lived a consistent Christian life. She was a patient sufferer for several years, yet during that time she did what she could to encourage her husband in the work of the ministry. Her faith in her heavenly Father knew no bounds and her desire was that his will should be done. With this



faith and trust she peacefully fell asleep in Jesus.—Naomi Shaw, Des Moines, Iowa.

**Kaylor, Sister Elizabeth B.**, died at the home of her son, Eld. Hiram F. Kaylor, near Elizabethtown, Pa., in the bounds of the West Green Tree church. She died May 22, 1928, of complications, aged 82 years, 4 months and 27 days. She was a member of the Church of the Brethren for fifty-nine years. She is survived by two sons and two daughters, nineteen grandchildren, twenty-six great-grandchildren and two brothers. Services at the Green Tree house by the home ministers. Interment in the adjoining cemetery.—Mrs. Clayton B. Breneman, Florin, Pa.

**Kniesley, D. S.**, born at Hopeville, Pa., died at his home near Harbor Springs, Mich., March 2, 1928, aged 83 years, 9 months and 28 days. He died of apoplexy after an illness of three weeks. He enlisted in the Civil War Aug. 20, 1862, in Company I, 137th Regiment, Pennsylvania Volunteers. He married Ellen Fetters of Elkhart, Ind., May 4, 1866. In 1876 he and his family moved to Emmet County, Mich., settling on a homestead where he had been ever since. He and his wife united with the Church of the Brethren in 1887 and lived a consistent Christian life till their departure. She preceded him two and one-half years ago. He was elected to the ministry in 1899 and in 1900 was advanced to the second degree. Surviving are four daughters, three sons, nine grandchildren and one brother. Funeral at the home by John W. Alexander, Methodist. Burial in Lake View cemetery, Harbor Springs.—F. E. Kniesley, Zion, Ill.

**Lehman, Sister Mary Myers**, died April 3, 1928, aged 67 years, 5 months and 27 days. Her husband survives with two sons, four daughters, seven grandchildren, one brother and two sisters; two sons preceded her. She was anointed preceding her death which was caused by complications. She became a member of the church when she was young and was a regular attendant; her services at the Codorus activities won for her esteem and regard of the church. She was buried by the writer assisted by Elders D. Y. Brulhart and John Zogus church by the Brethren Earl S. Kipp and C. L. Baker. Interment in the cemetery near by.—Bertie V. Kipp, Newport, Pa.

**Miller, Alice Luetta Arbogast**, born in Cumberland County, Pa., June 17, 1861, died May 6, 1928, at the home of her daughter, Mrs. Walter Brandt, Millerstown, Pa. She was married thirty-eight years ago to Eld. W. H. Miller who survives with one son and two daughters. She was devoted three brothers and three grandchildren. She was fully resigned to her home, sharing the responsibilities while her husband was engaged in evangelistic and mission work for a number of years. She called for the anointing during her illness and was fully resigned to God's will. She was a member of the Church of the Brethren for over thirty years and remained true to her vows. Her delight was in serving others. She placed much emphasis upon the devotional life which was without doubt the secret of the strength of her Christian life. Services at the daughter's home and in the Mechanicsburg church by Brethren Earl S. Kipp and C. L. Baker. Interment in the cemetery near by.—Bertie V. Kipp, Newport, Pa.

**Müller, Hiram B.**, son of Joseph and Cathrine Müller, of Rockingham County, Va., died at his home in Woodland, Mich., on April 27, 1928, aged 75 years, 1 month and 2 days. His death was the result of an operation which he underwent in March, 1928. He married Sarah E. Bower on Aug. 13, 1874, and to this union four children were born; two daughters preceded him. For fifty years he had been a faithful member of the Church of the Brethren; he was a liberal supporter and in his quiet, unassuming way served his Lord and was always found in his place at public worship. He leaves his widow, two children and in his place at public worship. He was buried in the Woodland Village church by John M. Smith, assisted by H. V. Townsend. Interment in Woodland cemetery.—Lula M. Plank, Woodland, Mich.

**Reitz, Martha Ellen**, daughter of Wm. and Emily Bucklew, born in Preston County, W. Va., died in Brookville, Ohio, March 8, 1928, aged 61 years, 8 months and 5 days. She married Geo. W. Reitz in 1881 and to this union were born three sons and six daughters, all of whom survive with the husband, twelve grandchildren and three great-grandchildren. She was baptized by her father at the age of twelve years and united with the church in which she remained faithful. She bore her last suffering patiently. Funeral services in Brookville Brethren church by Bro. Abraham Miller and Bro. Lawrence Berry.—Mrs. Nora Kretzer, Brookville, Ohio.

**Saunders, Sister Hopie J.**, wife of Eld. S. R. Saunders, died at her home April 16, 1928, aged 72 years, 5 months and 27 days. She was a daughter of Philip and Nellie Anne Saunders. She united with the Church of the Brethren in 1890 and lived a quiet and beautiful Christian life. She had been in poor health for several years but her condition did not seem serious until a few days before her death. She is survived by her husband, four sons and five daughters. Services by Bro. B. H. Funk. Interment in the home cemetery.—Mary L. Thomas, Goodview, Va.

**Schmucker, Levi**, son of Isaac and Leah Schmucker, was born in Berks County, Pa., Oct. 30, 1840, and passed away at Mt. Morris, Ill., May 12, 1928, aged 87 years, 6 months and 13 days. Sarah, daughter of John and Esther Frankhauser, was born in Lancaster County, Pa., August 28, 1843, and passed away at Mt. Morris, Ill., May 17, 1928, aged 84 years, 8 months and 20 days. They were united in marriage Oct. 18, 1860, in Ashland County, Ohio, and in 1868 moved to Carroll, Ill. Six children were born to them; Isaac E. and Preston preceded them in death. In early life they united with the Church of the Brethren and were elected to the deacon's office about forty years ago in the Lanark congregation; they gave many years of faithful service in this capacity. Their last ten years of life was spent in the Old King's highway. The last ten years of life was spent in the Old King's highway. The last ten years of life was spent in the Old King's highway. They passed away about five days apart leaving four children, fifteen grandchildren and twelve great-grandchildren. Services were conducted from the Church of the Brethren at Lanark, Ill., by Eld. P. F. Eckerle, assisted by Elders F. S. Ewenline and G. L. Wine. Interment at Lanark, Ill.—P. F. Eckerle, Lanark, Ill.

**Snyder, Sister Emma Ann**, daughter of Samuel and Mary Maddock, born March 4, 1861, in Elyria, Ohio, died May 2, 1928, Nov. 23, 1889, she married Bro. Wm. H. Snyder. To this union were born five daughters and three sons. One daughter died in infancy and her husband nearly five months ago. In the spring of 1903 she with her husband united with the Church of the Brethren to which she remained faithful until death. She was anointed April 23. Services by John Flory. Interment in the church cemetery.—Mrs. Grace L. Bishop, Defiance, Ohio.

**Ward, Job Perkins**, died at his home near Litchfield, Nebr., May 29, 1928, aged 74 years, 2 months and 23 days. He was born in Mercer County, Pa. After his marriage in 1878 to Sarah Jane Jones he moved to Polk County, Nebr. In 1881 he moved to his Custer County home, and resided in this community until his death. In 1895 he united with the Church of the Brethren and served as a lay deacon for many years. The South Loup church is a monument to his interest and loyalty to the cause of Christ. His widow and eight children survive. His home was always open to those in need. Funeral services at the Valley church by Eld. D. G. Wine, assisted by the writer. Interment in the Valley cemetery.—Galen Barkdoll, Litchfield, Nebr.

**Ward, Maggie Auker**, died April 23, 1928, aged 73 years, 2 months and 4 days. She is survived by an only daughter, Mrs. Daniel Sausman, with whom she made her home, also two sisters and two brothers. Her husband preceded her last September. She had been a faithful member of the Church of the Brethren for many years. She spent her entire life in the bounds of the Lost Creek congregation, Juniata River, Pa. Services from her late home near Thompsonstown by Rev. pastor, the undersigned, assisted by Bro. J. E. Rowland and Rev. Bingham, Lutheran. Burial in the Thompson town cemetery.—C. E. Grapes, Bunkertown, Pa.

**Weilbaum, Levi**, son of Abraham and Rebecca Weilbaum, born in Montgomery County, Ohio, died May 6, 1928, aged 78 years, 4 months and 17 days. He spent his entire life on the farm. He is the last of a family of twelve children. He married Amanda Eckenberry Oct. 3, 1886. She preceded him about six months ago. To this union were born three sons and one daughter; two sons also preceded him. Since the death of his wife he made his home with his daughter, Mary Haves, Pittsburg, Ohio. Early in life he accepted Jesus as his personal Savior and united with the Church of the Brethren, remaining a faithful member. He leaves one son, one daughter, one grand-daughter. Services at Pittsburg church by Eld. N. W. Binkley.—Mrs. H. M. Jones, Pittsburg, Ohio.

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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued From Page 401)

ators to the meeting. We have also planned a church outing for July 4, and feeling the need of more cooperation with our adjoining congregations we have asked to join with us for that day, making it an annual affair. J. D. Zieker, Ankenytown, Ohio, June 11.

**Pittsburg church** met in council May 19. Several letters were granted and received. It was decided in a previous council not to send a delegate to Annual Conference because of distance. Our pastor, Willard Petty of Elgin, began his work May 1. He has given us a splendid message. May 27 Mrs. Flatters of Xenia, Ohio, gave a very instructive talk on evils of the cigarette. An interesting missionary program was rendered the evening of June 3. Our love feast will be held Oct. 13—Mrs. Pearl M. Jones, Pittsburg, Ohio, June 8.

**Prices Creek church**, held their communion June 2. A spiritual feast was enjoyed with Bro. E. S. Holmer officiating. We met in members' meeting June 7. The church budget was presented and accepted. At a recent meeting three letters of membership were received and two were granted. Our children's program will be given Sunday evening, June 24—Mrs. Verna Lee, Eldorado, Ohio, June 14.

## OREGON

**Albany church** met in business session June 2 with Eld. H. H. Ritter presiding. Delegates to District Conference were elected as follows: Sisters Betty Baker and Zoe Holl; two Sunday-school, Jennie Hull and Bro. Ratty Houser; for Christian Workers, Sister Susie Baker and Elmo Hill. Our delegate to Annual Conference is Sister May Hill. It was decided to begin work on our church ground immediately, setting out shrubbery, planting flowers and seeding the lawn. We decided that the primary Sunday-school scholars should have their opening exercises apart from the adults. A delegation from the Albany church motored to Newberg May 20 to attend the revival conducted by Bro. S. Z. Smith. We had lunch together in the park and thus a most enjoyable day was spent. A number also attended the joint Sunday-school and Christian Workers meeting held at N. where—Jennie Hill, Corvallis, Ore., June 6.

## PENNSYLVANIA

**Chiques congregation** held their love feast May 24 and 27. The following visiting ministers were present: Bro. J. H. Longenecker, S. H. Hertzler, J. C. Zug, Hiram E. Kaylor, Ira Gubel, Geo. Falkenstein, Milton Lerney and Harry Ziegler. The second day we had a good attendance with Bro. H. K. Ober, Allen Becker, Graybill Hershey, Joe Alinger, Anna Hattenstein, visiting ministers. Bro. Longenecker officiated. The Christian Workers held two special meetings, one on Easter eve with Sister Martha Ishman as leader and one on Mother's Day with Sister Florence Jones as leader. These programs were well rendered to appreciative audiences. Our congregation expects to be well represented at La Verne. Our one delegate, Bro. B. G. Stauffer, and wife have already started overland by auto. Sisters Stauffer and Hays are authorized to represent our Aid Society. June 1 Bro. Alvin Wenger from Elizabethtown gave us a timely missionary sermon. We took a liberal offering at the close and expect to list another at Mt. Hope house. Since our last report we received one into church membership. Eld. H. S. Zug paid his pastoral visit this spring, and has been to all the homes—Lanny Zug Shaver, Manheim, Pa., June 6.

**Little Swatara congregation** held their love feast May 24 and 25 with Eld. Samuel Edelman officiating, assisted by Brethren Milton Porney, Pharis Tolney, Harry Hess, Michael Kurtz, Eld. Lutz and Bro. Meyer from North Dakota. In the afternoon and evening of June 10 a missionary and Sunday school meeting was held at the Merkey house. In the evening Eld. Nathan Martin gave an address on missions. June 21 an all day meeting will be held at the Ziegler house. Elizabeth Meyer, Myerstown, Pa., June 12.

**Mechanic Grove**—Many changes have taken place in this church since 1897 when Bro. Geo. Bucher with his family and a few others settled in this section and organized a church. We were then called the "new church" by people round about. We have met with many ups and downs, but with it all our church kept on growing. Our house of worship, fifty by fifty, which was built the second year we were here, became too small to accommodate our Sunday-school. So we remodeled and built an addition. The first year we lived here, before we had our house of worship, we worshipped in the different homes of the Brethren. Happy experiences those were. And such are the experiences we are undergoing now. For the last two months we have been worshipping regularly every Sunday morning at the homes of Brethren Frank Schneider and Aaron P. Bucher, with Sunday-school before church. One of these places is located at the west end of our congregation and the other at the east. We also have a wide-awake Sunday-school at Jonestown, our mission point. Every two weeks evening preaching is held at the home of Wm. P. Bucher, till the church is finished. May 20 we had a joint meeting with the Calvary Men's union, when our elder, Ritus P. Bucher, preached. Our Sunday-school has one organized class of thirty-five members called the Willing Workers. At present they are busy preparing programs and music for special occasions. It has not yet been decided when our house of worship will be rededicated, possibly sometime in July. Watch for notice in the "Messenger"—Mary P. Habecker, Quarryville, Pa., June 9.

**Meyersdale congregation** held their love feast Sunday evening, May 27, when a large number surrounded the tables. Bro. Coffman preached three evenings prior to the feast. As a result of these meetings five were baptized. May 6 the Mission Band from Juniata College gave a splendid program; one of our own girls, Sister Mary Gaunt, belongs to the Band. May 13 we observed Mother's Day with special readings and music and in the evening Bro. Coffman preached a beautiful Mother's Day sermon. May 20 the baccalaureate sermon was preached in our church by Rev. Frantz of the Lutheran church. May 31 the District Sunday-school Convention was held in our church. Our Daily Vacation Bible School will begin June 11 with Sister Elizabeth Coffman as director. Our Y. P. D. reorganized with Sister H. W. Shultz as director, and Sister Mary Gaunt, president. We plan to have a Children's Day program—Mrs. Thito Bitter, Meyersdale, Pa., June 11.

**Palmyra**—Our love feast was held May 5 and 6. The following visiting ministers were present: Nathan Martin, Daniel Bucklew, G. N. Falkenstein and Chas. Baker who officiated. May 6 Bro. Falkenstein preached for us in the evening. May 13, Mother's Day was observed by a program by the mothers which was very fitting for the occasion. May 20 a joint Sunday-school meeting of the Hanoverdale, Spring Creek, Harrisburg and Palmyra churches was held here. This meeting was very largely attended and helpful talks were given. June 4 Palmyra church met in council. One was reclaimed and one letter was granted. An every member canvass was made for missions which amounted to \$1,663.59; total for the year, \$2,827.70—Sarah G. Shelly, Palmyra, Pa., June 7.

**Ridge**—This church enjoyed revival meetings from May 20 to June 3 with Bro. F. D. Anthony of Baltimore, Md., as evangelist. His visit to our congregation together with his sermons and prayers and the splendid way in which he held us with our song service will be long remembered by us. Two have been reclaimed and a third, who has taught in our Sabbath-school for many years, decided to unite with

the Brethren church at this time. Our meetings closed June 3 with an all-day service and communion in which sixty-six communicants participated.—Mrs. John E. Booz, Shippensburg, Pa., June 10.

**West Conestoga**—On Ascension Day the District Sunday-school and Missionary Meeting was held in the Middle Creek house with a large attendance. On May 23 and 24 we had a very inspiring love feast with a number of visiting ministers present from surrounding congregations and counties. Bro. W. G. Group officiated. We have just closed a very interesting and uplifting two weeks' revival held at the Lane house by Bro. Diller Myers of Bareville, Pa. As a visible result one who is the head of a home and has been prayed for for a number of years has accepted Christ. Strong gospel sermons have brought us all to a keener sense of our duty towards God. The last evening Bro. Myers preached a sermon for the young people. A crowded house. June 24 we expect Bro. J. W. G. Hershey of Lititz to give us a missionary sermon at the Lane house.—S. M. Fahnestock, Lititz, Pa., June 12.

**Yellow Creek church** met in council June 9. We had with us Brethren T. T. Myers, David Detwiler, and Levi Stuckey, Bro. E. Paul Dilling and wife being installed into the eldership. Bro. Horace Clapper was elected to the ministry and Brethren Orvin Steele and Lewis Snyder and their wives were elected deacons. Our love feast was held June 3. Brethren Geo. Batzel, Alva Shuss and Adam Snyder were visiting ministers.—Mrs. Bertha Snyder, Hopewell, Pa., June 11.

## TENNESSEE

**Pleasant Hill**—The regular council meeting was held last night with Bro. S. H. Garst presiding. Two young girls were added to the church here last Sunday, May 20—Velma Neal, Blountville, Tenn., May 27.

## VIRGINIA

**Bassett church** (Mt. Hermon) met in council April 24 with Eld. L. A. Bowman in charge. Bro. W. M. Kahle, our field worker, also was with us. The church decided to set as a goal \$300 toward support of the pastor for next year, the same to be included in the church budget and a personal canvass. This year the church here is giving \$300 for that purpose. Our Sunday-school church attendance is showing an increase during the past six weeks. Sickness during the first quarter lowered our attendance record below that of any quarter last year. Bro. S. H. Flora of Sago, Va., is to begin evangelistic services here June 10. Sister Elizabeth Bonhart will have charge of the singing. Twenty-four were added to our church by baptism in 1927 and several by letter. May 20 the morning offering of \$5 was sent to the Conference offering.—Laura Nalen, Bassett, Va., June 9.

**Brick**—Easter Sunday was very fittingly observed in our church. Bro. Raymond Peters addressed us at the morning service. At 7:30 the B. Y. P. D. and juniors gave an interesting program. We had members' business meeting May 5. On May 12 we held our love feast. We were very glad to have Bro. C. S. Ikenberry of Dalcville with us in this service; he officiated. On Mother's Day Bro. J. B. Peters gave us a very impressive message. The house was full at both the morning and evening service, the programs given being very appropriate. At our March council the Aid Society gave a report of work for the past year which was very encouraging.—Essie R. Boutnot, Wirtz, Va., May 21.

**Johnsville**—Our series of meetings began May 27 and ended June 3 with an all-day meeting. Sister P. J. Jennings conducted the meetings; she labored faithfully and much good seed was sown. The attendance was excellent. Seven were baptized and one renewed his covenant with the Lord. A sister who wished to unite with us again was given the right hand of fellowship. Bro. D. P. Hylton of Roanoke, Va., preached for us Sunday and did the baptizing. Sister Jennings officiated. The Virginia conference conducted a series of meetings at Crab Orchard. At our last council meeting we elected Mrs. Aron Starkey and Samuel Brillhart delegates to District Meeting which is to be at Peters Creek. Our elder in charge, Bro. C. D. Hylton, and wife are on a western trip visiting relatives and will attend the Annual Conference—Mable Spangler, Catwallow, Va., June 11.

**Oak Grove**—The church met in council May 31 with Eld. C. E. Eller in charge. Brethren J. R. Hensley and H. C. Spangler were elected delegates to District Meeting. We decided not to send a delegate to Annual Meeting on account of distance. Since our last report one has been received into the church by baptism. June 10 Bro. W. M. Kahle is to begin a training class for us. We are expecting Bro. E. C. Woodie to hold a revival some time in October. We plan to have a singing school this summer if we can get a teacher. Our next council meeting will be Aug. 30—Mrs. W. C. Stevens, Roanoke, Va., June 9.

**Peters Creek congregation** met in council June 6. Brethren D. C. Naff and E. Reed were chosen delegates to District Meeting. The matter of merging certain boards was decided by appointing Brethren Walter Naff, Price Garst and John Showalter as members of said board, known as the missionary welfare board. Bro. Ed Showalter, who is very ill at his home near Hanging Rock, called for the anointing which was administered by Elders Levi Garst and John Showalter immediately after the council. The Bethany brethren, who came to us with their very interesting and instructive lecture, left lasting impressions in favor of Bethany Bible School. Our church was also favored with a Camp Bethel program. We feel sure the fine young people who brought this program made the greatest of all the camp better understood by many who had faint ideas as to what the camp stood for.—Mrs. John Showalter, Roanoke, Va., June 14.

**Red Oak Grove church** met in council at Stonewall June 2. Bro. W. H. Dobbins presented a receipt for \$25 from Bro. Bowman for our offering to Annual Conference. Bro. Roy Shelos is expected to conduct a series of meetings at Silver Lake during the summer.—Mrs. O. E. Whislock, Elford, Va., June 12.

**Stanton church** met in council May 25. On May 20 Mr. Guy West of Bridgewater preached a very effective sermon. Bro. Minor Myers also preached several times for us. His sermons were spiritual and uplifting and appreciated by all. Mother's Day was observed in a most impressive manner. Music was presented by the young people. Rufus Bowman of Roanoke held a series of meetings here beginning March 12 and continuing for two weeks. He delivered some wonderful sermons. Each night the house was filled to its fullest capacity. Ten were baptized and received into the church. On May 20 we held our communion with about 105 taking part. J. C. Garber, our pastor, who has served us faithfully for ten years, was retained for another year. Bro. H. S. Craig was licensed to preach another year.—Bessie Goehne, Stanton, Va., June 8.

## WASHINGTON

**Hanford**—In the bounds of the Sunnyside church, located forty-six miles northeast of same, is a nucleus of members, eighteen in number. For some time Bro. Geo. Strycker and the writer have been preaching there in a schoolhouse. We held a love feast June 10. The first one held in the great Priest Rapids Valley. We had with us Bro. and Sister B. J. Fike and Brother and Sister Herb Reeves of Sunnyside, Wash. Bro. Fike officiated at the feast and on Sunday morning preached a splendid sermon. One made application for church membership and we trust that many more may come to this point of cleansing and be saved.—N. N. Garst, Hanford, Wash., June 4.

**Okanogan Valley** congregation met in council June 2 and elected delegates to both District and Annual Meeting. On June 3 we had with us the Whitestone and Omak congregations in our yearly Sunday-school convention. Several topics relating to Sunday-school and Christian Workers were discussed by speakers from the different churches, and a very pleasant day was spent. We have been meeting in our joint convention for several years and the discussions seem to get better and more profitable each year.—James Wagoner, Tonasket, Wash., June 10.

## WISCONSIN

**Stanley**, Brother and Sister F. M. Hollenberg and family are now located here; he has taken charge of the three churches and will be our pastor. June 7 about fifty parishioners gathered at the parsonage with donations, such as canned goods, vegetables, etc. Refreshments were served and a good social time enjoyed by all present. June 8 J. M. Henry, Jr. gave an interesting presentation lecture in the church. The Young People's Conference of the Brethren churches of Northern Wisconsin met at Maple Grove June 9 and 10, closing with an all-day meeting on Sunday.—Mrs. Mollie Turner Ulrey, Stanley, Wis., June 12.

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"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., June 30, 1928

No. 26

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## ...EDITORIAL...

### La Verne and the Church at Home

By the time this issue of the MESSENGER is in the hands of its readers the La Verne Conference will be in full swing. Next week we hope to come to you with some personal impressions of it. Through the kindness of the speakers in furnishing us advance copies, we are able to give you this week abstracts of some of the earlier addresses. More are to follow in succeeding issues. Through these and the editorial "echoes" we plan to bring to our readers as much of the spirit and content of the Conference as we can.

But no printed page, even though it carried all the words spoken, could bring it all. That elusive thing called atmosphere defies the clutches of cold type. It is indeed marvelous beyond belief what can be done these days with mechanical devices. But the cleverest of them can not feel. They can not smile nor shed a tear. They do not have eyes that sparkle and hearts that throb. But you do, gentle reader, and if you have also the precious gift of imagination, you can do much to make up for these mechanical shortcomings.

After all, the eloquent preaching and fervent praying and joyous singing, the hearty handclasp and the earnest interchange of thought and sentiment in conversation and discussion—these outward things are but instruments of spiritual expression and impression. The spirit of them is something to be felt rather than seen and heard. Only so can any joy or profit be had from them. And that experience can take place only in spirits. Faces, hands, tongues, eyes, ears, may help to produce conditions favorable to this experience, but that is all they can do. The experience itself is a spiritual matter purely. And that you can have in large measure, you who have remained at home. It isn't as easy for you as for those who are at La Verne in body as well as in spirit, but it can be done. Imagination and faith and consecration will do it.

So true is this that some folks go to

Conference and do not get as much of the spirit of it as do some who stay at home. Their bodies are there but their spirits are not, at least not in touch with the main purpose of the Conference. Superficial matters and side attractions enlist the interest. These people come and go and are spiritually uplifted very little. Thus while it is easy to appropriate the benefits of the Conference, if you are there, it is easy also to be there and miss these benefits. But if you greatly longed to be there and have been denied that privilege, that very hunger of the heart will make it easy for your imagination to bring the Conference to you.

The greatest blessing of such a gathering is in the new strength it gives to live more single-heartedly for Christ and the church. The basis of this is fellowship, sharing the aspirations of your brethren, for higher and better things in Kingdom service and attainment. A wider community of interest can work wonders in accomplishment. Loneliness is deadening. The renewed assurance that others are longing, striving with you, is a powerful incentive. Your own love broadens and deepens as you see others loving more deeply than yourself. The desire to sacrifice more for the cause intensifies within you as you see the greater devotion of your brethren.

Now all this you can see with a consecrated imagination regardless of where you are. Don't you see at this very moment what is going on at La Verne? Don't try to see, please, the shallow-mindedness and indifference which may be found even at such a place, as indicated above. Don't look for that. But see the deep concern for the deliberations and decisions, the silent unformed aspirations as well as the more definite petitions, the penitence and praise and purposings and high resolves. Can't you plainly see all that?

Then with that same consecrated imagination glance over the whole wide Brotherhood of churches and see the many faithful upholders and followers of the banner of the cross, for there are many such. Isn't it a magnificent picture and wonderfully heartening? Now lift up your eyes for a more distant view and see the noble workers in our far flung mission fields, some of them in conditions of special stress and privation. See them. Do you see them?

Seeing is a process of the spirit. Physical proximity or contact is a convenience indeed but you can see without this, for seeing is done in and with the spiritual part of us, and that is really the whole of us, the rest being only the accessories.

Do you see also what we are getting at? The MESSENGER wants the membership at home to enjoy this Conference. We are trying to help you as much as we can. Imagination and consecration will do the rest.

We have been dwelling on the first of three words,

but the last is quite as important. For the enjoyment of the Conference we have in mind is not the mere pleasure of seeing it but that more solid and lasting kind of satisfaction which follows the translation of its spirit into new and richer life. The content of the Conference, the actual things said and done—O yes, they are interesting in a way, but the spirit of it is the main thing. That is what we want most of all. It is the spirit, you know, that giveth life. To get that, and keep it, will call for consecration.

As for that second word, faith, it will bind the other two together nicely. Not the word, but the thing.

### A Matter of Time and Means

WHEN the seventeenth of August next comes around it will be one hundred and sixty-eight years since John Wesley wrote to a certain John Premboth as follows: "You may acquire the taste which you have not; what is tedious at first will afterward be pleasant. Whether you like it or no, read and pray daily. It is for your life. There is no other way; else you will be a trifler all your days and a pretty superficial preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer."

Isn't that fine counsel? But maybe you are not a preacher, as John Premboth was. Well, it's fine anyway. What is good for preachers is generally good for other folks. At least it is just as true of your soul as of anybody's that it must have "time and means to grow."

Time! It is so easy to forget that. You can not grow a well-nurtured and well-rounded soul in a hurry. You can not grow anything in a hurry. And souls must grow. Some things you can enlarge or strengthen in other ways, but not souls. The new substance and power must come from within. But all the time there is will not insure this growth unless you use the "means." Your soul must have nourishment. It will get smaller and smaller and shrivel and die, unless you feed it. Feed it!

Isn't there a lot of comfort also in the fact that "you may acquire the taste which you have not"? Certainly. There is no question about that. You have done it in other matters, in physical food. Why not in spiritual? You can. Do it. The added joy is very sweet. Do it.

### For One and All

HERE is a bit of ancient philosophy as good as if it had just come from the factory: "I am certain that the good of human life can not lie in the possession of those things which for one man to possess is for the rest to lose, but rather in things which all possess alike, and where each man's wealth promotes his neighbor's."

How did he get this idea? Had he tried the plan which he here discredits and learned from experience? Perhaps he had come under the influence of another Philosopher who taught that true life is found in spending it in the interest of all, loving your neighbor as yourself. Somehow he has dug down to the bed rock of certainty and standing on it he looks not on his own things alone but also on the things of others. In that program of life he finds his own best.

There is the whole matter in the proverbial nutshell. Gain at the expense of others is not gain. It only seems so. And disillusionment is sure to come. It is all wrong for anybody to seek gain for himself except as a part of the program of gain for all.



Crossing the Hawal River in Africa

A close view of the Ford truck crossing the Hawal River in preparation for taking workers to Jos for their furlough time. In this case the water was deep enough to be six inches above the spark plugs. After the water was drained from the crank case and differential the motor worked very well.



## GENERAL FORUM

### Our Christ

In Christ I feel the heart of God  
Throbbing from heaven through earth;  
Life stirs again within the clod,  
Renewed in beauteous birth;  
The soul springs up, a flower of prayer,  
Breathing his breath out on the air.

In Christ I touch the hand of God,  
From his pure height reached down,  
By blessed ways before untrod,  
To lift us to our crown;  
Victory that only perfect is  
Through loving sacrifice, like his.

Holding his hand, my steadied feet  
May walk the air, the seas;  
On life and death his smile falls sweet,  
Lights up all mysteries;  
Stranger nor exile can I be  
In new worlds where he leadeth me.

—Lucy Larcom.

### Jesus and the Gospel

BY D. W. KURTZ

Bible Hour Address at the La Verne Conference Friday, June 29

THE Gospel means good news. Whatever is not good news can not be the Gospel. Most of the religions of the race are sad, and do not have the element of joy or gladness. Good news brings joy, and the religion of Jesus was different from other religions.

In the first place, it was different from the religion of the Jews. That was a burden, grievous to be borne. It was legalism. The Ten Commandments were expanded into four thousand, four hundred laws that purposed to regulate the whole of life. As life became more complex, new laws had to be derived. It was a great burden to be religious, and it put one under constant fear lest he did not obey the letter of all the laws. For to fail in one, was to be guilty of all. The legalism of the Jews was therefore a task, a burden, and a drudgery.

The pagan religion was much worse. The element of dread and fear of the gods was ever before them. Religion was the process of pacifying, atoning, and propitiating the hostile gods and demons. The ritual, the prayers, and the ceremonies were largely performed as magic to get control of the foreign powers and make them favorable. Religion was a big part of life, but a sad part, an unhappy burden which must be performed to insure safety and security for the individual and the clan.

Jesus brought good news. It was good news simply because everything he said and did, and revealed in his own life, is experienced as supremely good. He gave us the Gospel of Truth. Against the ignorance, the superstition, the uncertainty of the past, he brought to light reality. In him we see God, the Father. In him we see the true way of life. In him is truth, the abiding, enduring, the eternal reality.

He gave us the Gospel of Freedom. The truth makes free. He set us free from ignorance, from superstition which is based on ignorance; and from fear, the other child of ignorance; and from legalism; and from bondage to the guesses of the past; and most of all—he frees us from sin. In Christ we become free from the guilt of sin, the power of sin and the curse of sin. In Christ man is motivated from within; and, having the mind of Christ, one can do as he pleases—for he would always please to do the right. Freedom is one of our greatest blessings, and the good news makes us free.

The good news of victory comes next. Christ gives us the victory over sin, over fear, over temptation, and the problems and difficulties of life; and finally, over death itself; and "the grave is swallowed up in victory." The worst experiences of life are the defeat of man in his unequal struggle, but with Christ man has the gospel armor and in the power of the Lord gains the victory over sin and temptation and the grave.

After victory comes joy. The good news is good just because it brings so much joy. The religion of

Jesus is the only religion in the world that is through and through joyful. The various words for joy, gladness, rejoice and blessedness are found over one thousand times in our Bible. Other religions are sad—but the religion of Christ is joyous—because it is victory all the way, and fellowship with infinite goodness and love, now and forever.

The good news of peace is one of the richest experiences of the Christian. There are three kinds of peace in the Bible. We are to be at peace with God; we will then have the peace of God in our hearts; and we are to live at peace with all men if possible. Without peace life is not happy and can not be creative. Peace is one of our greatest blessings. Jesus revealed to us the meaning of peace, the way to peace, and the blessedness of peace. Peace is good news.

Love is the supreme virtue. It is the greatest thing in the world. God is love—not wrath, or mere power. The good news is all based on the fact that the truth of God is that "God is love," and all his relations with man are motivated by love. Love is a judgment of value; an attitude of interest; and it always wills the good. We are not in the hands of an angry God, but a loving Father. Underneath are the everlasting arms of a God who is like Jesus.

Jesus also gave us good news about suffering. There were three crosses on Golgotha, and they represent three kinds of suffering. Sin brings suffering; discipline brings suffering; and love willingly suffers for the redemption of others. The loving Father so made the world that all suffering is redemptive. Sin is followed by suffering so men will quit sinning. Ignorance and selfishness bring suffering, so men will learn to live in harmony with truth. But love will also suffer to save others, as did Jesus for the redemption of the race. Suffering is not the wrath of God, but his way to redeem man from sin, selfishness and ignorance. It is good news.

The gospel of faith is the good news that by faith we are saved. Faith is the response of the human soul to God's grace. It is belief, trust and obedience. It is man's return to the Father who will graciously pardon his sins and take him into fellowship with himself.

The gospel of grace is the action of love—for grace is the way love behaves toward penitent man when he returns to the Father. Grace does more—it is love seeking man, suffering for man, offering pardon and forgiveness. It is love in action, redeeming, restoring and regenerating man. The heart of the Gospel is the grace of God.

The gospel of service is that love serves. Christ was in our midst as One that served, and we are most like Jesus when we serve. Service is the way to express love, and only by expressing love can love grow and dominate life. Service is love in action toward man, as grace is love in action in God. In service we become Christlike.

The gospel of prayer is the good news that we can talk with our heavenly Father. We thank him for his blessings; we ask him for the daily needs; we intercede for our friends and for the whole needy world; we confess our sins and ask pardon; we consecrate our lives to fuller loyalty and devotion; and we become enriched by our fellowship with the source of all life.

The gospel of friendship is the good news of companionship with God in Christ in all the vicissitudes of life. We are not alone; he is always with us. He has not left us comfortless, but has sent to us the Great Companion. He has told us everything, and kept back nothing as to the goal of life, the way of life, and the problems of life. He is our Friend who guides, inspires and strengthens us in all our problems.

The gospel is all expressed in the life of Christ—who is like God, and God is like Christ. He is the revelation of the Father. "I and the Father are one." "He that hath seen me hath seen the Father." So we now know that we are in a world owned and controlled by a Father who is just like Jesus, and in him we live and move and have our being; and to him we go for the abundant life now and forevermore.

Long Beach, Calif.

### The Challenge of What They Did

BY A. B. MILLER

Our Try-It-Out Challenge—B. Y. P. D. Program for July 15

HUMAN relationships, service and all phases of social life are subjects of commanding interest today. We have learned from experience our need of understanding them. This interest is heightened because the terms have a ring of newness. However, they are not new. Jesus said that our relation to men is inseparably linked with our relation to God. The early leaders of the Church of the Brethren discovered this and made remarkable applications of it.

It was because of this that our church has made such a large contribution to the solution of the great moral issues of recent years. I did not appreciate this until my attention was called to it by one unknown to our people.

He was an instructor in one of our great universities. I had listened to several of his lectures in 1917 on social problems, and sought an interview. It was granted, and as we walked to the hotel he began to inquire of what denomination I was a minister. Knowing that he was a New Englander, I began to explain what our church stands for, but he cut me short, saying: "I know nothing of your people from personal contact, it is true, but I do know something of them as a student of history. Your church, in its beginning, was the home of great prophets. Have you got them today?"

"Just what do you mean?" I asked. He replied: "I mean by a prophet one who can see things as they are now, also as they ought to be, and then strike out towards that which ought to be many years ahead of the multitude."

He stopped abruptly, and began to question me. "When did your people settle the Prohibition Question which is so agitated now?" And I recalled with gratitude that the Church of the Brethren is considered one of the oldest temperance organizations in the world.

Then he asked: "How about war?" It is good to remember today, as the greatest statesmen of every great nation are striving earnestly to "outlaw" war, that our church outlawed it over two hundred years ago.

Next came the question of slavery. He said: "In 1774 your people decreed that 'No member of the Brethren Church may own slaves.' America settled it almost one hundred years later precisely as they did, but with blood."

Still he continued. Europe was in a great war at the time mentioned—the war between autocracy and republicanism was on—and "democracy" was in the air. He reminded me that the earliest records of our people reveal how clear was their vision on this problem. He added: "I doubt if there is a purer democratic organization in the world than your denomination has always been—even the women having the franchise."

We make our contribution to the world by what we are and what we do. Not only is the life that we live—what we are—the first contribution we are called upon to make, but it is also the chiefest. Nothing can atone for neglect at this point—no amount of deeds substitute for it. The leaders of the church studied and prayed. Light came and they followed it with rugged conviction.

We may sometimes wish that they had been more aggressive in disseminating the light they had, that more vigorous effort had been put forth to influence others. These reflections come largely because we lose sight of their age. May it not be that to have received such amazing truth and light in the surrounding darkness, and to have so courageously followed their convictions, even in persecution, lifts them up into the ranks of the world's greatest prophets?

One of the most common expressions of our day is: "Everywhere there is confusion." The home, the church and the state are calling for leaders of clear vision and courageous conviction to usher in a new day. The early leaders of the Church of the Brethren faced problems equally great and they helped to solve them, sometimes being over a century ahead of the multitude. Their voices call to us from the distant past to serve God in our day as heroic prophets, even as they served him in theirs. This is "The Chal-



lence of What They Did"—to earnestly seek the light and then to loyally follow it in facing the great issues of our day.

Hagerstown, Md.

## How to Coördinate District Welfare Work with General Boards

BY BERTHA M. NEHER STINE

Given at the La Verne Conference Thursday, June 28

In the promotion of any movement for public welfare or reform, one of the first problems to be worked out is that of getting the project systematically presented to the people. No matter how important our cause may be, it will remain a dead issue until the interest of the public is enlisted in its behalf. For instance, slavery could never have been abolished from our country had not slavery been made odious to the people at large. The Eighteenth Amendment could never have been added to our constitution had not the subject of temperance been agitated until it was in the hearts of men, women and children everywhere.

One of the important movements of the Church of the Brethren today is that of the promotion of her Welfare Program. We must teach the principles of peace. The great World War is over, but the world is far from realizing a state of peace. War clouds are lowering over more than one nation today, and the rumblings of coming conflicts may be heard from different directions. What are we going to do about this? Are we raising our sons to become the victims of another awful holocaust of war, or our daughters to be its premature widows? Then there is the temperance cause, which is far from being settled. Its enemies are active everywhere in their efforts to thwart the law and to destroy what has already been accomplished. Will we, with folded hands, permit them to succeed in their nefarious schemes? And purity! We need only the barest glimpse into present day conditions to see that the people of our nation are fast sinking in the mire of such social and moral impurity as led to the downfall of great nations of the past. What can we do to keep our dear youth "unspotted from the world" of corruption by which they are surrounded? Then we must consider the subject of the simple life the Christian is supposed to live. Do we know any more what the simple life really is? The matter of living has become so complex in this rushing age that we scarcely have time to become acquainted with our families, and the good old virtues of Bible reading, family prayers, visiting the sick, etc., are almost things of the past. One other line of work has been relegated to the Welfare Board, that of child welfare. How many thousands of little children today, not only in the Near East with its orphaned multitudes, but in our own land as well, are lifting up helpless hands and hopeless faces because there is no one to care for them? Folks, the welfare department of our church program is important. It needs more careful supervision, more efficient organization, and better handling than it has yet had.

Four years ago the Conference appointed your Welfare Board, notified them of their task, and left them to work out the problem of its promotion to the best of their ability. We have done what we could. One of the first things we did was to attempt an efficient organization. We asked that a Welfare Board be appointed in each State District through whom we might push our work into the local congregations. But how have we succeeded? In four years only about half the State Districts have reported such boards, and a great many less than half of those reported seem to even be alive. A few Districts have well organized boards and are carrying the teaching program systematically into the churches.

The General Board cannot do efficient work without the coöperation of the Districts. Our territory extends over the entire United States and even if it were advisable to try to work it all from the General Board it could not be done. Our allotment from the general budget last year was \$5,000, and this was to be our working capital for all departments. This would be a little more than enough to pay the salary and expenses of one man if he were kept in the field all the time.

And one man, visiting a different church every day in the year could not reach them all in much less than three years. Such a plan would be worth little, for one reason, even were our man the best field worker in the world, would not go far toward educating our youth for peace, temperance, etc. To accomplish this task we must follow the example of the prophet of old: "Line upon line, line upon line; here a little, and there a little." Such a task will require constant and faithful coöperation between the District and the General Boards in the enlistment of home workers. An efficient District Board will get in touch with the congregations within its borders, enlist their talent, provide them with programs, and keep them alive and interested. And they, in turn, will apply to the General Board for their inspiration, material, etc. The General Board should be able to supply needed program material, suggest available men for field work where it is needed, supply literature, lantern slides, etc., for the use of Districts upon call. And so, by all working in harmony, the great work may be carried to the uttermost parts of the field and the best interests of the church be promoted.

Adel, Iowa.

## The Supremacy of Christ

BY H. F. RICHARDS

A Sermon Preached at the La Verne Conference Saturday Evening, June 30

In Col. 1: 18 we read: "And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the preeminence." Paul was dealing with a twofold evil which had arisen in the Colossian church—it was half Judaistic and half gnostic—it was both theological and practical. In their midst had arisen the teaching that matter was inherently evil, that God was far removed from all connection with the material world, and the facts of sense demanding many intervening mediators, of whom Christ happened to be one.

To combat this error Paul emphasizes the plenitude of Christ. In him dwells the fullness of God, the spiritual meanings of creation and the moral and spiritual hope of mankind. Here the crude beliefs about a remote God and an evil creation were to give way to a finer spiritual interpretation in which Christ is the Creator of universal harmony and in all the facts and relations of life he holds the supremacy—the one bright Star in life's firmament.

One thing must be clear to all readers of the New Testament—it centers in and gravitates about the person of Christ from the time of his birth, through the years of his ministry, his death, his spiritual presence and his glorious triumph as expressed in terms of the Book of Revelation. To leave him out would mean leaving out the heart of the New Testament. To endeavor to bring him down from the heights to which he has ascended is to cheat mankind of the privilege and hope of being drawn upward toward him and into the very presence of God. The disciples saw in him all the sovereign fullness of moral glory towering like mountain peaks above the plains of life.

Among some of the difficulties which confront us as we try to think of him are two which might be mentioned here. One is that we may easily fail to see him in his true perspective. In approaching high mountain ranges many have been lost amid the foothills, and that can easily be true in our approach to Christ. We may be lost in the foothills of religious convention

## The Modern Saint

He looks not holy; simple in his belief;  
His creed for mystic visions do not scan;  
His face has lines cut there by others' grief,  
And in his eyes is love of fellow-man.

Not self nor self-salvation is his care;  
He yearns to make the world a sunnier clime  
To live in; and his mission everywhere  
Is strangely like the Christ's in olden time.

No medieval mystery, no crowned  
Dim figure, halo-ringed, uncanny bright,  
A Modern Saint! A man who treads earth's ground  
And ministers to men with all his might.

—Richard Burton.

until the towering reality and magnitude of the real Christ is lost to sight. Another danger is that we try to define him and then replace him with our definitions. Who can define the indefinable? We may likely exclude more than we include. After the titles have rolled easily off our tongues, who knows their meaning and import? He eludes our definitions and it is left to the world today, tomorrow and the day after to make yet fuller discoveries of his real greatness. We can only, like Paul, start out with that pioneering spirit which forgets the things which are behind, counting all other gain but refuse, in the hot endeavor to know him. One of the happy facts about modern Christian thought is that it is endeavoring to reproduce for us more fully the real Christ, not in the midst of a haze of dogmas, but in the midst of men moving among them as One loving, helping, healing and saving them. There, with his disciples, we catch new glimpses of his glory. He did not force upon them statements about himself, but allowed them to fellowship with him until out of their own deep experiences they were led to the great confession.

Let brief attention be given to several aspects of his supremacy. Surely he is supreme as Revealer of God. We can not but believe that he represents the best God intends and is, not only in the expression of himself, but in terms of human life. What more could one add? In him we find goodness, truth, love and life in their fullness. His life is not only in league with the stars, but with the inherent laws of our being. In him unnumbered multitudes have found peace and confidence expressed in terms like this: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." When he says, "I am the way, the truth, the life," our highest selves give full assent. What can we hope for better concerning God, human duty and destiny? The world's problems grow not out of an inadequacy of revelation of God's nature and will and purpose; it is rather that the revelation needs yet to be taken more in earnest, beginning with the church—his body.

He is supreme in his power of Saviorhood. Look at the best spirits the world has produced. Where do we find them? What has been the source of their inspiration? Was it greed? The daily news? Movies? Legislation? Amusement parks? Did such as these make a Saint Francis or a Livingstone or a Paul? The fountain can not rise higher than its source, but when we see it rise high in the air we conclude that its source must be way yonder in the hills. Christ asks not to win his way by theory and argument, but by an actual demonstration of his applied life: "Let your light so shine that men may see your good works and glorify your Father who is in heaven." There may be those who call themselves by the name "Christian" who bear a false trademark, but the spirit of Christ is sweeping afresh through the consciences of men and they are asking anew: "What does it really mean to be a Christian?"

Christ is supreme in unselfish devotion. Before he ascended the scale of supremacy he descended the scale of unequalled humiliation. According to Paul in the second chapter of Philippians, he descended the downward road with awful stretches to reach the human level. This we know, for he did not stop in a king's court nor on the boulevard, but went down in life's lowest ranks ultimately to be treated as below the level of criminals. We can never understand Christ nor his moral majesty apart from his sacrificial spirit poured out in full measure. One of the most sublime facts of his life was spoken in ridicule: "He saved others, himself he can not save." A missionary was asked what story about Christ is most gripping to those first hearing about him. He replied: "It is the story of the cross." Those towering summits reached by the Golgotha road have set hearts atingle beneath every color of skin. The path of ease, comfort and luxury does not lead up far toward him. The divine fragrance of his self-giving love must yet transform and cleanse the earth.

He is supreme in universality. The world has had many great men, but their glory and influence were largely confined to their own country and people.

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## Accomplishments and Ideals of the Ministerial Program

BY J. A. ROBINSON

An Address Given at the La Verne Conference Thursday Afternoon, June 28

It has only been in recent years that much consideration has been given to the ministerial problem. Our fathers were a self-sacrificing group of leaders whose noble aspirations and Christian living led the church to its success. They blazed the way for those who follow in the generations to come.

The Church of the Brethren is new in the pastoral system, having opposed, in a large measure, the salaried ministry.

So short has been the life and service of the General Ministerial Board, so young in its endeavors and new in its field, that in the seven years since its organization, it has no boasts to make of its accomplishments. Yet there has been a fine growth in the ministerial program. It is a bit difficult to say where accomplishments end and ideals begin, for an effective program shows a normal growth covering a period of years. If we were to look back for a quarter of a century and count the number of churches employing pastors then, and compare them with the number now, there would be a showing of a fine growth.

I can only briefly state a few of the outstanding features of accomplishments and ideals in the ministerial program.

### I. The Program Urges the Encouragement of Young Men to Enter the Ministry.

Last year seven sisters and seventy-one brethren were added to the ministerial force of the church. In recent months there has been an increased number of our younger ministers desiring to change from the teaching profession to the full time work of the ministry. Efforts of District ministerial boards in seeking out available material in the District have resulted in the discovery of splendid talent in our youth.

### II. The Program Seeks to Develop a Strong Christian Leadership.

Perhaps the most outstanding demand of the church today is that of leadership. The age calls for virile men of Christian character with ability to command a following. These must assume the responsibility of Christian leadership. Twenty-five years ago comparatively few ministers had any special training for pastoral work, while today a large per cent of our pastors have been, and are being definitely trained for this work. In addition to the college, seminary and university training received by many of our pastors, the practical side, through the regional camps, conferences and retreats, under the direction of accredited leadership, has been a source of inspiration, instruction, training and unification for our ministers.

### III. It Asks for Supervision and Distribution of the Ministry.

There has been an increased pressure on the part of both the church and ministry for supervision. While our ministry as a whole has not come to this place, yet there is a growing desire for closer supervision of pastoral supply, demand and service. Every minister preparing for pastoral work should do so with the assurance of a place to serve and be made responsible and accountable, in a very definite way, for the leadership of the church. This will tend to increase efficiency and production.

There are about 2,800 ministers in the Church of the Brethren—almost three for every congregation—yet, there are four churches with above twenty-five ministers; seven with above fifteen ministers; eighteen with more than ten; seven with nine; nine with eight; twenty-six with seven; thirty-one with six; sixty with five; 101 with four; 173 with three; 196 with two; 215 with one; and, 120 with no resident minister in the congregation. There are 151 churches with five or more ministers. These figures show there is a need for proper distribution of the ministerial force of the church to effectively advance the Kingdom of God.

### IV. The Program Seeks to Provide Pastoral Care for All the Churches.

Our church is not a denomination of strong congregations. There are 504 churches with less than 100

members; 276 between 100 and 200 members; ninety-one between 200 and 300; thirty-one between 300 and 400; twenty-nine between 400 and 500; eleven between 500 and 600; five between 600 and 700; two, between 700 and 800; one between 900 and 1,000, and one with a membership of 1,542.

Records show that last year there were 425 churches which reported no increase in membership; while 299 reported no baptisms.

There are in the church 267 full time pastors, 177 part time pastors, and 576 churches cared for by the home ministry. There are 120 churches without a resident minister; yet in those churches having pastors, there are 161 who have one resident minister; 141 having two resident ministers; 112 have three; sixty-three have four; thirty-seven have five; nineteen have six; twelve have seven; four have eight; three have nine, and sixteen have ten or more ministers. There are 154 churches with pastors that have four or more ministers in the congregation.

Many of our churches are unable to support a full time pastoral program and should be discouraged from attempting to do so. The Board has urged the *joint pastoral plan*; the *circuit pastorate*; *student pastors*, where churches are within reach of a college; *part time pastorates* and *pastoral care by the home ministry*, with a view of meeting the local need, yet keeping the expense at a minimum. During the past few years a number of summer pastors have been placed in churches desiring such, which has served to stimulate pastoral interest and demand.

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## Statistics of Our 1927 Sunday-schools

BY EZRA FLORY

ALTHOUGH the statistical year for Sunday-schools closed with the end of September, 1927, we were not able to secure enough reports to justify compiling our statistics for Annual Conference until June, 1928. Strenuous efforts were made to have as many schools report this time as possible. Eighty-seven per cent of the 1,173 schools reported this time against seventy-seven per cent last year. We have lost fifteen schools. A graph at the Conference Exhibit will show how the number of schools is now fewer than in 1911 when the General Sunday School Board was established. For some time the number rose and then fell. Perhaps this decline in number of schools is due to the coming of good roads and automobiles, for we notice another chart that shows a gradual increase in our total enrollment which is now 135,955. The total enrollment is greater for 1927 than the previous year by 922 but 108 more schools reported in 1927 than the previous year. The main school has 118,239, the Home Department and Cradle Roll making up the remainder.

A careful study shows that we have 167 schools under 50 in enrollment; 392 with from 50-100; 336 with from 100-200; 70 with from 200-300; 25 with 300-400; 12 with 400-500; two, York and North Manchester, with 748; one, Roanoke, with 770; and one, Hagerstown, with 1,069. The average school is 101. The average attendance is 67 per cent or 67 plus. Public schools expect at least 90 per cent. Were all our 130,000 church members to attend Sunday-school we might dismiss all the children and others and have as large an enrollment as it is now. One-third of our schools have an enrollment of 100-200. Over forty-seven (almost half) our schools fall under an enrollment of one hundred. Or over three-fourths of them have less than two hundred.

Western Pennsylvania has the largest number of schools—seventy-seven. Middle and Eastern Pennsylvania are each near Western Pennsylvania in enrollment. Pennsylvania State Districts have 258 of our schools with 27 of them unreported. Virginia Districts have 176 of our schools with 28 unreported. Indiana is next with 136, of which 7 are unreported. Then Ohio comes in fourth with 128 schools and 8 unreported. Illinois is not so good for she has 55 schools, of which 7 are unreported. Western Colorado is the smallest District with three schools.

We have 12,713 teachers and officers, or eleven for each school. Fewer than twelve per cent of these

teachers and officers have taken Standard Teacher Training of any sort. The average length of service of a Sunday-school teacher is about four years. What are we doing to exalt the work of the Lord through training our leaders?

In 1927 we recorded the completion of 2,657 Standard Training credits. This was our banner year. As I write these lines June seventh, we have recorded 1,604 already in 1928. We are improving rapidly.

A graph in the Conference Exhibit will also show the growth we have made in giving through the Sunday-school. Year by year we have watched the rising of the indicating line on the chart. But, alas! we shall need to drop this line greatly for 1927. It stood at \$265,497.32 in 1926. Last year it reached \$220,983.68. The amount given for missionary purposes through the schools in 1926 was \$87,514.74, but in 1927 it was \$76,033.44 with more than one hundred more schools reckoned the last time.

In conversions we have been retrenching from 6,134 in 1925 to 4,836 in 1927. However, the report for 1927 represents a nine months' period for some schools. Upon the whole the statistical findings this year lead us to conclude that tremendous factors are subtly at work against which concentrated efforts must be made if we are to maintain the pace we have set. Why should our country schools disintegrate? We know the country. People there need salvation. Opportunities are as great in the small schools of the country as in those of the cities and villages. We should be holding our schools we have and at the same time be adding new ones.

In a time when children receive instruction under trained teachers during many hours at public schools, we dare not be indifferent about dignifying the teaching work of the church.

Others may know the cause for a slump in finances. Perhaps we are living in a day of pleasure and have reveled in worldliness. What we do now will make or unmake the church of tomorrow. Shall our children justly criticize us in the Day of Judgment?

We need more shepherding of churches and less of exploiting them for gifts for causes far removed from their vital interests. We need more of the Spirit of the Lord, more definiteness of objective and less machinery. We are a mechanical people. We live in a world of machines. See them fly along the roads! Our children work in factories which often make machines of them. There is the "stop-and-go" light blinking as we pass along the streets. These things have a tendency to make us mechanical. Our fathers may have been a bit legalistic. But are we better than they in substituting machines and mechanical work for spiritual food and a proper emphasis upon the individual as well as upon individual schools?

Elgin, Ill.

## FORWARD MOVEMENT

Edited by J. W. Lear

### Budget Making

THERE are those who can not see the reasonableness of a financial budget whether it be local, District or general. The history in our own Brotherhood indicates that the District budget is more universally accepted than either the local or general. Most, if not all of our forty-nine Districts pass budgets which have been presented by one or more of the District boards.

Many congregations have no budget, which means that the local church has no definite program at the beginning of the year calling for concerted and definite action. Very frequently too we hear folks objecting to the Conference Budget; stating that the Boards should depend on free will offerings rather than a budget asking. Jesus, however, taught that we should ask of the Father. We might argue that the Father knows what we need—we will leave it to him to give without our asking. Most of us, however, in our prayers make up a budget of needs and send them up to the throne.

To be sure there is a difference between asking and



getting. Nevertheless, there is a vital connection between them. It is very evident that within certain limits the askings determine the receipts. James understood this when he told the Christians of his day: "Ye receive not because ye ask not." There are two extremes in making budgets. If the askings are miserably small or unreasonably large the giving will likely be very disappointing. If the members of the Church of the Brethren really love their Lord they will rise to their obligations in any reasonable amount and they will do it gladly. If the fear that the Brotherhood will not do its duty leads to an unhealthy paring of the budget the result will be gratifying to those who love mammon more than they love God. Even liberal souls will reduce their giving.

Of course, the economic condition must be considered in the making of a budget. But the Lord's budget can be made so small that it will pamper the selfish whims of the people. It is a question, too, whether the present crisis of hard times is not more a matter of psychology than of economics. The easy money conditions during the war helped us form the habit of excessive spending and it is difficult to slow up. To think one is poor is almost as bad as being poor, the only difference is the really poor man does not have it to give; the "think so" poor refuses to give what he has. The man who fails to give because he thinks he is poor does three things: First, he fools himself; second, he withholds the spiritual blessings from his less fortunate neighbor; third, he defrauds God who gives the blessings and who asks us to give freely.

The purpose of the budget is to discover to the members of the Brotherhood the money needed to carry forward the work of the Lord. This purpose should not be lost sight of by those who make up the budget. All excess should be eliminated. The budget should carry an appeal to the generosity of the congregations. The work to be done, the work which the budget is to finance must be stimulating. The tasks to be achieved must loom big so that the budget will appear small. In other words the budget must represent a bona fide need. And this it can not do if fictitiously inflated or shamefully pared. To do the former is not fair to the church that furnishes the funds. To do the latter cripples and discourages the Boards that are faithfully endeavoring on behalf of the church to enlarge the borders of the Kingdom. What is actually needed up to the measure of our ability and willingness to pay should be expressed by the budget.

The duty of the budget makers is to discover the amount needed for a healthy prosecution of the work entrusted to the Boards and frankly to inform the church of the facts. This action should be received kindly by the church, for only in this way can the Brotherhood learn what the real needs of the Boards are and what the actual responsibility of the congregations are in meeting the needs. Guesses are unbecoming Christian business and are embarrassing to the Boards which are trying to do a responsible and adequate piece of work. Think of a Mission Board, for instance, administering work on three continents across the sea on pure guesswork. It is a disgrace for a Brotherhood to ask a Board to act so. All the church should ask of the agency making up the "Budget" is to guard her from too ambitious an undertaking on the one hand and an inadequate/slothful program on the other.

The Council of Promotion as an executive committee heard the plea of each Board as to their financial needs and scrutinized carefully their several budgets with the purpose of ascertaining the amount in each case necessary to a proper function of the department. Having ascertained this the several amounts were added, which sum constituted the total askings of the Boards.

The Budget thus determined for the year 1929-30 was fixed at \$363,000. The Boards could very wisely use more. They can not get on with less without sadly crippling their work. This budget is not inflated, it is pared as much as our present organized program can stand. It does not represent a large sum for a denomination of 130,000 members. It is less than \$3.00 a member for a whole year. A carpenter makes more

than twice that amount in a single day. The fact that it has been slow in coming is no sign that the asking is too much. There are churches with no less wealth giving for their general work three and four times that amount per member. The slowness with which the budget is realized measures our apathy on behalf of the great commission of our Lord. If each congregation were aroused by a faithful, courageous ministry to do its full duty measured, not by willingness, but by ability, as the Lord has prospered, the amount would be all too easily raised.

The budget is a wise arrangement. It gives knowledge to the congregations as to what is expected of them. It gives to the administering Boards some definiteness as a working basis. The budget should be carefully made up; not too large lest the givers be discouraged; not too small lest the church become indifferent. After the budget is made and passed upon by the delegates the congregations should gladly and unitedly raise every dollar. The leaders of the congregations are morally and religiously responsible for the education and administration necessary to accomplish this task. It can be easily done when we as members of the church desire earnestly to do it and plan our business interests so that the work of the church and the Kingdom gets the portion taught in the Book. "If ye know these things, happy are ye if ye do them." "Everyone, therefore, that heareth these words of mine and doeth them, shall be likened unto a wise man who built his house upon a rock."

### A Parable of the Every Member Canvass

ONCE upon a time the finance committee of the congregation decided that every member of the church should have the opportunity of giving for the Conference Offering. Accordingly an Every Member Canvass was duly arranged for.

The solicitors were all invited to an evening meeting at the church where plans were perfected and a prayer meeting for divine guidance was held.

And as they were praying the Spirit of the Lord filled the room. After the prayer service the solicitors arose one by one and testified concerning their experience during the prayer and what an occasion of joy the meeting had been. And behold each solicitor gladly pledged for the Conference Budget as he had been prospered of the Lord.

At a given hour the next Lord's day, the solicitors started. They went out in teams of two each, and lo, in three hours every member, old and young, had been solicited.

It so happened that for the most part enlistment was easy and satisfactory in homes where the church papers are taken and read, for the pastor of the church had during the year, faithfully called attention to the importance of reading the church papers and also aroused interest by calling attention to certain important articles on Christian Stewardship.

But sad to say, many who belonged to church and attended services somewhat regularly began to make excuses. Some thought making pledges was wrong and prayed to be excused; others had large families to support and they wanted to be excused from any further obligation. Some were planning improvements on their premises and asked to be excused from carrying the Gospel to the unsaved across the sea; others thought they had given sufficient in their younger years and ought to be allowed to retire from the responsibility; while still others, declared they would pledge something later, but evidently forgot all about it.

It came to pass, however, that a few with willing minds, who might have made excuses, and indeed had just as much ground for doing so, were glad for the visit of the solicitors and with a loyal, sacrificial spirit promised to support the work of the church during the year and filled out the pledge blank with gladness of heart.

Now, it came to pass that when the solicitors totaled their receipts in pledges and cash they had one hundred twenty-five dollars, and they were glad in their hearts and praised the Lord for what the few faithful and liberal souls had done.

Then, one of the solicitors said: "If all the brethren and sisters had given as freely, each according to his ability, we could easily have four times our amount to report. Verily, those who made excuse shall not taste of the joy of giving." And the other solicitors said, "Amen." And the angels of heaven said, "Amen." Then, too, the Book says: "It is more blessed to give than to receive."

It so happened that the treasurer of the church sent a check for the amount of cash, a yellow card reporting the total amount in cash and pledges and an apologetic letter for the small amount. And it was evident from this letter that some in the congregation had the leaves of profession, but lacked the fruit of consecration. Indeed, some one should dig about these dear people and have them read the statement of the Lord of the harvest, "So therefore, whosoever he be of you that receiveth not all that he hath he can not be my disciple."

### The Last Word (Continued)

Jesus now delivers the last word on—

4. *The Relation of Man to His Fellowmen.* The way man has acted in his contacts with other men furnishes much of the human history. The world has a standard reaction. It is the rule of getting even. Man has an innate desire to stand upon his rights. He sometimes tramples upon the rights of others in assuming to stand upon his own.

Jesus declared that for a long time men have required "An eye for an eye and a tooth for a tooth." On the face of it that formula seems all right. But a closer analysis reveals a marked selfishness in that attitude. Somehow it sinks the individual who has been wronged at first to the level of the party who has wronged him. The tendency is downward. The party in demanding his rights has perpetrated a like crime and without any compunction of conscience because he feels justice granted him that right. Practically the penal code of all nations is built in harmony with this idea. And instead of making an appeal to the offender the civil powers seem to the offender to be a high-handed tyrant guilty of a crime something akin to his own.

This country of ours has come to be disclaimed by other nations because our nation, rich and powerful, is demanding the "pound of flesh" by its attitude in the matter of reparations. Our pay back what you owe and all you owe, may be legal justice, but in our demand for it, we are losing our own self-respect and along with that the respect of others. Once we were considered a "good Samaritan," now we are dubbed "Shylock." While standing on our rights we have sunk to a level of heartless greed which has lowered our moral tone and has robbed us of the beauty which comes alone when one sacrifices rights for the sake of needy peoples. How differently we felt when the indemnity demanded of China at the instance of the Boxer atrocities was turned back to them to be used for humanitarian purposes.

The Master pronounced a curse on the philosophy that would penalize an offender in order to satisfy the carnal desire of one offended. Rather he would say that your penalty must be meted out with no other motive than to give the offender something he does not have and thus raise him in moral thought and purpose to the level of the one whom he has offended. The old form of recompense deadens the finer sensibilities and lowers the character of the offended and at the same time fails to bless the offender. Jesus' way by charming and challenging the offender lifts him to higher ground and at the same time sanctifies and ennobles the soul of the benefactor.

There is no finer method of attaining a beautiful character than to lift the one who has harmed himself in trying to harm you. Love, bless, pray for, give to, go the second mile with, briefly suggests the process. Everything carnal rebels at such methods. The soul of humanity cries out against such unfair treatment. Treating folks better than they deserve seems unthinkable. How can you help folks unless you give them what they deserve? How different and how hard is Jesus' way, and yet it is the way to develop Christ-like character.



## PASTOR AND PEOPLE

### The Contribution of the Rural Church to Our National Life

BY EARL M. FRANTZ

An Address Given at the La Verne Conference, Friday Morning, June 29

RELIGION and agriculture are both universal institutions in the realm of human interests. Each has an indispensable function in the life of the race and the individual. Since these two factors are so vital to the human good, with a proper correlation they should make a very definite contribution to the development of the human race.

We must recognize that it is a bit difficult for one to place his finger at any particular spot, and say with absolute accuracy, that the church has been wholly responsible for any particular part of our national development. For there is always a mixture of forces, complementing one another, which function in the development of national life and ideals. It is impossible to give the whole credit to any one institution and say: "Here is the whole power," to the exclusion of all others.

But the rural church has made many definite contributions. If we let history speak a bit, we at once see the effects of the rural church as it begins pioneering in the work of community development. When the Pilgrim fathers took up their abode in the new world, the first thing they did was to build a church. Around it clustered the activities and ideals which made it possible to build a worth-while community.

We need only watch closely the movement of civilization as it proceeded westward to see this same influence at work. As new communities were opened and developed one of the first interests was the building of a church. We well remember the common practice of real estate men, in making contributions for church buildings, knowing full well their value as a selling agency, to prospective home builders.

Thus the rural church has been not only a pioneer, but it has been a very definite economic asset. As families were drawn to communities, because of the religious influence, the value of farms was greatly enhanced. Regardless of how irreligious he may be, no man cares to invest his money in a churchless community, because he knows that the investment is a poor one.

Many times we have heard men say, in referring to a certain community: "There is no society there." Perhaps this may be slightly misleading, for there is society, of a type, wherever man is. But it may be uplifting or it may be demoralizing, depending largely on the amount of influence emanating from the churches of the community. Religion is the only adequate influence to keep the proper social equilibrium. Where the church has not functioned properly the pendulum of society swings too far to the side of social demoralization.

If the rural church is to function with any degree of success, it certainly must be instrumental in developing a very keen conscience, on the part of its constituency, on the great moral and spiritual questions of the day.

Since agriculture is so basic in our national life it is highly important that it be energized and vitalized with a dynamic religion, for religion is the only force that will cause it to function in the best manner. It has been said: "The farmer who depletes his soil is a sinner." But so long as the preacher interprets sin as is often done, and the farmer looks at religion as he often does, it is a trifle hard for him to see where it is any one else's business if he does deplete his soil. But as soon as he gets a vision of stewardship, which the church should give him, and he sees God as Owner, and man as steward, he will see more clearly the spiritual significance of his relation to his work. The permeation of religion into the work and life of the farmer will help him to look forward and see the future generations as dependent on the fruit of the soil, as well as those in the present age. When this is more clearly presented to him he will be inspired with a

nobler ideal of brotherhood. When he has this spirit of brotherhood he will also transform many of the black "shanties," that are now the homes of farm tenants and hired men, into respectable homes. It will change farm "hands" into hired men and partners. It will build better schools and endow colleges. When the religious motive rules, the farmer might not hoard as much wealth, but he will not be in danger of a bankrupt life.

If the rural church has leavened its own constituency it will also have a very definite effect on the whole of our national life. For it is a well known fact that the country is a constant feeder of the city. The vigor of the city is largely dependent on the quality of blood flowing into it from the country.

The rural church has a unique opportunity for developing its spiritual life. It benefits by the natural and spiritual endowment of the countryside. The evidence in nature and in agriculture of the great goodness and power of God creates a natural and normal reverence for God in the rural folks. Naturally this normal, although generally unconscious, spiritual atmosphere, has much to do in the development of character and personality. Where the rural church has utilized and energized this natural environment it has prospered and made a decided contribution to the lives of those who lived and moved within its environs.

### The Country Faith

Here in the country's heart  
Where the grass is green  
Life is the same sweet life  
As it e'er hath been.

Trust in a God still lives,  
And the bell at morn  
Floats with a thought of God  
O'er the rising corn.

God comes down in the rain,  
And the crop grows tall—  
This is the country faith,  
And the best of all!

—Norman Gale.

And these have in turn moved on into a larger circle of influence as is attested by the fact of the large group who have left the countryside for the larger urban centers. Perhaps we may not be able to trace the exact contribution, but we know that the country has not only supplied its own leaders, but has also sent large numbers of its people into positions of trust, power, influence and leadership in city, State and nation. Some one has stated that all but two (Roosevelt and Cleveland) of the Presidents of the United States were country boys.

Some years ago David Grayson made a survey of the business and professional men in Chicago with the following results: The merchants were asked to name 100 leading merchants, and of these it was found that 76% came from the country; likewise the lawyers, and of the 100 some 69% came from the country; also the doctors, and of the 100 leading doctors 73% came from the country. Of sixteen leading judges all came from the country. Of the thirteen leading bankers all came from the country.

This was only one city but it certainly gives some insight into the trend. It would seem reasonable to expect that the number of country bred leaders in the smaller towns might even be greater. Large numbers of congressmen, legislators, and governors are country bred and carry with them the marks of character and personality which the country left upon them. Perhaps the church can not claim all the credit for these marks, but she has made a definite contribution toward them as she has spiritualized the life in which the folks have lived. And in this connection she has an enviable opportunity to make a much greater contribution today.

Various denominations have discovered that it is the country church which has filled the ranks of the ministry and the missionary. City pastors tell us repeatedly that a large percentage of their members come from the country, and more frequently than not their

most dependable leaders and workers were country reared.

To the country people of America has constantly gone the credit for stability in government, democracy, ideals and standards of life. Some sociologist has recently said: "The country has guided the cultural development of society. It has acted as a balance wheel to the excitement and love for innovations which are characteristic of city and town life. The calmer thought and higher idealism of the country eliminated from each successive stage of civilization much that was bad and conserved that which was good and real and lasting." If this be true the rural church certainly has had a large part in making it so.

At times as we meditate on the small country church we may be a bit inclined to minimize its value. But when we feel thus let us remember that the most intensively powerful factors in God's universe are not necessarily the most extensive. A microbe that can not be seen may defy and bring to naught the strength and power of a giant. Hence the power of the rural church may not be measured by her size or popularity, but by the silent, persuasive and effective leadership which will multiply and intensify the contributions to a lasting Christian civilization. That she is now making a decided contribution to the ideals and standards of American life can not be denied. That she has greater opportunities to do so than she is now utilizing, dare not be overlooked. The rural church stands at the foundation of American civilization and is the backbone of the city and town churches whose pulpits and pews she is filling.

As she moves forward she will constantly face new situations and new problems but may she ever be conscious of the fact that she will fill her place as she retains a close and vital connection with her Master Jesus Christ.

Sabetha, Kans.

### Opportunities of the City Church in the Present Day Trend

BY B. F. WALTZ

Abstract of an Address Given at the La Verne Conference Friday Morning, June 29

You are acquainted with the churches of Cilicia, Galatia, Galilee, Judea, Samaria and Syria. We know that some of these provinces had city churches. We are confident that the great influential city centers were not neglected. You have read of the churches at Antioch, Babylon, Cenchrea, Caesarea, Corinth, Ephesus, Jerusalem, Joppa, Laodicea, Pergamos, Philadelphia, Sardis, Smyrna, Thessalonica and Thyatira. The city churches played a very important part in the development of the Christian ideal. They had great opportunities in promoting "The Way" and the very fact that we have had the message is proof of their faithfulness to their trust.

For two hundred years we have been a church composed mostly of rural folk. Our fathers had difficult problems. To their credit they solved them nobly in the fear of the Lord. The Gospel was and still is the power of God unto salvation, unto every one that believeth. They have given us a rich heritage. We have a new economic problem.

No longer are we as a church group an agricultural people alone. In many centers we have been leaving the country and entering the manufacturing and commercial field. With the growth of hand trades there is a specializing in various kinds of goods. An exchange takes place which means the growth of commerce. Cities have been growing rapidly. Public works have been paying wages which the farmer can not afford. Industry has forced many into our cities.

As go the cities, so shall go our nation. If the churches are instrumental in helping our country at large she must help through our cities. In 1800 about three per cent of our population was in the cities. Now no less than forty per cent is massed in crowded communities.

Within the past two decades nearly two hundred city churches have been organized. Is an opportunity facing the Church of the Brethren in the light of this present day trend?

(Continued on Page 415)



## HOME AND FAMILY

### Suppose

If all that we say  
In a single day,  
With never a word left out,  
Were printed each night  
In clear black and white,  
'Twould prove queer reading, no doubt.

And then suppose  
Ere one's eyes he could close  
He must read the day's record through;  
Then wouldn't one sigh,  
And wouldn't one try  
A great deal less talk to do?  
And I more than half think  
That many a kink  
Would be smoothed in life's tangled thread,  
If one-half that we say  
In a single day  
Were left forever unsaid.

—Author unknown.

### The Homemakers of Tomorrow

BY MRS. D. W. KURTZ

An Address Given at the La Verne Conference Saturday Afternoon,  
June 30

ONE evening I was invited to attend a Sunday-school party of the old people's class in our church. After eating, the chairs were pushed back and they became reminiscent.

One after another spoke of the memories of his childhood home. Many had been pioneers and recalled a life of hardship and adventure.

The one thing that stood out in every picture was the spiritual atmosphere of those homes—the evenings of song together, the family altar, and the prayer life of their parents. These memories, all through the years, had influenced the homes they had built.

As I listened, I wondered, were my children to attend a similar meeting, fifty years hence—what would be their memories? As I faced my class of high school girls the following Sunday morning, the same thought came to me. These are the homemakers of tomorrow and what kind of homes will they make?

What are the essentials of a happy home—one that will withstand the storms and adjustments of married life and endure to the end? I would sum them up as follows: love, children, economic independence and Christian living.

The Greek has three words for love—we need all three to make marriage a success. The first is *eros*—the mere physical attraction—the natural response of the sexes to each other. Then we have *philia*, meaning friendship or chumship—the first could not last without the second. Then, highest of all, we have *agape*—divine love—two lives joined to promote God's purpose—dedicated to the Kingdom. I wonder if there would be as many divorces in our country if our young people would even go beyond the first step—or better, all the way?

Then our girls must be encouraged to want children, to include them in their dream of a home. Such is the purpose of marriage and the home.

Before coming to California, I was proud of the fact that I had three boys. I have not changed my feeling about a family, but I have come to understand a little better why so many homes are childless.

I was often told those first weeks, that if the parsonage had not been at my disposal, I would have had hard work to find a home. Later I noticed so many signs: "For rent—no dogs or children wanted"; and this one is almost universal: "Adults only." I talked with one lady who had been house hunting all day, and she said wearily: "The Lord wants us to have children, but I guess people don't." I believe the trouble lies with the parents more than the children, but in spite of this, they are a part of God's plan, and our homes must have them.

My third point is economic independence—a goal toward which every newly-founded home should strive.

Our girls today are not economical. The old-fashioned art of sewing and cooking is not learned in the home as it used to be. A smattering is obtained by

a few in the high schools and colleges—but it is not the kind that can provide a good wholesome dinner for unexpected company, with good humor and a smile.

It is a day of extravagance—clothes are bought ready-made—meals are taken out or bought ready-cooked at the delicatessen shop. In the early years of married life, this not only brings disaster financially, but destroys the atmosphere of the home and the sense of cooperation. Perhaps I should mention here the tendency of our college and business girls to go on for a few years, earning money and helping with the family budget. On general principles, I do not approve of this plan—it puts off indefinitely and so often forever the founding of a real home.

The field of a wife is to be a chum to her husband, a mother to their children, manager of the home, a good citizen, and a leader in the community and church where she lives.

Can she be all this well after teaching or spending the day in the business world? You say, there are exceptions—remember I'm speaking of homemakers and I am hoping that the next generation will some way solve the problem better than we have done.

And then I said they must have Christian homes. What is our responsibility as mothers? We must give our young people an example—a memory, and we must help to place them in an environment where they will meet the right kind of boys.

In our complex civilization where father hurries to business, the children rush off to school, their evenings are full with studies or social duties—where is there time for the evenings together, for family worship, or even to get acquainted?

There are certain things we can do. We can create the right atmosphere—they imbibe it unconsciously—a loyalty to church on our part—both in attendance and active service. There is so much in beginning right when the situation is not so complex and while the dream is still rosy-tinted.

I like the idea of home dedication day as instituted by H. Augustine Smith of Boston University. I wish every new home, founded by our young people, could be dedicated to the vitalizing of home life in the midst of all other attractions to the checkmating of divorce, to a better understanding between parents and children, and to making home life the most beautiful experience in the world.

In the past, and even in some countries today, the parents choose the husband for their daughter. We would not want that custom in America, but have we not gone to the other extreme? Have we no responsibility about whom our daughters shall marry? I heard one man pay this tribute to his mother on Mother's Day: "Although the family moved often when I was a boy, my mother refused to take the family to any place where there was not a church." This embodies what I mean, we can in a measure guard our children's social life.

Here's where the choosing of a college comes in. I could give you many illustrations from our own personal experience where a boy or a girl was turned aside from the State institution to the Christian college—often against his or her will. As the years went on, a loyalty to the institution was first developed, later to her ideals and standards, and finally, a Christian home was founded. You say it might also have happened in the State institution or another college. Yes, but the testimony of some of these young people is, that the letters from their former friends are so lamentably lacking in these same ideals as to cause them to shudder at what life might have been for them. So it does rest with the parents to help choose the environment and friends of our children.

Have I placed the goal too high for our homemakers of tomorrow? Isn't it workable and practical? We expect more of our young people than ever before and haven't we a right to?

They are the product of our modern civilization—they have generations of education, culture, freedom, and Christian religion back of them.

If they do not succeed better than any previous generation, at the supreme task of home-making, then not only they, but we have failed.

Long Beach, Calif.

### "The Greatest Calamity Which May Befall a Child"

BY GRACE HILFMAN MILLER

IN our community Vacation Bible School last summer we had two classes of children—those from our La Verne city homes and a group of children from an orphans' home, and they were very different in many respects. I had charge of about seventy juniors, with about a third of them from this home. The latter were accustomed to being handled in a group and to obedience, and thus obeyed more readily, but not always with the best attitude; it was harder to correct them constructively than it was to help the other children. But the biggest difference was in the faces and general progress of the children. As I faced my group each morning, many sad, troubled expressions were seen on the faces of the children in the orphan home group, expressions which made me long to touch the child personally and find out what was back of each sad, troubled expression. Some of these children seemed scared to death all the time, as one of our town boys put it.

Some of our best town girls decided to be very friendly to a certain orphan girl who was far behind in her work. One day one of these girls came to me and said: "Mrs. Miller, Amanda says we must just try and try until we do get next to Mary and Clella and some of these other girls; some awful things have happened to them and they have just been knocked around, that's why they look so unhappy all the time. Why, Clella's mama is a bad woman; she ran away with another man and left her papa and all the children alone."

I got next to Clella and Mary and a number of others—well, in a nutshell, one word tells the story: "broken homes," most of them deserted by one parent, the mother just as often as the father. And oh, how the children longed for a real home, even a poverty-stricken one no matter how hard they would have to work. They have some hard attitudes toward life, but can they be blamed?

I heard the superintendent of this home say not long ago that out of the 105 children enrolled in this home, only four are double orphans and eleven half orphans; all the rest come from broken homes!

This home is conducted by the missionary society of the Methodist Church—the children have the best of care and training while there. At Thanksgiving time a society a couple hundred miles up the State hollowed out an immense big pumpkin and filled it with dates, raisins, dried figs and nuts until it weighed 61 pounds and sent it to them. The pumpkin made pies for the whole group on Thanksgiving Day. They enjoyed them and the sweetmeats, but nothing of this kind can make up for the loss which their own broken homes force upon them.

In direct contrast to the current statistics, Dr. D. W. Kurtz testifies that he can count on the fingers of one hand divorces which have occurred among the alumni of McPherson College (to his knowledge); pastor Edgar Rothrock bears the same testimony with regard to the congregations he has served as pastor in the past fourteen years. Can all our pastors bear like testimony? We hope so for the sake of the children.

La Verne, Calif.

### "And Deliver Us From Evil"

BY JULIA GRAYDON

THE wonderful prayer which Jesus gave to his disciples, and to all who should follow him in the days and years to come, can never be surpassed. Let us take one sentence and think a little about it: "Deliver us from evil." We say the words perhaps in a hurry some morning and then on another day it impresses us more, and at the close of a day, a day in which we have been especially protected by God from some evil we pause to wonder why we were saved from it and some others were not. And then we suddenly remember that we prayed that day to be delivered from evil. Why, then, should we be surprised at the result?

God's promises do not fail—"Ask and ye shall receive." "He shall give his angels charge over thee."

Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, July 1

**Sunday-school Lesson,** The Early Life of Saul.—Dent. 6: 4-9; Philpp. 3: 4-6; Acts 22: 3, 27, 28.

**Christian Workers' Meeting,** A Christian's Duty to His Country.

### Gains for the Kingdom

One baptism in the Jasper church, Mo.  
One baptism in the Maiden church, Pa.  
Seven baptisms in the Salisbury church, Pa.  
Four baptisms in the Richland church, Ohio.  
Three baptisms in the Weiser church, Idaho.  
Three baptisms in the Cloverdale church, Va.  
One baptism in the Rowland Creek church, Va.  
Two baptisms in the Long Beach church, Calif.  
Three baptisms in the Goshen City church, Ind.  
Three baptisms in the Hagerstown church, Md.  
Four baptisms in the English Prairie church, Ind.  
Six baptisms in the Upper Poplar Run church, Pa.  
Six baptisms at Glasgow, a point in the Poplar Valley church, Mont.  
Five baptisms in the church at Jefferson, N. C., Bro. J. R. Jackson of Relief, N. C., evangelist.  
Sixteen baptisms in the Plum Creek church, Pa., Brother and Sister O. H. Austin, evangelists.  
Eight baptisms in the Koontz church, Pa., Bro. Jos. Clapper of Yellow Creek, Pa., evangelist.  
Eight additions to the Windfall church, Ind., Bro. Daniel Funderburg of Markle, Ind., evangelist.  
Ten baptized and two reclaimed in the Schoolfield church, Va., Bro. N. C. Reed, pastor-evangelist.  
Ten baptisms in the Four Mile church, Ind., Bro. R. H. Nicodemus of Covington, Ohio, evangelist.  
Twenty-three baptisms in the Covington church, Ohio, Bro. J. M. Brougher of Greensburg, Pa., evangelist.  
Seventeen baptisms in the County Line church, Pa., Bro. B. M. Rollins of Mt. Pleasant, Pa., evangelist.  
Eleven baptisms in the Rocky Ridge house, Monocacy congregation, Md., Bro. E. S. Rowland of Hagerstown, Md., evangelist; one baptism following.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. M. Rollins of Mt. Pleasant, Pa., to begin July 9 in the Elbethel church, Pa.  
Bro. Michael Kurtz of Richland, Pa., to begin Aug. 12 in the Indian Creek church, Pa.  
Bro. Earl Jarboe of Burr Oak, Kans., to begin July 22 in the church near Griggs, Okla.  
Bro. W. H. Handy of Sparta, N. C., to begin July 9 in the Rowland Creek church, Va.  
Bro. F. D. Anthony of Baltimore, Md., to begin Aug. 5 in the church at Augusta, W. Va.  
Bro. L. U. Kreider of Churubusco, Ind., to begin Oct. 14 in the North Liberty church, Ind.  
Bro. Jarboe and wife of Marshalltown, Iowa, to begin July 8 in the church at Middletown, Ind.

### Personal Mention

Bro. Elgin Moyer, the history man at Bethany Bible School, came out to the Publishing House last week to search through some of the old records.  
Brother and Sister I. J. Lentz of Richland, Pa., made their first visit to the Publishing House, Wednesday, June 20, as they were on their way to the Conference.  
Bro. Walter F. Berkebile wishes to announce his change of address from Johnston to Rockwood, Pa., 410 Broadway. He has taken the pastorate of the Rockwood and Middlecreek churches.  
Bro. J. U. G. Stiverson who has been in Spokane for three and a half years, expects to close his work there the first of September. After that date he will be open for other work as pastor or evangelist. His address is East 1623 Garland Ave., Spokane, Wash.  
Brother and Sister Doran Brubaker and family of Virden, Ill., wish to express their sincere thanks for the thoughtfulness of loving friends in connection with their very tragic bereavement. They "have received many letters of sympathy and gifts from all over the Brotherhood."  
Bro. Oliver H. Austin says, writing June 16 from Fayetteville, W. Va.: "Tomorrow we plan to close our meeting here. Have had a wonderful meeting. So far there have been forty confessions for Christ. This is our last meeting before our summer vacation. Our summer address will be 740 Lafayette St., Denver, Colo."

### Miscellaneous Items

"My father and I both agreed that they alone were worth the price of the 'Gospel Messenger' for one year," writes one appreciative reader, referring to certain articles in a recent issue.

Will the minister who wrote to a party at Elsie, Mich., regarding the church, schools and crops which might be raised, please write again since the letter was lost. Address reply to Matie Randall, Elsie, Mich.

Another way to represent at Conference is suggested by our correspondent in an Ohio church. She writes: "We decided not to represent at Annual Conference but to lift a special offering instead to help wipe out the deficit."

A patron of this paper who is no stranger to its readers sent us his fraternal greetings and a few very kind words about some editorials. He especially liked the one called "Finding the Man in Peril" and illustrated it by a good story from the life of his own town. It showed how difficult it is for anybody to think that he himself is in the sort of peril mentioned. Have you found that man?

### Special Notices

Every church within a hundred miles of Camp Mack should be represented at the July 4 program. E. S. Shumaker of Indianapolis and Dean Carl W. Holl of Manchester College are the speakers. Bring your dinner and enjoy the day.—L. W. Shultz, North Manchester, Ind.

Have you chosen your intermediate boys and girls to attend the intermediate camps at Camp Mack? Boys, July 9-16; girls, July 16-21. Camp makes a difference in their life. It pays. Be sure your church (if in Indiana, Ohio or Michigan) is represented.—L. W. Shultz, North Manchester, Ind.

The Michigan B. Y. P. D. An all-day conference for Young People will be held in each of the following churches: Woodland Country, July 18; Lake View, July 19; Shepherd, July 20; and Flint, July 21. These one-day conferences serving each of the four groups of Michigan churches will take the place of the Rock Lake Conference for this year. The Young People of our Sunday-schools are heartily invited to attend the conference which is nearest to their home church. The churches are being supplied with programs. It is our purpose to give the Young People of our thirty-one church communities of this State, who are prospects for Sunday-school and church attendance, special invitations to attend one of these conferences. Additional programs for this purpose may be secured by writing Reuben Boomershine, Carson City, Mich.

### Announcing the New Gish Books

In announcing the eleven new Gish Books, each of which is briefly described below, I would call attention to the variety and broad scope in the selection and to the excellent material found in these books. The publisher's price for these eleven books totals just \$21.00. Our ministers, however, can secure them for the small sum of \$4.70. Some saving to the ministers of the Church of the Brethren, is it not? And all because of the fine work of Brother and Sister James R. Gish, who gave their life to the church and its work, and their property that our ministers might be supplied with helpful books. I should say in passing that Bro. J. H. Moore was the one who worked out the arrangements.

Is your pastor to have these books? Many pastors do secure them—some do not. Some Sunday-school classes, some Aid Societies, some B. Y. P. D.'s, and sometimes individuals see that the Gish Books come to the pastor without expense to himself. That's a fine idea.

Ordained ministers, or permanently licensed ministers of the Church of the Brethren are entitled to these books. Here is the list of new books:

136. **History of the Christian Church, Vol. I.**—By Philip Schaff. A comprehensive treatment of Apostolic Christianity to the close of the first century. This book is again placed on the Gish List for the benefit of our younger ministers. It may possibly remain on the list only one year. 877 pages. Price to ministers, \$1.00; regular price, \$5.00.

137. **New Studies in Mystical Religion.**—By Rufus M. Jones. Written by a scholar, but for the general reader and in a style that he will appreciate. In these days of rush and materialism it is occasionally helpful to meditate on the deeper things of life. Doubly valuable for the busy pastor who has all too little time for himself. 205 pages. Price to ministers, 40c; regular price, \$1.75.

138. **The Making of the Minister.**—By Charles R. Brown. Gives straightforward advice gained through personal experience. The author writes concisely and pointedly about everything from the minister's call, the value of prayer, to funerals and weddings. Exalts the minister's high calling and large field. You may not accept all he says but you will read every page. 294 pages. Price to ministers, 45c; regular price, \$2.00.

139. **Every Minister His Own Evangelist.**—By Edgar Whitaker Work. Vivid, crisp, illuminating. Written by a successful evangelistic pastor who now puts his own methods and experience within the reach of other pastors. The

needs of different fields and different ministers are recognized and adaptable suggestions are offered. 192 pages. Price to ministers, 35c; regular price, \$1.50.

140. **The Man of Sorrows.**—By Albert T. W. Steinhäuser. More and more the Lenten season calls for special preparation and special services. Here is a meditative and devotional volume of forty chapters that affords a wealth of daily aid for a consecrated observance of Lent. Equally good for laity and pastor. 318 pages. Price to ministers, 40c; regular price, \$1.75.

141. **Ministerial Ethics and Etiquette.**—By Nolan B. Harmon, Jr. From a number of books this one is chosen because it is such a sensible and comprehensive treatise. The author presents the code of ethics adopted by different ministerial bodies and furnishes helpful material for every occasion. 180 pages. Price to ministers, 35c; regular price, \$1.50.

142. **Pulpit Mirrors.**—By Edwin H. Byington. Laboratory studies in preaching for live preachers. The "case" method applied to preaching. A discussion of fundamental principles for preachers and the best methods of applying them effectively. A new book on an old subject treated in a new way. 203 pages. Price to ministers, 45c; regular price, \$2.00.

143. **The Desire of All Nations.**—By Egbert W. Smith. Rebuke, inspiration, thrilling incidents and forceful illustrations for preachers. A stimulating, informing, devotional volume of which the central theme is Christ and the promise of likeness to him the aim. A fascinating story of missions. 193 pages. Price to ministers, 35c; regular price, \$1.50.

144. **The Potency of Prayer.**—By Thomas C. Horton. A handbook on prayer for everyday Christians. Presents prayer as an indispensable aid to a useful life. The author shows the most potent means through which man can satisfy his need of prayer. 192 pages. Price to ministers, 40c; regular price, \$1.75.

145. **Five World Problems.**—By Charles E. Jefferson. After a world pilgrimage the author discusses India, the land of Gandhi; the Philippines, the Eastern treasure and the white man's burden; China, the agitated and aspiring; and Japan, the land that has emerged; and Hawaii, the islands of good-will. A good book for every inquiring man. 153 pages. Price to ministers, 35c; regular price, \$1.50.

146. **Christ and Money.**—By Hugh A. Martin. Jesus said much concerning money. The tendency to acquire and spend is universal. These tendencies must be brought under the leadership of Jesus; if a Christlike attitude is to prevail in the industrial and commercial world. A good book on stewardship. 111 pages. Price to ministers, 25c; regular price, \$1.00.

The books may be secured from the Brethren Publishing House, Elgin, Ill., by sending the amount necessary to cover the books ordered. Recently I heard of a minister who stated that he had not read a book for a year. Fortunately there are not many of his kind.—J. E. Miller, Secretary, Gish Committee, Elgin, Ill.

### At Conference Twenty Years Ago

The time is here for another Annual Meeting, the one for this year to convene on the State Fair Grounds, Des Moines, Iowa. So far as we recall, this is the third General Conference for the State. The first was held near Waterloo and the next in Cedar Rapids.

A number of brethren and sisters were already on the grounds, possibly two hundred. Some of them came the day before, and among them was a carload from Southern California.

In fact there were enough members present to hold a service in the large assembly hall on Tuesday evening. The services were conducted by Bro. Geo. C. Carl of Portland, Ore., and he is said to have delivered a very interesting discourse.

There are enough buildings on the State Fair Grounds to accommodate a few thousand lodgers. Here they live as neighbors, for days, being interested only in each other and the different services which are held. Thus the members, from all parts of the Brotherhood, learn to know each other, and this strengthens the bonds of love that hold the various sections of the Brotherhood together.

In the afternoon Bro. C. D. Bonsack of Washington, D. C., preached. He was listened to with unusual attention. Bro. B. S. Haugh, who led the singing at Los Angeles last year, is in charge of the song services, and we are having some splendid music.

Two hundred years ago the Brethren church was organized in Germany, with Alexander Mack as the first preacher and leader of the little band of earnest believers, who agreed with him in recognizing the New Testament as their creed, at the same time pledging themselves to love God, keep his commandments and accept additional light as it came to them.

As members of the General Missionary and Tract Committee the time of Brethren John Zuck and D. L. Miller had expired. Bro. Miller was reappointed for three years, while Bro. J. J. Yoder of Kansas was chosen for a like term. The other members of the Board are C. D. Bonsack, H. C. Early and L. W. Teeter.



## AROUND THE WORLD

### Nineteen Hundred Miles of Fog

The pilot of the Friendship has related that on the flight across the northern Atlantic the ocean was not seen for a space of 1,900 miles. The explanation given is that after about an hour out the flyer's chief battle was with a persistent fog, and that flying high or low as seemed best to escape its denser layers, the sea was not sighted until the shores of Ireland were reached. Under such conditions the aviator is obliged to fly by instruments alone. All of which indicates the nature of some of the problems the aviator faces who would fly across the northern part of the Atlantic.

### Air Line From Java to Holland

Sometime this summer an airline from Java to Holland is to be opened for mail and passenger service. Thus the airplane is making it possible for such widely scattered empires as the Dutch colonies to be brought in close contact with the mother country. Holland, as many of our readers will recall, is one of the least of the European states in size—being comparable to Maryland. Yet this tiny European country rules almost 800,000 square miles of the richest tropical country in the world. All of these vast regions are separated from Holland by thousands of miles of land or water. But the airplane, which ignores many common barriers to communication and has done so much to annihilate distance, is making possible a new type of bonds for such scattered possessions as the Dutch colonial empire.

### Radium Victims Get a Settlement

You have seen those watches and clocks with the luminous figures? Well, a number of the women who help to put the radium compound on those dials have died and a number of others are as good as dead. The women were instructed to wet their brushes in their mouths. In this way they got the radium into their systems in such a quantity that after several years their bones are rotting away. There is no known cure; thus the case in which five of the unfortunates sued the United States Radium Corporation has attracted an unusual amount of public sympathy. The case has now been settled, each of the five victims getting \$10,000 cash and an annuity of \$600 during life. But to those who face a lingering and painful death such sums, or any other sums for that matter, are not much compensation.

### A Bigger and Bigger New York

As our great cities increase in size the transportation problem seems to become more and more acute in spite of all that is being done. Thus New York City opened the Holland vehicular tunnel Nov. 12, 1927. This is the largest tunnel of its type in the world. It is a double tube through which two unending streams of cars pass at the rate of more than 25,000 per day. While this fifty million dollar addition to New York City's facilities brings a certain type of relief, yet its very success has stimulated the consideration of other and even more stupendous projects. Thus the bigger our largest city gets, the bigger its transportation problems become. The proposed improvement to take care of New York's increasing crowds are, first, "a tunnel under midtown New York connecting an additional vehicular tube from New Jersey with a similar tube to the borough of Queens under the East River. The other is a tri-borough bridge which would bring together Manhattan, the Bronx, and Queens into one great roadway." Each of these improvements would cost not less than \$50,000,000. And they would be undertaken almost at once if the city could contrive some way to find the necessary funds.

### A Poet Reasons About God

Alfred Noyes the British poet has taken science and experience and reasoned from these to the idea of a Supreme Being who controls the whole range of life. If you are of the philosophic type you may appreciate his chain of thought, which is as follows: "The highest that we know here—indeed, the only reality of which we have immediate knowledge—is that of personality. Science claims that human personality is more and more controlling nature. Supreme personality, we may therefore suppose, would have supreme control in every detail. The Highest Reality of all, in which all the explanations reside, if the human intellect were capable of discovering them, can not be less than personal. We can not identify God with a universe in which nothing is self-sufficient, or its own explanation. Behind all these contingent shadow-shows we are driven at last by inexorable logic to that which is its own explanation, and is sufficient to itself and all that it has produced. When we ask what the attributes of that Being must be, we are forced to believe that they are above reason and beyond nature as it is known to science. What is this, after all, but the supernatural Maker of heaven and earth, and of all things visible and invisible, of whom the Nicene Creed tells us, and whom St. Augustine found, not in the discourses of the Platonists, but in the voice of the Supreme Personality, infinite in perfection, and speaking to what was highest in his own personality?"

### Paper Profits

When 5,200,000 shares of stock in one of our greatest banking corporations drop from a high mark of 223 to 103 there is bound to be some vanishing of paper profits. One financial writer estimates that the price fluctuations in eight days wiped out \$500,000,000 paper profits for the stockholders of this one concern. Yet the president of this corporation has said: "Our institutions are as sound and as progressive as ever and our sole duty and concern is to safeguard the integrity of our stockholders' business. Our assets and organizations are no different than they were a month ago and the same intrinsic worth is there." What makes the difference with the public?

### Why Boys Go to College

According to a report made by the Yale Student Council "a scrutiny of the motives which direct a student to enter college conclusively proves that comparatively few are moved by a desire to attain the rewards of scholarship. The majority seek to gain or maintain social recognition or to enjoy athletics and friendship." On the basis of such a finding the following recommendations are made: "At the end of the first two years there should be a differentiation by the college between the men who elect honors and those who prefer to complete their 120 hours in the usual manner. Honor men should be given the greatest tutors instead of reserving such men exclusive for the lecture courses. They also should be granted a distinctive degree, for the recognition accorded them at present is slight."

### The Use of Drugs

The older types of drugs are giving way to a long list of synthetic chemical compounds. Many of these are extremely useful for medicinal purposes but naturally dangerous in the hands of the layman who knows little of their habit forming possibilities. Of one such new drug and its effects we read: "Addiction to barbitol does not stop with the production of moderate euphoria [sense of well-being]. Judgment, orientation as to time, and insight are probably the most severely harmed of the psychic faculties, and are the last to clear up in convalescence. Ethical offenses, as against decency, and minor frauds, such as issuing fundless checks and forgery of an unskillful type, are well within the possibilities. Carelessness may well result in acts of an apparently criminal complexion. The dulled sensorium may lead to quasi-criminal complaisance with the schemes of others."

### What Do These Facts Prove?

When the valedictorians of Chicago's public high schools were assembled in the office of the acting superintendent of schools recently it was discovered that the girls outnumbered the boys fourteen to eight. As the selection was made on the basis of scholarship the girls, at least, are to be congratulated. As to ages it may be interesting to note that the range was from fifteen to nineteen. Two girls were fifteen and one boy nineteen; most, however, were seventeen or eighteen years of age. Chicago is a very cosmopolitan city when it comes to races; hence it is not to be wondered at that three of the valedictorians were foreign born, seven of the children of foreign born parents, one a colored girl and one boy Chinese. The balance were of native American stock. Just what these facts prove we do not know, but they may be varied enough to interest several classes of people. Perhaps you can use them in some way to prove a pet contention of your own.

## THE FLAG

BY H. A. BRANDT

THE FLAG is a gleam of blue and red and white across the sky, and also a call to faith, courage and purity in the hearts of men.

THE FLAG is a memorial to all those whose sacrifices for human well-being have made possible the liberty and happiness that we enjoy.

THE FLAG is a symbol of unity and progress in our national life, but also of the increase of goodwill and the spirit of world brotherhood.

THE FLAG is a guide to the finest altruism and idealism for all true patriots in the complex relationships of this, our modern life.

THE FLAG is a challenge to put industry above sloth, truth above expediency and peace above strife that righteousness may come at last to cover the face of the earth.

THE FLAG is a pledge that we, too, will seek always the common good in the every day of life as well as in the hour of special stress or compelling crisis.

THE FLAG is our salute to the future, the very substance of all the noblest things that we, our children, or any race, will dare to be.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Authority of the Church

Matt. 16: 13-28

For Week Beginning July 8

### THOU ART THE CHRIST THE SON OF THE LIVING GOD

In Christ is the fullness of God. He is the sum of every perfection. The church, recognizing him as such, must have the authority which comes from having one's sense of values right (1 John 4:2).

### IN A MULTITUDE OF COUNSEL THERE IS SAFETY

Enthusiasts for popular rule have said that the voice of the people is the voice of God. It is not at all difficult to pile up instances on the other hand showing the folly and madness of multitudes. The decisions of church councils, arrived at fairly and deliberately and enforced with charity and insight are entitled to greater respect than is the rule at the present day (Acts 15).

### THE CROWN THAT SUFFERING CONFERS

Suffering love always comes off wearing a crown. Suffer with Christ and you shall be glorified with him. He that would be greatest let him be least of all and servant of all. He that humbly himself shall be exalted. This law applies to the church just as fully as it applied to her Lord or to any individual member. Let us think intently upon what this means.

### DISCUSSION

What are the causes that have operated against the authority of the church?

What sort of authority should the church seek to exercise?

How may this authority be acquired?

What part may I take in bringing about the desired change? R. H. M.

### The Millionaires Have Their Troubles

The millionaires at Lake Forest, Ill., were recently considerably exercised over the question of how many million acres there should be to the acre. The zoning board has decided: "That from Deepwater avenue to Rosemary avenue on both sides of Washington road no home shall be built on a lot of less than 20,000 square feet, approximately a half acre, and that no home shall be built anywhere in Lake Forest on a lot having less than seventy-five feet of frontage." How the question will finally be decided on appeal to the courts we do not know, but evidently the city millionaires are having one problem that does not bother the farmer.

### Homes and Boulevards

The time was when those who could afford it preferred a location on a boulevard. For a paved street meant less dirt and dust, also a chance to view the passing show. To live on the boulevard indicated that one was above the average in wealth and social prestige. But the modern boulevard has become too much of a good thing. In fact, a group of property owners on Loomis boulevard in Chicago are protesting having to pay for the widening of their street, claiming that times have so far changed that a boulevard is a detriment in place of a benefit to property desired for residence purposes. The premium today is placed upon the quiet side street away from the din, fumes, dirt and hazards that go with our crowded modern boulevards. In view of this situation the Loomis boulevard home owners do not feel that they should be taxed for the widening of their street.

### The Airplane Helps the Automobile

One of the interesting results of progress in any particular field is its frequent speedy adaptation to uses in other fields. Thus at the laboratories of the National Advisory Committee for Aeronautics a new and very special type of engine is being developed to meet certain airplane requirements. The engine is best described as of the Diesel type, but vastly lighter and capable of relatively high speed. The engine is being developed as the motive power for planes designed to carry passengers or heavy loads. It will not make possible the speed attainable in planes powered by gasoline motors. Increased safety, efficiency and economy for the heavier plane is promised by the new engine. And now as to helping the automobile: if the new engine can be adapted, as it undoubtedly can, it will solve at least two common troubles—carburetor and ignition difficulties. This will at once be apparent from a description of the action of the new engine, which is as follows: "Oil is sprayed into the cylinder under high pressure and is ignited by the intense heat which attends the compression of air with the rise of the piston in the chamber. The fuel does not explode, but burns in the common meaning of that word, thus driving the piston down for its power stroke."



## The Supremacy of Christ

(Continued From Page 407)

Though he spent his life within the narrow confines of Palestine, he was as universal as truth, love and goodness. All roads lead to Rome. All truth wherever found ultimately leads to him. Furthermore, his spirit may clothe itself with a black or yellow skin as well as a white one. The white man can not stoop to share his white Christ with the dark skinned man, for lo! Christ is at home there too! What a blow at our race prejudices and superiority complex! The westerner can not insist that the East accept a Christ enshrined with all the appurtenances of western civilization.

He is supreme to systems. He has been adaptable, allowing for vital expression in terms of each people and age. That is in part the glory of a personal revelation. But often these forms of expression have been hard to dissociate from him. The early church could scarcely give up circumcision until driven to do so. "Our little systems have their day, they have their day and cease to be." Amid all the shifting sand of thought, custom and systems, there is one towering peak unshaken, pointing the way to truth, God and home—Christ. The central fact is not custom nor systems, but Christlikeness—Christ in us.

He is supreme in his claims for loyalty. He insists on first place in human devotion above all other relations of life—state, home or personal convenience. The interests of the Kingdom are first and divided loyalty between God and mammon spell moral blindness and defeat. What he asks for is not so much theories about himself, as an attitude of unqualified devotion. Let him have his way and he will gather life's scattered loyalties and energies into one great passionate purpose. He will motivate life on the highest levels.

These are some suggestions on the vast supremacy of Christ. Let us not try to bring him down to our levels, but strive upward toward him. He is a Prophecy of the best that is to come, a shining Light shining more and more unto the perfect day. No wonder the calendars on our walls date from the time of his coming. May God give us spiritual insight and moral response to know him better.

McPherson, Kans.

## Our Educational Tasks in the West

BY ELLIS M. STUDEBAKER

La Verne Conference Address Saturday Afternoon, June 30

It may be a question as to how much the west should include, but since I am more familiar with the problems of education on the Pacific Coast I shall confine this article to a discussion of the educational tasks of La Verne College. I, nevertheless, am thoroughly interested in the problems of all of our schools, and doubtless our tasks are more or less similar. This dissertation is written on the assumption that La Verne College is justified in its existence. Hence there will be no discussion of this phase of the problem.

The task which commands our attention in the outset is that of developing and maintaining a school with a sound business policy. The territory which is united in the support of a school in this extreme west is Canada, Washington, Oregon, California, and Arizona. In other words, all of Canada and the Pacific Coast save Idaho, which is affiliated with McPherson College. This area is large, but the number of constituents is small, not exceeding five and one-half thousand. The membership, however, of our church in this region is steadily increasing in a similar ratio to that of the increase of the population on the Pacific Coast. Doubtless this growth will continue, due to climatic and other conditions which attract people westward. It, furthermore, is to be hoped that our people will do their share of the evangelization of the unchurched in this section of the country. It, therefore, seems reasonable to expect to have a very large constituency in years to come. The wealth of our people is about that of the average of our membership over the Brotherhood. We do not have any of the ultra rich, neither do we have many of the very poor. We, therefore, can not expect big contributions from any individual, but we already are receiving some support from a large per-

centage of our constituency. It is only fair to say that a small amount of money is being realized from our friends who move in from the east. Most of the capital, however, which we are getting has been produced in our territory. As is always true, most students who seek admission are from the more or less immediate vicinities, but the school has quite a following, even in the remote parts of our region. Each year there are a few inquiries from the east, but since it is the policy of the college not to actively solicit students outside of the above named States, we encourage such inquirers to be loyal to their own schools, only those who are coming west for other reasons being urged to attend La Verne College.

It is clear from the above facts that the denominational backing of the college is not flattering. The most serious problem, therefore, both for the present and the future, is that of the capitalization of the school. It is evident that a conservative policy of financing must be pursued for a considerable number of years. The task, then, of developing and maintaining the college on a safe business basis is being solved during the present period of expansion in buildings and equipment by a business policy which we choose to call "a high point of efficiency in the use of available funds." Each year an estimate is made for the following year of the probable income from all sources. On the basis of the sum of money which may reasonably be expected, the number of departments, including equipment and library facilities, the number of teachers, and the number of students are limited within the range of the anticipated income, allowing for a margin of safety. On this policy the business manager has been able to close his books for the last three years without a deficit for current expenses.

The next task to which I invite your attention is that of developing and maintaining a school with high scholastic standards and a desirable recognition in the educational world. The standards of schools on the Pacific Coast, particularly in California, are very high. The public schools from the grades to the universities are notably efficient both in equipment and teaching force. This same thing may be said of a large percentage of the private secondary schools, colleges, and universities. Any institution, therefore, which fails to cope with this situation, is destined to a hopeless struggle. On the other hand, the school that executes an aggressive program of high standards, though it may be in a limited field, gains wide recognition, even beyond one's most optimistic dreams.

La Verne College has been developing its scholastic standards and gaining recognition among the educators by studying the limited character of schools in this section of the country, and then limiting its program commensurate to that of other institutions; by seeking to discover its particular field of greatest demand in terms of both members of the Church of the Brethren and other people interested in this type of school, and then by limiting its undertakings to this phase of work, and even at that by confining the curriculum to the limit of our ability to execute it efficiently; by keeping in personal touch with the most recent developments in educational standards and by adapting such standards to our particular situation in a practical manner; by bringing outstanding educators in touch with our school and by soliciting their counsel and advice; by seeking recognition in the educational world only on the basis of merit; and finally by emphasizing such things as the following: Teachers of high scholastic training and wide experience who are progressive in keeping abreast with the most recent discoveries and in developing their departments; equipment, both in libraries and laboratories, adequate to offer the courses which are scheduled for a given year; a limited enrollment of selected students, superior character and scholarship being required for admission, retention, graduation, and recommendation; a comparatively narrow curriculum, quality rather than quantity being stressed.

The next task which concerns us is that of adjustment to recent movements for educational reorganization. The coming of the efficient high school within easy reach of almost every home has made the passing of the academy practically imperative. The early age

of graduation from the grades presented difficulties of no small proportions both for the parents and school officials. Then, too, the cost of a high school education compared with that of the academy, in addition to the requirements for standardization, namely, that a separate plant and teaching staff from the college be maintained for the academy, made the financial burden doubly heavy on the constituency of the school. All things being considered, La Verne College was destined to struggle along with two weak schools or else close the academy and focus all of its attention upon the operation of a college with greater efficiency. The academy, therefore, was closed in 1925, and the rapid growth of the college since that time is strong evidence that we were justified in our action.

No sooner were we organized for the operation of a full four-year college without the presence of the academy than the rapid growth of the junior college presented a new requirement for reorganization. Between 1921 and 1927 junior colleges in California increased from two to thirteen. There are now three more districts in process of formation which have been approved by the State Board of Education and several other communities are ambitious. There is a total number of thirty-three junior colleges in California, twenty of which are high school junior colleges and thirteen of which are district junior colleges, and the end is not yet. It seems quite evident that it is only a matter of time until the junior college will be practically as convenient for the education of the growing youth as is the high school. This situation presents a challenging problem for reorganization and adjustment. President Campbell, in his annual report, University of California, January, 1927, pp. XIII-XIV, says: "We anticipate that within ten or fifteen years the junior college will have increased somewhat in number, and greatly in attendance, with inverse effects upon the number of students in our freshman and sophomore years. But I advise with all the emphasis of which I am capable that we do not attempt to bring these results about suddenly; results achieved in that manner would certainly be exceedingly unfortunate for all institutions concerned, the junior colleges as well as the State university and other colleges and universities. . . . The wise plan would provide for gradual approach to the objective . . . with opportunities for all institutions concerned to adapt themselves to the changing state of affairs." Educators who are responsible for the universities and colleges are making little pretense at predicting what the final outcome may be, but to say the least, our attitude should be friendly and coöperative in the educating of the youth.

In the final analysis, the task of preëminent importance which faces us is: "What shall be our contribution to the education of the youth of the world?" Permit me to say in the outset that I believe it is narrow and selfish for us to limit our educational endeavors to our own children. Surely our horizon should be beyond our immediate borders. We have a most definite responsibility to coöperate with all legitimate means and methods for the impartation of all that is good, true, and noble in civilization to the growing generation. Though we may differ as to how we should make our educational contribution, it is certain that we do not differ as to what our contribution should be. It must be nothing short of the highest standards of the best schools and the personal touch which is provided by the small school, a consideration which is now being sought, even by the large universities. Our emphasis, above everything else, must be upon character building in the development of fourfold lives: physically strong, mentally alert, spiritually Christian, and socially brothers. Character is the need of the hour. This is the one redeeming factor of all that is worthy in civilization. We must, more than ever before, put the Christian content in every phase of our thinking. It is the Christian attitude that is needed in all human relations, and there is only one way to get it and that is by the education of youth in right attitudes. We need to do our part in the development of a citizenry of the world which will follow in the steps of the lowly Nazarene. Then, and then only, shall we have done our part to usher in a world brotherhood, organized



for common ends and mutual benefit. May God give us grace and wisdom to execute our educational tasks not alone in the west but throughout the entire Brotherhood in a manner which will bless humanity and honor his holy name.

La Verne, Calif.

### Opportunities of the City Church in the Present Day Trend

(Continued From Page 410)

I am reminded of Sidney Lanier's poem, "The Trees and the Master"—

"Into the woods my Master went,  
Clean forspent, forspent.  
Into the woods my Master came,  
Forspent with love and shame.  
But the olives they were not blind to him;  
The gray leaves were kind to him;  
The thorn-trees had a mind to him;  
When into the woods he came.

"Out of the woods my Master went,  
And he was well content.  
Out of the woods my Master came,  
Content with death and shame.  
When Death and Shame would woo him last,  
From under the trees they drew him last,  
'Twas on a tree they slew him—last,  
'When out of the woods he came."

We are facing manifold perils in our great country, all of which are centered in our cities. Bootlegging, the unworthy secular press, and the problem of immigration are facing us. The home, the very foundation of school, church, state and society is imperiled. The problem of maintaining the identity of our church in the face of many problems is necessarily difficult.

Shall we lay our stress on employing pastors' assistants, parish visitors, church secretaries, directors of education, parish helpers, boy and girl scout leaders? Do we need more money and more people? Mr. Henry Drummond was asked if the greatest need of Christianity was more men, and he answered: "No, not more men, but a better brand." Is that what Rev. C. H. Mead would have us know as he says:

"God give us men! determined, brave and strong—  
Who stand for right and dare to smite the wrong;  
Whole-hearted men—unselfish, fearless, bold;  
Whose love of truth outweighs the greed for gold;  
Devoted men, who think and pray and plan  
How best to serve and help their fellow-man.  
While selfishness, misrule, and greed and lust,  
Entice and drag their victims in the dust,  
Send up the prayer, again and yet again,  
With faith unflinching still: God give us men!"

The Master would say, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." There is not needed a call for leaders. We must lose our self-consciousness in our larger cause. The clarion call of "Follow me" must be clearly heeded and we shall then become leaders.

The opportunity of saving our cities for the Master is here. As churches we must be courageous, always standing for justice. The wealthy pew holder should never sidetrack any servant from telling the full truth as it is in Christ Jesus. War must be ruled out.

There is a challenge that comes in giving the whole gospel to the whole world. "The entrance of thy Word giveth light." "Thy word have I hid in mine heart that I might not sin against thee." "There is no other name given amongst men whereby we can be saved."

A sincerity must pervade every life. A great door and effectual is opened unto us.

George MacDonald, the great Scotchman, has said, in what he entitles, *What I Said and What Christ Said*:

"I said: 'Let me walk in the field.'  
He said: 'No, walk in the town.'  
I said: 'There are no flowers there.'  
He said: 'No flowers but a crown.'

"I said: 'But the skies are black,  
There is nothing but noise and din.'  
And he wept as he sent me back:  
'There is more,' he said, 'there is sin.'

"I said: 'But the air is thick  
And fogs are veiling the sun.'  
He said: 'But hearts are sick,  
And souls in the dark undone.'

"I said: 'I shall miss the light,  
And friends will miss me, they say.'  
And he answered: 'Choose tonight  
If I am to miss you or they.'

"I pleaded for time to be given,  
He said: 'Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your Guide!'

"Then I turned one look at the field,  
And set my face to the town,  
He said: 'My child, do you yield?  
Will you leave the flowers for the crown?'

"Then into his hand went mine,  
And into my heart came he,  
And I walk in a light divine  
The path I had feared to see."

Altoona, Pa.

### The Challenge of This Generation to the Christian Ministry

BY C. ERNEST DAVIS

Abstract of an Address Delivered at the La Verne Conference Friday Morning, June 29

It is true that new occasions teach new duties and that new situations bring new problems. However, because we hear so much about the changing times in which we live we are likely to conclude that the tasks confronting us are especially difficult, forgetting that the religious leaders of other ages also lived in changing times. Some of these past ages were so turbulent and upsetting in the changes wrought that our times may seem quiet and peaceful in comparison. Consider, for instance, those stirring times when tribal religions were giving way to national religions or that later day when national religions stepped aside before universal religion. What great adjustments of thought and conduct were necessary to secure harmonious living in those days of upheaval and turmoil! Or consider the problems confronting the ministry during the days of the Protestant Reformation. Surely a little reflection will comfort us with the thought that we are not the only generation faced with problems and perplexities and that the difficulties of our day are no greater than, and perhaps not so great as, those confronting some generations in the past.

What, then, is the root of the changes of our day, the underlying cause of the developments that make our problems in a sense distinctive and different from those solved before? In the first place, the discovery of new scientific truth has created some problems of thought. All minds are not yet comfortably adjusted or even reasonably established following the earthquakes that have occurred in our mental world. And in the second place, new developments in applied science have created a new society. We literally live in a new world. Ask Bro. Stover how the America of today differs from the one he left in 1894 to go to India. These new circumstances have created certain problems in morals. Just as many have not readjusted their thought life, so multitudes have not adjusted their moral life. Here is the pressing practical problem. To arrive briefly at a conclusion, we are today faced with the necessity of realizing the implications of our universal religion. We live in a universal age when we have contacts and relations with the ends of the earth. Only a universal religion can meet the demands of this day and, while we have in theory been followers of a universal religion, in practice too many of us have actually lived on the plane of a national religion.

In any period of change there are certain hard won, time tested values that must be preserved if the change is to be made without meeting disaster. There are certain treasures of the past that must be transmitted from generation to generation and from age to age if society is not to become impoverished. There are certain foundations that must be recognized as that upon which society is to build. To lose these things is to be compelled to grope again for them and to have progress sorely delayed. Most certainly as we face the mental upheaval and moral chaos of our day there are certain abiding truths to which we need to call the attention of men, certain unmoved foundations upon which we may invite the people to build with confidence and in safety. I would mention first the theistic

conception of the universe. In an age of materialistic philosophies and mechanistic systems of thought, it is well to hold fast to this time tested philosophical foundation, for it is the fruit of both the best thought of man and the revelation of God.

Then I mention the personality of God and his ethical character, issues that are being clouded in mental haze today. Again, we must insist that the fundamental values are the personal values for upon this concept we conclude that there is a goal to human history, that man is immortal, and that righteousness will eventually triumph. Who would lose these hard won treasures? Other truths to be heralded are: the brotherhood of man—the fact that God has actually created of *one blood* all nations of men; the centrality of love and the necessity for freedom. These great foundations are to be preserved not alone for their intrinsic value, but that they may be built upon. That is our task.

Above all, we must point men to "Jesus Christ, the same yesterday, today, forever." This sameness is not the monotony of aloofness or the immobility of the Sphinx. Rather, it is that Jesus is always the same in his responsiveness to human need. We need to know him as the greatest Revealer of truth. He is "the way, the truth, and the life." We need to know him as the Savior of men. For even though our civilization be a brilliant one, it is nevertheless lost without him. The old story of the cross is still to be our main theme. The Gospel is still the power of God unto salvation. Let us hold up Jesus, the One who shows us the "God of Abraham, of Isaac, and of Jacob." It is Jehovah alone who is the God of all generations. In Christ we have One who is inexhaustible, One who never becomes obsolete, One who meets the needs of the changing ages and of growing individuals. The solution of our problems will be found alone in him.

We are challenged, then, to combine in our ministry prophetic independence and vision, priestly stability and teaching functions, and apostolic organizing skill in order that we, through the church, may cause men to know God whom to know aright is life eternal.

Wenatchee, Wash.

### Let Us Be Tolerant

BY ALBERTA FLORY

THE Pharisees were a proud and intolerant sect, but in 1 Peter 5:5 we find the following admonition: "Yea, all of you gird yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble."

Who are we that we can set ourselves on a pinnacle and say: "Hands off; do not associate with me. I live in a different world from you. My ideas and opinions are not yours; they clash"? Might there not be just as much virtue in the opinions of others as in ours? We say this is a free country, God's land, yet we are constantly picking out this or that flaw in some one's character. Modernists despise the conformities and virtues of conservatism. Conservatives call the modernists "atheists." Ministers rail against the modern ways of youth. Churches are in constant fear that some new idea will be brought in by the college student of today. The world is growing enthusiastic over the words *sarcasm*, *satire*, and *criticism*.

A few preachers hold up the "holier than thou attitude" and attempt to force religion unto the coming generation. What is religion? Is it a form including a certain routine of regular church attendance, prayer, and song? Or might it be an attitude toward the best we can feel and see every day? Might it be the reaching and helping of as many lives daily as possible? Is it a worship of an organization or of an Almighty Spirit that should penetrate our souls and make us reach ever upward for more knowledge and satisfaction?

Some say the church is a failure. During my short experience, I have heard that idea expressed often. Why should the greatest religious organization in the world be a failure? If so, there must be something extremely wrong at the heart of it. Perhaps it is intolerance. Maybe we have been like the Pharisees too long, standing in our churches praying long public

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In years past, little effort was made at building up the local church program. The work was carried on largely without any well defined goal or objective along this line. Since, "The church is out of business or has no business to be out," we should have a well defined local church program which will meet the needs of the local community, and an unified program for the whole church.

Much in our church has been lost through lack of coöperation. Great achievements were not reached and goals were not attained because the whole church did not unitedly support the program of Christian service. Our churches need to learn the art of teamwork.

Many congregations, failing to consider the larger interests of the Kingdom, have jeopardized the work in one field by enticing a leader to other fields of service. Leaders are sometimes lured by the appeal of larger personal benefits, higher salaries, or larger parishes, to leave a charge, when by their action much good previously accomplished has been lost. There is great need for closer cooperation between churches, pastors and ministerial boards that the best interests of the church may be conserved and served.

Our ministerial situation of the past has been somewhat of a survival of the fittest. Under the old plan of calling ministers, the church waited until later in life to select and elect her ministers. This plan gave the church ample opportunity to select the most tried and capable men of financial and business ability, coupled with ability for spiritual leadership, to become the ministry of the church. This met, in a large way, the financial demands upon the ministry, for frequently ministers were the financial leaders of the church and occasionally represented the largest wealth of the congregation. Conditions today have changed; we are calling largely the young men of the church to this responsible position of the Christian ministry, even before their life work has been definitely planned or their income assured. This together with the modern demands of higher education and thorough training, to assure increased efficiency and full time service for the church, has deprived the ministry of a source of income, to say nothing of debts incurred while in training; it leaves them largely dependent upon the church for support.

There has been a commendable growth in the few years of our pastoral system in the remuneration given our pastors for their services. The average support of the full time pastor of the Church of the Brethren is \$1,346 per year, while the average for part time pastors is \$453 per year. Of the 444 full and part time pastors of the church, 210 live in parsonages owned by the church and 43 live in homes rented by the church.

There is need for the exercise of considerable patience and forbearance on the part of the ministry until such a time when the church catches the vision of her duty toward her leadership; and the church is to be commended and encouraged for her willingness to meet this responsibility, and for her response in the process of education.

One of the greatest drains upon the church in recent years has been the frequent changing of pastors. This has had its influence on the missionary budget of the church and has affected her giving. No church can undergo a change of pastor without paying a larger price than his moving expenses and carfare. It takes the average pastor from two to three years to become thoroughly acquainted with his parish and community and win his way into the hearts and fullest confidence of his people. Until this is done, his best work is retarded.

Longer terms of satisfactory pastoral service will increase the efficiency of the pastor, lessen the expense upon the church, build up the morale of the congregation, open new avenues of community service, establish confidence in the church program and establish the church more fully in the minds of the people of the congregation and community. There seems to be a tendency just at this time for both church and pastor to be satisfied with longer term of service, and fewer changes are being made this year than in previous years.

A great hope in the ministerial system is that it will render real service to churches and pastors when a change is to be made. Already this has proven helpful to many. A list of available pastors is sent to all District ministerial and mission boards, and a list of churches desiring pastors is kept on file. When application is received from a church for a pastor, names of available men are sent at once to the church for their consideration and decision. An increasing number of pastors and churches are finding this the more satisfactory way of getting together. It is the desire of the General and District boards to be able to supply all demands, and see that all pastors find a location and every church finds a suitable pastor.

Ministers and parishioners alike are human. As human beings they are not above making mistakes. Out of these grow misunderstandings and difficulties. These grow larger as time goes on and the breach between the minister and his people widens. He is powerless to help himself or his congregation; counsel and advice are needed. This is the opportunity for the District Ministerial Board to render valuable service to both the church and the minister, in bringing about the adjustment of the differences while in the incipient stage, and reestablishing confidence. This has been done repeatedly to the entire satisfaction of both church and pastor, and a happy relationship has been continued.

Our task is large and progress steady. No radical changes can be made with profit. Years of education must be experienced and a conversion to the plan must be undergone by some ministers and churches before the plan can become operative in the largest way. Our accomplishments have not been great, yet we move forward toward the future\*in faith, with confidence in the plan and ideals for a greater ministerial program for the Church of the Brethren.

*Pleasant Hill, Ohio.*

## CALIFORNIA

**Chico.** Bro J M Blough and wife, returned missionaries from India, stopped with us on their way to the Conference and gave us two talks on the work in India. June 16 we observed the Lord's supper and rejoiced to see the sixteen young people, who lately came into the church, at the table and happy to participate for the first time. Eld J. C. Wright officiated. —D. E. Cripe, Chico, Calif., June 18

**Empire.**—Our love feast was held May 5 with Bro L. Winklebleck officiating, assisted by Bro I. Hilton. April 27 Bro Geo. Mishler of Indiana preached for us which was appreciated. June 8 our quarterly business meeting was held. The delegates to Annual Meeting are Bro. J. W. Wm. J. F. Eller; alternates, Clara Yost and L. K. Fike. Sunday evening, June 10, Bro J. M. Blough and wife, who have just returned from India, were with us and gave a very interesting message concerning their missionary work.—Paul Worth, Empire, Calh. June 11

**Long Beach.** The new deed of Annual Conference brings us many visitors whom we are glad to welcome to our church home. We had a special treat this month when Sister Lora Stahly gave us an excellent address and we look forward with pleasure to the evening of June 24 when Sister Esther Beahm from Nigeria, Africa, will speak to us. We regret that Brother and Sister Clarence Heckman, our own missionaries, must now leave us. Today Mr Newton J. Brown and wife were received into the church by baptism—Mrs J. R. Trimmer, Long Beach, Calif., June 17.

**Bow Valley** church held their love feast on Good Friday evening with about twenty members present. On Easter morning the primary department gave a short program, after which Bro. Miller gave the Easter message. In the evening the young people gave a program, "The Lord Triumphant." The service by the choir and organ was appreciated by a large audience. A mother and daughter banquet was held on Friday evening before Mother's Day. About 140 were present; it was planned and conducted by the members and friends of the church. The offering for the conference and the collection made by the pastor and the young folks for the Conference missionary offering; the total amount in cash and pledges was \$247. Bro. John S. Culp is to represent our congregation at the Conference in June. He will also report on his education at the conference. Mr. Miller gave a report of his work during the two years he has been with us. The treasurer gave a very satisfactory report.

of the financial work of the church. As our pastor is leaving, Eld. J. H. Brubaker has been elected to take charge till September when he may be able to acquire another pastor. May 30 the members and friends gathered at the basement of the church in a farewell social for Bro Miller and family. The evening was spent in singing and prayer. Bro Miller's work was made up by Mr. Bro Miller's; the young people's society sang hymns and recited. A gift of \$50 in appreciation of the work done by them. June 10 Bro. Miller gave his farewell address in the evening to a full house. Several short talks were given in appreciation of the work done by him in conformity to the Conference. They left June 12, going to their homes. Those who have been away from home during the year are both in the church and outside as they made many friends during their two years' stay in Canada.—Mrs. Ida Fisher, Arrowood, Alta., June 12.

IDMHO

**DARO**

Weiser, May 25 our love feast was held with sixty-four members surrounding the table. This was the largest number present at a communion service for a number of years. Of these about twenty were visiting members from Payette and Franklin counties. Those who were visiting members from Payette and Franklin counties were Bro. Harve Weiser, Bro. Fred Frutland officiated. At we much enjoyed. Bro. Harvey Weiser was decided to place a call for District our coming meeting. The meeting was convened, our request was granted for 1930. At this meeting, since convened, our request was granted. On Monday following the council two or three persons from Nezperce to attend including our delegates.

Their way led over one of the great scenic highways of the West, which has been the means of untold pleasure to northern and southern parts of the country. They arrived at their prayer meeting hour on Wednesday for such a happy occasion. A very interesting report from the delegates and others June 10 there were added to the church by baptism. The day's Day and Education Day was given by the young people's class. The play, "The Story of the Cross," was given by the Sunday school.

C. Miller, Weiser, Idaho, June 19.

Okaw congregation met in council June 7. Plans are being made for our District Meeting which will be held at La Place. Sister Ada Buckingham and Bro. Heister Landis will serve as delegates. On the morning of June 10 Bro. E. R. Hennicks of Mt. Morris was with us. In the evening the children gave their program to a full house. Our attendance at Sunday-school has kept up to the standard thus far—F Stella Emmert, La Place, Ill., June 16.

**Virdeen.** We feel the church at the place is receiving some special blessings. A debt has been paid over us from many of the different work and the church has been responding nobly to the needs. Our Annual Conference offering was \$276.00. We were preparing a Children's Day program but it was dropped on account of the tragedy on June 5 when seven of our Sunday-school pupils were so suddenly taken from us. The church on June 17 we had a basket dinner at the home of Sister Caslow. A meeting was held in the afternoon. Impromptu songs were given and both old and young took part. Brother and Sister Caslow left in the evening for the La Verne Conference. We will miss them but know they will return with new ideas and plans for the future. Our home minister in charge of the services was Elder E. C. Embrey, Virdeen, Ill., June 18.

**Buck Creek** church met in council June 9 with L. L. Teeter in charge. We elected Bro. E. N. Cross and Sister Neva Cross to represent this church at District Meeting which will be held in the Mississinewa congregation. The writer will represent the church at the La Verne Conference—Phebe E. Teeter, Monroeland, Ind., June 18.

**Huntington** City—May 27 we held our love feast service. We enjoyed a very spiritual meeting with 125 or more at the tables. Bro. Byer of North Manchester officiated. The membership here is indeed happy over the fact that Bro. Ezra Flory is coming to us as our pastor and elder. With his ability and experience we feel assured he will be able to do for almost a year our work has held up remarkably well. The Sunday-school attendance running equal with the year before was 600. The Aid Societies have also been especially active. The Dorcas Society conducted their last church supper for the summer on June 9 and realized a profit of \$18.00. Our orchestra under the direction of Bro. Ray Stiles, has grown and improved during the past year. No doubt one of the main reasons why we have not been so discouraged in dealing with the war is because of the good men from Manchester College who have come to preach for us each Sunday. For the first time since the war began we have had a full complement of preachers. Bro. G. H. Smith and cared for his own until such time as he can get to his home. Bro. W. E. Bickel has preached here the last Sunday evening of June.—Mary E. Wike, Huntington, Ind., June 16.

Kokomo church met in council June 4. Bro. L. E. Oeckerman was elected to represent the church at District Meeting; the writer is elected to represent the church at the annual conference. Bro. J. H. Murphy will represent the Sunday-school with alternate, Bro. J. H. Deardorff, alternate. A committee was appointed to solicit money so that we may decorate the church and have new carpet put in. June 14 Eld. Wm. J. Tinkle and wife gave a social at the Kokomo church which was interesting and well attended. At the same time the educational subject being chosen, Choosing a Grand-son. Mrs. Davis, Kokomo, Ind., June 15.

**Ladoga** church met in council June 17. Ways and means were discussed relative to the new pastor. The ministerial committee was requested to continue in its endeavors as the way opens. We are seriously handicapped financially. The Conference offering will be taken next Sunday. Eld E. N. Goshorn will represent us at the District Meeting; Bro C. C. Harshbarger is alternate. Bro. Bro Glenn Garber of North Branch, Minn. is one of two very much appreciated sermons. Our love feast will be held Aug. 26.—Mrs. Lula Goshorn, Inda, June 18.

**Logansport, Ind.** **Creek church met in council June 7.** Bro. D. W. Paul was elected to serve as elder another year. We decided to hold our love feasts at the close of our revival meeting which will be with us here at least at the close of our revival meeting which will be with us here. Our Vacation in August will be held at the home of Bro. Paul. Our school was held May 14 to 25 with an enrollment of 102, the largest we ever had. Sister Elsie Eberly of Logansport gave a banquet was held May 18 at the Logansport Center schoolhouse and was well attended. We also observed Mother's Day on Sunday with special music and talks at each service. The church is progressing with our pastor, L. D. Young, and wife as well as leaders. The Sisters Aid Society is very busy quilting, making garments and trying to do their part in the Lord's work. Chas. Paul, June 15.

**Middletown.** The church in Middletown, Ind. held its annual conference in council June 2. We selected a delegate for the conference, namely, Bro. Estell McCullough with Ora Zirkle, alternate. We decided to build a furnace to cook on and change our cellar way so as to make it more convenient to the members. We have a lot of money to get dishes by another communion season. We expect to begin our revival July 8. It will last two weeks with Bro. Jarboe and wife of Marshalltown, Iowa, conducting the service. Our Sunday-school decided to have a picnic at Marshalltown on the fourth Sunday of next month at the church; the third Sunday goes to the General Assembly at Madison, Wis. Bro. J. W. Lewis gave us a good sermon today. Our union services begin the first Sunday evening of July. Bro. Anderson preached until the last of August. Bro. D. W. Berman from Anderson preached on the 1st of September. The 1st day of last month—Florida J. E. Green, Middletown, Ind., June 17.

North Liberty, Iowa church met in council June 5. The church work has been the same as usual, and the pastor, J. W. Barwick, has been very successful in his efforts to increase the membership. The church is now in the hands of the pastor, J. W. Barwick, and we appreciate very much his earnest efforts to increase the membership. The church is now in the hands of the pastor, J. W. Barwick, and we appreciate very much his earnest efforts to increase the membership. The church is now in the hands of the pastor, J. W. Barwick, and we appreciate very much his earnest efforts to increase the membership.



**Mountville** church enjoyed a splendid love feast service on Saturday May 3. Bro. King of the Meyersstown church officiated. Quite a number of visiting members were present and stayed with us to Sunday morning service. Bro. King gave us a very spiritual message.

(Continued on Page 42)







P. O. \_\_\_\_\_, State . . . . .



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### Notes From Our Correspondents

(Continued From Page 417)

(Continued From Page 40)

At this service. Our evangelistic services at the Manor house began May 13 and closed May 27. These meetings were conducted by Bro Hiram Fibleman of Mount Joy, who delivered fifteen spiritual and uplifting sermons. He also visited in many homes. The meetings had an unusually good response from the people of the community as well as from our own church. The sermons were so interesting and practical that a very good attendance was maintained. Bro Esheba labored faithfully and preached the Word with power. As a direct result, one came out on the Lord's side - Florence K Herr, Millersville, Pa. June 16

An illustrated talk on

**Myerstown.**—May 1 Bro Frank Sargent gave an illustrated talk on Bethans' Bible School and its activities. The welfare committee engaged Bro Michael Kurtz to spend the evening of May 13 on Worldly Amusements. Eld. Michael Kurtz presided at our conference on May 19 and 20. Bro. Sargent will speak on the Saturday evening service opens in the Tulpehocken meetinghouse. The Responsibilities of the Younger Members of the Church Sunday at 10 15 A. M. a German sermon by Bro. Allen Bucher. The Parent's topics for the afternoon session at 1 30 o'clock. The celebration of the Child to the Home by Bro. Rufus Bucher. P. M. Bro. Nathan Martin will Home by Bro. Wm. Schlotter. The Home to the Church. July 30 to Aug. 10, 1890. The celebration of the Child to the Home by Bro. Nathan Martin. Sister Miriam Maderia of Harrisburg. The Tulpehocken house; his theme was D. H. Markey gave the message. Sunday morning, June 17, Bro. R. W. Schlotter preached on "increasing in the knowledge of God." Sunday morning, June 17, Bro. Myer of North Dakota assisted in the service. Sunday-school meeting. The afternoon and evening services. Bro. W. Schlotter gave the Sunday-school and missionary meeting. Bro. Sargent the missionary address—Alice B. Royer, address at Harrisburg, Pa. June 18.

**Quemahoning.**—In a recent note the statement was made that "three of our local ministers were elected deacons: I. B. Ferguson, C. W. Blough and W. D. Rummel." It should have been said that they were ordained to the full eldership—Jerome E. Blough, Johnstown Pa., June 9.

[illegible]

**Salisbury.**—Sunday evening, June 17, we held our love feast and communion in which about 130 members participated, all pronouncing it a great spiritual meeting. Our pastor, Bro Geo Detwiler, officiated at a great spiritual feast assisted, Bro Dtwiler preached three Spirit-filled sermons to our love feast at which time seven young people were baptized. Our Salisbury-school enrollment is 120. We expect to send at least two groups to Camp Harmony this year.—Katie F. Tychy, Salisbury, Pa., June 19.

Sallie E. Lachty, Salsbury, W. Taylor gave us two messages; Schuyllkill—April 15 Eld. W. Taylor gave us the message; his presence was much appreciated. We enjoyed the service. The following evening he gave an address on An Ideal Mother. We enjoyed the splendid Spirit-filled sermons. May 26 we held our first class with Bro. Geo. Falkenstein officiating, assisted by the following visiting brethren: Eld. Ira H. Hyatt, Hiram Lentz, Geo. Snyder. About 125 were present around the Lord's table. Our church held an open air meeting in Dohner's Grove June 10 Bro. W. A. Porry of Lebanon was the speaker. We expect to hold evangelistic meetings this summer under the promise of our elder, Nathan Smith, as evidenced by the offering for Conference in July. Our missionary meeting will be held at the Big Dam church, afternoon and evening Carrie Dohner, Pine Grove, Pa., June 15.

**Somerset**—Bro H B Helsey of Johnstown preached five nights for us under the auspices of a missionary service which was June 27. Bro Helsey's sermons were appreciated by all who heard him. His messages are full of scriptural truth. Three were baptized, one was confirmed. The former baptism, five in all. The community was the largest in the history of the Somerset church. Our Sunday-school shows an increase in attendance since the weather is better. Our church with two other churches of the town is co-sponsoring a mission to the Schuylkill County Asylum. Our pastor, Bro C G Hesse, is the principal. The closing program will be given Sunday night at our church. The teachers are doing good work. The members are leaving for La Crosse, Wis. for the Conference and also the World's Sunday-school Convention. It will be gone about six weeks. The pupil will be filled by different brethren. The churches of the Academy are doing well. Bro H B Helsey, Somerset, Pa., June 8.

**Upper Poplar Run.**—Our revival meeting which was held in April came to a close. Great interest was taken, people coming from miles around to the meetings. The love feast was held on the first Sunday in May with fifty-nine gathered around the tables. Six were baptized and taken into the church, and two are awaiting the rite. Our Sunday-school outing will be held on July 14 in the beautiful grove near the Union Chapel. Archie Hosking, Claysburg, Pa., June 16.

## VIRGINIA

**Antioch** church met in council June 2. Brother and Sister H. A. Flora will represent us at Annual Conference. The following delegates were elected to District Meeting: Brethren J. A. Neff, B. T. Flora and J. L. Laprade. June 3 Bro W. M. Kahle gave us a splendid address along the line of Stewardship. In the afternoon we solicited our members for the annual budget—Mrs. A. O. Brubaker, Callaway, Va., June 13.

**Christiansburg** church met June 10 in regular session. Afterward our school festival was held. The church visit was ordered for our fall church convocation held in September. Brothers L. C. Duncan and H. S. Spradling were elected delegates to District Meeting which will convene with the Laurel Branch church in Floyd County, Aug. 10. The writer was appointed church correspondent—Asa Bowman, Christiansburg, Va., June 14.

**Cloverdale** church met in council May 12. Delegates were elected to District and Annual Conferences. A committee of seven was appointed to discuss the advisability of securing a pastor. On the day pointed out Bro. R D Boaz preached an excellent sermon at the Bethel house on, The Manhood of Christ. A Father's Day program was being held. The Manhood of Christ. A Father's Day program was being held. The Manhood of Christ. A Father's Day program was being held.

[illegible]

**June 11**

**Rowland Creek.**—**June 11**, Bro. H. Handy of Sparta, N. C., came to our church and preached five inspiring sermons for us. We feel that our church has been greatly benefited by his coming. One young man who had been away from home some time was baptized here. These meetings had an unusually good effect upon the people of the community as well as being profitable and practical through the sermons were given. We expect Bro. Handy to begin a series of similar meetings throughout the summer months. The first school meeting here July 9. We also plan to have a picnic at Rowland Creek in the near future, conducted by Bro. J. M. Robber and wife. Our Sunday-school and program committee are progressing nicely.—Mrs. Carl Handberg

June 16

**Schoolfield.**—In our recent series of meetings, which was conducted by our pastor, Bro. N. C. Reed, ten were baptized and two were reclaimed. Five more have joined and await the rite of baptism. In the five months that our new pastor has been with us, there have been twenty-five members added to the church. There were seventy-five that communed. Bro. N. C. Reed's influence is not only helping

five that communed Bro. R. C. Reed's name

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the sinner but it inspires the Christian to a greater effort. Our Sunday-school is still progressing, and is a great help to the new Christians. -Dora Reed, Schoolfield, Va., June 13

**Snow Creek.**—Aye 27, we had an all-day service for the purpose of dedicating our new parsonage. The pastor, Rev. J. A. Naff, offered the dedicatory sermon in the forenoon and our elder, J. A. Naff, offered the afternoon service. There was some indebtedness on the part of the congregation, but an offering was taken which completely covered the amount. We were very happy to dedicate the new parsonage. In the afternoon, Rev. E. J. Carter, pastor of the Antioch congregation, preached one of his Spirit-filled messages. We were also honored with several numbers of special music by the members of the Antioch congregation. May 13 our pastor, Rev. J. A. Naff, preached to the mothers, and the following Sunday, May 20, he preached to the fathers. June 7 we enjoyed a Children's Day service. Mrs. S. H. Flora, Sago, Va., June 19.

## WASHINGTON

[illegible]

**Outlook** met in council with Eld. Wagner in charge. He and Bro. Partch agreed to take care of the work until another pastor is obtained. Miss Marie Satphn was appointed to take care of the children in the basement and Sister Wagner is to have charge of the children's house. We decided to organize a new church. Bro Joe Meyers is leader. Brother ... Our Aid Society is planning out the pastorate ... Our next convention with Yakima and Sunnyside, June 17 we had a very successful one. We are having a picnic at home, a home pleasure of having with us Bro. Clarence Shoup, who has been away from home for many years. We had quite a number of boys who have been in Chicago for the last year or so. They are planning a picnic with the dance program ... which July 4—Mrs Artie Bacon, Outlook, Wash., June 20.

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# THE GOSPEL MESSENGER

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"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

Vol. 77

Elgin, Ill., July 7, 1928

No. 27

## Echoes from the La Verne Conference

Sunday, Monday, Tuesday, June 24-26

Ahead of Schedule

We first set foot within the tabernacle Sunday evening about eight o'clock. This was not the Conference Sunday, mind you, but the Sunday before. Somebody on the platform was talking in a vein that reminded one of an address of welcome. There was an audience of perhaps a thousand people. What does this mean, we wondered. Had the Conference begun already? We had heard that Bro. A. P. Blough of Waterloo was to preach at the La Verne church Sunday evening preceding the Conference and we noticed him on the platform. The answer was that so many people had come in early for the Conference that the La Verne congregation had found it advisable to use the Conference tabernacle for this Sunday's services. Bro. R. H. Miller, former La Verne pastor, had preached here in the morning to about the same sized audience. And the meetings had taken on something of the Conference flavor.

This was the more in evidence by reason of the special features of which that "address of welcome" was a part. It wasn't exactly that, however. It was a kind of dedication of the tabernacle and the whole Conference equipment, a consecration service. As for the "welcome," it occurred to us on second thought that it would at least be no more inappropriate to have this a few days before the Conference begins than nearly a week afterward, as has sometimes been the case. Bro. Blough's sermon, based on the psalmist's cry to the hills for help, was a strong plea for less exclusive dependence on organization and material equipment and more on spiritual resources.

Well, you just can't keep the flood of Conference feeling dammed up until Wednesday evening, the time set for the official breaking loose. More true it was this year than ever. Folks from back east, driving through, had been turning up for several days, and with the Sunday services as indicated, the Conference spirit had taken command of the situation. Practically the La Verne Conference had begun three days ahead of schedule. The Chairman admitted it and announced that Dr. Kurtz's evening lectures Monday and Tuesday, a feature of the religious education training school held in the college chapel, would be given in the tabernacle.

### Some First Impressions

To an easterner who saw the old college block a little more than a year ago when the old building was in process of being razed, the transformation which has taken place is almost unbelievable. We found the former unsightly and ramshackle grounds now a beautiful park with green lawn, graveled walks, shaded seats, drinking fountains, and whatever is required to satisfy all reasonable esthetic and sanitary considerations. In the center is the tabernacle, a well-constructed and well-seated tent of about five thousand capacity, with a suitable platform seating near five hundred. The amplifiers with an attachment in another tent on the grounds for an overflow audience give good promise that all can hear. The college buildings afford excellent rooms for sectional and committee meetings. Feeding and lodging facilities seem ample. The whole town appears to be behind the Conference with an efficient organization and a very fine coöperative spirit. The situation looks good.

La Verne is like Mount Zion, beautiful for situation. The adjacent San Gabriel Mountains lend a sense of protection both kindly and strong. As for the weather, nobody fears anything on this score except a possible excess of warmth but it is making a delightful beginning. Really we can find little grounds for misgivings of any kind, unless it be that we delegates and others who have come here from all over the Brotherhood should fail to measure up to our opportunities. If we put the right spirit into the program and deliberations we are pretty certain to have a Conference both enjoyable and profitable. Our guess is that this is what is going to happen.

### Preliminary Miscellanies

Monday is wash day and there was not much else doing in the morning but after dinner things began to move. The School of Methods got off to a good start and the General Mission Board held its annual Con-

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ference meeting. At the latter when we dropped in for a few minutes there were some twenty or more persons present, mostly missionaries. Chairman Winger, just back from his trip abroad, was in the chair. Only Bro. Nye of the Board membership was missing.

The question under discussion had to do with supervision in the mission fields and the relation of the mission work proper to the development of self-governing churches. Not a small matter you can easily see. India had suggested a plan which, after some questioning back and forth, was referred to a committee for further study and report at a later session. It sounded like a good committee—Bonsack, Blough, Smith, Beahm, Emmert—the three middle names representing respectively India, China, Africa. You know where the other two belong.

Two classes of the School of Methods were in progress when we looked in, directed by Teachers Shultz and Shamberger. Other names in the faculty list are Emmert, Flory, Shriver. The courses in the several classes differ, to be sure, but they all center around that troublesome word "how." It is a school of *methods*, please note. That is a place where you learn *how* to do the many things that belong to sound and successful religious education, certainly a very useful thing to learn.

It did not seem to us that these teachers were under any illusions as to the seriousness or difficulty of their task. There was no air of know-it-all about them. They understand how slowly and against what odds progress is made in this great Christian enterprise.

They are becomingly modest. But they are trying to help a little and we think they are doing it.

### The Monday Evening Service

Bro. Kurtz for some reason which we did not learn was unable to appear but an able substitute was found in ever ready Bro. Ezra Flory. The expectation that Bro. Kurtz would turn up at any moment would have acted as a handicap for some speakers but it seemed only to inspire Bro. Flory. He was at his best and gave a most excellent address, or sermon rather, on the thought that one of our greatest needs is a deeper conviction of the reality of spiritual forces and most of all of God himself. The character of Christ, the universal hunger of the human soul, the fruits of Christian faith and practice—these were some of the reasons given which make it impossible to disbelieve in God.

Before the sermon there was a brief but fitting vesper service of worship and song. If not so large as on Sunday evening, there was nevertheless a good assembly present, and one went away with the feeling that something very like a real Conference was already under way.

### District Boards Meet

On Tuesday afternoon the annual meeting of District Mission Boards, this year including also the District Ministerial Boards, convened in the La Verne church. It proved to be a very interesting session. The subject was the Rural Church. Bro. Earl Frantz, pastor of the Sabetha church of Northeastern Kansas, gave a general survey of the "Rural Church West of the Mississippi," while Bro. Gaden Lehman, pastor of the Monitor church of Southwestern Kansas, told "How I Am Meeting Rural Problems." Both addresses were full of live facts and suggestions.

From 138 responses to a questionnaire Bro. Frantz learned that 71 churches were growing and 67 declining. Factors entering into this situation were differences in consecration and stable character of the membership, church troubles and poor crops. He urged as an avenue to successful solution, church interest in all phases of life with primary attention to the spiritual side. Bro. Lehman publishes an occasional parish paper and delivers it in person, finding thus an occasion for some helpful pastoral visiting. He does his best to make the regular church services interesting but tries to serve the community also in such things as better amusements, lyceum course, community day, vacation Bible schools, a community orchestra and by various other agencies.

This was just the first session of this joint conference of Mission and Ministerial Boards. The general theme is The Church West of the Mississippi. Bro. W. H. Yoder of Morrill, Kans., was Chairman. Bro. W. J. Werkman of Chicago led the devotions. The attendance grew from about 50 at the beginning to perhaps three times that number at the close. There is to be another session this evening and two more tomorrow.

### The School of Methods

This was in progress Tuesday all day but we did not get into direct touch with it except at the evening session. Here there was first an inspiring service of worship and then in the absence of Bro. Kurtz, Bro. Edward Frantz, Editor of the GOSPEL MESSENGER, was drafted for a brief address. He talked about Two Bible Teachers, how one of them got ready to teach and how the other missed the main point. Their names were Ezra and Nicodemus, but they both have followers today with other names.

Fully 2,000 people were present at this evening tabernacle service. Nothing like this has ever been

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## Thy Neighbor

Thy neighbor? Pass no mourner by.  
Perhaps thou canst redeem  
A breaking heart from misery;  
Go share thy lot with him.

**Follow Me—Mark 1: 17; 2: 14**

It behooves us to consider afresh the fundamental principles of the Christian life. What is Christ's call to the church of today? What is meant by Christian discipleship? It meant something for Peter and John and Matthew to leave all and follow Jesus. What does it mean to us when Jesus says, "Follow me"?

## The Call to Discipleship

First of all, it is a call to *discipleship*. Now discipleship implies two things—giving up of the former life with its loves, and obedience to a new master. See the guru (spiritual teacher) of the East. When a young man becomes his disciple it means that he is ready to go where his teacher goes, live as he lives, do as he bids—in short, be with him day and night and obey him regardless of conditions or wishes. Do you see the spiritual meaning for us? This is what it meant to Peter to follow Jesus, and it must mean the same to us. Christ calls us to give up the old life with its lusts, to be ready to leave every one and everything and to go with him wherever he may take us, to learn of him and obey him. If occupation or business is not in harmony with the call it must be given up. "He that loves father or mother more than me is not worthy of me." Nothing dare stand in the way, no, neither loved ones nor riches nor position may hinder us. In the mind of Jesus it is more urgent to follow him than to say farewell to friends or bury a father.

"Follow me," commands obedience; it requires devotion; it demands loyalty. We can not serve two masters. Christ will not tolerate divided devotion. Who is this that demands our undivided loyalty and complete obedience? "Ye call me Master and Lord, and so I am." It is the Lord from heaven who calls us to discipleship. He is more than a great Hero; he is more than the greatest of Teachers. He is God of very God. The church today must put more emphasis on the divine Lordship of Jesus Christ. He is the Master who speaks with authority. Any toning down on this point in our confession of faith will surely lead to deterioration of our loyalty. If Jesus is not the Christ, why should we profess to follow him? If he is not God, why worship him? If he is not the divine Savior, why proclaim him to the nations? Yea, if Jesus was only a man, then missionaries have no message for a lost world. As Beecher says: "If Christ be not divine, every impulse of the Christian world falls to a lower octave, and light and love and hope decline." But Jesus is the Lord and Master, the God-man, the divine Savior, so let us fall at his feet and say with Thomas, "My Lord and my God." And with the angels crown him Lord of lords and King of kings.

## The Call to Service

The Call to Service.

In the next place, it is a call to *service*. "Follow me, and I will make you fishers of men." Jesus does not call men for their sake alone, but for the sake of others; not simply that they shall be his disciples to be with him and serve him, but that they shall call others. Jesus was unselfish; he lived for others. In the synagogue of Nazareth he read: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." This is the missionary program of Jesus, and if we are true followers of his that same Spirit of the Lord has also anointed us to preach glad tidings to the poor; he has also sent us to release the captives in sin's dark dungeon, to lead the blind into the light of heaven and to heal the bruised and broken-hearted. We must live for others, not for ourselves. "Ye are the salt of the earth," "Ye are the light of the world" teach this same lesson. Neither salt nor light is any good till it gives itself in service. Salt must lose itself in savor and the candle must burn out in shining. Jesus came into the world not to be ministered unto, but to minister; he was a Servant among men. "And a disciple is not above his teacher; it is enough for him that he be as his teacher."

Moreover, this service is a world-wide service. "Follow me" means anywhere, everywhere, even to the ends of the earth. "Go ye into all the world." If God loved the whole world he means that we shall serve the whole world; if Jesus died for all then he means that we shall witness to all. Certainly service must be as wide as his will to save. Yes, "Follow

me " means to the farthest ends of human habitations. Jesus leads the way into the deepest jungles of Africa, to the loneliest hut in the mountains and the smallest island in the seas. " Follow me," he says, " for I must needs pass through Samaria, I must go to Jerusalem, I must go to every village and home in the world. I am going on before, who will follow me?" For 1,900 years Jesus has gone ahead, and into millions of places he has gone alone. Why is it? What is wrong with the Christian church? Like Peter she has followed afar off, and like him she has fallen into temptation. After 1,900 years this service is still unfinished. The church has been busy with other things and left the greatest work undone. But it is not an impossible task. Jesus leads the way; all we need to do is to follow. He has made himself responsible for it and he will carry it through. The prophet says of him: " He will not fail nor be discouraged." O the undiscouraged Christ! Though Judas betrayed him and Peter denied him and the disciples forsook him, yet he remained undiscouraged. Though the Christian church has failed him through the centuries he shall not fail nor be defeated. So let us be loyal to him as our Leader and press close up against him as he goes on before.

## The Call to Christlikeness

**The Call to Christlikeness.**

Again, it is a call to Christlikeness. Certainly the disciple is to become like his Teacher. Jesus called his disciples to be with him and to learn of him, i. e., to grow into his likeness. Judas was not a true disciple. Neither were the others until they were filled with Christ's Spirit. "Follow me, and I will make you to *become* fishers of men." Yes, they had to be remade, and so must every disciple. We must be recreated before we can become like our Lord, and we must become like our Lord before we can do rightly the service of our Lord. To be is more fundamental than to do. To be like Christ is the prerequisite to service for Christ. O if we would but believe this truth! The greatest hindrance to the cause of Christ in America is the unchristlike Christian; the greatest hindrance to the cause of missions abroad is the unchristian professor of Christianity. Non-Christians have said to Christian missionaries: "We admire your Christ, but Christians are not like Christ." What a shame! What a reproach! When non-Christians wish to give the highest compliment to any act they call it a Christian act! O that every act of every Christian were a Christian act! Then the evangelization of the world would soon be accomplished. Once a young Christian girl on a mission field got married and went to live with her husband's family. These new relatives had no use for

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## Jesus and Worship

BY D. W. KURTZ

BY D. W. KURTZ

Bible Hour Address at the La Verne Conference Saturday, June 30

THERE is no greater problem in religion than worship. The Catholic Church has dignified worship, and she has held her people, with reverence and respect for the church. Protestantism has depended upon the sermon, but failed to produce prophets who could inspire her people. True religion must have insight into the Truth of God, reverence and devotion for God and his church, and service to humanity in the deeds of love and justice.

and justice.

Worship is that part of religion that deals with the feelings of man—it is the harmonizing agency of religion. Bible study gives us an insight into the will of God, but worship enables us to say: "O, how love I thy law"; "As the hart panteth after the water brooks, so panteth my soul after thee, O God"; "Not my will, but thine be done." The purpose of worship is to harmonize the human soul with God, so that the worshiper truly and whole-heartedly loves God, and loyalty devotes his being to the service of God. The feelings, the affections, the passions of the soul must be harnessed and harmonized to the cause of the Kingdom. This is the object of worship. Intellect is the pilot, but the feelings are the power and dynamic of life. Worship creates and directs the dynamic of life into the channels of the Kingdom. Worship creates the loyalty of the soul of God.

THE ELEMENTS OF WORSHIP: Prayer,

There are three distinct fields of worship: Prayer, music and art, and the symbols. Jesus used all three.



He prayed much and taught others to pray. The last supper was closed with a hymn, and we know the disciples sang hymns. And Jesus instituted and commanded the symbols of the church.

There are many kinds of prayer in the Bible. When we once appreciate the rich prayer life of the Bible we can enjoy prayer more. There are prayers of gratitude and appreciation: thanksgiving, praise, and adoration; prayers of asking: petition, supplication and intercession; prayers of fellowship: communion, meditation and ejaculatory; prayers of submission: confession, consecration and vows.

The function of prayer is to unify and harmonize the soul with God. Hence there must be appreciation of God, of the goodness, and love, and beauty, and truth of his character and his program of life for us. We need more appreciation and gratitude in our hearts. We are too selfish to be happy and too self-centered to enjoy the blessings of religion. Prayer is the creative power that promotes gratitude.

Prayer promotes fellowship, conscious companionship with the Father. "Prayer is the practice of the presence of God." We are not alone in the world, and in our problems. Prayer unites us to our Companion, and therefore ensures guidance, strength and victory.

Prayer is the creative power in life. By it our weakness is made strong, our fear is turned into courage, our ignorance is transformed into wisdom and our despair into glory. Out of defeat comes victory; and our bondage and slavery are turned into the freedom of sonship. Prayer is creative—it is the opportunity we give God to create in us his own likeness, and to fill us with his joy.

Prayer is discipline. In prayer we see ourselves as God sees us. There is no camouflage, no hypocrisy with God. In prayer we are at the judgment seat of God, for there we can see ourselves as we are. Only in the presence of the True, the Good, the Perfect can we see our own lack, our errors, our imperfections. There we are judged rightly, and can mend our ways, repent and harmonize our lives according to the eternal plan. We need discipline, correction, chastisement. Honest prayer is a wrestling with sin and self, and a recognition of the True and abiding in contrast to our poor attainments. At the judgment seat of prayer, we learn to confess, repent and accept the grace and mercy of God. Real prayer makes us humble, and thus fits us for the blessed fellowship with the Father.

Worship also includes music and art. The religion of Jehovah is full of songs. In the New Testament (Eph. 5:19, Col. 3:16) we are commanded to use psalms, and hymns and spiritual songs. The book of Revelation refers to the new song of triumph, and the song of Moses and the Lamb. We also read of harps from Genesis to Revelation which are used in the praise of God.

Art had a large place in worship. The temple was made beautiful, and every part was symbolic of religious truth. The dress of the high priest was elaborate and symbolic of spiritual truth. Psychologists tell us that 80% of the truth we receive comes to us through the eye. Through all ages the prophets of religion used visual methods to express and impress religious truth and arouse religious emotions. All music and art should be appropriate for the end in view—to rightly guide and direct the soul to fellowship with God in Christ.

The symbols of the church are a part of worship, and perhaps the most impressive of all. Religion is expressed in three ways: by word, by symbol, and by life itself. Religion is a way of living—it is the life of God in the heart of man, the life of man in harmony with God. This life can not be adequately expressed in words, hence the use of symbols.

The purpose of the symbol is to illuminate and create spiritual virtues in the life of the believer. It represents the meaning of the spiritual life, or grace which God wants us to have. The idea of "friendship" is infinitely deepened by the symbol of a hearty hand shake, a pleasant smile, and a cheerful hospitality. The idea of brotherhood is infinitely more significant when symbolized by the common meal, the bread and water covenant of brotherhood and peace, than merely the word. Love can not be adequately ex-

pressed in words, but needs symbols to convey its meaning. Humility and service are Christian virtues. But the disciples could not get their meaning till Jesus, the Lord and Master, demonstrated their meaning by a symbol.

The symbol is not only to illuminate, but to create the spiritual grace in our hearts. It is a drama which we perform, and in the doing we are blessed. "If ye know these things, blessed are ye if ye do them." The believer, who in faith, hope and love, performs the symbols in the "doing" creating in his own life the grace that is represented. In the act of eating together we become more brotherly; in the act of an humble service, we become more humble; in the act of partaking of the bread of sacrifice, we get the spirit of sacrifice; in the act of making the blood-covenant with Christ, we grow in unity with him and his purposes. The symbols of the church are acts of worship whose function is to harmonize us with God in Christ, to clarify the meaning of spiritual values, and to create in us the spiritual likeness to our Lord and Savior.

Long Beach, Calif.

## America, Beware!

BY C. ERNEST DAVIS

Synopsis of an Address Delivered at the L. V. Verne Conference, Trinity  
Afternoon, June 29

FROM the dawn of history nations have had their periods of infancy and struggle, of might and power, and of corruption and decadence. Call the roll of the mighty nations of the past, Egypt, Babylon, Assyria, Greece, Rome, and on through the list, and in every case the story is the same—rise, zenith, decline and fall.

The United States of America has passed through her period of infancy and is today a recognized world power of the first rank. Especially does this nation have wealth in unprecedented degree. And, as always, this situation brings with it certain temptations, certain dangers, and certain opportunities for evil to make itself felt. At the present time certain evil forces are working which, if unchecked, will inevitably bring decadence and loss.

Two evils that are corrupting the bodies of Americans are tobacco and dope. We are more familiar with tobacco and its harmful physical effects. But remember if the plans of the big cigarette manufacturers are realized we shall see the degenerating biological effects of tobacco more than doubled as a result of widespread smoking by girls and women. Smoking girlhood and smoking motherhood will unloose upon us a flood tide of physical woes which we can ill afford to meet. We can at least expect an increased adult death rate, highly increased infant mortality, a shortened span of human life, and an intensification of many present ill effects.

However, not only are attacks being made upon the bodily or physiological welfare of America, but our moral integrity is being assiduously undermined. The moral ravages of the two evils just mentioned—tobacco and dope—are well known and probably need no present comment. Add to that the subtle appeal of vicious books, magazines, and pictures produced by the millions of copies and sold openly and brazenly upon the news stands of the country: the present wave of nudity, obscenity, and sex slush on the stage; the lure of the jazz dance; the turning of the minds of the people toward false or lower values of life as revealed in channel swims, cross country marathons, million dollar prize fights and the unparalleled box office receipts of great sporting events of various kinds; and the ever present and almost universal revelation and flaunting of sex charms in modern women's dress; and, having added, you have a faint picture of the Satanic forces seeking to undermine America, attempting to nullify the foundations laid by a Puritan ancestry, and desirous of leaving in the place of our Christian heritage an American paganism.

Along with this vicious assault, and as a part of it, we have a wave of unrest in regard to the marriage relation. There is much chafing within the marital state and many homes are being broken up in a most unfortunate way. Easy divorce and remarriage is not disgraceful enough and radical ideas of all kinds are being considered and advanced. The home is the very

heart of society and, if that heart becomes corrupt, society will become grievously ill, perhaps unto the death. In the shadowy background of this dark picture of the home we see the type of lustful love-making tolerated by parents and considered "the thing" by many young people of today. Standards of modesty, integrity, honor, and purity are sadly needed, and needed not alone by the poorer and underprivileged classes, but by the wealthy, the fortunate, and the educationally favored as well. Also the influence of these evils is not alone upon the nonchurch population, but also upon the church membership of America. In many ways Protestantism has yielded to these evils, yielded so gradually and so easily that the danger of our position is but little realized. It is indeed time to shout, "America, Beware!"

Another phase of our decadence is the prevalent spirit of lawlessness. America is built upon the principle that the expressed will of the majority of the people is to be the law of the land, respected and obeyed by all. Her greatness has been made possible by the ability and willingness of her citizens to discipline themselves in harmony with the duly constituted statutes of the land. But today we see groups unwilling to be bound, determined to seek their own pleasure and ends regardless of general welfare or the larger good. This attitude extends even to the practical nullification of certain federal laws and constitutional provisions in sections where they are not popular. Crime of many kinds, much of it hideous in the extreme, is rampant and, with the general attitude of much of the public what it is, no immediate relief is in sight.

And if this be not sufficient cause for alarm, remember that, in addition, we face the determined effort of a certain set of devil-inspired interests to bring back alcoholic liquors in this country, a movement which, if successful, will not only steal away the pronounced economic and social benefits brought by prohibition but also will greatly intensify the evils already so seriously affecting our national life.

Alcohol is a protoplasmic poison and as such exerts a very damaging effect upon the human body. The use of it is one of the deadly ways in which society can effectively bring about its own ruin.

The evil moral effect of alcoholic liquors is read in a tale of sorrow that runs throughout the pages of human history. What would be its effects now, in this age of suggestive and passion-inflaming books, magazines, and pictures; of display of nudity and parade of sex trash on the stage; of jazz dancing, necking parties, and other debilitating amusements; of weak home ties; and of constant challenge by the growing daring revealed by the receding lines of women's dress? What, but destruction?

Liquor with its age-old record of lawlessness would, in the environment of our present tendencies, make of America an unsafe and unfit place to live. The present illegal liquor traffic and the accompaniments of the movement to restore the legal traffic are ample proof of the inherent lawless character of the liquor legions. Shall the American government be turned over to such? Shall that crowd determine our governmental policies? Never! It must not be. For remembering the intense efforts of the horde of evil forces now operating, and realizing how quickly changes now come in this country and how almost universal is their sweep, we are forced to the conclusion that, with alcoholic liquor brought back, the descent of the United States of America might easily be one of the most rapid that history knows. America, beware!

Christian friends, if we love our country, let us defeat the movement to bring back the liquor traffic. Let us deal with the other evils gnawing at the vitals of America. Let us pay more attention to religious education thereby laying foundations of Christian instruction and character in the generations of tomorrow. Let us deal with paganism in the church and in our own lives, for a paganized Christianity can never head off the paganization of American civilization. To your altars, O church of the Living God, and then to the work of letting the arm of the Lord be felt in a program of aggressive righteousness.

Wenatchee, Wash.



## Echoes from La Verne Conference

(Continued from First Page)

seen at Annual Meeting on Tuesday evening before the opening of the Conference. Of course the crowd will not continue to increase in like proportion. The people have come early. But it does look as if the Conference had actually begun.

We heard of other group conferences today, notably one of the missionaries here. Incidentally a few of us were privileged to hear a very informing address on Mexico by Dr. Freeman, pastor of the First Congregational church of Pomona, given at the noonday luncheon of the La Verne Lions' Club. Mention should also have been made above of Dr. McNeil's appeal at the evening service in behalf of the Lord's Day Alliance. He wishes the Conference to adopt resolutions in defense of a restful and worshipful Lord's Day, a thing the Conference will no doubt do.

### Wednesday, June 27

#### As the Day Begins

Fine morning, of course, but why waste words on this? It's typical California summer weather we are having, warm days but not oppressive, and cool nights when an extra coat or blanket is comfortable. No early morning public worship before tomorrow had been arranged for because it was not known the Conference would begin so far ahead of time. But you really do not need one to worship in these surroundings on such a morning. Listen to those meadowlarks. Look at the beauty all about you and the majestic grandeur of those overhanging mountains without worshipping, if you dare.

#### West of the Mississippi

That was the subject. Before nine o'clock those District Board men, mission and ministerial, were on the job again. Several previously appointed commissions made reports. The rural commission recommended more emphasis in our schools, especially our seminary, on rural church problems. The commission on women's work recommended that our Boards, General and District, make larger use of women in their organization plans. The finance commission deferred recommendations, awaiting Conference action on certain queries relative to the better care of our superannuated and disabled ministers and their families. The meeting accepted the recommendation of the nominating committee that Bro. G. H. Cassell of Ashland, Ohio, be appointed a member of the Home Missions Council.

After an impressive devotional period conducted by Bro. Ernest Wampler, pastor of Rocky Ford, Colo., a half hour was devoted to general discussion based largely on the addresses of yesterday afternoon. This discussion was live, frank, varied, representative of all parts of the Brotherhood. Frequent reference was made to the address of Bro. D. G. Wine of Nebraska, which was given in the late afternoon of Tuesday. It had been agreed to have it at that time and recall the night session in favor of the meeting in the tabernacle. It seems that Bro. Wine's address was exceedingly thought-provoking. It elicited unusual interest. His subject was The Task of the Church West of the Mississippi and the trend of his discussion was to the effect that in the pioneer communities of the West the policies of the church must be more liberal, less restrictive, than in the older settled sections of the East. His plea met with a hearty response but some wondered what the outcome of such a policy might be, and thought the difference between the East and the West was somewhat exaggerated.

The principal address of the session this morning was given by Bro. J. W. Lear on The Administration of Our Work. Recognizing fully the fundamental importance of spiritual life in the church membership, he made a strong plea for recognition of the importance of effective organization. He spoke with characteristic vigor and great frankness. Our general, District, and local work, he held, is not properly articulated. For instance, if an elder or pastor refuses to

cooperate with the general work and refuses to give his congregation a chance to do so, there ought to be a way to change things. He had also some very earnest words about the overhead expense, noting that the local churches, by their attitude of cooperation or non-cooperation, have much to do with making the overhead larger or smaller.

#### A Special School of Methods Feature

Just before the noon hour there was an interesting exercise in the tabernacle, not planned long beforehand. It happened to be the closing day of the La Verne Vacation Bible School. The Conference School of Methods took advantage of this by making the closing program a feature of its own program. The various Vacation School groups marched to the platform and demonstrated what they had been doing. Particularly effective was the portrayal of Bible stories like the parable of the sower, the baby Moses in the bulrushes, and numerous others, by some simple bits of pageantry.

Dinner had a good taste after this program. The large cafeteria was doing a good business. It looked as if La Verne had made ample provision for our physical needs.

#### Promoting Church Interests

That was the subject of Bro. J. J. Yoder's address at the final session of the District Boards. The large church was well filled. Bro. Geo. C. Carl, pastor at Hermosa Beach, had prepared the atmosphere by leading the worship.

The interests to be promoted, Bro. Yoder said, are worship, evangelization, missions, education, welfare work. To do this we use churchhouses, colleges, teachers, money, boards and other agencies and instruments. We have many problems incident to certain changes in church policies. Some of our difficulties are a scattered membership, small congregations, attempting too much, too many specialists, too much tampering with our church machinery, a spirit of lukewarmness and indefinite conception of our church aims. The purpose of the general organization or promotional agency should be to awaken interest in the church, to enlighten and train the membership in our church principles and policies, to create confidence and enthusiasm for the church. As to budgets, Bro. Yoder would have the local churches determine their own quotas, and would make the pastor or elder responsible for all church obligations. He would ask more from the pastor and do more for him. He believes a periodical devoted to promotional work would be a good thing.

You would expect an address like that to stir up some lively general discussion. It did. Approval and disapproval were voiced freely, but all in brotherly spirit. The findings committee presented a report which summarized the discussions of the conference, stressing along with other good points these two: do not minimize too much the significance of the small church and standardize aims and principles but not methods.

This whole conference of District Boards was of a high order, quite worthy of being a part of the General Conference. The five principal addresses were all well prepared and able treatments of vital issues. In closing Secretary Zigler strongly urged that in the General Business Conference to come next week serious effort be made to solve some of these problems pertaining to the general administration and coordination of our work.

#### Outstanding Problems

A discussion of this subject by members of the Standing Committee has become an annual Wednesday evening event. At least this was the third time for this feature. Without announcement except by means of a large "Call to Worship" placard, the service began with the chorus singing softly "The Lord Is in His Holy Temple." The atmosphere was conducive to worship. The flowers and foliage about the platform were restful and helpful. So was the singing by chorus and congregation as led by Sister Stahly and by the Vaughan Quartet of Lawrenceburg, Tenn.

Bro. J. A. Dove, Chairman of the Program Commit-

tee, in appropriate introductory remarks turned the meeting over to the Chairman of the evening, Moderator-elect Winger. The Conference Secretary, Bro. I. B. Book, led in devotions directing our thought to the question of right attitude toward our problems. Humility, confession, repentance, trust in God, are steps in this process. With such a background we were ready for the topic of the evening. Four Standing Committee members had been asked to speak on four of our "outstanding problems."

Bro. J. A. Robinson of Southern Ohio discussed our pastoral problem confining his remarks however to one phase of it, the problem of leadership. He quoted a prominent editor as saying that not the newspaper but the pulpit is the greatest factor in our American life and some of us wondered if that is really true. The speaker stressed preparation and vision as important qualifications for pastoral leadership, illustrating the latter point by numerous examples. Bro. V. F. Schwalm of Southwestern Kansas naturally had our school problem for his subject. Factors in the problem are: (1) a small denomination scattered over a large territory; (2) development of junior colleges and the pressure from State controlled institutions; (3) difficulty of keeping colleges Christian in face of powerful worldly influences. Quoting Glenn Frank of Wisconsin University, he would have us find, filter, focus, face and follow the facts.

Bro. J. W. Lear of Northern Illinois was the speaker on our financial problem. All agree it is a big one. The reasons it is so acute are: We do not put spiritual investments on a par with material. We do not think they are as important. (2) We do not realize the responsibility of stewardship. Tithing our incomes would amply meet our financial needs. (3) We are not willing to do team work. Too small a part of the church is carrying a large part of the burden.

Bro. D. J. Lichty of the First District of India spoke on problems of the mission field. His main point was the problem of demonstrating what Jesus can do now in the lives of degraded and downtrodden men. Because the higher class has rejected Christianity this demonstration had to be made among the lower castes, despised by the higher ones. But this has been so successful as to compel the respect of the higher class. The situation is hopeful. The prayers and support of the church are needed as the missions try to find less expensive ways of carrying on the work.

### Thursday, June 28

#### Early Morning Worship

Some of us were a little late in remembering that 7 o'clock worship was to be in the college chapel, not in the tabernacle, but we were richly repaid for not forgetting it altogether. Bro. R. H. Miller was in charge with Sister Sadie Stutzman Wampler directing the singing. Soon there was a brief period of sentence prayers by many, and then we learned that the Lord's Prayer was to be the subject of these morning meditations. And we were not disappointed.

The Lord's Prayer is an exceedingly bold thing. The first part of it proposes to change the earth into the likeness of heaven. Such big plans are all right when they are good. If plans are unselfish, thoroughly good, they can not be too big. But Bro. Miller's biggest thought this morning pertained to the fine union of reverence and intimacy which is effected in the first petition, "Father" and "hallowed" demand such a union. "Father" is friendly, affectionate, personal, intimate, tender. But lest we become too familiar, we need the gentle restraint of "hallowed." It takes both these factors, intimacy and reverence, to make acceptable and helpful worship.

We are to conclude these morning devotions each day, as we did this morning, by singing this great prayer.

#### The First Full Day

That is what this Thursday is and so the conference on religious education followed quickly. For this we went to the big tent. Chairman C. S. Ikenberry of the Sunday School Board was presiding. Bro. Ross Murphy of Philadelphia was leading the preparatory de-



votions in a very reverential and inspiring way.

"The Past Year in Religious Education" was the subject of an interesting address by Bro. Ezra Flory. The Chairman said truly that no one was better prepared than he to give such a survey. Beginning with a brief historical review of religious education in general he soon got down to particular facts relative to recent accomplishments. Though there has not been much gain in the number of schools, there has been great increase in the number of Sunday-school pupils. Some three hundred have attended week day schools of religious education. There are several hundred B. Y. P. D.'s. Three permanent camps have been established. A good per cent of scholars have taken training courses. Total enrollment for the year is 118,000. Graded lessons are gaining favor, in some sections about half of the schools using them. Bro. Flory urges less attention to machinery, more to unity and consecration.

Came next reports from various regions of the Brotherhood giving important facts relating to the several sections. Bro. L. W. Shultz spoke for the Mississippi Valley territory, Bro. Russell G. West for the Southeastern Section, Bro. L. S. Kuepper for Pennsylvania and Maryland, and Bro. C. E. Davis for the Pacific Coast. There are difficulties and problems in plenty of course but the tone of these discussions was decidedly encouraging. Through the many agencies now available the cause is making progress and the Sunday School Board is doing a fine piece of work in helping it on.

#### First Conference on Missions

The first public one, we mean, for this General Conference. There was only a brief intermission. The program is full today. Bro. A. P. Blough, Vice-Chairman of the General Mission Board, was in charge. We noticed that the printed "Call to Worship" set up before the pulpit desk had little effect in getting the attention of the people. It required Sister Stahly's voice through the microphone to get them quiet. But when they understood, they listened sympathetically while Bro. J. M. Boaz led the congregation in worship. Bro. Boaz is just now changing his field of pastoral work from Covina to Oakland.

The subject of Bro. Bonsack's address had not been announced and there was no indication of the particular purpose of this program. We had guessed it was meant for a sort of forum on problems of the mission field and we still have a suspicion that this was the original intention. Something of this nature, but not much, did get into the general discussion which followed. But Bro. Bonsack had changed his line of thought, he said, after having heard so much about "problems" last night. And so he just told us "Why Missions Are Essential to the Life and Progress of the Church." We hope he can yet do what his busy life has kept him from doing before this: put the gist of his inspiring message into an article for the MESSENGER.

Here are a few of the reasons for the claim made in his subject: mission work is of the very essence of the Kingdom of God. Love can not be happy until it shares its longings with those loved. We need the refining power of missions on our practical Christianity. Much in us is not Christian. Contact with "heathen" peoples will help us. And the church greatly needs the inspiration of triumphant grace which is so greatly manifest in missions. Incidentally the speaker urged us to be careful to make the church not the end but the channel of our activity. And he gave us a new definition of missions. It is that form of Christianity which ministers in the places of greatest need.

A short period of general discussion followed led by Bro. J. B. Emmert. He directed attention to the fine results of our missionary investment in corroboration of the claims made in Bro. Bonsack's address. Numerous illustrations of this were given by Bro. S. G. Lehmer of Los Angeles, Bro. A. S. Brubaker of Wisconsin, Bro. Emmert himself, Sister Maggie Early of Los Angeles, Sister Emma Horning of China, and Bro. Wm. Beahm of Africa. Speaking of deficits Bro.

Beahm thought we ought to do something toward paying off the deficit created by taking 100,000,000 Africans away from their country to make slaves of them. Bro. L. A. Blickenstaff of India gave an impressive testimony both as to the effect of his experience on his own life and of what he had seen accomplished in India.

#### The Ministers and Pastors

A meeting of the Ministers and Pastors' Association with a public program was the first thing on the afternoon schedule. The "Call to Worship" was more effective than at the morning session. It was indeed quite well regarded and the singing of "Be Silent" softly by the chorus was very impressive. Secretary M. R. Zigler was in charge of this program. The devotional period was conducted by Bro. W. B. Stover of Seattle.

Three addresses were given on The Function of the Church in the Community, The Function of the Christian Minister in Meeting the Needs of Our Day, and Accomplishments and Ideals in the Ministerial Program. The speakers were Bro. L. H. Root, pastor at Minneapolis, Bro. Ross Murphy, pastor of the First Church of Philadelphia, and Bro. J. A. Robinson, Secretary of the General Ministerial Board.

A synopsis of the first and last of these we have been able to give our readers. We note here that Bro. Root believes firmly that the principles for which the church stands are still the salt and light of the community and it must go right on in this salting and lighting business. The church is an organism rather than an organization. It is not merely a city of refuge or a hospital. It must make life more abundant by serving all life interests but must never forget that its mission is spiritual and its chief function therefore is to bring to the people the consciousness of God. Bro. Robinson's address dealt much in figures but they were not dry. They bristled with important facts and hints. Last year seven sisters and seventy-one brethren were added to our ministry. Four hundred twenty-five churches reported no increase in membership. A congestion of preachers in some places and scarcity in others shows need of supervision in distribution. Special conferences are proving very helpful. A show of hands by pastors present told the story of the change in the pastoral situation in the last thirty-five years. More cooperation is needed between pastors, churches, and the District Boards and the General Board.

Bro. Murphy was a substitute for Bro. F. F. Holsopple of Roanoke, Va., who was not able to be present. He thinks there are just as great opportunities to be a hero as there was in Daniel's day and he does not believe that the young people are worse now than those of former days. He does believe however that it is the duty of the present ministry to bring the young people into a worshipful attitude. Another great field is that of cultivating sentiment for peace. To lead the young into a right attitude toward scientific truth suggests another great field for the modern minister.

#### The Welfare Work

This is a convenient name we have adopted for those miscellaneous activities of the church in behalf of peace, temperance, and social reforms in general. This was the second feature of the afternoon program. But before we could recover from the intermission and get started, Bro. Haugh of the La Verne College Music Department had to sing the people into silence. This he was easily able to do and they quickly joined in. Bro. C. Ernest Davis of the Welfare Board was in the chair. Bro. S. J. Miller of the Ministerial Board led in worship.

The leading feature of the program was a lecture on peace by Bro. D. W. Kurtz. He began by stressing the exceeding importance of this issue. If we have another world war nothing else will matter much with the destruction of civilization and possibly of humanity itself. The causes of wars are fear, pugnacity and selfishness, mostly selfishness, and this is largely commercial and economic. Wars do not happen, they are made by a few men and often by an organized campaign of lying propaganda. The terrible cost of war

in wealth, life, morals and talent was vividly pictured by the speaker. A point brought out that is often overlooked was the disgenic tendency of war. The best of society is killed off while the inferior is left to propagate the race. The certainty of more destructive agencies of death in the next war, vastly more deadly than ever known before, was strongly emphasized. The remedy, the safeguard, is (1) building sentiment for peace, (2) codifying international laws on the basis of settlement of disputes by peaceful methods, (3) a World Court for the hearing and adjustment of such disputes.

This was followed by brief reports of District Welfare activities. Sister — of Maryland (sorry we failed to get her name), Bro. Levi Munich of Southern Ohio, Bro. J. R. Wine of Northern California, Bro. J. Edson Ulery of Middle Indiana, and Chairman Davis of Washington, all gave encouraging accounts of work done and plans in progress. A short prize winning peace oration by Bro. Dimon Hartman of La Verne was the closing number of this interesting program.

#### Jesus Christ the Revealer

The evening sermon was preached by Bro. Edward Frantz, Editor of the MESSENGER. It was preceded by a half hour of very inspiring song service directed by Sister Stahly and shared in by the Conference chorus, the La Verne chorus, and the whole congregation. And it was the largest congregation yet assembled. The tabernacle was practically filled. The worship period was conducted by Bro. H. K. Ober, pastor at Elizabethtown, Pa. Following the sermon the Vaughan quartet gave a fitting closing number.

Bro. Frantz's subject as assigned by the Program Committee was Jesus Christ the Revealer of God. It was the first of a series by various speakers on different phases of the Conference theme, The Lord Jesus Christ. As a Scriptural basis he quoted seven passages from Colossians, John, Hebrews and 2 Corinthians, all stressing the claim made in the subject.

Four main points were raised concerning the revealing work of Jesus: its fitness, its method, its substance, its purpose. As to the first, the revelation was exact, complete and final, limited only by its practical purpose and human capacity to understand. As to the second, the revelation was made by what Jesus said, by what he did, by what he was, and by what he endured. As to the substance or content of the revelation, Jesus revealed God as a Spirit and as a Father. As a Spirit he is intelligent and personal, or possibly superpersonal. As a Father he is the source of all being and life, and is activated by love and righteousness, goodwill and goodness. The purpose of the revelation is reconciliation of men unto God, that they may live in fellowship with him, loving him and enjoying him.

It is not unlikely that the substance of the discourse will furnish the basis for some early editorials in the church paper.

#### Friday, June 29

##### "Thy Kingdom Come"

The seven o'clock worship was well attended this morning and it was abundantly worth while. "The Lord is in his holy temple" greeted our ears as we drew near. Then there was a period of silent prayer. Then we loved "thy Kingdom, Lord" in song. And then we listened and meditated and wondered and aspired to higher ground while Bro. R. H. Miller went on with his expository comments on the matchless prayer "Thy Kingdom Come" was the subject of the thought this morning.

The Kingdom of God is the rule of God. It is a growth and it comes suddenly. It is here already and it is still to come. Bro. Miller observed that both these ideas are taught in Scripture and helped us to see how both are true. He showed us too that both the schools of thought based on these separate teachings are inclined to be too materialistic. Both forget that the essence of the Kingdom is spiritual. One is too literalistic, the other too socialistic. The hunger of men must be changed from the love of ease and physical comfort to

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## Follow Me—Mark 1: 17; 2: 14

(Continued From Page 425)

Christianity, and made the poor girl's life bitter with constant persecution. However, she endured their insults with patience and repaid their evil with good, until her sweetness won her persecutors completely. At last they begged to be taught her religion, for, as they said, it made people "so pleasant to live with."

Now just what is meant by being Christlike? What are the elements in Christ's character which we need to appropriate? Take the Sermon on the Mount. In the very beginning Jesus tells us. Who are the blessed? The poor in spirit, they that mourn, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, the persecuted. A strange list indeed! But these show the virtues which are precious in the sight of God. Listen further: "Resist not him that is evil; but whosoever smiteth thee on the right cheek turn to him the other also. And whosoever shall compel thee to go one mile, go with him two." Again, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." This is the finest ethical teaching to be found anywhere; and the excellence of Christ is that he exemplified his own teaching. Christ is full of love, mercy, compassion, grace, humility, forbearance, forgiveness. To be Christlike is to have these virtues. The attitude of Jesus when he was arrested, tried and condemned, his meek suffering on the cross and prayer of forgiveness for his enemies have won the admiration of the world. One day on the train a young Hindu asked me to show him this prayer of Christ in my Bible. He read it and was satisfied. Jesus Christ died like a god. "And I, if I be lifted up from the earth, will draw all men unto me."

But it is not enough that Jesus loved the world, we must love the world also. It is not sufficient that he died for the world, we must be willing to die for the world also. Jesus forgave his enemies, so must we forgive our enemies. He was patient in suffering, so must we be. Christ's spirit of love and sacrifice alone can conquer the world. Follow Christ. Show to the world the love which he showed. Everybody understands the language of love. Love, bless and forgive others; pray, give and sacrifice for others. In this way alone can we show forth the excellencies of our Lord. Such disciples Jesus wants and such the world needs. "For heretofore were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps."

## The Call to Sacrifice

Furthermore, it is a call to sacrifice. People shrink from Christian sacrifice, i. e., sacrifice for Christ's sake; and the church is tempted to avoid it, for it is a hard way and not pleasant to the flesh. Men want the easy way. But listen: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's shall find it" (Mark 8:34, 35). "Follow me" is not a call to an easy life; it is a call up the grade, up the steep and rugged way. "Must I be carried to the skies on flow'ry beds of ease?" If we would be a blessing we must be willing to bleed.

Self-denial is essential and fundamental in the Christian life. But what do we mean by self-denial? It simply means to say "No" to one's self, to refuse what the flesh wants and to choose what Christ wills. We have promised to follow him, so we must not now follow our own wills or cherish our own desires, but we must seek his will and do his pleasure. The flesh with its lusts and passions must be crucified. We dare not follow the pleasures of the world. Worldliness is damaging the church today and destroying her power. Too many have set their hand to the plough and are looking back. They are unwilling to sacrifice anything for the sake of Christ or the Gospel. The standard of living in America has risen so high that luxuries have become necessities and new luxuries are being added daily. We require too much to satisfy our bodies and our selfish pride. We forget the Puritanic stock from which we have sprung; we forget the simple life for which our church stands. The

cause of Christ can never prosper rightly until we learn to deny ourselves. Expensive food, expensive clothing, expensive furniture, expensive homes, expensive cars, expensive churches and expensive luxuries are eating up the Lord's money and feeding our pride. Learn to say "No" to yourself and be willing to sacrifice for the sake of the Gospel. "If any man cometh after me, and hateth not his . . . own life also, he can not be my disciple."

Friends, a cross, a great rugged cross, lies across the pathway of each one of us. We can not follow Christ and avoid it; we can not pass by it or over it; we must take it up and bear it if we would follow Jesus. See the way which he trod: Bethlehem's manger, Egypt, Nazareth's carpenter shop, Jordan, the wilderness, Samaria, the publican's house, Jerusalem. Jesus "Steadfastly set his face to go to Jerusalem." Why? What was awaiting him there? Gethsemane, Pilate's judgment-hall, Calvary, Joseph's tomb. A cross lay across his pathway and he pushed on to Jerusalem to take it up. "Follow me," cries he, "this is the way." When anyone bore a cross through the streets of Jerusalem everybody knew what it meant—the bearer was going to his death. So does the cross which I bear stand for my death. "I am crucified with Christ, and it is no longer I that live, but Christ that liveth in me." Self is dead, crucified, buried, and Christ is enthroned in the heart. Christ must be the absolute Ruler of my life; everything must be brought into submission to him.

Is this too hard for us? Or must the Christian's way be made easy today? We may make the way easy but it will be no longer Christ's way. Bishops and pastors, seek not to make it easy for your congregations. Teach sacrifice and commend it. Can the Christian church not show as much sacrifice as the nations in the late war? Can the Christian soldier not match the army soldier in bravery, and self-denial, and privation, and endurance? And how much more worthy is our cause! Whole nations sacrificed even beyond their strength for the sake of the War; shall we do less for the war against evil? Is anything too precious to give to our Lord for the best cause on earth?

## Missionary Program of the Church

What does all this mean? What has it to do with the mission cause and Missionary Day at the Conference? Just this: the missionary program of Jesus has been committed to the church, but a worldly church will never carry it out; a selfish church can never do it; a church that seeks the easy way is powerless before this task. Only the church which is filled with the Spirit of Jesus, which follows in the blood-stained footprints of our Lord, which is wholly consecrated and implicitly obeys the call to discipleship and sacrifice can carry out his program. The heathen in their desperate need may cry for help, the spiritually hungry may plead for the bread of life, a young untrained church on the mission field may beg for rightful assistance, the missionary may tell thrilling stories of spiritual conquest bringing men under the banner of Jesus Christ, or of pitiful neglect of whole tribes who are held in Satan's power, or of the many open doors around every mission station which can not be entered, but unless there is a consecrated church to hear and respond it all dies away in a few waves of emotion.

What is the greatest need of the church today? It is not boards and committees, it is not organization and methods; it is not money and budgets, but it is a *spiritual revival*—a revival that will bring back the power of the Holy Spirit into the church, a revival that will rekindle the family altar in every home, that will make men and women like Christ so that their example and testimony will be convincing to the world, a revival that will send out missionaries with a passion for souls as in apostolic days. Certainly we need men and money for the missionary program, but first of all we need a church that is energized by the Spirit of God.

Look at the situation as it is today. The work in our three mission fields among non-Christians has just been well started. This is not the time to slacken our pace or withdraw our forces. In Africa the first-fruits have just been gathered; now shall the abundant harvest be lost? Already more pupils are seeking for

admission to the schools than the mission can accommodate. Must they be denied? Shall we not allow our workers there the opportunity of entering every door that opens among the million people who must look to them alone for eternal life? Six hundred tribes in Africa are still without the Gospel. Does this mean anything to us?

China is rent by civil war, and mission work is being greatly hindered at the present time. But this is not sufficient reason for withdrawing the missionary forces from that great country. Never before was there more need for the gospel of peace and the messenger of glad tidings there than now. The greater the need the greater the call to the church. The young Chinese church is doing valiantly, but she needs help and wants it, and just as soon as the way opens for the missionaries to return we should send them back with our blessing. Let us not decrease our forces in China, for more than a million people will be left in darkness. "Get the light to every dark corner of the world," is the ambitious slogan of the Standard Oil Co. in China. Is this not a rebuke and a challenge to us? Thousands of towns and villages in Asia and Africa are lighted up with the kerosene of the West, but are without the light of Jesus Christ. How long must this continue?

India is our oldest mission field, and some may think it is time for the Indian church to bear the burden alone. It is cause for great rejoicing that we have thirteen organized congregations and a membership of about 3,800. But what are they among so many? Certainly the Indian church should do her best, and we feel encouraged with her efforts. But is it right to expect her to finish the work that is just merely started? Of the 3,000 villages in our field only one-tenth of them have been evangelized. And only half of this number are occupied by Christian workers. In this wide field there is more work than can be done by the Indian church and the home church together in their united effort. And missionaries will still be needed for generations to come. We must banish the thought that we are doing enough foreign mission work. The difficult preliminary work has been done, the way has been prepared, doors are opening for Christian work on every hand. This is not the time to rest on our oars. This is the time to press forward and enter in to possess the land. Today is the day of greatest opportunity; never before were so many lands and so many classes of people ready for the Gospel. Christ is drawing all men unto himself. Why should we hesitate or grow weary?

## Shall We Face Our Task?

Must we retrench? It is a shame that we have to consider this matter. Retrenchment feels and looks like surrender. Who likes to give up? Yes, we can retrench, but this will be the result: village schools will have to be closed and children of our Christian families will grow up in ignorance; workers who gladly give all their time to Christian work will have to be dismissed to make their own support; boarding school pupils will have to be sent home to herd cattle again; the training of teachers, pastors and evangelists may have to stop, even though the future success of the native church depends on such workers; missionaries will have to be recalled and the force reduced; and thousands of people in sight of the Christ will fall back into eternal darkness again. Can we reconcile ourselves to such an action?

Is our mission program too large? Have we undertaken more work than the church can carry on? Some may think so, but when we remember that it requires only \$3.00 per member on an average to meet the present budget I can not believe that our program is too large. What, can we not raise \$3.00 per member to save our brothers across the seas? Our program is not too large for a consecrated church, for a church which claims to be the true church of Christ. Look at the Moravian Church. She sends out one of every sixty of her members to the foreign field, and raises \$12.00 per member annually for foreign missions. At this same rate our church would raise \$1,500,000 instead of \$300,000, and send out two thousand missionaries instead of 125 as now. Look at the Adventists and the extensive mission work they are do-



ing. They are supporting almost 10,000 workers outside of North America. How do they do it? By a faithful giving of the tithe. Can we not do as much as others? We must learn to give the tithe, and let our mission work have its proper share, and until our program calls for more than our tithe can supply it is not too large. Our program is not too large but our consecration is too small. We must bring ourselves up to the proper mission standard and not bring our standard down to our low level of consecration.

"Stir me, oh, stir me, Lord, I care not how;  
But stir my heart in passion for the world;  
Stir me to give, to go, but most to pray—  
Stir, till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no cross is lifted high

"Stir me, oh, stir me, Lord, till all my heart—  
Is filled with strong compassion for these souls,  
Till thy compelling must drives me to prayer;  
Till thy constraining love reach to the poles—  
Far North and South in burning deep desire;  
Till East and West are caught in love's great fire.

"Stir me, oh, Lord, thy heart was stirred  
By love's intensest fire, till thou didst give  
Thine only Son, thy best beloved One,  
E'en to the dreadful cross that I might live.  
Stir me to give myself so back to thee  
That thou canst give thyself again through me."

"I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you visited me not." God forbid that Christ should have to say these words to any of us.

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands." Brethren, how many out of foreign nations will be present in that great multitude because of what we did?

On Furlough.

## The Challenge of Religious Education to the Youth of the Church of the Brethren

BY RUFUS D. BOWMAN

An Address at the La Verne Conference Sunday Afternoon, July 1

YOUTH is our yesterday, the fair morning after the dawn while the dew is still on the roses. Some people are very much concerned whether the youth of our day are as good as the youth of yesterday. I believe the young people of our day are better than the young people of yesterday. There has been no time in which young people were more open-hearted and possessed greater potentialities for leadership than in our day. They are standing on the threshold of a new world almost staggering under the weight of their responsibilities. They are called upon, not only to rebuild governments which were shattered by the war, but to transform the moral ideals of civilization. It is well for us to consider the challenge of the Church of the Brethren to her youth.

The Church of the Brethren has unlimited wealth in her young people. The character of the leaders of tomorrow is determined largely by the homes from which these leaders come. Ninety-five per cent of the leaders of the civilized world come from the farm. We have been apologizing because we have been largely an agricultural people. The thing we have been apologizing for is our strength. The business of the city is to produce merchandise. The business of the farm is to produce character. Our people are rich in the dignity and sanctity of home life. On the farm youth develops in a natural and normal atmosphere. Ideals are inspired and morality is assured. Our young people are interested in education. They are training their powers of mind and heart. They love the church. We have acres of diamonds and do not know it. The potentiality of our youth can not be measured. The Church of the Brethren has unlimited possibilities if we can engage our young people and save them for the church.

Our problem is not that of creating more potential leaders, it is that of challenging our young people. Three challenges come to my mind: the challenge of

our heritage, the challenge of an invincible gospel, and the challenge of sacrificial service.

I. In the first place, let us consider the challenge of our heritage. Our fathers were prophets. They were not content to follow the drift of current opinion. All the great moral issues of civilization are represented in the doctrines of the Church of the Brethren. From the foundation of our church in 1708 to the present time the doctrine of peace has been taught. We settled the issue of slavery sixty-six years before the slaves were freed. Our fathers took their stand on temperance over one hundred years before the Eighteenth Amendment was enacted. Our church fathers were profound thinkers. Our heritage challenges us to be worthy successors. The ministry of today must be a prophetic ministry. As our fathers were prophets, we must lead our communities in religious thought.

Further, as I view our heritage I feel the challenge of simple home life. There has developed around our homes a hallowed and a sacred atmosphere. Marriage has been taught as a beautiful and a sacred thing. At the old-fashioned family altar ideals were formed and a love for the Bible developed which can not be crushed by the skepticism of our day. This is our strength. We must maintain the purity of the home. As our fathers were rich in the simplicity of home life, so shall we be worthy successors.

Once more, I feel the challenge of loyalty to truth. We are diligent seekers after truth. We adjust ourselves to new light as we receive it. But when truth has been discovered we stand firmly upon it. Our fathers did not compromise truth. In the face of powers that would dim the radiance of the gospel, we must not compromise truth.

The challenge of our heritage is the challenge of prophecy, of simple home life, and of loyalty to truth.

II. In the second place, let us consider the challenge of an invincible gospel. Some of our people have an apologetic attitude toward our gospel. They certainly do not comprehend our message. We have a gospel for the ages. The very essence of religion is embodied in the doctrines of regeneration, humility, fellowship, and sacrifice as symbolized by baptism and the communion service. Our doctrine of the simple life as a broad and spiritual principle is championed by the leading religious thinkers. The principle of purity of home life underlies the security of civilization. The doctrine of peace is a world-wide issue. Our slogan in business is: "A Duinker's word is as good as his bond." What greater challenge do we need than to preach and to teach such an invincible gospel? We must illuminate our gospel so that young people will see the jewels that we have, and then they will consecrate their lives to the propagation of it in measures beyond our dreams.

III. In the third place, let us consider the challenge of sacrificial service. In discussing this subject we must give consideration to a great problem. The church at large has been failing to enlist her young people in a program of self-commitment. At the period when life should be mastered by the church, life escapes from the church. At eighteen, sixty-one per cent of the girls are lost to the church, and seventy-five per cent of the boys are lost to the church. This is a serious indictment. There are two challenges which we must consider: the challenge of youth to the church, and the challenge of the church to youth. Let us hear youth speak.

Youth says to the church: "We want an organization which gives youth a sense of responsibility." Youth is a time for thought and action. Let the young people share in the councils of the church. Let them be represented on church boards.

Youth says to the church: "We need an organization which gives young people a chance for clean recreation." The church should say: "Come with us and play." Why shouldn't they exercise their God-given social powers under leadership of the church?

Youth says to the church: "Give us a program that will present an outlet for service." Young people are eager to serve. Youth wants hard tasks to do. More than equipment is needed to challenge youth. Personality is the important thing. The church needs

leaders who trust youth—trust their characters and trust them with tasks. They must have not so much criticism as examples.

Youth says to the church: "Give us a religion that is real." Our religion must be real or they will give it up. One of the reasons why young people are so restless is that they have missed the deeper satisfactions. They are seeking for a rational religion. I have yet to see a body of young people who will not give attentive ears to a discussion of the reality of God, the practice of prayer, the assurance of immortality and fellowship with Jesus Christ. They are not satisfied with a man's conception of the universe and a child's conception of God. We must give them a religion that is vital in the transformation of the soul and in the making of life attitudes.

These challenges the church is faithfully endeavoring to answer. Therefore, the church has a right to challenge her young people to sacrificial service.

The problem of saving young people for the church is a serious one. A number of our trained men have sought other fields of service. This is a great loss to future leadership. When our young people are trained for service, we must have their contribution.

The solution of the problem of saving our young people lies in three things: a greater sacrifice on the part of our young people, a wider door of opportunity opened by the church for her youth, and the presentation of a more illuminating challenge by the church to her young people. All these will be emphasized as we present the open fields of service.

The church presents to her youth the challenge of the Christian ministry. Our fathers were prophets of God and leading thinkers. The ministry of the future must be prophetic. This necessitates the best training of which we are capable. Not only should they be thinkers, but in moral worth and spiritual excellence, our ministers should be unexcelled. The call of the ministry involves the spirit of sacrifice. We are still largely a rural people. It is our task to present the call of the open country. The country church needs the best trained intelligence of the denomination. This means sacrifice on the part of our ministers, for salaries in many places will be small. The greatest call of the Church of the Brethren is the call to pastoral service. The teaching field is being well supplied. On every hand churches are opening their doors to pastors. Young man, you have a chance to be a pioneer in this great work of the Lord. The church of the future will depend in a large measure on how well we take care of the local church.

The church presents to youth the challenge of religious education. The church school is the church in moral and spiritual training. It is the most vital factor in our church life. Many of our young people are being trained in religious education. The church must utilize their service. The time is not far distant when our larger churches will employ directors of religious education. I would like to see two or three of our smaller churches unite in engaging a director of religious education. Our Districts are beginning to employ field workers in religious education. In this way we can offer our young people an unlimited opportunity for service, and give our churches the benefit of expert methods for their moral and religious training.

The church presents to youth the challenge of missions. The future of missions depends in a large measure on how well we take care of the local church. The call of foreign missions is a great one. But the call of home missions comes to me with just as much force. We have hundreds of churches which are weak and struggling. If trained workers were sent into these fields they would make strong congregations. We have the open door of opportunity. Our young people have the spirit of sacrifice. Let us teach stewardship and tithing more effectively in order to make this service possible.

The church presents to youth the challenge of business. I discovered a secret in a community not long ago. This community was far above the average. A young man had come back from college and had lived in that community as a Christian business man.

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## AMONG THE CHURCHES

### Calendar for Sunday, July 8

Sunday-school Lesson, Saul and Stephen.—Acts 7:54-8:3.

3, 22, 19, 20.

Christian Workers' Meeting, Jesus and the Values of Human Life—John 3:16.

### Gains for the Kingdom

One baptism in the Lena church, Ill.  
Three baptisms in the Lanark church, Ill.  
Two baptisms in the Glendora church, Calif.  
One baptism in the Trotwood church, Ohio.  
One baptism in the Maple Grove church, Ohio.  
Three additions to the Battle Creek church, Mich.  
Six baptisms in the South Waterloo church, Iowa.  
Ten baptisms in the Portland church, Ore. Brother and Sister S. Z. Smith, evangelists.

Fifty-three (confessions in the Pleasant View church, Va., Brother and Sister O. H. Austin, evangelists.

Twenty-six baptisms in the Ninth Street church, Roanoke, Va., Bro. Russel West of Keyser, W. Va., evangelist.

Ten baptisms in the Baltic church, Ohio, Bro. W. D. Keller, the pastor, in charge, assisted by other pastors.

Two baptisms in the Astoria church, South Fulton house, Ill., Bro. B. W. S. Ebersole of Hershey, Pa., evangelist.

Thirteen baptisms in the Terra Alta church, W. Va., Bro. Jeremiah Thomas of Bruneton Mills, W. Va., evangelist.

Ten baptisms in the Walnut church, Ind., Brother and Sister Wm. L. Overholser of North Winona, Ind., evangelists.

### Our Evangelists

Will you have the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. H. Nye of Elizabethtown, Pa., to begin Aug. 12 in the Hanover church, Pa.

Bro. Dillon of Allison Prairie, Ill., to begin July 8 in the Hurricane Creek church, Ill.

Bro. Luther S. Miller of Harrisonburg, Va., to begin Aug. 4 in the Valley congregation, Va.

Bro. Chas. Forrer of Brethren, Mich., to begin the latter part of July in the Zion church, Mich.

Sister Mary Cook of North Manchester, Ind., to begin Sept. 16 in the Maple Grove church, Ind.

Bro. Marshall Wolfe to begin Aug. 12 in the Meadow Branch house, Meadow Branch church, Md.

Bro. J. O. Winger of North Manchester, Ind., to begin sometime in August in the Postoria church, Ohio.

Bro. Geo. Canfield of Rockford, Ill., to hold a two weeks' meeting in September in the Ottumwa church, Iowa.

Bro. Lester E. Fike of Chicago, Ill., to begin the first Sunday in September in the Laurel Branch church, Va.

### Personal Mention

Brother and Sister S. Z. Smith write that they have Mabel and Damascus churches to visit yet after the Conference, before finishing evangelistic work in the State of Oregon.

Bro. C. D. Bonsack is to be with the Rocky Ford church, Colo., July 15 in an all-day home-coming service and celebration of the thirtieth anniversary of the founding of the church. A cordial invitation to all former residents of Rocky Ford and all others interested.

### Miscellaneous Items

The Coventry church near Pottstown, Pa., desires the services of a pastor. Anyone interested may correspond with W. W. Kulp, Pottstown, Pa., R. 3.

The Roxbury church "Directory and Year Book," Bro. Homer E. Blough, pastor, is certainly one of the most artistic, convenient and complete local church directories that it has been our privilege to see. Brief histories of Johnston and of Brethren history in connection with the development of "The Friendly City" are two rather special features which we noted.

### Special Notices

Beaver Creek church, Ohio, will have their annual love feast Saturday, Nov. 10. This item was omitted in a recent church note.

The District Meeting of the Southern District of Illinois will be held in the Okaw church, La Place, Ill., Aug. 31 to Sept. 3. All queries from churches, reports of committees, programs from different boards and any other business to come before the meeting should be in the hands of the clerk not later than Aug. 1.—N. H. Miller, Clerk, Lintner, Ill.

The Ministerial and Sunday-school Meeting of the Middle District of Maryland will be held in the Welsh Run church, Franklin County, Pa., Aug. 1 and 2. The full program will appear next week.

To the Churches, Boards and Committees of Southern Indiana: All queries, programs and material for the District Meeting program booklet should be in the hands of the writer not later than July 10, 1928. Promptness in sending in this material will materially help the writer in compiling the booklet.—Russell L. Showalter, District Writing Clerk, Anderson, Ind.

### At Conference Twenty Years Ago

On these occasions it is customary for each one to write on a slip of paper the name of the elder desired to fill the different positions. It is further the custom, and especially of late years, to confine the choice to members of the committee. The ballots are collected and read so that all can learn who is voted for, and can also keep tally. On the second ballot Bro. H. C. Early was chosen moderator by a good majority.

A new feature for an Annual Meeting is the cafeteria, where the people select what they wish, from five-cent dishes, and pay according to the number of dishes selected. One enters at one door and goes out at another. It costs nothing to get in, but one has to pay to get out, each one carrying his own account. A good meal, warm or cold, may be had for fifteen or twenty cents. Our people take to the plan quite readily.

Bro. S. Z. Sharp read an essay of considerable length on the "Early Educational Activities of the Church," in which the history of education among our people was given from the beginning until the present time. He was followed by Bro. John S. Fory of Bridgewater, Va., who read a splendid paper on "The Present Educational Activities."

Most of the talks at these Bicentennial services are given by following very closely well-prepared manuscripts. Some of them read their addresses from start to finish, while others, in their speeches, followed their manuscript only in a general way. Most of our ministers are not accustomed to written speeches, and the reading of a discourse goes a little awkward with a few of them. But all of them have put a good deal of work on their respective topics, and when printed their papers are going to prove both interesting and instructive.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Unity of Believers

John 17

For Week Beginning July 15

### WE ARE DIFFERENT; ONE SUPPLIES WHAT ANOTHER LACKS

One says, "Only those who are alike can be truly united." How mistaken and foolish. It is our honest differences which make our union profitable (Acts 15: 7).

### IT IS OUR ESSENTIAL NATURE TO BE UNITED; DIVISION IS AGAINST NATURE

Hating men are like severed members of the body: death must follow if the separation is complete. We were not made to live alone (Rom. 1: 11).

### TWO WHO ARE UNITED ARE MORE THAN TWICE AS STRONG AS ONE

This is the miracle that love works with human life. When love adds one life to another the result is a marvellous increase in power for good (Matt. 18: 20).

### A LESSON FROM NATURE

So endlessly varied are the forms of life that scientists are lengthening their classification each year. Yet what unity and interdependence! Scientists call it the web of life. Honest, consistent difference and vital unity always go together.

### THE PLACE TO BEGIN

The place where men work is the place to begin to unite. Let us touch elbows at a common task. We can not fully appreciate and love each other unless we work together. The comradeship growing out of the loafers' joint never produces any worth-while friendships. The love of God and man is the highest sentiment we know—and mind, it is the bond between hearts working together. Only workers can unite.

### LOVE CAN ACCOMPLISH IT

The only real difficulty in the way of Christian unity is selfishness. The only effective solution of every problem connected with Christian unity is love. When we love enough the ideal of our Lord's high priestly prayer will become a fact.

### DISCUSSION

What change does it make in one's loyalty to his own country or church when he comes to appreciate the good in other countries or churches?

R. H. M.

## Echoes from La Verne Conference

(Continued From Page 425)

the love of truth, beauty and goodness. We can only be brotherly when we seek the things which increase, not decrease, by division. The Kingdom of God can come in fulness only as evil men are conquered by spiritual force, not destroyed by carnal weapons. Above all things we need, when we pray this prayer, new confidence in the power of love and goodness.

We concluded this precious worship hour by singing again this precious prayer.

### Jesus and the Gospel

We are approaching the Bible Hour and Prof. Haugh is directing the platform chorus and congregation in an inspiring service of song. A unique and appreciated number was the singing of four little La Verne boys known as the Junior Clarion Four. Fifteen minutes of consecration and intercession followed under the leading of Bro. H. L. Hartsough, pastor of the First church, Chicago.

Bro. Kurtz began his address with a description of the pagan world at the time Jesus came, its fear and superstitious bondage. The Jewish world was also in bondage to legalism. To this world Jesus brought the Good News of truth in a world of error, and of freedom in a world of bondage. Freedom is not license to do wrong, but self-determination to do right, motivated from within. The Gospel is the good news of victory. It does not deny sin and pain and evil of many kinds but gives the victory over them. It is also the good news of joy, not pleasure only, but joy. Love, faith and service are other big words in the Gospel of Jesus. Read again the fuller synopsis of Bro. Kurtz's Bible Hour address in last week's MESSENGER.

### The Church in City and Country

After a brief intermission the Ministerial Board program was given in the tabernacle with Vice-Chairman S. J. Miller presiding. Singing and worship under the leading of Bro. J. E. Steinour of Los Angeles provided a good atmosphere for the discussions which followed. A much appreciated feature of this devotional period was a solo by Bro. Ray Olwin of Pasadena.

Religion and Agriculture are both ancient forces and strong ones in national life. So Bro. Earl M. Frantz of Sabetha, Kans., recognized in the beginning of his address on The Contribution of the Rural Church to Our National Life. Land promoters are quick to see this and to take advantage of it. And the rural church must continue to interest herself in all uplifting factors in making the country strong. But look for specifications in the published abstract of this strong appeal. We are glad to have been able to give our readers the benefit of fuller reports of this and the following mentioned addresses.

It fell to Bro. B. F. Waltz, pastor of the Twenty-eighth Street church of Altoona, Pa., to say a word in behalf of the city church. And he said it in no uncertain tone. His subject was The Opportunities of the City Church in the Present Day Trend. The facts brought out in this address with reference to the increase in our city churches and city membership, and the influences tending to break down the work of the church, and the great responsibilities created by these facts—all this was something of a surprise, we think, to many who heard this thrilling message. At least those of you who did not hear it should not fail to read it.

The whole program was looked at in the third address on The Challenge of This Generation to the Christian Ministry. The speaker was Bro. C. Ernest Davis of Wenatchee, Wash. Those who know the vigor with which Bro. Davis usually speaks will easily understand the effect of his stirring "challenge" on the large tabernacle assembly. Greater, he said, greater than the difficulty of adjustment to morally discovered scientific truth, is the problem of moral stability created by modern tendencies. Some old foundation truths must be reemphasized such as the personal-



ty of God, the fundamental worth of spiritual things, the brotherhood of the human race, salvation by the power of the Gospel, sacrificial service. We must combine priestly teaching, prophetic vision and apostolic administration.

The number by the Manchester, Dilling and Wampler quartette was a specially enjoyed feature of this session.

#### Welfare Board Program

If you could tune in as these lines are being written you would hear the congregation singing "Awake, My Soul, to Joyful Lays" and "Christian, Let Your Light Shine." Perhaps we should say that the Welfare Board Program is getting under way. Sister Bertha Neher Stine of the Board is presiding. The worship period is being conducted by Bro. O. R. Myers of Huntingdon, Pa. A goodly crowd looks toward the platform listening to the earnest words of the leader of the devotional period. Of course, some may be admiring the wonderful bouquets and ferns distributed along the front of the platform. Others are using fans for the first time during these meetings. Still others may be wishing that they had a fan. But on the whole, the congregation is attentive and the prospects of a good meeting of the very best. While a sister is to preside over this welfare meeting the writer has just discovered that the speakers are all men.

Of the lines of work assigned by Conference to the Welfare Board, two are to receive special attention this afternoon: Peace and Temperance. The first speaker is Bro. Lorell Weiss of La Verne College. It will be remembered that Bro. Weiss gave the winning oration at the contest for representatives from our colleges which was held at Detroit, Mich., last December. This speaker will shortly attend the Youth Peace Convention to be held in Holland.

The second speaker is to discuss temperance. He is Bro. Zafon Hartman, the winner of the contest held in La Verne College under the auspices of the General Welfare Board. The speaker is emphasizing education as the most promising line for progress in temperance reform. There must be a convinced public opinion before prohibition can be enforced, and the strategic point at which to push for this is with the young. Older folks should not neglect their opportunities at the polls in order that the right sort of men get in office.

Two members of the General Welfare Board are to speak this afternoon. If you could tune in just now you would hear Bro. J. M. Henry, president of the Board, speaking on Christ and the Crisis of Our Day. Bro. Henry says that the present day economic situation with 56% of the wealth of the world held by the people of the United States, who constitute but 2% of the population of the world, is not the crisis of our day, though a factor in it. Neither is the crisis of the day to be found in mass education, the craze for pleasure, the ethical and religious situation or in such plagues as war. The real crisis is whether or not men will keep God in their lives. The great need of the hour is for prophets to interpret Christ. In this line are such men as Paul, Luther, Calvin, Mack and Wesley. Will we keep the spiritual conceptions which these men stood for until Christ comes again?

The last speaker on the Welfare Program is Bro. C. Ernest Davis of the Board, who has special charge of the temperance division of the work. Bro. Davis spoke somewhat informally of such outstanding evils as tobacco, dope, salacious literature and wrong ideas about marriage. Our readers will find the substance of this address in an article in the MESSENGER entitled: "America, Beware." And so ended the welfare program for the afternoon, but we hope not the influence of the meeting.

#### God's Laboratory

BY DAVID G. WINE

RECENTLY it was the writer's privilege to hear a masterful address by one of our learned university men. It was scientific, generally sane and on the whole had in it the spirit of worship. The mighty things of nature were reverently set forth as God's

handiwork, wherein His power, his beneficence and wisdom were revealed. The grandeur of mountain fastnesses, the gigantic peaks and magnificent canyons, the rivers and lakes, the mighty oceans and the fertile valleys and plains were brilliantly described as the work of the Master Sculptor and Artist. One phrase repeatedly used distinguished this address from many others of like subject matter, but for which it might have been forgotten. The lightning, the storms and floods, the earthquakes and volcanic eruptions need bring no fear to human heart. All of these manifest the presence of God "at work in his laboratory." When the soul is burdened and life becomes a bit bore-some, we are invited to go out and sit before the mighty cliff, the rose bush, the giant forests—to cast our eyes toward the starry canopy above and remember that we are a part of all this mighty panoramic grandeur and beauty and be comforted. In the final outcome, whatever life holds for us here, all would be well; for in the very nature of things nothing could ever be lost or destroyed.

The trouble with this sort of religion is that it does not fit into human experience. There are times and circumstances when the glory of material things loses its attractiveness—times when all the lessons nature may hold are but husks to the soul. There are times when the world and all there is in it, its pride and pomp and magnificence recede and the heart hungers for the presence of personality. There is no doubt about the educative value of nature. "For the invisible things of him since the creation of the world are clearly seen, being understood by the things which are made" (Rom. 1:20). But the experience of the race is that God as revealed in nature alone is austere, terrible, fearsome and unrelenting, as also unforgiving. And not irreverently many are entertaining a feeling that if the convulsions of nature with their terrible destruction is "God at work in his laboratory" a little more care on the part of the Workman would give a better impression of his character. The hideous idols are conceptions of Deity drawn from human experience with nature. The Jews after centuries of revelation other than nature were unable to entertain an adequate conception of God.

And this brings us to the point of this article. Is not Jesus "God at work in his laboratory," just as truly as are other manifestations? And is not the message he brought us more nearly a revelation of nature's God than nature itself? It is a bit tragic when a child becomes fevered and strength fails, to bid it take a look into mother's cupboard and behold her beneficence and care for her children; or to send it to the wardrobe to behold beautifully tailored and delicately laundered frocks and be comforted. At such times her presence and only her presence, not as evidenced by what she has done, but herself, her personality suffices. And it is a bit more comforting to be assured that the storm and wave are not the result of a careless workman, but are under the absolute control of him who spake as never man spake.

When the great Titanic sank in two miles of water with its hundreds of passengers, little comfort could have obtained in bidding the unfortunate passengers behold "God at work in his laboratory." A band playing, "Nearer My God to Thee," must have meant much more to those soon to sink with the ill-fated vessel than the roar of the sea! When the blistering heat shrivels vegetation and all the terrors of famine threaten the hosts of India, shall the missionary send them to the mountains for comfort? Or shall he bid them behold "God at work in his laboratory" while the efforts of a season fade away before their eyes and the ghost of famine looms large before them? Rational faith it is called, this materialism. But somehow he who could make a few loaves and fishes feed a multitude is helpful to a lot of us still. It is comforting to know that he whom we worship, is not limited by material laws, as we know them—that it does not always require an entire season to produce bread. It is also comforting to know that storms can not always have their way, that rains have come at the request of men of "like passions with us," that the operating table is not always essential to recovery from illness, that fevers do not always necessarily have to run their

course, that blindness and deafness and other ills of human experience are under the control of the Father of nature and of Jesus Christ, and that perhaps if we would sit more at his feet and less before the material things of this world there might be much less of misery and poverty than we now know.

In justice to the author of the address referred to I shall here give his closing sentence. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," he read. "I interpret this to mean, find what the laws of God are, adjust yourselves to them and everything else will be added to you." To which we say amen, if you do not limit these laws to the mountains and canyons, the volcanoes and the material things only.

Enders, Nebr.

#### Women and the Eighteenth Amendment

BY MRS. D. C. BRYANT

Chairman of Federated Clubs of Ohio

THAT a fund of \$5,000,000 is being raised for the avowed purpose of overthrowing the Eighteenth Amendment, is good and sufficient cause for alarm.

Prohibition is in the balance. Its foes were never so effectively organized. They even aspire to the highest office in our government. They plan to use this vast fund in sending out 600,000 personal letters to doubtful voters, and thus spreading broadcast their wet propaganda.

How many Club women are going to be fooled by their wild statements?

Let us analyze some of their arguments.

First, they will emphasize that the Eighteenth Amendment curtails one's liberty and interferes with individual rights. Nothing could be more fallacious. In such statements there is a confusion between liberty and license. It does curtail one's license, but at the same time it insures one's liberty. What liberty would there be on the highways today if we should junk the Eighteenth Amendment? What safety would there be for the modern youth if there were no restraint on the road house? We must not forget that it is the law-abiding citizen who deserves that his rights be protected, and not the law-breaker.

Then they will maintain that the law is constantly being broken and, therefore, should be repealed. To this Mary Sherman has aptly replied that "the Ten Commandments are constantly being broken, but no one has yet thought of asking that they be repealed on that account."

They will put up a sympathetic appeal for light wines and beer, for their stomach's sake. There can be no such thing as light wine and beer. To meet any such regulation every enforcement agent must necessarily be a chemical expert, else how could he know the alcoholic content? That being impossible, no such regulation could be enforced, and the manufacturer could put out any percentage he saw fit. The consumer could add to this concoction according to his desire. Would they have us trust the honor of the brewer and the consumer? Preposterous!

Public opinion is the greatest force in America today, and women are accredited with being the most effective factors in creating it. At the present time public opinion is wavering on this great temperance principle. Is it that women are weakening in their position?

The Law Observance committee has planned to use the woman power of our club family in an attempt to turn this warped public opinion back to the majesty of the law.

Beginning with the new year its members will make an appeal to organizations, both men and women, to secure signatures to the following pledge: "I pledge my allegiance to the constitution of the United States and every part thereof, and to the laws of the land, both State and national. I promise to do everything within my power to create a public sentiment for law observance."

It is the ambition of the members of this committee that the signatures of every member of the Federated Clubs of Ohio may be obtained, knowing, as they do, the significance such a stand will have at this most critical period.

(Continued on Page 432)



## The Challenge of Religious Education to the Youth of the Church of the Brethren

(Continued From Page 427)

Through his influence a church was founded and a new churchhouse was built. He was the leader of the Sunday-school. In his old age he sees a strong church organized because he thought and lived and sacrificed. He left upon that community the stamp of a great personality. That is a challenge to youth. We need men who will make good the slogan that a Dunker's word is as good as his bond, men who will practice stewardship and tithing and teach others to do so, men who have vision and possibilities for leadership, men who will leave upon their communities the stamp of a great personality. We have young people of character and integrity such as large corporations are looking for all the time. Our problem is to engage them.

We have the potential leaders for tomorrow. We must engage them. Let us create love for the church by presenting the challenge of our heritage. Our fathers were prophets of God. They gave sacredness to home life. They stood firmly for truth. The ministry for the future must be a prophetic ministry. Let us create loyalty to the church by presenting the challenge of an invincible gospel. We have a gospel for the ages. Let us enlist youth in a program of self-commitment by presenting the challenge of sacrificial service. Youth demands of the church an organization which gives them a sense of responsibility, an organization which furnishes them clean recreation, a program which provides an outlet for service, and a religion that is real. The church challenges youth with the call of the Christian ministry, the field of religious education, the opportunities of missions, and the possibilities of leadership in business. We have a heritage that is inspiring. We have a gospel for the ages. There are open fields of endeavor which challenge our powers of mind and heart. It is committed unto them who have the spirit of sacrifice to make the church of the future.

Romoke, Va.

## The Function of the Church in the Community

BY L. H. ROOT

Abstract of an Address Given at the Ia Verne Conference Thursday Afternoon, June 26

It is safe, in spite of modern tendencies to deride the church, to say that her principles are still the preserving elements of society. Her influence still salts the earth and lights the world. Her ministrations are as readily received by the repentant as they were on Pentecost. Her power remains. Her mission is still defined by her commission and until it is fulfilled she must go forward lighting, salting, repressing, inspiring, feeding and forgiving those who seek salvation.

No community, however enlightened, is exempt from the need of spiritual ministry. Any community is dependent upon spirituality for its preservation. With fineness of culture comes a keener sense of religious values. To think that a community can develop proper ideals and a spiritual attitude that will bless her people without the ministries of the church is both fallacious and ungracious. All sources of community benefit must of necessity be the source of individual benefit; the function of the church will be the same in a community as in individual life. They are one and inseparable.

The church is the body of Christ. As such it is not an organization, but an organism—a living entity. The organization of its work is essential to its proper functioning even as it is necessary for an individual to arrange his work so as to be able to obtain a desired end; but any community which is so blinded by the fineness of its church organization that worship has given place to pride in the institution, is selling her birthright for pottage.

Function is the natural action which a thing is due to perform under a stated condition. Naturally then, the church will function accordingly as it conforms to the laws which govern her. Christ is the Head of the church. The church is his body. He is a Spirit. His body is therefore spiritual and it follows that the life and function of the church are spiritual. The source of the church's power is through the Holy Spirit. So

long as the channel is kept free the results will flow normally.

An extension cord carries electric current to my study desk. The wires at a certain point were bare. A common needle fell across the wires and instantly a reaction was set up: the light went out, fire flew, the needle was ruined and one wire completely severed. The natural function of those wires was interrupted.

If the church is to function normally in a community she must have a free channel for the coursing of life within her own body. Crosswise members set up reactions which can not be controlled. Remedies and repairs do not erase the effects of the interruptions.

The church is colossal in all that pertains to her: in time, wealth, scholarship, authority, in every resource both spiritual and physical. Her proper function is as great as her resources. It will not be complete until it has reached every member of the community. With such unlimited resources, it becomes her duty to override barriers and set aside limitations that she may accomplish that whereunto she has been sent.

The function of the church is not lessened by some of the meager conceptions of her place and power in human affairs. She was never meant to stand as a sort of Jews' wailing place where one may take all his petty ills and disappointments and find relief in airing them. It isn't her function to serve merely as a place of rest for tired bodies on Sabbath days; the church is not a city of refuge where a sinner may hide away from the results of his sinning; neither is it a hospital where the broken and sin-sick may be patched up and sent on their way. The church of Jesus Christ stands first and last as the representative of Christliness and no activity which falls short of this can claim to be a rightful function of the church in any community.

It may be that we have not fully understood her mission. It may be that we have allowed the channels of power to become so cluttered with things that the Spirit does not have his way. Perhaps the luxury loving age in which we live, with its spirit of unlimited toleration, its speed fever and jazz fervor have combined to blind our eyes that we see not, and stop our ears that we hear not the things that are excellent. It may be that self is supplanting service and that spiritual atrophy is shriveling the hearts of many. When we compare the gigantic resources of the church, her ability to meet every human need and the comparative smallness of the advance she has made in twenty centuries it seems, surely, that we have been neglecting the weightier matters of the law as well as the inspiration of the Spirit.

The function of the church opens varied avenues of service. She has always been beneficent. No greater charities are known among men. Relief measures for the benefit of suffering humanity were born of the church and are largely sponsored by her. She has given well. She must continue to do so.

There are essential social contacts. The church has a social duty. She must meet the social needs of her people both within the church and among those who draw close to her for the warmth of fellowship. She must not go farther in socializing or institutionalizing her program than will allow her to retain the smallest factor of spirituality.

The church is evangelistic, hence educational. It is a vital function of the church to bring a knowledge of her God and his will to those whom she touches. When she fails in this she has failed in her primal function.

The church is spiritual. God is a Spirit. We must worship in spirit. To worship is the sum total of religion. It leads to every avenue of Christian integrity and service. Through it we approach the throne, and by it we gain strength to turn again to the thorn infested byways of life. Let the church lower the standard of her spirituality in any community and it will not take long for the community to tell her that she is worse than useless.

The vital function of the church is to serve those who are created in the likeness and image of God with such ministries as will open within their souls free channels for the coursing of the Holy Spirit, that he may guide them into all truth so that each guided soul may grow up into him, the Living Head, who himself declared, "I am the Truth."

Has the church lost her ability to do this? The world is scornful of the church because there has been too much shallow pretense in our profession as individuals and too much empty organization in our congregations. Let these things be put aside. Let the church search out her proper ministries rather than cling to methods and customs of the past and she shall replace scorn with conviction and bring multitudes to her Christ.

Minneapolis, Minn.

## What Does Christian Growth Include?

BY ROY D. BOAZ

"Our Try-It-Out Challenge"—B. Y. P. D. Program for July 22

It is needless to say that we are living at a time when all things move and move very rapidly. Radio messages coming through the air for thousands of miles, transoceanic airplanes skimming the surface of two great oceans, the purring of the family motor car and many other modern devices all go to make us restless. We are "on edge" most of the time, bent on doing something of some nature continually. Meditation and reflection are more difficult each day. Now what has this to do with Christianity and Christian growth? There is a very direct relation between our complex and excitable way of living and our relationship to God and matters pertaining to Christian development. I think it will be well worth our time to study this relationship intelligently ere the current of materialism sweeps us off our feet and unbalances us before we are aware of it.

Those of us who are well along in the thirties recall most vividly many strong sermons preached during our teen age on *salvation* and the need for saving "the lost." Our hearts sometimes crave for more sermons of that type today. The Gospel was preached largely as an evangelistic Gospel, which of course it is, but very little emphasis was laid on a *teaching* Gospel and less still on a *nurturing* Gospel. I do not wish to emphasize the evangelistic Gospel any less, but I wish to emphasize the teaching Gospel more. Neither is this said in a spirit of criticism, but in accordance with all known laws of growth and development. It is very evident that evangelism must be followed by painstaking teaching and nurture. To my teen age mind, "being saved" meant principally to be baptized and join the church, which is correct and true, but we realize today that it is but a part of the truth. Many who heard that Gospel preached have worked out their own salvation and have become ardent workers in the Lord's vineyard, but all of us can name dozens of noble and worthy men and women who were lost to God and to the church because the vital subject of organized provision for a Christian growth after conversion had not been developed. Growth means life, and life means growth. There can be no growth without life and no life without growth. It is safe to say, then, that where there is no growth there will come death—which means that salvation becomes a continuous process. The easiest way to be "lost" today is to fail to grow as a Christian. This is more true today than ever for the simple reason that there are so many things to occupy our time and thought; for if the thoughts of God and the Christian religion do not occupy a major part of our time, something else will.

There are three fundamental principles of Christian growth. First of all, there must be a firm decision to stand by God and by his truth. We may as well recognize early in life that there are two masters as stated in the New Testament and we can serve but one. We can not serve God and Mammon. A purely emotional decision to join the church is not complete in itself; it will not stand the stress and strain of modern life. Our will power must be trained into active service to support by word, by deed and by influence those eternal principles of justice, love, mercy and truth. Do I hear some one say: "How do I know what they are? When there seems to be so much overlapping of good and evil, so much overlapping of material and spiritual interests, when there seems to be some good in everything, how can I tell what is right and what is wrong?" Permit me to say that if you have made the decision



for Jesus Christ and you wish to serve him, and you have faith in him, you will know what is good and true and what is false. God never fails to help his believing children. God and man are in search for each other constantly. Do not believe all of modern psychology which endeavors to place the whole burden of man's salvation on man and omits God's part because it can not be scientifically explained! If there were no God power reaching down into our hearts and drawing us to him there would be no such thing as a Christian life. So choose first of all this day whom ye will serve and then stick to your choice. Shun evil companions and questionable conduct and play fair with God.

In the second place, become active as a Christian. You may say, "We all know that." Yes, that is just it; we all know it, but how many of us do it? It is action I am speaking of. The so-called nominal Christians are the ones who prevent the progress of Christ's Kingdom and his church. There are a few who carry the responsibilities of the church while the remainder go joy-riding. Christian activity is the only possible way by which we can develop Christian growth—there is no other way. The reading of good literature may give us excellent ideas as to theory, but they are valueless unless put into practice. We may listen enraptured to the village choir, to the pastor's sermon and dream noble deeds of Christian valor; but if they die as dreams which they oftentimes do, they will leave us worse off than before. This is true because of the psychological principle that noble ideas must be followed by noble actions in order to experience the Christian good which makes our lives as well as the lives of others Christlike. So no matter whether we make the decision to follow Jesus Christ at fifteen or at fifty, we are helpless as babes and we need the teaching and the nurture which will bring us face to face with the sterner realities and characteristics of the Christian life. So part of the responsibility at least lies with us as Christian teachers and preachers to provide for the nurture of he newly born in Christ Jesus.

In the third and last place, the crowning glory and the most evident proof of Christian growth is a passion for the souls of others. Do we have a passionate desire to become fishers of men? I feel safe in saying that if our convictions are set, and we have been active in Christian work we should logically have the desire to be fishers of men. "Follow me and I will make you fishers of men," said Jesus to Peter and Andrew—you will remember, but Peter and Andrew did not become fishers of men until they had followed Jesus. The Christian religion is a missionary religion and it means to tell and never cease telling the Gospel or the good news of salvation. It is this passion for the lives of others which largely spells success or failure in life. It means after all whether we are most interested in ourselves or in others; it usually determines whether we are kind, generous and sympathetic to our neighbors and associates or whether we are selfish; it means whether our candle is lighted and giving light or whether it is hid under a bushel—in short it simply means *life* or *death*. It means the difference between being saved or being lost; it is the difference between growing as a Christian or just neglecting the whole problem of religion, not giving it a serious thought and drifting with the tide.

Finally, permit me to say to you dear young people that your opportunities for Christian growth are many times what they were twenty or twenty-five years ago. The harvest is as great as it ever was—and more so; the laborers are still scarce and much remains to be done. There will be a great waste of extra fine talents, possibilities and abilities unless some one saves much of our young blood to the church of Jesus Christ. So take advantage of this age in which you live, when friendly hands are ready to assist you at every turn, enter into the work, for in so doing you will not only be saving your own soul for eternal life but you will be saving others. The path that leads to eternal life is still narrow as it has always been. It is still easier, in a way, to follow the path of least resistance; but the narrow way is the best, provides opportunities for growth and development, leads to a happy life and above all leads to eternal life.

Daleville, Va.

## A Meditation—Asaph's Prayer for Deliverance

BY W. J. WERKMAN

"Turn us again, O Jehovah God of hosts;  
Cause thy face to shine, and we shall be saved." (Psa. 80:19).

### I

THIS psalm is one of the most convincing examples of the spiritual equality of God's people through all the ages.

One finds, the same needs, the same longings, the same outpourings towards God in the time of need—and who of God's children is entirely unacquainted therewith? It is for that very reason that the Eightieth Psalm remains so dear to the hearts of those who are in need, or who behold the distress of their loved ones.

It is in those times that the tie of brotherhood is strongest, that the hand of faith reaches out towards the Almighty, and that the soul wrestles with God for a blessing for dear ones or for itself. It is in this psalm that this seeking, this reaching out, this taking hold of, this wrestling in the spirit has been described in such a holy passion, in such a heart-touching manner.

Those were dark days in which Asaph lived. Listen to the bitter, almost despairing cries of the Seventy-fourth Psalm, the hopeless sighs of the Seventy-seventh Psalm, the terrible prediction of Jerusalem's fate in the Seventy-ninth Psalm and the bitter soul's cry in the Eighty-third Psalm. Israel had not known such dark days as at the time of the partition of the kingdom and the end of Israel's national existence.

And yet Judah's poet is not praying for Jerusalem alone. No, in the Eightieth Psalm he is seeking the Lord in behalf of the ten tribes. Heart-rending as was Israel's woe, for deep indeed had been her fall, Asaph yet felt the bond of brotherhood and unity, notwithstanding the bitter history which lay behind. Behold Judah learns to pray for her enemies from without and from within.

Even God's people can become so narrow-hearted, so cold towards others who only differ in their mere mental deductions that they sometimes deny their belief in the catholicity of the church by drawing painfully close lines of race and nationality, or of language and personality. But yet, though deep underneath, there remains a consciousness of a bond of unity which the love of God has poured out in their hearts. This reveals itself in the time of greatest need, which constrains men to pray for deliverance, even for those they thought they could not love. And so Asaph prayed:

"Turn us again, O Jehovah God of hosts;  
Cause thy face to shine, and we shall be saved."

### II

1. To whom did he pray?
2. What did he pray for?
3. What did it get him?

If we are to perceive the richness of Asaph's cry to God in any degree at all, then we must keep the contents of the whole psalm in mind.

This psalm consists of three parts, all of which end in a similar petition, except that while directed to the same God, he is called each time by different names.

In the first part of the psalm Asaph thinks only of God as the Holy One, and appeals to his sovereign deity. "O God, restore us." That he is God, is beyond a shadow of doubt for Asaph. He sits between the cherubim. He rules. He is almighty. He is Israel's Shepherd. He is Israel's God.

But Israel's Shepherd seems to have withdrawn his hand; he has become as a God who can not deliver, as a traveler who passes through the land but shows no interest in Israel's difficulties.

And yet, such is really not the case. "Awake, awake, arm of the Lord; put on strength; awake as in days of old."

The great need of God's Israel is held before the Lord as a colorful picture, for God is the Jehovah of Hosts, the Ruler, the God of Power, whose arm can not be shortened.

But as yet there comes no answer, for clouds and darkness surround the throne of God.

Again the petitioner dares to address the only Helper in the time of need who has delivered in the past. God is not only the Lord of Hosts; he is more than that; he is the God of the Covenant. God had made Israel great because of the promise, contained in the covenant. Will he now abandon Israel before the Messiah has come? Will he now destroy the covenant made with Abraham, that in him and in his seed all peoples of the earth are to be blessed?

That can not be. He is God; he is Jehovah. And as such the pleader calls upon him at last. Then he takes hold of God in his omnipotence. Then silence is no longer possible. Mere man can go no higher; he is appealing to the supreme Judge; he needs to go no higher. On the other hand, no child of God should feel satisfied until in his prayers he has reached, not God, not the Lord of Hosts, but until he has prayed through, coming into the very presence of the eternal, unchangeable Covenant-God, Jehovah.

### III

And what does Asaph pray for when he comes into the very presence of the Covenant-Jehovah? "Turn us again; cause thy face to shine"—two petitions, of which the second depends on the first one. "Turn us again." What does he mean by these words? Even when reading the newer translation, "Restore us again," that question is not fully answered. Did the poet have in mind the political and economic restoration of Israel? Restore unto us again our former glory and power! Is that his prayer? Certainly that, but not first of all! Literally we read: "Make us turn!" And the object to which Israel is to turn is in fact none less than Jehovah himself. "Restore us again, so we may be restored" is the prayer of the prophet. Here is shown the thorough realization that Israel can only be restored to her former glory if she turns back to the Source of all blessings; here is the acknowledgment of Israel's inability to turn back in her own strength. And if Israel is led back not only in humility and in repentance, but also in true love for God, then and only then, can the petition be granted: "Cause thy face to shine." We should not understand hereby that God will then love Israel again—for does he not always do that? "I have loved you with an eternal love." However, Israel will then be in a position in which she can enjoy that love again in his happy appropriation. While it is true that God's love may be revealed in the chastisement of his children, they long for its revelation in the form of definite, positive blessings. They love to see "the shining of his face upon them."

O, it is as blessed for us, as well as for Asaph, to walk in the light of his face. We ourselves pray for that. But how often do we neglect to start our plea with: "Turn us again"? Without that nothing can bring the peace and the light of his face.

Asaph prays just for that very thing, a national return to the Covenant-Jehovah; and with that, a restoration of the blessed enjoyment of "the light of his face."

### IV

And why this soul-stirring cry from the heart of the poet? Why this panting, this thirst after God? What is it going to get him? How does it help sorely-burdened, crushed, suppressed Israel in all her woe? Is it to be a lien on eternity, while the present remains as miserable as ever? Is only the heart to benefit thereby? What remedy is it against hunger, extinction, exile and war?

"And we shall be saved." Do you hear the tone of positive conviction here? No matter how hopeless the circumstances, how powerful the enemy, how lacking in strength our arm, there is hope to maintain; there is restoration and salvation to be obtained. "And we shall be saved." That is faith! A faith that God is a Rewarder of him who diligently seeks him; a faith that depends for everything on Jehovah—but also while enjoying his blessings fears for nothing. "Lord, increase our faith!"

We have faith in the sun's existence because we have

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## Women and the Eighteenth Amendment

(Continued From Page 429)

Every Club president is urged to emphasize the importance of this undertaking and to assist the member of the Law Observance Committee in her District in making her efforts successful. If the Club women come out roundly for law observance it will assist materially in retaining the Eighteenth Amendment intact, and better still, it will encourage state and national candidates to stand firmly for law observance.—Published in the "Gospel Messenger" by special request.

## Peace at the Cross

BY E. EARL BARNHART

THE world is talking much about peace but has little to offer. The war clouds are still hanging heavy over the world. Just when the dove of peace is seemingly about to light upon the earth the roar of cannon frightens her away. But we may bless God that men are thinking and talking of peace. We can be thankful that there is a desire for peace. This is no doubt a heaven born desire in the hearts of men, growing out of a deep spiritual need which can be satisfied only in the kind of peace that Christ made through the blood of his cross.

Humanity is not at ease. How can it be when there is so much economical, political and social injustice to be encountered? The hire of the laborer is kept back by fraud. The rich oppress the poor. A company near here owns a city and rents its houses to the workmen. The company supplies the living, but charges enough so they get back what they pay their men. If one thinks he will save a little by living or purchasing somewhere else he is not needed any more. Many times in our courts money makes a louder appeal than justice. Often a man may purchase his freedom with gold. Class distinction, race hatred and immorality run riot, waves of crime sweep over the nations, poverty abounds, fear, suspicion and greed lurk in the secret chambers of men's souls. It is not the fear of God, but the fear of what might happen to them, that causes anxiety and restlessness. "The fear of the Lord is the beginning of wisdom," said the psalmist. Is it not just here that we may find the source of the cause for all unrest? Men do not reverence and obey God their Father as they should.

There is a peace which the world can not give. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Peace, whether economical, political, social or any other kind, is the result of right relationships. Fundamentally we can not be truly at peace within our selves if we are out of harmony with God. Augustine was right when he said: "We are made for thee, oh God, and we do not rest until we rest in thee." This is spiritual peace and is the true basis for all lasting peace. Men are brothers and can not be entirely right with themselves or each other if they are not right with their Father. If a man is at variance with his brother it affects his relationship with his father because the father loves them both and can not be truly happy when his sons are not reconciled to each other. Spiritual peace is the kind of peace which Christ made. "The chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). He is the Prince of Peace and has made peace by the blood of his cross as stated in Col. 1:20: "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." But all men have not accepted this peace. Some because of lack of willingness and others because of lack of opportunity. The world, the church and many individuals are without peace.

Dr. Morgan points out that the apostle Paul uses three words to describe the peace which Christ made: peace with God, Rom. 5:1; peace from God, Gal. 1:3; peace of God, Philpp. 4:7. The first is judicial reconciliation and means that there is no quarrel or controversy with God. The second is that quietness which possesses the soul, when I know that God delights in me. The third is God's peace. He is never disturbed or perturbed because he knows all and is omnipresent

and is all-powerful. My dearest friend is far from me and is in critical circumstances. I can not be there, so I am worried and anxious. But God is here and God is there; he knows best and can do more and better than I could myself if I were there, so why not commit the case of my friend to him and be at peace? "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

The peace which Christ made is sure because it is not man made. God was in Christ reconciling the world unto himself. It is certain for it goes to the origin of the trouble and destroys the cause. The best way to get rid of weeds is to pull them out by the roots. Our feverish ways are born of fear. Lack of faith is the mother of fear. Often we do not trust because we do not know experimentally what the outcome will be, but that is unnecessary since we can know him whom to know aright is life eternal. Christ gave us that knowledge. "He that hath seen me hath seen the Father." "Peace be unto you." "Let not your heart be troubled; ye believe in God, believe also in me. . . . I go to prepare a place for you." "Because I live ye shall live also."

The certainty of what Christ promised is made sure to us by who he was and what he did. All the details may not be clear but we know that he settled the sin question and broke the power of death. His resurrection is the assurance of ours since he united himself with humanity by taking a material body and in that body overcoming sin and death. If he had not come forth from the grave, men would have reason not to accept his promises, but since he proved the truth of his claims by demonstration, we can safely trust in his word. And that is the way to peace.

Do you ask how you may obtain this peace? The answer is simple. Be ye reconciled to God. It is hard to kick against the goad. Quit sinning against eternal love. Come unto me all ye that are weary and heavy laden and I will give you rest. Is the call of Christ. Him that cometh unto me I will in no wise cast out. How many are willing to come and give their lives to him? What better could anyone ask than the peace which Christ made by the blood of his cross? Here is peace that meets the soul's deep need; spiritual peace, the result of being right with God and one's fellowman; peace that is certain and free for the acceptance; peace that can be had by taking Jesus the Christ as one's own personal Lord and Savior. "Lord, thou wilt ordain peace for us: for thou hast wrought all our works in us." "To be spiritually minded is life and peace."

Moscow, Idaho.

## Prepare

BY ELLANOR J. BRUMBAUGH

PREPARE for what? There is great preparation for some game or prize fight. A banquet is to be given by the church people and preparation is necessary. Much money is spent to get all the things they want. The house of prayer is sometimes used for a place of questionable amusement. Communion time is not far away and the love feast table service will be small compared with the banquet. I wonder why? Of course, we do not want display at the love feast, but there is a happy medium to be found. There is another event that interests us. The prophet Amos calls attention to it in these words: "Prepare to meet thy God." O, he tarries so long! Do not tell us he is coming. That is delayed! It has been delayed, but is nearer now than ever before. Give me amusement! Something to laugh about. Some people think the highest good time is reached when there is a good laugh on the program. There are good times for us in the preparation Amos mentions. How shall we prepare to meet God? By doing our best work each day. Honest, cheerful service for God, for my employer, and for those in my home. Be happy in the service of the King. People who are trying to shut God away from their daily tasks are losing much. If we accept him, work for him and with him, we are prepared to meet him when he comes. Prepared for the call that comes so unexpectedly to so many. Jesus is coming! Will he be ashamed of you? Please read Mark 8, last verse, and decide

whether or not he will be ashamed of you. This is our time to prepare, that we may receive him gladly and that he be not ashamed of us.

Huntingdon, Pa.

## CORRESPONDENCE

### JUNIATA COLLEGE COMPLETES FIFTY-SECOND YEAR

Juniata College concluded her fifty-second year with unique and impressive graduating exercises. John S. Fisher, incumbent governor of Pennsylvania, received the honorary degree, Doctor of Laws, from President Martin G. Brumbaugh, former chief executive of the Keystone State. This event, according to newspapers, was without precedent. Addresses to the graduating class were given by Governor Fisher and Dr. William D. B. Ainey, chairman of the Public Service Commission of Pennsylvania. A large number of public officials attended the exercises. The baccalaureate sermon was preached by President Brumbaugh.

Juniata graduated sixty-four seniors June 4 and thirteen more will receive their diplomas at the close of the Summer Session in August. Thus the 1928 graduating class will number seventy-seven, the largest in the history of the institution. Baccalaureate degrees were given in Liberal Arts, Science, Education, Home Economics, Commerce and Finance, and Music. George H. Wirt, pioneer State forester and an alumnus of Juniata College, was awarded the honorary degree, Master of Science.

During the past year Juniata has taken large strides forward. The new dormitory for men, costing \$150,000.00, was completed and occupied. The Department of Physical Education has been completely reorganized. An Extension Department was established and will be continued. The Pennsylvania State Department of Public Instruction on February 4 recognized Juniata's Department of Home Economics and agreed to give her graduates vocational recognition. In a rating completed several months ago the University of Illinois gave the Church of the Brethren's first college a rating of class "A," the highest recognition accorded any institution.

Two conferences, the one for the high school executives of the Juniata territory and the other for the ministers of Juniata's three church Districts, were successfully initiated. The Alumni Association was reorganized for increased activity.

In extra-curricular activities Juniata's most outstanding accomplishments this year center on debating, track, orchestra and glee clubs. In debate twelve of fifteen contests were won. For the fourth consecutive year Juniata won the Central Pennsylvania Track Championship. The Girls' Glee Club set a new season record with twenty-eight concerts and the fifty-piece symphony orchestra has won the plaudits of capable musicians.

As recorded in a previous report the spiritual life at Juniata has been greatly deepened this year.

At the present time preparations are being made for the construction of a new athletic field, the gift of the Langdon family of Huntingdon. Other physical changes will be in process during the summer.

The registrar this year registered students for next fall during the last weeks of the present year. This will facilitate matters next September and will permit greater attention to incoming freshmen. The freshman enrollment is ahead of last year's schedule and it is entirely possible that a large number will have to be denied admission.

The Summer Season opened June 18 under the direction of Dr. I. Harvey Brumbaugh. Approximately three hundred thirty are enrolled. Telford B. Blough.

Huntingdon, Pa.

## Notes From Our Correspondents

### CALIFORNIA

Glendora. Mother's Day was observed as usual by a special program in honor of our mothers. May 27 Brother and Sister Clarence Heckman, returned missionaries from Africa, were with us in the evening during the preaching hour. They told about their work among the natives in a most interesting manner. An offering of over \$16 was lifted at the close of the service. Later several of the Sunday-school classes gave an offering to help purchase some equipment for the boys' work. June 10 the children rendered a very splendid and helpful program under the direction of the primary superintendent, Sister G. H. Bashor. June 13 we held our regular council. Seven letters were granted and one was received. The church recently joined when two a husband and wife—confessed Christ and were added to the church by baptism. Delegates to Annual Meeting are Elders G. H. Bashor and G. W. Guthrie. We welcome Brother and Sister Geo. Misher from South Whitley, Ind., in our midst. June 17 Bro. Misher preached for us, both morning and evening in a most pleasant and forceful manner. After the missionary message in the morning our missionary offering of \$391.72 was taken. June 24 we were glad to have Evangelist D. R. McFadden with us; he delivered two soul-inspiring messages. The church will long remember his labor of love which was appreciated by all—Anna M. Gnagy, Glendora, Calif., June 25.

Inglewood church met in business session June 1. Our pastor, Ben D. M. Brower, was chosen delegate to Conference. Sisters M. C. Statman and Asa Thomas were chosen to represent our church at District Meeting this fall. Bro. Heckman from Africa gave us an interesting talk during the Sunday school and church hour recently. We united our Sunday evening service with the Hermosa Beach church June 3 and had the pleasure of hearing Sister Cora Stahly. Our



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## A Meditation—Asaph's Prayer for Deliverance

(Continued From Page 431)

seen it. And no fog, however dense, can displace the sun in our thought. So faith in God in our thought and action should be supreme—fog or no fog. Looking up and working up, not down, is our business. Then God can help us to get above the fog into the clear sunlight of his love and favor. It was our Leader, Jesus, who said to us: "Have faith in God." He never made a mistake in giving orders. In the teeth of all past experience against it, it seems many times as though men trust in everything else first, instead of the promise, power and purpose of God. Trusting yourself and leaving God out of the problems of life constitutes the basis of many men's architectural work in the building of character. The foundation is sand until the Rock of Ages is set under it in a man's faith. If the structure is to get above the clouds into the clear eternal sunshine, sand will not sustain it. It may temporarily, but in the last earthly storm, which is death, the sands of time will be slipping from beneath the structure.

Chicago, Ill.

### Spiritual Power

BY MARY STUDEBAKER HINSHAW

"Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me."

God has made us trustees of the glorious Gospel of Jesus Christ; he has commissioned us to evangelize the world. We are divinely commanded to do personal work; to beget souls for the Kingdom. We must have power, the supernatural plus the natural, and thank God, we can have power.

There is a power which goes with the Book that melts the heart, and God wants everyone to have it. A life without power is contrary to his plan for you and me. The Holy Ghost endues the Christian with power to witness and work effectively for Christ. The "gift of power" that our Lord promised in his parting words (Acts 1:8) is a very definite thing; and since he is no Respector of persons, this power must be ours for the claiming. If we have not claimed it the responsibility can be placed on none other than ourselves. "God would and ye would not."

God does not force us to take his offered gifts, neither does he cast his pearls before swine.

He is waiting for us to hearken—desire—consent—ask—receive—appropriate—and use to his glory.

It is a sacred and holy thing to be permitted to touch God's work, and to be a coworker with him. If we are ready to say: "Here am I, ready and willing to be used," the Lord will use us; he will link his mighty power with our weakness, and we shall be able to do great things for him.

Definitely receive ye your personal Holy Ghost God, and ye shall have power, and ye shall witness for Jesus.

The condition for the power-abiding life is that of a sincere yielding of our lives to God on the basis of such scriptures as Rom. 6:13; and Rom. 12:1, 2.

Washington, D. C.

### Who's Fooled?

BY MRS. W. H. BITTEL

"For whatsoever a man soweth that shall he also reap."

RECENTLY I was waiting in a small filling station where three young men were talking. They were of the age of the "first shave," I gleaned from their conversation. They were also of the age of the first cigarettes. The oldest boy was speaking: "I sure pulled off a good one on dad this morning. Every time he finds a package of cigarettes in my pockets he throws them out. It doesn't do any good, because I just buy some more. This morning I was putting on my collar and tie and dad went in the front room where I had my coat with my cigarettes in. So I just said, 'Dad, would you warm up my car for me while I finish dressing?' And he went right out and did it. When he got back I had my coat on."

Then the conversation drifted to taxes, and the spokesman followed up by saying: "I'm not old enough to pay taxes. Dad pays the tax on my coupe."

Peru, Ind.

## CORRESPONDENCE

### ELIZABETH KELLER

Elizabeth Clapper Keller was born on Jan. 17, 1848, near Yellow Creek, Bedford County, Pa. She was the third child in a family of seven children born to Eld. Henry and Hannah Steele Clapper, all of whom have preceded her.



Early in life she united with the Church of the Brethren and remained a loyal and faithful member until her death.

On Nov. 2, 1875, she married Michael Keller of New Enterprise, Pa. They lived happily together for almost fifty-two years until they were separated by his death a little over nine months ago. This separation was very hard for her.

but she never complained and was resigned to God's will. Their home was of the true Christian type. It was always a great pleasure to them to extend the hospitality of their home to those of like precious faith and others. And as long as mother's health permitted, evangelists and visiting ministers and others made their home with them while attending meetings, love feasts, etc. During their life time, Bro. Keller being a minister and elder, they did a great deal of traveling, some years ago, with horse and buggy to fill appointments at isolated places, also to visit churches. Together they attended many Annual Meetings. Sister Keller always had been much interested in the church and in its growth in all departments. She always looked forward to the coming of the "Gospel Messenger" each week-end. As long as her health permitted she was a tireless worker in the Ladies' Aid and anxious to help wherever help was needed. Her place in church was never vacant as long as it was possible for her to be there.

Since the death of her husband she had made her home with her daughter, Mrs. Lydia Horning. She had been in failing health for some years and had declined rapidly the last months. She suffered a great deal but was always patient and uncomplaining, and to a remarkable degree thought of the comfort of others rather than her own. After intense suffering during the last week of her life she peacefully fell asleep on May 7. She is survived by three children, one having died in infancy, also ten grandchildren and three great-grandchildren.

Funeral services were conducted by Eld. J. J. Yoder assisted by Bro. E. S. Fox at the Larned Rural church. She was laid to rest by the side of her husband in that cemetery near by. She will be greatly missed by those nearest to her but the memory of a good mother will always be cherished by her children and her influence will live on.

Larned, Kans.

Mrs. W. W. Horning.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Boyer-Schrock.**—By the undersigned in the Walnut Grove church, June 21, 1928, Mr. Samuel E. Boyer of Poland, Ohio, and Mrs. Ellen L. Schrock of Johnstown, Pa.

**Christophel-Cooper.**—By the undersigned at the home of the bride's parents, June 16, 1928, Bro. Noah Christophel and Sister Lizzie Cooper of Middlebury, Ind.—H. A. Claybaugh, Middlebury, Ind.

**Faire-Eshelman.**—By the undersigned at the home of the bride's parents, Brother and Sister D. F. Eshelman, York, Pa., June 19, 1928, Brother Paul A. Faire of East Orange, N. J., and Sister Margaret Eshelman of York, Pa.—James M. Moore, Waynesboro, Pa.

**Hawkins-Thomas.**—By the undersigned in the church assembly, Olympia, Wash., June 17, 1928, Lee Rothwell Hawkins of Tonasket, Olympia, Wash., and Lucella Victoria Thomas of Olympia, Wash.—D. B. Eby, Olympia, Wash.

**Jones-Schrock.**—By the undersigned in the Walnut Grove church, Johnstown, Pa., June 14, 1928, Mr. Roy M. Jones and Sister Mildred E. Schrock, both of Johnstown, Pa.—Galen K. Walker, Johnstown, Pa.

**Kurtz-McAvoy.**—By the undersigned at the home of the bride's parents, near Thomas, Okla., June 10, 1928, Bro. S. R. Kurtz of Hartsville, Ohio, and Sister Ocie McAvoy, J. Appleman, Thomas, Okla.

**Miller-Eby.**—At the residence of the bride's parents, Tahlequa, Kans., by the writer, May 18, 1928, Edgar Miller of Sabetha, Kans., and Fern Eby of Tahlequa, Wash.—D. B. Eby, Olympia, Wash.

**Nolt-Bear.**—By the undersigned at the home of the bride, June 10, 1928, Bro. Lloyd Nolt of Chicago, Ill., and Sister Gertrude Bear of New Philadelphia, Ohio.—Oliver Royer, Alliance, Ohio.

**Racop-Royer.**—By the undersigned in the chapel at Mount Morris College, June 3, 1928, Bro. Faye Racop of Lawrenceville, Ill., and Sister Marie Royer of Adel, Iowa.—O. W. Neher, Mount Morris, Ill.

**Zunkel-Shull.**—By the undersigned, June 12, 1928, at the home of the bride's parents, Eld. and Mrs. W. H. Shull of Girard, Ill., Chas. Zunkel of Atwood, Colo., and Sister Clela Shull.—C. G. Shull, Chicago, Ill.

## FALLEN ASLEEP

**Bowser.** Dennis Fern, born in Fresno, Calif., Sept. 25, 1919, died May 25, 1928, after a serious illness of one month. He leaves his parents, Mr. and Mrs. J. B. Bowser, and one brother. Services at Fresno by the undersigned. Interment in the Belmont Memorial Park.—I. V. Punderburgh, Kingsburg, Calif.

**Carbaugh.** Mrs. William R., daughter of Brother and Sister Cornelius Berkebile, and wife of Bro. W. R. Carbaugh, passed to her reward June 14, 1928. Sister Carbaugh was a fine, quiet, far-seeing type of a Christian womanhood. She gave her life in noble service for the care of a son whom she nursed back to health, though it may have hastened on her own decline physically. Two daughters, one son and the husband survive. Sister Carbaugh lived to about fifty-seven years. Funeral services were conducted in the home, by the writer. Interment in the Grandview cemetery.—G. K. Walker, Johnstown, Pa.

**Flory.** Calvin Oscar, son of Benjamin and Mary A. (Spitler) Flory, was born in Darke County, Ohio, June 29, 1872, and died at his home in Jay County, Ind., May 10, 1928, aged 55 years, 10 months, and 11 days. In his earlier life he was considered one of the strongest men in Jay County, but for the last thirteen years he had been afflicted with a bodily ailment. On Dec. 15, 1894, he was united in marriage to Nora A. Bell and to this union were born three children. In 1897 he united with the Church of the Brethren and lived actively in that faith. Surviving him are his companion, one son and one daughter, five grandchildren and three sisters. Funeral at the Pleasant Hill Evangelical church by the writer assisted by Rev. Kistler, pastor of the church. Interment in Green Park cemetery.—J. S. Zigler, Portland, Ind.

**Fuller.** Bro. Irvin, aged thirty-six years, met with a very unfortunate accident in the Bethlehem Steel mill where he had been employed for many years, June 14. He was struck on the head with a very heavy door frame, while repairs were being made to a furnace. He was rushed to the hospital, where he died an hour after the accident. He leaves a widow and two daughters. Bro. Fuller was a member of the Walnut Grove church, and the Gideon Sunday-school class. Funeral services in the church by the writer.—G. K. Walker, Johnstown, Pa.

**Gearhart.** Christina, wife of the late Henry Gearhart, died at the home of her daughter, Mrs. Samuel Plam, near Shady Grove, Ark., May 27, 1928, aged 76 years, 3 months and 12 days. She was a member of the Church of the Brethren for many years. She is survived by two daughters. Services in the Shank church. Burial in the cemetery adjoining Mrs. Paul Muselman, Greencastle, Pa.

**Hofecker.** Bro. Adam, was born and reared near Johnstown, Pa. He lived to be sixty-nine years of age. The widow, four sons and two daughters survive. He was sick only a few days. The announcing was called for and attended to, but our brother passed on shortly after the service in the Memorial Hospital. Services by the writer, in the Walnut Grove church, with interment in the Mennonite cemetery.—G. K. Walker, Johnstown, Pa.

**Hytton.** Hiram, born in Virginia, died at Glenwood, Wash., June 11, 1928, aged 80 years and 23 days. He was married to Loma Dickerson March 4, 1870; to this union were born six daughters and seven sons; two sons died in infancy and one eleven years ago. His wife died Oct. 10, 1926. He joined the Church of the Brethren about sixty years ago and lived faithfully to the end. He leaves six daughters, four sons, thirty-three grandchildren, thirteen great-grandchildren, two brothers and three sisters. Funeral services by Rev. R. C. Young, Burial in the Mt. Adams cemetery at Glenwood.—Mrs. Lydia Wyers, Bingen, Wash.

**Jenkins.** Mary, born Dec. 12, 1851, died May 28, 1928, aged 77 years and 11 days. Her husband preceded her about eight years ago. Services by the writer at Cullers Run. Interment in the family burial ground.—S. W. See, Mathias, W. Va.

**Kniesly.** Catherine, daughter of Elias and Mary Klingaman Peck, born at Meyersdale, Pa., died May 9, 1928, aged 78 years, 2 months and 6 days. She united with the Church of the Brethren while still in her teens. With her parents she came to Nebraska and still lives on a farm near Falls City, where she was born. She was blessed with 1878, she married Solomon H. Kniesly, which union was blessed with four sons and two daughters. Besides her husband and six children she leaves twelve grandchildren. Funeral services at the Falls City church by Bro. W. H. Yoder. Interment in Silver Creek cemetery.—W. W. Blough, Falls City, Neb.

**Landis.** John Wesley, son of David and Catharine Bowman Landis, born in Montgomery County, Ohio, died in Dayton, Ohio, April 20, 1928, aged 52 years, 9 months and 27 days. He was never married. Most of the later years of his life were spent in Nebraska but during the last year he returned to friends in this vicinity. He is survived by three brothers and three sisters. Funeral services by Eld. J. J. Yoder at interment in Polk cemetery.—L. A. Bookwalter, Trotwood, Ohio.

**Lesh.** Sister Mary, born near Potsdam, Ohio, April 11, 1868, died June 1, 1928, at Gosben, Ohio. In 1878 the father died and the family moved near Gosben. She was always interested in the church and was a close student of nature, loving the great outdoors. She was baptized in the Stoneick Church of the Brethren Nov. 12, 1899. She died nursing for a number of years until health failed. She was very generous and her life was spent for others. Funeral services by Eld. C. G. Erbaugh at the home of our sister, Mrs. C. A. Bishop. Interment at Myers cemetery.—Anna Lesh, Gosben, Ohio.

**Müller.** Mary Lydia, daughter of Marcus and Elizabeth Cupp, was the fourth of ten children and was born near Lima, Ohio. She died June 13, 1928, aged 73 years, 6 months and 13 days. She was twice married, first to Isaac Albright in 1873; he preceded her. One son survives this union. She became the wife of Geo. W. J. Miller Feb. 10, 1881. To them were born eight children, two dying in infancy. Surviving are the husband and six children, one brother, two sisters, twenty-three grandchildren and three great-grandchildren. She accepted her Savior and dedicated her life in Christian service. Funeral services at the West Manchester house by Eld. D. A. Husted, assisted by the writer. Burial in Pleasant Hill cemetery.—T. D. Butterbaugh, North Manchester, Ind.

**Miller.** Paul E., son of Brother and Sister Paul H. Miller, died May 24, 1928, at the home of his grandparent, Edw. L. Miller, near Sprout Grove, Pa., of pneumonia, aged 1 month and 29 days. Services at home and at Pleasant Hill church by Bro. J. M. Bonner, assisted by Bro. J. C. Sellers. Interment in cemetery adjoining the church.—Paul K. Newcomer, Sprout Grove, Pa.

**Moyers.** Miss Alice, born April 21, 1876, died June 4, 1928, aged 52 years, 1 month and 11 days. She united with the Church of the Brethren in twenty-one years ago and was a consistent member. Services by the writer at the Damascus church. Interment in the cemetery near by.—S. W. See, Mathias, W. Va.

**Mull.** Kenneth E., son of Mary and Irvin Mull, born Oct. 4, 1925, met with accidental death May 14. Short services at the house and in the old Mennonite church by Rufus P. Bucher, assisted by Brethren U. C. Fasnacht and P. M. Habecker. Burial in the Mechanic Grove cemetery.—Mary P. Habecker, Quarryville, Pa.

**Nacey.** Ruby Vesta, daughter of Bro. S. A. and Sister Maggie Shoemaker, born near Abilene, Kans., Dec. 8, 1904, died at Culbertson, Mont., in the bounds of the Grandview congregation, Jan. 25, 1928, aged 23 years, 1 month and 17 days. She leaves her husband, three daughters, parents, two brothers and four sisters. Funeral by Rev. Lee. Interment in cemetery near by.—S. A. Shoemaker, Wenatchee, Wash.

**Noffsinger.** Eli W., son of Joel and Mary Noffsinger, born near Union City, Ind., died March 27, 1928, aged 65 years, 6 months and 24 days. He accepted his Savior early in life and lived a faithful and consistent Christian life. A few months ago his faith was proven again by his request for the anointing service. He was never married. He was a highly respected and helpful neighbor, a true Christian who enjoyed his religion and loved to talk about spiritual things. He leaves two brothers and three sisters. Services at the Church of the Brethren by the writer.—Ivan L. Erbaugh, Union City, Ind.

**Pardue.** Marion V., second son of Bro. Leslie D. and Sister Pearl Pardue, born near Newtonville, Ohio, March 30, 1928, died May 19, 1928. Funeral services at Stoneick church by Eld. R. C. Davidson. Burial at Gosben, Ohio.—Anna Lesh, Gosben, Ohio.

**Parmer.** Sister Maria L., died May 15, 1928, at her home near Green Bank, Pa., aged 72 years, 5 months and 24 days. She is survived by her husband and six sons. She was a member of the Church of the Brethren for a number of years and remained faithful until death. Services at Roland's Reformed church by Bro. Brethren Milton S. Stoner and Martin Ebrauer. Interment in the adjoining cemetery.—Emma F. Wanner, Ephrata, Pa.











# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., July 14, 1928

No. 28

## Echoes from the La Verne Conference

Second Installment

### Friday (concluded)

Three Score Years and Ten

WHILE the printed program listed but one meeting, a "Missionary Demonstration" for the chapel at 4:15 P. M., there were at least two other meetings called for this hour. As usual, some meetings grow out of circumstances, or for some other reason have to be provided for at a late hour. The pastors found 4:15 a convenient hour this year—as other years—and so had a meeting of their own at the church. We shall likely have more to say of these meetings at a later time, for we hope to be at the one called for tomorrow at the same hour.

The meeting in the tabernacle proved to be one of unusual interest. It was planned for all seventy years of age or older. All ministers present of three score and ten or more were asked to be seated on the platform. We counted more than forty of these. The front seats in the tabernacle were filled with the older people. Behind them were many of all ages, who were present to share in the inspiration of the meeting. Bro. Edgar Rothrock directed the meeting and presented a number of speakers from amongst our older brethren. Bro. A. C. Snowberger of the older group led the singing at the beginning of this unique service. One hymn was lined and sung as hymns were sung years ago. Bro. W. F. England was asked to lead in prayer, and he in turn called on Bro. B. F. Masterson.

The speaker was Eld. Samuel Hertzler who spoke of how things were when he was a boy. Eld. J. K. Shively spoke a few words about the first Annual Meeting which he attended when four years old, or eighty years ago. Eld. J. H. Longenecker spoke of the missionary zeal so typical of the days when our church was spreading westward through Pennsylvania. Bro. S. M. Eshelman of the Publishing House spoke briefly of his connection with the mailing department. Bro. Eshelman has been in charge of this department for more than fifty years. Bro. S. Z. Sharp, the oldest man on the platform, and a pioneer educator amongst the Brethren, told of the time when people had no stoves, sewing machines or telegraph lines. Bro. Sharp is in his ninety-third year, hence had firsthand experience with life when it was simpler than it is now. The last speaker on the program was Bro. I. W. Taylor of Ephrata, Pa. Thus the meeting for the older people, those seventy years of age or more, turned out to be a most interesting one.

### A Missionary Demonstration

The college chapel could not hold all the people who wanted to see it. We heartily wish the whole church could have seen it. There was nothing spectacular about it, nothing "acted" in any but the most genuine true-to-fact manner. Its object was to help us to see the field work and to understand its problems. It was the next best thing to a visit to the field.

The first scene pictured the work of doctors and nurses in China, how one drop of medicine opened the hearts of the people. The natives hope that the missionaries are all doctors. Everywhere they come asking for medical aid. The importance of this ministry is vividly shown. A group of the missionaries and native workers are holding a consultation about this constant appeal for relief. You can not do much with the Gospel for an afflicted man until you have at least tried to relieve his most apparent need. A song in

Chinese about the Great Physician closed this picture.

Next we saw an evangelistic meeting in an India village. The boarding school pupils come in to help in the meeting. The singing with hand clapping and marking time is different from ours but they evidently like it. The meeting is interrupted by the arrival of village heads from various sections who come to ask that schools be established in their villages. Some of them press their claims with great, even embarrassing, persistence. The leader of the meeting must explain why they can not grant all these requests. They have not money enough. Finally Bro. W. B. Stover is permitted to give an evangelistic talk. Bro. Lloyd Emmert sings *In Lands Across the Sea* with response by India natives. Very impressive. The meeting closes with the doxology.

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Next we see a missionary in Africa engaged in his translation work and interrupted by appeals for evangelistic help. A native convert wants to go and teach the people at another place. A boy comes and wants to stay in the school but his angry mother comes after him. By buying some of her wares she is finally quieted and agrees to let the boy stay. The general effect of this presentation is to show the zeal of the young Christians. It closes with a solo by Bro. Harvey Brubaker.

Perhaps the most significant picture of all is that of an India Field Missionary Conference. It happens that a deputation from America—Bonsack and Emmert—are present. A hearty welcome is accorded them. While the conference is considering the recommendations of the field committee to the effect that work be opened in a new place, a cablegram arrives from Elgin asking them to cut their budget thirty per cent. Something like consternation reigns. What shall they do? Not to speak of starting new work, shall the widows go on living in the condemned building? Secretary Bonsack is asked to explain. He doesn't know what to say. He knew about the deficit but was not looking for anything like this. Representatives from China and Africa speak, but their words only add to the seriousness of the situation. Bro. Bonsack is sure the church at home does not understand, does not see the terrible dilemma the missionaries face. Shall some of them simply withdraw from the field and allow the fine fruitage of many years to perish? Bro. Emmert reads the cablegram again and suggests an appeal to Him who commissioned them to this work.

### Friday Comes to a Close

The concluding service for the day came at 7:20 o'clock when a goodly company in the tabernacle began to lift their voices in songs of praise to God. Bro.

W. W. Peters of Mt. Morris, Ill., conducted the devotions after which Bro. J. P. Dickey of La Verne took his text from Isa. 9: 5-7 and preached on the subject: "Jesus Christ the Prince of Peace." Bro. Dickey showed how the difficult times in which the prophet lived finally led him to see the hope of his people in the birth of a Child—the Prince of Peace. The speaker also showed that when the Christ did come he brought the peace of fellowship in contrast to the peace of force which was typical of Roman rule. Thus Jesus brought peace to many as he moved among men and is the Hope of peace for men who live today. The doctrine of peace as it has come to us through the Prince of Peace is convincing and it is encouraging to see how more and more our statesmen today are gaining the courage to work for peace. The service was fittingly concluded by selections rendered by the Vaughn quartet.

### Saturday, June 30

The Day Begins With Worship

Each day begins with a short hour of worship at the chapel. And so in the cool of the morning the people began to gather for worship for meditation upon some thoughts suggested by the Lord's Prayer. However, it would have been better if some had risen a little earlier and come in time for the whole worship period. But we are learning more and more about the values to be gained through worship and in a few years our people should generally know that the time to come to a worship service is at the beginning. A special feature at this morning's worship service was a bit of Brethren music words by Bro. A. C. Wieman, music by Bro. B. S. Haugh and the song sung by a quartet of our own singers.

### More About Worship

Over at the tabernacle the next service began at 9 o'clock. But for some reason many of the people were late. The group was smaller than it should have been when the singing began. Hence, the people began swarming in as the worship program began. But a few words from Bro. H. L. Hartsough helped to still the gathering audience and we all worshiped together quietly and helpfully. Then Dr. D. W. Kuntz spoke inspiring of "Jesus and Worship." Our readers will find much of the substance of what the speaker said in an article under this name in the Messenger for July 7. But we wish our readers might have heard the speaker's extended, spoken presentation of the importance and possibilities of worship. Especially helpful was the interpretation of the symbols in terms of worship. We little realize what may be done with our time-honored symbols as a means to worship.

This part of the service was very fittingly concluded by two selections by the Clarion Four—the well-known men's quartet of La Verne College. The quartet had disbanded, but by the recruiting of a new member or two within the past week, was again able to present two fine selections. We have the promise of more numbers from the reconstructed quartet during the course of the meetings.

### Two Announcements

Announcements generally have to do with passing situations which do not contain permanent elements of interest. However, two were made at the close of this Bible Hour service that may be worth passing along. Thus it was announced that a La Verne brother had donated 100 boxes of oranges to the Mission Board, the same to be sold on the grounds and the proceeds to go for missions. Some idea of the value of the gift may be realized when we say that the oranges were worth not less than \$300 to the grower in his orchard.

(Continued on Page 400)



## GENERAL FORUM

### The Latest Decalogue

Thou shalt have but one God only; who  
Would be at the expense of two?  
No graven images may be  
Worship'd, except the currency:  
Swear not at all; for, for thy curse  
Thine enemy is none the worse:  
At church on Sunday to attend  
Will serve to keep the world thy friend.  
Honor thy parents; that is, all  
From whom advancement may befall;  
Thou shalt not kill, but needst not strive  
Officiously to keep alive:  
Do not adultery commit;  
Advantage rarely comes of it:  
Thou shalt not steal; an empty feat,  
Where 'tis so lucrative to cheat:  
Bear not false witness; let the lie  
Have time on its own wings to fly  
Thou shalt not covet, but tradition  
Approves all forms of competition.

—Arthur Hugh Clough.

### Paul, the Interpreter of Jesus

BY D. W. KURTZ

Bible Hour Address at the La Verne Conference Sunday, July 1

THE three influences that made our civilization were the Hebrew, the Greek, and the Roman. Paul had all three. He was a Roman citizen; he was brought up in a Greek city, Tarsus, next to Alexandria the most cultured city in the world; and he was a Hebrew of the Hebrews, brought up in the strictest sect of the Pharisees, and trained as a rabbi in Jerusalem, the center of Hebrew culture.

At Tarsus Paul learned Greek life and culture. He became a master of the Greek language, and he knew first-hand, the point of view of the Greek people. He knew their virtues and their vices. He saw the athletic contests, and at least the fruit of the Greek theatre. While he may not have studied the classics, he was familiar with the culture of his city.

In Jerusalem he imbibed the religion of his fathers, and became most zealous in the law. From the age of fourteen to thirty, he studied in the schools of the rabbis. A part of this time he was the pupil of Gamaliel, a grandson of the famous Hillel. Gamaliel was noted for his humanism, his tolerance, and his freedom from legalism. No doubt he greatly influenced the zealous, legalistic Saul more than at first appeared.

Paul opposed the new sect called Christians. It was easy for a Pharisee to make charges against the Christians: (1) The Christians did not keep the Jewish customs, and belittled their importance. (2) Their attitude meant a disregard for Israelitish nationality, the dearest hope of the Jews. (3) The Christians had a contempt for the Law, the constitution of the Jews, the basis of all their religion and morality. (4) The Messiah whom the Christians worshiped was a travesty as compared with the Messianic hope of the Jews, who expected a new Solomon, or David, a warrior Prince, who would crush the enemies and establish a glorious Kingdom. (5) And finally, the Christians abandoned Israel to Rome, and had no program to free the Jews from their Roman rulers.

Paul was sure that such a sect was a menace to the nation, to the Law, and to God. They must be destroyed. He was active in rooting out this new heresy. He helped to kill Stephen. He stood near and saw his face when it shone like an angel's, and he heard him say, at the moment of his death, that he saw Jesus at the right hand of God. The death of Stephen could not be erased from his mind. But he eased his reflections in action—and started for Damascus for new victims.

Tradition points to the little elevation near Damascus, where one first sights the ancient city, as the spot where Paul was converted. The great light, the blindness of Paul, the voice from heaven, the question, the answer—"I am Jesus whom thou persecutest," the

question—"What wilt thou have me to do?" and the directions to Paul, give the story of that event. But the inner meaning can only be gotten out of Paul's experience. This experience solved many problems for Paul, and made him the greatest of the apostles.

(1) Paul now knew that Jesus was alive, and the story of the resurrection was explained.

(2) The stumbling-block of the cross—the shameful death of the Messiah, was solved by the resurrection.

(3) The problem of righteousness, sin, and forgiveness were solved. Man becomes righteous not by doing the commands of the Law, but as Paul found by experience, by responding to the love and grace of God in Christ.

(4) The problem of Israel was solved. They can fulfill their mission as a channel of grace for the whole world, and not as a domineering nation.

(5) The problem of the Gentiles was solved, for they, too, are a part of God's world, of his program and plans, and are the heirs of his promises.

It was the experience of Paul with the living Christ, seeing the risen Lord, and being freely pardoned of his sins, finding peace and joy and power through the indwelling Christ, that are the secret of all his teaching, his work, and his significance for Christianity, and for the ages. Paul is our best interpreter of Christ because he had the profoundest experience of Christ in his own life.

The cross is not the center of the Christian religion; it is the resurrection, the living Lord. The cross would still be a stumbling-block were it not for the resurrection. It is the resurrection that explains the cross, and shows it to be the way that Love took in its self-revealing, redemptive mission. Paul experienced Christ in his own life, so he could say: "It is no longer I that live, but Christ that lives in me." This is the very essence of the Christian religion; not the Jesus after the flesh, but the living Christ of the Spirit.

Paul was the first man in the world to understand that the Gospel is for all men, Jew and Gentile alike. "There is neither Jew nor Greek, bond nor free, male nor female, they are all one in Christ Jesus" (Gal. 3: 28). Peter did not get this view. Even after his experience with Cornelius he drew back and made a distinction between Jews and Gentiles. It was Paul who saw and taught, and created the universality of the Christian message. God is the God of all, and Christ is the Savior of the whole world.

Paul was the true interpreter of the gospel of faith. How often that word was on the lips of Jesus. Yet the early church at Jerusalem settled down quickly to a routine life of law. Paul was the one who consistently interpreted and applied the gospel of salvation by faith. What is faith? It is loyalty; it is the response of the whole soul to God, intellect, feeling and will; it is belief, trust and obedience. It is to respond to Christ just as Paul did when Christ met him near Damascus. This whole-hearted response is faith. When one responds in a vital faith, the Grace of God pardons all past sins and reconciles the believer to himself. This reconciliation is salvation. There is no more alienation—no more treatment as unjust, unrighteous; no more need for atonement, or justification. "We are saved by grace through faith" (Eph. 2: 8). Paul's religion is faith. By faith we become partakers of God's grace, God's love, God's fellowship, and his peace will fill our hearts.

If faith is the religion of Paul, love is the ethics of Paul. Having become reconciled to God, he will fill us with his Spirit of Love, and love will abound unto a great harvest of the Spirit. This harvest of love is "joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Where love abounds, life is in tune with the Infinite. "Love is the fulfillment of the law."

Paul also gave us the only satisfactory doctrine of the church, and through this doctrine, an adequate philosophy for the social life of man. It is the interpretation of Christ applied to the social problems of the race. "We are all baptized into one body." "The church is the body of Christ, and we are severally members of his body." Each has received some gift

from Christ, the Head of the body, which is to be used for the profit of the body. When one suffers, all are affected; when he excels, all are enriched. We are bound together, interrelated, and interdependent as the organs of our physical bodies.

Without Paul we wonder what the early church would have been. Would the great missionary enterprise have been carried on? Would the Gospel have become universal—for Gentile as well as Jew? Would the Gospel of Freedom have been established? Would we ever have understood Jesus in his redemption of the race from the bondage of the law, the bondage of sin, and the bondage of tradition? Paul gave to the Gospel of Christ a concrete setting—first in his own life, and in the growing churches which he founded. He wrote the first writings of the New Testament, and contributed more than any other. His experience and his work freed the Gospel of Christ from the nationalistic limits and made it the universal Gospel of *Salvation by Faith, and life by Love*.

Long Beach, Calif.

### "Not Without Blood"

BY D. WARREN SCKO

Heb. 9: 7: "But into the second went the high priest alone once every year, **not without blood**, which he offered for himself, and for the errors of the people."

Atonement, but "not without blood"

It is the day of all days in Israel—the day of atonement. This annual event on the divine calendar of Israel was peculiarly solemn and solitary in its significance and order of procedure. It was the high priest's day. Of all the millions of people there were none with him, not even his own sons. To him only was imputed the work of that day.

"Aaron's sons" and the "priests" are mentioned in other portions of Leviticus, but not in the sixteenth chapter. It is for Aaron only. Nine times he is mentioned by name; and in almost every verse, and often several times in one verse, the personal pronoun "he" occurs. Aaron and Aaron only takes part in the holy work on the day of atonement. Throughout the chapter are such phrases as: "Aaron shall come into the holy place," "He shall put on the holy linen coat," "He shall take two goats," "Aaron shall bring the bullock of the sin offering," "He shall take the blood of the bullock," and, "He shall make atonement." It is quite evident that Aaron was the representative of the people and to act in their behalf.

How like Christ and his work were Aaron and the work of this day! Aaron was the type of Christ. Without doubt the Hebrew letter referred to the great day of atonement when in verse 3 it reads: "When he had by himself purged our sins." He was the only one personally qualified to do it. He did it alone—by himself. It is written: "Ye shall afflict your souls and do no work at all" (Lev. 16: 29). "For on that day the high priest shall make an atonement for you" (Lev. 16: 30).

Christ did all the work and the atonement he effected is sufficient and satisfactory and we do no work at all. It is not what the sinner does, but what Christ has done.

On this day of atonement it was the work of Aaron to take the blood of the bullock from the brazen altar and pass through the curtains, through the holy place into the holiest of all, and then before the mercy seat, sprinkle the blood with his finger seven times. The people had sinned and were on the outside—God dwelt inside in holiness. Aaron went from the people and for the people unto God; but remember clearly the words of the text: "Not without blood." It was God's positive demand and the only way of admission! Without the blood Aaron would have been shut out, as well as all others beyond the court. He had the one and only price of admission to the presence of God. Blood is the price to the presence of God—the blood of the altar. The life is in the blood and the blood must be on the altar, not in the veins. He who will come into the presence of God must do so by the blood of Christ. The blood of bulls and goats could not take away sin, but indeed by their blood the work of the true Sin-bearer was pictured and prophesied till he came and completed the work—Christ the true Sin-bearer ap-



proached God with his own blood. He was the Sacrifice, and then in the office of high priest approached God with the offering of his own precious blood in our behalf.

*Abel came but "not without blood"*

The Bible is a bloody Book! From Genesis to Revelation it is dripping with blood. The scarlet thread arises early and flows through the entire Book. It is a bloody track from the Garden of Eden to the Hill of Golgotha. It is not without blood. Cain came with his product of nature. Abel came with the firstling of the flock. Both knew the way, but both did not obey. "Faith comes by hearing" and hearing "comes by the word of God." They were both disobedient in the "disobedience of one" whose children they were, but one received and believed the revealed will of God. Abel acknowledged the sentence of death was upon him and that a substitute was required. "By faith" he looked to the "lamb slain," as have you and I. Not without blood, came he; but Cain, whose number this day is amazingly great, despised the divinely appointed way. They talk about *attainment* when the Bible speaks of *atonement*. They think it shows refinement and culture to "abhor blood." They contemptuously speak of the "slaughter house religion," the "religion of the shambles," and the "gospel of gore," not knowing that the gospel of gore is the only hope of glory. They would dash to the earth the cup of the warm blood of Christ and trample it beneath their feet with godless mirth (Heb. 10:29)! The cross of Christ is the ground of peace and the cause of condemnation! How different it is and what a difference it makes—his blood on our hearts or on our hands!

*"There was deliverance from Egypt, but not without blood"*

When we think of Egypt three thrilling subjects are revived in our minds: Pharaoh, the Passover and the Passing Out; but back of these outstanding events, and greater than all in importance, is the "blood of the lamb." It was a lamb without blemish, a male of the first year, taken from among the sheep or the goats which was the cause of death of the Egyptians, and the deliverance from death of the Israelites.

Israel under the bondage and burden of Egyptian persecution, and the divine sentence of death awaiting execution—who is sufficient for this extremity? God and his own provision. The lamb—the lamb killed; the blood—the blood sprinkled; the door and its posts—the blood displayed; the death angel and the death strike—the people with the displayed blood delivered! Delivered, but not *without blood*. "When I see the blood, I will pass over you."

We could also speak of the cleansing of the leper, but "not without blood"; of the washing of King David's murderous sin, which was "not without blood"; and numberless other events in the Scriptures which are "not without blood."

*Christ has gone to heaven, but "not without blood"*

Within Christ personally there was no cause for death. Only they who sin die, and he knew no sin. Death is the result of sin, and where there is no sin there is no cause for death. "The wages of sin is death" (Rom. 6:23). He was sinless. "The soul that sinneth it shall die" (Ezek. 18:4). He did no sin. Pilate said more than he knew, or we have ever understood, when he said: "I have found no cause of death in him" (Luke 23:22). Sin is the only cause for death. Christ had none. He truly could issue this challenge: "Which one of you convinceth me of sin?" Who but he would have dared to say: "The prince of this world cometh and findeth nothing in me"? It would have been blasphemy on any other lips; but not for him since he was the holy, sinless and spotless Son of God. Undeified and separate from sinners, he could have gone back to heaven and escaped the death of the cross. The transfiguration afforded an opportunity, for the heavens opened to receive him. As far as he personally was concerned he could have gone then when transfigured into his glorified state to the glory which he had before the world was. Had he gone then he would have gone alone and none of us could ever have followed after. Christ has gone into heaven, but "not without blood." He took, as did Israel's high priest, blood into the presence of God.

From the scene on the mountain of transfiguration where the curtain into glory was drawn, he turned to the scene of crucifixion. His face now was set towards Jerusalem. The cross was "set before him." He then went into heaven, but took with him his own blood from the blood of his own cross. He was made sin and a sin offering for us. He had *no sin in him*, but *all sin on him*. His was a judgment death. The judgment was ours, and the death was ours; but he received them both and the exclusive demand for admittance was *his own blood*. And he went beyond the veil, but "not without blood."

"Jehovah lifted up his rod,  
Christ, it fell on thee.  
Thou wast sore stricken of thy God—  
There's not one stroke for me.  
Thy tears, thy blood, beneath it flowed—  
Thy bruising health me!"

*There is salvation for the sinner, but "not without blood"*

The blood of Christ is the only ground of the sinner's hope. The finished work of Calvary is accepted by God. His testimony of satisfaction was the resurrection from the dead. God raised him from the dead. He then carried, as our High Priest, of his own blood of the cross—from the altar—to the holiest of all. Thus atonement is made and salvation is proclaimed.

O the definite value of the blood of Christ! The death of death is the death of Christ. Look thou, O sinner, and see the bleeding Sacrifice in thy behalf appearing at the altar! If the godless man only knew it, love and grace reign at the cross. There is one thing to which a sinner has a right: it is a right to the *blood of Christ*. Christ was delivered for our offenses—sins—and was raised again for our justification. He is the only One offering salvation. Sinners receive from him only the salvation that is offered. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

The price of admission into the presence of God is sufficient for the remission of sins. Salvation is thine, but "not without blood."

Phoenix, Ariz.

## "A Way of Escape"

BY GALEN R. ROYER

TROUBLES come, temptations beset us on every hand and the Christian, surprised that he should thus be tried, in a half-hearted, semiresigned stoical way says: "Well, I will worry through the best I can." Many are almost dumbfounded that these adverse times should come into a Christian's life, forgetting that Paul, after a large experience in that life, one that was very close to the heart of the Master and "filled up what was lacking of the sufferings of Christ in his own body," said: "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation make also a way of escape, that ye may be able to endure it" (1 Cor. 10:13). The "way of escape" is to be our serious consideration in this paper.

"Temptation" as used by Paul means trial or proving—not luring into sin. "God did tempt Abram" but in asking that Isaac be offered up as a sacrifice, the whole purpose was to prove the father's faith.

Nothing should be less surprising to the Christian than that "provings" come. And though they be many, they are always less than God's blessings. The account always balances heavily on God's side.

"Provings" are always able to take care of themselves. It is the Christian's business to find the proper "way of escape" when they come.

"Deliver" and "deliverance" are two words used over five hundred times in the Bible and in a large majority of instances they are used to assure the believer that respite from the enemy or from some trial is assured. In addition, the blessed results of which James speaks—"that the proving of your faith worketh patience"—follows.

Why is deliverance so often recorded in Sacred Writ? The answer is plain. Man has repeatedly through

the ages cried unto God for deliverance; God has always answered: "I will deliver thee." At no time was God's arm shortened, even when sinful man did not deserve help.

What a wide range of deliverance is recorded! Note a selected few:

The believer is assured the Lord will deliver him from all kinds of evil men:

From the ways of evil men (Prov. 2:12).  
From the hand of "the man of whom thou art afraid" (Jer. 39:17, 18).  
From all our enemies (2 Kings 17:39).  
From the strivings of the people (Psa. 18:48).  
From the violent man (2 Sam. 22:49).  
From the snare of the fowler (Psa. 91:3).  
From the workers of iniquity (Psa. 59:2).  
From the deceitful and unjust man (Psa. 43:1).  
From the oppressor of men (Psa. 119:134).  
From them that hate us (Psa. 69:14).  
From them that persecute us (Psa. 31:15).  
From the hand of strange children (Psa. 144:7).

Also, from what terrifying and troublesome conditions deliverance is promised:

From the noisome pestilence (Psa. 91:3).  
From the lions (Dan. 6:20).  
From the burning fiery furnace (Dan. 3:17).  
From all our fears (Psa. 34:4).  
From every evil work (2 Tim. 4:18).  
From the powers of darkness (Col. 1:13).  
From all our trouble (Psa. 54:7).  
From dashing our feet against a stone (Psa. 91:12).  
From our transgressions (Psa. 39:8).  
From our destruction (Psa. 107:20).  
Out of our distresses (Psa. 107:6).  
Out of the mire (Psa. 69:14).  
Out of great waters (Psa. 144:7).  
Our souls in peace from battle (Psa. 55:18).

One finds it difficult to think of any adverse human conditions from which deliverance is not promised.

But are we Christians delivered? Have we found a way of escape from our fears, our doubtings, our frettings, our anxieties, our iniquities, our temptations? How does our experience show up along beside God's promises? I fear too often we are excusing ourselves in sorrowfully saying: "Yes, I know God is able, but he has something different for me than deliverance. My faith is too weak; my nature does not conform to his; my very weakness in all things makes deliverance impossible for me."

There is a precious text having a double reference in its application that fits into our meditation just now. In Israel's wilderness experience, Moses records that first to Israel and then to us through Jesus Christ, "Jehovah thy God walked in the midst of thy camp to deliver thee" (Deut. 23:14). Truly deliverance is not a case of our temperaments and weaknesses, but rather God's strength and willingness; for he is near in our very midst. The secret of failure lies in the second part of the verse. "Therefore, thy camp shall be holy, that he may not see an unclean thing in it." It is *our unholiness, our willful disobedience, our lazy trustfulness, our doubting* that bars us from deliverance from our infirmities and foibles.

Come, let us study deliverance in a few Bible instances. There is the experience of the three Hebrew children. Faithfulness to God brought them into bitter displeasure with the king. But his "fury" when the three were brought before him, in no sense weakened their childlike faith—the rather sent it up to sublime heights. "We have no need to answer thee in this matter," said they to the king. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thine hand, O king. But if not . . . we will not serve thy gods nor worship thy golden image."

True, their bold stand did not keep them from the fiery furnace, but evidently they had deliverance beforehand from its terrors. They at least preferred loyalty to God to any idolatrous recognition to the king. Such faith always calls forth heaven's highest and best. When like Job we can humbly say: "Though he slay me, yet will I trust in him" (Job 13:15), deliverance is sure. And today such uncompromising faith would get God great glory.

Daniel's experience is also profitable. His faithfulness to God found him three times a day on his knees in prayer. Decrees troubled him but little. He landed

(Continued on Page 446)



## Echoes from La Verne Conference

(Continued from First Page)

They will be worth more to the Mission Board as re-tailed on the grounds.

Children get lost at California Conferences just as at other Annual Meetings. One got separated from its parents yesterday and another today. Perhaps there may have been more lost than these two. But in any case it is not so bad when one gets lost at this Conference, for there is the loud speaker to fall back upon. This morning Bro. Edgar Rothrock soon found the lost parents when he lifted the little girl so she could be seen and stated her predicament through the loud speaker.

### Annual Meeting of the Laymen

The laymen's program was opened by the singing of the slogan hymn—the chorus of which begins: "Thine for service." The number is 330 in the New Hymnal. The leader of the devotional period was Eld. J. Z. Gilbert of Los Angeles. In the unavoidable absence of the president of the national organization, Bro. W. J. Werkman of Illinois presided. In the business session three new members were added to the national council of the men's work movement. These men are: Clyde M. Culp of Illinois and L. M. Davenport and D. E. Sheller of California. In the absence of a delegate body it was decided that the present national organization continue for the next year, or until a men's work delegate body can be present at an Annual Conference. On account of the lateness of the hour the scheduled speaker could not present his matter in full. Thus, Bro. E. R. Yundt of Los Angeles spoke briefly on Personal Evangelism, laying particular stress on the solution of challenging present day problems as the best way to reach men for Christ.

### The Aid Society

The spacious college chapel could not quite hold all the women who sought entrance, especially that a few men insisted on edging in. When we saw how precious the space was we withdrew, calling again later at the side door from which we gained some information and impressions concerning the line program in progress. The President of the general organization, Sister J. C. Myers of Virginia, was in charge. Worship was conducted by Sister Alice Vaniman of Pasadena. A fuller report of the meeting is promised us but we note here a few interesting facts.

Two able addresses were given by Sisters Chas. Dunker and Flora E. Teague looking respectively to the past and future. The first recounted the remarkable growth of the Aid Society movement in the church, pointing out some of its most significant accomplishments. The second unfolded views of the almost unlimited prospect for the future. The Society has been a strong supporter of the mission work and the "living pictures" of certain phases of the work in India, China and Africa seemed to be much appreciated. Several matters of business are pending affecting the method of representation at the Annual Conference meeting and the future organization of the women's work in the church. These were to have further consideration at a special business meeting scheduled for Monday morning.

### Two Addresses on Education

"Our Educational Task in the West" was presented by President E. M. Studebaker of La Verne College. While the speaker confined his analysis to the region La Verne College serves, we believe the situation he presented is one which is bound to become increasingly general. As we gathered the main points of the address, we understand that the task is to reach a very high point of efficiency in the administration of funds available, to meet real needs within a definite and limited field, and to seek always a wise adjustment to the trends in educational reorganization. In it all, the main emphasis should be upon the development of character—upon the development of lives that are physically strong, mentally alert, spiritually Christian and truly social. It will repay our readers to reread

the abstract of Bro. Studebaker's address as printed in the MESSENGER for June 30, page 414.

In the second address, Bro. W. W. Peters sought to answer the question: How keep our Christian colleges Christian? First, a college may be said to be Christian when the enlarging objectives which it presents are thoroughly Christian, when the teachers consistently seek to realize such objectives, when the atmosphere is Christian, when the religion of Jesus is presented as the way of life, and when the teacher's chief concern is personalities rather than subject matter. Now in the second place, to keep a college Christian attention must be given to at least five considerations. (1) Life must be interpreted from a Christian point of view; that is, life must be rationalized in terms of Christian living. It must be continuously evident that this is God's world. (2) The college constituency must be kept Christian, for the whole task can not be conveniently passed along to teachers and trustees. (3) Colleges may well consider the matter of actually doing what their catalogs promise. (4) Mere sincerity should not be rated above the highest possible standards. (5) There must be a growing intelligence amongst our faculty members. A bare statement of the points we jotted down can give little suggestion of the earnest thought the speaker gave to his subject. It is to be hoped that at some later date the MESSENGER may be able to publish an abstract of Bro. Peters' address.

### The Afternoon's Busy Close

About four o'clock in the afternoon the plot usually begins to thicken. For this is the hour when two or more meetings manage to be in progress at the same time. The Missionary Demonstrations are as popular this year as usual. We hurried over to the chapel to see what was on for the day. With many others, the writer was keyed to a high point of curiosity by the repeated announcements that those who had seen the demonstration on Friday should give others a chance to see it on Saturday. This proved to be fine advertising, for when we got to the chapel door the Ladies' Aid meeting just breaking up could not get out for the crush of folks trying to get in for the Missionary Demonstration to be put on during the next hour. Of course, things were soon straightened out and the chapel filled with people eager to see missions as well as hear about them.

At the same hour the pastors met at our church to discuss the reports of two committees on matters of special interest to pastors. There was a motion passed to the effect that the present officers of the pastors' association should hold over for another year. The suggestion that there should be some provision for program sheets furnished through the Publishing House upon which each pastor could have printed his order of service disclosed unusual interest in the plan. A committee from the pastors will be appointed to work out the details. In general, the plan would be to provide suitable program sheets printed on one side, the blank side to be printed locally as each pastor might see fit.

### A Meeting of Homemakers

While two college presidents were instructing the people in the tabernacle with reference to their educational obligations, the mothers and daughters, mostly mothers, gathered in the college chapel and about the doors to learn more about the art of homemaking. They had a fine opportunity to learn. The address of Sister D. W. Kurtz of Long Beach was listened to with evident appreciation. Her subject was The Homemakers of Tomorrow. We are gratified to have been able to give you the cream of it in our issue of June 30. Did you fail to read it? Then do it now.

Sister J. M. Blough of India had led the congregation in worship, gathering inspiration for it from the beautiful story of Naomi and Ruth. A Pasadena quartet sang, and so did the whole congregation. Sister Nellie V. Frantz gave an edifying reading. Sisters B. F. Wampler and V. F. Schwalm of Manchester and McPherson respectively, sang Mothers of Men to the delight of all. Other features of interest added their contribution to a very splendid program.

### Exhibits! Exhibits!

The Mission Board and the others Boards, and the Schools and the B. Y. P. D.'s and the little folks, had excellent quarters in the rooms of Founders' Hall for illustrating the various church activities. We managed to take a stroll among them this afternoon. Were the people taking advantage of their opportunities, we wondered. Some of them were. Was the magnificent new building itself with its splendid equipment such an object of interest that folks would forget to see these other things housed in it temporarily? We hoped they could see both. There was the Bethany Hospital First Aid Station too, which we saw only from the outside.

### Religion on the Campus

A pleasant event for the 125 or more who were privileged to enjoy it was the annual educational dinner in the evening. This is a group of the school people and interested friends who meet for social, intellectual and spiritual fellowship. The meeting was held in the Y. M. C. A. building in Pomona. The assembly was representative of all our school constituencies and included students actual and potential, teachers good and ordinary, trustees and common folks and so on all the way up to the Conference Moderator.

Three college pastors, H. F. Richards, G. L. Wine and R. H. Miller, of McPherson, Mount Morris and Manchester, discussed in a truly helpful way the theme of the evening, Religion on the Campus. The first spoke of its importance, the second of its problems, that is to say, most conducive to a healthy religious spirit. Dr. Blaisdell, President of Claremont Colleges, as the group of schools which is developing from the original Pomona College is now known, brought the greetings of his institution in a most happy manner.

The table fare was ample in quantity and satisfying in quality. There was music of both serious and lighter vein furnished by the Vaughan quartet, the Æolian quartet (La Verne freshmen), the Wampler duet (Manchester) and various State and college groups. President Studebaker was the presiding officer of the evening.

### Saturday Evening at the Tabernacle

The Saturday evening service began with inspiring congregational singing and was enriched by several special numbers—a solo, a song by five of the Byler family and a selection by the Clarion Four. Bro. W. B. Stover conducted the devotional period. The speaker of the evening was Bro. H. F. Richards, pastor of the McPherson church. Bro. Richards' text was Col. 1:18 and his subject, The Supremacy of Christ. After pointing out the fact that the vastness of Christ defies all our attempted definitions, the speaker stressed six aspects of the supremacy of Christ. Thus, Christ is supreme in his revelation of God, for he answers completely to all man's needs. He is supreme as Savior, for history does not record the life of any leader as great as he. Christ is supreme in his devotion, for he has changed the ignominious cross into the emblem of challenging sacrifice. Though he worked in a narrow land, Christ is supreme in his universal appeal; he transcends all barriers of caste or race. Then, too, Christ is supreme with respect to all systems reared upon men's interpretations of him; systems may come and go but the Christ remains—vast, changeless, supreme. Finally, Christ is supreme in the whole-hearted loyalty which he demands. No other leader asks or is worthy of so much.

### Sunday, July 1

#### Our Daily Bread

The singing at the early morning worship was a paradox. It was both soul-stirring and soul-quieting. It was inspiring and stimulating, yet it gave composure and peace. "Guide Me, O Thou Great Jehovah," then "I Need Thee," and then "Am I a Soldier" by the congregation were followed shortly by Bro. Wampler's "His Eye Is on the Sparrow." We had "Anywhere With Jesus" too, "The Lord Is in His Holy Temple" and the concluding chanting of the Great Prayer which is the theme of all these first hour meditations.

Bro. Miller's thought this morning was based on the



first of the second group of petitions, "Give us this day our daily bread." He helped us to see how good it is and how important to recognize our dependence upon God for the common things. God's glory comes first, then our needs. The order is significant. Those of us who are exempt from physical toil must not forget that by reason of that fact some people can not be thus exempt. And we must not be, can not be, without spiritual disaster, exempt from toil that makes character. This is the only way to make safe freedom from physical labor. God does not mean to deliver any of us from work but he does mean to deliver all of us from worry.

#### Gathering in the Tabernacle

It is a few minutes past nine as the chorus on the platform begins quietly "The Lord Is in His Holy Temple," the signal for silence and worship. The morning is perfect and a great day is in prospect. "Come Thou Fount" and other hymns in which the congregation joins fill the air with praise. The Bible Hour comes shortly and the people will crowd in. After that some will go to the several churches in La Verne in which preaching has been provided to accommodate the throngs which will not be able to gain admission to the tabernacle.

Bro. H. L. Hartsough of Chicago is reading "Praise ye Jehovah" and the chorus responds with a resounding hymn of praise. In other appointed places the younger departments of the Sunday-school are gathering for worship and instruction. A moment ago Bro. Hartsough read from the psalm "Holy and reverend is his name" and the chorus at once began the familiar hymn beginning with these words. It is a very impressive worship service. Mention of "loving kindness" by the reader elicits a response with the hymn in which that refrain occurs and in this the whole congregation joins. And so the worship of psalm and song continues.

#### The Life of Faith

Bro. Kurtz reads about this from Galatians as he begins his address on Paul the Interpreter of Jesus. It is the big thought of his message. He explains the influences which came into Paul's early life to make him the man he was and to determine his attitude of hostility to the new Christian movement. And then the change which came over him after he met Jesus on the way to Damascus. He came to understand that religion is the response of faith living by the power of love. This the speaker amplified and illustrated at length with characteristic vigor and clearness. But read his own fuller statement elsewhere in this issue.

#### "The Unchangeable Christ"

This is to be the subject of the sermon this morning by Bro. J. W. Lear. It is the fourth in the series of Conference sermons on The Lord Jesus Christ. But before this there is to be a brief intermission and another period of worship. And something else before that. Just now we are making an offering for the work of the General Sunday School Board under the direction of Secretary Shamberger. This is a part of the closing service of the Bible Hour which is the adult section of the Sunday-school today.

And there is another part. The children are marching in singing "How firm a foundation." And here is another, "Whosoever Will" by the Clarion Four. The closing prayer is offered by Bro. H. K. Ober of the Sunday School Board.

#### Approaching the Sermon

The intermission is over. The Call to Worship has gone forth. The vast congregation filling every available seat is singing "Take Time to Be Holy." "For Christ and the Church" comes next. Then "I Will Be True to Thee" by a girls' quartet. "Hallelujah, Thine the Glory" came yet and then Bro. D. R. McFadden led us in further worship by reading a portion of John five, by suitable exhortation enforced by apt illustrations, and by prayer. Very fittingly the Vaughan quartet sang "God's Unchanging Hand" just before Bro. Lear rose to speak, with many standing about the open sides of the tabernacle.

For his text he took the passage from Hebrews used as the Conference slogan, "Jesus Christ the same yes-

terday, today and forever." He raised three questions: (1) Is this statement justifiable? (2) What was the purpose of it? (3) What should be our attitude toward the fact stated by it? In seeking an answer to these questions the speaker first reviewed the facts connected with the birth of Christ, dwelling especially on the fact that Jesus, unlike all other men, himself chose to be born. In like manner he next stressed also the fact that he chose to die, that he was no mere martyr, but purposely walked into the face of death, exhibiting thus God's unalterable hostility to sin as well as his inexhaustible love. He also chose to rise again. His birth, death and resurrection were all voluntary acts. As to our attitude to Christ, we should worship him, sanctify him as Lord in our hearts, be bond-servants to him. We hope that Bro. Lear can yet give us the gist of his sermon for publication.

#### At Other Places

Preaching services were also held at the morning hour, in most instances in well filled houses, as follows: Church of the Brethren, Otho Winger; Brethren (Progressive), V. F. Schwalm; Methodist church, J. M. Henry; Advent Christian church, H. F. Richards; College Chapel, J. S. Noffsinger; Methodist church at San Dimas, W. H. Yoder; First Methodist church at Pomona, R. H. Miller.

#### Education in Religion

The afternoon worship began with songs of praise and another psalm of praise. Bro. C. Walter Warstler, pastor of the Calvary church of Los Angeles, led our devotions. A young people's quartet, very young one or two of them, was heard with special interest.

The first speaker was Bro. A. C. Wieand, President of Bethany Bible School. His subject was "Recent Developments in Religious Education and Their Relation to the Church of the Brethren." He began by noting the widespread interest in religious education, as compared with former times. There is a new realization of the church's responsibility in this matter, both by our own people and by the Christian church at large. Some aspects of that responsibility were vividly illustrated by the speaker by means of snatches from the comic sections of current newspapers and advertising circulars. The masses of our people are today worshipping the goddess of science. Material achievement needs to be balanced by a corresponding spiritual advance which will show us how to use these material inventions in extending the Kingdom of God. An earnest appeal the speaker made, for the prayers of the church in behalf of those who are trying to sift the wheat from the chaff in the mass of material in this field. And another appeal for more cooperation between the home and the church agencies.

"The Challenge of Religious Education to the Youth of the Church" was the second topic in this program. The speaker was Bro. Rufus Bowman, pastor of the First church of Roanoke, Va. He stressed first the challenge of heredity, reminding us of our prophets of the past, our simple life principles, and our constant search for truth and new light. We have also, the speaker maintained, the challenge of an invincible gospel. We do not need to apologize for it. The world recognizes its soundness increasingly and our youth can rejoice in the prospect which this fact opens up before it. Youth likes hard tasks and wants a real religion. It challenges the church to put it to work. And the church likewise challenges youth to a ministry of sacrificial service in behalf of the greatest cause in the world.

The program was concluded with prayer by Bro. Wieand in behalf of all the agencies of religious education. We should mention also the introduction to the congregation of the new editor of Sunday School publications, Dr. Ernest G. Hoff, by C. S. Ikenberry, Chairman of the Board.

#### A Parenthesis

With the aid of the microphone and loud speakers in the tabernacle and outside, the hearing facilities are most excellent but with such a crowd as there is on the grounds today and the desire to use the opportunity to greet old friends it was not easy to keep all the folks around the outside of the tabernacle as quiet as

some others wished they could be. The social facilities here are as wonderful as the spiritual, you see, and the ushers, efficient as they are, have a problem to keep all things in right proportion, each in its proper time and place.

And now while we are waiting a few minutes for the next program, take a look at those flowers along the front of the platform. Aren't they wonderful? You would have difficulty in getting that largest bouquet of gladioluses through your largest six-foot doorway without brushing both sides.

#### The Volunteers Speak

It is the hour of the Volunteers. Bro. Hulan Smith of the China field is presiding. Bro. Clarence Shockley of Bethany leads in the devotions. A La Verne quartet assists in the music program, one member of which, Bro. Zaphon Hartman, also instructs us with a selected reading.

"The Motive of Modern Missions and Its Meaning to the Student Volunteers" is discussed by Bro. Guy West of Bridgewater. That motive power can not be found in western civilization, nor in culture, nor in mere religion. It is found only in Christ. It means that every missionary volunteer must live him, so that men can see Christ in him. Only so will those to whom he would minister be won to Christ. The day of missions is not over. Every field is open to missionaries of that kind.

Bro. Lorell Weiss of La Verne speaks on "The Volunteer and the Future of Missions." The situation is beset with great difficulties. The people of our mission fields are saying, many of the most intelligent of them, that the missionary is only the agent of militarism and imperialism and commercialism. Many facts look in that direction. Then there is the financial problem, now so serious. What is the volunteer to do? He must see his challenge in this very situation. He must set himself to find a solution of the problem. In what direction shall he look? In the direction of the primitive missionary methods used before the organization of mission boards and set programs? In the direction of self-support in some unchurched, even non-Christian, region? Bro. Weiss gave a very thought-provoking address.

A prayer of consecration by Bro. Bonsack, General Missionary Secretary, concluded this most suggestive service.

#### Mountain Meadows

Down on the hills south of town about a mile and a half the young people had a delightful vesper service at six o'clock. The environment was favorable. So was the spirit of the participants. The theme was "Adventures with Christ." We were not able to enjoy this in addition to all the other claims upon our attention but we are informed that those who attended heard two good discussions, the first on "Adventures in Sharing" by Bro. Raymond Peters, the second on "Adventures in World Peace" by Bro. Lorell Weiss.

#### Day Is Dying in the West

The people are thronging into the tabernacle by the main front and the smaller side entrances. During the day the entire front and sides are open but the evenings make it more comfortable to close them. The chorus is singing "The Lord is in his holy temple." Now "My faith looks up to thee" by the congregation. And then the Byler family of twelve from Kent, Ohio, sings the familiar hymn known by the caption above and the Lord's Prayer.

Bro. Galen K. Walker of Johnstown, Pa., is leading us further in worship, reading from Philipians two. Brother and Sister Haugh of La Verne sing "Closer to Jesus." Then Bro. Walker leads in the prayer, all joining in the perfect prayer. "More Holiness Give Me" comes easily from our lips and from our hearts also we trust, and in spirit we join the Clarion Four in "Jesus Satisfies Me."

#### The Indwelling Christ

Bro. G. L. Wine, Mount Morris pastor, is the preacher of the hour. "Christ liveth in me," "Until Christ be formed in you," "Christ in you, the hope of glory" these were a few of the Scripture gems

(Continued on Page 444)



## PASTOR AND PEOPLE

### The Twofold Task of the Church

BY RUFUS D. BOWMAN

#### A Sermon in Two Parts—Part One

Luke 17:21: "The kingdom of God is within you."

John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

John 3:7: "Marvel not that I said unto thee, Ye must be born again."

A CONFLICT exists between the church and social workers as to the method of propagating the Kingdom of God. Religion approaches the human problem by saying that "life develops from within." Society must be redeemed by developing Christian character in individuals. These Christians say in regard to the social movements of our day: "Hands off! Our task is to spiritualize individuals." This class approaches the human problem from within out.

The social workers approach the problem from without in. Many of these define the kingdom of God entirely in social terms. They think that we can save mankind by changing outward circumstances. These workers deal with selfishness, graft and greed in broad terms. They would regenerate society by changing external environment.

The truth is that we must tunnel the channel from both ends. The church is right when she says that life develops from within. Well did Mrs. Browning say:

"It takes a soul,  
To move a body; it takes a high-souled man  
To move the masses even to a cleaner style.

\* \* \*  
"Ah, your Fouriers failed,  
Because not poets enough to understand  
That life develops from within."

The social movement makes a contribution by demanding that external environment be transformed. The church must recognize both spheres of regenerative action; she must not only spiritualize individuals, but change social conditions which dwarf and oppress the lives of men. While preparing individuals for the life to come, the church must redeem the society in which we now live. This is the two-fold task of the church. Let us discuss these two spheres of spiritual action.

#### 1. The Christian Gospel Must Stress the Necessity of Inward Regeneration

"The kingdom of God is within you." It is spiritual and unseen. It speaks of God's rule in the minds and hearts and wills of men. It is the sovereignty of God in every thought and act of man. The kingdom of God seeks to rule not kingdoms but men's consciences. It is the discovery of the kingdom of heaven in life. If you do not discover the kingdom of heaven here you will not find it hereafter. Heaven is not a prize that man wins, it is a spiritual condition that he achieves. Life means growth—the growth of the kingdom of love in us. Spiritual death means the banishment of love and light from our souls. John found the kingdom of heaven in his vision on Patmos. The walls of the city were of jasper, the gates were of pearl, and the streets were of pure gold. They had no need of the sun for the glory of God illuminated the city. I am writing for some who have found the New Jerusalem. When we are regenerated by the Spirit of God, the gates of pearl swing open. If we have in our hearts the peace of which the angels sang, we live within the jasper walls. When we discover love, pure and sacrificial, we walk on streets of gold. As we grow in grace and in the knowledge of God, we need no light of the sun for the glory of the Lord illuminates our souls. "The kingdom of God is within you." It is personal and spiritual in character.

Some of you are asking this question: "How is it possible to have the kingdom of God within us?" The answer comes in the words of John: "Ye must be born again." This is the greatest task of the church—the inward transformation of the soul. Human nature is plastic and changeable. Man can be transformed.

Man can degenerate to the level of the brutes; yet he can rise into companionship with the angels. The church must stress the necessity of the inward transformation of the soul. More of our sermons ought to indicate a passion for regeneration. Too many churches are associations of contented souls rather than flaming institutions to redeem men. If we really believe our Gospel, let us preach it. "Ye must be born again." They who die without Christ die in their sins. But the sinner can be redeemed. The thorny cactus can be changed into a beautiful flower. The malarial swamp can be drained and become a health resort. The desert can be irrigated and become a garden. The brutish through the Spirit of God can be made saintly. The indifferent through the touch of Jesus can be set on fire with a new zeal. Life can be regenerated. Said Tolstoy, whose early life had been confessedly vile: "Five years ago faith came to me; I believed in the doctrine of Jesus, and my whole life underwent a sudden transformation. What I had once wished for I wished for no longer, and I began to desire what I had never desired before. What had once appeared to me right now became wrong, and the wrong of the past I beheld as right."

Christ put the doctrine of the New Birth at the very center of his Gospel. All through the New Testament we find the joyous assurance that the heart can be regenerated. This redeeming passage comes to me with force: "Fornicators, adulterers, thieves, covetous, drunkards, revelers, extortioners, such were many of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God." Ask Peter what the New Birth is and he says, "It is coming out of darkness into a marvelous light." Ask Paul what the New Birth is and he says: "It is being raised with Christ in a great resurrection and walking with him in newness of life." Ask John what the New Birth is and this mystical spirit says: "Ye must be born again."

The church must not compromise on this great doctrine. Too often we use the word repentance when we should speak of the New Birth. Repentance means sorrow for sins but it may not lead to the New Birth. The New Birth means a thoroughgoing change—a change in our thought, feeling, and action. If all of the church leaders were wholly regenerated the church would have double the influence in the world. Too many of us stand before our people as ambassadors of Christ who have never been born from above. Why isn't the private life of so many Christians consistent with their Sunday appearances? They have never been born again. I tell you, sir, without fear or favor, that the inconsistent living of many church members is the greatest discredit on Christianity. I do not fear the forces of evil from without, but I am fearful concerning the foe within the church. The time is here to preach the New Birth with a gospel passion and apply it to Christians as well as to sinners. Herein lies the first great task of the church and she must not and will not compromise.

Roanoke, Va.

### "Let Your Life So Shine"

BY W. EARL BREON

RECENTLY I listened to an instructive and inspiring lecture delivered in a masterful way by that noted rabbi, Stephen S. Wise, of New York. During his lecture the rabbi brought severe indictments against Jewish, Catholic and Protestant faiths because they have nearly missed the great essential of world peace. Much to my chagrin the speaker said that, save for the Friends in America and a small group in Russia, no religious organization had considered this issue important enough to receive major stress.

Does Dr. Wise know the Brethren are in existence? I think there is little question but that he does. Then, isn't it unfortunate that a man so well informed can give us so little credit, when he can not help but know that one of the cardinal principles of these Brethren is world brotherhood so binding as to make world peace inevitable? Is it possible that our peace light has not been shining far out into the bay? It looks well to us, but we are near by. Should not its rays be reflected with such intensity that every passer-by must see them?

Brethren, certainly this is one of our distinctive principles that we should share. Wounded, sore-distressed, ashamed, a blinded world is groping for light on the peace problem, and we have the light. In this we have been pioneers, now let's be leaders. Our position is today not only right, it is popular. Let us not only stand for peace; let us act for peace. For us to continue to allow our light to shine only a little way is certainly a grave offense against a needy society and can not meet the full approval of the Prince of Peace.

Chicago, Ill.

### Biblical Interpretation

BY H. H. HELMAN

THE Bible is everybody's Book. It is the individual's Book. All institutions may as well surrender it to the folks. While the New Testament came as a by-product of the church—the early church, the church did not authorize or direct its production or compilation, as the case may be. It came from individuals who felt the urge of the Spirit. It was neither submitted nor released to any organization or institution. It was written for the individual, for any individual who discovered that it found him, and answered his great need. The persistence of the Bible to the present day was not, I think, due to the fact that it was the "church's one Book," but to the fact that its appeal and message are universal. The attest to its inspiration was not the church's, but the fact that it found folks where they were, and answered human hunger and human need—it inspired them. In the sense that it inspires (to the best, of course) it is inspired for the church or for individuals. It has survived and will survive on this basis.

The Bible comes to each one in the light of his own experience. If we could all have the same experience we could all have the same message from the Bible. Different aspects of its influence will be more effective with different ages and classes of people—with different individuals. That it is thus flexible makes it the more a holy Book. When the church is not or has not been as flexible as the Bible, it has not been a Bible church. The transcendent experience of those to whom the Book has not spoken as to myself, attests that I may not consistently present my dogmatic view of the Book to them. I may have an implicit faith in the letter of the Bible and seek to impose it upon another, but could, if I would, discover that I violate the liberty, tolerance and progressive adaptation of inner principles to new and changing conditions which are the very spirit of the Bible itself. I must then concede that the letter of the Bible is not its greatest message, but the spirit of it.

Now perhaps I can know more surely and clearly what is the spirit of the Book if I know more about how its messages came to be. By what and when and how they were produced. The Book of Revelation meant one thing when I read it, as I did at first, without reference to how and why it was written and by what symbolism it was presented, and another after I read it with these in mind. It did not change my appreciation of the book, or make it less inspired to me, but both of these aspects were heightened. Now the more we can know or discover about how the messages of the Bible were written or produced, to what local conditions they answered, or by which they were colored, the more we can know the real spirit of the Bible in its parts or as a whole. The abiding worth of the Bible can not be disturbed by any of these things. Its own deep worth will as always defend it. The way out of the dilemma of conflicting dogmatic positions, all claiming to be based on the Bible, is to note how the Bible messages themselves consistently adapt themselves to new and changing conditions without surrendering the spirit of the message, and return to this "Biblical practice."

Then this: No meaning extracted from the Bible which sinks below the level of the clear teachings of Jesus can be accepted as par for spiritual teaching or guidance. What came from Jesus is the test for Biblical criticism and interpretation. He represents the mind and spirit of God. This must represent final



authority, the balance by which all truth may be weighed.

Fortunately the Spirit of God is so evident upon the pages of the Book that even those who do not or can not know these principles of interpretation can find their way to God, who is not concerned that they come by a dogmatic way to him, but that they come and honestly try to do his will. We can be sure that the God of abiding presence still speaks in perpetual freshness from its words of truth and power. When churches become more Biblical in practice they will cease using the Bible in a narrow, partisan and sectarian spirit.

Elgin, Ill.

## HOME AND FAMILY

### On the Twenty-Third Psalm

In "pastures green"? Not always; sometimes he  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be.

And by "still waters"? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."

So, where he leads me, I can safely go,  
And in the blest hereafter I shall know,  
Why, in his wisdom, he hath led me so.

—Author Unknown.

### On Being Pleasant

BY BESS ROYER BATES

THE meeting of an important woman's organization had dragged through a weary afternoon. The women, who had come in with animated faces, were tired to death from sitting on the stiff chairs and straining to hear the various speakers give their apologetic reports or indirectly brag on the work of the various committees. The platform was so low that it was difficult to see without craning the neck into uncomfortable positions. Most of the speakers were unaccustomed to giving public addresses and consequently did not know how to pitch their voices. We were all tired, dead tired.

The chairman arose and announced that the president of the State organization had come in unexpectedly and would give us a short address.

"Another one!" we thought.

The president came forward, with quiet step, dressed simply and correctly. She paused to look over the audience before beginning her talk and smiled, smiled so pleasantly that we all felt she meant that smile from her heart. Then she spoke slowly and distinctly. We heard without straining our nerves to listen. Her talk was simple. She praised our society and complimented our president on the work we had done. She then explained the wider plans of the State organization and begged us to assist and support her in the work she hoped to initiate the following year. Without superfluous words, she sat down.

How different the atmosphere in the room had become while she talked so pleasantly! We forgot our chairs and weary cramped muscles in our interest in her and her work. We loved her instantly and wanted to support her. She was so pleasant we could not help liking her.

My neighbor told me afterwards about her election to the important office of State president.

"She is so pleasant. Everyone likes her," she explained. "Mrs. Hampton was running for election also. She is a very brainy woman, would have made an excellent president, but, you know, she is so wrapped up in her work that she doesn't see anyone. Sometimes she will speak to an acquaintance and sometimes she doesn't. Not that she means to slight anyone, but it is just her way. Now our president," and the president's same pleasant look was reflected in my neighbor's face, "is so pleasant. She always speaks. She never forgets a friend. The women love her and work for her just because she is so pleasant."

And why not be pleasant? Because a job is very important, does that mean one should take it so seriously that there is no strength left to move the face muscles and smile, or no life left to feel a smile inside? Yet talk after talk is made as if no joy were left in life.

The person who can make a pleasing impression on an audience has it half won. The little talk of our president that afternoon is a good pattern for the impromptu speech we are all called on to make at one time or another.

First, she spoke without apology or explanation. No one cares whether the speaker had so many engagements he could not write his report properly or that the baby had the measles and there was no time for careful study of the talk. If those things are so, the results are evident. The audience does not need to be told whether the speaker thinks his talk is good or not; they know.

Second, she spoke slowly and distinctly so that everyone could hear. The speaker who is so embarrassed at being on the platform that he swallows his talk before it is uttered, or talks so rapidly the words are not distinct can not make a good impression. Look your audience in the eye and then tell them.

Third, she spoke briefly. If one has material for only a half-minute talk, say it and sit down. Do not spread it out thinner and take the time of the audience. They are not as interested in it as the speaker anyway. They have to be won. If one is asked to talk ten minutes and prepares material that will last half an hour, slash it down. No audience wants to listen to an amateur speaker longer than his allotted time. Few professionals can get away with that. So pare down that talk to fit the time. And for pity's sake, don't spend one-third that time explaining how you pared it down! Dash into it and tell them. It's surprising what can be said in ten minutes.

Fourth, she was pleasant. But we have already emphasized that.

What were the results? Her speech accomplished its purpose. She won our club to the support of the projects of the State organization. Her talk was effective. Is yours?

Pittsburgh, Pa.

### Deeds of Kindness

BY D. E. CRIFE

#### II. Burying a Suicide

FIFTY years and more ago our quiet community was shocked as it seldom if ever had been before by the word that a well known farmer had killed himself by hanging. He was to be buried and the funeral preached in our church on the following Sunday, although the family lived nearer another church.

It was a lovely summer morning, and for some reason I do not remember, I went to the burying ground early there to await the coming of the procession. This ground was a small circular mound between the road and a little spring brook. Many had been buried there and the enclosure was well-nigh filled with graves, and the fence had been pushed out in every direction as far as the ground would admit, and two of the corners enclosed extended down almost to the low level of the surrounding land. On the east of the enclosure a prong of the mound pushed out beyond the fence.

On this prong outside the enclosure was a new made grave, and by it were two men: one a neighbor I knew well (but can not recall now who he was), the other a fine appearing young man I did not know. These men told me that some one who had authority had refused permission to bury a suicide in the cemetery, but told those who came to make the grave that they could bury him outside the fence. Not knowing what else to do, they had made the grave where it now awaited the body of the unhappy man.

While we were talking about the unfairness of such a ruling, a well known man drove up in a buggy and joined us. He was not a member of the church, but he was a frequent attendant at the meetings, was highly respected and was a good citizen. He asked the meaning of the outside grave and when he understood it was shocked.

"This will never do," he said, "to bury this man as if he were a brute because he took his own life. By this we say he is worse than any one buried here, not fit to sleep in the same enclosure. We do not know. It is not for us to judge this man. The Lord will judge him. To bury him outside will be an insult to his wife and children. They have all the trouble and sorrow they can bear. This will not do."

We three men felt the same way about it, and told him if he thought it was the right thing to do we would help him make a new grave inside. He said it was the only thing to do. We selected a vacant spot on the low ground in the corner and worked as fast as possible to get the grave ready by the time the procession came. Fortunately we had just time enough and the man was buried quietly and decently in the cemetery, no one saying a word against it. There was never much said about the hasty change and we never heard of either censure or praise for what we had done.

The maw of that empty grave was never filled. We thought we had done our part by making a new grave and helping fill it in. Those who digged the outside grave left it in. It was left an open wound on the hillside. For fifty years the rain and wind tried to fill it up. Two years ago when I visited the spot there was still a depression in the sod where the empty grave had been. That pleasant young stranger and I worked together in the grave, but we were too busy to talk much, and after the burying he was lost in the crowd and I never knew who he was. A year or more later a young man came to make his home with his brother-in-law, a near neighbor of ours. He and I became warm and congenial friends, a friendship that has never been broken. We visited in his lovely home when we were back to the homeland. As we were sitting on his porch talking of the things of long ago, for he is now an old man and his children have gone out into the world, I asked if he knew about the burying of that suicide. He said he did, he helped make the grave inside the cemetery. I asked him who the other men were. He said the one who managed the work was Mr. Amiss. The other two he did not know and never learned who they were. We were both surprised to learn that we had worked together and in all the years of our acquaintance never knew that we had first met in the hasty digging of a grave.

The man who took upon himself all the responsibility of burying the suicide in the cemetery was no relative or neighbor of the unhappy family. It was only his feeling of common human kindness that prompted him to show them such respect and favor at such a trying time when other good people seemed hard hearted and unfeeling. I have ever since honored that man for this marked deed of kindness.

Chico, Calif.

### "The Smoke"

BY CHESTER L. SHULER

THREE boys were playing "automobile." An express wagon furnished the body and wheels. John, who sat in the front of the wagon, did the steering by manipulating the tongue right or left; and so he was the chauffeur.

Ben sat in the rear of the wagon-box and turned the wagon's rear wheels with his hands; which entitled him to the honor of being the engine.

"I wanta play too!" said little Jim, running up.

"Lemme be somethin' too."

"There's no room for you; we don't need any more parts," said Ben. "Besides, what could you be anyhow? You're too little."

Jim stood for a moment watching the wagon as it rolled off. Then his face brightened, as he started to run after it.

"Looker!" he cried, gleefully. "See—I'm the smoke!"

It's a good thing to be willing to be "the smoke." There's if one isn't qualified for something better. There's always a place for the willing worker. In God's sight the obscure servant in his work often deserves more blessings than the prominent. The church needs

"pushers" as well as leaders—only more of them.  
Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, July 15

Sunday-school Lesson, The Conversion of Saul.—Acts 22: 6-16.

Christian Workers' Meeting, Jesus and the Sabbath.

\* \* \* \*

### Gains for the Kingdom

One baptism in the Octavia church, Nebr.  
One baptism in the Thurmont church, Md.  
Five additions to the Scalp Level church, Pa.  
One baptism in the Bartlesville church, Okla.  
Two baptisms in the Bellefontaine church, Ohio.  
Six baptisms in the South St. Joseph church, Mo.  
One baptism at Jennersville, Mechem Grove church, Pa.  
Five baptisms in the Woodbury church, Pa., Bro. H. S. Replogle of Oaks, Pa., evangelist.  
Two baptisms in the Mingo church, Pa., Bro. Walter Hartman of Annyville, Pa., evangelist.  
Eight baptisms in the Verdigris church, Kans., Bro. J. L. Mahen of Scott Valley, Kans., evangelist.  
Two baptisms in the Cherry Lane church, Pa., Bro. Tobias Henry of New Enterprise, Pa., evangelist.  
Seven baptisms in the Cedar Creek church, Garrett, Ind., Bro. J. Edwin Jarboe of Lincoln, Nebr., evangelist.  
Ten additions to the Elmdale church, Mich., Brother and Sister Ralph G. Rarick of Milford, Ind., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John A. Graham of Windber, Pa., to begin July 23 in the Lebanon church, Va.

Bro. Millard G. Wilson of Chicago to begin July 22 at Pleasant View church, Md.

Bro. A. Joseph Caricofe, pastor, to begin July 22 at the Smith Creek church, W. Va.

Bro. J. A. Robinson of Pleasant Hill, Ohio, to begin about Oct. 1 in the Waynesboro church, Pa.

Bro. John Wicand and wife of Bellefontaine, Ohio, to begin July 29 in the Albion Prairie church, Ill.

Brother and Sister O. H. Austin to begin the latter part of October in the Springfield city church, Ohio.

Bro. D. S. Flohr of Shady Grove, Pa., to begin Aug. 5 in the Pleasant Ridge house, Licking Creek congregation, Pa.

Brother and Sister J. Edwin Jarboe of Lincoln, Nebr., to begin July 29, instead of July 15, in Woodland church, near Astoria, Ill. Bro. Jarboe of Lincoln, instead of Marshalltown, Iowa, began meetings July 8 in the Middletown church, Ind.

\* \* \* \*

### Personal Mention

Bro. Geo. R. Eller, after four years' service in the Calvary church, Kansas City, Kans., is closing his work there not later than Oct. 1. He will be open for pastoral or evangelistic work. His address is 1012 Shawnee Avenue, Kansas City, Kans.

Bro. A. Jay Replogle of Middletown, Pa., is available for evangelistic or pastoral service during the latter part of July and August. He writes: "During my vacation I feel I would like to be of some service to a church somewhere if needed. My school starts again Sept. 4." Address him at 219 Spring St., Middletown, Pa.

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### Special Notices

To the Brethren and Sisters of the Southern District of Virginia: The District Meeting and associated gatherings will be held at Pleasant Valley, Aug. 8 to 10, instead of White Rock as was decided last year.—S. P. Reed, Floyd, Va.

The Aid Societies of the Eastern District of Maryland will hold a convention on July 29, at the Rocky Ridge church, Monocacy congregation, program beginning at 10:30 A. M. and 1:30 P. M.—Anna M. Royer, Secretary, Westminster, Md.

The District Conference of Texas and Louisiana will be held Aug. 4 to 8 at Nocona, Texas; Young People's Conference Aug. 4 and 5; Ministerial Conference Aug. 6; Religious Education Day, Aug. 7; District Business Session Aug. 8.—J. F. Hoke, Roanoke, La.

The Summer Assembly of the District of Washington will be held August 9-12 inclusive, at Brown's Lake, seven miles west of Chewelah. A full program has been planned and we urge all to be present who can possibly do so. For further information write to Ida Shockly, Outlook, Wash.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Charge to Joshua

Joshua 1: 1-9

For Week Beginning July 22

### MOSES MY SERVANT IS DEAD; NOW THEREFORE ARISE

For over twenty years you have been one of the "young folks." You have formed the habit of looking to your elders for leadership. But now they pass on and you must take their place (Acts 20: 22-38).

### A GIFT WHICH MUST BE FOUGHT FOR

God's gifts are all of this kind. We do not earn them. They are free. But in order that they may help us most we are required to put forth our best effort in receiving them.

### THERE SHALL NOT A MAN BE ABLE TO STAND BEFORE THEE

This does not mean that in every single encounter we shall win the victory of the moment. The enemy shall often win these. But God makes us victors by defeat. Pilate and the Jews defeated and crucified Christ in order that he might defeat the whole kingdom of darkness in rising from the dead (Rom. 1: 4).

### WHY SHOULD JOSHUA BE STRONG AND COURAGEOUS?

He is working out what God decreed (vs. 3, 4). He is enlisted in a great work (v. 6). God will be with him (v. 9).

### COURAGEOUS IN WHAT?

When we think of courage we too quickly turn to battle-fields. The courage called for here is of another sort (vs. 7, 8).

### DISCUSSION

Which is a higher type of courage? Why? Examples? Observed or unobserved? Physical or spiritual? Single individual or group? One single act or patient effort covering years?

R. H. M.

## Echoes from La Verne Conference

(Continued From Page 441)

which he brought to our attention. They touch the idea of the presence of Christ in the human soul, the so called doctrine of the mystical presence. What is meant by this? Not a vision of his bodily presence, nor yet a mere influence, the speaker maintained, but the actual Spirit of Christ in the human spirit. How this can be, he would not presume to say, but the fact is known by its manifestations and the condition of it is an act of the will in opening the heart's door.

These manifestations or evidences are the graces of the Christian life, the fruit of the Spirit as described by Paul in Galatians five. This fruitage is as normal, natural, as the natural fruit of a tree. The sermon concluded with a strong appeal to both saint and sinner to make room for the indwelling Christ. We have good grounds for hope that we may have for later publication an abstract of this discourse also.

After Chairman Dove had read many announcements pertaining to desired meetings with friends, we sang the closing hymn, "Lord, dismiss us with thy blessing." Bro. Dove explained that he yielded to this pressure for such announcements, a departure from the usual practice, because of the unusual conditions here—the opportunities for meeting those long separated by time and distance. Another great Conference Sunday has slipped into the past.

### Monday, July 2

#### Missionary Day

Monday has come to be a great day at our Annual Conferences. Of course, it has long been an important day, but certainly never quite so full of special interest or charged with expectancy as since it has come to be associated with the mission work of the church. Sunday is the big day, but Monday is a day of especially memorable experiences. It is the day when the new missionaries appear on the platform. It is the day when the big offering for missions is taken. We do not know of any similar religious gathering in the world at which so many share in the dedication of such large material gifts and resources in life. Yes,

Sunday is the big day, but Monday is almost a sacrament for many.

Monday at the La Verne Conference was one such great day at the Annual Feast of the Brethren. It was one of those pleasant days for which California is justly famous. Thus the physical conditions were conducive to a great meeting. But more than all was there greatness in the elements of expectancy bound up with the hopes for the day. Something of this spirit was already in the air when the first group for the day gathered in the chapel for a period of worship. At this service there was a special emphasis upon the interests of the day even as the little company worshipped in a season of short or sentence prayers. Thus early everyone seemed to be remembering that it was Missionary Day.

#### At the Morning Worship

At the morning worship Bro. R. H. Miller considered another of the petitions contained in the Lord's Prayer—"Forgive us our debts as we forgive our debtors." Here *debt* is the better word, and forgive us our debt refers to every sin whether of omission or of commission. And the sins of omission are the most deadly of all because they are so illusive, because they are a sin against the inner call, against love. Forgiveness is so important because it is the spirit in which one makes it possible for a person to receive forgiveness. It is not that God can not forgive unless we forgive; but rather, that we are incapable of such a gift unless we have first the spirit of forgiveness.

#### The Gospel and the Law

At nine o'clock at the tabernacle people were gathering to hear Dr. D. W. Kurtz during the Bible hour period. After a brief period of congregational singing and a season of devotion led by Bro. H. L. Hartsough the speaker for the hour began the discussion of "The Gospel and the Law." There is a special need for considering the problem of this relationship because there are those who go about stressing the importance of Old Testament requirements. All this is done in the face of the fact that Christ superseded the law. Jesus himself ignored the ceremonial law of the Jews, but he did not ignore the higher moral law. Indeed, the thing which Christ sought to do was to free the great moral law of God of the ceremonial observances which tended to obscure it. Jesus frees us entirely from the Jewish cultus law and points us to the higher moral law of God. Living under the law is comparable to living on the ground where one must take notice of every obstacle, observe the stop signs and be careful of every grade or ditch. But now under the grace through Jesus Christ we may rise over obstacles even as those who fly!

#### Women and Children First

They were pretty young looking "soldiers," but the little people were making "Onward, Christian Soldiers" ring this morning in their department, at the same time that the women were gathering in the college chapel. It was the business meeting of the Sisters' Aid Society postponed from Saturday. The committee which has been studying the question of representation at the annual business meeting, whether it should be by Districts or by the local Aids, submitted only a tentative report. The committee was continued to make further investigations and report finally next year. The sentiment seems to be tending toward a plan which would in some measure utilize the advantages of both plans, somewhat after the analogy of our General Conference representation.

This same action was taken with reference to the question of some sort of general women's organization unifying and coordinating under one head the various women's activities of the church, Aid Society, Mothers and Daughters, missionary societies, etc. A committee appointed by the General Conference also has this subject under consideration.

#### The Home Mission Program

After a brief intermission the next in order was the home mission department program. As the writer came in from another meeting he heard Bro. H. Spenser Minnich speaking of missionary education plans for 1928. No one of the several methods or plans



used in the past has proved sufficient in itself. Hence, the missionary educational program as now developed embraces every method of proven worth. Thus many churches have found the *Missiongrams* published monthly very useful in keeping alive a mission interest. The missionary committee can present the matter in these *Missiongrams* in ten minutes or so as they come from month to month. Missionary projects, missionary sermons, and the general publication of missionary news in newspapers are other useful methods. New books on missions are available. And the educational department of the General Mission Board, Elgin, Ill., would gladly give any information about these matters.

Bro. D. G. Wine of Nebraska brought greetings from the Home Mission Conference held on Tuesday and Wednesday of the first week of Conference. Bro. Wine reported a meeting that was fine in spirit and determined and optimistic in outlook. He thinks that there is a tendency to put less emphasis upon organization and methods and more stress on aims and purposes. The problems relating to the church west of the Mississippi were given special consideration. There is an encouraging gain in membership though the number of organizations is not increasing. The latter situation is due to the fact that rural units are enlarging. The radius for any given center has been greatly increased by improved means of communication. The debt of the west to the east was acknowledged in the statement that whatever the church west of the Mississippi is it owes in reality to the pioneer spirit of the east.

"The Church and Its American Opportunity" was presented in a unique way by Bro. Edgar Rothrock, pastor of the La Verne church. The speaker sketched the cultural and spiritual heritage of the members of our church, showing how much there was to be grateful for as useful foundation material. To those who will face life today in the spirit of the men of the past America presents many challenging opportunities. There is the opportunity to reach the children of our land through education, the laboring classes through a sympathetic appraisal of their problems, and to America comes the challenge of carrying Christ to the whole world. Bro. Rothrock thinks that there is little the Church of the Brethren lacks but the measure of individual initiative which made the early church such a force in the Roman world.

#### The Missionary Program

By half past one o'clock a large crowd had gathered in the tabernacle for the hour of the missionary program was at hand. In the air there seemed to be something of the electricity which students in college feel on the day of a big game. Thus in the moments of expectancy, as the crowd gathered for the missionary program, one was conscious of constant movement upon the grounds in front of and about the tent. More or less continuous streams of humanity poured in through the doors. The ushers were busy seating people or getting ready for the taking of the big offering at a later stage of the meeting. On the platform, if the reader has a good imagination, he can see the chorus getting ready for their part. Members of the chorus are seated to one side of the platform and Sister Stahly is giving some last minute instructions.

Meanwhile the big procession line is forming at the tent door. In it there are Standing Committee members, ministers who have seen thirty-five years of service, parents of missionaries, missionaries past, present and about to be, District Mission Board members, the General Mission Board and secretaries. If one has never realized how many folks have made vital sacrifices for the church he can get a vision of some of it as the long line marches down the center aisle toward the platform. While the line of marchers is forming the crowd continues to grow. Plenty of eager folks crowd in as the line gets ready to start, and some of them get more or less tangled up with the marchers. But that is a part of the confusion of the big day—missionary day when everyone is extra expectant.

But now the line is just ready to start. Hymn number 379, "Hark! the Voice of Jesus Calling," is announced and the congregation begins to sing. Can you hear the music welling up from thousands of throats? And the procession is starting, too. Otho Winger and I. Bruce Book are supposed to be leading it but some of the folks who are hunting seats are rather swept along by the procession until they can find a seat and escape to safe ground. Now the congregation is singing out eagerly and the procession has reached the platform. There they gather, rank after rank, until they can all be seated together. Other songs are sung and then there must be the pictures. A picture of the crowd is to be taken and H. Spenser Minnich tries to make the crowd get still. Finally those in the aisles are seated or stopped. The signal is given and everybody thinks the picture is taken. But the photographer was not quite ready—there was a misunderstanding about the signals. So it all has to be done over. There is another song and still another picture.

Now the worship begins. It is led by Bro. Wm. Beahm of Africa. The Scripture telling about the demon possessed man who was told to return to his people is read. In a text often used in support of home missions Bro. Beahm sees the larger implications of Christianity; for the antithesis is not between home missions and foreign work, but between selfishness and unselfishness.

If the reader is following closely, perhaps he can see Bro. Otho Winger introducing Bro. J. M. Blough of Vyara, India. Bro. Blough is to make the missionary address. He comes from the largest congregation of our people in the world. And so the speaker of the day presents "Christ's Call to the Christian Church—Follow Me." There is the call to discipleship, the call to Christlikeness, the call to sacrifice and the call of the present crisis in our missionary program. How will the church answer this call?

Then there comes the moment of testing; it is time to lift the missionary offering. The congregation and a quartet join in singing, "I Can Hear My Savior Calling." Bro. Bonsack, Secretary of the Mission Board, has charge of the lifting of the offering. Of course, Clyde M. Culp has seen to it that there are plenty of ushers to assist and that plenty of blanks and bags are ready.

Bro. Bonsack says that the financial situation the Board has been laboring under has doubtless brought some blessings. It has forced rigid economy and tended to show that after all money is not our main resource. But if we have learned these two things, the deficit has done about all it can do for us. We must get rid of the deficit, and the way to do this is to pay it. So the offering is lifted. How much will it be? Well, at last a score of ushers bring it up the aisle. Bro. Culp puts the bags of money in a large rather worn suitcase, and is shortly assisted from the platform with his burden of gifts. And now if we may insert a bit of later information the reader will be interested to know that the offering was \$10,000 more than last year. The figures as given during the evening service were that the offering then stood at \$90,004.04.

But to go back to our story. After the offering was lifted the different groups that had marched to the platform were introduced. Last of all there was a statement regarding new missionaries. No new missionaries are to go out immediately. However, on the platform were Bro. J. W. Fox and wife and little son. Bro. Fox is a doctor who has been accepted for service in India. After one year of intern work he will be ready to go. It was also stated that Bro. Glen E. Norris and wife of Parkerford, Pa., have been accepted by the Board and their appointment to Sweden submitted to Conference for approval. Brother and Sister Norris will not go to Sweden for some months; the exact time of sailing depends upon certain contingencies that may arise. After a season of prayers and the singing of songs Bro. Rufus Bowman pronounced a benediction and the missionary program came to its close.

#### A Union College Reunion

The next in order was the college reunions. We do not know by just what process, but seemingly by a

natural growth and common consent it was decided to hold a union college reunion. The customary procedure has been for each college group to hold its own reunion. But California is the land of coöperation and perhaps this influence has proven pervasive, leavening every college group with a common desire. But however it happened, what we regard as perhaps the most significant tendency in popular thought about our colleges came to a sudden and promising expression in a union college reunion. And many were the expressions of approval. Why not have such a union reunion hereafter, was a common question. Thus, there seemed to be a sudden flowering of the realization that our colleges are related in personnel, problems, aims and hopes. This manifestation of a development in popular thought regarding our colleges and their relations to each other seems to indicate that we may easily be nearer the solution of some of our educational problems than we had hoped.

#### An Evening Business Session

The writer does not know whether any other Conference of the 130 held by our church was begun with an evening session. But we do not think that such a procedure is unusual. The time of opening the Conference was put as early as possible in order to get it in a short week—the Fourth of July coming on Wednesday.

Thus it was that at 7:30 o'clock on the evening of Missionary Day the one hundred and thirtieth Conference began its business sessions. But the time of beginning is not the only unique thing about this Conference. It was a bit unique when Bro. S. Z. Sharp of Western Colorado conducted the devotional exercises at the beginning. Bro. Sharp is in his ninety-third year, but he read the scripture lesson and led in prayer in a clear strong voice. His reading was without glasses; he has not received his second sight—having never lost his first.

At this point it was announced that the Credential Committee was ready to report the tabulated results of its work, the total voting strength of the La Verne Conference being 380, and composed as follows: delegates from churches, 319; Standing Committee members, 61; total 380.

Though coming a week after Conference visitors had taken possession of La Verne, the mayor of the town gave his address of welcome at this point. It was a fine expression of cordial greetings from a man who is a Christian gentleman as well as business man and mayor of his city. Bro. H. K. Ober replied on short notice, but his tactful, witty, even eloquent, reply was a matter of gratification to all. At the close of his address of welcome Mayor Durward presented a signed invitation on behalf of the La Verne community offering to entertain the Conference of the Church of the Brethren in 1932 or at any other suitable date. This act we believe can be taken as typical of the generous spirit in which the La Verne community has cooperated in the entertainment of the Conference of 1928.

#### Moderator's Address

For some years now the moderator has been elected in advance. One of the results of this has been that the new moderator has time to prepare a studied address on some important problem or aspect of church life. As we listened to the moderator's address this year we heard also many hearty amens as Bro. Winger reasoned of the things that were on his heart after a trip around the world which took him by the birth place of the Church of the Brethren in Germany, by the birth place of Christianity in the Holy Land, and to most of the mission fields under the Church of the Brethren. Bro. Winger felt to stress the abiding worth of the Christian church and of the part which the Church of the Brethren may have as one of the vital Christian organizations seeking to promote the Kingdom of God in the world. Special needs are a consecrated laity as well as sacrificing ministers and missionaries. Organizations and conventions will not do the work of the church. We need such conviction and denominational loyalty as will lead to individual initiative through the channels and organizations for service as

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## "A Way of Escape"

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in the lions' den because an admiring king could not save him from an unchangeable edict. But "Thy God will deliver thee," the bewildered, half-trusting king explained even when he spent a sleepless night because he did not trust in his own declaration. How often Christians spend sleepless nights for the very same reason King Darius did. But Daniel! He must have slept for with cheerful voice he told the king that angels guarded him safely. Now all this came to Daniel not because he was a skilled lion tamer, or because the king was anxious about him, but "because he trusted in his God" (Dan. 6:23).

God's ways are not our ways. Most of us would prefer no lions' den. God, however, delights to show his deliverance by letting us be cast in so that he may work in us a greater way of escape than simply missing the den of lions.

Or the experience of King Hezekiah may help one to lay hold on this precious "way of escape" from our provings. Consider the situation: The Assyrian army is besieging Jerusalem. Sennacherib's written boast is before Hezekiah (Isa. 37:10-12). In response to all this flouting of worldly success, what wondrous faith and dependence on God is revealed in the besieged king. He does not consult his army officers. He spreads the defiant letter out before the Lord (Isa. 37:14). He knew his forces were too weak to meet the Assyrian host. In this hour of trial he rested his soul in God (2 Kings 18:5).

What a peculiar enemy did the Assyrians meet! Instead of covering himself with armor to fight he hid himself in the Lord. Instead of mustering out his army to make one desperate effort for liberty, he fell on his knees in prayer. No wonder that the next morning all that Israel beheld over the walls were dead corpses, 185,000 and Sennacherib gone to his own country (Isa. 37:33-37)! Paul, after reciting all possible trials and troubles concludes by saying: "We are more than conquerors through him that loves us" (Rom. 8:37).

In intercessory prayer we may struggle as did Jacob at Jabbok. But when we come for deliverance from our provings, it is strictly a matter of *trusting*—"trusting as the days go by."

"Lead us not into temptation but deliver us from the evil." "He is able to guard you from stumbling" (Jude 24). "My grace is sufficient for thee," is Paul's assurance and he thereby concludes: "For when I am weak then am I strong" (2 Cor. 12:9, 10).

God then is able to deliver. He is in our midst for that purpose. To doubt either is unbelief that defeats, while to commit ourselves to him is the "way of escape" that brings greatest glory to him whom we adore.

Pittsburgh, Pa.

## Duty, Ability, Determination, and Achievement

BY B. E. DRESHEARS

### (1) "I Ought" (Eph. 6:20)

THE words, "I ought," express duty, obligation. In each of us is heard a voice speaking to our inner self. It prompts us to duty. It is the voice of the soul. It says to me that I ought to do this and not that; that I ought to go this way and not that way. "Christians are not men and women who do as they like but who do as they ought."

God the Creator "left not himself without witness" in his relation with man the creature. By means of the conscience he speaks to us. The better self says, "I ought," or "I ought not." If this voice is unheeded there may come a time when it is unheard. We should heed the admonition, "Quench not the Spirit," for God says: "My Spirit shall not always strive with man." Some one has said: "The darkest word is sin; the meanest word is hypocrisy; the shortest word is time; the longest word is eternity; the most solemn word is conscience." May we listen to the voice of conscience for it says, "I ought."

But is conscience a safe guide? An enlightened conscience, yes; an unenlightened conscience, no. To

have a religion worth-while is to know what you ought to do and then do it. One must know first. I ought to do what I know to be my duty. No appeal should be made from the word duty. I ought is a solemn entreaty to one's better self. It is an appeal to our manhood or womanhood. I ought to be true to my God, my baptismal vow, my church, my family and to myself. I ought to speak the truth. I ought to read the Bible. I ought to avoid bad company. I ought not to walk "in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful." I ought to "delight in the law of the Lord and in his law meditate day and night." Doing these things will enable one to bring forth the fruits of God's Spirit even as a fruitful "tree planted by the rivers of water."

Paul felt the promptings of the Spirit urging him to duty. He said to his brethren: "Pray for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak" (Eph. 6:19, 20). He expresses the same thought in Col. 4:2-4. Every minister should feel as did Paul a deep sense of responsibility in speaking as he "ought to speak." In this he will need to pray for grace and he needs the prayers of all the faithful in Christ.

God says: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). Jesus says: "Come unto me and I will give you rest." "Behold I stand at the door and knock." Every one ought to open the door of the heart and let the Savior come into his life. Every one ought to heed the pleadings of the Spirit lest he withdraw his promptings. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For . . . how shall we escape if we neglect so great salvation?"

### (2) "I Can" (Philipp. 4:13)

This denotes power to do, ability to accomplish, strength to perform. God can do most with and for those who say, "I can." He can do little or nothing with those who persist in saying, "I can't." Without question every one can do what he ought to do.

If one is lost out on the barren plains of sin, far from the Master's fold, he can at least pray. He should pray. Some there are who say, "I can't pray." But you can and you ought. You can pray in the closet and you ought. Hypocrites do not pray in secret. If you are finally lost it must be because you won't pray as you ought. The earnest petition, "God be merciful to me a sinner," will, if uttered from the depths of the soul, reach the throne of God. The Father will welcome such a returning one; he sees him afar off.

But do you say, "I am weak"? Paul was weak but said: "When I am weak then am I strong." He told the Corinthians that his "speech and preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" notwithstanding the fact that he was with them "in weakness, and in fear, and in much trembling." Behold the trembling apostle as he stands before his hearers. No wonder he craved the prayers of the Christians. No wonder, too, that he preached with such power. He says: "I can do all things through Christ who strengtheneth me."

In Christ there is an abundance of power to do what he expects of us. It is like an electric power house: if we don't have power to say, "I can," the trouble is that the connection is poor or the home machinery is inadequate. Connect the proper home machinery with the power house of God and one can then say, "I can do what I ought."

In traveling on the highways in modern fashion we notice some cars will slow up and maybe sputter and stop when going up grade. Others will go whizzing by at a forty-mile rate. Why this difference? It is either in the power or in the load. If the motor has not sufficient power to make the climb, or is not working properly, it must slow up and stop. If the load is too great the same thing must result. Often we can not scale the heights on the King's highway because we carry too great a load. Bunyan thought that the big

load ought to be dumped before going in the gate at the beginning of the way. God has not promised to give us power to make progress on his way when loaded up with much of this world, and besides his highway will not admit of it. The way to heaven is "narrow" and difficult and there is a cross to be carried. If we must load ourselves with "the cares, riches and pleasures of this life," with those things "highly esteemed among men," we must get onto the "broad road" and then we can slide along with the world. Here the going will be easy because it is down hill and the load will only accelerate our speed. To travel the "narrow way" requires effort and we must say, "I can" and "I will."

### (3) "I Will" (Luke 15:18)

These words express purpose, determination. This determination is what leads one forward to the point where he can look back upon the difficult undertaking and say, "I have succeeded." It was Caesar who said: "I came, I saw, I conquered." Grant faced many a difficult task; during the battle of Spottsylvania, he said: "I propose to fight it out on this line if it takes all summer." He conquered.

To forsake a sinful life and turn our faces heavenward, and continue so, requires strong determination. When the prodigal went away from the father's house he left peace and plenty behind. Wandering far away he wasted his substance in riotous living. His money gone, his associates forsook him and he began to be in want. His lack of food and his tattered clothes told the story of his poverty, but these were only a sign of the far deeper poverty of his soul. He was sent into the fields to feed swine. For a Jew who would not ordinarily touch the unclean beast this was indeed a low occupation. Thus the prodigal had to feed the scavengers. In his situation there was nothing else he could do. His want increased and he would fain have filled his belly with the husks and no man gave unto him. Poor boy, he was reaping his careless sowing. In such a sad plight he thought of home where there was plenty, and he perishing with hunger. He longed to return but his ruined character, his tattered rags and the utter failure of his venture forbade such a decision. No doubt he said many times over: "I can't and I won't." Had he continued to say this he would have died in the swine field. Coming fully to himself he finally said: "I can and I will go home."

It takes such destitution to bring some people to their senses. In their great extremity many poor sinners have said: "I ought, I can, and I will go home to God."

No one will ever be a child of God unless he says, "I will." Some one said: "A man has two creators; First: God, and second: his own will." I believe in the thought of man's free choice. He is the maker of his destiny. "Life is an unshaped block of marble; you can shape it into what you choose. Life is a canvas. You can paint on it a masterpiece or a besmirched nothing."

### (4) "I Have" (2 Tim. 4:7)

I have denotes success, achievement. To succeed in a worthy undertaking brings pleasure, rejoicing, satisfaction.

To the man who has a high motive and a noble purpose there is an unexplained happiness. It is the blessedness of anticipation. It is hope unattained. It gives a man poise. He has something to strive for. He looks forward and not backward. He says: "Because of my influence, my peace of mind, my destiny I will show myself a man. I am weak. Yes; but I will grasp the hand of God. I am nothing. Yes; but I will allow the Master to make of me something worth-while. I have not attained. No. I have not apprehended; but this one thing I do: I press toward the mark for the prize."

To achieve success in such a noble purpose brings the height, the climax of joy and blessedness. This is what the weather-beaten soldier of the cross experienced when he saw that his conflicts were about ended. He had almost attained. Three times he could use the words: "I have." He reached the point where he could say: "I have fought and the battle is won. I have finished my course. Like my Master who gave me my commission I can say: 'I have finished the work



which thou gavest me to do.' I have kept the faith." Yes! Though it has cost me much I have been true to my trust. *Glorious victory awaits.* "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day."

*Omak, Wash.*

## The Climax of History

BY W. RUSSELL SHULL

WHEN Alexander the Great was at the peak of his power as conqueror of most of the known world was a climax of history. When Caesar sat on his throne in Rome and ruled the world was another climax of history. When the enlightened king of his day, Charlemagne, reigned over his kingdom in Europe there was another important climax. After the great conqueror, Napoleon, had made his triumphal entry into Paris and had become the ruler and commander of the army causing Prussia, Austria, Russia and even England to tremble at the sound of his voice, and Wellington met him at Waterloo and by the help of Blucher, defeated the great general, there was another climax in history. Some of our present generation would probably say the signing of the Armistice at the close of the World War, Nov. 11, 1918, is the climax of history. But the climax of history is not to be found in the records of war; not in the achievements of men in bloodshed.

When Moses led two million slaves out of bondage, who were the slaves of the most powerful king of the world, was a climax of history. When Solomon was reigning in his glory and splendor on the throne of David, and built the greatest temple for its day, was a climax of history. When Paul broke from Jewish formalism and proclaimed the Gospel of Christ as a religion of the spirit, and made it possible for Christianity to be a universal religion, was a great climax of history. The struggle to keep it from becoming a formal religion is not over. When Luther nailed his ninety-five theses to the church door at Wittenberg, and helped to preserve certain unique qualities of the Christian faith was one great climax. Some of the principles of Luther are just coming to their own in the Christian world today. Luther did not realize all the implications of his message. When Abraham Lincoln took his pen and wrote the Emancipation Proclamation, recognizing the inherent right of all men to be free, which freedom is too little granted and realized today, was a climax of history. But the climax of history is not to be found in the achievements of men.

What is the greatest event that ever happened? Not what the average news editor would consider had the greatest news value—no rebellion in China, no robbery or murder or scandal, no world series, no Tunney-Dempsey fight. What is the climax of history?

You will agree with me, and the world will agree, when I say the climax of history is to be found in the life of Jesus of Nazareth. W. J. Bryan said: "Christ is the greatest fact of all history, there is no other fact. He is the growing figure of all time; there is no other figure." Christ monopolizes history; he holds the lion's share of space in our libraries; he takes the bulk of time in our pulpits; he deserves the credit for the great deeds of the world's great men; he is the final resort in the solution of every great problem. There can be no doubt about this first conclusion, that Jesus Christ is the climax of history.

But what part of his life is the climax? What is the supreme thing about him? To ask this is to ask the greatest question ever propounded. To answer this is to answer the most vital search of the race. It will answer the first question of all systems of ethics: What is the chief good? It will end the chief quest of the great philosophers of the ages: To know the purpose of our existence. It will solve the great problem of all religions: What is the supreme duty of man and the heart of religion? It will solve the problems of our own lives and of our restless world; it will show us the best way to live with our God and with our fellows.

Can we answer it? If our purpose is practical and our method true we can. If we look at him as his disciples knew him, i. e., if we search for the historic Jesus—the actual Jesus just as he lived—and forget the theological additions of succeeding generations in

their effort to explain this wonderful Personality, we can answer it.

If we ask this question concerning the climax of the life of Jesus some would answer some single event. Some would answer: The birth of Jesus is the chief thing in his life. And truly that is a wonderful event. We do not make too much over Christmas. It was fitting that the very angels of heaven should announce his birth and sing glad anthems at his coming. Christmas is a big day. It is too big for gluttony, selfish giving and the receiving of material gifts. The birth stands for the incarnation, and this considered with all its meaning and implications is probably the heart of the matter.

The death is the answer that many would give as being the supreme thing about Jesus. This is a very important event. It was important enough for the earth to quake, rocks to rend and the sun to darken at noonday, manifesting the displeasure of God at the evil hand of man. I am not sure that too much can be made of the cross, if accompanied by a proper interpretation of events. It is the completion of the incarnation: the climax of his vicarious life and a supreme expression of the love of God. If thinking of single acts, possibly Christendom is right in settling on the cross as the chief symbol of our salvation. William Adams Brown says in his "Outline of Christian Theology": "No motive has drawn men with a more constraining power than the cross of Jesus Christ, when regarded as the expression of God's love. If we ask what historically has given the Christian idea of God its distinctive character, we find that it is the note of divine self-sacrifice supremely illustrated on Calvary."

Many would affirm that the resurrection is the chief thing in the life of Jesus. This does seem to be the climax of a climax. It should have great emphasis. Easter is not too big a day. It is too big for feasting and dress parades. Easter has, somehow, been to all Christendom the chief assurance of eternal life. Considered as the evidence and symbol of the fact that the soul of Jesus was too big and too much alive to be confined to the walls of a musty tomb, this event assumes climactic importance.

Other events might be considered; but the bigness of Jesus is not seen in any single event.

To this question others would answer some phase of his work. Some would say the miracles of Jesus show his greatness and power as nothing else. We do marvel at his wonderful works: healing the sick, raising the dead, casting demons out of men. But these are works that others have done and can do by laying hold on the resources of God. Miracles do not prove the deity of Jesus nor reveal his supreme greatness.

Many would say his teachings are the greatest part of his work. Here we have struck one of the unique things about him. The doctors marveled at his words and the common people heard him gladly. The Golden Rule will solve the problems of business and industry. "Love thy neighbor as thyself" will solve every social problem that ever existed. "Love your enemies" will stop the wars of earth forever. "Suffer persecutions for righteousness' sake" will promote the Kingdom and build a righteous order quicker than any other method known.

Other phases of his work might be mentioned but somehow I feel these are not the heart of the matter.

The biggest thing I see in Jesus, the heart of the matter around which all others cluster, the paramount thing for which Jesus came—which thing, by the way, is the most evident in the historic Jesus, the thing left after the original gospel is stripped of all historical developments—is the personal life of Jesus. Not his birth or incarnation, important as that is, and though such a doctrine may seem to be the only satisfactory explanation of his wonderful life; not his death, though it has been preached as the sum of the atonement, and though it is a very important climax in the plan of salvation; but the perfect human life of Jesus of Nazareth. I say perfect for no one has been able to show it otherwise. But there is no necessity or gain in dogmatically declaring the conclusions of his contemporaries and succeeding generations to be infallible.

But we do see in his life that which is the highest

and best we know anything about. I mean his own human conduct and character lived by the prerogatives of man and grace of God. It is here that we see God in him. I believe this life of his is the way of salvation.

This is a hard saying: who can hear it? It is easier to believe in a doctrine than to grow in goodness until conduct and character are conformed to the Jesus-life. There is nothing easy about this. I believe much of our complex theology has been developed—though not consciously so because belief is easier than action. The way of salvation is not belief only but character. I am beginning to wonder if Luther is right in his emphasis on salvation by faith. I believe all he meant to say is true. I think the thing he fought deserved fighting. But when speaking in fundamental terms of the way of salvation there is a better statement.

Conformity to the Jesus-life is salvation; not the means of salvation; it is salvation. If a man lays hold on the power of God, in the way Jesus did, that man is saved. He has in him the very nature which is the immediate realization of salvation. To be Christlike is heaven—is salvation.

I am not saying that man saves himself. Never! This is all by the grace and power of God. But building a Christlike character is the essential.

There is no heresy in this. I have in no measure questioned the fact of atonement. If the life of Jesus reveals anything it is the attitude of God towards sin both in judgment and forgiveness. Since Jesus came we know with no shadow of doubt that God is ready to forgive if man is ready to live a new life. I have held up the example of Jesus as the way of life. Before you say that this is diluting the gospel prove the richness of his way. Before you question if this is enough see that you do this much.

"He is the way, and the truth, and the life, and no man cometh unto the Father but by him," not by beliefs about him, nor by doctrines concerning the many missions he performed, but by him. He saves us by helping us live as he lived.

*Leaviston, Minn.*

## A Comforting Gem

BY SARAH G. FETHOUSE

"THOUGH I walk through the valley of the shadow of death." The shadow! What we call death is not death. Only the shadow. In some ways "death" and the "shadow of death" are alike. But sin is death. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6: 23).

The Psalmist says that Jesus goes with us through the valley of the shadow of death. We pass only through the shadow.

This is a beautiful, comforting gem that I received once which I hope may comfort others.

*Clearwater, Fla.*

## The Example of Peace

BY E. EARL BARNHART

THE achievement of peace in this world is a very worthy accomplishment. Any agency which aids or abets the movement for peace is to be commended and encouraged. The world is waiting for some final word of authority on the subject of peace that will lead to the definite establishment of peace on earth. Who is able to give this final word? The church is making a desperate attempt to do so, but hitherto has failed. Why has she failed? One reason is certainly self-evident. She is not at peace herself. Might not this imperative be applicable to the church now in regard to peace, "Physician, heal thyself"? Few will deny the tremendous power of a good example. Our proposition is that only that individual, agency or institution can speak with authority on such a subject who has earned the right by example. Or in other words, we can not give to others that which we do not possess. It is insufficient to hold doctrines of peace. We must be at peace among ourselves. It is foolish to cry, "Peace! peace!" when there is no peace. Is the church at peace? Only a casual observation of individual Christians, congregations and denominations reveals that

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## Echoes from La Verne Conference

(Continued From Page 415)

they exist today. The Church of the Brethren will serve best as she seeks to do well her own special task. But we can not now do more than here suggest a few of the things which came to mind as the speaker delivered his address. We certainly hope that in due time those who did not get to attend Conference will have an opportunity to read Bro. Winger's address in the pages of the MESSENGER.

### The Business Begins

It was at this point that Conference began as it used to begin with the reading of Acts 15. Then the rules were read and a motion quickly passed to conclude the evening session at ten o'clock. Reports of the General Mission Board, Brethren Publishing House, General Sunday School Board, General Educational Board and General Ministerial Board were adopted in the order named. The first business session of the 1928 Conference came to a close at ten o'clock sharp. Bro. D. J. Lichty leading in prayer and dismissing the meeting to reconvene at eight o'clock Tuesday morning.

### Tuesday, July 3

#### Temptation and Victory

They are a bit slow coming in this morning and not quite so many as before. They were late getting to bed last night. But they worshiped in spirit and in truth. "Take time to be holy" was the first thought. Then "Anywhere with Jesus." How we did sing! Sister Wampler is as full of life as ever. It was a bit foggy outside but our Father's mercy beamed brightly in the next hymn. And the Holy Spirit breathed upon us just as the sun was breaking through the mist. Very beautiful and touching too was Sister Dilling's "Beautiful Garden of Prayer." The response in prayer by many was spontaneous, hearty, and yielded with difficulty to the demands of time.

Instead of proceeding at once to his illuminating expository comment Bro. Miller surprised us by calling for personal testimonies to the great blessings of this fellowship. This too was hearty and hard to stop.

The morning subject was "Lead us not into temptation but deliver us from evil." Genuine repentance seeks blamelessness in the future as well as guiltlessness for the past. How can a pure heart delight in contemplating images of sin? But when these are thrust into his presence he faces them confidently, seeks and finds deliverance. Pity the man who does not know what it is to agonize over the weakness that threatens to drag him down. And how blessed to trust in the forgiving and strengthening grace of a good Father!

Another urgent duty kept us from lingering for the very last note, but who could miss it? The very air was full of it—mingled praise and pathos—these glorious hours in the presence of God were over, and it was wonderful to have been privileged to enjoy them.

#### Getting Ready for Business

The Standing Committee is on the platform. Everybody is saying "My faith looks up to thee." The delegate section is filling up. The "Fount of Every Blessing" is recognized in song. Bro. Byler of Ohio leading. Bro. D. B. Eby of Olympia, Wash., assists our thought as we continue to worship in meditation and prayer.

The consideration of the Annual Reports, left off as we adjourned last night, is resumed. The following are heard in whole or in part and adopted: Welfare Board, Auditing Committee, Bethany Bible School, and Hospital Committee. Concerning the Bethany report it should be noted that considerable discussion arose on the recommendation that the Bethany deficit of \$35,000 be merged with the Conference Budget. The Standing Committee had endorsed this recommendation but it did not meet the favor of the delegates. This clause was stricken out and the report thus amended was approved.

#### Organization of Districts and Boards

The report of the Council of Promotion on this subject was the first item of unfinished business. It was

expected that this would prove to be a live question. It did. The discussion developed some interesting surprises, almost contradictions. Some did not like the report very well because they favored one general board with sub-committees. Others disliked change and feared the tendency to centralization. A motion was made to take it up by sections. A substitute was offered to recommit the question. Here the liveliest argument arose. The Council made a plea that at least the matter be not recommitted without letting it know what the Conference did want. When the motion to recommit was finally put it was lost overwhelmingly. Pretty soon the motion to consider by sections met a like fate. And after a little more discussion the motion to adopt the Council's report was adopted by a large majority.

The main points in the plan are as follows: The General Mission Board continues as before except that two laymen are added. The Sunday School Board, Welfare Board and Music Committee are merged into one board of seven members called the Board of Religious Education. The Hospital Committee is absorbed by the General Education Board. The Ministerial Board continues as before but is instructed to make annual report to Standing Committee on the condition of the churches.

#### Filling the Vacancies

Appointments were made as follows in accordance with the new plan of organization: General Mission Board: Otho Winger, J. K. Miller, L. C. Moomaw; Board of Religious Education: H. K. Ober, L. W. Shultz, C. S. Ikenberry, J. M. Henry, Eva Trostle, Dan West, C. Ernest Davis; General Education Board: D. W. Kurtz, J. S. Noffsinger, Homer K. Sanger; General Ministerial Board, J. J. Yoder; Conference Program Committee, G. L. Wine; Electors of Bethany Bible School: Jas. M. Moore, E. C. Bixler, J. A. Dove, A. C. Baugher; Sisters' Aid Society, Mrs. G. A. Shearer; Men's Work Committee (to be supplied later); Auditing Committee, E. M. Butterbaugh; Annual Meeting Treasurer, E. J. Stauffer; Advisory Board American Bible Society, Ross D. Murphy; General Conference Trustees: H. C. Early, John C. Zug, Manly Deeter, Levi Minnich, O. W. Henderson.

The appointment of Chas. D. Bonsack and J. B. Emmert as a deputation to the Africa mission field was confirmed.

Bro. Glen E. Norris and wife were confirmed as missionaries to Sweden. Dr. John W. Fox and wife were appointed to the medical service in India. It is not expected that these will go to the field at once, but as soon as circumstances justify.

#### Good Resolutions

For reasons which were not explained but which became evident later the report of the Committee on Resolutions was called for at this early stage of the proceedings. It was adopted with great enthusiasm. First of all it expressed the great satisfaction of the Conference and gratitude to the La Verne people for the most excellent provisions which they had for caring for the Conference. Then it set forth the position of the church on numerous vital issues as follows: Sabbath observance, simple life, family life, family worship, stewardship, missions, a whole Gospel, tobacco, war, temperance, unity. The full report will be published next week. Bro. Stover explained that printed copies could be had in an hour or two and many delegates asked for large numbers to distribute and send to their local newspapers for publication. We have never before seen so earnest an attitude at Conference toward this opportunity for healthful propaganda.

#### Mission Field Problems

This was the second item of Unfinished Business. The report of the committee was read and seemed about to pass without discussion when questions were raised which called for answers. Before agreement could be reached the hour for noon adjournment had arrived.

There were announcements of many kinds, a hymn, and prayer led by Bro. J. A. Robinson of Southern Ohio.

And there was prayer again when we met to resume the business, after the singing of several fine old hymns, and after suitable exhortation, led by Bro. J. H. Longenecker of Eastern Pennsylvania.

There was a little further questioning on the committee's report and it was adopted. It concerns the problems of plural marriage, feet-washing and communion as they are met in the foreign fields, especially in China. The report is faithful to our church principles making only such adaptations as the conditions require. See the Conference Minutes or Full Report for the complete statement.

#### Installation Services for Pastors

In response to a request which came up last year and was referred to the General Ministerial Board, the Board submitted a form to be used in the installation of pastors. A slight amendment was made to one clause adding the words "as understood and practiced by the Church of the Brethren." The form suggested was then approved by the Conference.

#### Women's Work

The committee on coordinating the various activities of women in the church was not ready to report to this Conference. The committee was continued with the thought that it would continue its investigations and submit a report next year.

#### Beginning the New Business

At its own request the Council of Promotion was discontinued. The Boards are to arrange for the work heretofore done by the council.

The Conference Budget for 1929-30 was next considered. An explanation was called for, particularly as to the reduction in the missionary portion of it. Secretary Bonsack gave the reason. It was the simple fact that the church has not responded to the standards set heretofore. There was a little speech making, expressions of regrets and hopes, and the budget was approved. The amount is \$363,000.00.

The merging of Southwestern Missouri and Northwestern Arkansas with First Arkansas and South-eastern Missouri into the District of Southern Missouri and Arkansas was approved.

#### Caring for the Ministers

Both Middle and Western Pennsylvania asked for more adequate provisions for superannuated and disabled ministers and their dependent families. Without discussion the subject was referred to the General Ministerial Board for study and report to Conference.

#### For More Scriptural Teaching

Northeastern Ohio asked for a better plan of indoctrinating our people, especially the younger grades. Bro. Prather of that District explained the occasion of the paper and made a plea for its due consideration. On recommendation of the Standing Committee the paper was referred to the Board of Religious Education and the Ministerial Board as a joint committee on the subject.

#### Respectfully Returned

The paper from Eastern Virginia asking for a more definite ruling on the lodge question was returned on the ground that former decisions covered the question adequately.

The paper from Eastern Pennsylvania asking for a plan for a more unified organization of the Church Boards was regarded as answered by the Conference action adopting the report of the Council of Promotion on that subject, and was therefore respectfully returned.

#### The 1929 Conference

The location is in the Middle Zone, the territory between the Ohio and Mississippi River.

The moderator-elect is Bro. H. K. Ober of Eastern Pennsylvania.

#### Concluding the Business

Letters of Greeting were received from the several foreign fields and suitable replies given. In this connection Moderator Winger called attention to the fact that the Moderator of the India District Meeting at which he was present was a native Christian, the first instance of the kind in the history of our foreign work.



**Pleasant Valley** (Ohio) Our council meeting was held June 17 and Bro. Ivan Erbaugh, elder in charge. Six letters were granted and

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## The Example of Peace

(Continued from page 447)

the answer is, "No." It is an unusual thing to find a denomination wholly at peace. It is a rare thing for a congregation to exhibit perfect union and peace. Frequently individual Christians harbor strife and discontent. We need not say much of the feelings between denominations or of the relation of liberals to conservatives, vice versa, etc.; they are so manifest as to need no advertisement. There can be no more timely message to a belligerent church than the message of our Lord as given in Mark 9:50: "Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Cf. 1 Thess. 5:13.

I will venture the suggestion that the church can



accomplish more toward the achievement of peace in our world by first being an example of peace; only thus is it justified in assuming the rôle of an international peacemaker. Shall the church work for peace? By all means let it be so. But if the church is to have power to achieve it must be consistent. Let the church achieve its own peace, then it can effectively work for peace among the nations.

Moscow, Idaho.

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A YOUNG man graduated from high school, intending to spend the next winter in college. But crops were bad that year and events so shaped themselves that he was sorely needed on the farm. His father didn't want him to be deprived of his schooling, but the young fellow decided of his own accord to remain at home one year.

The father was so pleased with this loyalty that he took counsel with the boy about all the farm management and in every way was a real chum to him. "Father and I are real pals," he said.

Carleton, Nebr.

## CORRESPONDENCE

### MINISTERIAL AND SUNDAY SCHOOL MEETING

The Ministerial and Sunday-school Meeting of the Middle District of Maryland will be held in the Welsh Run church, Franklin County, Pa., Aug. 1 and 2, beginning at 9:30 A. M. The topics to be discussed are as follows: The Church of Today—Its Greatest Hindrances and How to Overcome Them.—Elmer S. Rowland, C. M. Hicks. The Attitude of the Church Toward the Various Organizations of the Church.—M. G. Wilson, Harry R. Rowland. The Problems of the Church: Rural.—J. Rowland Reichard; City.—A. B. Miller.

Afternoon session, 1:30 o'clock. Our Communion Season.—John Rowland, Wm. H. Bradley. The Conquest of Self.—S. F. Spitzer, D. R. Petre. The Minister's Problems and Worries.—C. N. Grubb, J. C. Garland. 7:30 P. M., B. Y. P. D. meeting, program to be arranged by Samuel Lindsay.

Thursday, 9:30 A. M. How Prepare the Sunday-school Lesson.—Newton Long. How Conduct the Review Lesson.—Mary Hykes. The Sunday-school at Work: The Superintendent and His Work.—Richard Reed. The Secretary and Treasurer.—Mrs. Kerrin Kuhn Fisher. The Teachers and

Their Responsibility.—Harold Snyder. The Organization and Administration.—Caleb Long.

Afternoon session, 1:30 o'clock. Business Session. Round Table in charge of the District Secretaries of the Sunday-school and Ladies' Aid Societies.

Committee: John S. Bowls, Frank McCoy.

Fairplay, Md.

Naomi Coffman.

## DEDICATION OF THE CHURCH AT FLINT, MICHIGAN

At the District Meeting of 1927 at Woodland, Mich., Eld. L. H. Prowant of Durand, Mich., presented the problem existing at Flint. At this place there were about fifty members without pastoral care and without a place in which to hold services. In the fall Brethren Prowant and Arthur Taylor, assisted by the Mission Board, secured the services of Eld. J. Edson Utery of North Manchester, Ind., for a few days at Thanksgiving time. There was good success. They secured the use of a room at the Y. M. C. A. for which they were very grateful, but it was not adequate to meet the need. The membership and acquaintance are continually increasing. The membership is very anxious to see the work progress. Brother and Sister Arthur Taylor conceived the idea of constructing a residential church-house suitable for the present; later this can be made into a nice bungalow.

The picture portrays a neat building, bungalow style. It is without partitions, has a full basement, hot air heat, electric lights and is well equipped to seat 125 people. Fond anticipations were realized when on June 10 the new church building was dedicated to Almighty God.

The committee presented a well arranged program of special musical numbers and speeches. Bro. Shaffer of Elsie, Mich., conducted the devotional; Bro. Prowant offered the dedicatory prayer, and the writer spoke on Stewardship of Personal Service and Money. The climax

of the service was when Bro. Reuben Boomersline of Carson City, Mich., religious educational director and field worker for the District of Michigan, delivered a masterful dedicatory sermon.

The membership at Flint has accepted the plan from Bro. Taylor and has purchased the church for \$40 per month without any down payment. Flint is one of the most beautiful cities in Michigan; it is sixty-five miles from Detroit. It is well planned and many large automobile industries are located there. The church address is 3210 Corunna Road.

M. B. Williams.

Detroit, Mich.

## IN MEMORIAM

Ellen Karns Peters was born on a farm near Roann, Ind., on Aug. 28, 1854. Here she spent her girlhood days. Then at a communion service at North Manchester she met Jesse



Peters, to whom she was married on Nov. 28, 1875. After spending twenty-one years on an Indiana farm they removed to near Zion, North Dakota, in 1896, thus being among the earliest settlers of the Church of the Brethren in that State. In 1902 they came to Wenatchee, Wash., and established the home in which they spent the remaining part of over fifty-one years of their married

life. In 1881, she with her companion, was baptized into the Church of the Brethren at Roann, Ind. Her church life was linked with that of her husband in his rise through the deacon's office and ministry into the eldership. She proved to be always a loyal support in her husband's church work and a staunch advocate of the principles of the church of her choice.

During their long married life they became the parents of four sons: Esta, Charles, Samuel and Loyd, and three daughters: Mrs. Lillie Coffin, Mrs. Becca Gordon and Mrs. Minnie Landis all of whom visited her in her last illness. There are also thirty-three grandchildren and eight great-grandchildren. Her companion preceded her to their home beyond, having passed away Mar. 16, 1927. She leaves one sister, Elizabeth Barnhart. After an illness of two weeks of intense suffering she passed away in the evening of June 1, 1928. We believe we can apply unto her the words of the Savior when he said "She hath done what she could." Funeral service at the Sunnyslope churchhouse conducted by Eld. J. J. Filbrun assisted by the writer. Interment in the cemetery near the church.

Wenatchee, Wash.

## IN MEMORIAM—LYDIA C. METZGER

In the passing of Sister Lydia Catherine Metzger of the Rossville congregation, we recall the activities of one who in former years was well known for her kindly ministrations both by the folks of the community and many a visitor who as evangelist or other assistant in the work of the local church found a home and comfort in the hospitable home of this sister and her husband. She was a daughter of one of the early families of the Middle Fork, now Rossville, congregation. She was born on Dec. 14, 1856 and died June 13, 1928. On June 15, 1873, she married John B. Metzger. In 1875 she was baptized into the Church of the Brethren and as the six children were born into this home, they received the attention and nurture of a devout Christian mother.

The husband was elected to the deacon's office and applied himself unreservedly to this work. His faithful companion, besides her many family duties found time to assist and encourage her husband in the performance of these duties, in ministering to the poor, visiting the love feasts. For several years the husband was a traveling secretary for the Brethren Publishing House. He died June 23, 1915. Three of the children also preceded her. She leaves three daughters and four granddaughters, one brother and one sister.

Funeral services were conducted in the Rossville church by Eld. Geo. L. Studelaker, assisted by the writer. Interment in the Pleasant View cemetery.

J. G. Stinebaugh.

Rossville, Ind.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Click-Deal.**—By the undersigned June 3, 1928, at the home of the bride's parents, Bro. Ernest Click of Wenatchee, Wash., and Sister Agnes Deal of Rock Lake, N. Dak.—John Deal, Rock Lake, N. Dak.

**Corle-Brumbaugh.**—By the undersigned at his home June 21, 1928, Bro. Jos. C. Corle and Sister Ruth Brumbaugh, both of Martinsburg, Pa.—D. I. Pepple, Woodbury, Pa.

**Garhart-Spaw.**—By the undersigned on June 20, 1928, at the home of the bride's parents, Brother and Sister Geo. T. Spaw, Bro. Clarence Garhart and Sister Flora Spaw, both of Farmington, Pa.—H. C. Hess, Markleysburg, Pa.

**Johnson-Mauler.**—By the undersigned June 17, 1928, at the bride's home, Brother and Sister John B. Hager, Mr. Robert B. Johnson of Uniontown, Pa., and Sister Mildred Hager Mauler of Farmington, Pa.—H. C. Hess, Markleysburg, Pa.

**Kline-Nichols.**—By the undersigned at the home of the bride, Bro. Wilbur Ray Kline and Sister Ethel Mae Nichols, D. S. Flor, Shady Grove, Pa.

**Mohr-Fisher.**—By the undersigned at his home June 2, 1928, Bro. Elmer Mohr and Sister Ida Fisher, both of Bikers Summit, Pa.—D. I. Pepple, Woodbury, Pa.

**Morningstar-Early.**—By the undersigned at South Bend, Ind., and Sister Ruby Early of Lima, Ohio. Burton Metzler, Oak Park, Ill.

**Reuch-David.**—By the undersigned at the home of the bride's parents near Fairview, Ill., June 17, 1928, Bro. Fred Reuch and Sister Susan Alice David, both of Fairview, Ill.—G. T. McGuire, Canton, Ill.

**Ritchey-Koontz.**—By the undersigned at his home June 20, 1928, Bro. Delmer Ritchey of Everett, Pa., and Sister Iva Koontz of New Enterprise, Pa.—D. I. Pepple, Woodbury, Pa.

**Sullivan-Danner.**—At the home of C. A. Gruher, June 23, 1928, Bro. Roy E. Sullivan and Sister Fern L. Danner, both of Astoria, Ill.—Mrs. Rosella Sullivan, Astoria, Ill.

## FALLEN ASLEEP

**Andresen.** Sister Mary Wyne, born near Timberville, Va., Dec. 21, 1846, died at her daughter's home in Covina, Calif., June 13, 1928. When a young woman she moved with her parents to La Place, Ill. In 1867 she married Leonard Wagner. Later they moved to Covina, Ore., where her husband was drowned. She married Scigfried D. G. Andresen, March 19, 1889. To this union were born three daughters; the oldest died in 1910 and her husband died Jan. 7, 1916. In early life she united with the church and lived a consistent Christian life until death. She will long be remembered for her deeds of love and kindness. She was always at her place in worship. She is survived by two daughters, two stepdaughters and another girl to whom she gave a home; also seven grandchildren, six great-grandchildren, two sisters and two brothers. Services at the church in Glendora by her pastor, Eld. G. H. Bashor, assisted by Eld. J. M. Boaz. Interment in Oakdale cemetery. Anna M. Gnaay, Glendora, Calif.

**Dilling.** Chas. N., son of Daniel and Mary Dilling, born in Carroll County, Ind., died April 23, 1928, near Roanoke, Ind., aged 50 years, 6 months and 12 days. He married Anna G. Schoff, Feb. 14, 1900, and to this union were born seven children. One daughter preceded him to the deacon's office in the Church of the Brethren in 1899, and elected. He spent most of his life in Carroll County. In 1930 he moved to Huntington County, near Roanoke. He leaves his widow, four sons, two daughters, one grandson, his mother and stepfather, two brothers and two sisters. Funeral services at the Huntington city church by Eld. I. B. Wake—Herbert C. Dilling, Van Buren, Ind.

**Dorn.** John, born at Springfield, Ohio, died at the home of his niece, Mrs. Anna McCallister, with whom he resided in Brookville. He died June 15, 1928, aged 71 years, 4 months and 5 days. He leaves one son, three daughters and several nephews and nieces. He was kind and unselfish, brother and several nephews and nieces. He united with the church in 1849 and served as a deacon in the church of the Brethren of Brookville in 1921 and lived faithful to his church until death.—Mrs. Arthur Hay, Brookville, Ohio.

**Early.** Maggie, daughter of Eld. J. H. and Jane Mason, born Nov. 26, 1883, died in her home June 14, 1928. At the age of thirteen she accepted Christ as her Savior, uniting with the Church of the Brethren; she lived faithful to the teaching of her Lord and the high and holy As a Christian daughter in a minister's home she helped to magnify the calling; in her own home she was a devoted wife and a praying service for others. The place she held in the church is a challenge to the home ministers. Burial in the church cemetery.—O. H. Feiler, Norborne, Mo.



**Warner, Mrs. Lucinda**, daughter of John F. and Susan E. Warner, born Aug. 30, 1854, near Bradford, Ohio, died at the residence of her son, J. M. Warner, near Mansons-  
ville, Ohio, Dec. 7, 1907. She was married Mansons-  
ville, Ohio, Nov. 3, 1875. She made her home with her  
son, Thos. Crowell. There were four sons and six daughters  
born to her. She was a member of the Methodist Church  
at Mansonsville. In 1877 she and her husband moved to  
the Church of the Brethren at Mansonsville, where she  
remained until her death. She was a member of the church and was  
one of the elders of the church and was a member of the  
class. She leaves four sons, two daughters, eighteen grandchildren,  
and twenty great-grandchildren. She was buried in Harris Co.  
Ohio, near Mansonsville, Ohio.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ"—Eph. 4: 13.

Elgin, Ill., July 21, 1928

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## ...EDITORIAL...

### Jesus Christ the Revealer of God

#### I. Introductory

THE subject as stated contains two implications and one assertion. The implications are, first, that man does not or did not know God and second, that he needed and needs to know him. The assertion is that this need is met in Jesus Christ.

The testimony of Scripture makes this claim in very strong terms. "In him," says Paul in Col. 2: 9, "dwelleth all the fulness of the Godhead bodily." In a physical framework, in a corporeal personality, namely, that of Jesus, God lived so completely that no weaker words than "all the fulness" were big enough to tell it.

More than all the rest John abounds in this sort of witness. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (1: 18). "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner" (5: 19). "I do nothing of myself, but as the Father taught me, I speak these things" (8: 28). "He that hath seen me hath seen the Father . . . the Father abiding in me doeth his works" (14: 9, 10). These are a few of the many statements of like tenor in the Gospel of John. They leave no doubt that Jesus claimed to be the Revealer of God and that the men closest to him believed his claim.

Two other passages bear such explicit testimony on this point that we must not overlook them. One is that remarkable introductory statement of the writer to the Hebrews in which he sets forth the superior quality of the knowledge of God disclosed in Jesus over that brought by the prophets in former days. The cream of it is in the beautiful and revealing phrase, "the very image of his substance" (1: 3). How could words say more than these? The other is another word of Paul's to the effect that "God was in Christ reconciling the world unto himself" (2 Cor. 5: 19). This is important because it deals with an aspect of Christ's revealing work so often overlooked.

Now what are the chief points involved in all this testimony and in the nature of the subject? What are the questions which it answers and what are the answers? Do they tell us what we wish to know and ought to know? And can we find them?

The vital questions concerning this revelation of God in Jesus pertain to its fitness, its method, its sub-

stance, its purpose. It is the answer to these questions that we shall look for. But first let us try to understand the questions.

Its fitness: Is the revelation adapted to the alleged need? Is it exact, correct, ample, adequate, final? "Art thou he that cometh, or look we for another?" Its method: How did Jesus reveal God? What means or agencies did he use? To what in him or about him shall we look, that we may be sure not to miss what he revealed?

Its substance: What was and is the revelation? What kind of God did he reveal? What is his nature, his character, his attitude toward men? What exactions does he make upon them and what sort of response does he awaken?

Its purpose: To what end was this revelation made? The self-exaltation of God? To satisfy human curiosity? To offer men intellectual pastime? To make easy or unnecessary the search for scientific knowledge? What practical objective, if any, was sought by it?

The aim of the present discussion is less pretentious than this introduction might imply. The immediate occasion of it is the fact that the writer was assigned a sermon on this subject at the late Conference. The subject and the sermon had to do with but one aspect of the general theme, "The Lord Jesus Christ." Others discussed other phases of the theme, some echoes of which our readers have been permitted to hear through these columns. This treatment, as was the sermon on which it is based, is limited to the mission and work of Jesus as Revealer of God.

### Not Cheap but Free

WE ought to make up our minds right now to quit looking for a cheap and easy solution of our problems. There isn't any such. Some people seek to solve the problem of living gloriously by buying everything on the installment plan. Even that has its drawbacks. Bills must be paid sometime, somehow. Some would solve church problems by appointing another committee or two. Or by dismissing some committees we now have. There may be some slight relief in both methods. But the truly illuminating answer will come from another quarter.

That is the quarter of strong faith, hard work, sacrificial living. There is no way to cheat or beat or outwit the eternal nature of things. Strong faith, hard work, sacrificial living, as the key to the problem of church achievement and glorious individual living—this is a part of that "eternal nature of things." It is the law of life. It is the law of God.

The Son of God enunciated it, incarnated it, sanctified it, was it. He paid the price of it. He loved unto the uttermost, unto the end. He lived and loved and served as no other ever did. If we are his, we have his Spirit, and that will make us live and love and serve after the same manner, the same eternal law, up to the limit of our capacity. And that capacity will expand and expand under the impulsion of faithful use.

But did not Jesus himself say that there is an easy way to carry life's burden, that way his very own? Why, yes, of course, since we come to think of it. And since we come to think of it some more, that easy way of his is this very way of which we have just been speaking, the way of "strong faith, hard work, sacrificial living." He is right. It is unbelief and distrust in goodness and God that make life hard to live. It is idle luxury that bores beyond endurance. It is selfish unconcern for others that cuts out the sweetest satisfactions and fills the soul with bitter disillusionment and disappointment.

Why don't we learn? Why don't we trust the well authenticated and amply vindicated testimony of the ages? Testimony authenticated and vindicated by what little experience with that way we have allowed ourselves to have. What we need is more experience with that way, the way of "strong faith, hard work, sacrificial living." It is the way of Jesus. It is the easy way. But it isn't cheap, because it's free. It is very costly to be sure. It costs everything, everything we have. And then it's free.

### Conferences in College Towns

SINCE the La Verne Conference the writer has talked with a number who seem to have caught a new vision of the possibilities of a Conference held in a college town. Of course, we do not mean to indicate that the college town is the only type of smaller community in which a Conference could be held to advantage. But we are thinking particularly of what the 1928 Conference held in La Verne has demonstrated. In such a community the college buildings furnish the beginning of the accommodations required. In the case of La Verne, these proved to be ample for the smaller assembly rooms, dining halls and special facilities required for members of committees. Then, too, the people of a college community are used to the fluctuations in population which arise from the coming and going of students. They have housing facilities above their own needs. The day was when the problem of acoustics had to be given much consideration. But now local broadcasting by means of loud-speakers has solved all this. The main meeting place may just as well be a tent or large pavilion if weather conditions are favorable. Other considerations which must be given due thought are such as transportation, sanitation, water and food supply, housing, feeding, parking and cooperation. And cooperation is not least important since it happens to be named last. In a small town all facilities are under such a strain that a fine type of cooperation is essential. And some one should pay tribute to the wonderful way in which the whole La Verne community united in its determination to make the 1928 Conference one long to be remembered. As one recalls the admirable way in which the La Verne Conference was cared for he can not help but wonder if there are not other college towns throughout the Brotherhood that might entertain an Annual Meeting to the mutual advantage of the local church, college, community and our whole fraternity. Under such favorable conditions our influence is conserved and doubtless most effective. We believe there are other towns, and especially those with colleges, where at coming Conferences our people could enjoy quiet and safety and have a chance to prove themselves worthy of small town hospitality. H. A. B.

### Mistaking Thickness for Depth

DEPTH must not be confused with mere thickness. The latter may extend in any direction but the former is a dimension downward toward the base of things. He is not necessarily a deep man who has much to say on many subjects. The important question is whether what he has to say gets to the bottom of any subject.

Depth of life is measured not by the number of interests encompassed but rather by the quality of richness which it uncovers. When life is hid with Christ in God, then it is deep because it goes down until it touches the very springs of healthy thought and action.

The thoughts of youth are long, long thoughts, it is said, and the thoughts of grown up men are sometimes thick, but God's thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this.



## GENERAL FORUM

### A Lesson from Nature

BY BLANCHE HEWITT HARMON

Sunshine, checkered with the shade,  
Breeze, and calm, and leaf, and blade,  
Birds, and flowers, and clouds above,  
Tell us of a Father's love.

Bees, and ants, and creeping things,  
Vines, and briars, and a brook that sings,  
Turtle, crawling in the grass,  
Stops, and looks, and fears to pass.

Butterfly on gauzy wing,  
Bumblebee with buzz and sting,  
Nuts, and seeds, and elder bloom,  
Each in place, and all have room.

Bob white calls, and from the tree,  
Robin sings his notes of glee,  
Each some mission to fulfill,  
In our Father's plan and will.

So in God's great plan I know,  
There's a place for us below,  
And a mission for us, too,  
If we seek his will to do.

In some humble spot I'll live,  
Love, and serve, and freely give,  
Of the blessings he shall send,  
And with his, my will shall blend.

Life will then be true and strong,  
Filled with peace, and joy, and song,  
And with him, when life is o'er  
We shall dwell for evermore.

### The Revival of Localism

BY JOHN R. SNYDER

No one concerned as to the welfare of the church and her mission in the world can but be somewhat perturbed as to the present tendency of things. We have reached an actually critical condition in our church program, and the sad thing about it is that there is so little real concern shown by the great mass of the church membership. There is a spirit of self-satisfaction which seems to have settled down upon the body at large which has narrowed our vision, weakened the feeling of responsibility which we should have toward the world field, and caused a letting up all along the line of gospel endeavor.

For all this there must be a cause. Back of all there is some underlying reason for this lack of concern. The Church of the Brethren in its conception was an evangelistic church. When we go to the story of the early church fathers we find them to have been men of vision and of evangelistic fervor. No sacrifice seemed too great, no burden too heavy for them to assume. Some gave up everything they had that the faith might be promulgated. That same spirit which had its genesis in Europe was transplanted to America and from the Germantown base it was not long until the early fathers in our church had crossed the Blue Ridge and the Alleghenies and were reaching out into the Far West with the story of the Gospel as they believed it.

Then came a reaction. New settlements and new churches begat new problems and for a season the minds of our people were taken up with problems that were wholly local. Go to the Annual Meeting minutes of this period and there is scarcely a question that came up for settlement or decision but which was purely local. There was no vision of the great fields out beyond. At least it did not find expression. The idea was repressive rather than expressive. The minds of the leaders seemed to center on their own peculiar difficulties and problems rather than the world field. If one did get a glimpse of the larger opportunity he was given no opportunity of developing it.

Then came a revival of missionary effort. It took a foreign born convert with a burden for the people of his own land to stir the church at home. But once the ice was broken, and the fire kindled, our spirits began to burn with fervor for service. For a generation the church seemed to gather to the slogan: "The

Evangelization of the World in This Generation." It was the burden of the ministry. It was the problem at Conference. It was the subject of the majority of the articles in our periodicals. Missions was the theme everywhere. Our young people were preparing for the mission field and money for their support was forthcoming. We can remember hearing it stated at one of our Conferences by one of the Mission Board: "It is not a problem of means but of men." Instead of deficits there was a surplus. Instead of withdrawal there was expansion. The church had gotten her eyes off herself and was looking out for "others." And so the pendulum swung far afield.

Then it began to swing the other way. Home needs began to press. Perhaps we did not equalize the local and world interests as we should. But we began to look upon ourselves and pity ourselves. We needed new churchhouses. The old, four-square, barnlike structures which had well served their generation would do no longer. We must have modern conveniences and modern architecture. We must be like other folks. And so we entered upon an era of church building and this took not only money but it took our eyes off others and we looked at ourselves. We needed pastors to occupy the pulpits in the new churches and to meet the new conditions. We needed new programs, social and religious, to meet the demands of the age. We became "cumbered with much serving" of ourselves so that we could not lift our eyes to serve the needy fields beyond. We must look after our own interests. We would build at home larger, and then we would go back to the world field. And we are still building and not getting very far. And the work out in Samaria and the uttermost parts is suffering. It is a revival of localism which came near swamping the church in the middle part of the last century, and unless we are careful history will repeat itself. Let us put it down as a fact undisputed, that no church that centers its interests upon itself has ever prospered. It is not the Divine plan.

We need better and more convenient churches. We need pastors to shepherd the flock under conditions that our fathers had not to meet. We need effective programs to carry out the plans for the extension of the Kingdom, "beginning at Jerusalem," but not ending there. But these should only be a means to an end and not the end itself. To many a congregation the building of a new church has meant the end of that congregation's interest in the larger field. The coming of a pastor has meant the concentrating of all forces to the narrow realm of that particular congregation. The building of a program to meet the conditions "at home" has barred out the call from China, Africa, India and the neglected areas of our own land. We have lost the vision, and "where there is no vision the people perish." Not only those who are in the darkness, but also those who think they are in the light. It is only as we lose our lives that we have them.

Congregations have gone in debt for new churches, magnificent edifices, convenient and modern to a turn, that will take a half generation to pay the debt. We contend that the house of God should be the best house in the community. But it should not be a house of burden but a house of rest. It should not be a sanctuary that is built that it might be just a little better than the one on the other corner or in the adjoining congregation—and all this at the expense of the world program set for the church by its Founder and Head, the Lord Jesus Christ.

It is not that we do not have the money to meet the needs of the larger work. We have that. It is not that the program at home is so heavy we can not carry it to the uttermost parts. It is not that we should dismiss our pastors and go back to the day of a volunteer ministry, a ministry that served marvelously. None of this; but we do need to have a revival of the world vision and to remember that no man liveth unto himself, but that we are our brother's keeper. We must remember that we have a responsibility, not given us by General Conference, or a comity committee, nor any other ecclesiastical authority, humanly organized, but a responsibility put upon us by our Lord and Sav-

ior Jesus Christ, the great Head of the church.

We need more missionary meetings that burn with the fervor born of a vision of lost souls. We need more articles in our publications to stir our hearts to the great need of the world. We need fewer articles on socialized Christianity and more on a Spirit-filled service to those in need. We need fewer suggestions that perhaps after all the Bible does not have all of Christianity and that we can learn much of the Mohammedan, the Brahman, the Confucianist and the pagan. We need a revival of real, old-fashioned, Spirit-filled, Christ bought, God proclaimed religion. We need this in our individual lives, in our churches, in our discussions and in our Conference programs; and then, perhaps, we will not need so many commissions to report, but never act on reports, and localisms will be swallowed up in the greater vision that "The whole Bible for the whole world is the whole duty of the whole church." It is the cure for deficits and the creator of surpluses.

Tyrone, Pa.

### The Gospel and the Law

BY D. W. KURTZ

Bible Hour Address at the La Verne Conference Monday, July 2

THE Laws of the Pentateuch constituted the constitution of the Jews. All later laws had to be derived from these. Jesus said he came not to destroy but to fulfill, to complete the law. To complete the law did not mean for the sabbath. He used the sabbath for all the good it had, and go on and complete it, to bring it to perfection in the "law of grace."

The best interpretation of the words of Jesus are his deeds. How did he treat the law? He completely ignored the ritual and ceremonial law in place of the moral law. He ignored the ceremonial cleansings, and fastings, for the larger services to humanity. He disobeyed the sabbath law of the Jews and gave a positive meaning to it—"the sabbath was made for man, and not man for the sabbath." He used the Sabbath for healing, teaching and serving human need.

Jesus clearly taught that his Gospel could not be put into the old forms. The new wine can not be put into the old wine skins; and the new piece of cloth should not be sewed upon an old garment. In Luke 16:16 he taught that the law and the prophets were until John the Baptist, but after John the Gospel was the way of life. On the Mount of Transfiguration, Moses and Elias, representatives of the Law and the Prophets, appeared and paid their respects to Jesus. Then the voice from heaven said: "This is my beloved Son, hear ye him." "And the disciples looked again, and they saw Jesus only."

Jesus did not hesitate to complete the law by making it positive, richer and fuller than it was. Jesus enriched the law by considering the motives of life. In the sermon on the mount Jesus clearly transcended the Law. "Thou shalt not kill," means, thou shalt not do the act of killing. But Jesus rises miles above the law and says that we should not even be angry with another. He goes to the motives back of the act. "Thou shalt not commit adultery," means the act is prohibited. Jesus strikes at the root of the matter and says that one should not think it in his heart. The Law allowed divorce on very meager excuses. The rabbis decided that if a woman prepared a single unsavory meal a man might divorce her. All that was demanded was that he must give her a "bill of divorcement." Jesus rises above this superficial idea and teaches the divine purpose in marriage—harmony and permanence. The Law provided for swearing, but Jesus forbids it entirely. The Law says: "An eye for an eye, a tooth for a tooth." It is the law of revenge. Jesus here makes an absolute change. One shall not revenge at all, but do good to his enemies, pray for them, love them, and go the second mile when compelled to do something. He transcended the law so much that it becomes a new way of living. He did not destroy the law—it rendered a service, it was better than anything in the world up to that time—but it was not the best possible, and Jesus completed it in the law of grace which he taught and demonstrated. Jesus taught that this law



of the Gospel was something really new. John the Baptist was the greatest of the old order, but he that is but little in the new is greater than John. Whoever lives under the power, the joy, the fellowship of the Gospel is in a realm so much finer that even those who are but little in this are more blessed than the experts in the old.

Jesus declared that he, in himself, is the Way, the Truth and the Life (John 14:6). Peter declared that there is no other name given to men, by which they can be saved (Acts 4:12). These passages make it very clear that it is not the Law of the Old Testament that is our guide for life, but "Jesus Christ and him crucified."

There are still some Judaizers in the Christian church who say we must obey the Ten Commandments to be saved. They specially emphasize this because of their interest in the sabbath. When we once understand that Jesus lifted us high above the Law and the commandments of the Old Testament, we can understand what Paul meant when he taught that if we go back to the law we deny Christ, and Christ will profit us nothing (Gal. 5:2, 4). "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." To go back to the law is to go into bondage (Gal. 3:9). Let us look at the Ten Commandments and see how Jesus rises above all of them.

(1) "Thou shalt have no other gods before me." This is not monotheism, but henotheism. It is not a denial of the existence of other gods, only that the Hebrew people must not regard any other god than Jehovah. The New Testament rises a million miles above this in the teaching of one God who is our Father, and is a God of love, like Jesus Christ in character.

(2) "Thou shalt not make unto thee any graven image or likeness." With the limited conceptions of God this was a temptation. But when Jesus taught, "God is Spirit, and thou shalt worship God in Spirit and in truth," he shows the utter impossibility of making an image of him, and thus transcends all need for such a prohibition.

(3) "Thou shalt not take the name of Jehovah God in vain." The law provided that only in certain definite ways shall one swear by Jehovah. But Jesus transcends this in teaching veracity, to such a degree that one shall not swear at all.

(4) "Remember the Sabbath day to keep it holy." Jesus transformed the negative use of the Sabbath into a positive use—for doing good. Then he made all new when he arose on the first day of the week, and Pentecost came on the first day of the week, and the early church realized that all rested upon these events, and the Lord's Day became the Christian day of worship and praise and fellowship. It is a day of joy and gladness and victory.

(5) "Honor thy father and thy mother." The New Testament teaches that children are to obey their parents in the Lord. But Jesus gives another principle. In Mark 12:29-31 and Luke 14:26, the child is not to be a slave of his parents, but he must be loyal to God in Christ even though he must break from his parents. A blind slavery is not the true ideal, but loyalty to Christ at all costs.

(6) "Thou shalt not kill." Jesus went deeper than the act to the motive, and commanded that one should not be angry. It is anger, hate, jealousy and selfishness that are back of the act of murder. The Gospel raises one so far above these motives that no one would think of the act. The Gospel of love is positive and is of infinite worth and power above this negative law. It brings the law to completion.

(7) "Thou shalt not commit adultery." Jesus taught that men should go back of the act to the thoughts and desires of the heart and cleanse the heart. This solves the problem.

(8) "Thou shalt not steal." The Gospel of love impels one to labor with his own hands so that he has wherewith to give. It is more blessed to give than to receive. "Do good to all men," is the teaching of Christ. This prevents all stealing.

(9) "Thou shalt not bear false witness against thy neighbor." Jesus taught that all our conversation

should be true, not only that given on the witness stand. We should be so in the habit of telling the truth that our yea, yea and our nay, nay will be accepted at face value all the time, and under all circumstances. God is a God of truth, and ye shall know the truth, and the truth will make you free. Paul says we shall "speak truth in love."

(10) "Thou shalt not covet." Jesus taught a positive doctrine, "Thou shalt love thy neighbor as thyself." That means that we recognize our neighbor as a son of God, we shall be interested in his welfare, and we shall always do him good. We must behave toward him so as to protect his life, his health, his reputation, his property, and his welfare as much as our own. Love does no harm to one's neighbor, love completes the law, it goes the second mile.

We are not saved by the ten commandments, for the Jews who caused the death of Jesus kept the ten commandments. We are not saved by the Law at all—we are saved by grace through faith (Eph. 2:8). The rule of faith and practice for the Christian is not the Old Testament, but the New—the true way of life which is revealed to us in Christ Jesus (John 14:6). He that would be justified by the law, denies Christ, and goes back to bondage, and is under a curse. The Law served its purpose—but its purpose was not to save the Christian, who is born a son of God by faith, and becomes an heir of salvation by the grace of God. Having become a son of God, he bears the fruit of the Spirit, which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. This is the Christian life.

Long Beach, Calif.

## "How Distribute Preachers"

BY I. N. H. BEAHM

(Bro. Beahm, called to preach by the grace of God, "the least of the apostles" in Eastern Virginia, much regrets he is not among the ministers in person, gathered at Cannon Branch May 17, 1928. He will miss their fellowship. He longs to be with them. But the stern rules of daily toil forbid. He deems a change to Saturday and Sunday would be a happy one for these annual gatherings. In a way he has not the time or strength to even substitute his discussion by a paper to be read by Bro. M. Kline, but he is ready to do his best as much as in him is. So, 5 A. M. Tuesday morning finds him at it to make some little contribution to this yearly ministerial meeting. He comes with greetings to all his fellow ministers in Jesus' name.)

THE "Go ye" is upon us. Then let us go. We were ordained to preach. We were called to preach the gospel of the Son of God. Then how can we refuse or even neglect? How dare we refuse or neglect? The preeminent apostle to the Gentiles said: "Woe is unto me if I preach not the gospel." In Eastern Virginia it seems this election to preach, this call to the Christian ministry, is being woefully neglected, and the people also. How shall we give account for our stewardship in this high and holy office? But we must account.

A personal consciousness of the call through the church by the Lord should be the divine urge. We are called of God through his people. We dare not Jonah-like go to Tarshish. But again, Jonah-like, we must go to Nineveh, that great city. Yes, even "from that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." A converted Jonah and a living Christ are true types of the active preacher. Why not move up to the same class?

I would send a Barnabas to every tent shop where a ministry is on the shelf, and I would hasten him to some Antioch for active service. I would go to Bridgewater and to North Manchester and remove a lot of preachers from cold storage and place them where their even mediocre or semi-superannuated ministry would be most acceptable and serviceable. I would go to Fairfax and to the Valley and to Midland and to Nokesville and to Cannon Branch and I would have every preacher deliver at least one sermon a week. Such would be a very small program. Yet, and my! what a change it would be! The Big Bertha guns are shooting their ammunition into Paris, while we little popguns and ordinary shotguns are wasting away without shooting a wad or rusting out with no ram rod to pack the ammunition and no flint to spark off the powder. What's the matter? We lack a feeling of personal need in the highest of all callings. Let us awake, my brethren, and magnify our ministry!

Personally, for the past half dozen years I have averaged only about four sermons a week. Then, too, you who have given two sermons a week or even one may have been far more effective. The fact is, we ought to preach more, and we ought to preach better. Then, too, if we preach more, we can preach better.

This is an age of sex, of the dollar, of travel, of machines, of entertainment. We are to preach a convicting, converting and saving gospel. Thus we are to entertain. But the billboard and the movie and the fashion plate and the machine music are the go now. Why not get a preaching machine? Why not get a praying machine, a phonograph? The organ, the piano are purely for entertainment, as viewed by some of us. They are purely mechanical and being so tend to rob the spiritual. The apostolic church had no such entertainments, but "went everywhere preaching the word." The apostolic church is the only generation that has ever evangelized the whole world in the presentation of the whole gospel in a whole generation. Our ministry must set up as its ideal the apostolic church. Let Christ and the apostles be our motto. Aping the world and aping popular churches will adulterate and degenerate and apostate our beloved church unless we preach more and better. Persecution tends to purify and sanctify. But at our present rate we shall amalgamate and "exteriorate."

There should be each year an adequate report of our ministerial board, giving the full number of preachers, sermons for the year, etc. It should present the entire situation of fact and opportunity of the District. The churchless preachers and preacherless churches should be graphically given. The ministerial board should each year have a full hour or more in round table discussion on my theme alone. On this vital theme, we must agitate, ventilate, expostulate, and prostrate ourselves before the Lord.

Dear brethren, for God's sake and for the church's sake, and for the people's sake, make this "distribution" a subject for prayer and further discussion and vital action at this meeting. Come to the help of the ministerial board!

Nokesville, Va.

## What Constitutes a Good Time?

BY ADA KURIZ CARPENTER

"Our Try-It-Out Challenge"—B. Y. P. D. Program for August 5

THE alarm clock buzzed. Janice rubbed her sleepy, swollen eyes, put a hand to a hot, throbbing temple, slowly pulled her aching feet from under the covers and groaned, "Oh, why do you always have to pay like this for a good time?"

Was Janice right? Do all good times require the price of aching bodies and soggy brains? How many a lad has failed to be promoted and has actually lost his job because his "good time" took the first and best of his time, energy and thought. How many a girl has had a nervous breakdown because she was unable to run two races—daily duty and nightly parties. On the other hand, many a housewife has become an invalid because she failed to intersperse her daily routine with an occasional good time; many a business man has suddenly collapsed from heart disease because he didn't know how to play away his increasing obesity; and many a college president has handed in his resignation because he could not throw off the worries of trustees and endowments in an hour of fun.

Somewhere between these two extremes, you and I must find a happy mean. Some recreation is essential; it is a sine qua non. Just as shoes wear longer for not being worn all the time so do muscles and brains. Mother used to marvel at us, who, after a long, hard day in the store, house or fields, would seem utterly bereft both of common sense and weariness in a game of ball or a swift hike. Have you ever, when your body was cramped and weary after a day on the cultivator or at the stove, given yourself a quick, stiff "daily dozen" in calisthenics? And if so did you not find relief in place of further fatigue? You brought a set of muscles into play which you had not

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## Moderator's Opening Address

BY OTHO WINGER

At the La Verne Conference Monday Evening, July 2

THIS Annual Conference has suggested, if not requested, that the moderator of this meeting shall prepare an address on some subject that will be of interest and help to the meeting. Having given one address already to this body under this new ruling, and two similar ones previously, and having listened to the excellent addresses of your last two moderators, I have had no little concern as to what I should say on this occasion.

During the last six months I have been absent from the homeland. Not until coming to this Conference have I learned much of the specific business to be presented at this meeting. So I have not had much time to consider the problems of the hour. But during these months I have had the pleasure of spending one day at the birthplace of our church in Germany; many days in Palestine, the birthplace of our Christian faith; and many weeks in India, China, and Japan, some of the great mission fields of the church. The experiences of these visits have brought many reflections upon the work of the Christian church in general and upon our own church in particular. Many of our own activities and problems have been reconsidered in the light of this new experience.

The greatest and most important reality in all this world is the kingdom of God. That kingdom is composed of those who know God, who believe in him, who have yielded their wills to his will and who let his Spirit prevail in their lives. The kingdom of God extends so far and wherever there are personalities who permit God to rule over them. A man is a citizen of the kingdom of God only when he has willed for God to rule in his life. The greatest likenesses and differences among men are not the results of family, nationality or race, but of whether or not men and women are members of the kingdom of God. Citizens of this kingdom have similar characteristics in all ages and all countries. And there are striking differences between those who are members of this kingdom and those who are not, even though they belong to the same family, community, nation or race.

God has always had a kingdom in the world. Many of the Old Testament characters had only a very imperfect conception of what that kingdom was or what the subjects should be. The prophets most clearly recognized the nature of that kingdom and the characteristics of its true subjects. They realized that it did not then exist in any organization of their day. They looked forward for the coming of an ideal King and kingdom.

Jesus came preaching the Gospel of the kingdom of God, saying, "The time is fulfilled; the kingdom of God is at hand. Repent ye and believe the gospel." He revealed to men the spiritual nature of that kingdom. "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." To his disciples he said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." He made it clear, both by life and teaching, that not the things of the earth or the kingdoms of earth, but the things of heaven and the kingdom of God are to be exalted to first place in the lives of men and women. While there had always been men who knew God and were members of the kingdom of God, yet, because of sin, it was impossible for the world to know him. For that reason Jesus came into the world to reveal God and his will, that men might be born into this kingdom by the will of God. For this reason Paul would "give thanks unto the Father, who hath made us meet to be partakers of the saints of light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins."

It was for the work and progress of the kingdom of God that Jesus founded the church, and insured its eternal success by the purchase price of his own blood. Jesus himself said, "Upon this rock I will build my

church and the gates of hell shall not prevail against it." The writer to the Hebrews exclaimed, "Wherefore, having received a kingdom which cannot be shaken, let us have grace to serve God acceptably with fear and reverence." The church is the institution which Jesus organized to promote the kingdom of God in this the gospel age.

To this church Jesus said: "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be my witnesses in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the earth." The Holy Spirit was sent to lead this church and to give them power for their work. This church went forth inspired and directed by the Spirit, telling the good news of the kingdom of God. The apostles used the expression "The kingdom of God," more often than they used the expression "The church." The church organization was but the organization through which the kingdom of God was functioning.

The history of the Christian church, with all of her activities throughout the centuries, is of greatest interest and importance. Notwithstanding the many dark chapters of this history, and the many failures of the church due to the weakness of her membership, the Christian church is the greatest force in the world today. "Ye are the light of the world. Ye are the salt of the earth." The church was to be the teaching force and the preserving force of the world. Though it has often disappointed the Lord who founded it, yet its influence for the kingdom has been immeasurable. Were it possible to remove from this earth all of the influence of the church, both past and present, this old earth would long ago have rotted in sin and collapsed in darkness. Some talk of Jesus Christ but reject his church. Let us remember that he was the Founder of this church; that it is the only institution that has upheld him throughout the centuries; and that the church is to be as his bride when he comes again.

It has become somewhat a favorite pastime of some enemies of the church and some people who claim membership in the church to exalt her weaknesses. Such people seldom have a large enough grasp of the facts to appreciate the true worth of the church. In fact, most of us are likely to underestimate the worth of our membership in this great institution. I care not what human relationships you may have, what membership or positions you may hold in the institutions with which you may be connected, such as family, school, business or state, the greatest institution with which you can possibly be connected is the church of the Lord Jesus Christ. All other institutions shall serve their earthly functions and cease to be. But the church shall continue to work for the kingdom until our Lord shall return to earth to claim her as his bride and queen while he shall reign forever and ever in the eternal kingdom of God.

In one chapter of the history of the Christian church, those who compose this body should be much interested. This chapter, short though it may be in the great volume of Christian history, is most important for us. It deals with the history and activities of the Church of the Brethren. The student of this history should avoid either of the two extremes: neither to emphasize it as the only important chapter in the history of the Christian church, nor to minimize it as insignificant. Any organization that deals with the destinies of men and women is most important. It is not my purpose to review our history, but to note some of the activities and problems of the church today in the light of the principles upon which the church was organized and has worked.

One principle that was fundamental in the founding of the Church of the Brethren was that the Bible is the Word of God. The Reformation gave the Bible to the church and to the common people of the church. Wycliffe, Tyndale, and Coverdale gave the Bible to the people of England in their own language. John Knox and John Wesley inspired millions to make its teachings the rule and guide of their lives. Martin Luther gave the Bible to the German people in their own language. They, too, were eager for it and ready to follow its teachings. But the conflicts in wars and ecclesiastical councils developed certain decrees and

treaty clauses which were substituted for the teachings of the Bible. And so it came about that the decisions of a council or the whims of a ruling prince could change the religion of a people as they might decree a change in fashion. Under such conditions the church could not prosper. Both religion and morals became very low in Germany. The Pietists attempted to purify that state church in Germany, as the Puritans had tried to do in England. Alexander Mack felt that conditions were such that no reform was possible. Further, the attitude of the state church was such that obedience to the teachings of the Bible was not permitted.

When Alexander Mack and his associates, after much study and prayer, formulated the principles of the new organization, they took the Bible as their only Guide. All other agencies had failed to give any help. Decrees of church councils influenced by national prejudice had not been conducive to spiritual life. They studied the Bible and endeavored to follow where it would lead them.

This principle has remained a part of our church thought and life to the present. We not only believe that Jesus brought from heaven a saving Gospel, but we believe the Bible to be the Word of God, the only Book on earth that makes known to us the good news of the kingdom of God. Whatever of truth or good there is in other books has come from the Bible as the source. Without that Book we would still be in the darkness of medieval superstition and ecclesiasticism. Without a faith in that Book today we would be hopelessly lost in the whirl of a thousand different theological and philosophical theories. During the changing conditions of the past the Bible has continued to be our Guide, though from time to time the church has changed her interpretation of some scriptures as they have applied to practical questions. The church can still afford to be open to new light and to new interpretations and applications of Bible truths in the presence of new problems and duties; but the church cannot give up that fundamental principle of her foundation that the Bible is the Word of God.

There are too many today who are trying to hold on to the church, but are undermining the faith of the church in the Bible as the Word of God. Let us remember that it is only in this Book that we have recorded the story of our Christ, the good news of the kingdom of God and the principles of the Christian church. Take away this Book, or destroy men's faith in this Book, and you have taken away the basis of their faith in Christ and the church. The greatest workers in the kingdom have been firm believers in this great Book. We can have hope for the future of the church only so far as we continue our faith in the Bible as the Word of God.

I should like to recall briefly the fundamental corner stone of our Christian faith. Jesus said, "On this rock I will build my church, and the gates of hell shall not prevail against it." Upon what rock? I know that there are different interpretations, but there is only one answer that will fit into the question being discussed and the significance of the answer. That rock of the Christian faith was the conviction which Peter expressed when he said "Thou art the Christ, the Son of the living God." When the apostles were absolutely assured, by the resurrection of the dead and the power of the Holy Ghost, that Jesus was none other than the Son of God, they went forth on their mission with a zeal and a power that no earthly force could check or stop. When Paul, who had been the arch persecutor of the church, met Jesus Christ on the Damascus Road and knew him as the Son of God, he, too, received a conviction and a power that carried him over all obstacles. That same conviction has sent disciples forth in all ages to do and to die for the church of Jesus Christ, the kingdom of God on earth. Take away that conviction and you have left nothing more than a social organization.

And why should I dwell on this subject? In the first place, it is a part of the good news of the kingdom of God. The apostles never tired of proclaiming the good news that their Jesus was none other



than the Son of God, and that constituted their most powerful appeal. Again, there are too many today who have become doubtful. It is becoming an uncommon thing to hear even ministers question the deity of our Lord, or what amounts to the same thing. The apostle John, who talked so much about love, could not find language strong enough to denounce those who cast doubt upon the deity of Jesus Christ.

Another fundamental principle in the founding of the Church of the Brethren was that there is an irreconcilable difference between the church and the world. These brethren had read in the Word the language of Christ, who said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore it hateth you." They had read also the words of the beloved disciple: "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." These faithful men realized that even the Protestant church, which had started well two centuries before, had now linked forces with the world. There was no distinction between the church and the world. The Pietists had led the way in doing what they could to give to the church the characteristics it should have. Alexander Mack, not an old man, as many suppose, but a young man, not yet thirty, came to the conclusion that reform within the existing church was useless. So the Church of the Brethren was organized in Germany.

When the Church of the Brethren grew larger, and came more in touch with other people, it more keenly realized the struggle between the church and the world. To combat these evils it began to formulate rules for living and discipline. These formal rules have brought us no little grief and difficulties, and it is a question whether they have ever settled more than a fraction of our problem of worldliness. On the other hand, they were a protest against worldliness and an effort to maintain distinctive characteristics for the church. In this they were right, however the methods adopted succeeded or failed.

The problem of worldliness is still one of the greatest concerns. We can neither be true to the principles of our own fraternity nor to the teachings of Christ and his apostles if we are not concerned about it. Read your New Testament once more and see how much is said about this one thing. Paul had led in the opposition of making formal Jewish requirements necessary for church membership. But there were many who took advantage of this. Christian liberty was understood to give license to the lusts of the flesh. And there were many in all of the apostolic churches who engaged in all forms of worldly sins. Paul combated these evils as earnestly as he had opposed Jewish formalism. If we have had too much formalism in the Church of the Brethren, it is because we have had too much worldliness. If formal rules have not brought us success, we are under no less obligation to combat worldliness with all our heart and strength. In too many places the fight has been given up. But that will neither solve the problem nor absolve us from our responsibility. The fight is on and will continue to be until the church and her faithful children are safe in heaven.

I want to recall for us these fundamental principles of our Christian faith. We frequently say that we have no creed except the Bible. That is only partly true, for we do have a creed, short though it is, which we have asked every baptized member of the church to confess. We have one common confession of faith by which we have all been baptized. I rejoice that our fathers adopted a confession so brief, so fundamental, so biblical. We put it to our applicants for membership in the form of questions and answers. Put in the positive form it would be this:

"I believe that Jesus Christ is the Son of God and that he brought from heaven a saving gospel. I willingly renounce Satan and his pernicious ways and covenant with God in Christ Jesus to be faithful unto death."

The difficulty with many of us is that we have forgotten this baptismal confession. We have no way to remind our members of it frequently. On the yearly

visit we ask our members whether they are still in the same faith as they were when received into the church. But most of them think we want to know whether they still want to belong to the Church of the Brethren. There may be a great deal of difference between being members of the church and being in the same faith as when we were received into the church, or being in the faith of the Lord Jesus. It would be a great blessing if we could more frequently renew our memories and reaffirm our faith in these fundamental principles.

May it not be that it is not altogether to our advantage or credit that we have no stated creed? May the time not come (or has it already come, in this age when every kind of belief imaginable is being held by our people or taught by our preachers?) that we will need some frequent, forceful, fundamental restatement of our faith? I have been much impressed by the weekly confession of faith known as the apostles' creed, read in many churches throughout the world. Most of our people could say "Amen" to every word of that creed. We may yet need to adopt some concise, comprehensive statement of our fundamental beliefs, to keep our people from taking up with every new-fangled notion that comes along.

I was going to speak at some length about the problems of the church. But since coming to this Conference I have heard so many things said about the problems of the church that I consider it unnecessary to add much more. I want to talk to you briefly about the great program of the work of the church. This program includes two great duties: to bring souls into the kingdom and to build them up into strong men and women in the kingdom. Only the grace of God and faith in the Lord Jesus Christ will enable men to enter the kingdom, and it is the everlasting work of the church to spread this good news.

Supreme among the many activities of the Christian church is that which we call missionary. It has always been first, because Jesus made it first. "Go ye therefore and teach all nations." "Go and preach my Gospel to every creature." These were his last commands before he returned to the Father. They are extensive and intensive enough to take the church into every nook and corner of the world and occupy all of its forces until he comes again. All other work of the church, if it is to be worth-while, must contribute directly or indirectly to this one great cause.

The Christian church has prospered only as it has

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### Report of Committee on Resolutions Adopted at the La Verne Conference

THIS, the one hundred and thirtieth General Conference of the Church of the Brethren under Grace, held at La Verne, Calif., 1928, Resolved:

1. That we express our feelings of gratitude to our Heavenly Father for the privileges of spiritual development and the blessings of Christian associations afforded by the La Verne Conference.

2. That we record our appreciation of the untiring efforts of the Committee of Arrangements, and the hearty support given by the people of La Verne and surrounding communities, the Chamber of Commerce, the daily press, the college authorities, and by all the other agencies which contributed toward the splendid success of the Conference.

Further, Be It Resolved:

3. That we urge our membership to observe the Lord's Day with becoming reverence, attending the public worship and engaging in holy meditation, and refraining from activities which detract from the sacred nature of the day.

4. That we recognize the growing tendency toward extravagance and frivolity, amusement rather than instruction, self-indulgence rather than discipline; therefore, we urge all our people to spare no pains in creating and maintaining the ideals of the simple life, to uphold and make them desirable, and thereby create an atmosphere in which the principles of simplicity become the normal life of the follower of Christ.

5. That we regard the frequency of resort to the divorce courts as evidence of a breaking down of the

Christian ideals of family life; therefore, we urge diligent teaching to the end that the marriage relationship is sacred and indissoluble.

6. That we urge and teach that the Christian family is the foundation of church and state. In order to glorify God in the home, and to conserve and perpetuate a deep religious consciousness, we further urge that every family express thanks at meals and maintain the daily family altar.

7. That we urge the faithful cultivation of the principles of stewardship of life, as set forth in the Holy Scriptures. We commend the industry and thrift of our forefathers as a worthy example, and we further recommend the systematic and proportionate giving of not less than one-tenth of our income as a means of grace.

8. That, being a missionary church, our first work is the advancement of the Kingdom of God in all parts of the world, as the Lord directs. We recognize Christian education, evangelism, and medical service as part of the missionary program, and we encourage our people to a hearty support of the same, both in daily prayer and in proportionate giving.

9. That we appeal to our preachers to recognize the necessity of presenting the whole Gospel adequately to the church. Most of the fads and eccentricities of religion are due to the fact that people have not been fully grounded in the faith once delivered unto the saints. We therefore urge our ministry to master the great doctrines of the faith, and the symbols of the church, that loyalty may be based on insight and conviction.

Be It Resolved:

10. That we believe the use of tobacco in any form is detrimental to the physical, mental, moral and spiritual welfare of all the people of the land, and is a real hindrance to character building and development in the religious life; therefore, we urge a continued campaign against the use of tobacco in all forms.

11. That we believe the Church of Christ is a holy institution, founded on love, peace and brotherhood, and therefore can not bless warfare, or endorse the killing of our fellow-man.

12. That every effort be made to foster the altruistic spirit among the nations and peoples of the world; that all propaganda tending to mislead peoples and create prejudice and misunderstanding be discouraged; that selfish economic imperialism by individuals or corporations be condemned as unrighteous and out of harmony with the Christian spirit which has been a cardinal principle of our American life; that military armament and preparations for war be abolished by the outlawry of war through peace treaties, and that only such forces be maintained as may be needed for police protection; that we advocate the settlement of all international differences by peace conferences and arbitration; that compulsory military training in universities, colleges and high schools, being un-American and unchristian, be discontinued.

And further, Be It Resolved:

13. That the Church of the Brethren reaffirms her position on the temperance issue; that we oppose any attempt to modify, impair or weaken the Volstead Act, or any attempt to nullify the eighteenth amendment of our Constitution; that we support only such candidates as are in sympathy with the amendment, and who favor a faithful enforcement of the law. Furthermore, we urge a continued campaign of education concerning the evil effects of liquor and alcoholic beverages, that the people may come to realize that the mere passage of laws will not assure the desired end.

14. Finally, Be It Resolved that, as a Brotherhood, we diligently maintain the unity of the church, seek in all things the guidance of the Spirit, uphold peace and goodwill among ourselves and our neighbors, make self-sacrifice and self-denial our mode of life, that we live for others and make Jesus our Lord indeed, to the end that his joy remain in us, and our joy may be full.

Committee: J. J. Yoder, McPherson, Kans., D. W. Kurtz, Long Beach, Calif., J. M. Henry, Bridgewater, Va., David Wine, Wauweta, Nebr., W. B. Stover, Seattle, Wash.



## PASTOR AND PEOPLE

### The Function of the Christian Ministry in Meeting the Needs of Our Day

BY F. F. HOLSOPLLE

Synopsis of an address the author would have given at the La Verne Conference had he been permitted to attend.

THREE things engage our attention: (1) Our Need, (2) The Remedy, (3) The Minister's Task.

#### The Need

We have not reached the Golden Age, in which every need of the race has been supplied. Notwithstanding our much vaunted progress, our need has never been greater. True, great progress has been made. We hear and read of panaceas for every human ill. Movements for human uplift are both common and popular. In a feverish age customs and modes of life change rapidly. Knowledge has increased. Wisdom in its use has not kept pace. Time and space have been greatly contracted. Oceans have been bridged, and continent joined to continent by the swift couriers of air, light and ether. The various civilizations of earth literally touch elbows. Old religions, philosophies, customs and sanctions have been thrown into the junk heap of discarded things. So-called modern thought has flouted time honored and established customs of the past. Industrialism and commercialism have stressed the value of material possession. The home life of the people has been invaded and its ideals revolutionized, if not destroyed. In certain circles, monogamy has been abandoned and through the medium of easy divorce, progressive polygamy has flourished. The sacred institution of marriage which is the corner stone of the real home life of the nation is threatened by the introduction and advocacy of companionate marriage. Wealth has increased enormously, as also have standards of expenditures. The whole trend of human thought is toward things and still more things. Meditation and reflection are lost arts.

To escape the sordidness of it all, we have become amusement mad. Thrill hunters swiftly cruise our streets and highways. They crowd the theaters hoping to see portrayed some new aspect of passion or romance. Youth quickly becomes sophisticated and blasé. Ordinary conversation is composed of what was once thought suited only for the underworld and picaresque. Dress increasingly absorbs the energies and interest of the masses, though paradoxical as it may seem, it is fast becoming quantitatively negligible. Two principal groups now largely focus attention—the go-getters and the spenders. "Early and late, getting and spending, we lay waste our powers."

This is what Jesus saw when looking on the multitude, he described them as sheep without a shepherd and had compassion on them. How great is the conscious and unconscious need of the world! The multitude is frantically busy rushing to and fro in one wild orgy of business, pleasure and passion. The product of business turns to dust and ashes in our grasp. Pleasure is as the mist on the mountains, and as "unsubstantial as the fabric of a dream," while passion burns and sears all that it touches—both body and soul. And when the day is done there is left only an unsatisfied longing and a spiritual unrest, while the whole world seems poor, wretched, blind and naked.

#### The Cure

Jesus Christ, the Son of the Living God, with his Gospel, is the only sovereign cure for human ills. He alone can satisfy human need. "Christ and him crucified," is the only hope of the world. Here is the cure for souls. "In him dwells the fullness of the Godhead bodily." And as ever, he is needed today in the heart, in the home, in society, in the state and throughout the world. Now as always men need salvation. Sin is an ever present and terrible reality. Paul gave a perfect diagnosis of the trouble. "Sin is the transgression of the law." "All have sinned and come short of the glory of God." Sin rules the race with an iron hand. It is everywhere regnant. "All unrighteousness is sin." We trifle with it. Excuse it. Camou-

flage it. Adopt it. Defend it. Accept it. Embrace it. Commit it. We mix it in varying proportions with good, until it flourishes unchecked. "And sin, when it is finished, bringeth forth death."

Jesus Christ is the Remedy and only Remedy for sin.

#### The Function of the Ministry

The minister's function is to recognize the need, to know the remedy and to do all in his power to see that it is properly applied. This involves much. The Gospel of the Son of God is a treasure committed to earthen vessels. The minister is the divinely appointed spokesman to proclaim this Gospel. He must know his message and the Sender of the message. He must know the need. He must know those whom he would help. Never has the mission of the minister been more needed or important than at this hour. "It has pleased God through the foolishness of preaching to save them that believe." God's plan and message have not been changed. We are prone to preach many things in these days of increased knowledge. Our first message is Christ the Savior of men. Preach the Word. Our mission is the mission of the Master. It was said by the prophet and verified by Jesus himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering sight to the blind, to set them at liberty that are bruised, to preach the acceptable year of the Lord."

"As my Father sent me, so send I you." This is, in brief, the function of the ministry in our needy world today.

Roanoke, Va.

### The Twofold Task of the Church

BY RUFUS D. BOWMAN

*A Sermon in Two Parts—Part Two*

#### II. The Second Great Task of the Church Is the Regeneration of Human Society.

THE most important method of propagating the kingdom of God is through the redemption of the individual. But the channel must be tunneled from both ends. The process can be hastened by changing the social environment which defiles the souls of men. Our personalities themselves are social products. Our lives are partly moulded by the social influences around us. Since the task of the church is to redeem personalities, it is futile for us not to lend our efforts to transform society. Thus, the second great task of the church is to free society from its selfish, brutish, and immoral elements.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved." This message is intensely social and equally religious. The teachings of Jesus aim not only to save lost souls but to redeem the social order. "Thy kingdom come," means that the kingdom of selfishness, and exploitation, and graft, and war, and poverty and hunger must go. A follower of Christ can not worship the god of things as they are.

In the creation of a wholesome environment the church must exercise her function as a teacher. The greatest failure of the church has been her failure as a teacher. The reason is that there are millions of men who never sit in our pews and whose children never attend our Sunday-schools. What is the church to do for them? Probably twenty-five per cent of the people of an average community attend church and Sunday-school on a given Sunday. They will not come to us to be taught. We must go to them. We must express Christian ideals in such a way as to reach them. This can be done through the daily press and through other agencies of a universal character. The social environment in which the individual lives is making him what he is to become. No man can wholly be a Christian so long as he is bound up with a pagan social order. The wider teaching mission of the church is to teach Christian ideals in such a manner as to create a Christian society. The old method of working for prohibition was to induce individuals to sign a temperance pledge. Today we undertake not only to teach

a man to abstain from intoxicants but to secure a social environment in which it will be possible for him to abstain.

The method for the church to pursue in exercising her wider teaching function is to create and crystallize public opinion. Public opinion is the most powerful agency in the country. Public opinion makes wars or stops them. Public opinion makes laws or repeals them. The President keeps in close touch with the voice of the people. Our senators try to represent the opinion of the people. The great opportunity of the church is to create and control public opinion. We can transform the social order by assuming the leadership of thought. This can be done through the press, pulpit, teaching groups and by the church expressing in reality the Spirit of Jesus.

The futility of endeavoring to transform men individually without changing the social order is illustrated in the case of war. War can not be accepted any longer as a method to promote brotherhood. During the last war our young men answered the call and churches as well as other institutions supported the war believing that out of it would come some lasting benefit to the race. The war is over and let us squarely face the facts. Competent witnesses in Europe and America say that we are on a lower moral level than we were before the war began. Crimes of sex and violence have been unprecedented. Civilization has had its lesson. Let us never again go down to hell expecting to get out with souls washed white.

How can we reconcile the Spirit of Jesus with that of war? Jesus exalts the value of human life. War involves the wholesale destruction of human life. Ten million of the flower of the world's youth lie on the battlefields of Europe. The ethics of Jesus would build a stable business and financial system for governments. War impoverishes the world. The direct cost of the Great War was 186 billions of dollars. Jesus teaches love, forgiveness and brotherhood. War creates hate, cruelty and suspicion. The last war to end war has left a score of smaller wars in its train. Jesus taught a new way of life founded upon love. War is founded upon force and hate. The time has come to outlaw war. It is an issue between the Spirit of Jesus and the spirit of war. The church must act and teach. Already we see the spirit of hate sharpening its sword for the new conflict. The church must not and can not compromise on this issue. The most important step toward peace in recent years was that on Dec. 28, 1927, when Secretary Kellogg sent a note to France asking that the two nations prepare a treaty for the renunciation of war. This step has in it the possibility of restoring to the United States the moral leadership of the world. The significant thing is that this movement simply reflects the peace sentiment of the American people. Let us teach the doctrine of peace with all our power and the angel of peace will bathe our brows with nobility.

If Christianity is interested in the redemption of personality, she must be interested in the economic and industrial problems of our day. Now I hear you crying: "Let the church keep her hands off! The church must have nothing to do with business, and economics and politics." You wish me to preach against sin but you forget that the master iniquities of our day are connected with money-making. You tell me to raise the moral standard of our young people, and yet when I endeavor to redeem the society which causes their immorality you cry: "Hands off!" You wish me to preach the doctrine of brotherhood, and yet you forget that the chief enemy of brotherhood is economic strife, class consciousness and war. For my part I know that the time is at hand for the business world to adopt the "Golden Rule." I make no apologies for saying that the spirit of industry should be such as to serve the highest good of the employees and of humanity and not for selfish exorbitant private profit.

Since our task is to spiritualize personalities, it is perfectly consistent with the program of the church to stand for law enforcement with regard to the prohibition laws. The prohibition laws will be put into operation in direct proportion as we create public sentiment in favor of them. The public is living under a false idea in regard to the exact status of prohibition. There

(Continued on Page 462)



## HOME AND FAMILY

### The City's Crown

What makes a city great? Huge piles of stone  
Heaped heavenward? Vast multitudes who dwell  
Within wide circling walls? Palace and throne  
And riches past the count of man to tell,  
And wide domain? Nay, these the empty husk!  
True glory dwells where great deeds are done,  
Where great men rise whose names 'thwart the dusk  
Of misty centuries gleam like the sun!  
In Athens, Sparta, Florence, 'twas the soul  
That was the city's bright, immortal part,  
The splendor of the spirit was their goal,  
Their jewel the incomparable heart!  
So may the city that I love be great  
Till every stone shall be articulate.

—Dudley Foulke.

### Deeds of Kindness

BY D. E. CRIFE

#### 12. One Stepmother

I HAD been visiting several families to whom we had given homeless children on trial, and finding everything favorable, had gone with them before the county judge and assisted the families in adopting the children. This county seat was an inland town some fifteen miles from the railroad.

When this work was done I had to wait several hours for the appointed time the stage was to leave. In conversation with the stage driver, a pleasant, intelligent man who was also waiting, he told about a family in the little railroad town where he lived that he said was the town talk.

One of their leading business men whose name he gave had a big family of nice children. Then the mother died, leaving a baby and children of every age, including two grown daughters. The father and the girls did what they could and kept the family together for a year or more and then the oldest daughter married. This left a still heavier burden on the second girl and she did what she could to keep house and care for the children. Then the father told his children that they could not well get along without a mother and he would soon marry and bring home a woman who would be a mother to them. They all rejoiced and prepared to give her a real welcome when she came. They were surprised when they saw the woman their father had married, for she was young, not much older than the girl who was then keeping house.

However, the children welcomed her, calling her "mother," even the one who had been the housekeeper. The stepmother was not surprised, for she knew the family she would find, took an interest in each child, and at once set about to mother all of them. She took up the burden of housekeeping, and the children loyally assisted her, and for years the family had been such a harmonious and peaceable one that the whole town had been surprised.

After the stage driver had left to prepare for the return trip and get his team, a middle aged woman also came to wait for the stage. She began to talk and in the conversation she said she was a teacher from the East (Ohio, I believe) and that she had been visiting a sister in the railroad town where we were going, and she told about a family she had learned to know there. She told about the same family, not knowing that I had just learned about them. It seemed such a peculiar coincidence that those two people, who did not know each other, should tell me, a stranger, the story of the same family, that I listened carefully to see how near alike they would tell it. The only difference was in detail.

This woman said the young stepmother now had two children of her own. She had seen this mother with four or five little ones about her out in a park. The children were all dressed neat and clean, looked happy, and from the kind care the mother gave to all of them, one could not have told which were her own children and which were stepchildren.

The father of this family always met the stage, as there was something in his business which made it

necessary, the woman said, and she would point him out to me. This she did. He was a fine, strong, good looking man of some fifty years of age.

Later I learned that man had gotten his wife in the city where we lived at that time, and also something about the way he found her. His business took him to this city one time, and there he met an old boyhood friend. It was natural that he should spend the night in his friend's home. This friend had a daughter who was a teacher. The visitor, who was very fond of his children, told much about his motherless children and the loneliness of the home where there was no mother. The teacher had taught children and had been very successful and loved children. She listened eagerly to all he said about his family, showed her interest in them and in this way began an acquaintance that later led to marriage.

Many times stepmothers find their tasks too difficult, their lot too hard, and they fail to become mothers to the poor children in their care. Because of this people often look on a stepmother as standing for a cross, scolding, heartless woman. Yet some of the best women in the world have been stepmothers, and they deserve the highest praise of all mothers. Therefore it seems fitting that the kind deeds of a good stepmother should not be forgotten.

Chico, Calif.

### The Place of Women in This World

BY BERTHA L. BUTTERBAUGH

"THE history of mankind is the history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of tyranny over her." Such is the statement of one of our leaders in the field of social reform today. The significance of this remark is quickly seen when we stop for a moment to consider the place of woman in our social order today. The family is probably the most ancient and important of all our social institutions. As the family is the center of the social unit, so is the woman the center of the family unit. Yet, through all the ages woman has been given little chance to develop her highest possibilities, her individuality and her self-expression; she has been considered inferior, the possession of man, subservient and obedient to him.

Buddhism teaches a low estimate of woman and the family. Confucianism, while it emphasizes the value of the family, still assigns to woman an inferior position. Confucius says: "That men expect righteousness on the part of the husband and submission on the part of the wife." The Moslem women who are today striving to break their bonds of restriction have to struggle not only against the teachings of Koran on the inferiority of women, but also against the attitude toward women held by their founder, Mohammed. "Women are created out of a crooked rib of Adam; and therefore if you try to straighten it you will break it and if you let it alone it will always be crooked," says Mohammed. In the sacred writings of Hinduism we find woman accorded a low place. "Let her be in subjection to her father in childhood, to her husband in her youth, to her sons when her husband is dead; let a woman never enjoy independence" (Laws of Manu). Christians themselves are not free from the charge of having kept woman in subservience. Martin Luther said in the sixteenth century: "The woman's will, as God says, shall be subject to man, and he shall be her master; that is, the woman shall not live according to her free will, . . . and must neither begin nor complete anything without the man; where he is there she must be and bend before him as before her master, whom she shall fear, and to whom she shall be subject and obedient."

The social results of this subjection of women need not be discussed. Even to enumerate such outstanding evils as child marriage, polygamy, easy divorce, lack of education, suggests to our minds the untold physical, mental and spiritual degradation and suffering and the untold opportunities to deal with these conditions. Happily, the progressive leaders in many countries are beginning to see that they must lay more emphasis on better conditions for their women. A leader of the Indian race has said: "Womanhood is the greatest as-

set of any nation." Kasim Beg Amin, a brilliant author and judge of Egypt, is quoted as saying: "If we raise woman by giving her education and liberty, we may be able to change the whole history of Egypt, and possibly of all the East."

Can we do less than follow the example of Jesus in this regard? He was responsible for raising the position of woman to a higher level, thus emancipating her from the place of inferiority to which she had been assigned. Study Jesus' attitude toward women. With his belief in the sacredness of personality, with his characteristic love for individuals, Jesus offered to women counsel, sympathy, courage and hope to go on, and if necessary, opportunity to start again to make something nobler and finer of their lives.

While it is true that in some of the States of America today, woman is the political equal of man, and in significantly increasing numbers, his physical and mental equal, yet that is far from being the case with the women of other races. And we shall free them only by taking to them Jesus, the Friend of woman.

Ahwa, India.

### Superior Obligations

BY ARCHER WALLACE

THAT was a straight, searching question which Jesus put to his would be followers: "What do ye more than others?" These people were very self-content; they were well satisfied with themselves. They gloried in their special privileges as a race, and fervently thanked God that they were not groping in the semidarkness like so many other people. They had more light and higher standards.

Jesus acknowledged their higher standards and agreed as to their greater privileges. But he pointed out that where much is given, much is required. Greater privilege means greater responsibility. "It was all very well," said Jesus in substance, "for the people of a thousand years ago, with their dim light and imperfect revelation, to demand an eye for an eye and a tooth for a tooth, but I say unto you that you must do more than your fathers."

There are superior obligations for Christians. The world expects more—and has a right to expect more—from followers of Jesus Christ than from others. In social life more is required of Christians than of others. It is not enough to be friendly to likable people; everybody does that; the Christian thing to do is to be friendly to disagreeable and unlikeable people. To treat one's friends well and snub one's enemies is just what the shallowest, giddiest and most godless people in the land do. Then again in business life, in home life, in public life, there are higher standards for Christians. There ought to be something so distinctive and characteristic about the Christian that there will never be the slightest doubt about his position or about the high plane upon which his whole life moves.

Toronto, Can.

### Ideas

BY LULU TERFORD

THE largest statue in the world is to be a figure of Christ. It is to stand on Mount Corcovado, overlooking Rio de Janeiro. Think of the many lives that will be made better because of some one's idea and the work of the sculptor who is to carve the great figure. Our Heavenly Father wants Christ to be enshrined in our hearts. Of course we do not worship the statue, but we do worship what it stands for. We can not all be sculptors, neither can we all have big ideas, but we can all make Christ the greatest factor in our lives. Sometimes we are loath to express an idea because we would not be able to carry it out. But should we express it some one might be a sculptor and put the idea into effect. The man who draws the plan for the house does not necessarily have to use a hammer to build the house in order to make his plan useful. So we must not forget that the idea or plan is the first step and the most important part of all. God had a great idea when he brought this world into existence, but of course his infinite mind knew the beginning and the ending.

Los Angeles, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, July 22

Sunday-school Lesson, Saul's Early Ministry.—Acts 9: 1-10; 30; 11: 25, 26  
 Christian Workers' Meeting, Jesus and the Church.  
 \* \* \*

### Gains for the Kingdom

Four united with the Ankeny church, Iowa.  
 Four baptisms in the Royersford church, Pa.  
 One baptism in the First church, Akron, Ohio.  
 Four baptisms in the Cherry Grove church, Ill.  
 Two baptisms in the Upper Poplar Run church, Pa.  
 Fifteen baptisms in the Rileyville church, Va., Bro. Cecil O. Showalter, pastor-evangelist.  
 One baptism in the Glade Union church, W. Va., Bro. H. S. Will of Harrisonburg, Va., evangelist.  
 Twenty baptisms in the Cherry Grove church, Md., Bro. B. M. Rollins of Mt. Pleasant, Pa., evangelist.  
 \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. D. Brown of Poplar, Mont., began July 15 in the Kenmare church, N. Dak.  
 Bro. Ora De Lauter of Ashland, Ohio, to begin Sept. 9 in the Goshen church, Ohio.  
 Bro. L. U. Kreider of Churubusco, Ind., to begin Aug. 5 in the Crystal church, Mich.  
 Bro. Cecil O. Showalter of Rileyville, Va., to begin Aug. 12 in the Mt. Zion church, Va.  
 Bro. I. N. H. Beahm of Nokesville, Va., began July 15 in the Central Plains church, Va.  
 Bro. J. L. Myers of Loganville, Pa., to begin July 29 in the Maiden Creek congregation, Pa.  
 Bro. H. M. Coppock of Tippecanoe City, Ohio, to begin Aug. 20 in the Loon Creek church, Ind.  
 Bro. B. M. Rollins of Mt. Pleasant, Pa., the boy evangelist, to begin July 23 in the George's Creek congregation, Md.  
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### Personal Mention

Bro. M. B. Williams, Secretary of the Michigan District Mission Board, his brother E. B. of Naperville, Ill., and their families were recent visitors at the Publishing House.

Bro. J. W. Lear is to be with the Cerro Gordo church of Southern Illinois Aug. 12 in an all-day homecoming service and celebration of the twentieth anniversary of the building of the present house of worship. It is also the fiftieth anniversary of the first revival meeting in the church. A cordial invitation is extended to all former ministers, members and others interested to come and enjoy the occasion.  
 —I. D. Heckman, Secretary of Committee.

"The Southeastern Herald" for July announces the Second Southeastern Regional Conference to be held at Daleville, Va., Sept. 4 to 7. It is evidently a strong program that is in preparation for both general and sectional meetings. In the list of speakers for the former we note the names of H. C. Early, Minor M. Myers, J. S. Flory, Rufus D. Bowman, E. F. Sherry, F. F. Holsopple, Elsie N. Shickel, Minor C. Miller, Levi Garst, J. M. Henry, Paul H. Bowman.

Bro. Roy D. Boaz, Principal of Daleville Academy, wrote us July 9: "I read with great interest in the Roanoke City paper the other day the resolutions passed at the La Verne Conference. I think they are splendid and I trust we may all work together to try to achieve these most worthy ends during the coming year."

Said Bro. S. S. Sanger of Seattle July 6: "As a reader of the 'Messenger' for many years, I write to assure you of my approval of your method of reporting in detail the daily doings at Annual Conference in the columns of the 'Messenger', and to express the wish that you again this year continue the same policy." Hope we did not disappoint you, Bro. Sanger.

In our Conference Echoes last week we were not able to give the names of the members of the Men's Work Committee as confirmed by the La Verne Conference. Here they are, as taken from the reporter's copy: P. G. Stahly, Chairman; R. W. Miller, O. G. Brubaker, Levi Minnich, W. J. Werkman, Herbert Mohler, W. S. Brougher, H. J. Harnly, Roy Lehmer, J. Herbert Miller, J. C. Moomaw, W. J. Neal, Clyde M. Culp, L. M. Davenport, D. E. Sheller.

Sister Bertha L. Butterbaugh of Ahwa, Dangs, India, sends us a communication for the "Messenger" which we hope to publish soon. You can get a little taste of it from this accompanying note: "The dread deficit at home has impelled me to write this article. . . . When we see how our work and workers are going to be hampered this year by lack of funds, we are compelled to say over again and again, What does it all mean? Does real religion have less money or does real money have less religion?"

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### When Everyone Does His Part

1 Cor. 12

For Week Beginning July 29

### OUR ABILITIES ARE GOD'S GIFT

He who remembers this fact will not abuse his talent. He will not envy another. He will not worry over the things he cannot do. With a great faith and contentment he will use well the gifts he has, knowing that God will make a glorious whole out of our partial efforts (Matt. 7: 7-11).

### JESUS IS THE LORD, v. 3

The secret of cooperation is not in method or mechanism. Our hearts and wills must acknowledge Jesus as Lord. The widest diversity of talent can be unified by this acknowledgment (1 John 4: 1-3).

### THE UNITY OF THE WHOLE, vs. 4-6

One God works all in all. One man cannot be prosperous alone and at the expense of others. Nor can one nation. The human family is one. No child can be thoroughly healthy and secure in a diseased family (see the first three petitions of the Lord's Prayer and the parables of the Leaven and Mustard Seed).

### OUR TALENTS ARE TO BE USED FOR THE COMMON GOOD, v. 7

Not for our own profit or honor, not for the benefit of any special group or cause, at the expense of others, but for the good of all, has God given us the talents which we possess (Matt. 28: 19-20).

### HOW ARE WE MADE ONE? v. 13

By one Spirit are we all baptized into one body. The Chinaman is not less a Chinaman when he becomes a Christian. Nor the African an African. Our native traits are not erased. Whereas once these differences separated us under the spirit of hatred, now under the spirit of love these differences stimulate mutual appreciation.

### LET EACH ONE HAVE FREEDOM AND OPPORTUNITY IN THE EXERCISE OF HIS GIFT

This makes for peace, brotherhood, for a complete effort on the part of the church. It will solve many problems, impossible of solution in any other way. R. H. M.

Among recent visitors at the Publishing House were Bro. Paul Longenecker and wife, Bethany students, and Bro. Galen Royer Dietz and wife of Detroit, Mich.

Bro. Ray S. Wagoner has changed his plans for the summer months and is open to engagement for a two weeks' revival meeting beginning Aug. 12. Address him at Burr Oak, Kans.

### Miscellaneous Items

Pasadena Day for Annual Conference visitors as announced in the "Messenger" some weeks ago is reported to have been quite a success. Approximately fifteen hundred persons enjoyed the occasion in Tournament Park. Amplifiers had been installed on the grounds so that all could easily hear the speakers. A basket dinner and a tour of the city afterward were a part of the program.

If any subscribers to the Conference edition of the "La Verne Leader" failed to get the paper they may obtain copies as long as the supply lasts by writing the "La Verne Leader," La Verne, Calif.

Approximately 1,800 people, attended the program at Camp Mack, July 4. Rev. Shumaker of the Indiana Anti-Saloon League gave a challenging message of patriotism in the forenoon and Dean Carl Holl of Manchester College gave a splendid address in the afternoon. A large entrance (steel archway) presented by the New Paris young married people's class was dedicated as was the new veranda to Major Hall.

The author of a new study of the criminal and his deeds suggests that there is a relation between crime and the weather. This authority says: "In cold countries crimes against property are, it appears, more prevalent than crimes against the person. Obscene acts rise from a minimum in cold January to a maximum more than double the minimum in warm July. Crimes against property reach their height in early winter. In many European countries statistics indicate that crimes against property—principally theft—rise and fall with the price of the principal cereal food. There is reason to believe that this correlation exists with a fair degree of regularity all over the world."

### Special Notices

Every church in Indiana, Ohio, and Michigan should have one delegate or more at the Young People's Camp at Camp Mack July 23 to August 3. The prospects are very good. Have you chosen your delegate yet?—L. W. Shultz, Camp Manager.

To churches of Northern Iowa, Minnesota and S. Dakota. —It is the ruling of the District that all material intended for District Conference shall be in the hands of the writing clerk not later than August 15 so that it may be included in the program booklets. Please have queries, reports, petitions and programs in my hands by the specified time.—J. H. Root, Writing Clerk, 1210 25th Avenue N., Minneapolis, Minn.

Northern Illinois and Wisconsin: All business relating to the District Meeting of Northern Illinois and Wisconsin, which will be held at Naperville, Ill., Sept. 1 to 3, should be in my hands now and must be not later than July 31, if it is to be assured a place in the printed program of business. —J. E. Miller, Secretary, Elgin, Ill.

July 29 will be Shamokin day for Shamokin church in the Eastern District of Pennsylvania. We invite any one who can to come. We plan to have an all-day meeting.—Harper Snaveley, pastor, Shamokin, Pa.

The May Hill church, Ohio, will have an all-day meeting July 29. Everybody please come and bring a well filled basket. This is the largest all-day meeting in Ohio.—Homer C. Haines, Peebles, Ohio.

There will be a Homecoming service at the Church of the Brethren, Hicksville, Ohio, Sunday, July 29. A sermon in the forenoon and short talks in the afternoon with a basket dinner at noon. Every one is welcome, especially those who in time past have worshipped at this place. Special songs or readings will be very acceptable from visitors. Committee: Bro. Clarence Killian, Sister Mary Bowman, Sister Bertha Williams.

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### Delegates to La Verne Conference

State Districts	Elders	Ministers	Deacons	Sisters	Lady	Total
Africa	8	1	2	4	2	18
California, N.	14	4	3	1	1	23
California, S. & Ariz.	1	1	1	1	1	5
Canada, W.	1	1	1	1	1	5
China	1	1	1	1	1	5
Colorado	1	1	1	1	1	5
Colorado, W. & Utah	1	1	1	1	1	5
Denmark	1	1	1	1	1	5
Florida and Georgia	3	3	1	1	1	10
Iowa and W. Mont.	4	1	1	1	1	8
Ill. N. & Wis.	4	1	1	1	1	8
Illinois, S.	1	1	1	1	1	5
India, First	3	2	5	1	1	13
India, Second	3	2	5	1	1	13
Indiana, Middle	4	3	2	1	1	11
Indiana, N.	2	1	1	1	1	6
Indiana, S.	2	1	1	1	1	6
Iowa, Middle	1	1	1	1	1	5
Iowa, N., Minn. and S. Dak.	1	1	1	1	1	5
Iowa, S.	1	1	1	1	1	5
Kansas, N. E.	1	1	1	1	1	5
Kansas, N. W.	1	1	1	1	1	5
Kansas, S. E.	1	1	1	1	1	5
Kansas, S. W.	1	1	1	1	1	5
Maryland, E.	1	1	1	1	1	5
Maryland, Middle	1	1	1	1	1	5
Maryland, W.	1	1	1	1	1	5
Michigan, Middle	1	1	1	1	1	5
Missouri, N.	1	1	1	1	1	5
Missouri, S.	1	1	1	1	1	5
Nebraska	1	1	1	1	1	5
N. Dak. and E. Mont.	1	1	1	1	1	5
N. & S. Carolina	1	1	1	1	1	5
Ohio, N. E.	2	2	1	1	1	7
Ohio, N. W.	2	2	1	1	1	7
Ohio, S.	2	2	1	1	1	7
Oklahoma, Pan. of Texas & N. Mex.	2	2	1	1	1	7
Oregon	6	4	4	3	1	22
Penn., E.	2	2	4	4	3	16
Penn., Middle	2	2	4	4	3	16
Penn., S. E., N. J., & E. N. Y.	1	1	3	3	1	9
Penn., S. W.	1	1	3	3	1	9
Penn., W.	1	1	3	3	1	9
Rhode Island	1	1	1	1	1	5
Tennessee	1	1	1	1	1	5
Texas & La.	1	1	1	1	1	5
Virginia, E.	4	1	2	4	1	12
Virginia, First	4	1	2	4	1	12
Virginia, N.	1	2	1	4	1	9
Virginia, Second	1	2	1	4	1	9
Virginia, S.	1	2	1	4	1	9
Washington	4	1	1	4	1	11
W. Virginia, First	1	1	1	1	1	5
W. Virginia, Second	1	1	1	1	1	5
Total	104	48	44	103	24	323

### Conference Delegates 1897-1928

Time and Place	Elders	Ministers	Deacons	Sisters	Lady	Total
1897 Frederick, Md.	93	122	14	...	10	239
1898 Naperville, Ill.	136	142	28	...	13	319
1899 Roanoke, Va.	125	127	26	...	13	292
1900 N. Manchester, Ind.	156	135	37	10	12	348
1901 Lincoln, Neb.	167	133	34	7	22	363
1902 Harrisburg, Pa.	162	139	44	13	12	371
1903 Bellefontaine, Ohio	160	133	40	9	8	350
1904 Carthage, Mo.	165	121	38	16	8	348
1905 Bristol, Tenn.	173	160	41	14	16	404
1906 Springfield, Ill.	173	160	52	38	16	343
1907 Los Angeles, Calif.	201	138	47	16	12	414
1908 Des Moines, Iowa	193	121	44	18	5	381
1909 Harrisonburg, Va.	228	157	54	33	14	486
1910 Winona Lake, Ind.	227	112	45	40	16	440
1911 St. Joseph, Mo.	232	130	59	69	9	509
1912 York, Pa.	210	136	39	25	12	422
1913 Seattle, Wash.	256	124	61	23	12	476
1914 Winona Lake, Ind.	117	32	36	39	10	234
1915 Hershey, Pa.	233	140	33	36	13	455
1916 Winona Lake, Ind.	238	151	67	46	14	536
1917 Wichita, Kan.	228	99	51	49	8	435
1918 Hershey, Pa.	247	124	40	30	11	452
1919 Winona Lake, Ind.	323	130	59	69	9	580
1920 Seaford, Mo.	335	122	61	40	10	568
1921 Hershey, Pa.	277	146	46	36	8	513
1922 Winona Lake, Ind.	288	133	61	54	10	546
1923 Calgary, Canada	260	124	34	42	13	473
1924 Hershey, Pa.	283	127	67	71	18	566
1925 Winona Lake, Ind.	283	127	67	71	18	566
1926 Lincoln, Neb.	247	129	41	59	14	490
1927 Hershey, Pa.	247	129	41	59	14	490
1928 La Verne, Calif.	104	48	44	103	24	323



## Moderator's Opening Address

(Continued From Page 457)

kept this great work in the center of its thought and efforts. There have been many times when matters of secondary importance have turned the church aside from her supreme task. Selfishness has often centered all efforts on satisfying likes and needs at home. Worldliness has often sapped the spiritual life until there is no strength left for service. Theological and ecclesiastical disputes, both within and between churches, have often divided efforts and wasted energy. Lack of vision and sympathy has often kept the church from realizing the awfulness of a world engulfed in sin or, on the other hand, the glory of the kingdom of God.

The Church of the Brethren has a great program of missionary work, a great opportunity and a great responsibility. Here in America are many thousands of people who learned their first lessons in religion from Brethren parents and ancestors, and who will be brought into the kingdom through the Church of the Brethren or not at all. In India, China, and Africa there are millions who will be brought into the kingdom by the Church of the Brethren or not at all. This opportunity and responsibility is a mighty challenge to our beloved church. I was much impressed a few weeks ago when I sat in the District Meeting in India, where the moderator was an Indian and the delegates were all Indians, all talking about the work of the Church of the Brethren. And I heard some of them talking about how they would like to have one of their own represent them at this Conference. I thought of similar meetings that will soon be held in China and Africa. I thought of future Annual Meetings when these foreign churches will be represented here. And then I thought of the words of the Master that might be a prophecy to give us hope and courage: "They shall come from the east and the west, from the north and the south, and sit down with our own children to consider the great things of the kingdom of God."

I would that this challenge would be sufficient to stir us to do our duty without speaking at all about our missionary deficits. But since that is one of our great problems let us consider it for a moment. Let us look one another and ourselves and our Lord square in the face as we talk together for a moment. Your sons and your daughters have answered the call for workers. When they were presented to this meeting you were happy to give your voice to send them on their journey to the field of service. You joined in the prayer that consecrated and dedicated their lives to God. They have done their work faithfully on the field. I want to assure you of that from all I have seen while among some of them. They have faced odds and difficulties that we know nothing about. They have been true to the Church of the Brethren where most of us would have failed. The work in India, China and elsewhere is a living witness of their faithful service. The humble gravestones of the dead in all these lands show where the faithful have fallen.

What can we say then if we do not meet this challenge and carry on our great program? Can we look the living missionaries in the face or remember the sacrifices of the dead without shame? All of these have consecrated their lives and their all to the kingdom. Can we look our Lord in the face without remorse, when we consider his supreme sacrifice for us all? How can we go to the judgment to look lost souls in the face, whom we might have helped to save? We must keep faith with the living and the dead who have sacrificed their all to this work. We must keep faith with the native church and with the unconverted who must look to us for the Gospel. We must keep faith, and we will keep faith, with our Lord who died for us all.

The missionary program of the church is closely associated with the pastoral program of the church. The church needs pastoral care. One of the most impressive talks recorded of Jesus after his resurrection was with Peter concerning his future work as a pastor. One of the most impressive addresses of the apostle Paul was that to the Ephesian elders about their pastoral work. The apostolic church under the leadership

of Paul had a great missionary program. But this missionary work went hand in hand with pastoral work. Paul saw to it that elders were ordained in every church and the work of these elders was pastoral care of the flock. The church must have pastoral care if it is to preserve the faithfulness and integrity of her members and carry on the work of evangelization.

Many of our churches do not feel the need of pastoral care. They must be shown this need and helped to secure it. Many of our congregations have been sorely disappointed in their efforts to secure efficient pastoral service. Many pastors do not know what such service is. They do not distinguish between activities and efficient work. Some one has said that there is a great deal of difference between the hum of efficient work and the rattle of inefficient activity. To train able, faithful, consecrated men for this great pastoral service and to locate them where they are needed, is one of the great duties of the church. Too many of our young men who have seriously dedicated their lives to the ministry are left too much alone to solve their own problems and fight their own battles without any help from older and more experienced men. The church has great need of more supervising care of her pastors to help them and the church accomplish the most for the kingdom.

In the meantime let us encourage the work of the free ministry wherever such can be of service. Some of the finest pastoral work we have ever had has been done by some of these faithful shepherds without either the name or the financial rewards of a pastor. The work of our church still needs much of the free ministry. We have many congregations which must be served this way or they will not be served at all. Some of them have tried regular pastoral service and have broken down in the attempt. Such failures leave our churches in worse condition than before. Let me encourage our young men who may be making their living by farming, business or teaching, that they can still do a lasting great work for some of these communities by freely giving to them whatever service they can render. Our fathers served the church while laboring, like Paul, to support themselves and their families. May God bless them and those who today are still doing faithful service.

The Church of the Brethren has a great program of Christian Education. The Church of the Brethren was born of an educational movement. It was not altogether at Schwarzenau that our church began. There it was organized; but at the universities of Marburg, Halle, and elsewhere God-fearing students and teachers came to know God through the study of the Bible. The founders of the church were educated men. The leaders of the colonial church were educated men. The pioneer preachers in the wilderness had other serious matters that claimed their thought and strength. But it is not strange that when settled homes and churches were established the thought of the fathers should turn again to the work of Christian education. They saw that their children were going to have an education. They saw that many of them were going elsewhere to get it. They saw that the church could not do her duty unless she provided a school home for her children. Perhaps our colleges were not all founded wisely and well, but our fathers did the best they could with a great purpose in view.

Our colleges, like our missions, have a great program of work. They will have need of continual support. They never had greater problems than they have today. They must meet these problems and perform their work as Christian institutions. They must be true to the church which founded them. They should have our liberal support, that they may make Christian education respected in the great field of learning.

Our colleges are doing only a part of the great work which we call Christian education. We have a great program of Christian education which should reach every member of every home in our Brotherhood and extend to homes beyond. This is a work that should have our greatest concern and effort. There never was a time in the history of the world

when so many agencies were having an influence upon young people. The press, the moving picture, the radio and many other agencies are having their influence upon the young life of today. The home, the school and the church are not the only agencies that teach and influence our children. All of this should increase the emphasis which we are placing upon Christian education in the home, the Sunday-school and whatever agency we can command.

Just now we are introducing many things in the way of religious education. Much of it no doubt is good. In our universities so-called religious education experts are training the leaders of religious education in our church. Much of this training no doubt is good. But many of these experts are prescribing methods and curricula that are of doubtful value. Even they themselves now say that anything in the way of religious education over five years old is out of date. We want to adopt the best and most effective methods available in all our work. But we have some reasons to question whether courses of study and curricula of training can be made for any people even by experts who know nothing about those people and who perhaps care less.

In this work of religious education we must not forget that our program must be centered about the Christ. We must not forget that there is one Book and only one Book that furnishes the background for that study. While we shall welcome anything new that will really be helpful, we must not forget that we can never find any substitute for an efficient, Spirit-filled teacher, who knows his Bible and loves its truths, who knows people, whether boys or girls, young men and young women, or old men and old women, and who knows how to teach them. Of these we have had great religious leaders in the past. And we have had much excellent work that has passed under the simple name of the Sunday-school. Whatever we may have in the future we must continue to have this.

Our program of Christian education is closely associated with what we may call the problem of our young people. Or may I call it the program of our young people? Our young people are our only hope for the future of the church. They will be the church of tomorrow. The final worth of what we are doing today depends upon what these will do tomorrow. And perhaps what they will do tomorrow depends upon what we will do today.

Youth always constitutes a great hope and a great problem. Youth is a problem for the older, because they are a problem for themselves. Perhaps no age ever presented greater problems for youth than does the present. They never had more possibilities. On the other hand, educational appeals were never more confusing. They never had more temptations to meet. While youth could always go where sin was and engage in it, never did commercialized pleasure and vice pursue them as much as it does today. Our young people are as good as they ever were. The young people who live pure, clean, upright lives have more to their credit than those who lived a generation ago, for they have more temptations to overcome.

Our youth is giving to us great joy. We rejoice because of the many who, at home altars and church altars, are dedicating their lives to the kingdom of God. But many of our youth are also giving us great concern. Though members of the church, their lives are very little different from those who are not. They are engaged in all of the pleasure and much of the sinfulness of the world. What is the remedy?

We are glad that the doors of the church have opened for our youth to enter. But we have a mistaken notion that thereby they have evaded the influence of sin. It is a great mistake that they are never to realize the awfulness of sin. Unless at some time they realize what sin means they will not likely realize their obligation to Jesus, who died for the sin of the world. Too many preachers these days have become too refined to use either of the words, sin or the devil. We want men and women to become enthusiastic for righteousness, but they will hardly become so unless they understand

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## The Twofold Task of the Church

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are so many thirsty throats crying: "The country is wetter than it was before the war." This is not the case and the ministers must free people from this illusion. Professor Irving Fisher, a great economist at Yale, maintains that we are already saving six billion dollars a year and the consumption of alcohol in beverage form is less than 16 per cent of prewar figures. A recent report of our United States Census Bureau states that our number of prisoners from 1910 to 1923 decreased thirty-eight per cent. Regardless of all the criticism, prohibition is proving its worth in our country. The fight is not yet won. There are two ways to suppress the bootlegging business. One is by education and the other is by law enforcement, and I believe in both of them. Nothing will suppress crime as quickly as an adequate punishment of crime. The church must stand for sane laws and for the enforcement of these laws. Let us do our part toward creating a wholesome public opinion.

Another factor which plays a large part in the life of the American people is the motion picture industry. When I know that nine-tenths of the boys and girls of school age in our country go to the movies, and when I realize the kind of food that they are getting, it makes me tremble. Here is an agency that reaches vastly more people than the church. It is estimated that the daily attendance at the moving picture in our country is 20,000,000. Let us squarely face the facts. What kind of food are these twenty million people getting? A few years ago a committee of some of our greatest educators made a survey in a typical city of 404 films and they exhibited the following qualities:

Marriage intrigue and unfaithfulness	117 times
Divorce as a remedy for the ills of marriage	38 times
Realistic struggle of a girl to defend her honor	113 times
Social or individual drinking, with approval	140 times
Girls or women smoking with approval	82 times
Immodest dress	172 times
Undue familiarity between the sexes	192 times
Interior of gambling dens, houses of ill fame	124 times
Tense, nerve-racking scenes	223 times
Indecent dancing scenes	97 times

This quotation has been taken from the book entitled: *Character Building in a Democracy*, by Walter S. Athearn of Boston University. Of course in these 404 films some good qualities were shown like obedience, courage, kindness, attractive home life and wholesome fun. But the bad outweighs the good and the movies are not a moral force in our civilization.

What is the church to do? Motion pictures if rightly controlled have the possibility of recreational and educational value. We get much of our education through the eye. My judgment is that public opinion ought to be created which will eventually bring the motion picture industry under the control of the educational and spiritual interests of the city. They ought to be controlled by a board composed of representatives from the school system and Ministers' Conference of the city. In this way this industry which captures nine-tenths of our boys and girls would be turned to serve the highest ends of character. They would still maintain their recreational value. This would enable us to show pictures like Grenfell among the fisher folks of Labrador; the redemption of the New Hebrides by John G. Paton, and other pictures of moral and spiritual value. I believe that the educational and the spiritual picture will attract as many people as the questionable and suggestive. Then, think of the educational and spiritual value to young life! It is time for the church to act in regard to this problem. We must not compromise.

Another alarming menace to young life in our country is the rapid increase in obscene literature. Even a casual observer of our magazine stands will attest to the rapid increase of sex periodicals. "Mr. Bernarr MacFadden, one of the most prolific producers of sex literature, received \$8,866,800 gross from his various publications in 1924," says Sherwood Eddy. I have made personal investigations in this city and I find that the same questionable magazines are being sold to your sons and daughters. Mothers, beware of what your children read. The obscene literature which is now being sold is a serious menace to the race.

I have spoken honestly and fearlessly on these great moral issues. I make no apologies for my statements. I have facts to back them. The time is here for the church to take a positive stand. She must not compromise. The channel must be tunneled from both ends. The central message of the church is: "Ye must be born again." We must spiritualize personality. But in the carrying out of this task it is necessary to remove the elements in society which oppress and brutalize human souls. We are ambassadors of the Lord. This is our church. This is our age. These are our opportunities. If we are in earnest let us do these things. And the God of Heaven will help us in our quest.

Roaanoke, Va.

## "I Wish You Would Show Me Your God"

BY NANCY D. UNDERHILL

THE above words were the theme of a sermon preached by our Bro. Emmert of India. In India, a heathen man, a farmer, sat by the roadside on the ground to rest. Bro. Emmert went and sat down beside him to talk with him. How like our Savior to improve the opportunity to bring the Gospel message to one needy soul by the roadside *anywhere!* During the conversation that poor heathen man lifted his eyes to the speaker's face and earnestly said: "Sahib, I wish you would show me your God."

Our God wishes to be shown (revealed) to all the people in the world. So much did he wish to reveal himself to poor, fallen, needy mankind, that he sent his well-beloved Son into the world to represent him to us, to show us how he loves us. And Jesus, having truly represented our God to us as a loving Father, all-wise and good, merciful and kind sent his own Holy Spirit unto his disciples to endue them with power to represent him to all the world, saying: "Go into all the world and preach the gospel to every creature." Are we showing the people of this world our God? Are we revealing the blessed Savior and the loving heavenly Father to his poor, needy, lost children all about us here upon this sin-cursed earth? How hungry they are for knowledge of God's love toward them. They are starving for the Bread of Life. Dare we withhold it from his needy little ones? How are we revealing our God to the heathen, to lost souls all about us? Do we carry to them, in private and in public, in every place and every way possible, a true and faithful representation of our God? Jesus did. He commissioned us to do the same. He bought us and ransomed us from slavery—the slavery of sin, and made us ambassadors of the Most High God. It should be the daily business of our lives to represent Christ to a lost world. Are we making it our daily occupation—representing Christ to those about us? Are we endeavoring every day to make poor lost souls acquainted with Jesus? Or do we devote all the time six days in a week seeking our own earthly gain or pleasure, and upon the Sunday go to the Lord's house to enjoy ourselves, meet our friends and display our fashionable clothes?

How many poor, lost souls all about us are looking for the Christian's God! They need the Savior. As they pass along the public highway—O, could they find him there! Many years ago Jesus walked along the public highway, and was never in too much haste to stop and take notice of any poor soul who might wish to meet him. "O you blind beggars, hush! you must not bother the great Teacher." But Jesus had plenty of time to stop and listen to the poor beggars, yes, and love enough to stretch forth his hand and heal them. "Go away! don't let your children bother Jesus. He is a busy Man, he has no time to waste on your children." But lo! the Master stops, takes up a little one in his arms, and says: "Let the little ones come unto me and forbid them not, for of such is the kingdom of heaven." But those poor, miserable, out-cast lepers! "Unclean! unclean!" Surely the great King would not deign to notice them. Did he? Surely, yes; surely he did. Not only did he stop and speak to them, he put forth his hand and touched them, and they were healed. Yes, Jesus was a busy Man, but he was never in a hurry.

Even so, many poor, blind sinners and many little children are traveling along life's highway now, longing for a glimpse of the Christian's God. Zip goes a swiftly moving car, and another, and another, an endless procession. Look sharp! Dodge quickly or you'll get run over. The public highway is no place for blind people, cripples and children. No! God is not there. "Get out of the way, you poor tramps!" Everybody seems in great haste to get somewhere. Where? Many are rushing as rapidly as possible to a premature grave. Rushing blindly, madly, into eternity, unprepared.

Poor, heathen neighbor, seeking the Christian's God! At last he finds his way to a magnificent structure called a church. Surely, there he will find God, for did not God say: "My house shall be called the house of prayer"? And all children know that the church is the Lord's house. This building looks very grand. The people going there seem to be richly dressed but they don't seem to look very happy; and oh, what are those figures going up into the place they call the choir? Surely, why, could it be possible, a procession of living fashion models—a display of fashionable dress (or undress) in a church? Nothing but a carnal display of physical attractiveness! O, how disappointing! God is not manifest there. "The flesh lusteth against the Spirit. They are contrary the one to the other." Christians! Are we heeding the cry of poor lost souls? "I wish you would show me your God."

Yucaipa, Calif.

## What Constitutes a Good Time?

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been using; you eased the strain on some by the exercise of others. Who does not know how utterly worries can be forgotten and how the lines of care miraculously vanish away from eyes and forehead in a good laugh?

Each person's idea of a good time is different from another's. Naturally, our conceptions fall more or less into similar classes. But no one of us can say what constitutes a good time for all of us. How different the good times of the following might be: a flapper and a young housewife; a farmer and an actor; a boy in his first long trousers and a football fan. But, regardless of our various temperaments, propensities and vocations, certain criteria or bases of evaluation should be universally applied to the good time we select and participate in, else it will not in truth be a good time.

Since good health is basic to all abundant living, let that test stand first. Does the good time I like, build me up or tear me down physically? Does this—dancing, cards, a picnic, an all-night party, base-ball, tennis, an hour of games, reading, a tea—cause me to lose sleep so that I am physically fatigued the next morning? Does it unduly stimulate me sexually? Does it excite me? Does it make me nervous, or in any way hinder my body from functioning perfectly? If so, then let me taboo it, for I am not willing to pay the price of drained nerve energy, of strained eyes, of perverted sexual life or of flabby muscles just for this kind of fun.

Second, I want to know the effect my recreation has on my mind. Does it dissipate my concentrative powers? Does it dull my perception? Does it disorganize my organizing abilities? Does it make me indifferent to duty, so that I turn out haphazard work instead of thoroughly-done work? Does my good time make me cross and supercilious—a bear to those I love best? If I find that in any way I am less able to do my best mental work because of the thing I do in my leisure hours, I shall not longer do that, because it is not really a good time for me; it is a bad time.

The third test I would apply is this: does the particular kind of fun I want, give me a twinge of conscience the first time I indulge? Must I explain it away by a shrug of the shoulder or a boastful, "Well, what's wrong about that?" You say you get used to it—yes, that is the lamentable feature of it, for a conscience becomes seared and unresponsive if one repeatedly burns it. You have to be a good sport, you say? Ah, lads and lassies, it takes no streak of yel-



low to make a good sport. Such a one is rotten at the heart. All the others do it, you say? And is that any reason why you should be so unoriginal and unimaginative as to do it too? Always there are some who like clean fun. Are you not courageous enough to devise that kind and invite your friends?

Yet again, does my good time rob me of my faith and make me cynical of sacred and holy things—the love of God, the teachings of the Prince of Peace, his Word, his church, his holy institution of marriage? Does it make me a sophisticated and boastful doubter? Honest doubt is natural and wholesome for it means that one's mind is honestly searching for the great Truth. But boastfully repeating the disgusting diatribes of those who brazenly and blindly proclaim themselves unbelievers cannot compel any admiration, because that lacks even originality.

My recreation then, if it is really to be a good time for me, must build me up physically, mentally and spiritually. It must make me better able to do the very best that I am capable of doing. It will require some elimination and therefore some courage. The straight path is a narrow one, but happy is he who travels it, for his soul is free—no chains are strong enough to bind him, no derision cuts his soul, no mockery turns his head. His spirit is unbound, his mind is at peace, save for the pity it feels for those whose short-sighted vision is plunging them rapidly into the maelstrom of dissipation, physical wreckage, vice, aimlessness and desperation.

Cisco, Ill.

## Life and Death

BY ELIJAH F. ATWOOD

I HAD an article in the MESSENGER of Oct. 29, 1927, which brought several letters of commendation; other articles before and since show the subject to be one of interest.

Suppose an artist wished to convey to us some grand subject; he does his best with brush and canvas. When we examine too closely we get mere splashes and patches of color, but miss the central idea.

It was not said, for instance, the kingdom of heaven is like, in every detail, a grain of mustard seed, but we are told in what way they are alike. "No parable may be made to stand on all four legs." Nor may any illustration be understood as a perfect illustration in every detail, but only of the particular point being brought out by the argument of the Bible writer.

The great spiritual truths can not possibly be fully illustrated in any one way, but are presented to us from many angles, in many lights, by many word pictures.

Read Rev. 11 and 12. Here, and elsewhere, we get glimpses of the idea that Lucifer, or Satan, made himself equal with God, or disobeyed and taught others of the heavenly host that God was wrong, in some way. Mathematics teaches me that the possibility that another planet exists, with its narrow limits of heat, light, moisture, atmosphere, etc., permitting the existence of flesh and blood beings, is so remote as to amount to the impossible.

To me this earth was made an experiment station, wherein Satan might try out his ideas, and prove himself right, if he could. As God says he will destroy sin, there is no doubt he could have acted when the trouble arose, but not only must justice be done, but it must be manifest.

Then the Logos, the first of all creation, undertook to carry out God's part of the plan. Adam failed, the mediation of angels failed, the law failed, thanks to Satan, as God foreknew, as he planned.

In this paragraph lies the key to all my understanding of the facts. The Logos laid aside his glory—and became flesh, tempted in all points like as we are, but sinning not. Both Adam and Jesus were sons of God, but every statement that Jesus was God and man at the same time, involves contradiction of plain Scripture statements.

If the beast of Rev. 11 and 12 be the spiritual power of Rome, A. D. 538 to A. D. 1298, as often interpreted, then the image of the beast is the orthodox church rising from the Reformation, both teaching

truth as adulterated by the devil, who thus inspires both. That has been Satan's trick from the beginning. Many things the Father kept within his own power. Satan always fails to understand and does the very thing God knew he would.

Jesus became a human being. As a child he was guarded by angels and taught by a good mother, inspired by the Holy Spirit. The prophecies opened to him more and more, and he lived without sin. I doubt not he remembered his former glory and the Father's promises. But not until nearing the closing days was he guided into all truth, as to the prophecies. Even he shrank from the realization of the full truth, for I believe he was without knowledge of his pathway far ahead, except this: he knew the Father and knew thereby that his promise was sure, so his faith was complete.

Then, forsaken of God and man, left to his mere human strength, fortified by his supreme faith, he went forward. With the keenest of brains and a delicate nervous system, with a perfect human body, and above all, the poignant knowledge that he had done no wrong, that he had always done good—it is little wonder that he died literally of a broken heart, while on the awful cross intended to cause his death.

He poured out his soul unto death—he gave up his very being, his very existence, except in the sureness of the Father's promise and intent. The third day he was "called out from death." I shall not try to follow further—we may not know in this life, to follow more than to go in his footsteps until we join him—guided into all truth.

I consider this a correction, in my weak way, of the pivotal error of Rome and Protestantism—that only in the Pietist movement, among a people without a creed, where Truth is sought, not argument to bolster up a dogma, may we hope to find that truth.

Examine it as the great central truth of the redemption of Adam's race—note how other scripture texts, even when at first seemingly contradictory, fit this idea perfectly.

Life and death do not mean the same thing, nor would they be confused but for Satan. They are opposites, all through the Bible and by any common sense reasoning, the redemption of Adam's race is not something mysterious, incomprehensible, unreasonable, though Satan wishes it to be so.

Somewhere, in the stream of time "a fool need not err therein." The Spirit in Acts 21 led a group to advise Paul just opposite to what the Spirit told Paul. Paul had been guided further toward all truth. Faith is the bridge by which we cross from the known, to the ultimate truth.

Let us lay aside man's reasoning, lay aside the reasoning of Satan, and go forward in the reasoning of God, as set down for doctrine, reproof, correction and instruction. Let us not forget correction and that "in correction" exists.

Sisseton, S. Dak.

## Are You Thirsty?

BY ELEANOR J. BRUMBAUGH

If no one is in hearing distance, this question is asked one tippler of another, as they meet at a place where drink is made. Usually both are thirsty. They go in the back way and are filled. Oh, what a filling! What is the result? We all know too well. Their money is spent for that which satisfieth not. More is spent and still they are not satisfied. What can we do to help the inebriate out of this condition? Work, and pray, and keep right on, over and over again. "Agitate, educate, legislate," are three words that Frances Willard gave us years ago and they're powerful—if we do not get tired.

There is another call to the thirsty—to those who hunger and thirst after righteousness. Cultivate this hunger and thirst, and seek for the one unfailing filling station. Isaiah, the prophet, calls: "Ho, everyone that thirsteth! Come ye to the waters!" Drink from the fountain that is opened for sin and uncleanness. This will destroy the thirst for sin and uncleanness. Only this will lead us to seek good, and not evil. Evangelists are seeking to save. Your friends are praying

for you. Our Father and Jesus are waiting for you to come. The Holy Spirit pleads with you. Time is passing and you are not saved.

A place of rest, and peace, and joy awaits you. Many are accepting the call. Will you? You are longing to be better, thirsting for the water of life. It is yours. Accept it today. Drink and live. Some who have accepted Christ have wandered away. They are seeking pleasure where real joy and peace can not be found. We can not grow in grace while we are feeding on husks. How can we get the hunger and thirst that will bring the offered blessing? By finding pleasure in right doing. Do the things we know are right. Refuse to do the things we know are wrong, and we will find new joy in our hearts, in our homes, in our work, and in every new day that comes to us. There is a great blessing for the thirsty ones. Claim yours.

Huntingdon, Pa.

## "Quit Yourselves Like Men"

BY IDA M. HELM

"And the Philistines were afraid; for they said, God is come into the camp" (1 Sam. 4:7).

THE exultant shout of the army of Israel reverberated in the camp of the Philistines and they were afraid because they knew the power of the God of Israel and they understood that the ark, the symbol of God's presence, was come into the camp of the enemy and they said: "Be strong, and quit yourselves like men, O ye Philistines."

It is a great thing when God comes into any camp. He is the greatest reinforcement that can come into any life or any movement. He comes only in love and obedience and devotion. The strength of God is the power house of those who do everything they can to make their lives instruments of the divine will; they are men and women who work not with noise and gaudy show, but with quiet and modest integrity and thus make their work more effective.

God says: "Them that honor me I will honor; but they that despise me shall be lightly esteemed." Israel found this to be certainly one part of the divine rule, for the hope of the misguided people turned out to be an illusion; they found to their consternation that the symbol does not carry the reality, and it pleased God to permit these people who had poured contempt on the laws of God to go down in defeat. There is a fine lesson that each one of us can learn from these Philistines who were ready to die if need be, but they would die with their backs to the wall, they would face the enemy and die fighting. They exhorted one another, "Quit yourselves like men, and fight." The fact that the battle would be a hard one was reason why they should fight doubly hard.

Have we as God's children as adequate an understanding of the power of the enemy we are facing as we should have? Do we fully realize that Satan and his hosts are mighty and cunning? The fact that the forces of the enemy are powerful is all the more reason for us to bestir ourselves and "quit ourselves like men." Can the Lord depend on me?

Ashland, Ohio.

## CORRESPONDENCE

### WOODSTOCK

This is a household word in the India mission homes for this is the school where our missionaries send their children. It was toward this place that our daughter, Leah Ruth, and I set our faces on May 2, the day we landed in Bombay, for school opens about the middle of March and she was about six weeks late.

It was a long hot journey for we cross Rajputana, the Great Indian Desert. At this time of the year, the hot winds blow like blasts from a furnace. With wet towels wound about our heads we rode on through the long, hot, dusty day and then when the cooler breezes from the mountains began to fan our faces on the second morning of our journey, we heaved a sigh of relief and thanked God for the pleasant climate of the hills where our children may pursue their studies and prepare themselves for service in the world.

We had journeyed about a thousand miles from Bombay (Continued on Page 466)



### Moderator's Opening Address

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what the opposite of righteousness is. They must hate sin in order to love righteousness.

Again, we must be more concerned to bring up our children in the nurture and admonition of the Lord. Our program of work for them must be large enough to engage their interest and activities. Teaching and training and service in the home and school and the church will build up characters strong for the eternal conflict with sin. Whatever will satisfy the God-given impulses of youth, that is Christian in character and result, should be welcomed. There must be a close relationship between the old and the young. Our activities may differ, but our aims are one. Any program that tends to divide congregations into factions of the old and the young is unchristian and bound to fail. It is a great thing for any church to have a helpful program of work for all.

I want to encourage the work that we have been doing under the direction of our Moral Welfare Board. The moral problem is an ever-present one in the church. Almost every letter written by Paul and the other apostles dealt with some great moral evils. This was what we might have expected when these apostolic churches were located for the most part in the large cities. The Church of the Brethren in the past has been very much shielded from many evils because our membership was largely rural. But today our church is centering in large cities. Contact with the great evils of the day is leaving their impress upon us. Self-preservation will cause us to help our members to live pure lives, that they may not be engulfed in sin. Many of the apostolic churches were overthrown because of evils.

There are too many people today who are solving the problem of evil in the wrong way. To be sure, it is an eternal fight to combat sin. But to stop short of the right is no solution at all. We can bring down our standards to the level of conduct, but that is no solution at all. It is the work of the church to bring the conduct of her membership up to the highest Christian standards. In almost every epistle written by Paul he followed his doctrinal teaching by exhortation to practical Christian living. He did occasionally threaten and recommend expulsion, but he was always teaching right moral conduct and insisting that members abide by it. "I beseech you to walk worthy of the vocation wherewith ye are called."

The Church of the Brethren has grappled seriously with these evils in the past. We should continue to do so. All that we have done for purity, peace, temperance and the simple life we should continue. Many of our people have thrown overboard some of these fine Christian virtues that have made our people so favorably known in the past. In fact, I dare say that in some places it is so unpopular to preach against some of these evils that our preachers dare not do it. When Jesus spent so much time condemning these very sins, when Paul gave so much of his letters to teaching against these evils, how can we do our duty without everlastingly keeping at it? As a church we have a contribution to make to the world in the purity of life, in simplicity of life in dress and other habits, in honesty of life and in manifestations of love and helpfulness. We owe it to the world and we owe it to the kingdom of God to maintain the highest standards possible.

On the great national and international questions of temperance and peace we need to continue to place emphasis. The battle for temperance is not won in this country, even if the eighteenth amendment has been passed. The fight is on with all vigor. Then there is the great movement for peace. There was a time when the Church of the Brethren and a few other kindred bodies stood very much alone on this question. But now there is a rapidly-increasing body of men and women all over the world who are pledging their lives and fortunes to have nothing more to do with war. We do not want to lag behind in any way whatever in leading on in this great movement for peace.

There has been a great deal of talk in recent years about a consecrated ministry and a consecrated mis-

sionary. We are now thinking seriously about a consecrated laity. This is just as important as the others. Missionaries, ministers, and teachers cannot carry on the work by themselves. They must have the united efforts of the laity of the church. And the laity of the church should have the culture and blessings that come from a whole-hearted service for the church. Perhaps our great needs today for mission funds could have been supplied if we had been cultivating this great source of income.

I doubt whether any of us have fully appreciated what our Sisters' Aid Societies have accomplished. With a minimum of organization they have carried on for many years in a remarkable way. They have combined work, social and religious activities in a way that has brought them many blessings, socially and spiritually. They have contributed much to the progress of the church. In fact, in many places this organization is about the only live work left. It has had more influence in our general Brotherhood than we have realized or recognized. It does not need more organization, for that might be a useless hindrance or a dead weight. It needs encouragement as one of the finest movements in our church.

Our brethren are now organizing the Laymen's Movement. We should encourage this work. Their manner of expression will be different from what our sisters have developed, but it must have similar results if it is to be worth-while. The social and religious satisfactions of any organization must be the result of real service accomplished. Organizations, conventions and retreats will be no substitute for service. This work is yet in its beginnings. May we pray that it may find a permanent place in developing the resources of our church.

We have never yet considered seriously what our children should be doing for the church. Perhaps no other one thing on the India mission field has aroused more interest there than the Dahanu Hospital, erected with the money contributed by our children. Our children may learn and experience that it is more blessed to give than to receive. We should keep before them constantly some such opportunity and challenge that will develop their interest and service in the work of the church. If we are to have in the days to come the unselfish and whole-hearted service and support of grown-up men and women, they must begin training for this service when they are children.

A great deal depends upon proper organization, but not all. No amount of organization can take the place of life. Organization is useful only when it has life to direct and when it directs that life properly. Canal banks are useful only when they have water to direct for some useful purpose. Canal banks or locks are useless, however much they may cost, if there is no water within. Just so with any kind of organization.

Further, the kind of organization most useful will depend upon the nature of life to be directed and the ends in view. Which is the better, episcopacy or presbytery, has no absolute answer. You can argue on either side of the question. To answer correctly you must know something of the religious and social life back of the organization. Successful organization must develop out of life. No formal, foreign affair will ever be successful. Development rather than revolution has produced the great organizations of the world.

Concerning our own church: We have needed some changes from time to time. We will continue to need such changes. But no arbitrary, wholesale scheme can be applied and made workable. Only that which grows out of and has a firm basis in the life of our people will be efficient. For some years we have been considerably at sea. We have made frequent changes and tried various methods of organization. Perhaps a certain amount of trial and test methods may be necessary, but too many changes are not good. We can neither respect ourselves nor gain the respect of others if we do not know which way we are going. Better a shepherd's sling, with free unhampered life back of it, than Saul's armor without the spirit and strength to use it.

This is a great age for conventions. Some con-

ventions are good; some are necessary. But you can not do the work of the Christian church altogether by conventions and committees, by minutes and findings, by decisions and resolutions. These are all right to a certain extent, but they can be overdone. I fear that we are overloaded with them right now. The most important people of many of our conventions are the people who are not there. They are at their post of duty doing some definite work for the kingdom. Many conventions have gone into the past without leaving a single effective thing that even their leaders can point to as having been accomplished.

What is true of conventions may also be true of our Annual Conference. Not all of the work of the church is done here. How useless have been many of our decisions and minutes and plans! Some of our fondest hopes and greatest plans have fallen flat. Our church cannot stand many Forward Movements such as we have just had. No wonder that there is a kind of silent contempt for much of our work. Many of the most important workers of the church are not here; they seldom get here. But they are out there somewhere doing some one thing or another for the work of the church.

The greatest blessing of this or any other Conference will be how far it will express the life and work that is in the church, and how far it will inspire that life and work in the days to come. Why are so many of us here? What good will our being here accomplish for the work of the kingdom? Will it be merely for personal satisfaction or to benefit sectional interests? If this Conference is to have any influence worth its cost, there must be much work done after it closes. Every delegate on the Standing Committee should carry back to his State District a report of this Conference, with anything that will be helpful to that District Conference. Every delegate should take a similar report to the local church. Every member interested in the church should help to carry back the benefits and blessings of the Conference to others. You have been wonderfully blessed and enthusiastic about some section of this meeting. Will any of it be strong enough to last until you can get by other conventions and sight-seeing on the way home?

I confess that in my consideration of the work of the kingdom of God I have confined my outlook largely to the Church of the Brethren. I have not done this because I think that she is all there is of that kingdom, but I am greatly concerned that all of her people be members of that kingdom. I would not say anything to us that would foster denominational bigotry; perhaps we have had too much of that already. But I am convinced that we do not have enough of real denominational loyalty. There is a great deal of difference between denominational loyalty and denominational bigotry.

We are having a certain amount of preaching that is breaking down loyalty to our own Fraternity and is substituting nothing in its place. We are having a few of that group of preachers who are spending too much time in condemning the sins of denominationalism. Just why we have so many different Christian denominations and just why we are one of them is not so easily explained. But the remedy for all this is not the attempt to group all denominations into one corporate body, but rather the love and respect and forbearance of every Christian towards all others. This has already solved this problem in many places in a remarkable way. Christians of different denominations and even the different Christian organizations are working together for the cause of Christ and his church. The solution of good government in the world will not necessarily be the grouping of all people into one corporate nation. There have been some attempts to incorporate Christian bodies with the result that merely another was formed. And frequently there has been too much intensive loss to secure extensive incorporation. The Church of the Brethren can best serve the Lord and his church by doing her own work well. And we can contribute most to the kingdom of God by doing the most possible for the Church of the Brethren.







## WOODSTOCK

(Continued From Page 463)

to Landour, the delightful Himalayan hill station where Woodstock School and College are located. We traveled by train until we came near the foot of the mountains. A motor carried us eight miles farther and the last eight miles sturdy hill men carried us in dandies, something like sedan chairs.

It was Saturday evening, so we went straight to Prospect Point, our Mission Rest Home. Here we met the Kaylors and Mrs. Butterbaugh with her little family. It seemed good to be once more among these dear familiar friends after nearly seven weeks of continual travel.

The next day we worshiped at Kellogg Memorial church where the Woodstock school children attend Sunday-school and church. It is a sight that heartens one to see this large group of fine boys and girls march in with their teachers and quietly take their places in the front rows which are reserved for their use. One thinks of the homes they represent, of fathers and mothers in the plains and jungles and towns far away, spending their lives for Christ and yet praying always for their own whom they love as dearly as any parents love their own.

Our own Bro. Kaylor has charge of the adult class in the Sunday-school. It is composed of missionaries from different parts of India. Some are in language study, others come to spend a little time with their children and others are renewing their strength in these delightful hills for further service on the heated plains.

Through the hospitality of the Kaylors and the Butterbaughs all the members of our mission who were in Landour partook of our noon meal together. The Longs were with us. They have a few basement rooms down the hill away where they are spending a little while with their two younger children; the older two are in America.

Miss Stoner who came to India last fall was also with us. She teaches in Woodstock and is in love with her job. She has a great opportunity to inspire the children in her classes to live for the highest and best in life. We learned from others that Miss Stoner's work is very satisfactory.

The Allys boys came up from the Boarding School and the twelve children seemed to enjoy themselves as much as the older ones.

Monday I arranged to place Leah Ruth in the Boarding School. She was pleased to meet her former teachers and schoolmates and seemed quite at home among them. This is to be her home until December.

The high school girls have each a private room. Most of them take pride in making their rooms attractive. A few pictures on the walls, clean curtains, bright table covers and cushions make the place seem homelike. The faces of father, mother and other dear ones smile from the photos on study table and dresser. The girls sleep outside on a long upstairs veranda. Life here among these older girls does not greatly differ from life in college dormitories at home.

The smaller girls have their quarters in the other school building about half a mile away. The older girls run down one hill and climb another to come to this school for their recitations each day. The boys have a hostel and boarding house in the valley between the two hills.

There are about 300 boys and girls in Woodstock this year. A large per cent of them are sons and daughters of missionaries, but the school is open to all English speaking children. Other English and American residents and some Indians who desire Christian training for their children send them to Woodstock. A child may begin in kindergarten, finish her high school and then secure two years of teacher training in Woodstock.

American Presbyterians founded the school a good many years ago, but recently it has been reorganized and a number of missions are represented on the Board of Trustees. Ours is one of these affiliated missions. One of our missionaries teaches in the school; we are represented on the Board of Trustees, all our missionary children of school age attend here, hence our church ought to give Woodstock a very definite place in her prayers and her interests.

Vada, Dist. Thana, India.

Alice K. Eby.

## GREENE COUNTY INDUSTRIAL SCHOOL

On July 1 the school was favored with the presence of a bus load of good folks from Westminster and New Windsor, Md. Brother and Sister Paul Hoover were the chaperons for the party. The young women of Sister Hoover's Sunday-school class were responsible for the getting together of twenty-one interested people, including representatives from Westminster, New Windsor and Pipe Creek Aid Societies. This visit was the result of a year's planning on the part of the girls and brought great joy and inspiration to us who labor at the school.

The big bus created quite an excitement as it pulled through the country. Especially so when it became stuck in the creek and had to be pulled out with our little Fordson tractor. The older women were transferred to the school in automobiles while the girls went on foot for two miles.

At supper time Bro. Hoover announced that the good chauffeur would give our children a bus ride in about fifteen

minutes, but in less than five minutes the big bus was filled with youngsters who considered the ride a wonderful treat.

In the evening we enjoyed a get-together service which was very helpful and much appreciated. The service included songs, scripture reading, prayers, the introduction of each member of the party and many responses. Words fail to express what such a visit means to us. Some of us felt as though it were a District Conference. The inspiration that they bring to us with the knowledge and the assurance that our work is being supported by such staunch friends throughout the Brotherhood is more than can be expressed in words.

Brother and Sister Hersch have been away on their vacation in the West since June 6. We are looking forward with interest to their return in the next few days. Bro. Russell Sherman and wife came to us June 1 to take the place of Brother and Sister Kline who expect to be at Bethany next year. The Bollingers returned from Blacksburg where he had training in the State Agricultural and Industrial College.

We are already in the canning season. About 800 quarts of spinach, peas and cherries have been added to the store room toward the next year's supply. Forty-five folks make up our boarding family for this summer.

Bro. H. S. Knight has kindly taken over the pastorate for which we are very happy. Nelie Wampler.

Geer, Va.

## MOTHERS AND DAUGHTERS' ASSOCIATION

The Mothers and Daughters' Association held their annual meeting June 30 at 1:45 P. M. in the college chapel. After the singing of two hymns, led by Mrs. Stahly, Mrs. J. M. Blough of India led the devotions. Her topic was Kindness. "Kindness brings joy out of sorrow, sweet out of bitter."

Mrs. Leland Moomaw of Virginia was elected as an officer for four years, Mrs. Mary Ellenberger being the retiring officer.

The Pasadena ladies' quartet, also Mrs. V. F. Schwalm and Mrs. B. F. Wampler, favored the meeting with special numbers of music. Miss Nellie B. Frantz gave a reading, The Appeal to the Great Spirit.

The main address of the day was given by Mrs. D. W. Kurtz on The Homemakers of Tomorrow. There are four things necessary to a happy home: love, children, economic independence, Christian living. Love makes a home possible; friendship makes home last. God wants us to have children, but people don't. Children are a part of God's plan. It is better to work together for economic independence than to start with it. The field of a wife is to be a chum to her husband, a mother to her children, manager of the home, a good citizen, and a leader in the community and the church where she lives. Our young people are a product of our modern civilization; they have generations of education, culture, freedom and Christian religion back of them. If they do not succeed better than any previous generation at the supreme task of homemaking, then not only they but we have failed. (See article in "Gospel Messenger" for June 30.)

The meeting closed with the parting petition, "The Lord watch between me and thee when we are absent the one from the other," thus binding our hearts closer together for a greater year's work for our Master.

Los Angeles, Calif. Gladys Larimer, Sec. Pro Tem.

## STAYING HOME FROM CONFERENCE

Staying home from our Annual Conference is not an unusual thing for many of our people, and when they do get to go the occasion is one of great rejoicing.

If those who think of the amount of money that is spent to get our people to and fro in times of our Conference could know the wishes and longings, some of which are expressed while many are not, of those who seldom get to attend such a great inspirational meeting, they would no longer think of limiting the attendance to a few chosen ones, or of having such a meeting only once in a series of years.

The more people can attend any meeting and catch the inspiration, whether it is a love feast, a well directed council meeting or District Meeting, the more the home church is benefited. A dozen people carrying home a certain amount of inspiration would be more helpful to the local church than one person carrying the same amount.

I know it takes time and money to attend Conference. So also did it for my parents to gather us children into the spring wagon and drive forty or fifty miles to a love feast, spending a number of days in the effort. But they had in mind the fact that church association and influence would make a difference in their children. And what fond memories of such occasions still dwell in my heart! How I wish I could attend a similar meeting again! We are almost too much in a hurry to really enjoy a love feast now.

Were I a layman, one of the things I would desire for my pastor would be that he go to Conference often and with eyes and heart open; that he listen to the discussions and watch the future trend of the church, and then come home to inspire, instruct and guide me in my thinking about the church I love. It is rather a difficult proposition for a pastor to minister to a congregation adequately when

some of his members attend Conference while he does not. Inspiration, rather than fact, is the large lasting effect for most of us in any meeting.

So while some may be thinking of only a select representation for Conference, remember that the inspiration that needs to get back home will likely be largely lost and we will become dictatorial.

My vision of the singing of the heavenly chorus was impressed upon me while listening to the singing at Conference. Brother, lest you think I speak thoughtlessly, suppose you try it one year and notice the unrest and anxiety that seem strangely present.

I. C. Snively.

Haxtun, Colo.

## ORPHANAGE REUNION

The eighth annual reunion July 1 at the Maple Grove Child Rescue Home near Eggon, W. Va., was a wonderful day for the institution. During the Sunday-school hour Bro. Chas. Wakeman taught the adults, while Sister Wakeman taught the children in the chapel room in the Home. The offering will be used to buy good books for the Home.

At 10:30 Bro. Wakeman, who is pastor of the Cumberland city church, Md., addressed the large audience in the barn, using for his text, "I write unto you, little children, because your sins are forgiven you," using a lead pencil to illustrate the message we are writing, the pencil being the child, the lead the heart, the eraser, God blotting out the mistakes and the band, Christ, being the connection between us and God. He held the audience as with a spell. Following this nearly \$650 was pledged for support and obliterated the debt on the Home.

Then a basket dinner and social hour were enjoyed by all. Following this Dr. Cross of the U. B. church of Terra Alta, W. Va., gave an address and Eld. Chester Thomas gave us a splendid sermon on Love.

The program was interspersed with songs by the Eggon glee club, a song by some girls from Rock Oak, W. Va., and recitations and songs by the children, showing how splendidly our excellent matron had drilled them. The crowd was estimated at 1,000 and represented nearly twenty congregations and five State Districts.

We have many problems in connection with the Home but these great gatherings encourage the directors and management of the Home, and have a fine effect in uniting our people, being together for the day in Christian fellowship. At present we have twenty children in the Home with a number of applications.

Emra T. Fike, Secretary-Treasurer.

Oakland, Md.

## IN MEMORY OF SISTER MARY E. HICKS

The death of Sister Mary Elizabeth Hicks, wife of our elder, C. M. Hicks, left a gap in our ranks at Broadwing which is indeed hard to fill. She was, indeed, a great mother of great Christian fortitude.

She was born May 3, 1859, and was a daughter of David and Catharine Dennis, a family famous for the large number of Christian leaders it produced. At an early age she joined the church of her parents, the United Brethren. In this church she became a very devout and faithful worker. She married C. M. Hicks Dec. 28, 1882. To this union four children were born: Jeremiah D., George D., F. Russell, and Mary Agnes. The early years of Brother and Sister Hicks' married life were full of hardship and discouraging circumstances. Bro. Hicks, while engaged in the mercantile business, met with many adverse circumstances. Sister Hicks, although in poor health herself, met the situation in a spirit of optimism which characterized all her life. She toiled early and late, did a multitude of duties such as sewing for people besides tending the store and caring for her family, in order to release her husband that he might do outside work in order to make a few extra dollars. Later when they farmed they worked every bit as hard, determined to get ahead and to educate their children.

In 1899 she decided to follow her Master still more closely and thus united with her husband's church. In our church her sweet disposition, her motherly care, and her great activity were soon felt. No sacrifice was too great for her to make for the Kingdom. She practiced the doctrine of the "other cheek" and the "second mile" literally. Her optimism cheered many along life's way. April 10 while visiting some sick neighbors she contracted a cold which developed into pleurisy; later pneumonia set in. She bore her sickness with the same spirit of fortitude and patience that she did all the other trying things in her life. On April 23 she peacefully passed away, declaring sometime before that it was an easy thing for a Christian to die. Her funeral was one of the largest ever held in our church. It was conducted by Brethren D. R. Petre and Wm. Lowry who had anointed her before her death; they were assisted by Bro. John Rowland. Interment was made in the cemetery adjoining the church.

Janet M. Niswander.

Hagerstown, Md.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bleam-Thomas.**—By the undersigned at his residence in Pottstown, Pa., June 30, 1928, Bro. Raymond W. Bleam and Sister Jeanette Irene Thomas of Quakertown, Pa.—Wm. J. Wadsworth, Jr., Pottstown, Pa.

**Bothwell-Bailey.**—By the undersigned July 1, 1928, at the residence of Brother and Sister E. L. Lapp of Haxtun, Colo. Mr. C. L. Bothwell of Weber, Kans., and Sister Velma Bailey of Enders, Neb.—I. C. Snively, Haxtun, Colo.

**Fike-Noakes.**—By the undersigned at the Ellison church, near Rock Lake, N. Dak., June 10, 1928, Bro. Ed Fike of Bowden, N. Dak., and Sister Sarah Noakes of Rock Lake.—Earl L. Flora, Rock Lake, N. Dak.

**Fike-Temple.**—By the undersigned at the home of the bride's parents, June 6, 1928, Mr. Sidney George of Braymer, Mo., and Sister Frances Temple of Stet, Mo.—L. A. Walker, Omaha, Neb.

**Griener-Liming.**—By the undersigned June 22, 1928, at the Church of the Brethren in Logansport, Ind.—Bro. Arthur Grise and Sister Sylvia Liming, both of Logansport, Ind.—Homer A. Schrock, Logansport, Ind.

**Smith-Peppie.**—By the pastor at the Cedar Creek parsonage, June 16, 1928, Bro. John T. Smith of Wawaka, Ind., and Sister Ethel E. Peppie of Garrett, Ind.—A. F. Morris, Garrett, Ind.



## FALLEN ASLEEP

**Allan**, Sister Mary Lucy Kathryn, nee Simmons, born in Keokuk County, Iowa, died June 21, 1928, aged 65 years and 27 days. She married Thos. Allan on July 28, 1888, at North English, Iowa. To this union were born three sons and three daughters all of whom survive with her husband, two brothers and sixteen grandchildren. Early in life she joined the Church of the Brethren to which church she was always greatly devoted. Services at the Hill church by O. A. Meyer. Interment in the adjoining cemetery.—Mrs. Walter Allan, York, N. Dak.

**Bishop**, Geo. Wilson, born in Michigan, died at his home near Norcutt, Kans., June 17, 1928, aged 72 years, 4 months and 16 days. Sept. 20, 1874, he married Miss Anna List who died Nov. 5, 1923. Those were four children. Soon after his marriage he united with the Church of the Brethren. April 25, 1915, he married Sister Mary M. Jarboe of Quinter, Kans., who survives with the four children. Funeral by Bro. J. C. Garber, assisted by Bro. L. A. Whitaker and the writer. Interment in the Maple Grove cemetery.—A. J. Wertenberger, Norcutt, Kans.

**Ecker**, Sister Margaret Ellen, died May 22, 1928, aged 85 years, 8 months and 4 days. At the time of her death she resided with her daughter, Rhoda Kremer. She spent many years in the service of Christ as a member of Locust Grove Brethren church, during which time she served the church in the capacity of clerk. We all thought her a good Samaritan in the community in times of sorrow, sickness and death. Funeral at Pipe Creek church.—F. E. Willard, Mt. Airy, Md.

**Elliott**, Eld. Luther E., born Dec. 15, 1865, near Welsh Run, died May 26, 1928, at the Hagerstown Hospital, Md., where he was taken for blood poisoning. He spent all his life on his farm near the Welsh Run church. He was married to Mary Miller who survives with two daughters, two grandchildren, one brother and one sister. He joined the church in the year 1896 and was elected to the deacon's office in the church in the fall of 1899, and in the fall of 1909, and was ordained elder May 16, 1907. He was an earnest Bible student and preached the Gospel very effectively as he understood it and according to his convictions. He taught the men's Bible class in the Sunday school. The Welsh Run church has lost an earnest, faithful worker, supporter and pillar. The high esteem in which he was held by the community was attested by the large attendance at his funeral services in the Welsh Run church by Bro. D. M. Zuck assisted by the other home brethren. Interment in the cemetery adjoining—Otho D. Martin, Mercersburg, Pa.

**Grandie**, Sister Mary, born near Goshen, Ind., died at her home near Elkhart, Ind., May 18, 1928, aged 69 years, 5 months and 9 days. She was the daughter of Henry and Lydia Miller, and when about eleven years of age moved with her parents to Illinois where she grew to womanhood. In 1891 she accepted Christ as her Savior uniting with the Church of the Brethren at Pleasant Hill, living an exemplary Christian life until death. July 12, 1903, she married John A. Grandie and to this union was born one daughter who died in infancy. In 1916 she the family moved to Elkhart, Ind., where they have since resided. She survived by her husband, one foster daughter, four grandchildren, the sister and two brothers. Funeral service from the church at Girard by Bro. I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Hayward**, Watson E., son of Michael and Della Ferguson Hayward, died at the Lutheran Hospital, Ft. Wayne, Ind., of cancer, June 22, 1928, aged 57 years, 9 months and 3 days. In 1894 he married Della M. Huffman; one child was born who died in infancy. Besides the widow he leaves a foster son and daughter. Services at the First Christian church at Warren, Ind., by Eld. I. R. Beery assisted by Bro. Young—D. R. Hardman, Warren, Ind.

**Johns**, Sister Catharine, died at the Dixmont Hospital, June 29, 1928, aged 76 years, 8 months and 26 days. Death was caused by heart failure. She united with the church many years ago but due to her physical condition she had not been able to attend much for the past few years; she still held to the faith of the Brethren. One sister survives; her husband preceded her thirty-six years ago. Services by the writer in the home near West Kittanning, Pa. Interment in the Johns cemetery.—J. Lloyd Nedrow, Kittanning, Pa.

**Loose**, Sister Leah D., born Jan. 31, 1850, died June 28, 1928, aged 78 years, 4 months and 27 days. She was a daughter of Bro. Wm. Price of Lebanon County, and was born near Coacoco, Aug. 4, 1878. She married Daniel Loose who survives with five children, thirteen grandchildren and one great-grandchild. She was a faithful sister of the Church of the Brethren at Akron by Elders S. N. Wolf, J. W. G. Hershey, G. B. Wolf and D. H. Snader. Interment in the Middle Creek cemetery.—David H. Snader, Akron, Pa.

**Loucks**, John, son of Peter and Anna Loucks, was born in Wayne County, Ohio, Sept. 18, 1835, and died June 25, 1928, aged 92 years, 9 months, and 7 days. He came to Elkhart County, Ind., at the age of sixteen and spent his entire life in this county. He died on the farm which was his homestead for thirty years. Feb. 8, 1857, he was married to Barbara Myers, who died July 31, 1875. To this union were born nine children, three of whom died in infancy. Dec. 14, 1876, he was married to Mary Metzler, who preceded him in death Oct. 3, 1919. To this union were born ten children, two of whom preceded him. He was united with the Church of the Brethren in youth and remained a committed Christian all through life. The last two years and seven months of his life he was confined to his bed and during moments of sickness often prayed that he might die and be at rest. He was laid to rest in the Olive cemetery, near Wakarusa, Ind. Funeral services were conducted by Eld. Frank Kreider and the writer. He is survived by fourteen children, twenty-four grandchildren, twenty great-grandchildren, two great-great-grandchildren, and three brothers.—Harvey S. Bowers, Wakarusa, Ind.

**Ruthrauff**, Sister Cora, died at her home near Redfield, Kans., of cancer, June 26, 1928. She was a daughter of F. E. and Catherine Ater of Hiattville, Kans. She married Merrill Ruthrauff in December, 1917. To this union were born two sons who survive with the husband, father and mother, five brothers and two sisters. She became a member of the Church of the Brethren in November, 1919, and manifested a faith above the average. She was especially patient and resigned to her last great suffering. Funeral in the Marion cemetery near by.—Lee Daddsman, Uniontown, Kans.

**Shenberger**, Sister Louise, wife of Bro. Chauncey Shenberger, died near Middlebury, Ind., June 28, 1928, aged 62 years, 5 months and 13 days. She was married March 12, 1886. She leaves her husband and three sons. She united with the Church of the Brethren when a girl, and was always true to her Lord. Services by the writer.—J. H. Fike, Middlebury, Ind.

**Stultz**, John, born in Jack County, Texas, died July 2, 1928, aged 57 years, 8 months and 17 days. He had lived in Custer County, Okla., for over thirty years. He leaves three sons, five sisters and three brothers. He united with the Church of the Brethren while visiting his sister last year and had lived a consistent Christian life. Funeral by the writer at the Kiowa schoolhouse. Burial in the Kiowa cemetery.—Jos. A. Root, Carpenter, Okla.

**Switzer**, Sister Mary, born in Northumberland County, Pa., died at her home in Girard, June 10, 1928, aged 79 years, 5 months and 19 days. She was married in 1865 to Wm. Underkoffler. To this union were born eleven children; two sons, a daughter and her husband preceded her. In 1893 she with her family moved to Kansas and about twelve years ago she came to Illinois. She married Jas. Switzer March 25, 1920. She gave her heart to the Lord at an early age and in 1919 she united with the Church of the Brethren. Her life was a faithful and consistent one; she had a quiet and unassuming disposition. She is survived by her husband, seven sons and one daughter, one sister and a number of grandchildren and great-grandchildren. Funeral at Girard by Bro. H. B. Martin. Interment in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Westhafer**, Katie, wife of John Westhafer, born Feb. 3, 1878, died June 10, 1928. She is survived by her husband and two daughters. Services at Spring Creek church by Bro. John Zug and M. K. Wier. Burial in Spring Creek cemetery.—Mamie S. Gipe, Hershey, Pa.

## PROGRAMS AND MINUTES of District Meetings

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## A Message To Our Church Membership

THE LA VERNE CONFERENCE IS NOW A THING OF THE PAST. This was the 130th ANNUAL MEETING OF THE CHURCH OF THE BRETHREN. The attendance was good, considering the distance to the meeting. The climate was ideal. The arrangements were ample for every occasion. The spirit of the Conference was admirable. All remarked on the excellent quality of the Conference sessions. The Business session was shorter than usual, due to the amount and character of the business considered, the skill with which the officers handled the meeting, and the business-like way in which all participating conducted themselves. Those who were present felt the uplift of the meeting.

But only a small part of our church membership could be present. Those who were absent must get the inspiration of the meeting in some other way or not at all. That other way is open to all. THE GOSPEL MESSENGER is telling you much about the meeting. OUR YOUNG PEOPLE will make its contribution. THE MISSIONARY VISITOR will add its part. All these are good in their place.

But you who were absent should have more and you who were present will want more. And what is that more?

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## Notes From Our Correspondents

NEW YORK

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**Bellefontaine.**—June 10 the church observed the ordinances of the church as follows: In the afternoon two were baptized. In the evening a large percentage of our members surrounded the Lord's table. (Rom. 12:13) This was the first opportunity Bro. A. L. Col of the Berea congregation officiated, assisted by Bro. Jesse W. H. Hovatt. June 24 our Sunday-school was said to be the largest since the day of dedication, about twenty children were present. Children's exercises were held. In the evening about twenty members heard the play, Changing Dreams, and the evening prayer meeting was well attended. The Vacation School has been in session two days with an enrollment of more than one hundred pupils.—John Wiegand, Bellefontaine, Ohio, July 5

**Springfield** club which met in business session June 5. Bro. Geo. Getz was elected clerk to fill the unexpired term of Bro. B. H. Getz who had moved to Indiana. The reports of treasurers and committees were all gratifying. We paid \$1.00 on the church debt and \$1.00 on the debt of the Springfield Mission. The reports of the church and its departments for the year May 6, the month served a banquet for the members and daughters of the church, and an interesting program was observed by special services. May 13, the church was visited by the Springfield Mission and its daughters. Several from adjoining churches were present. Bro. Cyrus Funderburk officiated. June 5 we enjoyed a unique musical program presented by the Springfield Mission. The program was very interesting. Bro. J. I. Byler and family of Kent, Ohio, were present. The church is preparing to hold a special service for the members of the Springfield Mission and Sister Austin to assist in a revival meeting the latter part of October. *Marguerite Getz, Springfield, Ohio, July 7.*

**Portland**—June 24 Bro. A. R. Fike of Nepesee, Idaho, en route to Conference, worshipped with us and brought an interesting message on the subject of Christian Education. The theme was continued on the evening service and many helpful thoughts were shared. On Sunday evening, July 1, our congregation considered a welfare program in which the youth of the church were invited to participate. The following evening we met at the church in a farewell gathering and Sister Naomi Royer who is leaving after a year of service. A short program was rendered after which refreshments were served. Sister Royer's stay here was most enjoyable. Her investigation and we feel that her efforts will bear fruit both now and in years to come. Plans are being made for our Daily Vacation Bible School which begins July 6 to continue for two weeks. It will be directed by Sister Mabel Funderburg. We anticipate an increased attendance this year at our profitable school. A number of our members are attending the Annual Conference and young people are attending the Youth Conference at the visits by members from other States and other congregations as well as through Portland. Our church is located on the corner of Northwick and Brannard Streets and can be reached by both the St. John and Mississippi cars—Grace W. Hewitt, Portland, Ore., July 7

**Green Tree.**—On the evening of June 24 the welfare board presented the play, "Joa Helps His People." It was well received and quite effective. In the afternoon a number at the Christian Endeavor society spent time with Mrs. Luck sang There was other music and short talks were given. Two weeks of Daily Vacation Bible School closed with a program on Sunday evening. July exercises and songs. A student of the school, Miss Mary Ann, gave a play about the life of Jesus directed by the primaries in costume was quite good. Trucks and drivers were furnished each day to gather up the children. The enrollment and average attendance were 60 and 75 respectively. The July month attended every session.—Susan J. Famous, Roysford, Pa., July 11

**July 11.**—Bro. Gipe of York held a revival meeting the last two weeks of May, closing with a love feast June 3. He preached very excellent sermons, which resulted in a real revival among the members. There was one accession to the church; one was reinstated and the Spirit seemed to be anew throughout all the various works of the church. Quite a goodly number attended the communion services on Sunday evening, June 3. Our Sunday-school held a children's meeting Sunday evening, June 1, which was very well attended; the program was very ably rendered, closing with a short address by Bro. Stouffer—Mrs. C. S. Foback, Carlisle, Pa., July 7.

**S. Conick, Carlisle, Pa., July 7**  
**Mechanic Grove.**—June 17 Bro. I. W. Taylor preached the morning sermon at the Mechanic Grove Wiltling Workers rendered a beautiful program at the same place, followed by words of praise and encouragement by Bro. Taylor. A collection was taken which is to go toward the support of Bro. Francis Barr, one of our ministers who is to take charge of a church in Oregon. July 1 a young man was baptized at Jennersville. We are happily looking forward to when our remodeled church will be ready for use. Bro. I. W. Taylor is to speak at the morning meeting at 10 o'clock. Bro. C. C. Ellis and Bro. S. H. Hertler in the afternoon. In the evening Bro. Ellis will give a special talk to the young people.—Mary P. Habecker, Quarrville, Pa., July 7.

the young people—Mary.

**Royersford.**—On the evening of May 6 Bro. Nryc baptized four Sunday-school scholars, one a mother. He also officiated at our love feast May 13. Bro. Nryc was assisted by Bro. Stouffer and Thos. Bowers. June 3 we enjoyed a missionary program which was well rendered by the Sunday-school, also a talk by a missionary. The offering for the day was \$667. July 1 Bro. Quincy Holsopple who had been unanimously called, came to take up the pastorate of the church and work with us.—Mary F. High, Spring City, Pa., July 10.

**F. Wilson, Waverly** Our quarterly business meeting was held June 21. It was decided that we would assume one tenth of the cost of the new Brethren Home of Southern Pennsylvania, which is to be built on the ground recently purchased in Carlisle. We also decided to have a home visitation campaign the last week in September, preceding the beginning of our evangelistic campaign. The pastor, the Rev. Robinson of Pleasant Hill, Ohio, will have charge of our meetings. Four have been added to our church by letter since our last report.—Sudie M. Wuergeto, Waverlyboro, Pa., July 7.

Woodbury church has enjoyed many helpful services since our last report. Mother's Day was very fittingly observed with a program by the primary children, and a Mother's Day sermon by the pastor. The congregation met in council at the Replogle house May 18. May 27 our love feast was held with Bro. Rowland officiating. Preceding this, three special messages were delivered by our pastor. Bro. Row-

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**Fort Worth** church met in council May 26 with Bro. Horner presiding. Mrs. C. H. Hellerman was elected delegate to the World's Sunday School Convention at Los Angeles, and the writer delegate to the Annual Conference at La Verne. Bro. Hellerman's words of encouragement and faith in the future of our church here met with a hearty response from the few faithful members present. A sufficient amount of money was pledged to meet the first payment on lots for a new church in the near future.—Alvema Herr Harding, Fort Worth, Texas, July 11.

Nocona church met in council July 7 with Eld. E. M. Kidwell in charge. Three delegates were elected to District Meeting which is to be held Aug. 4 at the Nocona church. It was decided to have the young people's meeting the first two days, Aug. 4 and 5. We have our songbook finished now.—Mrs. Abe Molsbee, Nocona, Texas, July 9.

**Central Plains.**—Bro. I. N. H. Beahm, our elder, came to us May 13. He preached a powerful sermon at 8 P. M., after which the members remained for council. Ministers present were Brethren Via, Marshall and Cox. Sister Ruby Marshall was chosen clerk for the present and the writer, "Messenger" correspondent. On the following Sunday Bro. Beahm preached three sermons which were much appreciated.

Owing to the fact that the churchhouse has not been completed, Brother and Sister White, Baptists, have opened their home to our people for preaching services for the past few months, for which we are very grateful indeed. We hope to have the churchhouse finished so that we can meet there for our series of meetings which will be held by Bro I. N. H. Beahm beginning July 15. Mary Chae Cox, Scottsville, Va., July 10.

Pulaski church met in council June 30 with Bro. Michael Reed presiding. Brother and Sister Dickerson were elected to the deacon's office. Bro. Christley and Bro. Floyd Southern were elected to represent this church at District Conference in August - F. F. Ward, Pulaski, Va., July 5.

**Glade Union.**—Our series of meetings began June 18 and closed July 1, with Bro. H. S. Will of Harrisonburg, Va., evangelist. He delivered sixteen Spirit-filled sermons with earnestness and power. His sermons pointed to the great thought of living for Christ. One was born into the church by baptism and the church has been much inspired. The interest and attendance were good considering the wet weather and bad roads. Our Sunday-school is progressing nicely and with good attendance. Walter Van Sickle, Hazelton, W. Va., July 9.

**Hunting Ground.** Our revival meeting held by Bro. I. L. Bennett commenced June 11 and was well attended for we certainly enjoyed hearing him. During this time a Vacation Bible School was held by Miss Anna Flory of Staunton, Va. The enrollment was twenty—M. Warner, Hunting Ground, W. Va., July 9.

Of course you were and the rub of it was that you didn't know how to keep 'em awake. What they said was good enough but it was too dry—they told us to sleep. It lacked the spice of life. A little wit and humor here and there would have made it different. And it is the man who can say it in a different way that drives home his point. Will Brown's "Wit and Humor for Public Speakers" will put pep into your speeches and help you to the front. More than 300 pages of short, clean, snappy stories—and all for \$1.75

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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Elgin, Ill., July 28, 1928

No. 30

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## ...EDITORIAL...

### Jesus Christ the Revealer of God

#### 2. The Fitness of the Revelation

ON this point we have two principal sources of testimony and it is both interesting and reassuring to note how perfectly they agree. One is the plain statements of Scripture and the other is the longings of the human heart.

If one who sees Jesus sees his Father (John 14: 9), if he is the very image of his substance (Heb. 1: 3), then there is nothing more to be said as to the exactness, correctness, of this revelation. If also all the fulness of the Godhead dwells in Jesus (Col. 2: 9), the revelation is complete. There is nothing lacking. And if all these things are true, nothing can ever be added to it or changed. The revelation is final. That is to say, the claim of the Scripture is that the revelation of God in Jesus Christ is exact, complete, and final. Its fitness is perfect, absolute. It tells the truth about God, the whole truth, and nothing but the truth.

It is just as well, before referring to the other line of evidence, to take notice of an important fact with which the completeness of this revelation must be qualified. This has to do with the limitations of the human mind. The revealing process is not complete until the thing disclosed has been seen, apprehended, understood. Jesus himself said that he had much to say which his disciples could not yet bear. The Spirit of Truth would come and continue the work. And the full significance of what he had said was not grasped. The Holy Spirit would take of these things later and show them to the developing minds of his followers.

Revealing is teaching and the thing taught is not taught until it is learned. Knowledge of God is progressive, according to human capacity to understand. When we say that the revelation of God in Jesus is absolutely complete and final we mean, so far as the act of disclosure is concerned. The truth is all there before our eyes. The curtain has been drawn all the way back. But what we actually see, what anybody ever has seen or will see, what the succeeding ages of Christian history have seen and will yet see—all that is another story in which the human element bulks large. If we have eyes and ears for the lessons of the past and a becoming degree of humility we shall be very modest in our claims. The probability is great that we see only a small part of the whole truth.

That other line of testimony referred to above—the longings of the human heart—is important because it corroborates the strong statements of the Scripture. It testifies to the world's need of a God like the One whom Jesus claimed to reveal. That kind of a God satisfies the human heart hunger. This is true not only of Christians and of the people of Christian countries so-called, but of non-Christian peoples also. Their objections to Christianity, when they have any, pertain not to the Founder of it but to the practice of those who profess it or who have supposedly been brought under its influence. It is not of light moment surely that the God whom Jesus called his own Father so fully answers the cry of the whole world and of all the ages.

This is not to say that faith in a Christlike God is always easy. There was at least one place in which Jesus himself did not find it easy. There are happenings in human life and world events that baffle us. We can not find a satisfactory explanation of them. But that difficulty is not peculiar to the Christian. If faith is sometimes hard it is not impossible, and unbelief is harder still. More things are impossible of explanation on that basis than on a basis of Christian faith. In fact nothing can be satisfactorily accounted for with that philosophy. That is the way to utter intellectual and spiritual chaos. A world whose ground is the God of Jesus offers the one and only possibility of both rational and hopeful living.

There is one other qualifying fact to be considered in properly appreciating the perfect fitness of this revelation. In describing it we have used such adjectives as exact, complete and final. We have done so advisedly but it must not be forgotten that these sweeping terms are applicable only to the practical aspects of the revelation. So far as concerns any human need, any possible service to human welfare, the revelation is all that these words imply. They need no explaining away, no toning down, if we are sufficiently mindful of the limitations of finite minds in grasping the content of so great a revelation. But on the metaphysical side there is a vast domain of truth about God which we can not explore now and probably never can. It is not necessary that we should. There is nothing in this kind of knowledge that could add to our happiness or usefulness.

It was no part of the mission of Jesus to bring within the range of human comprehension the inmost nature of the divine mode of being. Exactly how are his immanence in the material world and his transcendence above it related to each other? Just how is the God-nature which was present in Jesus during his earthly career related to and distinguished from the Infinite Spirit in the world today? And how are human spirits related to that God-nature and that Infinite Spirit? Such questions serve to remind us that there are any number of questions which may be asked about God for which no definite answer can be found. Jesus Christ does not answer them. His mission was concerned with matters of infinitely greater importance.

The revelation of God in Jesus was made for practical ends. We shall have occasion to say more as to this when we come to speak of its purpose. Enough now to observe that it is abundantly adequate for that purpose. Judged by that standard, it is exact, complete, final. Its fitness is absolutely perfect. To every question that anybody has a right to ask about God, Jesus Christ is the answer.

#### On Taking the Test

Do you agree that "there can be no other alternative than a complete test of the proposals of Jesus"? Are you ready to try them out?

They are very comprehensive. Jesus proposes that men shall live together like brothers, that everybody shall consider his neighbor's interests of as much worth as his own, that we shall love one another, in fact. Would you like to see a "complete test" of that proposal? Would you like to see the person that is making it? Could you by looking in the mirror?

Jesus proposes that we shall seek first the Kingdom of God and his righteousness and let the other things come along after that. Why not furnish your friends an opportunity to see a complete test of that proposal? It would interest them, no doubt, and would do yourself no permanent injury even if it did hurt a little.

Jesus proposes that men shall seek and find freedom in a knowledge of the truth. That involves taking the facts of human experience just as they are, as well as the facts disclosed in the structure and ongoing of the universe. In a word it means looking reality in the face without batting an eyelash.

Can you do it? Do you want to do it?

#### Why the Light Lasts

A PROPHETIC word with a heartening accent is that in John one five. You remember it surely, about the light shining in the darkness, "and the darkness overcame it not." That the darkness did not or does not understand the light as the renderings "comprehended" or "apprehended" suggest, is also true, but the weight of scholarship favors the other meaning here. "Did not master it" Moffatt has it. "Was not able to put it out" is another way of saying it.

Now you have often been tempted to conclude, and perhaps never more so than right now, that light is fighting a losing battle with darkness. The forces of evil and error are so subtle and strong and bold. Truth is sent to the scaffold every day and wrong mounts the throne with more brazen manner than ever. But remember, the light is still shining in the darkness and the darkness is not able to put it out.

It never will be able to put the light out. Of course you know about the Dark Ages. The light suffered a temporary eclipse but it did not go out. We may have another Dark Ages, which God forbid, but even so the light will still shine in the darkness, and will again gain the ascendancy over it.

The guarantee of this rests in the nature of light and darkness, truth and error, right and wrong. The one is reality. The other is the negation of that reality. One is fact. The other is denial. But the fact will out sometime. You can not cover it up forever. Error may assume a bold front and run a great big bluff, but it is called finally and, like the soap bubble which it is, vanishes into nothingness. Only truth abides.

Note how succinctly John's prologue gets to the bottom of this matter. This light which the darkness can not put out is the life in the Word of God. And that Word is God revealing himself to men. No wonder the light outlasts the darkness. God is, and he is a Rewarder of them that diligently seek him.

#### The Ugly Kind and the Nice Kind

THE temptations that vex us most and get us oftenest on the wrong track are not the gross and repulsive kind. They are the attractive kind, the kind that promises something so nice and respectable that the thing looks good. It appeals to us as perhaps the best that can be attained under the circumstances. Yet there lurks an uneasy feeling in the background of our consciousness that all is not well. But then? Isn't that the way plenty of other fine folks are doing? And there we are, caught, fast, fooled.



## GENERAL FORUM

### Nazareth Dreams

BY KATHRYN WRIGHT

His dreams grew strong in Nazareth  
In little-village-peace.  
All day he worked at Joseph's side,  
But when the saws would cease  
And shadows on the distant hills  
Begin to deepen down,  
His eyes would light with dusk's blue fire  
That flooded Nazareth town.  
His eyes would burn with lights of dreams,  
Blue, amber, red,  
And he would see the shadow's blue  
Where now his boy-days led;  
And he could dream of sunny days  
With twelve men at his side,  
And others in vast multitudes  
That clamored, plead, and cried;  
His last dream he could never read,  
The dream of darkened red:  
It seemed a wreath from thorn-boughs lay  
Upon his tangled head. . . .  
His dreams grew strong in Nazareth,  
And one day, quite forlorn,  
He read the last of all his dreams,  
The tomb, the cross, the thorn.

North Manchester, Ind.

### Some Mistakes Corrected

BY J. H. MOORE

THERE was a period in early editorial experience when more time had to be devoted to writing than to careful research. Much space had to be filled, sometimes for two and even three publications entrusted to our care. Under the circumstances it was but natural that an occasional erroneous statement should appear in print with editorial endorsement. And what was true of our experience in this particular has been true of not a few other Brethren writers; many things were taken for granted, and a mistake once set in motion may travel as fast as the truth. There, however, came a day when we felt that everything slipping from our pen (or pencil, if you please) along historic lines should, as far as practicable, be verified. This led to a lot of research work, and as a result it is amazing to note how many errors one runs across in Brethren publications, not alone in our periodical literature, but in some of our most highly-approved books. A statement once in print among us has too often been taken for granted. In this essay we have thought to call attention to a few of these widely-circulated misleading statements, not with a view of criticising writers, but for the purpose of encouraging research.

As early as 1866 a writer of wide influence stated in the *Gospel Visitor* of that year, page 310, that the number of Brethren in the United States had reached 100,000. For years this statement was repeated in our publication, and even found its way into standard works. At the time the statement was made our number in all probability did not exceed 45,000. It took years to get this mistake rectified.

Another mistake relates to Alexander Mack meeting with William Penn in Holland, and being encouraged to emigrate with his people to the Pennsylvania colony in America, where they would be permitted to enjoy perfect religious liberty. It is also stated that on the strength of this interview the Brethren were induced to seek homes in the new world. This statement has even found its way into the widely-circulated tract, "The Church of the Brethren" (see page 3). The fact of the matter is that Alexander Mack was a lad only about seven years old when Penn, in 1686, made his third and last business trip through Holland and Germany. See article, "William Penn," in *Britannica*. Soon after this trip Penn came to America, and after several years returned to his home in England, where he found himself seriously involved in business entanglements, was in jail part of the time, and four years after Mack organized his church at

Schwarzenau, became, on account of paralysis, wholly incapacitated for any sort of business. He remained in this condition until he died in 1718, the year before Peter Becker and his company set sail for America. Penn transacted no business whatever after 1712, and it was not until several years later that our people in Germany were oppressed by the hand of persecution.

What opened the way for the Brethren to settle at Germantown, Pa., is very clearly stated in Dr. John Lewis Gillin's little work, "The Dunkers," page 55. He here says that in 1683 William Penn sold three gentlemen of Crefeld (Creyfelt), Germany, three thousand acres of land near Philadelphia and that in the same year thirteen families, most of them Mennonites, emigrated to Pennsylvania, and thus founded the city of Germantown on the tract of land that these gentlemen had purchased. As the Brethren were on good terms with the Mennonites it was but natural that Peter Becker, also of Creyfelt, but thirty-six years later, should get in touch with some of the people of Germantown, and in that way be induced to bring the colony he headed to the same locality. This little band of members paved the way for Mack and his much larger group in 1729, to seek homes in the same part of the State. But back of the whole movement, so far as human agency figured, were the colonization agents, who had purchased land of Penn while he was living, and left no stone unturned to secure good, substantial German settlers for their settlement. The idea of William Penn meeting Mack and other leaders and encouraging them to emigrate to his religious refuge in America, in order to escape persecution, is beautiful sentiment, nice to think about, and even nice to write and talk about, but there is no truth in it. It is altogether likely that Penn never even saw a member of what was then known as a Tunker, or Tunkard, church. It should be borne in mind that he was incapacitated for business when the Brethren Church was only four years old.

Another incident, very much overstressed and wrongfully applied, is the interview that Benjamin Franklin had with Michael Wohlfahrt, in which the latter complained to the former about the people with whom he was associated being grievously misrepresented, and charged with practices to which they were utter strangers. Franklin suggested the publishing of a statement of the tenets and principles held by the society. To this Wohlfahrt replied by saying that this had been considered by his people. But when they were first drawn together it had pleased God to enlighten them sufficiently to see a part of the truth, and then to give them additional light as time passed, and that if they would commit their views to writing they might feel themselves bound to their written confession, and perhaps in this way cut themselves off from further light and improvement. Franklin thought the idea a fine one and commended the "Dunkers," as he called Wohlfahrt's society, for their wisdom and foresight.

Every now and then we see this incident referred to as representing the views held by the early Brethren regarding the advisability of publishing a statement of the faith and practice of the church. We have even heard the incident cited in open Conference as an argument against the publishing of such a statement, it being presumed that Wohlfahrt was a member of the Church of the Brethren, and understood the views held by the leaders of the church in his day. He was not a member of the Brethren Church, but belonged to the Beissel society, was a mystic in religion, held to the doctrine of the Seventh Day Sabbath, and used his influence in every way possible to cripple the Brethren and their work. He went among the churches proselyting and in this way became quite a disturber in religious circles. With the exception of Conrad Beissel he did the cause of the Brethren more harm than any other man in America. He was looked upon as an enemy of the struggling Brethren churches in Pennsylvania and New Jersey. When conversing with Franklin he spoke solely of the views held by Beissel and the few hundreds associated with him, and in no sense was he authorized to speak for the mother church.

There is another misleading statement to which we can refer only briefly. It is now and then intimated in the *Messenger*, and even plainly stated elsewhere, that our attitude regarding plainness and our attempt at a semblance of uniformity in Christian attire have been very much against our increase in numbers. On the contrary, statistics show that during the periods of our dress agitations and Conference dress regulations, we increased far more rapidly than at the present time, when a large majority of the members are permitted to dress about as they please. It was probably between 1880 and 1911 that the church did her most vigorous stressing on the dress problem. Now read what Dr. Gillin, a leading historian among the Progressive Brethren, has to say regarding a part of this period: "Great as was the increase of the Dunker population from 1790, when there were not more than 1,462 members in America, to 1881-82 when there were 57,749, the increase from the latter date to the present was even more startling. In 1890 the total number of Dunkers in the four bodies was 73,795, a gain of almost 28 per cent for the nine years. On Jan. 5, 1905, . . . there were 114,194, a gain in twenty-five years of more than 97.7 per cent." (History, "The Dunkers," page 185.) While the author for the basis of his fine per cent increase may be a little off, still the well-known facts show that the church made a tremendous growth during this period. Even an increase of 50 per cent would be considered a marvel.

In this, the closing paragraph of this article, permit us to say that we are not discussing any phase of the dress question. Our aim is to show, and statistics bear us out, that there are no grounds for saying that our nonconformity principles, in attire, have proven a hindrance in our expansion. Facts show just to the contrary. Now, instead of spending time trying to make it appear that the leaders of the past, with their methods, obstructed the church's progress, it would be far more helpful for the present generation to put on a program surpassing in its results the numerical records already set by the fathers. Perhaps with less tampering with church machinery and church tenets, and more real evangelistic work along New Testament lines, we might establish some new records in spiritual as well as in numerical growth. Going back to 1770 and moving forward for a few generations our growth for each generation far exceeded 50 per cent, and to surpass this record as the years come and go, even with the training aid of our schools and the supported ministry, is going to be no child's play.

Sebring, Fla.

### The Union of the Protestant Churches

BY H. C. EARLY

I SAY Protestant churches because the late official statement of the Pope puts union of the Protestant denominations and the Roman Catholic Church out of the question. The Pope's statement is to the effect that if Protestants and Catholics unite, Protestants must accept the doctrines of the Roman Catholic Church. That would mean that the members of the Protestant churches must become members of the Roman Catholic Church. That settles the question of union between these two bodies, I take it, until the Pope becomes more tolerant in his attitude toward Protestants.

#### The Scriptural Teaching on Church Unity

There are almost numberless passages in the New Testament Scriptures speaking directly or indirectly on the unity of God, the unity of teaching, the unity of the faith, and the unity of the church, the body of Christ. Space forbids reference to many of these passages. However, if the Scripture is a unit harmonious in itself, which doctrine we believe, one plain passage unmistakable in its meaning is enough on any subject. Paul declares that "there is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Also that "as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ." "For by one Spirit are



we all baptized into one body." Jude speaks of "the faith once delivered unto the saints"—a common faith for all. Again, Paul exhorts that "all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In harmony with this teaching Jesus prayed to the end, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Moreover, Paul warns that we mark them that cause division—mark them as enemies to the peace and unity of the church—mark them as playing havoc in Zion.

#### What Should Be Done?

Well, that's a great question, a hard question, perplexing, and yet a plain question and easy to answer, paradoxical as this may seem. What do we do when we make a mistake and then are made to see it plainly? Naturally regrets follow and effort to make right what was done wrong. The foregoing scriptures make no provision for denominations and sects of Christians or plurality of churches. The unity of the church is made perfectly plain. There are many members, but one body—one church. Now since we have been in the business division for centuries in violation of God's plan for a united church, we have sinned and are guilty before God, which we can not fail to see. There is but one right thing to do. The churches should repent of the sin of division and make every effort to correct it, bringing all influences to bear to restore the unity of the church as God planned it and for which Jesus prayed. This is the proper thing to do and the only thing. And since the matter of getting back together in one according to the divine ideal is voluntary on the part of each individual, and the Holy Scriptures being the authority in the case, it ought to be not only possible but easy. There is no coercion in Christianity except the constraints of love, and they who love God must be one, even as the Father and Son are one.

#### A Campaign of Education

A campaign of education showing the folly of the division of Christendom into competitive sects and denominations, the waste of overlapping in overchurched districts, the much unworked territory yet remaining to be covered and the responsibility for the wisest use of workers and money in the interest of the Kingdom of God will be found necessary to bring the people back into the divine ideal of Christian unity for which Jesus prayed. And it must not be thought that Jesus prayed for an impossible condition. Division has done its work covering centuries, and it will take time and labor to establish Christian unity. However, it may be said that such a campaign is already on, but hardly in full swing. It is certain to gain momentum and intensity as teaching in the interest of Christian unity goes forward.

Division is lamented by almost every influence held in the interest of Christianity today. The unification of the churches is freely discussed with the view of closer relationships. Rules of Christian comity have already been adopted in many places; also federations and the community church. The late international, interracial and interdenominational conference held at Jerusalem in the interest of better understanding and common fellowship and the Lausanne Conference on Faith and Order, made up of almost a hundred of the leading denominations of the world with nearly five hundred delegates, have great significance. These conferences are as beacon lights to the train of present-day Christian thought. The recent Quadrennial Conference of the Methodist Episcopal Church, held at Kansas City, is only a little less significant. After a free discussion of Christian unity it closed its session by extending a formal invitation to the Presbyterian Church for the union of these two great bodies. It also created a commission with authority to consider terms of union with others mutually inclined. This advanced step by the largest Protestant church in America must have great weight.

#### The Initial Step

Reunion of the broken parts of the same denominations is the first logical step in the direction of the end in view. Let these fragmentary divisions be brought back to their first love and fellowship. It can't be

done? Why not? The differences in doctrine and polity have become a negligible quantity. The present situation is for the most part a matter of feeling and distrust resulting from misunderstanding. The causes of division have practically disappeared with the years. There is no reason except a little prejudice growing out of bad feeling to justify the present divided state of Christendom. Only love and confidence will be sufficient to work out the unification of the churches. And these will be the supreme factors in the task.

Is there a reason to justify a half dozen branches of the Methodist Church, the Lutheran Church, the Presbyterian Church, etc.? We think not. What about four or five branches of the Church of the Brethren? These bodies accept and teach the same Bible doctrines. The divisions are based not so much on what the Bible plainly teaches as on what it does not plainly teach. A few things of the past forgotten would go far toward bringing these bodies into one as they once were. And what reason can be shown to justify the present conditions? Let us labor and pray that the day may soon come when division and spirit of division may disappear from our ranks, for we can not afford it.

Dayton, O.

#### The Active "Passivist"

BY PAUL F. BECHTOLD

THERE is a type of pacifist, let us call him the *passive pacifist*, who mistakes spiritual lethargy and inactivity in the presence of grave evils for Christian non-resistance. He it is who cries, "Peace, Peace!" when there is no peace.

Jesus taught nonresistance. He taught pacifism. But when confronted with flagrant violations of everything true and good his righteous anger flamed forth so that the flash of his eyes struck terror into the hearts of conscience-stricken offenders.

The passive pacifist too easily condones wrong both in himself and others. He may often be quiet about his convictions concerning war; may even engage in small talk about how Uncle Sam can whip the world, etc.; yet when the first clouds of actual war appear in the clear sky of peace, he is first to take all precautions for evading army service. *Now is the time to fight war; when war comes, it is too late!*

Sometimes this type of pacifist may be passive because he hasn't learned to "Hate evil, but hate no man." In that case he may be honest and brotherly; he may just not have thought far enough into the problem to make this distinction. If so, the sooner a proper analysis of the situation is made, the better for peace efforts.

Peace is a social ideal. Perhaps it is rather a condition which exists when we are cooperating in the pursuit of one or more social ideals. At any rate, true peace can not exist in the social order as long as grave social injustice is present.

A professor had taught his boy nonresistance. He became very meek; was always "run over" and "stepped on" at school. Whenever he rode his tricycle down the walk other boys dragged him off and played with it themselves, leaving him to sit on the grass and cry. The father noticed this. He called his son in and said: "When those boys come to take your tricycle, you double up your fist and hit the first one right in the eye! Hit hard! Just like this!" The son obeyed instructions well, and the astonishment of the others may well be imagined. However, that ended his troubles. While we should not encourage fighting, do we not all instinctively feel that justice was done there?

The above incident may not be the highest type of Christianity, but isn't it true that some people (the criminal class, for instance) do not yet understand the language of love? That to practice nonresistance with a drunken ruffian would be to cast pearls before swine? Would Jesus have stood passively by and have seen a little girl tormented by older boys?

Yet Jesus was a Pacifist. He hated war between human beings, whether it be large or small. Nevertheless, his practice of nonresistance was a matter of teaching to bring men to an appreciation and practice of a better way of living. When we become actively engaged in hating evil, loving good, and allowing these

motives to lead us into action for the right; then we have no time nor inclination to lift hand or voice or pen against our fellow-man.

That means action. Our Master was an *active Pacifist*. Before the great tribunal of world opinion, for two centuries, his ideal of peace has found respect among thinking people. So it will today if we who would promote the ideal are active pacifists.

Carleton, Nebr.

#### "Teaching Them to Observe All Things Whatsoever I Have Commanded You"

BY CHAS. M. YAROUT

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2).

It is being declared that the church is in a transitional state, and it is true. But the question of concern that confronts me is: Who is the author of this transition or change in the church? Has God or Christ changed? Is the leading of the Holy Spirit different from his leading in ages past? Have the conditions and stipulations in God's plan of salvation changed? If so, who changed them? Have the rules and regulations outlined in the New Testament for the government of the church of God changed? If so, who changed them? What is the fruitage of these changes? Are their tendencies toward a deeper consecration to God and his service and work? Do these changes lead to a greater separation from the world and its sinful ways and pleasures? The Great Teacher said one time: "By their fruits ye shall know them." What will the harvest of these changes be? (Changes are all right if they lead to the glory and honor of God, and the purity and spiritual uplift of the church. But if these changes lead to the ignoring and setting aside much of the New Testament teaching, and admit the world, its fashions and decorations into the church, and thus corrupt and vitiate the bride of Christ, then these changes are of the devil, the arch enemy of God and the church.)

Many of the decisions of Conference are but dead letters. So far as their observance by the church is concerned, not the laity alone, but many of our elders, ministers and pastors ignore the decisions they helped to make. Jesus said one time: "A house divided against itself shall not stand." A church that ignores her own standards of faith and rules of government will fall. Who has admitted the indecent fashions of the world, with the display of jewelry and beaded hair, into the church? The Great Teacher says: "An enemy hath done this." What has led up to this sad state of affairs in the church? It evidently is largely due to a lack of teaching of "the all things" contained in the New Testament. Much of the plan of salvation, especially of the peculiar Christian doctrines contained therein, is seldom referred to, and then touched on very lightly. The wonderful success of the Mormons and Seventh Day Adventists is largely due to their constancy in teaching their doctrines and keeping them before the people in their periodicals, and in their preaching and teaching. It seems to me there is a tendency among us to court the favor and friendship of popular Christendom and the world by the sacrifice of New Testament doctrine. The hue and cry of union has to a large extent dispensed with doctrinal preaching. There is only one possible basis or ground of union, and that is to cast to the four winds the thousand or more human creeds and faiths and come together, read and study God's Word and counsel and unite on that, and thus have a "thus saith the Lord" for our faith and practice. Human creeds, opinions and faiths do not bring us to God nor lead us into *all truth*. The inerrant Word and counsel of God is the only safe, infallible way; that way will bring us to heaven. We hear much about love. What is the test of our love for God? "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." He will do what I tell him to do. "For this is the love of God, that we keep his commandments" (John 14: 21, 23; 1 John 5: 3). Jesus says: "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6: 46)? The very fact

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## The Stain of Commercialism

BY EARL M. BOWMAN

It may be said with a good show of reason that the spirit of commercialism is the characteristic sin of the country and times in which we live. This is, or has been (for thank High Heaven there are some signs pointing to an age of the spirit) a very materialistic age, and we have been essentially a commercial people. At least in our practice—industrial, social, national and individual—we have been putting things above men, and merchandise above manhood.

The commercial spirit stains whatever it touches. And it has touched every department of human society.

The spirit of commercialism has stained our national life and government. Ask any of our statesmen to give an estimate of our national strength and well-being, and what will be their answers? How will they answer such questions as these: "Is the national life sound and healthy? Is our country strong and safe? Are we a prosperous people? Are we developing the true ideal of our national life and character?" Why, nine times out of ten their answers will come in terms of material rather than vital moral and spiritual well-being. They will point to the full dinner pail of the working man, to the large dividends on invested capital, to the clearinghouse reports and savings bank accounts, to the estimate of per capita wealth, of exports over imports, to the extension of commerce and the discovery of new markets, to anything, and in fact everything, except that which alone can constitute the power of a state; namely, the patriotism and manhood of her sons, the intelligent devotion to such principles of love, justice, freedom and righteousness of her citizens, and the courage and self-sacrifice with which they will stand for these principles. I sometimes believe that our government itself is rapidly becoming a machine for promoting commercial schemes for privileged parties rather than an institution for protecting the common rights of the common people—their rights to life, property and opportunities—and developing the patriotism of the average citizen. It is not political party or policy for expansion or anti-expansion, imperialism or anti-imperialism which matters deeply. All these things are external and surface matters. The questions which probe to the heart of our civilization, testing the essential qualities of our national life are such as these: Do we, in estimating our national strength, prosperity and well-being, count men above things, or things above men? Merchandise above manhood, or manhood above merchandise? Principle above self, or self above principle? That civilization and national life which counts gold more precious than men are rotten at the heart. It is the human and spiritual and not material wealth which measures the prosperity of a nation.

The spirit of commercialism has stained our whole educational system. Here manhood is held cheaper than merchandise. The rich themselves often estimate their own manhood as of less worth than their gold. Take just one illustration. A wealthy family sends the son off to college to get an education. In many a case you will find the course marked out for the boy something like this: the classics are entirely eliminated, because they will never tell in the money market. History and philosophy are rigorously restricted, or ignored, for they have no speculative value. Only the modern commercial languages are taught, because they are tongues that tell in trade. Thus this boy's education is made strictly practical and technical. It is exclusively a business training. Everything that ministers primarily to general culture, everything that would make of a boy a well-developed, well-rounded, well-disciplined man—a man of the fullest and richest manhood possible—is sacrificed to the immediately practical. This is because the father wants his son to be, not the best sort of a man, but the best sort of a money-maker—a machine such as you will find in our mints for stamping out bright coin from the raw bullion. Now this commercial influence is being felt everywhere throughout our whole educational system. Most of our schools and colleges are yielding to it. In

fact, many of our schools are sinking into merely technical institutes, training for business instead of offering generous culture and the development of the richest and largest manhood. This kind of an education tends toward a too limited concretization of human experience. It robs life of all mysticism, stifles the soul and deadens all spiritual sensibility.

The spirit of commercialism has stained our industrial world. I am astonished not so much at the inhumanity of our present industrial order, but at its prevailing and persistent dehumanizing tendency. The way that human beings are dehumanized and depersonalized in the thought, speech and practice of our industrial system is pathetic. Labor, for example, is habitually thought of and spoken of, not as the toil of human hands; the sweat—and sometimes the bloody sweat of human brows; the thought and skill of human brains, the daring risk, the courage, the heroic self-sacrifice of human souls in all dangerous occupations; but rather the blood and sweat and tears of brain and heart and soul simply becomes, in the language of the business world, a commodity, or so much stuff to be bought in the cheapest market and sold in the dearest. Laborers are commonly called "hands"; they are the instruments, the tools of industry; they belong to the industrial system, and maintain practically the same relationship to it, as steam in the boiler and the electricity from the dynamo, for they are simply so much capacity for production. So in the industrial world men are simply things, and about the cheapest things with which the world has to deal. If a machine breaks down it is a calamity, for repairs must be made and they cost money. But if a man is maimed or crushed the grind of production goes on unimpeded, because another man stands ready to drop into the place of the toiler who has fallen out of the ranks. Men are cheaper than machines. In this industrial world of ours machines are of more worth than manhood, and the manufactured product of more value than souls.

The spirit of commercialism has stained our religion. Let us take a couple of examples of modern religious appeals. Religious teachers are saying at this hour: "Here is a good thing to invest in. Go to church and worship God. It will give you better standing in the community. It will open up both social and business opportunities which you would otherwise miss; and then it will put you on good terms with the Lord besides." There is something repulsive about the commercial appeals which are made in the name of religion. Here is another illustration: "Here, you hard-headed business men, you ought to support the church because the church is a moral policeman! Your property is safer, your reputations are safer, and your lives are safer where there are churches. You ought to help pay the minister's salary, because the minister stands for law and order, and the successful development of your business depends much on law and order. You ought to give to foreign missions because the missionary goes out to those backward peoples, and in a short time they will be wanting sewing machines made in Bridgeport, Conn., furniture made in Grand Rapids, Mich., and motor cars made in Detroit, Mich. It is good business to support foreign missions—it opens up foreign markets." This is the Gospel Billy Sunday preaches in season and out of season. He insists in his own elegant way that religion is the best horse trade going. The shrewdest investment any man can make of his time, strength and money is to be a Christian. One reason (not the only reason) why crowds flock to hear Mr. Sunday is that he rarely if ever gets above the moral and spiritual level where the people are accustomed to live and think. He never disturbs them by any lofty moral and spiritual idealism, or by calling upon them to think of the finer aspects of the Christian life. And Mr. Sunday is thoroughly consistent—he practices what he preaches. He has made more fame and money ten times over out of being a professional evangelist than he ever could have made out of baseball. But I submit it to you that this commercial appeal does not carry with it quite the atmosphere of Jesus' appeals. While there may be a lot

of truth in all such appeals, yet the man who is serving God for what he can get out of it is not serving God at all.

We must recognize that a man's life consisteth not in the abundance of the things that he can store away in barns and banks, but in the wealth of his service unto God, and the richness of his personality. We must make a "man more precious than fine gold; even a man than the golden wedge of Ophir." We must reorganize our industrial and social and educational world upon that basis. We have gotten it upside down. We must make wealth the servant of life instead of life the slave of wealth. We must put men above things and manhood above machines and merchandise. It will be only then that the lives and souls of men will be worth more than the product of their toil, and our manhood and womanhood be regarded as of greater value than the gains of our greed and shrewdness.

Washington, D. C.

## "Always"—"Steadfastly"—"In Every Place"

BY PERRY L. ROHRER

THESE three expressions are snatched from Luke, 18:1, Acts 1:14 and 1 Tim. 2:8. They are typical of other instances in the life of Jesus and his early followers which give us a clue to the nature of their prayer lives.

No student can long follow the life of the Master or his disciples as recorded in the Bible without being impressed with the fact that they prayed and prayed often. The teachings of Jesus are unmistakably clear on the matter: "Ask and ye shall receive," "pray for your enemies," "pray without ceasing," "and when ye pray," etc. The Master even gives a model prayer in order that his followers may have something concrete to help them understand what he desired.

Now the significant thing about the above references and all others referred to, is that none of them insinuate that the Master or any of his followers had any definite time in their daily schedule for prayer. The aroma which arises out of the incidents recorded of their prayer lives is a spontaneous one. Prayer was the natural thing for them. They were in the thick of life, grappling with the monstrous forces of evil stalking about in even more crude forms than today. An honest interpretation of the prayer incidents of the lives of the Master and the early disciples would lead one to believe that perhaps there might have been times when they might not have prayed the first thing in the morning, or the last thing before going to bed. They were too much in earnest to bother about such pseudo methods of efficiency in the religious life. We certainly do the lives of the early disciples an injustice to clothe them in all the modern concepts of what constitutes the orthodox prayer habits of a devout Christian. The cause of Christ, only Jesus and him crucified, and his redemptive power saturated their very beings. It was at the hub of their lives. Around his life all things were ordered for them. Their eating, sleeping and all else were done in harmony with his teachings as best they could interpret them.

Today psychology has learned about the laws of association and habit formation and oft in the maze of psychologizing ourselves religiously we set up the habit of regularly keeping the morning watch or saying our prayers in the evening or in the morning and we lose sight of the fact that a life that is Christocentric may sometimes be spontaneously irregular.

The evidence of Jesus and his early followers most surely points to a spontaneous prayer life. It is not meant to infer here that Jesus never prayed in a public worship service. He went to the synagogue as was his custom, but he also went out alone or broke forth spontaneously in thanksgiving or petition as the occasion might be.

A few years ago there appeared a document of an argumentative nature in support of the kneeling posture as the only position which the Master sanctioned. What a sad effort to standardize the prayer life of a people! A humble and devout old saint recently related to an interested group of listeners how he often prayed while sitting in his rocking chair,



riding in the auto, or in the most peculiar places and at the most irregular times. At the close of the talk one young college student asked the devout old man if he had kept the morning watch all his life. The old man did not understand what was meant by the morning watch, but upon being informed said that he prayed many times during the day, but was not always certain that he prayed at a certain time in the morning.

A recent study of the habits of college students who have been out of college and into their life work for a period of at least five years showed that the inevitable tendency of those who regularly kept the morning watch while in college is to completely cease doing so after they are out. Their reasons are that it becomes too formal and meaningless, and that they can not always fit it into the morning hours even if they desired to do so. It apparently has not dawned upon them that it does not really make so much difference after all as to just when they pray, but that it does make a difference whether or not they pray and how often.

One of the above mentioned young men related how he had mechanically kept on praying each morning until it was worse than mockery to him. Yet he confessed that he would be more than glad for an opportunity for praying sometimes during the day.

There are two problems resting here. One of them is a misconception of what prayer really is; the other is a false idea as to the time and place of prayer. It had never fully dawned upon this young man that audible words are not always necessary to prayer, or that he could pray in any particular posture. In other terms, he had routinized, mechanized, devitalized and made artificial a very spontaneous side of his life.

There are a number of very good arguments for the set prayer schedule, which, of course, always makes room for the spontaneous prayer in addition. The most commonly used argument is perhaps the analogy of eating, which is so easily applied here with convincing effects. But let us not allow ourselves to be misled by analogies. An analogy is a similarity, perhaps, but it is not implied that it has essential identical elements. One individual asks: "But how would you like to eat spontaneously like you say we ought to pray?" The analogy sounds excellent but is very misleading. It is an established fact physiologically that irregular eating is not conducive to the best of health. But to carry that truth over into complex phenomena, like that of religious experience, is pressing it too far to be truthful. The religious experiences of any individual will not submit themselves to physiological analogies when pressed beyond similarities which are neither identical nor inherent.

Why should we not emphasize more the beauty and simplicity of praying often, everywhere, and steadfastly? If there are those who will find themselves praying on a regular schedule, let it be so, but in any event should we not seek to avoid creating a definite time or place consciousness which their lives must fit into religiously?

There is one valid cause, it would seem, for an individual to have a definite prayer schedule. Perhaps the individual who would not pray at all unless he had a definite time is justified in doing so, but even then it would be a question as to how long he would continue if forced to this measure; and yet, farther, how much of real value would there be in employing such a reprimanding measure?

Chicago, Ill.

### Faith

BY MRS. CHAS. F. HOPKINS

"FAITH cometh by hearing, and hearing by the word of God." We can not have faith until we know God's will. We find his will in the reading of his Word. To know that God will do a thing is faith. Believing God can do a thing is not faith. It is a well grounded assurance of that for which we hope. A child might hope for a new dress before the parent had promised one; but when the child asks for one and the parent promises to get it, then the child has a well grounded assurance of that for which it had

hoped. Just as the child's faith comes by hearing the parent's word, so our faith cometh by the Word (or promise) of God.

We are free to say for anything that God has promised, and know that we have the answer, because he is faithful and we can lean and absolutely rely upon him for all we need. In Deut. 7: 9 God would have us know that he is faithful. His faithfulness to his promises is our reason for knowing "that we see the petitions that we desire of him" before we have the answer. No one has ever met the conditions and found God unfaithful to any promise he has made.

Faith is "the evidence of things not seen." It rests on far more solid ground than the evidence of the senses, and that ground is the Word of God. The

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## FORWARD MOVEMENT

Edited by J. W. Lear

### Three Classes of Churches

FOR OUR convenience in the office our files show a classification of the churches of the Brotherhood into "A," "B" and "C" congregations. The congregations in the "A" class in 1927-28 gave for the Conference Budget \$3.50 and up per member. The "B" congregations gave from \$1.00 to \$3.49 per member. The "C" congregations gave less than \$1.00 per member.

For the fiscal year closing February 29, 1928, 138 congregations with 22,164 members were registered in "A." The average number of members to the congregation was 161. These churches represent 16.8% of the whole Brotherhood. This group gave \$117,906.78, an average of \$5.32 a member or 44.2% of the total giving of the Brotherhood. Thus 16.8% of the members by congregations gave 44.2% of the money.

For the same period 450 congregations with a total membership of 65,119 fall in class "B." These congregations average 145 members. Very little less than the "A" churches. This group represents 49.4% of our Brotherhood and gave 48.1% of the total amount. They averaged \$1.97 a member.

The "C" congregations numbered 454 with a membership of 44,552; an average of 98 to the congregation. This group represents 33.8% of our Brotherhood, but they gave only 7.7% of the total or an average of forty-six cents a member.

Many of the congregations of the "C" group are located in very poor sections of the country. Some of them are declining in number and will soon enter the list of disorganized churches unless help comes from without the group. The fact that nearly 50% of our congregations can not support without aid an aggressive challenging program does not speak well for the future of our denomination.

In the west we have Districts in which a majority of the congregations if they are to grow must have outside aid. Here is where the Home Mission department of the General Mission Board functions with appreciation. Some of the older Districts and churches feel at times that too much time and money are spent in helping such fields, but unless the mission territory of our own country is given proper supervision now, we as a denomination will suffer serious loss.

Our greatest financial weakness is in the group "B" congregations. A majority of them indeed are financially able to give as much as those in the "A" group. Some of them are larger and financially more able than some of the congregations in the "A" group. If the "B" group would have moved into the "A" class last year and most of them could do so with good leadership, we now would have a neat reserve instead of our present lack. Instead, this last year 217 out of the 450 congregations in this class gave less than they did in 1926-27. In a very few cases financial reverses were the cause, but most of the failures are due to a lack of education and adequate appeal.

The slump in this group amounted to \$27,387.79. Now since the churches of the Brotherhood gave nearly the same amount in 1927 as they did in 1926 this

slump in "B" had to be made up by "A" and "C." Most of it was sent in by the churches of "A." It is fair to say, however, that quite a number of congregations in "C" which gave nothing in 1926 came in as giving churches in 1927.

Stewardship education is very necessary in Class "B." Most Christian people will respond if they are properly taught. Too long we have taught that the church is a life boat, when we should have been emphasizing the church as an army for aggressive warfare. It requires very little to manage a life boat, but it requires real sacrificial giving to equip the army of the Lord and prepare her for aggressive service.

Who is sufficient for this? No one, of course, without divine help. However, the pastors and overseers of churches are responsible for the kind of teaching that will change our indifference to concern and convert us from a passive church to an active, Spirit-filled church like unto the first century type. The responsibility must rest with the leaders. God put it there in the time of Israel and if I read aright the four Gospel accounts and the epistolary writings, they bear the same messages.

Brother, in which class is your congregation? If your work is approved of God, you are worthy regardless of the class. If you are in "B" or "C" when our Master would have you in "A," a faithful, loyal group would step up.

We are four months in the new fiscal year. How will we classify March 1, 1929? We will be where we belong if the Spirit of God has his way in each of our lives.

### Teaching of Stewardship Regarding Money or Substance

The books listed below may be ordered from the Brother's Publishing House, Elgin, Ill. A leaflet listing all the books available on the subject of stewardship may be had free by writing the undersigned, Elgin, Ill.

**Modern Money Methods.** Frederick A. Agar. \$1.00. The principles of stewardship applied to the methods or practices used to help produce God's money through church channels for Kingdom purposes.

**Stewardship Stories: For Boys and Girls.** Emma A. Robinson. 35c. Ten brief studies of the stewardship of service, time, money, etc., which, with great simplicity, bring the obligation home to children.

**Money the Acid Test.** David McConaughy. Cloth, 60c, paper, 40c. A text book of eight chapters stressing the reflex effect on character from the practice of the principles of stewardship. Suggestions for leaders of classes using Money the Acid Test, price, 10c.

**Money Talks.** Albert P. McGarrath. \$1.25. Nine sermons and addresses setting forth the principles and practices which should govern Christians in getting and using money.

**Our Christian Stewardship.** John Wesley Duncan. 75c. Expresses the firm conviction that the tithe is the standard which God recognizes as the test of Christian stewardship and is the original plan for financing the church in the world.

**The Call to Christian Stewardship.** Julius Earl Crawford. 60c. A unique approach to the subject of Christian stewardship. It maintains that a stewardship program in order to be complete and according to Biblical standards must be based on tithing. Includes church finance and the every member canvass.

**The Christian and His Money Problems.** Bert Wilson. \$1.50. A hand-book for laymen, ministers, study classes, prayer meetings, Y. P. societies or other church groups. Essentially a book relating stewardship to church finance.

**The Law of the Tithe.** Arthur V. Rabbs. \$1.25. Uses the word "law," not in the binding legal, or technical sense, but rather in the larger spiritually binding sense. Beginning in pagan history, it brings the tithe into the economy of the church.

**American Tithers.** James L. Saylor. 25c. A booklet of testimonials which point to the fact that the princely givers have, as a rule, begun when their circumstances were moderate to set aside a tenth of their earnings to religious and charitable purposes.

**Christ and Money.** Hugh A. Martin. \$1.00. The theme is that Christianity is vitally concerned with the making and spending of money. Far-reaching changes must come in the Christian attitude toward commercial and industrial life, replacing the acquisitive motive with the teachings of Jesus.

**Financing a Church.** John T. Henderson. \$1.00. Practical suggestions for financing the work of the church, with an objective which is primarily spiritual. Especial emphasis is laid upon the every member canvass.

**Funds and Friends.** Tolman Lee. \$1.00. For people who raise money for benevolent purposes. It has a strong message on the human and friendly aspects of giving.



## PASTOR AND PEOPLE

### Jesus Reveals the Father

BY IRA H. FRANTZ

Synopsis of a Sermon

JESUS gave the world a new idea of God—the idea that he is a loving Father. The world had not known God as a Father before this. God's revelation of himself through Moses, David and the prophets was at best only partial and more or less distorted by the popular ideals of the times. In Jesus God reveals himself as he is, and our conception of him gained from Jesus is limited only by our ability to comprehend. The revelation itself is perfect.

Not so with Old Testament revelation. Moses taught that God was to be loved and obeyed, which is good as far as it goes. Conditioned upon such love and obedience, and furnishing the main motive for it, he promised that God would bless them with material good. But not from Moses do I learn that God loves me, an individual. David reached a higher conception of God when he said: "Jehovah is my shepherd," and again, "Like as a father pitieth his children, so Jehovah pitieth them that fear him." Isaiah, Jeremiah and Amos stress the righteousness, justice, and mercy of God. There is far more of love and tenderness in their presentation of him than in that of Moses. Isaiah even says: "Thou, O Jehovah, art our father," and through Jeremiah God invites the people to call him "My Father." But it remained for Jesus to take God at his word and introduce him to men as "Your Father in Heaven." It remained for Jesus to say: "God so loved the world"; and for his beloved disciple to say: "God is love."

The earliest recorded statement of Jesus contains the phrase, "my Father's business." His first public discourse of which we have record, refers to God as Father no less than seventeen times. Throughout the entire period of association with his disciples he was continually speaking to them of the Father. When they heard him pray, they heard him talking to his Father as though he knew him well.

Not only does Jesus use the word "Father," but he speaks of God as having fatherly attributes. If he feeds the sparrows, he will feed you. If he clothes the flowers in such beauty, he will also clothe you. He knows all your need. If you know how to give good gifts, how much more shall your Father in Heaven give good gifts! It is not the will of your Father that one of these little ones should perish. God sent not his Son to judge the world, but that the world should be saved.

But even more than what he said about God, what Jesus was and the way Jesus lived shows us the real heart of the Father. Jesus is identical with God. "He that hath seen me hath seen the Father." If you would know God, get acquainted with Jesus. To find out what God thinks, how God feels, and what he does, observe what Jesus thought, how Jesus felt, what Jesus did.

Does God love men? Jesus, having loved his own that were in the world, loved them to the uttermost. Does God sympathize with human sorrow? Jesus wept with the sisters at Bethany. Does God accept a formal observance of religious rites in which righteousness is lacking? Jesus condemned the practices of the scribes and Pharisees in the most scathing language. Does God delight in criticising human error? Jesus ended his denunciation of Pharisaic hypocrisy by breaking into tears. Is God harsh and vindictive? Jesus said to a sinful woman: "Neither do I condemn thee: go thy way; from henceforth sin no more." Does God take note of human need? Jesus had compassion on the multitude because they were hungry, and he fed them. Is God interested in individuals or only in the mass of humanity? Jesus, tired, thirsty and hungry, forgot his own needs in his eagerness to save an outcast woman of Samaria. He was never too busy with the crowd to give his attention to a leper, a cripple, or a blind beggar. The best

loved words of all he spoke were not addressed to the multitude but to a lone seeker after truth who came to him by night. Does God value childhood? Jesus took little children in his arms and blessed them. Does God really forgive sins? When Jesus said to a paralytic man, "Son, thy sins are forgiven," he was able immediately to arise, take up his bed, and go home. Is God willing or reluctant to do us good? When a leper said to Jesus, "Lord, if thou wilt, thou canst make me clean," Jesus answered, "I will; be thou made clean." Has God suffered because of men's sins? Jesus went through the agonies of death by crucifixion after surrendering himself of his own free will to his enemies. Is God able to give men life? Jesus rose from the dead.

This is how Jesus reveals the Father. He was one with the Father. The words he spoke and the works he did were not his but the Father's. He thus becomes the answer to all our questions about the Father. Jesus knew the Father and his presentation of him is correct. Any idea of God that conflicts with Jesus' presentation of him is false.

Atheism finds its material for criticism of God in the Old Testament. But the Old Testament conception of God is very different from ours. Were it not for the higher ideals of God as given to us by Jesus it is doubtful whether any of our race would have

### The Country Parson

In faded weekday overalls he lurks  
About his garden, busy with his bees  
And hens and cows, the domesticities  
Of rural life. There is no task he shirks  
As hard or humble. All the curious quirks  
Of growing plants he knows. He sprays the trees  
And while he toils, coins simple smiles  
And gathers wholesome lessons as he works.

Then, on the Sabbath, in his broadcloth suit  
He mounts the pulpit, tells the holy fable  
Of Husbandman, and Vineyard, and the fruit  
That cometh of the Spirit at life's end.

He feeds the faithful at the Master's table  
And talks to God as friend may talk to friend.

—Anne Higginson Spicer.

their sense of the rightness of things sufficiently developed to be able to criticise the God of Moses and Joshua. They are absolutely unfair who persistently ignore the fuller revelation of God as given by Jesus and accepted by all Christians; it is unfair to attempt to undermine people's faith by pointing out the injustice and cruelty of God as depicted by those who so imperfectly understood him. The Heavenly Father as we see him in Jesus, meets our every ideal of what God ought to be like, satisfies our every desire for an omnipotent Protector, Helper and Friend. Let atheism find any unworthiness in him if it can! We defy the world to show any fault in our Christ!

Not only is Jesus' revelation of the Father complete and correct, but it is authoritative. His words ring true. "He taught as having authority." Knowing Jesus we cannot doubt God. Before him or apart from him we find no ground for a faith that will meet every test. But in Jesus our faith has a sure foundation.

Most of us have experienced the doubt that comes with unrewarded effort and unanswered prayer. We can not answer the "Why?" of so many people's questions. A mother is slowly dying of a dreaded disease. She loves her family and they love her and need her. She has maintained a firm faith in God's power to heal her. Yet life is surely slipping away. Why? We do not know. A thousand innocent lives are snuffed out in an unforeseen calamity. Why does God allow it? We cannot tell why. But knowing Jesus we know that God is good and altogether kind and loving. This is enough for us to know. When we turn to him our doubts are quickly dispelled and we can believe that when finally we are permitted to view these things in the light of God's plan for an endless age, we shall be able to laugh at our present doubts and fears.

How often in our unsatisfactory religious experience we have had to fall back upon our Christ and pin our faith to him alone! How often have we realized that but for him, faith and hope would both be gone, leaving us nothing but black despair! But we cannot get away from him. His life is too beautiful, his words too full of calm assurance to admit of any doubt. If he tells us God is a loving Father, we will believe in spite of all our own failure. For he knows God and we know him. He never doubted God and we can not doubt him.

Jesus is God translated into human language. Men can not understand God but they can understand Jesus. Let us make him known to them! Men can not come to God except by way of Jesus. Let us lead them to him!

Fruita, Colo.

### The Fad of Change

BY EZRA FLORY

SOME years ago the citizens of a small western city were well supplied with Bell telephones. But a new movement came in which it became popular to replace these instruments with independent telephones. The old established company offered every reasonable inducement, but the fad impulse seized the people and the change came with a sweep. A few years passed and the unrest for another change brought in the era of the Bell telephones again.

Many years ago it was a fad for the purchaser of a wife to put a ring in her nose after which she was led to the home of the purchaser as his chattel. Now this is changed to putting the ring on the finger at the time of the marriage ceremony.

It seems impossible to prevent the swing of the pendulum in the direction of fads. We read of a people in the time of Paul who "spent their time in nothing else, but either to tell or to hear some new thing."

The French Revolution over a century and a quarter ago experienced an upheaval in turning from old routines to things new. Then many thought that everything old was doomed because it was ancient. Even religion was affected.

Who does not recall the change in dress of the past generation? At one time garments trailed the ground behind the pedestrian. Then there was an era of puffs behind or upon the shoulders; then came wide skirts, narrow skirts and short skirts; then fur in the hot summer. I need not tell the rest. It is known. I am trying to show how people have been drawn into the sweep of fads. These fads include material possessions, social customs, dress, mannerisms, modes of thinking and even religion.

Some fads have good in them. All fads serve to break the monotony of life. Many of our customs have been passed on to us through the channels of changing and modifying fads. Most fads are distressing to people of conservative habits. Some people who are thought to be settled in their modes of life are swept completely away in these avalanches which carry them along as so much debris before their bewitching momentum.

A good minister once asked us: "Why is it, that when some new bit of sentimentalism comes along our people are the first to be into it?" Our reply was that his judgment was hardly true. The minister declared: "Let a necromancer or a new quack doctor come into the community and observe for yourself what the outcome will be!"

What is the explanation for the swing from Pilgrim teaching with its rigidly kept Sabbath and long sermons, to a looseness in discipline that welcomes the dance and the disregard for authority in things ecclesiastical? What is beneath the tendency about which we have heard much recently in the terms of the youth movement? Have we been caught, too, in a radical turn of the times from law and authority in our church government during the last ten years? Is this same restlessness of the ages besetting us in building places of worship, in conducting our programs, in disregard for so much that pertains to the simple life? What will be the next direction the zigzag course may take? Who knows? Shall we follow the tortuous



route, or "be in the world," and go with the crowd? What good may we contribute to the Lord's work in spite of these human tendencies?

Elgin, Ill.

## HOME AND FAMILY

### How Did He Live?

So he died for his faith. That is fine.  
More than most of us do.

But stay. Can you add to that line  
That he lived for it, too?

It is easy to die. Men have died  
For a wish or a whim—  
From bravado or passion or pride.  
Was it harder for him?

But to live; every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt,  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he led.  
Never mind how he died.

—Ernest Crosby.

### Child Welfare

BY EMMA T. FIKE

#### I. Four Parties are Necessary to a Complete Home:

1. *Mother.* "What is home without a mother?" You may substitute and the party be just as kind, gentle and good, but who can say: "Bone of my bone, flesh of my flesh"? In appreciation of our mothers we have Mother's Day each year that we may appreciate them all the more.

2. *Father.* What is home without father? Too often we try to roll the responsibility of home making and child training over on mother, while father sits on a soap box in the store or spends his time at the club or evenings at the lodge. Because of the importance of father in the home we have Father's Day. The father should fill the place of priest in the home, leading in religious reading and worship, but the family all should assist.

3. *Children.* What is home without children? The Jewish rule was to supply every man with seed; if one died childless, his brother was to marry his widow and raise up children. We have an account of one who had married the seventh brother. Women thought it a shame to be childless and would pray for offspring. Stoddard said: "Children are the key to paradise." How fine if all the homes of our land would appreciate the coming of children into the home! Every child that has come into the world has come because of love, however much that love may have been debased. Shall we deny them love after they are here? Because we appreciate children we have Children's Day.

4. *God.* The fourth party necessary to a happy and complete home is God; for him there is no substitute. Do we appreciate God in our homes enough to let him have his "Day"?

#### II. Ideals

(1) *Proper Ideals.* The children of the members of the Church of the Brethren have a fine record because of the very high ideals of our godly parents, but we are likely to lose that record if we as parents drift from our fine ideals and simple, frugal life. Would our children go astray if we practiced Deut. 7: 12-17?

(2) *Improper Ideals.* Too often the church workers, and especially ministers, are criticised before our children and business men praised. In our school books warriors are extolled and idolized. Father as the boy's ideal business man sits up and tells filthy tales while he snips the ashes from a cigar or spits tobacco juice into the coal hod by the stove. While the daughter, instead of reading good healthy literature, studies fashion plates or some mail order house catalogue, largely because they are on the center table and the Bible unnoticed on the shelf.

I was made sad while reading a description of George Washington as an ideal boy to find that his ideal was a boy with a sword dangling by his side as he escorted his sister to a church, but that he was yet more pleased to receive an appointment as midshipman in the king's navy, and this description was in a very widely read Sunday-school paper.

#### III. Jewish Methods.

The instruction of Jewish children was usually conducted in an upper room, well lighted, and with only conscientious God-fearing men supposed to teach. When Jesus was here there were 400 Bible schools in Jerusalem and every Jew was expected to look to the safety of his children. Every house had to have a battlement around it in order that none would fall off, and every river had to be safely bridged. Are we as parents equally concerned about the safety of our children? Are they safe? Where are they? What about habits that are decidedly hurtful to soul and even more to the body?

#### IV. Some of the Dangers We Face.

(1) *War* is one of the greatest, if not the greatest foe of youth. No man who loves a child would destroy it; yet war destroys wholesale. Man is the only being that God has created who invents ways of destroying his own kind. (2) *Intemperance* vitiates society, home, body and soul, and it is passing strange that any man who seeks the good of the young should desire to place before our boys and girls the intoxicating bowl. (3) *Loose love in courtship*, wrong ideas of marriage and even companionate marriage will doom our old-fashioned homes and work havoc in the welfare of our children.

#### V. Homeless Children.

There are four great causes for children being homeless: death of one or both parents, war, intemperance, separation. Five per cent of children in our homes are full orphans; thirty per cent half orphans and sixty-five per cent have both parents living. How sad that two-thirds of the homeless children are thus deprived by divorce and separation. These orphans are not crying for charity or pity so much as for a chance with other children to make good. Who will help? Who can help but help? The Jews dare to live in Palestine but three years until they tithed everything and took a vow they had given the proper tithe for the support of the orphan. Look into the face of your own child. Suppose it were an orphan and people "passed by on the other side" as you do others? What then? Suppose your child was left homeless and comfortless without bread or clothes! If you see your brother has need and you shut up bowels of compassion, what then? Here is your vow: If I have withheld from the poor, or eaten my morsel alone or seen any perish for clothing or poor covering, or not warmed by my fleece, let mine arm fall from the shoulder blade and mine arm from the bone.

Are you ready to face your account, yea more, all these dear homeless ones?

Oakland, Md.

#### In-Laws

BY MAUD MOHLER TRIMMER

WHEN a minister pronounces a man and woman married, a lot more questions have been asked and answered than have been voiced, and the most important of these is: Can you live with your in-laws amicably and keep your self-respect?

Possibly more connubial troubles have been caused by the interference of relatives by marriage than for any other reason. All of the comic supplements to our papers carry in-law jokes, and we are actually educated to believe that in-laws are bugbears, to be endured but not enjoyed. Yet since so very many of us have relatives by marriage whom we love dearly, honor and respect, we know that this should never be true. There is something fundamentally wrong when people can not live in harmony with one whom one of their blood kin has loved enough to marry.

One of the most beautiful narratives ever written is the record of the mutual devotion of Ruth and Naomi. This is the ideal of love for in-laws to which

we all aspire. We think we see it seldom or never, but really it is common enough. People acquire it after a season of forbearance and perseverance in struggling for perfect understanding. If we had the complete story of these two women it might throw considerable light on our own problems. The account does not begin before or immediately after the marriage of Ruth, but after she had become a widow, or presumably after the women had a number of years' experience adapting themselves to each other.

It really must have been a blow to the godly Naomi when her sons brought home heathen wives. Perhaps she felt much as a good Dunker mother, should her sons marry girls of the extreme flapper type. The heathen of that day were grossly immoral and admitting that Ruth and Orpah were sweet and pure, they were probably offshoots of a very rotten family tree. Besides they ate and touched things that from a Hebrew standpoint were unclean. All these things must have grieved Naomi. How patiently she must have striven to win these new daughters to a knowledge and love of Jehovah. That they so loved her would indicate that she used them gently and kindly. Neither could it have been easy for the two young women to adjust themselves to the habits of a household so different from their own. It meant a constant sacrifice of things they had enjoyed in good conscience. At times they surely thought Naomi was too straight-laced. Yet their tender love for Naomi suggests that they had nothing of irreverence or impertinence to her to regret. Three lovely women endeavored to understand each other and to be tenderly sympathetic and they succeeded as good women do yet.

After all it is love of a sort that is back of the trouble folks have with the relatives they gain by marriage, but a faulty love, the kind that makes a mother seize the best for her offspring, regardless of the fact that she may deprive other mothers' children of their due.

A wise writer once stated in the *Ladies' Home Journal* that in her lifetime a woman should have but three perfect friends in whom she should confide: her mother, husband and daughter. She might have added that her relation to each of these is sacred and entails certain confidences not to be given to the others.

All her life the average little girl has been taught to tell her secrets to her mother and bring her troubles to her for solution. In the first one or two trying years of marriage that it takes for a married couple to become acquainted with each other, the young wife naturally is inclined to go to her mother, seeking a panacea for her pin-prick aggravations. The mother has spent her life struggling to bring happiness to her children, consequently, unless she is wise as a serpent and harmless as a dove she will suggest a course of conduct which she thinks will remove the cause of vexation. Like as not daughter will quote mother once too often—and trouble will begin.

There are many bright, happy things in a girl's relation to her family that she may safely tell her husband, but certain intimacies of the old home belong only to its members. Likewise there are details of the life in the new home that should be known only to the husband and wife. Well-bred people do not open mail addressed to other members of the family, not because it contains anything unpleasant, but because it is written in confidence to the one to whom it is addressed. Just so trust in the loyalty of each other in people who are married should not be broken.

Every boy has for his ideal woman his mother. He hopes that the girl he marries will have all her lovely traits. But like as not, he marries her for some grace traits his mother lacked. Then he tries to remodel her. He wishes her to keep her own peculiar charm and add to it his mother's ways. The girl of his choice may hope to be a modern Ruth. But if the young husband is building his house upon the sands, before the honeymoon is over he will tell her how perfectly his mother did everything, making special mention of this when the wife makes blunders. There is not a woman who will not resent this. It is the most foolish thing that can be done by a man who wishes harmony between himself and the woman he loves best. It is unkind to

(Continued on Page 476)



## AMONG THE CHURCHES

### Calendar for Sunday, July 29

Sunday-school Lesson, The First Foreign Missionaries.—Acts 13:1-52.

Christian Workers' Meeting, Jesus and Stewardship.

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### Gains for the Kingdom

Eight baptisms in the Ambler church, Pa.  
Eleven baptisms in the Middlebury church, Ind.  
Eleven baptisms in the First church, Baltimore, Md.  
Fourteen accessions to the Deshler church, Ohio, Bro. J. L. Guthrie, pastor-evangelist.  
Twelve baptized at Mount Carroll, Ill., Bro. Wm. E. Thompson of Polo, Ill., evangelist.  
Ten baptisms in the Mt. Carmel church, S. C., Bro. W. A. Reed of Campobello, S. C., evangelist.  
Fourteen baptisms in the Diehl's Crossroad church, Clover Creek congregation, Pa., Bro. Tobias Henry of Chicago, evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. L. A. Bowman of Boon Mill, Va., to begin Aug. 26 at Melvin Hill, N. C.  
Bro. N. H. Miller of Lintner, Ill., to begin Aug. 5 in the Kaskaskia church, Ill.  
Bro. DeWitt L. Miller, pastor, to begin Aug. 13 in the Richmond church, Va.  
Bro. B. E. Hoover of Wawaka, Ind., to begin July 29 in the Portland church, Ind.  
Bro. Ralph Hatton of Toledo, Ohio, to begin Aug. 26 in the Fairview church, Ohio.  
Bro. Geo. A. Early of Westminster, Md., to begin Aug. 5 in the Thurmont church, Md.  
Bro. A. J. Beeghly of Mt. Pleasant, Pa., to begin Sept. 9 in the Okaw church, La Place, Ill.  
Bro. Ulysses Gingrich of Hummelstown, Pa., to begin Aug. 5 in the Annville church, Pa.  
Bro. S. C. Godfrey of Red Lion, Pa., to begin July 29 in the Monterey house, Conestoga congregation, Pa.  
Bro. Chas. Oberlin of Monticello, Ind., to begin sometime in August in the English Prairie church, Ind.  
Brother and Sister O. H. Austin of McPherson, Kans., to begin Nov. 6 in the Central church, Roanoke, Va.  
Bro. H. E. Kaylor of Elizabethtown, Pa., to begin Aug. 26 at the Union house, Fredericksburg congregation, Pa.  
Bro. E. F. Nedrow of Ludlowville, N. Y., to begin Aug. 25 at the Merkey house, Little Swatara congregation, Pa.

♦ ♦ ♦ ♦

### Personal Mention

Bro. Russell Showalter, pastor of a rural community at Rosepine, La., says they have sixty-three enrolled in their Vacation Bible School.  
Brethren Bonsack and Emmert are planning to sail from New York Aug. 17 on their visit to the Africa mission field. They expect to be gone some five or six months.  
Two speakers scheduled for the District Meeting at Nocona, Texas, next week are President V. F. Schwalm of McPherson College and Eld. J. W. Lear of Chicago.  
Bro. H. C. Early says under date of July 19: "My general health is good and my sight grows better slowly. I can begin to read some head lines in the papers but with difficulty."  
Dean Carl W. Holl of Manchester College in company with his good wife, did us the honor of driving out of his way westward a few days ago to give us a call. It was their first visit to the Publishing House.  
Bro. Norman A. Seese, accompanied by Sister Seese and their little son, was a visitor at the Publishing House last week. Recently returned from China they were on their way eastward. Their headquarters will be at Daleville, Va.  
Bro. Ralph E. White, pastor at Johnson City, Tenn., writes: "Our Daily Vacation Bible School nearly took us off our feet. We did not expect an enrollment over fifty. We closed with an enrollment of 111. Our school was the second largest in the city."  
Bro. R. A. Haney who is doing faithful work in Western Maryland writes the Home Mission Department "about our splendid ingathering while Bro. Rollins of Mount Pleasant labored at Cherry Grove in a revival June 24-July 8. Nineteen were baptized and one awaits the rite."  
Bro. F. H. Crumacker's communication which appears on another page was delayed in transmission. The mission rooms are in receipt of word from him dated a month later (June 11). This indicates that mail facilities were improving and that the whole situation was taking on a more favorable aspect.

Sister J. K. Breaux, Yelgar, La., in bad physical health and threatened with the necessity of a third surgical operation, earnestly desires the prayers of the church in her behalf.

Here is the good word which Bro. Bonsack brings from Rocky Ford, Colo., where he stopped on his return from Conference. The Rocky Ford church is considering very favorably the idea of supporting its present pastor, Bro. Ernest Wampler, on the China mission field when he returns to the work there. Of course they will want a pastor too, but they propose to throw in this other work for good measure.

You will be sorry with all the rest of us to know that the otherwise pleasant homecoming of Brother and Sister Winger from their trip abroad has been marred by the illness of Sister Winger. Having enjoyed splendid health throughout the trip two or three days out from San Francisco she began to suffer from "sciatica neuritis." Since reaching North Manchester her affliction seems to have grown worse, the pain being exceedingly severe.

Bro. Amey Bollinger, Superintendent of the Industrial School in Greene County, Va., says that he is glad to be back in the work again after a year's absence with his family in the school work at Blacksburg, Va. He reports that the Herschs have finished their vacation and that Sister Wampler is now at Camp Harmony, Pa. Brother and Sister Russell Sherman, recently serving the Springfield church, Ill., are now on the staff of the school, taking the place of Brother and Sister Alvin Kline who will be in Bethany Bible School the coming year.

Bro. Ezra Flory observes that: "Our tendency is to provide many courses of study, most of which are interdenominational. Churches that a few years ago had a single course provided for Sunday-schools have now to use a course of each different age level. Besides this provision course is made for special courses on Sunday evening, such as Christian Workers, Young People, Junior Church League and Primaries. There are special courses in missions, in recreation, in Life Choices. The end is not yet. We are likely to foster confusion now. But with all the courses thus provided little is done to impart the ideals which our own denomination has cherished and the heroic annals of champions of faith in our people. Camp Harmony of Western Pennsylvania is providing such a course this summer. The committee sent for one hundred of Bro. Flory's fifteen-cent 'Outlines of History of the Brethren.'" With the growing interest in getting acquainted with the Bible many have found helpful his little sixty-cent book, "Bible Book Study."

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### Miscellaneous Items

The summer time motto over at Polo, Ill., where Bro. Wm. E. Thompson is shepherding the flock appears to be "Keep climbing." At least that is what stands at the head of the announcement bulletin on our desk.

"If you are a reader of the 'Gospel Messenger' you will receive very great inspiration from the speeches reported therein," says the "Church Visitor" of the Calvary church, Philadelphia, referring to the late Conference.

"You are in an excellent position to keep yourself informed and up-to-date in matters of our church doings and ideals if you take and read the 'Gospel Messenger.'" So thinks the "Silent Evangel," published by the Bethel church of Northern Indiana, Bro. Ralph G. Rarick, pastor.

A prayer for today: "O my God, poor and imperfect as I am, keep me true and real in character and heart. Kill in me the vices of selfishness and ease-loving. Add to the graces thou hast given me, the grace of hearty, intelligent, self-denying benevolence. Stay thou ever before me as my Inspirer and Guide till I hear thy 'Well done, come.' Then and then only shall I be satisfied. In Jesus' name. Amen."

For Fifty Cents, the Layman Company (Incorporated not for profit), 730 Rush Street, Chicago, Illinois, offers to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. The price is less than the cost of production. Without extra charge, we will include enough copies of pamphlet, "Winning Financial Freedom," to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Pro-

### In the "Messenger" Twenty Years Ago

It was hoped by the friends and supporters of our mission interests that the collection at this Bicentennial meeting would be a record breaker, and so it proved to be. It was found that twenty-three thousand dollars had been contributed and we are sure there will be general rejoicing in all parts of the Brotherhood, because of this very liberal offering to the Lord's work.

Then followed the most touching scene of the day—a consecration service. Eight new missionaries were on the platform—two of them to go to India and four to China. They, along with our three old missionaries, Bro. McCann and wife, and Sister Eliza B. Miller, were introduced to the audience. Hundreds of the people wept when told of the sacrifices that those earnest souls were making.

gram of Education in Tithing. Please mention the "Gospel Messenger"; also give your denomination.

The General Mission Board in session at the La Verne Conference appropriated \$37,575 for the home work for the year beginning Sept. 1, next. November is Home Mission Month. It is the Thanksgiving time of the year. It is the hope of the Home Mission Department of the General Mission Board that we will be able to raise the entire amount appropriated at Thanksgiving time. It can be done if every church will cooperate heartily.

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### Special Notices

Next Sunday, August 5, the Donnel's Creek church of Southern Ohio, is to have an all-day Homecoming program. If you ever lived at Donnel's Creek, or if you like the folks that live there or would like to learn to like them, drive over.

To Clerks of District Meetings. Annual Conference has made it the duty of the Clerks of District Meetings to order from the Brethren Publishing House sufficient Minutes of Annual Meeting to supply each home in the Brotherhood with a copy. Clerks should at once send to the Brethren Publishing House the number of Minutes of the La Verne Conference desired, to whom they are to be sent and to whom the bill is to be presented. Clerks, do this today.

The Report of the 130th Annual Conference of the Church of the Brethren will be ready to mail within ten days. In addition to the full proceedings of the Business Session it will contain the Missionary Address, and a number of other addresses, in full or in part. All in all you will find it more of the Conference Proceedings than you have been finding in recent years. The Report is readable, inspiring, helpful, and should find its way into thousands of our homes.

A Correction.—In the "Echoes from the La Verne Conference," "Messenger" for July 14, page 448, near bottom of first column, it was stated that "considerable discussion arose on the recommendation that the Bethany deficit of \$35,000.00 be merged with the Conference budget." The words "Bethany deficit" should be replaced by "balance of Bethany budget." Our attention has been called to the error in choice of words which convey a wrong impression. We regret this mistake and gladly make this correction.

The Union City church, Ind., will have a Homecoming at the country house, Aug. 5. Sunday-school will be at the city church at 9:30 A. M. Preaching at the country church 11 A. M., the sermon by Eld. B. F. Sharp. Basket dinner at noon. The Homecoming service is from 2 to 4 P. M. Scripture reading by Eld. Theo. Eley; prayer by Wm. Noffsinger; welcome by Eld. Ivan E. Erbaugh; sermon by Eld. Solomon Bollinger; history of the Union City church, Eld. W. K. Simmons; reminiscences by Elders Samuel Blocher and David Minnich; a forward look by Eld. Ira Blocher; benediction by Chas. Stocksdale.—Ivan L. Erbaugh, Union City, Ind.

The District Meeting of the First District of Virginia will be held in the Peters Creek church Aug. 1 to 3, opening Wednesday evening at 8 o'clock with a sermon by F. F. Holsopple on, The New Testament Church. Aug. 2, 10 A. M., The Church of the Past.—J. A. Dove. The Church of the Present.—Levi Garst. The Church of the Future.—Rufus D. Bowman. 1:30 P. M., Missionary Address, The Church and Her Young People.—E. F. Sherfy. 8 P. M., Young People's Program. Theme, Youth and the Rural Church. Introductory Address.—Roy Foster. The New Call.—Hope Sherfy. An Ideal Rural Church.—Mrs. Orville Garber. The Task of Youth.—John Cline Layman. Friday morning, Aug. 3, the conference session begins. The elders of the District will meet at 2 P. M., Wednesday, Aug. 1, for organization.—J. W. Ikenberry, Daleville, Va.

The Reading congregation will have its Annual All-day Community Meeting Aug. 5 in the Evangelical camp meeting grove at Rosedale, Pa., about three miles north of Reading, along the Kutztown Pike, the same place where it was held last year, commencing at 9:30. This meeting will be held rain or shine as the grove is provided with a large pavilion for the services with stationary seats and floor. There will be speakers of note, and the usual spirited song service under the able leadership of Linn H. Nies of the Reading congregation, with a number of male and mixed choruses. This is an invitation for all who are traveling through this section on the date noted to attend the meeting. Those coming from the west and southwest will come into the city of Reading to Fourth Street; north on Fourth to Spring; to Eighth Street through subway; turn left on Eighth crossing railroads on Kutztown Pike to Rosedale road, turning right to grove. Those coming from the east and southeast will come into Reading via Mount Penn, the new viaduct into city, through city park to St. Joseph's Hospital, right on Twelfth Street to Spring to left to Ninth Street, on Ninth across railroad tracks on Kutztown Pike to Rosedale road, to right to grove. Those from the north will find their way to Kutztown Pike and come south to Rosedale road thence to grove. There is ample parking space. Bring your lunch and your songs and your prayers and help make this a great day in Zion.—Henry H. Moyer, Reading, Pa., July 19.







## "Teaching Them to Observe All Things Whatsoever I Have Commanded You"

(Continued From Page 471)

that we do not obey him is proof that we do not acknowledge him as our Lord and Master. The Leader and Commander of the faithful says to his ministers and representatives: "Teaching them [the people] to observe all things whatsoever I have commanded you." The true ministers of God are representatives of God's Kingdom and are commissioned by the church, God's representative body on the earth, to go forth and preach the Gospel. The great Head of the church, from whom the church receives her orders, commands his ministers, commissioned by the church, to "go into all the world, and preach the gospel to every creature." Paul, the eminent apostle to the Gentiles, says: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom; preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4: 1, 2). Then he goes on to tell us that the time will come when they will not endure sound doctrine, but will heap to themselves teachers, to tickle their ears.

How do the above commands of Holy Writ agree with the modern preachers who ignore the mandates of the heavenly Master, and authorize and instruct their converts that they can unite with any church that suits them, without baptism, at the same time claiming to be ministers of Christ, representatives of God's Kingdom? Where do they get their authority for telling the people seeking salvation, that they can go where they please, join any church? Did Christ so instruct his ministers or ambassadors? Nay, verily! Christ instructs his ministers to teach the people, and when they believe and repent, to "baptize them into the name of the Father, and of the Son, and of the Holy Spirit." I suppose these preachers are of the liberal sort, believing there is nothing in baptism anyway; that sprinkling or pouring is just as good as the Bible mode of trine immersion. Jude says: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." According to the instruction of Jude, it is necessary to preach and teach the gospel faith, and earnestly contend for its observance. Jesus says: "Teach them to observe all things whatsoever I have commanded you."

Brother preacher, do you believe it necessary to baptize penitent believers as Jesus has commanded? If so, do you teach the necessity of obeying this command by those seeking salvation? Then how can you give such liberty, and instruct them that they can go where you know this command will not be obeyed? How about the other things Jesus taught his followers to observe: feet-washing, the Lord's supper, etc.? Do you teach your converts the necessity of observing all things commanded by the Lord and Master?

The apostle Paul says in 1 Cor. 15: 58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "Steadfast, firmly fixed in faith or devotion to duty, constant"; faithful and loyal to the Lord in all things. There is a tendency on the part of our leaders to over-emphasize the "go ye" in Christ's last great commission and to minimize "teaching them to observe all things whatsoever I have commanded you." The carrying out of the first without the latter falls far short of meeting the demands in this commission. How can the people have faith in the all things commanded of Christ unless the preachers teach them?

"Faith cometh by hearing, and hearing by the word of God." A faith or belief that does not accept and obey all the teaching of Christ is, to say the very least, a dead or inoperative faith. Some one has written: "The strongest way to hold to the inspiration of the Scriptures is to hold to the person of Christ. We must call men not to loyalty to a belief, but loyalty to Christ. We may be loyal to a belief and be dead spiritually, but we can not be loyal to this Person and be other than alive spiritually. He creates belief. He is the great

Believer himself, and in the light of his obedient faith he can not but believe. But we do not get Jesus from our beliefs, we get our beliefs from Jesus. And they must of necessity be under constant correction by his mind and spirit."

The mind and Spirit of Christ is preëminently set forth in the New Testament, and is found nowhere else, except as manifest in the lives of his consecrated people. To be under the constant correction of the mind and Spirit of Christ is to be governed by his will, and led by the Holy Spirit, and the Holy Spirit will lead us to the observance of all truth as set forth in the Word and counsel of God, as brought to us by our Lord and Savior Jesus Christ. If all the preachers, like Brother Paul, would not shun to declare the whole counsel of God, much of the worldliness, innovations and departures from gospel teaching in the church would cease, and we would have a new day of thanksgiving and praise to Almighty God. The present sad state of worldliness and lukewarmness in the church is largely due to silent elders and ministers, who have failed to preach the whole Gospel. Somebody is going to be held accountable in the day of judgment for the way things are going in the church. Remember the former tenants of the vineyard.

Santa Cruz, Calif.

## In-Laws

(Continued From Page 475)

his mother and unjust to the wife who suffers most from his mistakes.

The reason relatives by blood and marriage quarrel more than friends and acquaintances is that they presume too much on relationship, prying into each other's affairs, giving unasked advice and criticism. I have heard cases of devoted couples being driven to the divorce courts by interfering relatives.

It is a mistake for a couple to begin their married life by living with the parents of either. They should live alone till they have adjusted themselves to each other. When any two families, kin or not kin, try to occupy the same house the situation is difficult. It has been accomplished in serenity and happiness. People who have been married some time who are considerate may live with relatives happily. However it should be understood who is mistress of the home. When the house is the property of the older couple the mother-in-law is the queen of the family, but when it belongs to the young husband the younger woman reigns. When an old father or mother is left alone it is the privilege of the married son or daughter to give a true home, love and happiness to that parent. A harmonious home of husband, wife, children and a grandparent is ideal. I knew of one happy home where both grandmothers lived with the family. Here the wife was absolute sovereign.

How can in-laws of varying dispositions and habits get on together? The Golden Rule of Jesus is the very best that has ever been given for getting on with others. Another very good scheme for in-laws to use is suggested by the Chinese image of the three wise monkeys. One monkey has his hands over his eyes, another has his over his ears and the third has paws touching his lips. Their message is this: "See nothing, hear nothing, say nothing." Another maxim is: Do not meddle with what does not concern you. Love for our relatives by law and blood is described in the thirteenth chapter of First Corinthians.

Long Beach, Calif.

## Repeating or Praying

BY LULA MOYERS

How often we have been in a religious meeting of some kind where the moderator or leader would say: "We will now repeat the Lord's Prayer." The audience would arise, and by what followed we knew the leader had used the right word in saying, "We will repeat," for every one present was repeating the Lord's Prayer—but where were their eyes, minds and hearts? Perhaps some were looking out the window, some at their clothes or those of a friend, others were trying to see who was just outside the door, while the eyes

of some others wandered from one object to another—their minds certainly not on the words they were repeating.

Perhaps some were thinking of the big dinner at home, some of the work they expected to do the next day, and still others of their neighbor's new car at the same time planning to get one just a little bigger and finer. And, of course, there were a few in the audience who had their thoughts where they belonged at the time.

If you begin to repeat that prayer again, stop right there and get your heart in an attitude to pray it, for repeating the words and not having your heart and soul in them is a prayer that I am sure is not regarded by the Father. Let us pray the Lord's Prayer more and try to rid ourselves of the habit of repeating it.

Lebanon, Pa.

## Christ in Daily Experience

BY H. F. RICHARDS

"Our Try-It-Out Challenge"—B. Y. P. D. Program for Aug. 12

PERHAPS one thing more than any other to be discussed and craved by youth today, so far as religion is concerned, is reality. A form or a theory of religion which does not somehow touch daily life and experience excites little concern and interest. This subject has to do directly with experimental religion in daily life. It is not confined to one day—Sunday—nor to one place—a church—but has to do with everyday life as we meet it. There is where we are mostly found, anyway. Life has more common everyday than special days, and it is there that we need whatever help and inspiration religion can give.

Most young people find rather early that they have to live their own lives. No one gets far from the days of childhood and total dependence until he finds a strange need arising. Though he may be constantly in the midst of other folks there is a strange loneliness. We have to do at least a part of our own thinking, to make our own decisions, to choose our own vocation, our own companions, and to meet our own temptations. Others can give us help and advice, but it falls back finally upon us as individuals. It has been suggested that young people have few problems and few worries to give them a sense of the need of religion, but the truth is that each one learns that he has to face the facts and personal consequences of his own life. Each has to do his own leaving home for college and to go out into the strange community to teach. There is something which makes us hungry for a fast, helpful, dependable companionship, and multitudes have found that most helpful experience in a daily fellowship with Christ.

Then again, every youth is confronted with three possibilities as he looks out upon life. There are really three ways stretching out before him, any one of which he can take. There is the path of personal indulgence. One can give full sway to untamed impulses and leave the way of decency and law-abiding citizenship. Ultimately it makes one a social delinquent, whom the law seeks to apprehend in order to protect society. But the worst fact is not that one may land in a reformatory, but that he loses his own self-respect and self-control and the moral vitality of his life oozes out.

A second road is that of social conformity. One can settle down to live on the level of the least common denominator of the life of his community. Public opinion and social convention dictate his life ideals. One may thus get on rather safely with more or less personal comfort, but so far as the onmoving of the world is concerned he is a cipher.

A third way is that of prophetic influence or living a bit ahead of the crowd—above the dead level. Every man and woman whose life has vitally counted has lived thus. They have often been misunderstood and persecuted—for society tends to punish both its criminals and its prophets. Jesus concluded the beatitudes with, "Blessed are they that have been persecuted for righteousness' sake. . . . Rejoice and be exceeding glad, for so persecuted they the prophets which were before you."

If one is to live his life in a way that will count, he must find his help and inspiration not in the dead level



of social custom, but with a live companionship with a great leader—himself ahead of the crowd. The story has been retold of the two young men in a Christian college in Japan who went quite disgruntled to the president and complained that their room was on the cold side of the building and unless they were provided with greater comfort they would leave. It was the unanimous spirit of the president which surprised and saved them. He replied that his room was on the warm side and he would exchange with them. Such contact and interview with a big spirit remade them. Amid our contacts with the world's selfishness there is one experience which lifts and redeems our lives: it is contact and companionship with the most unselfish and heroic Spirit the world knows—that of Christ. No learning nor degrees nor honor can compensate for a loss of that.

One live question is, Just how can Christ become a Reality in my daily experience? Let us endeavor to suggest a few things. Something so grand and helpful will not just happen by accident. It will come according to some well-established methods, as must every worthy companionship. A first requirement will be some knowledge of Christ. We must again see him moving among the people and get acquainted with his life—its trend, its purposes, its sincerity, its heroism. For that purpose we have a Book, parental teaching, the Sunday-school, the church, literature and meetings for young people. Some have grown up in the midst of these and think them commonplace and even an intrusion on their busy lives. But the reason these agencies have continued is that they have met a great permanent human need, as does a store or a bank. They supply us with a knowledge and experience of incalculable worth.

A second great requirement is that of casting one's life in with Christ's—to have like purposes and desires with his, and to have all removed from life that may be at variance with his. Apart from a great likeness of moral purpose there can be no reality of experience, no fellowship with Christ. It will mean making daring adventure for righteousness, even in hard places, as did he. A righteousness which is lived, to be paid for in cash every Saturday night, is neither noble nor challenging. Such living may sell out for immediate reward. If it can win by fair methods it will, but if it can not it will win by foul methods rather than suffer loss. Much of our mooted success is at variance with the Spirit of Christ. Measured by such standards his life was not successful. It was, however, unprecedented in undaunted courage for right. A young barber was unwilling to stoop to some of the tricks of his employer, and when night came he was paid off. But while he paid for his sincerity with his job he could still have his own self-respect and peace with his own conscience and companionship with Christ. Say what we will, Christ can not be a Reality in a life given to moral compromise.

Another fact needs to be noted: Christ to be had must be shared. Moody used to say that if one lights a lamp and puts it under a bushel, either the light will go out or it will burn the bushel. As love and goodwill increase with the giving, so does the experience of Christ. Sometimes there are those who hesitate to share this experience. But we must remember there are two kinds of hypocrisy—one in which one appears better than he is, and one in which he appears worse than he is. Sometimes young people put the worst side out to blind their fellows to the Christ experience which wells up within. Such a practice tends to deaden and curb life's finer spirit. Furthermore, any youth is waiting to be stirred and encouraged to a fuller living with Christ by the daring example of some fellow-youth.

McPherson, Kans.

### "Steeple Among the Hills"

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Recently I was asked by one of our active rural ministers to look for a book that would be a special help to pastors of our rural districts. After reading Hewitt's "Steeple Among the Hills" I felt that I had found that book, but as

a further test I gave it to M. R. Zigler, Home Mission Secretary, with a view of getting his judgment. The next day he came back all smiles saying that he had read the whole book and was simply delighted with it. But let "Bob" say it in his own way.

"'Steeple Among the Hills,' by Hewitt, is the most interesting and inspirational book I have found for those interested in the ministry of the rural church. Both ministers and pastoral committees will be encouraged to face their tasks more hopefully by reading this experience of one who has been a successful pastor for many years in one congregation."

The author of "Steeple Among the Hills," in answering the question why he does not move into a larger field, says: "There is here more need than I can meet, more service than the ablest minister in our church could perform; and my people and I are happy in each other's love. So long as these things are true, the burden of proof is not upon me to tell why I stay; it is upon you to tell why I should change. That moving is the custom means nothing to me, for the custom is rooted in a fundamental lack of vision."

Again, speaking of his eighteen years' pastorate he says: "I know many communities, rural and urban, and I have found no other people among whom I should be so happy to live. I have shared their joys, and I have buried their dead. I have baptized their children; they have grown up; I have given them in marriage, and have baptized the children of these in turn, until I can never take root so deeply again in any other affections."

Is the author a live-wire preacher? Is he a college and seminary-trained man? Is he careful and forceful in his speech? Listen to his own words.

"Was I dull in my preaching? Yes, God knoweth! But why? Because the prophet was afraid of the milliner. I don't know what real instruction might have done for me. My father, in doubt whether to give me an education or to send me to Harvard, was too poor to do either, and in youth I was too frail. So I never had a day of college, never saw a college commencement until given my doctor's degree, and never saw even the outside of a theological seminary until I made a tour of seminaries as lecturer. But I did study. With all my heart I sought every hint I could get from homiletic books and every other source. Earnestly I tried to preach as I was taught. Yet I was a dull failure, on the testimony of those who ought to know. Once more indignation shook me free. 'Never again!' I said to myself. 'Never again, so help me God! will I think or care how I speak. Fortright, I will say what I want to say in the way I want to say it. If it ends my ministry, praise God for the release! Never again will I care about the authorities. I will myself be authority. The whole ecclesiastical outfit may go.' I felt like a man who wakes refreshed on the top of a mountain."

Does he know the ministers of the cities? Is he alone in his praise for the country and the rural churches, or do some city pastors agree with him? Perhaps the following incident will help us:

"One winter twilight I was walking with a man who all his life had been pastor of great city churches, often at three thousand dollars a year, back when dollars had value. Newburyport, Boston, San Francisco; Portland, Oregon, and a church across the street from the capitol at Denver—these had been the places of his service. Sadly he said, 'Oh, that I had grown up in the country! If a man has ability in the country work, he is distinguished among his fellows. I have had big churches, but I am nobody—lost among multitudes just like me.' So it is, and so it shall be. Carry your candle to the bonfire and nobody will look at it; light it in the mountain glens of midnight and it is seen afar. No eye can fail to see a leading 'kindly light amid the encircling gloom.' It is because of the weird darkness of the background that the faces on Rembrandt's canvases shine in such vivid relief."

What does the rural church need? Does she need surveys, expert advice, finer houses, and all the latest attractions? Mr. Hewitt thinks there is one supreme need—the right kind of a pastor.

"But there is a sure redemption for every rural church. There never will be any other. The lone redeemer is an adequate minister. Men may sit at their office desks in cities or colleges and write rural solutions. Church boards may send down their richest programs, backed by generous money. Specialists may make thorough surveys. Local societies may build the finest parish houses to compete with or supplant the moving pictures, and to do all kinds of social work. What matter? If there is not an adequate minister in charge, the whole process is a colossal joke; the bigger the program, the more ridiculous it is. If there is an adequate pastor in charge, he will see what are the needs of his church before you can get your mouth open to tell him, and his way of accomplishment will be wiser than all extraneous advice. All these other things are good—but the man is supreme and lone. He is the only need. All the others are so incidental and so dependent on him that the only effort for the betterment of the rural church which was ever worth the making is the effort to secure consecrated, gigantic men for a continuous rural pastorate. The careers of such men would be useful,

triumphant, and happy, beyond all urban success, beyond all imagination."

When asked whether he stayed by his rural parish from the missionary intention or whether he had some other reason for preferring it to the city, he said, "I am not a missionary in the country, it is my home. My objections to taking a city parish are exactly the same as those which the city-bound graduates allege against the country."

His first objection to the city is that it is too remote from the center of real advantages. He admits that the city has libraries, and lectures, and operas, and trading facilities along with other advantages. But he says that the finest art gallery is a small thing to compare with a grove of maples in autumn color. The privilege of hearing Tetzlaff is negligible when compared with wild song birds in the rural bushes. A theatrical of any quality is dull compared with a moonrise on mountains of snow. There is so much to inspire thought and give emotion in the country scenes which God made for the natural dwelling place of man that the normal man who has to leave them for the city must do it with a distinct feeling of leaving the larger life for the smaller.

In the second place he considers the city too lonely and lacking in social privileges. "The city may have more folks to the acre and more social events. That is part of the reason why social privilege is lacking. I am so social, I love people so much that I could not be happy in the city. Out here in the country I know all my neighbors and we have leisure to be free."

The third objection to the city is that it has too little opportunity for contact with greater minds and real leadership.

His last reason is that the city lacks opportunity for professional advancement. "Of course one could do successful work in the city, probably more easily than in the country; but if one does so, it must usually be 'for the joy of the working.' The city is so large and strident and most particular, even large ones, are so insignificant as centers of influence that city ministers usually sink into comparative oblivion along with multitudes of their kind. But let a man do a successful work as a country pastor and he at once comes into prominence in his profession; and if he does not consent to be pushed into urban obscurity, he has a career before him. It is not yet common enough for men of the greatest gifts to devote themselves to the rural ministry so that a success in the country pastorate could be other than conspicuous in the profession."

Does a country pastorate seem to you to be a hard lot? Stand by while this author gives you a personal experience:

"When I think it is a hard lot to be a country pastor or become discontented through worldliness, I take from my pocket a gold Waltham watch and think of the friend who owned it long ago. We were schoolmates together in Montpelier Seminary. Far beyond mine was the clearness of his strong mind; far beyond mine was the grace God had given him; and his chosen work, like mine, was the ministry. Keen of thought, clear and eloquent in speech, pleasing in person, no young man ever faced a more splendid career. Then the white plague put its hand upon him, and he went home without a murmur to his mountain farm. I became his pastor. One Sunday morning he asked me to visit him. 'What day will you come?' he said, and I answered, 'I will come Thursday.' With joy he turned to his mother: 'Brother Hewitt is coming Thursday.' Yes, that very Thursday I did go—to preach his funeral sermon. When his mother was praying God to spare the life which was temporal she cried, 'O God, save my boy!' The young man heard it and said, 'He does save me, mother!' but he spoke of things unseen, which are eternal. His last words were, 'Tell the young people I love them and want them to come to Jesus.' Over his coffin I gave them the message, but his message to me was one that he never knew he gave."

"Steeple Among the Hills" should be read by every pastor and minister in the Church of the Brethren. Every one of its 260 pages radiates helpfulness. You will never regret the \$1.75 the book will cost.

## CORRESPONDENCE

### ANOTHER CONTRAST

Perhaps you remember that in the "Messenger" for June 16 there was an article entitled "A Contrast," in which the writer contrasted a country church with a city church. The impression I received was that the writer favored city churches. He probably had not visited some of the beautiful country churches in the United States. I have always lived where I could attend a country church, but I also have attended churches located in the city.

The writer mentioned gave his impression of the two kinds of churches, and if you will bear with me for a moment I will try to present mine. First let us notice the city church, located on a main street in town. Large or small, the town has its noises and the people their "city

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## Faith

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senses may deceive us but the Word of God, never. Isaac went by feeling and was deceived, consequently he blessed the wrong son. Faith is the evidence that when we ask anything, according to his revealed will, he hears us. Jesus said: "When ye pray, believe that ye receive, and ye shall have" (Mark 11: 24). "Ye shall have" after you believe God has heard your prayer—not before. It is more reasonable to expect God to keep his promises than to think he would break them. "All things are possible to him that believeth" (Mark 9: 23).

No one who has the knowledge, which the Holy Spirit gives, can fail to see the great lack of *living faith* in the Christian world today. Definite answers to prayer are the exception rather than the rule, today. It is possible for every sincere follower of the Lord to be strong in faith. The true principles of faith for divine things are not being understood. We find little difficulty in having faith in our material affairs. It seems easy for us to trust in men and their works, but when it comes to trusting God, many of us are helpless and hopeless. The principles of faith, in both cases, are exactly the same. If we could come to see this, a greater part of our difficulty would vanish. When we are called upon to place confidence in a man we do not ask ourselves: "Have I faith enough?" Our first thought will likely be: "Is he a reliable man?" If we find him so, we unconsciously have faith in him, without an effort. Faith in divine things is the same but, ignorantly, we usually allow the Devil to cause us to consider ourselves first. Often we hear the expression: "Oh I could never have faith enough for that." Such folks look at self for a ground of confidence—something they would not think of doing in human affairs. We need to consider God and his Son, Jesus Christ, if we would be inspired with living faith. *Real faith* is simple and easy when we use divine common sense in exercising it.

We need to *believe* and *act* upon what God says, both as to himself and his promises. No deliverance, or real result, will come to anyone who simply *says* he believes God, but who does begin to *act* as if he believed. James concludes that faith, unaccompanied by actions, is *dead*; in other words, is not faith at all (James 2: 20). A faith that simply believes that Jesus died and rose again, and that the historical account of his life is true, will not save anyone, of itself. We must act as if we believed these things, which will cause us to serve and trust in the living God as the Bible Christians did. If we ask God to forgive and cleanse us from sin we have his Word which tells us: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). On the authority of that promise and the blood of Jesus Christ on the cross we are to see ourselves as pardoned and cleansed persons. Then, depending upon the power of the living God, we can begin to *act* like a pardoned and cleansed person and God will give us the spiritual victory through his power.

The Bible is full of examples of how faith and actions were always linked together. The faith of Abraham, and all others of Bible history, consisted in their being fully persuaded by the word of God, alone. They had no other proof that he would do exactly as he promised. Abraham's faith was not based upon anything he saw, when God promised him a son. In the face of the seemingly impossible, according to nature's laws, "He staggered not at the promise of God through unbelief; but was strong in faith, giving God the glory" (Rom. 4: 20). Twenty-five years he awaited fulfillment of that promise, but his was steadfast faith and God was faithful to his promise. When the birth of Isaac gave Abraham additional proof that through him all the nations of the world would be blessed, God tested his faith by telling him to offer this visible proof (Isaac) as a sacrifice. Abraham was willing to do God's bidding, without wavering, because God had not withdrawn his promise.

When Noah was building the ark on dry land, eighty miles from the nearest body of water, he was showing to the world what faith is. He had never seen a flood, had no visible proof there would be a flood, yet he kept right on building the ark, in which he and his family had the promise of being saved, though folks all around may have jeered him and called him foolish. God had spoken. Oh! that we, too, might possess such faith and *act* it.

When the helpless man was brought by four men and let down through the roof where Jesus was, he told him that his sins were forgiven, and the man *believed* it. When Jesus told him to take up his bed and walk he showed, by his actions, that he *believed*. He arose, picked up his bed and walked home in the presence of all. When he believed the words of Jesus and acted on his belief, pardon, health and strength came in and his disease disappeared.

In the story of the ten lepers who cried to Jesus for healing, Jesus called back to them to go show themselves to the priest, meaning that they were well. They had no evidence of their healing after Jesus had spoken to them; but they *believed* his word and went exactly as if they saw themselves well. By *acting* out their faith it was perfected and their bodies were healed, for it is written: "As they went, they were cleansed" (Luke 17: 14).

When we have, definitely and clearly, placed our request before God for personal deliverances which are in the atonement of Christ, namely, righteousness, peace, health, and the supply of every need (Isa. 53: 5, 6; John 16: 14; 1 Cor. 2: 12; Matt. 6: 33) we should *act* our faith by not asking again. The condition of receiving is to believe that we have received when we ask (Mark 11: 24). If we believe that God has heard why ask again and again? Another act of faith is to rejoice and praise God for the blessing. If we have *believed* how could we do other than rejoice? Real faith rejoices in the promises of God as much as if it saw the deliverance and was enjoying it by sight and feeling.

Faith and actions work out in a wonderful way in divine healing. When we are anointed for healing and prayed over according to Jas. 5: 14, 15 we are to *act* our faith in God's promise, and relying upon, that alone, lay aside all remedies and begin to act like a well person. The writer has known folks to be anointed and then continue on using their medicines or go to a hospital for treatment, which is not relying upon the promises of God, neither is it giving God a chance. James says: "The prayer of faith shall save the sick and the Lord shall raise him up." Why not take God at his word, step out upon these promises and walk by faith, alone? The Lord will surely bless us in so doing.

Elgin, Ill.

## A Striking Sentence

BY GEORGE W. TUTTLE

SOME one has coined this terse and striking sentence: "The sense of guilt is the gateway to God." Is this true, young folk, or is it but imagination? If we are not Christians are we swift to look about us and note the goodness of God in all the beauty unfurled in his mountains and valleys, or in his wild flowers that carpet the earth in the springtime, as though intended for the feet of angels? In other words, do we think of God and turn to God because of the beauties of nature or because of the ugliness of sin, because of a sense of guilt that cries out for a Savior and that longs for forgiveness and cleansing?

You abhor dishonesty, you both detest immorality and despise filthy speech, you are outspoken in your advocacy of fairness in sports, you respect your teachers—why, you even love everybody who loves you! Yes, but do you love those who treat you unfairly, are you kind to the unthankful and evil; in other words, are you perfect? The Master said: "I came not to call the righteous, but sinners to repentance." When the angels call the roll of sinners do not our guilty hearts cry out: "Here"? The little sins are like the briars on my loganberry vines, difficult to find in my fingers—but my, how they irritate! Be our sins few

or as the sands of the seashore, we need Christ's forgiveness and cleansing, and we need him in daily life as an ever-present Guide and Helper.

In the glow and beauty of an early morning when the sun was reaching out its fingers of light and touching the hills with its glory, we were autoing up the steep canyon road, our objective the head waters of a rushing little stream where the trout were just aching to be caught. We soon found gate after gate across the narrow road—it looked as if the dwellers in that canyon were certainly shut-ins! Did we drive up to a gate and say: "Presto, change," and see the gate fly open and say: "Excuse me for barring your way"? Hardly; we might have sat there until the cows came home and the trout ceased to be hungry had we not been willing to step out and walk humbly up to the gate, and throw it wide open. Do not gates, as well as a sense of guilt, cultivate humility?

The little sins—the little foxes that spoil the vines in the vineyard of character—are they not always in evidence? No sense of guilt, no sense of need! Self-righteousness bars out God. Happy are we when we can say: "Our sufficiency is of God." And are we not doubly happy if we learn the lesson early in life?

"You say: 'No chum is perfect.'  
Is that of chum's chum true?  
Is sense of guilt the gateway  
That leads to God for you?"

Pasadena, Calif.

## CORRESPONDENCE

## HAPPENINGS IN CHINA

(Though conditions have changed much since the following was written, Bro Crumpacker's observations will still be of interest. The reader will see that events have largely verified his forecast.—Editor's note.)

This time I think I will confine the news to military and political. The Nationalists are making another drive. The past month has seen nearly all of the Shantung Province fall into the hands of the Southerners. This leaves one province of the eighteen provinces of China proper in the hands of the Northern leaders. So far as territory is concerned there seems to be plenty of it in the hands of the South and yet the Peking leaders seem to be about as well supplied with funds and war equipment as one could expect. Our Shansi people are wonderfully elated over the successes of the past month. If something does not happen to demoralize the Southern forces it begins to look like they might drive the Peking war lord back to Manchuria, whence he came about three or four years ago.

One sign that is worth noting is that the various factions of the South have been able to pull together of late in a way that they have not done before even from the very beginning of their movement. There have been several conferences of the Southern leaders lately, and according to reports they seem to be arriving at some constructive plans. Recently they passed a decision that unauthorized demonstrations would not be allowed from any source. They have also talked of plans to bring quiet to the country, and they seem really in earnest about making plans to help the common people.

Not long ago, in one of the cities in Southern Shantung, one of the resident American missionary doctors was shot by a soldier. To date no one seems to know whether it was by one of the retreating soldiers or by one of the incoming soldiers. One hears of these cold-blooded shots and wonders why they are so short-sighted as to want to kill a man who has shown every evidence of being their very best friend. He has stayed behind when all others have fled, in the hope that he could be of service to some of the wounded soldiers, and then comes to this fate.

If rumors can be trusted, one sees evidence of mass psychology here in all places. Recently the successes have reached the ears of the Northern army on all fronts, and they have become frightened, and in practically every instance have taken to their heels without even putting up a fight. They say they are withdrawing to a more strategic position. In their withdrawals they have gone in confusion, and the very fact of their going in this way has given rise to almost rash pursuit on the part of the enemy. If the proper propaganda can be kept before the retreating fellows they will leave the field without much resistance. It seems remarkable that movements with such tremendous importance attached can be made with such little loss of life. Comparatively few soldiers lose their lives. Many of the common people, forced into dangerous places, are killed or crippled, and the common people lose about everything where a retreating army passes through. They seem to have no conscience when it comes to living off the people. And they even take things that can not be said to be of use to them for food or raiment.



F. H. Crumpacker.

ELD. DAVID M. MERRILL

Merrill, Md. Irva Kendrick Hancy

## CALIFORNIA

ILLINOIS

**Camp Creek.**—At our last council Eld A. H. Lind was elected to serve as elder another year. The clerk having resigned, Sister Effie Carson was elected to the office. Sister Mary Burgard was chosen "Messenger" agent The Sunday morning Bible study and preaching services were well attended Sunday evening a few members and friends met in the home of Brother and Sister Smith, as the former's

## INDIANA

**Pine Creek.**—The Helping Hand Class of the Sunday-school reached a new high on Mother's Day in the evening. Bro. Bruchenthal of Chicago was with us in April and conducted a singing class for the evening for two weeks, closing on Sunday evening. Bro. Bruchenthal and Sister Lester Fine of Chicago will hold our revival again May 13 and gave us splendid meeting last fall, were with us again May 20 we had with us Brother and Sister Burton Metzler of Chicago who preached for us about a month and evening. Our two weeks' Vacation Bible School closed on May 20 and evening.

May 15 with a program on Sunday evening by the children. The school was well attended with an average of about 140. The school was directed by Mrs. Frank Keiser, assisted by home teachers. We met in council June 30. The church decided to send a delegate to

IOWA

KANSAS

MARYLAND

MICHIGAN

MISSOURI

NEBRASKA

NORTH DAKOTA

**NORTH DAKOTA**

Cando.—Sunday evening, April 22, Bro. Keler preached for us at Zion. At that time we decided to have Bro Arthur Warner for our summer pastor. We have Sunday services both morning and evening now. April 29 We held an all-day young people's meeting with members present from Ellison, Egeland and Brumbaugh. The decision then to hold a monthly program at the school house. The last one was held at the school house on Saturday afternoon June 24. May 29 We had a special church meeting. We elected delegates to District Meeting which was held at Minot June 12-14. We also decided to do some work on our church basement which is now in progress. June 17 our series of meetings commenced at the school house. Both meetings and school Bible School started. A week owing to the heavy rains and muddy roads were postponed. There were eight days of Bible School with an average attendance of sixty-four. Under the supervision of Sister Florence C. Sunwright and her able assistants, the school was a great success. Sunday evening, July 1, friends appreciated, the house was filled with parents, neighbors and friends. We have the children but not enough workers. We have had the school now about four years and would like to see it going through the summer without a school are always ready to come.

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## ANOTHER CONTRAST

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pride." The lawn is close cropped and barren of trees, giving it all an appearance of somberness. As the people approach the church they make a final effort to shake off that sleepy feeling that nearly made them late that morning. They just had to go to that show or concert last night, and they didn't get to study their Sunday-school lesson. However, that makes no difference as the teacher will likely give a lecture.

The people enter the church, which has been cared for by a paid janitor, take their places and maintain a stiff, strained posture throughout the entire service. The hymns are sung, accompanied by a grand piano or organ. The minister and teachers are formal objects that demand respect which must certainly be paid them.

After the services instead of talking about a new way to can pickles (as the other writer said of the country people), they talk about what kind of hats they ought to wear to the social next Wednesday night. After a few similar remarks, and after the Christian Workers' Meeting is touched upon slightly, they return to their homes, glad they are better than those poor ragged people who came in and sat on the back seat.

Just a remark here. I heard a girl say not long ago, on her way to a pretty little country church, "I don't feel right dressed up, going here; but where I went to church in town last Sunday no one would notice you if you were not dressed up." I also will say that not all town churches are like this; some keep that old time religion. Too many people in the town churches though, I am afraid, go to see and be seen, and not enough to worship the true and living God.

Now let us journey to our little country church, located a convenient distance from town. The lawn is green with grass and the shade trees give one the feeling that God is near. The people come, wide-awake, some walking, some riding, but all enjoying the splendor and quiet of God's beautiful country. They are not dressed in the latest fashion, but true religion is better without. The people may be talking, but not on subjects disrespectful to the Lord's Day. They enter the church as quietly as the town people, and the church is as clean as the town church, but some dear brother or sister out of love and good feeling had cleaned it during the week.

There is a feeling of brotherly love in the air. The people are at ease; when the hymn is announced they all join in with the voices God gave them, and by the beautiful melody produced you may know that a piano is not needed in a church. They also respect their minister and teachers but they talk with them freely. They have studied their lessons and Sunday-school is a great pleasure to them. They also listen attentively to the sermon.

After church the feeling of good will still prevails. After a few cheery remarks, and after plans for other meetings have been discussed, they return to their homes, glad for the opportunity of being able to go to the Lord's house again to mingle with his children in praise and thanksgiving.

But wherever we may be, in city or country, let us all work together for that spirit of love and unity, and the place will not count. Jessie A. Smith.

Brooksville, Fla.

## TRIPLE TRAGEDY AT MEXICO, INDIANA

On the evening of July 6 the writer accompanied ten of the boys of the Mexico Orphanage to Eel River, adjoining the Home grounds. They all went in bathing and were apparently having a good time. About twenty minutes later the alarm was given that some of them were drifting. Three of the boys got in where the current was too strong and were drowned. Soon a large crowd had gathered and searching began, but without avail until the next morning; the first one was found at 5:45 o'clock, the others at 1:55 P. M. and at 2:15 P. M.

Raymond Todd was born Oct. 18, 1918, died July 6, 1928, aged nine years, eight months and six days. Derwood Muffey was born Feb. 14, 1916, died July 6, 1928, aged twelve years, four months and ten days. These two boys became members of the Church of the Brethren in November, 1927. Bruno Logman was born April 18, 1914, died July 6, 1928, aged fourteen years, two months and six days. The second boy was claimed by relatives and taken to North Webster, Ind., for burial.

Funeral services for the two others were held at the Mexico Church of the Brethren conducted by Eld. Walter Balsbaugh, assisted by Eld. Harley Fisher. Burial in Greenlawn cemetery by the church, both in one grave.

Mexico, Ind.

John W. Vetter.

## YOUNG PEOPLE'S CONFERENCE

The young people of the Preston, Lewiston and Winona, Minn., and Fredericksburg, Iowa, churches met in conference at Winona on Saturday and Sunday, June 23 and 24. Eighty-five young folks registered. The Fredericksburg group won the prize for the highest number of points, which were made by multiplying the number of delegates by the number of miles by sessions attended.

Prof. J. R. Shutz of Manchester College led the conference, assisted by the pastors of the four churches and several of the city pastors of other denominations. Musical numbers were given by young people from several of the city churches. The theme of the conference was, Youth's Quest for the Best. Prof. Shutz's lectures were interesting and challenging and greatly appreciated by his audiences.

Because of rain much of the recreation program had to be omitted. Volley ball was played at the Y. M. C. A. and one wiener roast was held on the bluff side between showers. We feel that the conference was a success and the young people are already looking forward to meeting at Fredericksburg next year.

Winona, Minn.

Kate Schmidt.

## ADA MAY EBY NEFF

Ada May Eby Neff, daughter of Eld. HARRY and Laura (Foutz) Eby, was born Jan. 14, 1882, and died June 27, 1928. She leaves her husband, Earl Neff, four sons, her aged father and his wife, Sarah Filburn Eby, one sister and one brother.

Her death was a tragic one and seems most untimely from a human standpoint. She was recently killed at the railroad crossing by a street car. She was a Sunday-school teacher for many years. Brother and Sister Neff had charge of the newly erected church, who was riding with her was seriously injured, but is now recovering in the hospital.

No higher tribute can be paid to her than to say what has often been said of her—that she was a good Christian mother. Besides her work as homemaker she found time to help in the work of the church, having been a Sunday-school teacher for many years. Brother and Sister Neff had charge of the Circleville, Ohio, mission for five years and she was a great help in the work there. At the time of her passing she was a teacher in the primary department of the Bear Creek Sunday-school and taught several times in the Vacation Bible School. We always found her cheerful, courteous, and willing to work at whatever there was to do. Her words of encouragement were a help to all who worked with her. She was also "Messenger" agent for the Bear Creek church.

The funeral was preached by Rev. Peter Quartel, assisted by Eld. John Berghly. Just why circumstances should have conspired as to bring about such a tragic ending of a useful and beautiful life is hard to understand. Yet we know God's hand is over all and trust his divine guidance, knowing that her work on earth is finished and that our loss is heaven's gain.

Maude L. Puterbaugh.

Dayton, Ohio

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

**Campbell-Wiley.**—By the undersigned at his home June 16, 1928, John D. Campbell, Cincinnati, Ohio, and Evelyn Wiley of Dayton—Van B. Wright, Dayton, Ohio.

**Emley-Maust.**—By the undersigned in Bridges Hall at Claremont, Calif., June 20, 1928, Brother Harvey Emley and Sister Ramah Maust, both of La Verne, Calif.—Ellis M. Studebaker, La Verne, Calif.

**Hunn-Metzger.**—By the undersigned at the Trotwood church, Trotwood, Ohio, June 24, 1928, Bro. George Hunn and Sister Dorothy Metzger, both of Trotwood, Ohio—J. F. Burton, Trotwood, Ohio.

**Kindley-Bubb.**—By the Rev. Le Roy T. Arend of Osborne, Kans., at the parsonage, July 4, 1928, Mr. E. E. Kindley of Downs, Kans., and Miss Verne Edith Bubb.—Mrs. J. E. Bubb, Osborne, Kans.

**Lang-Winand.**—By the undersigned June 23, 1928, at his home, Mr. Jacob O. Lang of Hampstead and Sister Nettie C. Winand of Manchester, both of Carroll County, Md.—Wm. E. Roper, Westminster, Md.

**Livingston-Harshberger.**—By the undersigned at the home of the bride's parents, Johnstown, Pa., July 7, 1928, James D. Livingston and Mary Eva Harshberger.—L. B. Harshberger, Johnstown, Pa.

**Longenecker-Witters.**—By the undersigned at the home of Mr. and Mrs. Noah Long, Rotville, Pa., June 30, 1928, Bro. Arthur W. Longenecker, Mt. Joy, Pa., and Sister Elizabeth W. Witters of Fifehead, Pa.—H. H. Yoder, Lancaster, Pa.

**Lundy-Woodruff.**—By the undersigned at the parsonage at the Calvary Church of the Brethren, June 23, 1928, Mr. Robert B. Lundy and Miss Marie Woodruff.—C. Walter Wartsler, Los Angeles, Calif.

**Metzger-Delp.**—By the undersigned at the Trotwood church, Trotwood, Ohio, June 24, 1928, Bro. Earl Metzger and Sister Clara Delp, both of Trotwood, Ohio—J. F. Burton, Trotwood, Ohio.

**Miller-White.**—By the undersigned at the parsonage of the Calvary Church of the Brethren, May 29, 1928, Mr. Geo. W. Miller and Miss Vera Olive White.—C. Walter Wartsler, Los Angeles, Calif.

**Nies-Swartz.**—By the undersigned at the home of the bride's parents, July 1, 1928, Ephraim, Pa., Bro. Frank E. Nies of Lititz, Pa., and Sister Florence M. Swartz.—H. B. Yoder, Lancaster, Pa.

**Rockefeller-Benn.**—By the undersigned at the parsonage of the Calvary Church of the Brethren, June 19, 1928, Mr. J. Bert Rockefeller and Miss Mildred Benn.—C. Walter Wartsler, Los Angeles, Calif.

**Rozaire-Jones.**—By the undersigned at the parsonage of the Calvary Church of the Brethren, May 28, 1928, Mr. Hugh Rozaire and Miss Maude Jones.—C. Walter Wartsler, Los Angeles, Calif.

**Waller-Boller.**—By the undersigned in the Calvary Church of the Brethren, June 10, 1928, Mr. Michael S. Waller and Miss Anna Mary Boller.—C. Walter Wartsler, Los Angeles, Calif.

## FALLEN ASLEEP

**Beer, Susan R.**, died at the Pottstown Hospital, June 26, 1928, aged 74 years. The body was sent from Linfield, Pa., where she made her home for the past eight years with her son, to her old home in Shady Grove, Pa. Funeral services by Rev. H. B. Burkholder, Lutheran, assisted by Eld. Samuel Gearhart. She was a member of the Lutheran church. She leaves three sons, three brothers and two sisters and a number of grandchildren.—H. N. M. Gearhart, Shady Grove, Pa.

**Baker, Bro. Samuel Snyder**, son of Jacob and Hannah Snyder Baker, died June 6, 1928, at the Morrisons Cove Home at Martinsburg, Va., aged 75 years, 3 months and 23 days. He was married to Belle Heiner and to this union were born three sons and five daughters. The mother died eighteen years ago. A few years later he married Emma Reighard and to this union one son was born. Surviving are his wife, three sons and four daughters. Services in the Brethren church in Snake Spring Valley by Bro. E. M. Detwiler. Interment in the Rutley cemetery.—Mrs. Samuel Wyles, Everett, Pa.

**Bowman, Daniel F.**, born in Franklin County, Va., died at his home at Quinter, Kans., June 30, 1928, aged 87 years, 10 months and 7 days. He was married in 1860 to Hannah Flory who died several weeks after the birth of a daughter. A few years later he was married to Hannah Peters. Three children were born to this union, two dying in infancy; the mother passed away in 1877. In 1879 he married Elizabeth Brubaker. Seven years later they moved to Kansas. To

them were born ten children, all living except a son who died five years ago. He also leaves thirty-seven grandchildren and twenty-four great-grandchildren. He united with the Church of the Brethren in 1890 and was ordained as a deacon in 1880. For the past eleven years he had been totally blind but remained a faithful church attendant and was always patient and cheerful. All of the children were at home last month to celebrate their parents' fiftieth wedding anniversary. The funeral was preached by Bro. R. B. East. Interment in the Quinter cemetery.—Linda Flora, Quinter, Kans.

**Caves, Bro. Geo. W.**, son of the late Hamilton and Elizabeth Weekly Caves, died May 18, 1928, at his home, Harrisonburg, Va., aged 70 years, 9 months and 22 days. He had been in ill health for the past two years with heart trouble and cancer. He was a member of the Church of the Brethren and served as sexton at a church where he is survived by his widow, who was Miss Catherine Lesh, three children and eight grandchildren. Services by Brethren J. W. Hess and P. S. Thomas.—Mrs. J. W. Texier, Harrisonburg, Va.

**Chrisie, Bro. Andrew**, son of Daniel and Elizabeth Strawser Chrisie, was born July 28, 1845, near Asher Glade, Md., and died at his home in Uniontown, Pa., July 3, 1928, aged 82 years, 11 months, and 5 days. Bro. Chrisie was a Civil War veteran, having served in Company B, 14th Pennsylvania Cavalry Volunteers. He lived one year in the State of Iowa, but the greater part of his life was lived in and around Markleysburg. He united with the church many years ago. He was a faithful and loyal member, having served as deacon for many years when struck by an automobile. He was very patient and clear-headed. He was a faithful attendant and willing worker as long as health permitted. Oct. 2, 1870, he married Eleanor Clister, who died in 1892. Nine children were born to this union, four of whom are living. July 22, 1893, he was married to Eeclanear Barnhouse, who preceded him in 1909. Six children were born to this union, four of whom are living. In 1911 he married Lucinda M. Beeghly, who survives. Funeral services were conducted by Eld. Jeremiah Thomas, at the Markleysburg church, with interment in the Thomas cemetery, Markleysburg.—H. C. Hess, Markleysburg, Pa.

**Charlton, Lynwood**, son of Brother and Sister Chas. H. Charlton, died June 27, 1928, aged 7 years. Death was due to injuries received when struck by an automobile. Funeral services at Linville Creek church by Brethren J. W. Hess and D. H. Miller.—Mrs. J. W. Texier, Harrisonburg, Va.

**Crisinger, Bro. Nelson**, died at his home on May 2, 1928, aged 72 years, 1 month and 14 days. He had been in ill health for some time following a paralytic stroke; he was very patient during his illness. He joined the Church of the Brethren many years ago and was a loyal and faithful member; he served faithfully in the deacon's office for a number of years. He is survived by his wife, one son, two grandchildren, two brothers and two sisters. Funeral services were held in the Home church where he was worshiped for many years and where he was a member. Burial in the cemetery near by.—J. W. Wegley, Somerset, Pa.

**Gibson, Sister Eliza Knight**, died at her home at Earlysville, Va., June 24, 1928, aged 36 years and 8 days. In her we found a most beautiful Christian life. She was the first of a family of seven to be called home. She leaves her husband, three small children and her parents. Services at the Evergreen church by Bro. Amsey Bollinger.—Nelle Wampler, Geer, Va.

**Glotfelty, Sister Deborah Thomas**, wife of Jonas Glotfelty, died at her home near Addison, Pa., July 5, 1928, at the age of 84 years, 9 months, and 9 days. She was married to Michael Thomas in 1862. He preceded her in death a number of years ago. To this union five children were born, all of whom survive. Oct. 6, 1895, she was married to Jonas Glotfelty, who survives. She also leaves one brother. She united with the church many years ago, and was faithful unto the end. She was a worker in the church, always willing to do what she could. Funeral services were conducted by her pastor, the undersigned, at the Markleysburg church, assisted by Rev. Westfall, of the U. B. Church. She was laid to rest in the Thomas cemetery at Markleysburg.—H. C. Hess, Markleysburg, Pa.

**Hager, Bro. Simon P.**, died at his home near Farmington, Pa., June 5, 1928, aged 82 years, 10 months, and 23 days. He was born on the Hager farm where he lived almost his entire lifetime, and where his father was born and died. Jan. 1, 1867, he was married to Huldah Ann Kemp, and to this union nine children were born, seven of whom survive. About eleven years ago the mother passed away. Aug. 18, 1921, he was married to Anna Lowe, a daughter of Morris who survives. Bro. Hager united with the church about sixty years ago, soon after a church was established at Bethel, which was near his home. He was a loyal and faithful member, and regular in church attendance until ill health interfered. He loved the church and contributed liberally to its means for its support. Funeral services were held at Bethel church, in the Markleysburg congregation, by Eld. Jeremiah Thomas, of Bruceton Mills, W. Va., with interment in the church cemetery.—H. C. Hess, Markleysburg, Pa.

**Hockman, Preston Eugene**, five-months-old son of Mr. and Mrs. David Hockman, died at the home of his parents near Upton. Funeral at the church at Upton. Interment in the cemetery adjoining.—Jas. Blattenberger, Mercersburg, Pa.

**Higgs, John Wm.**, died March 23, 1928, near Mt. Solon, Va., aged 81 years, 6 months and 14 days. His wife died twelve days ago. He leaves two sons, three daughters, eleven grandchildren and five great-grandchildren. He sought membership in the Church of the Brethren one week before his death. Funeral at Elk Run church by Elders W. H. Zigler and C. W. Zimmerman. Burial in the adjoining cemetery.—Minnie F. Smith, Mt. Solon, Va.

**Hill, Susan Ella Groves**, born at Pella, Iowa, Oct. 15, 1854, died June 8, 1928, at the home of her son. She was married to her parents from Iowa and settled on a farm near Asher Glade, Md. She married Thomas Hill who preceded her in death. To them were born seven children, five of whom are living; there are twelve grandchildren, six great-grandchildren, two brothers and one sister. She spent practically her entire life in the vicinity of Elwell, where she was a member of the church. She was a faithful member of the Church of the Brethren. Funeral by the undersigned.—J. R. Smith, Lincoln, Neb.

**Huffman, John P.**, son of Aaron and Elizabeth Huffman, born Nov. 24, 1854, in Elkhardt County, near Goshen, Ind., died at his home in Argos, June 27, 1928, aged 73 years, 7 months and 3 days. When he was about three years old his parents moved to Marshall County where he had lived since. He married Anna E. Sellers Oct. 5, 1879; she died Jan. 30, 1889, leaving him with two children. Aug. 16, 1890, he married Alta M. Grew. To this union was born one son. Besides caring for and educating his own children, they took into their home an orphan girl who has shared the comforts and blessings of the home for twenty-three years. He was converted and united with the Church of the Brethren when he was about twenty years of age and all through the years lived a devoted Christian life. He was elected to the deacon's office in 1892 and to the ministry in 1896; he was always ready to discharge his duty in every way. He had been afflicted for many years but was always cheerful. For many years he was in the mercantile business where he made many friends for he always treated his competitors with respect and showed such courtesy to his customers that they wanted to return. He leaves his companion, three children and one foster daughter, ten grandchildren, three great-grandchildren, one brother and four sisters. Services from the Walnut church by the writer, assisted by Bro. Weaver. Interment in the adjacent cemetery.—J. Appleman, Plymouth, Ind.

**Jenkins, Sister Susan Isabelle**, died at her home, Harrisonburg, Va., May 31, 1928, of heart trouble, aged 67 years. Her husband, John W. Jenkins, preceded her thirty years ago. Surviving are seven children and a number of grandchildren. Services by Eld. C. E. Long assisted by Dr. Wright.—Mrs. J. W. Texier, Harrisonburg, Va.

**King, Bro. Francis**, died at his home in Fredericksburg, Va., June 20, 1928, at 55 years, 3 months and 2 days. For about six months he was confined to his bed, yet up until the last he was always cheerful and uncomplaining, always submissive to his Master's will. He leaves his widow, one son, one daughter, his mother and one sister. Funeral services at Ziegler's meetinghouse near Rehoboth by Eld. E. D. Glibb, Jacob W. Meyer and E. M. Wenger. Burial in the adjoining cemetery.—Elizabeth Meyer, Metyersown, Pa.

**Mohler, Eld. Geo.**, son of Ephraim and Anna Mohler, died June 17, 1928, aged 78 years, 6 months and 1 day. Dec. 25, 1877, he married







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## (Continued From Page 481)

to the Vacation School. The collections by the children and the offering taken at the program amounted to \$27. During our meetings Brother Warner gave us sermons that were spiritual and uplifting to all. The churches rendered a short program at the Snider Lake mission farm on July 4. The different churches in turn hold services there every Sunday at 4 P M.—Mrs S W Burkhardt, Cando, N. Dak., July 10.

[illegible]

**Center church** held its quarterly business meeting July 11. We discussed and approved the Sunday-school Convention of our District for 1929. As it was uncertain when the paving of the road past the church would be completed, we decided to defer the district convention of meetings which would have been held there. Also our love feast was held. It was the last of our meetings. Our church also sent a paper to District Meeting. The annual election of Sunday-school officers took place and resulted in the choosing of LeRoy Brown as superintendent. Also Bowman, LeRoy and LeRoy Brown were chosen intendents. The church board was chosen with the superintendent and assistant for the coming year Bro Taylor and Oris Bowman were chosen as delegates to District Meeting with W. H. Horner and LeRoy Brown as alternates. Also a paper to the church was prepared. Horner as alternates.

Our Sunday-school decided to observe Children's Day Aug. 26. Esther Horner, Louisville, Ohio, July 16.

Deshler church began a series of meetings June 3, closing June 27 with fourteen accessions; two were reclaimed. Bro. J. L. Guthrie, who became our pastor April 1, conducted the meeting. The work is gaining in interest and numbers since his coming - Mrs. Esther Dishong, Deshler, Ohio, July 17.

**Goheen** church met in council July 3. Sunday-school officers were elected, and the committee with L. S. Spring, superintendent. July 4, Sunday school picnic was enjoyed by Olivet and White Cottage. Good speaking and music featured the day, and a picnic dinner was served at noon. Repairing of the church has been completed, electricity was installed, walls were redecorated and new carpet laid, adding much to the appearance of the church. On Mother's day, Sunday, June 24, song and recitation was given by the Sunday school. Bro. Ora De Lauter was conducted a series of evangelistic meetings beginning Sept. 9, closing with a love feast—Mrs. Ethel Woodward, White Cottage, Aug. July 11.

**Portage** church met in council June 29 with Eld Geo Garner in charge. Two members of the Mission Board, Bro. J. A. Guthrie and Bro. Geo. Throne, met with us. The work here is progressing nicely. everyone having a desire to see it go forward. Forty were present at Sunday-school and church July 8 Attendance is increasing and interest growing. We will have a love feast this fall.—Beatrice Hartsough, Wayne, Ohio, July 14.

**Ambler.** Since the last report our Ladies' Aid Society sent \$95 to Juana College to furnish a room in the boys' new dormitory. Our men O. A. B. C. also sent \$95 to furnish a room. At the April meeting of our Ladies' O. A. B. C. we presented a check for \$100 to the church mortgage. The Ladies' Aid Society at the April meeting gave \$100. A short time ago gave \$100 toward the church mortgage. On Sunday evening, April 8, an Easter program was given by the children of the Sunday-school, assisted by the orchestra. Our orchestra is doing splendidly for the church. The pastor, Rev. J. H. Schauss, is doing well. A. B. Bricker preached for us. He gave his experiences, of forty-five years as a preacher in the Brethren Church. Another Sunday morning, Dr. Rajah Mankam and his wife were with us. He preached from the text, "I will be a Father to the fatherless." He said that it class or society; in Christ there is neither racial, social or sex distinction. His sermon was appreciated by all. The week before our love feast, eight were baptized which made our hearts rejoice. Our love feast was held at the home of Mrs. Edna Schauss, North Wales, Pa., July 14.

**Clover Creek** congregation reports a series of meetings at the Dehl's, 1211 W. 12th St., on the 1st and 2nd of Henry of the Bethany Bible School, Chicago. The meeting was largely attended both by our own denomination and outside churches, so much so that the house was practically filled every evening. A fine and appreciative interest was manifested throughout the entire series of meetings. In addition to the fourteen by baptism and one being reinstated. Inasmuch as Myer and Sister Henry are going to take up the pastorate at Bryersville, Md., the congregation at the close of the meeting had a special service for them at the home of the pastor. The pastor, Hoover, presented a number of gifts which were highly appreciated.—L. B. Hoover, Curryville, Pa., July 12

**Fredericksburg.**—We expect to hold a Vacation Bible School at the Fredericksburg house from Aug. 5 to 12. Bro. Kaylor of Elizabethtown will hold a revival at the Union house beginning Aug. 26. A number of our folks went to the Conference and said that they enjoyed the meeting.—E. M. Gardner, Lebanon, Pa., July 12.

**Little Swatara.**—May 6 the Schubert Sunday-school observed Children's Day. After a short program by the children, Eld. Ira Gibbel

gave the address. June 24 an all-day meeting was held at the Ziegler house with German sermons in the forenoon and afternoon by Elders Henry Zug, Allen Bucher and Elias Edrds. In the evening a message was given by Bro Chas. Ziegler. This meeting was greatly enjoyed by all present. July 1 a temperance program was rendered at Frys-

by all present. The program consisted of recitations, essays and town. After a short address was given by Eld. Frank Carper. The special music, and a Missionary Meeting in the northern section of the Sunday-school. A district of Pennsylvania was held at the Ziegler house on Eastern. Helpful messages were given both in the forenoon and afternoon to a large crowd of people. We have the promise of Bro. E. F. Nedrow of New York to begin a revival meeting at the Merkey house on Aug. 25 - Elizabeth Meyer, Myerstown, Pa., July 14.

**New Enterprise.**—Last evening the church transacted the business coming before her in quarters located in good spirit. A refreshing feature was the address by Sister Woman's Missionary Society to redecorate the church. The members of this society had pledged \$300 for this purpose, and the church constituted them a committee to proceed with the redecoration, painting the floors, and carpeting the walls. The authorized representatives of the church are to be in the city for the purpose of securing additional help to help in that a number of women are being called to do active work who hitherto had not been in any special way. The church held a special council on June 12 Bro. G. Landis Baker was elected for one year. Our Vacation Bible School closed with a commendation program. The Y. P. D. gave a musical service as Sunday-school superintendent since Bro. Kenneth Bechtel left to attend Bethany College. This quarter a Sunday-school was started in Lafayetteville, a community within this church territory without any religious services of any kind. Sister Sara G. Replogle is now a Canadian missionary, and two of our young sisters, Rose and Florence Replogle, are with her. Sister and Bro. I. B. Kensingber supplied appointments for the month of June.

—Margaret Cottrell, New Enterprise, Pa., July 14.

**Scale Level**—On the evening of March 12, the churches of this community participated in the Lenten observance at the Church of the Brethren, united in a religious effort which continued three weeks. The services were held in the respective churches, one week in each church. The messages were given by the respective pastors or lay preachers. Five were under the direction of the pastor of the Church of the Brethren. Five were from the other participating denominations. On the evening of April 3 additional services were held at Juniata College with us. We had the girls' glee club from Juniata College with us. They rendered a very fine sacred program which was well appreciated and well received. There was also sunrise service at 6 o'clock and what we might call "night" service at 8 o'clock. At the latter school followed by the Easter program which was rendered by the students of Juniata College. On April 15 we had the provision of having with us four members of the Columbus Mission Band of the Church of the Brethren who conducted an appropriate program. On the morning of Mother's Day we had an appropriate program. The men of the congregation entertained the mothers and daughters at a banquet on the evening of May 15. Things were going along nicely and well carried out and all participants enjoyed it. On June 1 we had our usual celebration. Our Daily Vacation Bible School opened on June 4 and continued two weeks. We closed with a program Friday evening, June 11. Our enrollment was 168. Our attendance and interest were good in spite of much rain. The absence of the pastor is being amply made up by visiting brethren. Last Sunday morning Bro. Chas. Shaffer of Shade Creek brought us the message and in the evening Bro. I. Harvey Brumbaugh of Juniata College was with us. In the interest of Christian Education.—Mrs. J. A. Huffman, Windler.

**Sipesville.**—Our Vacation Bible School closed June 29 with an enrollment of 165. The following Sunday evening we held our commencement at which time eighty diplomas were given to the children for perfect attendance and creditable work, this being the first of a three-year course put on by our Sunday-school. Bro Cosner was director of the school, assisted by four regular teachers and five assistants.

Our council was held July 3 at which time Bro. N. D. Cosner was elected as pastor for an indefinite time. We also decided to hold one week of meeting prior to our communion this fall. Our Sunday-school picnic will be held July 21. Brother and Sister Galen Royer of Pittsburgh will be with us; the former will be one of the principal speakers of the day Mrs. J. E. Cutchfield, Somerset, Pa., July 14.

**Pulaski** church met in council June 30. The following brethren were elected delegates to District Meeting: B. L. Southern and F. L. Chrisley. Bro. Dickerson and wife were installed into the deacon's office. On Sunday morning Bro. Reed preached a splendid sermon on baptism. Our Sunday-school and church work is showing an increase in attendance and interest.—Mrs. C. A. Powell, Pulaski, Va., July 16.

**Arlington.**—Since May 1 the work here has been under the control of the board of Virginia. This takes the form of the combined boards of the First, Northern and Eastern Districts. This has produced about some changes in our organization. Bro. Wm. Myers of Broadway, Va., has been elected as pastor. Bro. G. A. Maupin of Bridge-Free Union, Ga., has been appointed as our pastor for the summer. At this time there are plans on foot for obtaining a full time pastor. About June 1 N. H. Beahm, who has been our pastor and elder for several years, preached his farewell sermon. Bro. Beahm has expressed regret at his departure. He will continue to serve the pulpit during the month of May and the early part of June. Then on June 17 Bro. Miller took up the work. We met in his home until the latter part of August. Bro. Myers were elected council. Sister Martha Senger and Mrs. J. M. Senger will be held the last week in delegates to District Meeting which will be on the following morning, bringing us a practical and helpful message. Our pastor conducted an Indian camp fire just outside the city on the night of July 26 continuing for two weeks with Sister Senger as evangelist. Bro. Miller as teachers. Aug 13 our pastor, Bro. Miller leaves the latter part of August.—Eva Glisk, Arlington, Va., July 16.

**Roanoke** (Cont'd.)—At our recent business meeting F. F. Hosloppe, D. M. Hyton and P. E. Faw were elected delegates to the District Meeting. During August, while our pastor is having a vacation, we will discontinue the Sunday school and the children's ministers will have charge of the services. The children gave an interesting program at Sunday-school on Children's Day, followed by a sermon to the children, which was helpful to the grown-ups. We had a five minutes sermon to the hospital and the regular sermon. He is now preaching a series of sermons on the "Bible Is the Word of God." Our Wellesboro evening services have been much enjoyed and will continue. For more than 20 years the people of this church have been giving us most of their money to help on the history of the church. We are happy to know, and are looking forward with much anticipation to the coming of Bro Oliver H. Austin and wife, for a visit to the church which will be held at the home of Mr. Roanoke, Va., July 17.

**North Spokane.**—Most of the churches in Spokane have formed groups for their Sunday evening services during the summer, but we are holding our regular services both morning and evening. Three have been invited to the church recently by letter. Eld. H. M. Rothrock and his family stopped a day and a night with us on their way from La Verne, Calif., to Tonasket, Washington. Bro. Martin Wiley preached for us at the morning service yesterday.—Mrs. J. U. G. Striverson, Spokane, Wash., July 16.

**Spruce Run** church met in council July 7. Bro. Chas. McDaniel and Sister Mary R. Broyles were appointed delegates to District Meeting. Bro. Reed preached for us Saturday night and Sunday. Bro. Eugene Kahle of Littlesburg, Va., delivered a very able sermon on Sunday, June 24.—Margarette Shaver, Lindside, W. Va., July 16

Frequent calls have come for a large print Bible with concordance that should be of reasonable size for carrying. After some effort we are at length able to offer these two numbers which we believe will prove very satisfactory. They are printed in clear, long primer type, marked for help in pronouncing. References to supplementary or parallel passages add to its helpfulness. The concordance proves helpful in finding passages desired. Available only in the King James or Authorized version.

Page size  $8\frac{3}{8} \times 5\frac{3}{8}$  inches. Bible only  $\frac{7}{8}$  inch thick.  
Specimen of type shows full type columns.

**Two tribes divided by lot.**      **1 CHRONICLES, 25.**      *The number of the singers.*

19 These were the 'orderings of them in their service, to come into the house of the LORD, according to their manner, under Aa'ron their father, as the LORD God of I<sup>2</sup>-ra-el had commanded him.

20 And the rest of the sons of Lē'vi were these: Of the sons of Am'ram, \*Shu'ba-el: of the sons of Shu'ba-el, Jeh-dē'iah.

the hands of A'saph, which prophesied according to the order of the king.

3 Of Jēd'u-thūn: the sons of Jēd'u-thūn; Gēd-a-li'ah, and 'Zē'ri, and Jeshā'iah, Hāsh-a-bī'ah, and Māt-tith'ah, six, under the hands of their father Jēd'u-thūn, who prophesied with a harp, to give thanks and to praise the LORD.

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**14 So. State St.**

**Elgin, Illinois**



# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### Jesus Christ the Revealer of God

#### 3. The Method of This Revelation

It is not our purpose here to raise questions about the divine methods and processes with which we have no proper concern. The point is simply this: What is it about Jesus that reveals God? To what in his acts or personality shall we look to find the revelation?

"I do nothing of myself," he said (John 8: 28), "but as the Father taught me, I speak these things." Again (John 12: 49), "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak." Other statements of like purport confirm the plain meaning of these. Jesus revealed God by what he said. His teaching is a revelation of God. "The words that I have spoken unto you are spirit and are life." How we should study them, and treasure them!

But is that all? Was it only by what he said that he revealed God? Listen: "I do nothing of myself . . . I do always the things that are pleasing to him" (John 8: 28, 29). Still more directly to the point: "The Father abiding in me doeth his works" (John 14: 10). God himself was at work in Jesus accomplishing his own will and pleasure. And that not at certain times only, but all the time. All that he did was the expression of the mind of God. Jesus therefore revealed God by what he did quite as truly as by what he said. His everyday activity, his busy ministry of healing and helpful service to needy men, women and children was a revelation of God. How we should rejoice that the story of it has been preserved for us, and how we should long to know it and understand it and appreciate its meaning!

But is that all? Is it only in what he said and in what he did that we may find God? Recall again those sayings about the fulness of the Godhead dwelling in him (Col. 2: 9), about his being the very image of God's substance (Heb. 1: 3), about seeing the Father by looking at him (John 14: 9)—consider again these meaty testimonies and note that what they say is simply this: Jesus revealed God by what he *was*. In his words and in his deeds, to be sure, we may find God, but also and even more, in his own nature and character. This is what gives point to the name which John's prologue gives him, the Word of God. Jesus not only spoke words of God to men. He was himself

God's Word to men. In him God talked to men, not in English, German, Hebrew or Greek, but in living flesh and blood. His language was personality at its highest.

Is there yet anything to add? Do not the words, deeds and character of Jesus exhaust all possible channels of revelation? In strictest logic, perhaps, yes. The last of these three might even be so broadened in its scope as to include the other two. But there is another fact about the way by which Jesus revealed God to men so significant that it calls for specific mention. It is found in such a statement as this of Paul (2 Cor. 5: 19): "God was in Christ reconciling the world unto himself." The reference here to the suffering and death of Jesus on the cross is unmistakable. The important thing for our present purpose is that in all this suffering Jesus was revealing God. It was God himself who, in Christ, was reconciling the world unto himself. We must add therefore to the three ways named above that Jesus revealed God by what he endured. In what he said, in what he did, in what he was, and in what he endured, Jesus Christ was the Revealer of God.

The sum of what we are saying here is that it was in the totality of his being and experience that Jesus revealed God, not in certain aspects of it only. Not at special times and places or by special acts but in all things, at all times and places, he was the projection of God, so to speak, on the canvas of the world panorama. What was his method of revealing God? Why, just to be and think and say and feel and do only and always what was in harmony with the character and will of God. How did he do it? By no particular devices at all but simply by being his true natural self. He had no need to devise ways and means and methods. His only problem was of the sort he met and solved in the battle of the wilderness. It was the problem of continuing to trust and be true.

Need we be reminded and reassured once more that our inquiry into the method of Jesus in revealing God pertains only to the practical side of the matter? It has nothing to do with the mystery, alluring as that is, of those divine processes which are either beyond human ken or unrelated to human welfare. Its only question is: To what in or about Jesus—what in his career, experience, activity, personality—shall we look to find his revelation of God? And we have found the answer—everything. Just look at him anywhere, everywhere, through and through. Look at his teaching, his ministration, his character, his suffering. If you can do this without seeing God you need new eyes.

### A Way That Changeth Not

NEARLY twenty centuries ago Jesus taught an oriental people a way of life that was well suited to the needs of an oriental civilization. It solved the problems of the day or would have done so if the people had given it a chance. Today with all our advances in knowledge, our marvelous material acquisitions, and the judgments based on all these centuries of human experience, we find that those same truths and that same way of life serves our needs and furnishes the answers to our problems.

It was such things as these that came into one brother's mind as he listened to the Sunday morning sermon at the La Verne Conference on "The Unchangeable Christ." It seemed to him an interesting, even remarkable fact, so he passed the thought on to us with the suggestion that we pass it on to you. This we are now doing.

But what is the basis, the explanation, of this fact? Is it not that human need is essentially unchangeable and that the law of right living is likewise essentially

unchangeable? And that Jesus, being the effulgence of God's glory and the very image of his substance, saw that need and that law unerringly and stated them so clearly that it is not possible to misunderstand them?

And what is that need, that law? Can it be that, so simple, so inevitable, we have failed to grasp it? The need is sonship with God and brotherhood with man, fellowship, that is to say, with both. And the law of that sonship and brotherhood, that fellowship, is love.

And love is the same thing in all ages and all stages and kinds of culture. That way of life which Jesus set out so long ago in the terms of an ancient civilization is the way of love. That way is as valid today as ever. It needs only to be translated into the language of our own time. Love never faileth. There is a reason for its slow progress in solving all our problems. We are afraid to trust it.

### When the Branch Breaks

VICTOR HUGO sang very beautifully of the bird which rests for a moment on a very frail branch. As the branch sways and trembles the bird sings gaily on. What if it does break? The bird has wings!

The good things of this material world are like that branch. They are for us to enjoy. We have a right to use them. But we should not trust our whole case to them. They may break at any moment. Then what? We need wings.

The riches of the spirit are such wings. With them we can be independent of the breaking branch beneath our feet. We can use it while it lasts but we are ready with other stronger resources. We have wings.

And how much we need them, for these branches on which we depend so much are very many and very weak. Financial reverses, the loss of our friends, the failure of our health, we must have wings of the spirit to rise above them.

"They that wait for Jehovah shall . . . mount up with wings as eagles."

### Detecting a Common Vice

How very interesting it is to see how differently the same vices are understood by different people, even different Christians. Take worldliness, for instance. Preach or write on that and you can easily get a loud chorus of amens, for there are so many forms of it that everyone can quickly see how the sermon or article is hitting somebody else that badly needs it. Very straight and very honest thought is necessary to keep us from interpreting the message in the light of our own pet aversions.

So we were reminded when a dear brother wrote us a warm letter of appreciation of a certain editorial dealing with the subject named above. It made him think of certain leaders in the church who are showing signs of worldliness as he understands the term. He doesn't know for sure but half suspects that the editor himself is guilty of the particular transgression which he names. But it does not appear in his letter that he is at all disturbed by the case of those who give no offense on this point, and yet do give far more abundant and more convincing proof of their material-mindedness.

Spiritually minded people can appreciate the good things of this physical world, and usually do get more real satisfaction out of them than those who know no higher source of satisfaction. But which is first in a man's thought and striving? Which is the center around which the rest revolves? What is his chief ambition? Which gets the left-overs of his energies and time and money? Where his treasure is there will his heart be also. And where his heart is, there will his treasure be.



## GENERAL FORUM

### The Roads

I know a quiet highway  
Which wanders where it wills,  
Now it prefers the valleys,  
Soon it is climbing hills;  
Its peace has lured young lovers,  
It knows their secret well,  
If tongue it had  
What tales of love that quiet road could tell.

I know another highway  
Which runs as with intent;  
It links the towns together,  
And over it are sent  
Swift-moving cars, and vehicles  
Which men or mules propel;  
If tongue it had  
What tales of life that busy road could tell.

And still another highway  
I know, all city-bound;  
Commerce has claimed and filled it,  
With rude and mirthless sound;  
The rule of fittest is its code  
Where neighbors buy and sell,  
If tongue it had  
What tales of trade that lurid road could tell.

There is another highway,  
Not city-girt, nor found  
Alone in pleasant country,  
It runs the world around;  
Its message is in skyline,  
In river, sea, and sod,  
The souls of men  
Go up thereon; it always leads to God.

—The Living Church.

### The Unoccupied Areas

BY JOHN R. SNYDER

It must have been an inspiring sight when the Master sent out "other seventy also" into the cities and places "whither he himself would come." They were to be his forerunners, "trail blazers," on the path to world conquest. The harvest was ready to be gathered but the harvesters were so few. The need of the people touched the heart of the Christ and he could not be satisfied until that need had been met. Always, in his ministry, he felt the burden of the oppressed, the forgotten, the neglected ones.

There are great unoccupied areas today that call forth the sympathy of the Master, and he is just as concerned for the whitened fields of the twentieth century as he was for those of the first. Before he left the field of his earthly ministry he made provision for the occupation of these areas and the reason they have not been more fully cared for is due to the carelessness and neglect of many of those to whom he committed this trust. He might have given this work over to the angels and they would have been obedient to his command as were the seventy. He might have used his creative power and created a special order of beings to do this work. But he did not do either. He left it for humanity, you and me, to perform. How faithful we have been may be reckoned as we look over the field and see what has been lost and how much is now ready for the gathering. And he has made no other plans. He is depending upon us. Shall we fail him? Shall we retrench?

Let us take a glance at some of the unoccupied fields.

#### In Foreign Lands

We name this first because it is what usually comes to our mind first. It is hard for the average person to consider the home field unoccupied. Of that we shall speak later. But the great foreign mission field is one upon which we should lift up our eyes. In this self-complacent age we are so prone to say: "Foreign missions are not so necessary any more." We read of the success in isolated sections and measure the world field by that restricted picture. We forget to consider that for every ten converts to Christian faith in heathen lands there are sixteen hundred that have never known of the Christ. Not so long ago we heard a prominent minister say: "I do not believe it is necessary to send

any more missionaries to India or China. They are getting to be pretty well Christianized." Yet in spite of this optimistic picture which he faintly would paint, where there is the smoke of one Christian village ascending up as incense to the Father's throne, a thousand villages still bow down and worship gods made by man. Thousands of villages in Africa, India and China, have never seen nor heard a Christian missionary. Mongolia, the great nation to the north of China, is without a permanent mission. Chinese Turkestan is in practically the same condition. Only one-half of Siam is partially occupied. The other half not at all. Afghanistan, whose Ameer and his wife or wives have been feted and dined in England within the past few months is closed to the Gospel so far as any active work is being done. Other centers of population and influence are absolutely without Christian work of any kind. India has thousands of villages and centers of population that have never heard the Gospel. Africa, the great continent just opening to the influences of civilization and industry and commerce has millions of people living in the grossest paganism. South America has, it is reported, almost 20,000,000 native Indians who have never even so much as heard that there is a Christ. We might speak of other sections where other millions would be found who never knew of Christ and his power to save. Is it a time to retrench? Is it a time to withdraw? Nay, not so long as the Lord delayeth his coming.

#### The Home Field

We hear much in these latter days about "over-churched communities." Religious periodicals of a certain type make much of these, oftentimes hypothetical conditions, leaving the impression, to the casual observer at least, that we have "too much religion in spots." It is true that in certain isolated communities they may be overchurched. But where there is one case of overchurched there are scores of communities that are seriously "underchurched." Thousands of rural communities scattered from the Atlantic to the Pacific and from the Gulf to the Great Lakes are in dire need of spiritual service. Instead of having so many conferences to care for the "overchurched" situation we need to have more devoted and consecrated service to care for the sections that are underfed and under-supplied in a spiritual way. If there was more of this kind of conferring together the overchurched problem would take care of itself. The Lord never said for the seventy, or the disciples, or to those who were to come after, that they were to go and plant a church in the midst of every thousand or five thousand or two hundred but to go and "evangelize." And when we moderate or modify his command we are disobedient children and lose his favor. The home field is a great unoccupied area. We will never have a right vision of the field far away until we have had a real vision at home. Our own city is said to be overchurched. But if it were possible to get the population of the city itself to attend church at one time, to say nothing of the outlying and contiguous territory, only one-third of the people could be accommodated in its spacious churches. And these churches are never crowded. Here is a great field to work. And this example is true of many of the other so-called "overchurched" communities. Instead of being overchurched they are underworked.

We certainly need to have a vision of the home field when statistics tell us that 55,000,000 people in the United States are without any stated relationship to Jesus Christ and his church; when 27,000,000 boys and girls never attend Sunday-school; when practically one-half of the recorded membership of the churches never assumes any responsibility toward its propagation and support; when church members throng the places of questionable amusements and worldly pleasures while the prayer meeting room is vacant; when according to the best estimates gathered by the Council of Religious Education the best average of attendance in Sunday-school in any State is one out of three, and that in the "black belt" of the South, the State of South Carolina. From that high point it goes down gradually to about 1 to 150 in Utah. Unoccupied areas at home? There are thousands of them right at our

doors! And so long as they remain; so long as we are negligent of our duty, just so long will the blessing of prosperity be withheld. "Bring the tithes into the storehouse," cried the prophet of old, and see "if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Then will the overflow reach out to the far-away lands and bless them, like as the overflow of the Nile blesses the valley through which it flows.

#### Another Unoccupied Area

There is another unoccupied area that we would call to our attention. It is a small one, but O, so important. We speak of the unoccupied area of our hearts. Only as that area is occupied by the Christ, only so long as he is in complete control, only as the heart is yielded to him, may we hope to realize his fullness in the other areas. The reason today that so much of the world area is unoccupied is because he is not in our hearts. We have enthroned other kings there and the rightful King is kept outside. Let the memberships of the Church of the Brethren open their hearts to him; let him occupy, and then will there come great joy and enthusiasm of service; then our young men and women will be ready for the field wherever it may be, at home or foreign. Then will our purses and check books and bank vaults open and the wherewithal will come. We have named this heart field last but it must be the first to be occupied. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he thrust forth laborers into his harvest. Go your ways" (Luke 10:2, 3).

Tyrone, Pa.

### Denominational Mergings

BY H. C. EARLY

In some of the small overchurched towns and villages, and also rural communities, churches have united in one their worship services, thus constituting the community church. These unions may include only the local church programs, the several churches contributing to their general denominational programs, while in some cases the union may include both the local and general programs. We have at the present time in the United States about 1,300 community churches, classified according to their type and organization as follows: 441 are denominational, 378 are un-denominational, 436 are federated, and 41 are not definitely determined. These figures are given by David R. Ripper.

The largest organization in this country bearing the semblance of denominational union is the Federal Council of the Churches of Christ in America, made up of about thirty of the leading denominations and representing approximately nineteen million members or a number exceeding two-thirds of the Protestant membership of this country. This body has to do for the most part with matters of counsel. It has only advisory powers. But a body so big and widespread must have a considerable influence upon the church life of the nation.

Within recent years most of the missions in China have united under the name of the Christian Church of China. The thought of union, even the closest union, has been smoldering in the hearts of many Christian leaders in China for some years. It is believed that the agreement in the doctrines preached and the misunderstanding by the natives of the several missions working independently, not only justifies, but demands, at least a working union of the missions. Under the present plan the several missions maintain their board and denominational relations at home, but with the deep-seated and growing conviction in favor of union it is almost certain that most of the missions in China, if not all, will form an organic union in the coming years. And the feeling in China favorable to union exists in all the great mission fields of the world, though their attitude is not so pronounced as China's.

The biggest thing of its kind in the line of organic denominational union in the history of Protestantism took place in 1918, when three Synods of the Lutheran Church merged in one. This union represented nearly one million members. It was a colossal movement, and



at a time when feeling in favor of union was not so advanced as at present. It was the beginning on a large scale of finding ground for complete organic union of the broken parts of the same denomination. It is also an example of where church union should begin. The fragmentary divisions of the same denomination should be first to come together.

The most significant denominational merging since the days of the Reformation took place in Canada in 1925. The Presbyterian, the Methodist, and the Congregational Churches entered into a complete organic union under the name of the United Church of Canada. It is the first union on a large scale of denominations having no ancestral relations in the history of Protestantism. This is the significant thing about it. These three denominations, with doctrinal and structural differences, succeeded in unifying themselves on the ground of common faith and practice. They gave up their corporate and legal entities to form a new corporate and legal entity—the United Church of Canada.

The Methodist and Congregational Churches entered the union bodily, while the minority of the Presbyterian Church dissented. The new church embraces a membership of about 625,000 and has, it is estimated, a constituency or body of adherents numbering about two and one-half millions, or at least one-fourth of the total population of Canada. A movement of such proportions must have a dominant influence upon the church life of Canada; it must be regarded also as a monumental step in ecclesiastical history by the churches of the world. Its appeal must be great.

Unity is in the air. It is proclaimed everywhere. It is gaining favor at high speed, and it is certain to become more dominant as the younger generation grows into control. It must be taken into account. It will establish a new condition that must be reckoned with; in fact, the new condition is already here. It will doubtless give the large united bodies many advantages, while the smaller bodies standing aloof will be put to many disadvantages.

What will be the attitude of the Church of the Brethren? Since she has declined union with the Progressive Brethren, and since she takes no aggressive steps to bring together in one the bodies which have split off from her and whose doctrine substantially agrees with hers, it is hardly to be thought that she would be favorable to entering into union with other bodies whose doctrines are still more unlike her own. It is practically certain that she will continue to struggle alone as a small Christian denomination; anyway, for years to come. This means a heroic outlook. And it will be all the harder to hold her young people and interest them in the church of their fathers and mothers. Victory in such a situation means faith and travail—the stuff of which heroes are made. But if aloofness on the part of the Church of the Brethren is the wisest and best course we should be willing to pay the price.

Dayton, Va.

### "Spiritual Growth"

BY OLIVER H. AUSTIN

SPIRITUAL growth is not always indicated by years. Many among our young people may be as spiritual as some among our senior deacons. Neither is spiritual growth measured by outward show. A tree in the forest may be outwardly magnificent, but inwardly rotten and ready to fall.

For spiritual growth we need four things: food, exercise, atmosphere and cultivation. A Christian must feed upon the Bread of Life, which is Christ, and the Bible, which is the water of life. This food irregularly taken is a detriment to growth. Children become pale and sickly when allowed to feed on all sorts of junk at all hours of the day. Many Christians are pale and sickly because they get their ideas of God, the church, the Bible and spiritual things from magazines instead of the Word.

As exercise develops muscle, exercise for Christ will develop spiritual brawn. We are told, in his Word, that we should witness for him. This is doing something in behalf of his cause, constantly seeking

souls, serving and helping others; this constitutes spiritual exercise.

A splendid atmosphere for spiritual growth is the place where we have our private devotions and where we mingle with others in the public worship. In the Sunday-school, in the young people's group and in the worship of the church on every Lord's Day are splendid places to find the proper atmosphere for this growth. Too many people sacrifice these hours of spiritual nourishment for the Sunday morning nap or the Sunday pleasure trip to some lake, park or mountain.

To assure the best cultivation of the spiritual life is to plant the life in the church, the garden of God, and then allow it to respond to the cultural influence of the Holy Spirit. Here it shall be under the care of the best trained gardeners and should pruning become necessary, this will be done by skillful hands under the direction of loving hearts in touch with God.

McPherson, Kans.

### Criticism of Modern Youth

BY PAUL H. BOWMAN

"Our Try-It-Out Challenge"—B. Y. P. D. Program for Aug. 19

THE failures and shortcomings of youth have been widely discussed. Parents, teachers, preachers, authors, lecturers, reformers, philanthropists, and state officials have spoken and written extensively upon the subject. The facts seem to show that our laws are broken more frequently by young people, our courts crowded with juvenile offenders, our prisons filled with young criminals, and suicide and insanity among young people are on the increase. These conclusions can probably be scientifically demonstrated, and it is therefore an easy matter to make out a strong case against youth. It is a much more difficult task to analyze the problem accurately and set forth the great underlying causes of which these offenses are the logical effects.

The mere fact of criticism of youth is no cause for alarm. This is an old, old pastime of the older generation. "Father has been against son and son against father" for many hundreds of years. Youth has never behaved just as its elders thought it should. Criticism is, therefore, a matter of course. It is to be expected. It is inevitable.

Attempts to explain the so-called moral breakdown of youth have developed numerous theories. Almost innumerable indictments have been made against our young people. These might be summarized thus:

*First:* "Our youth are enveloped in a craze for excitement." They find the quiet of home and of the family circle uninteresting and uninviting. The routine of office, farm, and school is almost unbearable. Youth craves the excitement and thrill of the athletic contest, the joy ride, the suggestive show, the dance, and other doubtful adventures. "Excitement," "thrill," "kick," is the cry and demand of modern youth, as seen through the eyes of some people.

*Second:* "Our youth are in revolt against authority." The authority of the law means little or nothing to them. The authority of parents and home they wholly disregard. "Obedience" is a word not in the vocabulary of modern youth. They defy the authority of the church and the restraint of tradition and social convention. This is a common criticism of youth.

*Third:* "Our youth know no reverence for sacred things." Ministers, Sunday-school teachers, and church officials are among the chief witnesses to this indictment. The Bible is discarded, the hour of public wor-

ship is scorned, the church is no longer the temple of God to our young people.

*Fourth:* "Our youth are intoxicated with the lure of the external and materialistic." They want plenty of money to spend on themselves and plenty of leisure to enjoy themselves. Fine clothes, expensive cars, and all forms of carnal indulgence are the pleasure and delight of youth. Show and display are a consuming passion with them. Their chief ambition is to "become rich" and have a "good time." Youth is anchorless and without serious purpose. Youth is drifting, drifting, drifting, according to the views of many students of young people's problems.

This is a serious indictment, and no honest student of our social life would consider these criticisms altogether false. Many of our young people would doubtless plead "guilty," at least to these general tendencies. In fact, most people of the older generation, if they are honest with themselves, are compelled to plead guilty to these very indictments which are made against youth.

If we examine our modern society closely we will find influences and forces operating in our thought and life which ensnare our young people and lead them into temptation and sin. Knowledge, freedom, and power have covered the earth as waters cover the deep. Prosperity, comfort, luxury, and leisure have been extended to nearly all classes of people. This condition of life presents temptations and opportunities for wrongdoing which our fathers never knew. Probably no generation of young people ever lived under such moral stress and strain as do the youth of today. Many of our young people are required to meet these great temptations with less preparation for the struggle than their fathers had. The increasing temptations of youth reveal the perilous tendencies of our civilization and their failures and shortcomings reveal the weaknesses of our homes, our churches, and our schools. The "craze for excitement" on the part of young people is stimulated by interests which seek commercial profit from the demand which is thus developed, and many of our homes, churches, and schools have shown no tendency to combat it. In instances these important institutions have joined the procession and offer youth entertainment and amusement rather than guidance and spiritual food. The "revolt against authority" is often the result of misused authority, and the reflection of the revolt of the older generation against law and social conventions. "The love for the materialistic" is perhaps but the reflection of the spirit of our age which puts wages and salaries, profits and dividends, farms and factories, above spirit, life, character, and personality.

Our young people deserve a strong defense. They are searching the foundations of our civilization today as has rarely been done before in our history. They are discovering that the ends of our civilization have been unchristian. Our spiritually-minded young people are demanding a change in our philosophy of life and in our everyday practices. They are insisting that the spirit of Christ be given a chance and an honest trial in human civilization. They would take sham and pretense out of our religious life and substitute the spirit of love and service.

Our young people, however, should recognize that the criticisms against youth are not wholly imaginary. There are dangerous tendencies in our modern life. Our young people are not responsible for this present situation, but they will be responsible for the perpetuation of these evils. The criticism of youth may frequently be unjust and not well founded, but it should at least provoke young people to reflection and investigation. An old adage says: "Where there is smoke there is also fire." As young people we should discover the fire back of the criticism which is brought against us, and assume responsibility for smothering all that threatens spirituality and Christlike mindedness.

On the other hand, maturity and old age should lay aside "green glasses" when judgment is passed on youth. Youth is usually found in wayward paths because some older and presumably more mature person

(Continued on Page 494)

### Crushed Mint

Something awakened me at dawn—  
Grass was bent beneath the dew—  
A sound I could not understand,  
A tang of fragrance, strange and new.

But when I hastened out to look,  
There was nothing but the print  
Of a little cloven hoof  
Stamped upon a bed of mint.

—Ethel Romig Fuller.



## The Effect of Commercialism on Spiritual Life

BY EARL M. BOWMAN

EVERY city pastor knows pathetically well just what the spirit of commercialism and the absorption of men in the industrial mill signifies to the individual's spiritual life and his religious work. The commercial spirit which puts things and machines above manhood, rapidly dulls all spiritual sensibility, destroys all capacity for faith in the *Unseen and Spiritual*, and all ability to respond to Christ. Let us look at two illustrations:

Here is a boy with clean-cut features, with frank, fearless eyes that look straight and steady at you without shrinking—they are soulful eyes, for in their depths you discern the beauty of a transparent and unselfish soul. This boy is religious in the fullest sense of the term. He is responsive and loyal to Christ. He is full of high ideals and mastered by enthusiastic ambitions and spiritual aspirations. To be in his presence is an inspiration, for he holds noble ideals about honor, truth and principle. He will not swerve a hair's breadth from the narrow path of honesty and justice for anybody or anything. He positively will not compromise with his conscience or trail his banners in the dust. He realizes the poet's ideal of the youth who, "By the vision splendid, is on his way attended. . . . Trailing clouds of glory do we come from God, who is our home." Indeed this is a fair picture to look upon.

But look at this same boy ten years later. He has gone out from the sacred walls of home into the business world. You watch him year by year as he is caught by the lure of wealth. He becomes more and more absorbed in the race for gain. Now you come across him again when he has reached middle age, and you exclaim: "My, what a change! I never saw such a contrast between the boy and the man." Perhaps there is nothing so terribly bad or positively immoral about him. He has been too prudent to spend his money in fast living, on the low indulgences and sins of the flesh. But you find in him now the cold, calculating eye, and the shrewd, practical temper of the accomplished and successful money-maker. He now measures everything by money standards. He smiles indulgently at his youthful ideas of sensitive honor, sincerity and absolute justice. Now they appear to him as impractical ideals to anyone who would get along well in the world. He would call them dreams, illusions and delusions of the visionary now. Conventional respectability is to him now an all sufficient standard of conduct. The commercial code—what is legitimate or legal, that which is allowed by trade, whatever is covered by the slogan, "Business is business," rather than what is righteous, honest and just—is to him now a high enough law of conscience.

This individual becomes no longer a man in the best sense of that word, but a mere sordid and shrivelled money-bag. He has sold his soul, his *spiritual capacity*, for gold. Yet you could not put your finger on any particular bargain where the sale was consummated. No, it was here and there, gradually and imperceptibly, that he lost himself, lost his best self—that noble and beautiful ideal of manhood whose possibilities were written so fair in the face of his youth. His soul is lost, not by any sudden damnation of great crimes, but by the shrinking and shrivelling effect of an insidious worldliness.

Here is our second illustration. It is a typical leaf out of pastoral history. It tells a tale that has been repeated again and again in the experience of most city pastors. A young man comes into the congregation. He is regular in attendance and devoted to his church, earnest and eager for work. Soon he is put into some position and devotes himself faithfully and efficiently to the tasks assigned him. But the time comes when he gets a "good position," as it is called. Then business increases, but instead of increasing their office force the firm begins to work him overtime. They claim and absorb his evenings. Consequently he gives up his church activities. He has no mind, no time, no energy, no interest left for church. Business has claimed the whole man, body, mind and soul. Soon he drops off in his church attendance. You go to him and

ask him why. He then tells you that he is so exhausted by his week's work, night and day, that he is too tired to turn out on Sunday. Or maybe worse (and this is too frequently true) the firm must have him at the office for extra work two Sundays out of every three. Therefore, the man's spiritual life ceases, and is absorbed in the rush and grind of commercialism. He ceases to be a man in the highest meaning of that term. He has become merely a calculating machine for the firm that employs him, to be used until worn out and then cast aside for a new one. This young man's spiritual manhood has been sacrificed for gold—but he does not get the gold.

Suppose a railroad corporation desires to increase its dividends one per cent, what is it apt to do? Here is an actual case. A man is sent out over the system to reduce the forces in all the offices. Fewer clerks must do the work. It is a notorious fact that most railway offices are frequently undermanned. Nevertheless, an increase of one per cent in the annual dividends on the preferred stock of the corporation must be had, for that increase is more important than the welfare of thousands of faithful employees and their dependent families. The increase of work due to the reduction of the forces may use up men faster. But what of that? Men are cheap.

Men in their own personal lives frequently put their gold and property above their manhood and character. Go out and ask any man what he is worth, and he will almost invariably give you an estimation of his worth, not in terms of character, of manhood, of mental or moral or spiritual values, but in terms of stocks and bonds, of houses and lands, in values measurable by material standards. This is the prevailing standard in the popular mind—the standard that makes gold more precious than man. Men are daily trading off the spiritual for the material. For example, why is faith so weak among men? Why does the religion of Jesus Christ have so small a part to play in their thoughts and lives? I do not believe it is intellectual difficulties, raised by the discoveries of our modern science, the higher criticism and other learning. I am quite certain that these things are not keeping the men away from Christ who are now standing aloof from him. Indeed most of them do not even know about these

things, and if they did know they would not understand them, nor even stop to think about them twice. It is *moral difficulties*, it is *spiritual obstacles* that keep men away from Christ. It is because they know that their standards of honor and honesty, which prevail in the business world, will not stand the searching light of Christ; because they know that the precepts and teachings and ideals of Christ are impracticable in the business world as it is now organized, that they stand aloof from Christ. They can not make money so easily as they now make it if they consistently follow Christ—Christ is too disquieting to their consciences if they continue to pursue current business methods. They care more for money than they do for Christ. Even to them gold is more precious than the Son of Man.

Now does not this spirit of commercialism threaten to sap our civilization of all its spiritual elements, because it is getting such a tight grip on so many individuals of our land? Can our material civilization survive unless it is redeemed spiritually? We have gotten things upside down. We have exactly reversed all right relations. We are making wealth not simply a material basis upon which a higher, holier and nobler life can be built, but we are making it the whole of life—the end of all life and not the means to a better life. We are putting things above men and men beneath things. Men are the servants and things the master. Many reforms are proposed, some wise and some otherwise. We can not treat the evils of our commercial age until we get a new viewpoint, a new vision of the meaning of life along with a new table of values. May God help us to stand bravely and stoutly and unwaveringly for the true idealism of the Kingdom of God against this threatening flood of commercialism and materialism!

Washington, D. C.

## Youth's Place in Society

BY LOUISE E. GARST

JUST what should our relation as young people be to those about us? We have seen (or will see) the place of youth in the home, in business and in the church. In these youth comes in contact with specific groups with their individual differences. Youth's place in society includes all of these groups and many more. There is a big group not in the church, probably not in any business profession and outside of our own home, who must be taken into consideration.

The world at large is keeping a diligent and faithful watch over the present day youth. In almost any church, or lecture hall you can hear the censure of our motives and morals. If the indictment is just we need to be finding ourselves out and so relating ourselves to the world at large that we can truthfully and honestly plead not guilty.

We must show to the world just where we stand and why. It is more important for the present generation of young people to know their place in society than it was for our fathers and mothers. And why is it so? It is not because we are so much more important in the scheme of things, but because the great searchlight of interest is being focused on the young people. In no other age that we know of has youth taken such an active part in church, business, home and society. The cynic frowns with disapproval on this aggressiveness of the modern youth, in thus going ahead with a degree of assurance in himself. Of course, we do make mistakes and terrible blunders, but experience teaches that we must learn to do by doing. I think sometimes we are unjustly criticized and too harshly, perhaps.

If we only understood each other better, then we might be in a position to better judge the actions of the other fellow. The world is pleasure mad and jazz crazy, but I ask you this one question: Is this state of affairs the product of a single generation, the young generation of today, as is so popularly supposed and flaunted? Society has undergone radical changes in the past decade; we must face the fact and so adjust ourselves to the scheme that it be endurable to live and so deport ourselves that our morals be above any criticism. Social customs can not be broken over night

## Two Books for Primary Workers

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed

### The Child's First Songs

For those who teach children, the problem of music and songs is often most perplexing. Louise M. Oglevee has simplified the problem much by her book, "The Child's First Songs in Religious Education." Words and songs both are very simple so that the children readily understand what they are singing. The harmonies lead the children towards an appreciation of the better type of music.

Suggestions to teachers explain the songs so that here again the best results may be obtained. The songs make a strong appeal to teachers and workers with beginners and primaries, to kindergartners and to busy mothers, all of whom find here a collection that will help them lead their children to a fuller appreciation of the good.

The songs are grouped under the following heads, thus making it easy for leaders to find what they want for every occasion: Songs for the Regular Program, Songs for Special Days, Nature and Temperance Songs, and Old Songs That Are Ever New. The book contains sixty-four pages and sells for one dollar.

### Primary Worship Services

The challenge today is for a greater and better program of religious education. We need an adequate program for the primaries. Imogene Humphrey has made a valuable contribution by giving to primary leaders her "Primary Worship Services." In selecting her songs and suggestions she has drawn from many sources and has brought together for ready use ninety-six pages of material that primary teachers and leaders are finding most helpful.

Words and music are such that they can be used by the average primaries and thus their worship program be materially enriched. The day is here when our Sunday-schools must give more heed to their leaders and must provide them with books that furnish the proper material. "Primary Worship Services" does that very thing. Price of this volume is one dollar.

Either or both of these books will bring new life to your primary department.



because they have been formed out of years of experience and training. There are bounds beyond which we dare not pass lest we lost our social and moral standing.

We hear on every hand some one deploring the looseness of morals and the seeming disregard for all social customs. Are these the product of our generation? If they are, then we have done something no other generation has done: set up a new social order in one generation.

The prevailing social standard is the culmination of years of development. It is within the power of one to improve or degrade society, but not wholly to make or unmake it. Psychologists tell us that we inherit many physical traits and more mental traits from our ancestors than we ever develop because of the environment in which we must live. Are you going to improve or degrade society by your conduct and attitude? What we are and how we act will be passed on to the next generation and for many generations to come, as surely as it has come down to us, because the laws of nature never change to suit the whims and fancies of an individual. We are bound by many social customs and conventions that have been adequate for centuries—and why change them?

The recent war set free a spirit of unrestrained freedom in almost every walk of life that is proving to be very disastrous to the social standards of our time. Our youth are suffering more than anyone because of their immature judgment. A kind word, sincere sympathy and a genuine interest on the part of those who have traveled the road already might help us as young people to observe more carefully the conventions necessary for social success. Our place is an important one to fill; but how are you preparing yourself to fill that place? Is it hard for you to stand for what you believe and have been taught is right when the crowd seems to be going in the opposite direction? It may be distasteful to you to be a solitary party to promote the right thing. It was Ruskin who said: "Doing is the great thing. For if resolutely people do what is right in time they come to like doing it." In establishing right principles of conduct we must persistently keep at the job of doing the thing that is right.

A good motto for everyone to have and live by is the popular three rules for today: Go to no place where you would not like to be found when Jesus comes; say nothing you would not like to be saying when Jesus comes; do nothing you would not like to be doing when Jesus comes. If these simple rules would be observed by old and young alike all of the time, how much easier it would be to live with our fellow beings!

What we are today determines what our tomorrow is going to be; if our ideals have been high then we can hope for a happy tomorrow. If we have been careless about maintaining the proper social standards the future is a gamble. It may be worth-while and noble but the chances are that our lives will be blighted.

If your standing in society has been lowered by some act of your own volition, there is an opportunity for you to come back and redeem yourself.

An English family was all but separated and torn apart by the ruthless spirit of the son and daughter who had had their fling. The son was expelled from Oxford, the girl was brought home night after night too drunk to know where she was. The mother was so engrossed with her own personal affairs that she had no time for her family. The father worked night and day to make enough money to keep his family moving in the higher society. Finally the showdown came; the children were wrecks, the mother's influence had no weight—she had waited too long, and the old grandfather who had nothing but criticism for his son's family meddled once too many times. The grandson, the expelled Oxford man, left home and went to work on a rival newspaper to the one his father was on. The story of his success is long, he saved his father from disgrace and moral ruin, all of which shows how one can come back. Instead of giving the down and out young man or woman a shove and a push to send them deeper into sin and farther from respectable society, help them with a word of encouragement to come back into their rightful heritage.

We owe it to the world to be decent citizens that the world might be a little better for our having lived in it. Let the great youth of our land see they are an important factor in building a better world, and let their souls feel the need of filling the place they hold in this great business of living with others, and I believe the problem will be solved. Youth lives to achieve. The greater the task, the more interesting it is. Our place in society is that of providing for the future: What kind of an effort are you putting forth to achieve the greatest good for humanity?

Salem, Va.

### The Layman

BY F. D. ANTHONY

IN these days of rapidly increasing organizations, auxiliaries and programs in the various denominational churches in the interests and advancement of Christian service and world evangelization, special emphasis is being placed upon the functioning value of the Christian Laymen's Movement and rightly so. Within recent years sentiment has been developing among the laymen of the Church of the Brethren in a movement of this kind and at the June, 1927, General Conference held at Hershey, Pa., a Men's Work Committee composed of fourteen Christian laymen was confirmed so that official recognition and encouragement have been given to this worthy movement. Already it is apparent that fresh interest is being manifested and some good things are being accomplished in a new, attractive and praiseworthy way by the laymen in many of our local churches.

Therefore, in the light of the above, it is clearly to be seen that this revival of Christian service by our laymen is a step forward toward normalcy and although the Christian Laymen's Movement or Men's Work Committee may have a modern sound, yet, after all, they represent an essential and obligatory service that has characterized the Christian church from her very beginning. Every true Christian believer is a member of the body (church) of Christ and, figuratively speaking, comparing him to the members of the human body, whether he is the eye, ear, nose, head, hand or foot, he has a function to perform for his own spiritual health and the spiritual health of the body (the church) of which he is a member (see 1 Cor. 12). And when the mission of the church, which is his body, is given first place in the activities of individual life, then sinners shall be converted unto God and the speedy evangelizing of the world shall be assured. Whether one is an official or a layman in the church militant, his light (good works) is to shine and thus bear witness to the true Light (Jesus) that all men through him (official or laymen) might believe on the Lord Jesus Christ and be saved. In other words, a Christian is not his own for he is bought with a price. Therefore, it logically follows that his body becomes the temple of the Holy Spirit which is in him, which he has from God, and it also follows that his avowed duty as well as high privilege is to glorify God in his body and in his spirit, which are God's (1 Cor. 6:19, 20). This spells individual Christian service from not only the bishops and pastors and ministers and deacons and their wives, but also individual Christian service from the major part, the laymen, the rank and file of the church.

The New Testament scriptures teach us by implication that the church at Jerusalem did not adequately and normally function until it received a broader vision of the world-wide conquest. They were contented with working among and upon themselves, and were zealously hushbanding their own resources in Jerusalem while the unevangelized world was stretching out its hands and calling, "Come over and help us!" However, not long after the miracle of Pentecost the evangelist Stephen was stoned. This was the signal for persecution. The disciples, mostly laymen, with blanched faces fled for their lives and "they that were scattered abroad went everywhere preaching the word" (Acts 8:1-4). This was an increased and quickened service among the Christian laymen of the early church, and as a result there was a great ingath-

ering of souls and great rejoicing among the converts. Would it be too great a stretch of the imagination to believe that there was also great rejoicing among those active, persecuted Christian laymen? I trow not.

An eminent author, as well as one of the best beloved pastors of a leading New York City church, now passed to his reward, expressed a great truth in these words: "God will have his way with us. The Gospel is not a pool on a private reservation, but a river watering the fields everywhere on its glad way to the sea. The duty of a Christian is to go. Go ye out into the highways and the hedges. Go ye into the dense centers of life! Go ye out to the frontiers! Go to the uttermost parts of the earth. Go in person if you can; by your influence in any case. Go everywhere and constrain souls to come in! But go the church must, and every soul within it. All this is clear enough in the light of that early picture of the ideal church." Surely the minister or pastor would be helpless to accomplish anything without the cooperation of a unified, consecrated group of Christian laymen.

Baltimore, Md.

### What Can We Say?

BY BERTHA L. BUTTERBAUGH

THE 1928 Conference of the Church of the Brethren is past history. Those of us representing you in the foreign fields are eagerly awaiting the news of how you have measured up to your responsibilities and possibilities for the coming year. The Conference offering will be our answer. We must do the best we can under the blessing of God with what you have provided through your pledge and offerings. Some of us are tempted to lay upon the home church the responsibility of answering to God for the measure of our duty over here.

The teaching of Christ in the New Testament concerning my duty to the interests of the Kingdom has not been put into terms of money. Christ has not said, "Pay ye preachers to go into all the world," but he said, "Go ye." Jesus Christ measures my foreign missionary duty as a representative of the home church in terms of the thousands of people who have never heard the Gospel here in India. He speaks to me in terms of persons, not dollars.

One winter in camp here we were located in a distant part of the district. From our main camp we made tours of out-villages. I remember so vividly one old woman, stooped of figure and wizened of face. She came up to me so pitifully, and laying her hands on my arm, looked out of the depths of the poverty of her life into my eyes. My heart went out to her. Our time was limited and I could not say much to her, but I did say we would try and come back to her village the next winter and tell her of Jesus, who could fill her barren life with the joy and peace of God as he was filling mine. But we never got back. If she should send me a call to come and tell the good things I promised, it would not be sufficient for me to send her word that not only could I not go myself, but that because of the situation in our home church calling for retrenchment I could not do anything to get anyone else out to tell her. Even after I had said that, her face would continue to haunt me with its look of spiritual hunger.

It is not sufficient to my own heart to say that I can not go into some of these distant villages because I am in another line of work, and that no new recruits are coming out from home to take the message to these needy villages. And all this because the shameful deficit has unsettled our beloved church, and we are not sure of the future and its plans.

When God deals with my heart, he speaks primarily in terms not of budgets, proportions, comparisons and canvasses, but in terms of how I can measure my own life, into which he has come to dwell, against the need of the lives into which he has not yet found entrance.

To me, and to every one in the church, he says, "Inasmuch as ye did it not unto one of the least, ye did it not unto me." He has made it possible for me to serve some of the least of India's millions. You should make it possible for me to serve them and carry on the

(Continued on Page 490)



## PASTOR AND PEOPLE

### Mark, the Servant

BY WARREN SLABAUGH

THE subject of this sketch seems to have been a native of Jerusalem. He was the son of Mary, a pious Christian, a woman of considerable means, possessing a house of sufficient size to accommodate a large group. We know that the early Christian gatherings were held in the homes of the members and Mary was one of those who had a church in her house. Very often, no doubt, it was the upper story of the house, which was one large room. It was here that many met once on a time to pray that Peter might be freed from the hands of Herod. Luke identifies Mary as the mother of John whose surname was Mark. No doubt Mark owed much in turn to his pious, consecrated mother. Peter the great apostle and leader of the church at Jerusalem was often in this home. It was often the meeting place of the leaders.

There came to Jerusalem one day a man named Saul seeking for Peter. Many were the stories the Christians told of him. Scarce three years before a storm of persecution had broken out against the church. The brilliant young Hellenist, Stephen, had been dragged through the streets to the Sanhedrin and there after a stormy session condemned to death. Outside the city walls he had been stoned, and in the days to follow no Christian was safe. They had been dragged from their homes, thrown into prison, and many had joined Stephen in martyrdom. Others had fled for their lives, and at the head of the persecution was a fiery young Pharisee named Saul. Now he appears at the home of Mary with a strange story to tell—how that before the gates of Damascus he had met a shining One whom he found to be the Nazarene whom he had persecuted. How that glorious One had taken him captive sending him out as his apostle to suffer many things for the cause. Now after years in the desert he was beginning his work and had come to Jerusalem to get acquainted with Peter. But there was fear in the hearts of the brethren—they could hardly credit this startling story—perhaps it was only a trap. But Barnabas, the Cypriot, who in the days of the beginning of the church had sold his property and given the money for the cause, comes to the rescue of the dreaded stranger. He had heard the strange story before and he believed in Saul's sincerity. Barnabas is the brother of Mary and so this memorable meeting takes place in the boyhood home of Mark.

And what a memorable meeting it was! Peter, the rugged Galilean, the companion of Jesus, the leader of the apostles, no longer so impulsive as of old but refined by the fire of the Spirit. Barnabas, the true-hearted, devoted and earnest, ready for any new sacrifice. James is there too. In the old days he had not believed in his brother and it had been only when the Lord appeared to him that he had yielded. Before him were years of responsibility and leadership till he should share with Stephen the crown of martyrdom. But dominating the group, Saul is here, telling again the story of how his Lord had been revealed to him. Gone was the old pride of the Pharisee and in its place a humility and meekness which desired nothing but a place in the favor of the Lord. The old zeal is still burning but with a new object—not to defend Judaism but to carry the gracious Gospel of a heavenly Father to all the nations. And into the heart of this home-loving boy there came that day new visions of this wondrous plan of God and a restless stirring of ambition to go out with these leaders into the forefront of the movement.

The years go by. Saul immediately dropped out of sight. His one time Jewish friends were thirsting for his life, so one night he slips out of the city and the church hears that he has gone to his far away home in Cilicia. Peter continues to preach in Jerusalem but makes many missionary tours into the neighboring districts. After some years Barnabas is sent by the

church to far away Antioch to take charge of a group of believers there. From there he returns after a time bringing Saul with him. And in the assembly of the church there is much talk of carrying the Gospel to the Gentiles. There are many who oppose, declaring that to do so would dishonor the Law of Moses. But the great leaders of the church solemnly commission Barnabas and Saul to go to the Gentiles. And a few weeks later when they make preparations in Antioch to go out, Mark is on hand. He had accepted the invitation of his uncle to go along as a servant. It shall be his duty to look after the physical comfort of his companions—he shall make the purchases of food and other necessities. Some weeks later the party were at Perga on the Pamphylian coast. They had just arrived from Paphos in Cyprus.

Strange things have happened, exciting enough to capture the imagination of this adventure-seeking young man. Saul, whom they were now calling Paul, had in the presence of the governor, snitten a Jewish sorcerer with blindness and the incident filled the city with excitement. But now the leaders are planning a journey across the Taurus Mountains which look up in the distance to the far away cities of the interior. Mark is going home! He had agreed to visit Cyprus with his uncle but this new side trip had not been in the original itinerary. Besides he was homesick for mother and the quiet Judæan home. No entreaties can change his purpose. Sadly the leaders shake their heads over a career that has gone on the rocks. He has been offered the greatest opportunity which could ever come to a young man and he has thrust it lightly aside. For him is reserved the fate of the quitter, that of being forgotten. For he that putteth his hand to the plow and looketh back is not fit for the Kingdom of heaven.

Presumably our story should end here, the story of Mark, the quitter. But strange to say, he comes back. Paul and Barnabas return from their successful mission and after a brief rest at the home base begin to plan another journey to the west to visit the brethren and then to go farther in the work. And who appears on the scene at this moment but Mark. He has broken away from home and mother and again volunteers to go along—as a servant. This young man is not ambitious for honor. Barnabas' tender heart is touched by the earnest plea of his young kinsman and is in favor of giving Mark a second chance. But not so with Paul. The work is too important to risk it in the hands of irresponsible men. Sentiment must be sacrificed for efficiency. He is halfway impatient with Barnabas already—he is too conservative, too slow of vision to keep up with Paul, and now vexed because Barnabas could consider Mark, he abruptly turns his back on his old friend and finding a new companion hurries away on his mission. They follow the Roman road which marked the triumphant march of Alexander the Great 300 years before, they come to the old home city on the swiftly flowing Cydnus with its familiar scenes and its memories of boyhood days, they climb the mountain slopes passing through the famous Cilician gates and finally come to the Galatian cities where zealous disciples are made glad by their presence. And then away to new adventures and victories in far away lands. But Barnabas, no doubt grieving at the separation from his long time comrade, takes Mark and sails away to Cyprus. And never again shall we hear of Barnabas, except as Paul remembers and mentions his name in his letters. But wherever he went he served in that same full-hearted measure of devotion which characterized him throughout the years we have observed him. And Mark goes with him to Cyprus and presumably we shall see him no more.

Ten years or more go by. Paul is in Rome at last, but a prisoner. Years of service they have been, full of many stirring tales of adventure, of hardship and persecution. For four years he has been a prisoner of Rome because of the hatred of his fellow Jews. Near the close of his imprisonment he is writing two letters to a certain town in Asia, one to the church there and one to a friend and brother. And we are surprised when at the close of these letters among those

who send greeting is "Mark the kinsman of Barnabas." What has happened since we saw him last? We know not, but here he is in Rome and with Paul! He has not been satisfied to stay with Barnabas; he has left his home far behind. The dreams of adventure of those long past days are being realized. He has won his way back into the confidence of Paul and made himself worthy of his trust. For in this same letter to the Colossians Paul says: "Concerning whom ye received commandments; if he come unto you, receive him." Mark is out on a responsible mission and we rejoice at his success.

Again the years go by. Paul is in prison again. During his period of freedom he has visited the churches of the East. Perhaps he has been permitted to carry out his cherished plan of going to Spain. He is now writing the last letter. He wants to see his son Timothy once more. There is no hope now of release—the time of his departure is at hand. He is lonely; only Luke is with him. It is cold in the dungeon—"The cloak that I left at Troas with Carpus, bring with thee." And Mark who had gone to Colossae is still in the regions of Asia. "Take Mark and bring him with thee, for he is useful to me for ministering." These words express Mark's worth better than any other notice we have. He is still a servant but glad to serve in a humble way.

But our story of Mark is not done. Peter comes to Rome and later dies in the imperial city. While in Rome, and in the absence of Paul, he writes a letter to the churches of Asia Minor. This may have been after Paul's death but more likely before, while Paul is away, perhaps in Spain. Among those who send greetings in this letter is "Mark, my son." This endearing title is reminiscent of the early days of the church when Peter was a frequent visitor at the house of Mary, and it suggests much of the affectionate regard with which Peter thought of the younger man. Mark has surely attained his ambition—he has in turn been the companion and helper of three great men.

But his work is not done. Paul and Peter go to the martyr's death. But Mark becomes one of the younger generation who so nobly carried the work forward. Among these was Papias, the friend of Polycarp and bishop of Hieropolis. This is what he says of Mark: "Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter who adapted his teachings to the need of his hearers but with no intention of giving a connected account of the Lord's discourses; so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things he had heard nor to state any of them falsely."

What a service Mark was privileged to render to the world! To preserve those pictures so full of life, fresh from the lips of Peter, was indeed a wonderful thing. And his life went on to a ripe old age. Tradition tells us that he went to Alexandria and became the founder of that great church whose influence was so powerful in the history of Christianity.

What is the secret of Mark's success? He was fortunate in his choice of companions. No man ever had greater friends, but Mark had to earn their confidence. Every man is for a part of his life at least influenced by others and his character will depend in large measure upon the nature of this influence. Happy is the young man who looks to great men for advice!

And, further, Mark was content to serve. "Useful for ministering" is the greatest tribute paid to him. Had he not caught the spirit of him who declared that the greatest man in the Kingdom was he who served most? The world needs leaders but it needs followers more. Too many men are not humble enough to follow and serve. Had Mark not been a good follower there would not have come to him the opportunity of giving to the world the beautiful story of Jesus, "The Gospel according to Mark."

Chicago, Ill.



## HOME AND FAMILY

### A Comforting Relief

BY NELLIE BECHTELHEIMER

These days are marked with literature  
Of all kinds and description;  
The daily news, and magazines,  
Abound in crime and fiction.

Amazing quantities produced  
Of cheap and trashy reading,  
Until one often must conclude  
There's serious need of weeding!

'Tis after we have searched in vain  
For something real worth while,  
We read the "Gospel Messenger"  
With satisfying smile.

It brings such comforting relief,  
As thoughts, so true, we read!  
Its contents, often rich, endure—  
And so on it we feed.

Of course, 'tis true, there will be found  
A few weak places in it,  
Suggestions kindly are received,  
So do your bit for it.

Yes, may we help like brothers true  
The editor so kind,  
To make the "Messenger" the best  
Of papers we may find.

South Bend, Ind.

### Deeds of Kindness

BY D. E. CRIFE

#### No. 13. An Abandoned Child

A WELL dressed young woman with a baby on her arm entered a hotel in an Oklahoma city. She engaged a room and a little later said she wanted to do some shopping and would leave her sleeping baby in the room. She went away and never came back. The police could not find any trace of her. It was supposed that she had come in on one of the many trains that entered the city daily, and then boarded another train without buying a ticket. Or some one may have brought her in an auto, and quickly disappeared again.

This abandoned baby was very young, scarcely two weeks old, but was a fine, healthy child. Kind women cared for her until she could be turned over to us to be placed in a family. That was early in our child saving work while we were still living on a farm, trying in this way to support our own family.

Not far away was a family of good, honest, hard-working Christian people who were good friends of ours. They had five boys from three years up to fourteen. One day that mother came to see the baby and was very much interested in her. They had lost two little girls and her heart yearned for a little girl of her own. She asked if we would let her have this little one for her very own. She said she would ask her husband if he was willing to take her. His answer was characteristic of the man. "If you wish to take this child," he said, "and think it will make you any happier to adopt her as our own, we will take her."

As a rule a family where there are five boys will not make a good home for a little girl, but knowing how good and kind these people were, we had no fears in placing the little stranger in their care. We let them have her on three months' trial. At first the older boys objected to taking the baby, because they thought the family was already over large. It was not long, however, until the mother saw that when they thought no one saw it these same boys would steal up and kiss the little one. When the child was still quite young the mother was called from home one night to wait on a sick neighbor and the father kept the baby and waited on her as tenderly, if more awkwardly, as the mother herself.

In due time this little girl was legally adopted into the family to share equally in love and care and property with the other children. Even then one of the younger boys said to his mother, "We have to be a little better to sister than to the other children, for she

still belongs a little to Mrs. Crife, do we not?" The mother told him that was the way to treat her.

Before this child was a year old another baby was born to this family, another boy. The girl was soon very fond of the baby, kind and thoughtful, a real little mother to him. The girl was small for her age, while the boy soon became big and robust and by the time he was a year old the two were nearly the same size.

One day this mother went to a picnic and met a lady who was a stranger, who became much interested in the children. After watching them awhile she asked, "Are they twins?" The mother replied they were not twins. "Are they both yours?" was her next question. The mother said they were both hers. Leaving her perplexed awhile, she added, "one is an adopted child."

"I can tell which is the adopted child," the lady said in disgust. "It is the little boy." She thought he was not quite so well dressed as the girl, and the mother showed the most interest in her.

All the neighbors knew that this little nameless, abandoned waif was now as dearly loved and as tenderly cared for as any girl in the community. She grew up in that home with the same name the other children bore, and with all the privileges and opportunities people in their circumstances could give a girl that was born to them. We have been separated from that family for years and she is a grown woman now. The last letter we had from that mother told what a fine, intelligent, obedient girl the child had grown to be. The picture which accompanied the letter showed her a good looking girl, almost a woman, one who would be a credit to any family.

The kindness of this family consisted mostly in the big-heartedness which was willing to open heart and home, and welcome in a little abandoned, nameless stranger. After she was once rooted in their home it was as easy to love her and treat her kindly as it was to love their own children. They were people who could not have been unkind to any homeless, helpless waif. The world needs many more such people.

Chico, Calif.

### A Worthy Use of Leisure Time

BY EARL MITCHELL

IN this great world of ours when everything is moving in a rush and hurry we must learn to economize and use wisely our leisure time. Then the question arises as to what is leisure time, or when does one have any leisure time. May I answer this question by saying that every moment of your life and my life not used to the very best advantage is leisure time.

Now as we enter into a discussion of a worthy use of leisure time, the first thing to consider is a systematic way of doing things regardless of whether we are students, business or professional men, farmers, or what not. Then by following a systematic program we may be able to economize in the use of our time or have more leisure time. Often people idle away days, months, and even years of time during their lives and do not realize it at all.

Since the whole world is working for financial gain, and since we spend most of our time in this way, either directly or indirectly, let us use a part of our leisure time, at least, in that which we, the people of America should do; namely, the building or lifting of our moral and religious lives to a higher level. By raising our standards the influence will lead others. Also as we raise the moral and religious standards, the civil, political, social and all other standards will be raised. If we can plant religious ideas into the people of America, this country of ours will be a much better place in which to live.

Then in building a higher moral and religious life we must begin with childhood and let it extend throughout life, ever striving and "pressing toward the mark."

But this is too general a subject to discuss; that is, the leisure time of a life. So let what I have said and shall say be directed to the young people of school age. The question then becomes the proper use of the

leisure time of young people in the development of their moral and religious lives.

In order to develop we must first know, and one of the best ways to learn is to read. Let us spend much time in reading, and as we read let us think and meditate upon what we are reading so as to understand thoroughly.

Now what shall we read or what is best to read for a development of our moral and religious lives? I say the Bible is the best, but to be yet more specific, the New Testament is the best Book or Book of books to study for a development of our moral and religious lives. If this is the Book we study, let us study it as we would any other book. One must study it carefully if he expects to understand it. As for other reading we should use good magazines, good books and whatever we read let it be of the highest type.

But we can not develop our moral and religious lives by reading alone; after we know a thing we must put it into practice. We may use part of our leisure time in associating with other people but as young people, we must remember what type to choose for associates.

Other ways we may use our leisure time are by thinking, studying, meditating and praying. Let us never be found idle, for an idle brain is the devil's workshop. Think upon those things which are high and holy, and then it will be easy to keep sin out of our lives.

Now, awake young people, and let us raise our moral and religious lives to a higher standard, and let our light shine out so as to help others along the dark pathway of life.

Daleville, Va.

### The Lord's Prayer

BY LEANDER SMITH

THE Lord's Prayer is that which our Lord gave to his disciples on the Mount. According to what is said in the sixth chapter of Matthew, it was given as a directory; but from Luke 11:1, some argue that it was given as a form. Some have thought that the second and fourth petitions of that prayer could be intended only for temporary use; but it is always our highest duty to pray that Christ's Kingdom may be advanced in the world, and also to profess our daily dependence on God's providential care. Nevertheless, there is no reason to believe that Christ meant that his people should always use this as a set form; for, if that had been the case, it would not have been varied as it is by the two evangelists (Matt. 6 and Luke 11). Besides, we do not find that the disciples ever used it as a form.

It is, however, a most exquisite summary of prayer for its matter, brevity and order; and Christians should study its meaning, and enter into its spirit, far more deeply than they do. Frequently as it is repeated in the course both of public and domestic devotion, it is far from being universally known, or if known, from being always recollected, what is the nature and extent of the petitions it involves. This may in a great measure be accounted for by the consideration that the prayer is often impressed upon the youthful memory, without any explanation of its meaning or its views; and recited mechanically in after life, with an habitual feeling that whatever the child could learn, the man must understand. What is familiar to the memory, is by a very natural process of association supposed to be also familiar to the mind.

The purpose for which the Lord's Prayer was given is not defined with precision. Evidently, however, it was neither to furnish a stereotyped form which should do away with the free expression of the individual at the throne of God, nor, on the other hand, to show the true nature of prayer to those who were totally unaccustomed to it. The disciples both knew and used prayer; but they had misleading and confusing models before them in the practice of the Pharisees. It was as a corrective of those, and at the same time as a comprehensive summary of all that might properly find a place in their devotional utterances, that the ideal was given.

Myrtle Point, Oregon.



## AMONG THE CHURCHES

### Calendar for Sunday, August 5

Sunday-school Lesson, Paul in a Pagan Country.—Acts 14, 1-28.

Christian Workers' Meeting, Jesus and Unbelief.

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### Gains for the Kingdom

One baptism in the Naperville church, Ill.  
One baptism in the Wakenda church, Mo.  
Five baptisms in the Enders church, Nebr.  
One baptized in the Martinsburg church, Pa.  
Four baptized in the West Marion church, Ind.  
Thirteen baptized and two reclaimed in the Rowland Creek church, Va.  
Nineteen baptisms in the Owl Creek church, Ohio, Bro. J. S. Zigler of Portland, Ind., evangelist.  
Ten baptized in the Elbethel church, Pa., Bro. B. M. Rollins of Mt. Pleasant, Pa., the "boy" evangelist.  
Sixteen baptized in the Pleasant Chapel church, Ind., and four baptized in the Middletown church, same State, Brother and Sister J. Edw. Jarboe, evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. J. Egan of Greencastle, Pa., will begin Aug. 8 at Maple Glen church, Pa.  
Bro. B. D. Angle of Baltimore, Md., to begin Aug. 12 in the Bachelor Run church, Ind.  
Bro. B. E. Hoover of Wawaka, Ind., began July 29 at the Portland church, same State.  
Bro. J. C. Garber of Staunton, Va., to begin Aug. 5 in the Lynchburg church, same State.  
Bro. A. P. Musselman of Flora, Ind., to begin with an all day meeting on Aug. 12 at Peebles, Ohio.  
Bro. H. M. Coppock of Tippecanoe City, Ohio, began Aug. 1 in Rannels Run church, same State.  
Bro. Jeremiah Thomas of Bruneton Mills, Va., to begin Sept. 6 in the Mountain Dale church, W. Va.  
Bro. Edgar M. Detwiler of Everett, Pa., to begin Aug. 6 at the Bethel house, Yellow Creek church, same State.  
Bro. William K. Connor of Harrisburg, Pa., to begin Aug. 5 in the East Berlin house, Upper Conewago congregation, same State.

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### Personal Mention

Bro. Ernest G. Hoff returned from his Conference trip last week and entered at once upon his new duties as Editor of our Sunday-school publications. His family will join him in a week or two. They will be at home at 50 South Dubois Avenue, Elgin, Ill.

The D. E. Miller party of Carlisle, Pa., returning by auto from the La Verne Conference, passed through Elgin last week. Three members of the party were callers at the "Messenger" rooms—Bro. D. E. Miller, Sister Mary Spangler and the latter's son, Clifford Spangler.

Bro. J. O. Barnhart, Box 503, Cerro Gordo, Ill., writes us that the cerebral hemorrhage, which he had nearly a year ago, has left him with a very small portion of his eyesight. Otherwise he is in fair health. He can get about home very well, but does not take chances of meeting cars at crossings on the streets. He has on hand only a few dozen unsold copies of his book of poems "The Deserted Chapel" which he will send postpaid to any address for seventy-five cents a copy.

Sister Wealthy A. Burkholder has gathered together the leading facts of her long and fruitful life, with many interesting recollections, and put them into a twenty-four page booklet published by the Keystone Printing Office, Rockton, Pa., under the title "Some Things I Remember." The booklet sells for twenty cents a copy and may be obtained by addressing the publisher as given above. We understand that Sister Burkholder is giving the royalty which she receives from each sale to the cause of missions. Our older readers especially will enjoy these pages and the younger ones also will find both pleasure and profit in perusing them.

Sister H. L. Burke of our Africa mission adds the following note to a letter to Bro. Culp of the mission rooms under date of June 15: "Last night after your letter was finished a terrible tornado and cloud burst came our way. We were unhurt, thank God. Our new house is nearly all ruined, hope to be able to still live in it, but not sure yet. Carried furniture right away into the bush, broke iron bed posts. I managed to get John out of his bed, from under a big chair and table, still unhurt. Risku, the baptized Christian, stood here and 'cept this A. M. Between six and eight inches of water fell in several hours' time. I hadn't a

wink of sleep the whole night, but we can't be thankful enough that we are both living."

Anyone desiring to address Brethren Emmert and Bonsack as they leave on their deputation to the Africa mission can do so at New York, N. Y., care of outgoing S. S. Carmania, Cunard Line, sailing Aug. 17.

Bro. A. D. Helser wrote from Garkida, Nigeria, June 12: "The work continues to grow and God is giving us souls for our hire. . . . The native church is putting down her roots and five native church buildings have sprung up. These were financed and built by the natives entirely without foreign help. They are very simple. Usefulness is their chief beauty."

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### Miscellaneous Items

The General Mission Board will have its regular mid-summer meeting next week, beginning Wednesday morning, Aug. 8, a few weeks earlier than usual in order that Secretary Bonsack and Bro. Emmert may have a part in it before leaving for Africa.

"Most city churches experience a decrease in the Sunday-school and preaching service attendance during the summer. Our experience this summer has been just the opposite. We are grateful and hopeful for the future." So writes one of our Virginia pastors.

The Official Directory will be found in this issue as usual on the last page but one. It does not, however, show the changes made by the late Conference. The Boards have not yet had opportunity to meet and reorganize and for the most part will function as before until they find it convenient to effect the necessary reorganization. As soon as this is done the new arrangement will appear in the Directory.

On Saturday afternoon of the World's Sunday School Convention the various denominations represented had group meetings of their own. Approximately two hundred people of the Church of the Brethren were guests of the Calvary church in Los Angeles. There were fifty ministers present. Twenty-eight States were represented, Pennsylvania taking the lead with forty-six delegates. Bro. Joseph Cline of the Los Angeles church introduced C. S. Ikenberry, president of the General Sunday School Board, as chairman for the afternoon. The pastor gave a welcome and H. K. Ober responded in behalf of the visitors. Several people gave five-minute talks on subjects related to the theme: "What the World's Sunday School Convention Means to the Church of the Brethren." These were as follows: "The Missionary Emphasis"—J. A. Garber, Virginia; "Religious Education, the Pathway to Peace"—C. Ernest Davis, Washington; "The Pastor's Part in the Program of Religious Education"—J. W. Lear, Illinois; "Religious Education in the College"—Ralph W. Schlosser, Pennsylvania; "A Foreign Missionary's Viewpoint of the Convention"—J. M. Blough, India; "Our Expanding Program of Religious Education"—Dr. D. W. Kurtz, California. The Byler quartet sang twice. At the conclusion of the service, the Los Angeles people cordially entertained with California watermelon in the basement of the church.

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### Special Notices

The District Conference of Southern Iowa will be held in the Fairview church, near Udell, Aug. 22, 23, 24.

The Maple Grove church of Northwestern Kansas is in need of a pastor to begin work Sept. 1. This is a rural church and a rural man is preferred. Address inquiries to A. G. Bishop, Oronoque, Kansas.

Eastern Colorado District Meeting, Ministerial, Missionary, and Educational Meetings will be held in Denver, Colo., Aug. 18 to 21. The church is located at the corner of Mississippi and S. Washington Sts.—I. C. Snively, Haxtun, Colorado.

Wanted—a home for a thirteen-year-old boy. He is a member of the Church of the Brethren. Parents both dead and if a home is not found will have to be placed in a County Children's Home. Write Ralph R. Hutton, Director Juvenile Welfare, 1115 Woodville St., Toledo, Ohio.

Northwestern District of Ohio.—The Summer Assembly of the Northwestern District of Ohio will be held at the Silver Creek church Aug. 14-16. A later notice giving the directions and ways for best finding the church will appear in the next "Messenger."—John H. Good, Chairman of Program Committee.

If your congregation had a Vacation Church School and a report has not already been sent in to the General Sunday School Board, we suggest that you do it now. Blanks will be sent on request for both our own and cooperative schools. Your prompt attention will be much appreciated.—General Sunday School Board, Elgin, Ill.

Notice to those coming to the District Meeting of Southern Missouri and Arkansas to be held at Peace Valley, Mo., Aug. 20-23: Those coming by automobile should take highway 60 from Springfield through Willow Springs, then take 63 to Pomona. Leave the highway at Pomona, turning to your left (east), keeping the main traveled road east and south, but mostly east to Peace Valley. Those coming from the south and east should come on highway 60 to Mountain

View and inquire there the way to Peace Valley. Those coming on the train should come to West Plains and let the writer know when to meet them.—Zella M. Fike, Peace Valley, Mo., R. 2.

For Junior League Leaders.—A new manual for Junior League workers will be ready by the first of September. It contains suggestions on organization, discussion of the various phases of the program, and a list of supplementary memory materials. Eight or ten poems suitable for Junior memorization are given in full. This manual can be ordered from the General Sunday School Board for the price of ten cents. In addition to this manual, which every Junior League leader should have, there will be a leaflet outlining the program for 1928-29. This is free and will be sent out with the manual or alone, upon request. Orders can be sent to the General Sunday School Board, Elgin, Ill.

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### A Bystander's Notes

A young woman in Wisconsin who has been blind since her birth some twenty years ago is gaining her sight. A series of delicate operations is at last giving vision to one who has never been able to see. Of unusual interest is the question of how far one always blind could imagine, as they really are, the scenes and faces that are so dear to all. It is impossible to realize the beauty of a flower by the sense of touch alone, according to this young woman who is beginning to see. And no one looks as she had imagined. With some distress of mind this young woman awaits the first sight of her mother, for in all the twenty years of her life this young woman has not seen her mother except by imagination. Will she look as the daughter has pictured her? The daughter fears she will not. But does not the lesson of the flowers teach that it may also be impossible to imagine the beauty of a mother's face? Something of the same fear is not unknown to those who now see spiritual things through the clouded eyes of this physical body. Will all of these things be as eager men and women have imagined? Perhaps not, since some one has said that it is impossible to picture the beauty and the blessedness of the redeemed.

The morning after the Tunney-Heeney fight the newspapers reported that the world's greatest prize fight promoter had guessed wrong on the drawing power of the battle to the tune of approximately \$150,000. While we wish Mr. Rickard no harm, the Bystander can not help but feel that the big financial flop staged by Mr. Rickard is about the finest thing that this promoter has ever done for his country. To the rising crop of promoters figuring on ways to exploit the public, even at the sacrifice of its moral welfare, Mr. Rickard has now demonstrated that prize fight promoting is after all a hazardous undertaking. He has shown that the most sagacious promoter may lose up to \$150,000 on a single venture. This should cool the ardor of many who might otherwise be tempted to impose some new scheme on a curious public. It should give near promoters pause to consider also the experience of Mr. Pyle whose transcontinental marathon ended in the red. If any further proof is needed consider the passing of interest in channel swimmers, flag-pole sitters, and other publicity seekers so ready to cash in without too much useful effort. Most of all we are pleased for the new light that such painful experiences (for the promoters) seem to throw upon the state of the public mind. It does begin to look as though people are getting pretty well fed up on stunt publicity. If this is true, promoters may well take warning and a sobering public turn its attention to something higher than brutal prize fighting or other forms of commercialized publicity.

The tremendous volume of advertising carried by the average newspaper has frequently suggested possible sinister relations between big advertisers and the public press. Thus, it has been argued that since the newspapers live by their advertising it must follow that in some very real sense they are controlled by the financial interests of the country. In answer to this feeling it is certainly in place to consider the following vigorous statement in support of the very opposite of what is frequently in the public mind on this point: "Instead of hurting the independence of newspapers, advertising has helped and encouraged it. Indeed, and without straining the imagination too much, one might almost say that advertising is responsible not only for the great degree of independence American newspapers enjoy, but for their very power to exercise it. Economic independence is essential to intellectual independence, and that is what advertising has brought to American newspapers. Its secret, insidious influence, of which laymen whisper, is a myth. The revenue it produces, which enables them to stand on their own feet and look the world in the face, is a fact—because, for the first time in human history, they owe nobody. No far-fetched, finely spun analysis is necessary to understand why this must be so. Advertising is based on nothing so distinctly as lack of unity, and lack of unity means nothing so distinctly as the utter impossibility of exerting anything like concerted influence. Even if advertisers wanted to influence newspapers, they could not do so, because they could not agree among themselves. The only common interest they have in newspapers, the only cause that ever finds them united, is the lineage rate."



## AROUND THE WORLD

### Antiwar Pact Progress

As these lines are written Secretary Kellogg's antiwar pact continues to make progress. The leading nations have now accepted the proposed treaty as resubmitted to them in revised form on June 23. Other nations are ready to take similar action, for it is seemingly the plan to get the signatures of all nations if possible, after the chief powers have accepted the pact. Secretary Kellogg has shown great tact in not forcing the issue. For time is a great help in revealing the simplicity and practicability of his plan. By such steady pressure better conditions make their way throughout the world.

### Automobile Slums

With the coming of automobiles there have come also certain types of development along our boulevards now rather aptly named automobile slums. It is time that something be done to prevent such unsightliness, and Massachusetts seems to be furnishing the cue. In this leading New England State 1,600 miles of highway will be zoned. In the zoned region all improvements will have to meet certain requirements. It is felt that this plan will furnish a way to clean up many places along Massachusetts boulevards which are an offense to all lovers of beauty. Other States are watching the Massachusetts plan to see how it works out. If successful it will surely be widely copied.

### Tragedy for Mexico

Scarcely had Mexico recovered from the shock of Captain Emilio Carranza's sudden death when a second tragedy stunned the nation. Captain Carranza was the idol of the people and his death is said to have touched the nation more deeply than the assassination of Alvaro Obregon who was shortly to have become the president of Mexico. It is too early to say just how seriously the passing of Obregon will affect the fortunes of Mexico, but to American observers he seemed to embody most of what was needed in a president who would dedicate his talents to the enlightenment and development of Mexico. It is just another example of how the assassin brings to pass more wrong than his deed can ever right.

### Poling's Choice

On the morning after thousands of young people had listened to a great speech the "Los Angeles Times" said: "A call to the forces of Christianity to defeat nullificationists of the Eighteenth Amendment of the Constitution, and openly indicating that his opposition is to be centered in the candidate for President of the Democratic party, was broadcast last night by Dr. Daniel Poling, president of the International Christian Endeavor, at a meeting of 8,000 young people gathered at the Shrine Auditorium at a young people's mass meeting in connection with the World's Sunday School Convention. American Christianity, he said, is facing a greater crisis this year in attempts being made to nullify the amendment than it did when it sought to write that part into the Constitution."

### Radio Telephones for Ships

The Wilmington Transportation Company of California is said to be the first to develop a radio telephone apparatus for its fleet of steamers and tugs. The radio telephone, as perfected by R. D. Lambert for William Wrigley of chewing gum fame, and owner of the transportation company, operates as quickly and easily as the ordinary telephone though the equipment required is vastly more intricate. The advantage of the radio telephone for ships is that they can call the home office for instructions and proceed without delay to take up new tasks. Or on the other hand, the central office can call and give directions to any ship in the fleet as occasion may require. The new equipment is proving so useful to the Wilmington Transportation Company that it will certainly be adopted by other shipping interests.

### The Shortest Way Around Obstacles

The Grand Canyon of the Colorado is so wide and deep that he who stays on the ground finds it a long way from rim to rim. And so it seemed to a Mr. Lund as he stood on the south rim of the canyon and looked off to the north toward Fredonia, Ariz., where it would be an easy matter for an airplane to pick up his wife and seven-week-old baby and bring them across in an hour or so. It would take days to go around the canyon by the way of Needles, Calif., so the young father decided in favor of the airplane. "He arranged with Scenic Airways to fly across the canyon, pick up his wife and baby and return to the south rim at a cost of \$70, approximately one-half what the railroad and living expenses would have cost to get them around by any other form of transportation. The trip over was made in fifty minutes and the return trip across the canyon in fifty-five minutes, with fifteen minutes at Fredonia to pick up his wife and baby." From this little story it would seem that the shortest way around an obstacle may be the way up and over it.

### Women and Politics

On the way to Conference the writer overheard a political argument by two ladies seated just across the aisle. One of the women was from Kansas City and exhibited the independence and the type of conscience which is said to be typical of Kansas. The lady in question remarked that she was going to vote for the opponent of the candidate supported by her husband. The husband's candidate is dripping wet, and though not entirely acceptable will get his vote because said husband intends to vote regular. Fortunately this husband's wet vote is to be canceled by the dry vote his wife intends to cast. We do not know how widespread this sort of voting will be, but the lady who intends to cancel her husband's wet vote remarked that she was one of twenty-five women in her community who had banded together to cancel the wet votes of husbands!

### Business and Arbitration

Lawyers have made the appeal to courts so costly and tedious that they are surely forcing a speedier and less expensive way to settle disputes. For example, it is said that the courts of New York are three years behind with no promise of facilities to clear the docket of business any more rapidly in the future than in the past. The situation has come to be intolerable. Accordingly, two years ago the American Arbitration Association was formed. A brief statement of how the association works is as follows: "The procedure of settling cases by arbitration is very simple. Representatives from each faction submit their sides of the argument, and each selects the name of the man whom he wishes to arbitrate the case. A third is usually chosen by the association. The date of the hearing is decided upon, at which time each contestant, or his representative, appears at the tribunal, where the dispute is discussed, without any publicity, and the arbitrators hear both sides and go over the merits of the case. Sometimes the decision, as final as a court decree, is made at once, and it must be made within ten days of the hearing."

### Too Many Signals

The traffic signal craze is making such headway that some of those who sponsored its introduction are now seeking ways to control its operation. A survey made by the American Engineering Council has disclosed two common errors: first, the adoption of signal devices without an adequate study of what is needed; second, the use of such signals at times and places not justified by conditions. Both of these errors can be summed up as just plain American haste with waste. The remedy proposed is standard practice as to the use of traffic signs, signals and markings. The most effective type of traffic control as yet developed has been the automatic traffic signal. Yet even this has at least three disadvantages. Thus the needless use of traffic signals, with the growing impatience of drivers will tend to end the usefulness of the system. Again, criminals are tending to use some situations to their purposes, holding up law-abiding citizens who happen to stop alone at isolated places. Finally, traffic tends to be driven out of or around a traffic control system which increases the hazard on other streets. However, the recognition of all of these things will ultimately help to reduce our traffic signal equipment to a point somewhat nearer what is required.

### What Makes a Good Traveler?

There may well be a difference of opinion as to what makes a good traveler, but the question returned one morning with such force that the writer decided to set down a bit of his personal convictions. As this paragraph was written an elderly lady across the car aisle sat reading one of an armful of late magazines with which she had supplied herself against the trip across Arizona and New Mexico. And so as this lady sat with her eyes on a magazine she failed to see the broad slopes of red earth reaching away to rolling bush covered hills on the south, beyond which there loomed the fantastic line of higher purple mountains. Over all kindly streams of air had piled great heaps of fluffy clouds dense enough to obscure the sun. To the north were strangely carved hills such as one is sure to find in any land of little rain. But the lady who sat and read by the hour saw none of this wonderful natural panorama although her seat was by an open window. Strange black volcanic lands sheltering a tiny green valley with horses and cattle feeding gave her no peculiar thrill. She did not see the hobo resting by the highway evidently serene and happy though miles from any habitation. She did not get a fleeting glance at an Indian shepherdess with her flock of a few score of goats. Neither did she see the rude cottage of a small cattle rancher nor the rancher himself repairing a bit of broken fence. The low Mexican houses, the black and cracked volcanic heaps about Anzac, N. Mex., and many other things of interest were all passed by for the second hand thrill of the printed page. The sudden discovery of a muddy stream used to water tiny Indian farms and an Indian village perched on a rocky slope within the shelter of a flat-topped hill gave our lady of the window no joy. What avail the widest travels if the traveler will not look beyond the low horizons of the world he already knows? Surely the real traveler must have an eager observant mind. As he goes up and down the world

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Bartering Life for Pottage

Gen. 27: 1-29

For Week Beginning August 12

#### OUR WEAKEST POINT

Our weakest point is the place of sin's attack. Esau was exhausted by the chase. Then came the offer to exchange the birthright for a mess of pottage (Gen. 3:1-6).

#### GIVE ME POTTAGE OR I DIE

How foolish this sounds! But thus does sin always urge us. For the moment it is loud and insistent. It would make us think life utterly empty without what it offers (2 Peter 2:9).

#### A STILL SMALL VOICE

God never took a life by storm. His calls are never clamorous. They are easily resisted now, but the loss later is sore indeed (Rom. 3:20).

#### PROMISE AND FULFILLMENT

Sin promises much and performs little. God's gifts always measure up to his promises (2 Peter 3:9).

#### TAKE TIME

Had Esau waited one day he likely would not have made the fatal exchange. There is wisdom in the old maxim, "Count ten." "Last chance." "Only a few left"—this is the cry of those who sell Satan's wares.

#### DISCUSSION

Give some definite suggestions as to methods of resisting temptation. R. H. M.

he will look out as well as within. He will not shut himself up to the printed page when new views of the natural world are continually spread out before him. He will not get up a card party, as we saw a sailor do, and spend half a day in the darkened corner of the coach when the mind might be filled with other and worthier things. And now the reader may add what he thinks makes a good traveler.

### One Thing Zoning Experts Have Found

One thing zoning experts have found out is that there is a tendency to develop too much business frontage in the average city. And especially is this true with respect to outlying districts served by boulevards where corner stores, service stations and fruit stands have been multiplied until there is not much trade for each. Thus statistics have been worked out by expert city planners and zoning engineers which indicate that twenty-five feet of business district is sufficient for each 100 people. Counting five in the average family, there should be at least twenty families for every store in the ordinary town. The reader may be interested in testing this ratio between population and business frontage for his own city.

### What Does a Test Show?

Those who have taken tests and those who have given tests in our public schools must certainly know that at best the test is a rather arbitrary way of finding out just what a pupil knows about a given subject. Yet, the testing business has its place—especially since it produces results that can be tabulated for comparison. More recently the idea of tests has been expanded into new fields so that the individual can be given his intelligence rating or an accurate figure on his Bible knowledge. We would not belittle the testing business, but the writer was rather interested in a recent article in one of our leading religious weeklies which pointed out that tests sometimes need testing. That is, not just any series of questions will produce results of value; and further, conclusions must be warranted by the character of the questions in a test. Thus, questions calling for an accurate knowledge of Bible facts do not necessarily provide an accurate check on one's success or failure in Christian living. What we mean to say is that one can live a noble Christian life without knowing just which was the first miracle or how many books there are in the Bible. It is not knowledge so much as it is a change of heart that makes Christianity vital. In the article referred to the author comes to this conclusion: "What can tests do? If carefully made, if properly applied, if not expected to work miracles, they may guide us to a more discriminating selection of teaching materials; to a more accurate measure of teaching; to the discovery of those ideals which most naturally become conduct in the various age groups. They may be used as a basis for the classification of pupils, and have already shown power as an incentive to more effective learning and teaching. The test movement has not come too soon. It should not become a fad. Our astounding lack of knowledge of the Bible has driven us to search for the cause of our ignorance and to find a remedy. More power to the pioneer in the development of religious educational tests. He can be of great service in days just ahead."



## Criticism of Modern Youth

(Continued From Page 487)

has led the way. Mistrust of youth is usually born in the conferences of those whose contacts with young people have been broken. The best panacea for this attitude of mind is in the comradeship of young people. They are always better and finer than rumor would have us believe. We will find youth in moral breakdown where wealth, luxury, social ambition, lust, and selfishness have poisoned home and family life to such a degree that these institutions can not perform their normal and vital function for young life. But where youth has had a normal chance for culture and discipline in home and church and school it is purer, cleaner, and finer than in any other generation of human history. This statement is largely a personal conviction, but it is a conviction born out of some years of contact and association with young men and women. It might appropriately be said of youth, as a modern poet has said of men:

"I've talked with men and I think I know  
What's under the toughened skin.  
I've seen their eyes grow bright and glow  
With the fire that burns within.  
And back of the gold and back of the fame  
And back of the selfish strife,  
In most men's breasts you'll find the flame  
Of the nobler things of life."

Bridgewater, N. A.

### "He Is Precious"

BY GALEN B. ROYER

"Unto you therefore which believe he is precious" (1 Peter 2: 7).

THERE is not a true believer among God's followers to whom Jesus is not precious. Wonder grows as he experiences afresh his daily continued pardon and grace. He marvels at God's patience as his Christian life progresses. How he is filled with unexplainable admiration as he searches the Scriptures and by Holy Spirit illumination as the Word speaks secrets to the soul he never knew before.

Jesus is precious because he is worthy. "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (Rev. 5: 12). Through Jesus the believer has forgiveness. Sonship is assured. He can exclaim, "I am a child of the King," because his Lord is his elder Brother. As his intimacy with Jesus grows and he learns to know him more and more, more precious becomes this Brother. This nearness leads him into the life and joys of fruit bearing. "He that abideth in me and I in him, the same bringeth forth much fruit" (John 15: 5).

Fruit bearing in this connection occurs only on the new wood—the branch, and must be grapes—that fruition of the entire vine containing the reproductive power for another grapevine. The proof, then, of an "abiding life" is not so much the beautiful qualities of soul recounted by Paul (Gal. 5: 22, 23) and by Peter (2 Peter 1: 5-8), but the regaining of a soul dead in sin born anew by the Spirit. What will the Master say of some who never think of trying to bring another soul into the Kingdom! Half a century ago we sometimes sang: "Must I go and empty handed; must I meet my Savior so?" Those appealing lines were suggested by the dying cry of a saved soul. Strange? No, not so. The one who spoke the words had been a young, gay and frivolous woman. At a dance she took cold, pneumonia set in and in a few days the physician told the mother the daughter could not get well. The pastor came. She found Christ as her Savior and was happy. But the next day her mother found her weeping. While she realized the blessed assurance of salvation she was heart-broken because she did not have one trophy to take with her to glory. How blessed is the soul whose crown bears stars, the marks of redeemed ones through humble efforts!

Jesus is precious, because through redemption he is the way back to God. Redemption is the open sesame to the Father, to joint heirship with Jesus Christ, and to fellowship and communion with the Holy Spirit.

The believer's ability to apprehend the full significance of Christ's death must in its very nature be almost nothing. True he believes Christ bore his sins on the tree—that by obedience through simple faith he has risen to newness of life. In fact, all this he knows. But how can he measure God's love which has made this blessedness possible? "I do not know the length and breadth of such love," writes one, "but I think I know the height and depth. There is nothing higher than to be in Christ; and there is nothing lower than for Christ to be in me."

Nevertheless, in the realms of this larger life which the earnest believer enjoys, the heart often echoes the cry of Thomas: "Show us the way and it sufficeth." Well may the soul cry out in such need for there are ways and ways. "Broad is the way, that leadeth to destruction, and many are they that enter in thereby." It seems hardly possible that wise, thoughtful, far-seeing men and women in worldly affairs, should choose destruction's road. Of course, it is a case of deception, for, "There is a way that seemeth right unto a man, but the ends thereof are the ways of death" (Prov. 14: 12). How perverse is man's baser nature! Instead of the plain, simple and sure way, "by the door" he will try to enter some other way, even when his course brands him "thief and robber" (John 13: 1). To such Jesus is not precious.

Jesus is precious because altogether lovely. His beauty is not as the world counts, for his visage was marred (Isa. 52: 14). The earliest pictures found in the catacombs were made after this idea of lack of comeliness. Be that as it may, his heavenly radiance far surpasses any words of man.

"Fairest, Lord Jesus, Ruler of all nature,  
O thou of God and man the Son!  
Thee will I cherish, thee will I honor,  
Thou, my soul's glory, joy, and crown."

With his radiance could be seen the linaments of "sorrow and acquaintance with grief"—the tear path upon the cheek. His loveliness consisted and today consists in his wonderful seeking after lost man, promoting his highest interests by giving his sinless life in substitution before the Father, so that the believer can truthfully say: "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee" (Psalm 73: 25).

No matter how rich, how influential, how unselfish, how refined, how great another may be, there is absolutely no one in the eyes of a believer to approach the wonderful Savior.

What joy to walk in the footsteps of such as our Lord made, for they are the "ways of pleasantness." How delightful to follow, not afar off like Peter and reap a harvest of bitter tears, but close in on the Lord's trail, for this is "the path of peace." And when we are near him, what "fullness of joy." Oh, blessed experience for, "At his right hand are pleasures forevermore" (Psalm 16: 11).

Jesus is precious because he is the Adorable One and we delight to worship him. Job (22: 26, 27) declares "Thou shalt delight thyself in the Almighty, and shalt lift up thy face unto the Adorable One." (The meaning of the original, but in the text translated "God.") David tells something of the delights in worshipping the Adorable One when he says: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire into his temple. For in time of trouble he shall hide me . . . therefore will I offer . . . sacrifices of joy, I will sing, yea I will sing praises unto the Lord" (Psalms 27: 4-6).

How can I portray true adoration to the Lord? Is it the believer's supreme joy above all other things to be ever in the true spirit of worship in the tabernacle of God? Is it sharing with the Father his delight in his only Son? Is it giving the Son right place, pre-eminence, and at the same moment placing self in utter abnegation? Is it entering the Father's holy presence and there with kneeling devotion, behold him face to face, this made possible through the blood of the Lamb? Is it offering him homage, such as is due him? Is it delighting in him, finding pleasure in him,

desiring him supremely, rejoicing in him exceedingly, loving him profoundly?

Think of "sacrifices of joy" and songs of praise which our deepest longings functioning lead into fullest realization and we come to know that we are in the secret of true worship. Then think, that God, infinite and holy, should desire worship from hearts of devotion like ours. Wonderful! How precious then is Jesus since he made this possible for us!

"O Lord, I adore and I bless thee,  
That I in thy hands of might  
Am a chord whereon thou makest  
The music of thy delight;  
Whereon thou wilt sound forever  
In wondrous and glorious tone,  
The name of thy Son beloved,  
His name alone."

"What recks it that cold and worthless  
And unfitting my worship may be;  
If the love that came down from heaven  
Flows back to my Lord from me?  
A glorious tide of worship,  
Unsilenced by sin and by death,  
Sweet melody made in the concert  
By God's own breath."

Pittsburgh, Pa.

## Crime, Its Causes and Results

BY D. C. CAMPBELL

"As the twig is bent, so is the tree inclined," and science says that thought fertilizes the brain cells and they become fruitful.

Crime of the worst sort is desperately on the increase. The near nude pictures of advertising schemes and pictures showing the long drawn out trials of this age by the criminal courts are furnishing an awful, dangerous fertilizer for the abnormal brain. The confession of the Hickman boy cleared up an ugly crime, but it has left society with a problem which we are still far from solving. This is not the ordinary type of crime. The sadistic cruelty of it stamps it as abnormal. The ordinary method of dealing with crime can not meet the peril which menaces society. The execution of a criminal like Hickman effectually ends such a one's chances of working further ill, but that it will act as a deterrent to others of his type is more doubtful. The individual, capable of the sort of thing which this boy admits having done, is not likely to be susceptible to correction or restraint by the fear of consequences. The poisoned thought has fertilized the abnormal brain and it is doing its work. Who furnished the fertilizer? Echo answers, Who? Who? Who?

Hickman's defense, insanity, was to be assumed. In this case we heard of incidents in the young man's life from infancy onward which were put forth to indicate an abnormal personality. Doubtless some of these were exaggerated in the natural desire to give them substance as factors in building up a history of irresponsibility of emotional or mental unbalance; thus we see that a tendency to crime, as we call it, had shown itself markedly in the boy's conduct. Theft and forgery are among the offenses to which he confessed and which he links with the wholly justifiable ambition to go to college. The linking is in itself an index to a mind functioning otherwise than soundly. It was not surprising, therefore, that in the revelation of his childhood life at home and at school, there came to light traits and trends of disposition or character, emotional instabilities and mental tangents which foreshadowed more serious divergencies from the normal. The foreshadowing went for nothing because there was no one competent to interpret it, or no competent person who felt a responsibility to interpret it and who had authority to act upon the interpretation.

Hickman needed the attention of a psychiatrist before he called for the attention of a policeman. Even if the policeman's attention had fastened upon him in some of his predatory excursions the probability is that he would have been committed to some kind of penal institution for a time from which he would have emerged no less dangerous—perhaps more dangerous than when he entered. Had he been sent to confine-



ment when under arrest for his dereliction in the bank, it is possible that the little Parker girl might have escaped the terrible fate which befell her, but it is probable that some other victim, sooner or later, would have suffered at his hands.

With the experience of the Loeb-Leopold case in mind and many others similar, examples could be cited bearing the marks of abnormal crime. We can not be blind to the fact that we have to deal with a phase of human conduct which lies outside the comprehension of penalty inflicted upon others. If what we seek is to prevent the recurrence of such crimes as these we must adopt some other method. It may be we are not wise enough yet to devise that method, but there is no question that far greater progress has been made in the understanding of these cases by students of psychiatry than the law takes cognizance of. Even where, as in Chicago, they have established a psychopathic clinic they have failed to make provisions for the proper care of those incipient or prognostic cases in which the foreshadowing of serious crime is evident to the psychiatrist, but which can not be treated as insanity and for which the ordinary penalties are ineffectual.

Every school has its problems, but few schools yet have teachers who know how to diagnose and solve the problems. Doubtless there are many cases where the right sort of advice for the parents and the right sort of treatment in the school would result in a saving readjustment of the child to its environment. It is true there are colleges in which the adolescent student can find the sort of help he needs from sympathetic experts.

The importance of orientation is today being recognized and efforts more or less intelligent are being made to promote it. There are steps in the direction of a better and more helpful attitude on the part of society towards those of its members who find difficulty in adjusting themselves to life. Education is making some progress but it has much yet to do as criminality is increasing. Law, however, lags far behind and the public's confidence in law is fast breaking down because of the complexities of our methods. Modern civilization is proving less and less effective as a means of protecting society. We are still talking mainly of speeding up its mechanism, stopping its gaps, intensifying its certainty of operation. All of these things should be done, but until law listens to science and science harmonizes with the Bible and learns from it that human personality is not the simple thing it has assumed it to be, and that crime is something more than the deliberate choice of wrong in preference to right, all we may do to improve procedure will be short, far too short to meet the needs. We must give as a stimulant to the child's mind at least three doses a day of "Love thy neighbor as thyself and do unto others as we would have them do unto us." For the old sinners, drench them with a quart of above prescription five times a day; last, to the parents, "Train up a child the way he should go and when he is old he will not forsake God's plan."

Colfax, Ind.

### Satan's Deceptive Methods

BY I. B. NISWANDER

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (Song of Sol. 2:15).

SATAN was perhaps no less active in deceiving men and women in early Bible times than he is today, as he caused the downfall of the whole human family by deceiving mother Eve. Yet, perhaps, he is even more cunning and deceptive now than he was at that time, as he no doubt has more avenues through which to operate.

The figure of the fox was used in the above text, to better illustrate the cunning and deceptive methods of the Tempter, as he is known to be most sly and deceptive. "The little foxes," are those that sometimes creep in unnoticed, those which we imagine can do little harm; little sins we sometimes call them. We would not willfully steal our brother's auto or his horse, nor burglarize his home, but we might not hesitate to take an unfair advantage of him in a business

transaction by trying to convince ourselves it is only a small matter anyway. Yet these little foxes are often the ones which spoil the vines, and thus ruin an otherwise good crop of tender grapes. The spiritual strength of some may not be sufficient to withstand the inroads of these little foxes, so the weak ones may be caused to err, thus causing the complete destruction of the tender grapes. While these little foxes are very destructive and need constant watching, we also have a way by which we may escape their destructive raids; in fact, it is the only successful method by which we may escape them. It is to remain always near our divine Shepherd, to follow him closely; thus these little foxes are not apt to molest while we are near him.

We are told the wisest man who ever lived was deceived by these little foxes when he wandered away from God and associated with idolaters. Peter also, who was usually one of the most loyal of the disciples, once followed Jesus "afar off."

Then may we always strive to be in spiritual touch with our divine Leader and be assured we are safe from the treacherous methods of the Tempter.

La Verne, Calif.

### Abel

BY D. D. THOMAS

It may seem strange to us that some of the characters spoken of in the Bible did so little and said so little and yet figure so prominently in the history and doctrine of the Book. Usually those that figure in history are those that have done and said much. But here we have a character who has not one uttered word to his credit and only a single act. Yet a number of times his name is mentioned by the sacred writers, and basic doctrine drawn from his single recorded act.

When he lived in the world he did not have many associates. Adam and Eve may have had some daughters, but of that we have no record. So far as we know there were only two created and two begotten people in the world. And yet, the world did not seem to be large enough for them. The rash spirit of destruction and extermination existed there. How strange it is that if a man is looked upon with favor from the Lord, his fellow-men look upon him with disfavor! Whatever the teaching may have been from the Lord, here was one that did not get the vision of it. The vision that he was to live for the good of his brother. Would one want to make the excuse that he did not yet know the evil of murder, and in his rather innocence he did the deed? If he were not stricken with guilt, he no doubt would not have falsely answered the Lord.

Poor Abel died and his blood cried out unto the Lord, and his voice was louder, than any that Cain could raise. In the law the blood of the murderer had to answer for his guilt (Num. 35:18). That law was established from the beginning as their sacrifices seem to indicate. So when the one violating that law came up the penalty was awaiting. And that law remained in force until the sacrifice on the cross when by it the penalty was blotted out. "He tasted death for every man."

"By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts" (Heb. 11:4). The Word says that his sacrifice excelled. There must have been some instruction as to the nature of the sacrifice. Because at this time no death by violence or in any other way had occurred, and they had never seen the life blood flow. A reverence for the power and efficacy of the blood had never entered their experience. So I think that these must have had instruction how the work was to be carried out. Cain did not do his work right because he failed in faith. In other words he failed to carry out the directions that God had given him.

He may have been proud of the work of his hand. The fruit that he raised through culture from the ground made him feel its precedence. That natural pride made him think that none was better. And so he took that. He felt he could say: "This is just as good as any other." Thereby, he persisted in carrying

out that which he thought best. His labor or offering was without faith, and thus that which does not please God.

Death to any human being had not occurred up to this time. It might be inferred that since Adam and Eve were clothed with "coats of skins," at least some animals had been slain to furnish the skins of clothing. So they might have seen the blood flow from an animal. But even with all that one can not help but think from the exigency of the case that Cain was properly instructed. He did not plead the injustice of the sentence but that he was not able to bear the burden of it. He tacitly allowed God's judgment, but pleaded his own weakness. I think that he met with something that he had confidently expected to escape.

God has placed on record from the beginning examples to show the "exceeding sinfulness of sin." In the category of sin there is no one thing worse than murder. In the number of beings at the time of which we speak, there was one good and one wicked. And the good was destroyed by the wicked, thus seemingly obliterating all chance of good on the earth. So Eve seemed to regard it, for she said: "God hath appointed me another seed instead of Abel." Cain was living, but because of his wickedness God would not perpetuate the race through him.

Peter speaks of the "sprinkling of the blood of Jesus Christ" (1 Peter 1:2). Paul seems to have the same thing in mind when he says: "To the blood of sprinkling that speaketh better things than that of Abel" (Heb. 12:24). The souls of them that had been slain for the word of God, cried out from underneath the altar: "How long, O Master, the holy and true, dost thou not judge and avenge our blood on those that dwell on the earth" (Rev. 6:10)? God said unto Cain: "The voice of thy brother's blood crieth unto me from the ground" (Gen. 4:10). The blood of Abel cried for vengeance, just as the cry of those beneath the altar. That was for vengeance. But the cry of the blood of sprinkling was for mercy. Jesus atoned for the human family. "Father, forgive them, for they know not what they do" (Luke 23:34). These were his words.

And Abel was a righteous man; Jesus says so (Matt. 23:35). He was innocent of any transgression. Cain could give no reason why he slew him. The Word gives a reason, but Cain did not want to confess that.

In the case of Abel God begins to show his great grace. One can see how likely the whole human race was obstructed by this one wicked act. God might have said that if man can not get along when but two, how could he with many? And for that reason end the whole matter. But he did not do that. He just sent Cain off to a place by himself, and started out again. Eve realized this and remarked about it. God was good to Cain after that, and we have a record of some of his lineage. They seemed to be interested in culture more than the others. One wonders why that was. When the flood was, and the whole human family so nearly were doomed, the cry of the blood of Abel was appeased.

Glendale, Ariz.

### Emancipating Power of Truth

BY CHAS. D. FLORY

AFTER sitting for thirty minutes under the inspiring influence of Rev. Carl Wallace Petty, pastor of the First Baptist Church of Pittsburgh, something seemed to move the writer to attempt to pass the inspiration on to others who did not share the opportunity. Rev. Petty reviewed the faiths of this country to show that it is respectable to be religious. Religion is very popular. Many of our churches are well filled. We have spent, in some cases, fabulous sums in the erection of churchhouses. We employ excellent speakers for pastors. A cross-section of our Sunday morning services in this country would show the exceptionally rich, the moderately rich, the average, the mediocre, and the extremely poor as types of the individuals who listen to the reading of the Holy Scriptures and varied preachments therefrom. However, this apparent popularity of religion has little in it to indicate that there

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## What Can We Say?

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work that has been so well started in the foreign lands. If you can give another dollar, or another ten, or a hundred, or a thousand, or ten thousand, or any amount more than you have given, in the name of the Lord's work do it at once. If he should come to me while these millions are waiting for us to give them the bread of life, and ask me whether or not I was doing all I could to relieve his distress as he identifies himself with these in their need, what would I say? If he should come to you, what would you say?

Alhwa, India.

## The Victorious Life

BY E. EARL BARNHART

MUCH is being said in our day in certain quarters about sanctification and the life of victory. Often, it would seem, this comes from those who apprehend very little as to what such a life includes from the scriptural viewpoint. We know of no more important topic for the present generation than this one, when we think of the present wave of lawlessness and crime in the world, and the evident make-believe piety in the church. The purpose of this article is to invite deliberation on what the term *victorious life* implies and the way to obtain such a life.

Life is a great conflict. Paul esteems it a race. A race in which the rules of the game must be obeyed. A race in which there is an opponent to defeat; one in which the winner gains an incorruptible crown. He does not leave us in doubt who the opponent is. In this he is wiser than some spiritual advisers of our day. No! Paul was not guessing, life is a great conflict of spiritual forces. Paul had felt the adversary's breath hot in his face, but he was confident of victory. His eyes were on the goal; he had the Master's promise that by the grace of God he would be able to win. Any Christian who feels the iron of temptation piercing his soul might do well to hang on the wall of his memory such texts as Rom. 6:14 and Rom. 8:37.

The victorious life is the life that wins. It is a life that conquers the adversary; one that gains its end; reaches the goal; finishes what it starts out to accomplish; it is a life which gains the highest good.

The apostle knew the winds blew too hard for him; that he could not face their current alone; that, try ever so hard, failure was the inevitable result. That woeful experience is given in the seventh chapter of Romans. He was chasing a great ideal but was never able to overtake it. There was the goal in sight, yet it was far away. He needed a coach to spur him on and cheer his drooping spirit. Such an One he found in Jesus Christ through his Spirit. Consequently, instead of first personal pronouns used some fifty-five times in the seventh chapter of Romans, we note a giving way to a more important Person. The Holy Spirit of God is mentioned sixteen times in the following chapter. With the aid of this Helper the weak are able to overcome. Paul was too honest and humble to assume that he could win in his own strength. He trusted to the abundant grace of God as expressed in the giving of his Son to die for us. So we may receive the provision and say: "By the grace of God I am saved." "What!" some one will say, "have I nothing to do since salvation is a gift?" Yes! do your best, Christ has made up what you lack. You have not done your best until you have trusted Christ fully for salvation.

Again, some will say: "Is not there some allowance for sin?" None whatever! If I believe in Christ I know that sin brings death. There is no allowance, license or liberty to sin but a gracious provision for sin, should any fall in weakness (1 John 2:1, 2). One who claims faith in Christ and consents to sin wilfully is not a true believer but a deceitful hypocrite. Those who brought forth fruit to perfection in the parable of the soils were those who received the Word into good and honest hearts.

Paul was not of the opinion that he had reached perfection as yet, but was sure that he would in the end. He did not see any real serious danger in the fact that Christians had to struggle, but that they might

become discouraged and cease to struggle. Some one has said, "By struggle we get strength." Another gives this illustration: In an old time blacksmith shop there was a man employed as a striker. He had a large hammer and did the real work, but there was another with a small hammer to show him where to strike. Now says this one, the Christian is the iron in the fire; the adversary is that big striker, but the Holy Spirit is the one who tells him where to hit. God is using the adversary to make saints of us Christians. It helps one to bear the blow if he knows he is being molded after God's pattern. No wonder Paul asked the prayers of, and enjoined upon the believers to pray for each other. This brings to our mind a poem by Myra Brooks Welch, a verse of which is:

"When tempted with that which I judged to be wrong  
I gathered the strength to say, "No."  
And once when the fight against sin had waged long,  
I somehow out-battled the foe.

"It may be my strength was not born of the wind,  
Nor chance caused my foeman to flee;  
Perhaps when the mists have all vanished, I'll find  
That some one was praying for me."

When the conflict waxed hot the old apostle took hope and pressed on. He knew it was not the gale, but the set of the sail that determined life's destiny.

Now get a picture of him as given in 2 Tim. 4:7, 8. He is nearing the goal. There he sits, in his room with possibly a few books by his side, waiting the summons of the cruel persecutor. He is soon to cross over the line. Joyously he writes: "I have fought a good fight, I have finished my course, I have kept the faith," etc. He had said before that the prize was at the end of the race, and now the end was in view and he was coming off victor. And how did he do it? By the help of the One who loved us. The faithful will be more than conquerors when the race is over, for they will receive countless glorious blessings and the opposer will get none. This is the victorious life. The life that wins the glorious crown. It begins here in faith and has no end. It may be like that of Lazarus the beggar now, but hereafter it shall shine as the stars forever and forever.

"Fight on, my soul, till death  
Shall bring thee to thy God;  
He'll take thee, at thy parting breath,  
To his divine abode."

Moscow, Idaho.

## Vision—From Whence?

BY REBECCA FOUTZ

VISION has come to be a much used word within recent years. Those who advocate new methods or new interpretations of the Scriptures, are often spoken of as having vision. Others who consider such changes as violations of Holy Writ are regarded as lacking in vision. And since progress in either the material or spiritual realm is largely dependent upon vision, possessing it is an important matter.

Also, we find, that this question of vision has much Scriptural authority. It is mentioned from the beginning to the end of the Book. It made history, won and lost kingdoms and saved or destroyed people. Its results go beyond time into eternity. Hence its great significance.

So we pause to consider another phase of it—its origin, by whom inspired? Often in the comments about vision or those spoken of as having vision, there seems to be no question raised as to the kind of vision. That just as long as it is vision, it is helpful and should be followed.

Here is where we need to learn from the Book. For while it has much to say about visions of different kinds, it also clearly teaches that there are two sources of vision and what the results are of following either kind. For Satan is just as ready to inspire vision as is God. His is so alluring and promises so much but has always failed of fulfillment when followed.

He first presented his brand in the garden of Eden and has been busy at it ever since. And how many have followed it to disaster, death and destruction!

God, also, is just as willing to inspire with vision all who will accept his kind. Following it does not always

look so promising at the start but it leads to life and glory. Abraham followed a God-inspired vision over desert sands, but it was the path to immortal glory and many prophets and saints since his day have done the same.

There is a striking difference between the visions that come from these two sources. Just as much difference as between the authors of them. The God-inspired usually lead in paths that are not easy or pleasing to the flesh. The other presents a much more alluring outlook from the human viewpoint, and for this reason is the more readily accepted.

This is forcibly illustrated in the experience of the prophet Ezekiel. When God gave him a vision of the work he was to do and the message he was to deliver, he said: "And the spirit entered into me when he spake unto me, . . . and thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions" (Ezek. 2:2, 6).

Then, too, he had to greatly contend with those who had Satan inspired vision and the multitudes who believed and followed them. In chapter 13, verses 2, 7, 16 we read: "Son of man, prophesy against the prophets of Israel that prophesy, . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith, albeit I have not spoken? . . . To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her and there is no peace, saith the Lord God." In the same chapter severe judgment is pronounced against those who ascribed their evil inspired vision to God.

In the New Testament we have a striking lesson of how necessary it is that we always be on our guard against vision from the wrong source. When Peter made his great confession that, "thou art the Christ, the Son of the living God," Christ told him from whence this had been revealed unto him. But immediately following this he had a vision from the other source and accepted it without testing its genuineness. For how natural it was when Christ talked to the disciples of what he must suffer and finally be killed, that Satan should prompt Peter with the prophetic vision of, "Be it far from thee, Lord: this shall never be unto thee" (Matt. 16:22). For would not such a One as the Christ be a conquering and triumphant King? How could his enemies be able to put him on a cross?

But Christ immediately recognized the source of it. "And said unto Peter, Get thee behind me, Satan: . . . for thou mindest not the things of God" (Matt. 16:23). And in the next verse he reminds them that any vision of following him that does not include the cross, is not of God.

Then there is an important lesson in the matter of judging vision to be learned from the familiar incident of Christ's temptation following his baptism. If we had been present when the devil took him up on a high mountain and showed and offered him the kingdoms of the world, and could have seen the vision without knowing the source of it, is it hard to guess what our opinion of Christ's decision would have been?

Think of refusing such an unparalleled opportunity to accomplish a great work! Certainly he lacked vision, we would have thought, to turn his back on this and then go and spend his life in seeming obscurity among a subject people. Surely one who followed such a course did not have vision. Yet, the vision he did have was so great that human nature can scarcely appreciate or understand it.

Often we do not seem capable of judging the merits of the vision that comes to us until the results are manifest. Then if we have followed that which was not God-inspired there is great disappointment and disillusionment. History and the Bible hold many such examples.

What is your vision for your life? For your child? For the church? Are you certain of the source of each of them? Can you test the genuineness of the divine kind? Can you see enough to judge of the ultimate outcome? Will realization bring ashes and regret or peace and joy? If results go beyond your term of life, which they usually do, will they stand in judgment?

To have vision is not at all unusual. Some have







## Emancipating Power of Truth

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are any real contacts made with the divine Controller of the universe. In fact, when we see large congregations assemble week after week and listen patiently and sometimes give liberally to the cause of the Christian religion, then during the six days of the week go out into society and exploit their fellows, we can probably conclude that there has been little real religious experience in the life of the mass of these vast audiences.

How can religious leaders turn this indifference or lack of experiential religion into channels of fruitfulness? Christ says: "Where your treasure is, there will your heart be also." Is not the reverse true? Where your interest is there are your values. Man seeks little for that which he does not value. Man spends little effort where he is not interested.

Why are men interested in wealth? Rev. Petty says: "Men are interested in wealth because it furnishes conflict through competition; it brings achievement by accumulation; power is one result of wealth." If these elements that cause interest in secular affairs can be utilized in religion, will not results be comparable?

Yet how little have we considered religion! That is, how much have we considered the truth and validity of our actions which we say are in entire accord with religious principles? The child comes into the world a bundle of possibilities. The home has its influence upon him and parents attempt to have him act as they act or as society about them acts, with little consideration of the future community in which the child must live. Religion, customs, habits and ideals common to his parents are passed on to him.

The child enters school, he is made to think in terms of what the school teacher thinks. He lives as the pupils live. He enters college, the professors have their preconceived notions and these are forced upon him. He goes into a university where thinking is supposed to be very free. In fact, some would say that there is too much free thinking in our universities today. Yet, it has been the experience of many that one must still think as his professors desire him to think. Indeed, most of the leaders of society would say with the Methodist bishop: "Don't upset the apple basket." That is, religion is going nicely, everybody is enjoying it, we are little disturbed by our Sunday morning services, and religion does not interfere with our business in the least. Then, don't bother it. Let good enough alone.

The time should come when any church, school, and home should exist as an institution to more fully emancipate the next generation by stimulating search for truth. No parent should be satisfied with a son who does no better than his father. No school should be proud of a student who is satisfied with the present amount of knowledge. It should be the chief task of any institution, whether religious or secular, to bring about the self-realization and emancipation of youth through the provision of opportunities for deep and fuller indulgence into the eternal truths of the universe. Existing ideas should be used only as stabilizers until new and better methods are discovered. As truth through divine guidance becomes more fully revealed it necessarily follows that Christian people will step to this higher plane of living.

Chicago, Ill.

## Breaking the War Habit!

BY PAUL F. BECHTOLD

It isn't a desirable thing to take all the "fight" out of life. We need conflict, constructive war if you please, against those evils which beset the children of men. We need that spiritual warfare described by the apostle Paul in his epistles. But more and more we are finding that destructive war against men or nations is the nearest Sherman's concise definition of it of all the ills in our world society.

War is a habit, like drinking whiskey or eating too much. It is a social habit, or custom. Instead of using man's native capacity for struggle and conflict to settle disputes, it should be controlled and directed into con-

structive channels. To do this is to break or change the habit.

How may this be done?

William James stated his first rule for habit-breaking thus: "Launch ourselves with as strong and decided an initiative as possible." That is, having chosen a higher ideal toward which to direct our natural impulse to fight (sublimation, the psychologists now call it), let us persistently hitch our wagon to that star and exert a powerful effort to keep our eyes fixed upon it. When we are learning to ride a bicycle, we've noticed how we nearly always hit the tree in our way if we continue looking at it; but if we direct our eyes and attention between the trees we unconsciously steer the wheel that way.

As James suggests, it often helps wonderfully to make public in the community the new step upward we have taken. That necessary step in this case was cited in the first paragraph: "Put on the whole armor of God" and go forth into constructive spiritual battle against evil in self and in the world; on the side of truth, beauty and goodness.

It is very doubtful whether we can get rid of the war words in our English vocabulary. Paul uses them freely in enlisting workers for Christianity and to inspire all Christians to "fight the good fight" of faith.

Let's hate war with all the hatred which lies within us! Let's love peace with all the love which we are capable of developing! Then, having enlisted as a volunteer for God and right, the world will have moved forward one step in the direction of "peace on earth, good will toward men."

Carlton, Nebr.

## CORRESPONDENCE

### WELFARE WORK IN SOUTHERN INDIANA

Having enjoyed the blessing and protection of God during our lecture tour in Southern Indiana, it seems fitting that we report some items concerning it. Sister Tinkle and I were sent out by the Welfare Board of the District and visited twenty-four churches, coming within reach of practically all of the members. The principal lecture was one on marriage, entitled, "Choosing a Grandfather." This lecture was illustrated with forty-eight slides. We feel that it was divine protection that saved us from accidents and enabled us, in spite of much rain, to reach every appointment on time.

The District of Southern Indiana comprises almost two-thirds of the area of the State, but the membership is not large. One is struck by the large number of small, struggling congregations. Yet some of these weak churches gave us the best response in attendance and interest. On the whole we saw only a fair amount of wealth, though there are some marked exceptions. Most of the people live in homes of modest proportions, but there are many good automobiles. The churchhouses are in good repair, but some lack Sunday-school rooms. Divorce has not made much inroad into the ranks of the Brethren, for which we greatly rejoice.

A number of ministers are either giving their time or serving for small support, thus making a sacrifice that deserves recognition. The District Mission Board has a big program, considering the amount of resources at hand. All over the District we were received in Christian love and hospitality, and we enjoyed the tour. Wm. J. Tinkle.

Plymouth, Wis.

### ABOUT 'WET' PROPAGANDA

"There is much more drinking now than when we had the saloon. Young men and even young women drink in their own homes. It is served at parties and social functions. Prohibition is a failure. Drinking among young people is a popular evil."

Such is a sample of the wet propaganda that one hears almost daily.

The writer did not give the matter such serious thought until two good, well meaning Christians—members of the Church of the Brethren—expressed the above as their conviction.

While it may be true that among a certain class there is considerable drinking among the young, yet the fair-minded person will agree that this class forms only a small minority. If there was as much drinking and drunkenness as some claim, it would surely be more in evidence.

Class drinking as a popular evil is not sufficient to warn the young. There is a certain class in most every community the members of which would be much more easily enticed by the popular suggestion than they would be warned by the evil suggestion. They are willing to take a chance on the evil for the sake of being popular.

The young man smokes cigarettes not because he has a natural liking for the smoke, but rather because cigarette smoking is popular. Or the lady will take a chance, thus making herself a temptation to evil-minded men and being judged as having low moral ideals and dress in abbreviated costumes, for the sake of being popular.

So why suggest the popularity of drinking to the young?

Chicago, Ill. Roy H. Mohler.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Dickson-Eldredge.**—By the undersigned at his home on July 3, 1928, Mr. Albert Dickson and Miss Opal Eldredge, both of Fruitland, Idaho. —Harvey Hosteler, Fruitland, Idaho.

**Stoner-Gump.**—By the undersigned at the home of the bride's parents, June 14, 1928, Bro. John Edgar Stoner, Ladoga, Ind., and Sister Margaret Gump, New Carlisle, Ohio.—J. B. Gump, New Carlisle, Ohio.

**Stoner-Sollenberger.**—By the undersigned July 15, 1928, at the home of the bride's parents, Brother and Sister W. Sollenberger, Dayton, Ohio, Mr. Don E. Stoner, Dayton, Ohio, and Sister Ruth L. Sollenberger.—Van B. Wright, Dayton, Ohio.

**Yingling-Graybill.**—By the undersigned June 30, 1928, at the home of the bride's parents, Brother and Sister N. C. Graybill, Mr. Wilbur F. Yingling of Finksburg, Md., and Sister Margaret V. Graybill of Westminster, Md.—Geo. A. Early, Westminster, Md.

## FALLEN ASLEEP

**Baker, Anna Wine,** youngest daughter of Eld John and Anna Berner Wine, born in Rockingham County, Va., Oct. 11, 1840, died May 17, 1928, in Hutchinson, Kans., at the home of her youngest daughter, Mrs. W. D. Nichols, where she had been visiting for five weeks. She married John Baker, Dec. 27, 1860. To this union were born eight children; the oldest son died twelve years ago, and a little daughter also preceded her. Four sons and two daughters survived with the grandchildren and fourteen great-grandchildren. She united with the Church of the Brethren and was baptized in Beaver Creek, Va., at the age of eighteen. Eld Geo. W. Wine of the Sangerville congregation was her only brother; five sisters preceded her. Her husband died twenty-one years ago at Neosho, Mo. She lived a beautiful Christian life. Funeral services in Hutchinson by her pastor, W. T. Luckett. Burial in Neosho, Mo.—Annie R. Miller, Bridgewater, Va.

**Baldwin, Carol Edwin,** oldest son of Rollin C. and Louise N. Baldwin, was born in Spokane, Wash., May 13, 1905, and met death by drowning while swimming in the lake at Los Serranos Country Club, near Chino, Calif., July 4, 1928, aged 23 years, 1 month and 21 days. He had just returned home for a few days' visit with his parents. He had just completed his Junior year at the University of California after having completed his Junior year at the University of the Pacific. He was an accomplished musician and had arranged with the Dallas Steamship Line for his services in a trip around the world. He was to have sailed in the near future. Early in his life he converted to Jesus as his Savior and united, one brother and two sisters. He is survived by his father, mother, one brother and two sisters. Funeral services were held in the Pomona church by the writer, assisted by Eld J. A. Brubaker. Interment in the Pomona cemetery.—A. O. Brubaker, Pomona, Calif.

**Baltimore, Frances A.,** nee Leedy, born in Libertyville, Iowa, March 25, 1851, died July 12, 1928. Her father, Daniel Leedy, was a minister of the Church of the Brethren and moved to Oregon in 1855; he organized the first Church of the Brethren on the Pacific Coast in 1856. She married John R. Baltimore Feb. 26, 1871, who died in 1915. To this union were born three daughters who survive with two grandsons, one sister and one brother. She became a member of the Church of the Brethren in 1879 and lived faithful till death. Funeral by the writer.—E. W. Pratt, Albany, Ore.

**Benton, Thelma Lewis,** of Washington, D. C., died at the Orphan Home, Timberville, Va., July 4, 1928, aged about 11 months. Little Thelma had only been in the Home for four months, but in that time she had won the love of the entire Home. The Superintendent and she had won the love of the entire Home. The Superintendent, Matron, Mr. and Mrs. J. H. Smith, feel the loss most deeply. Services were held at the home by Rev. J. T. Glick. The body was taken to the Valley church, in Augusta County, for burial in the Smith lot. —Rebecca L. Neff, Timberville, Va.

**Crowe, Jonas,** born Feb. 9, 1900, near Eglon, West Va., died June 20, 1928, in the Western Maryland Hospital, Cumberland, Md., aged 28 years, 4 months and 11 days. Death was due to a fractured skull; the result of a severe blow received from a heavy limb falling from a tree by a terrific storm on June 19. He leaves a mother and four sisters, his wife, two sons, one daughter, father, mother and four sisters. He was a member of the Church of the Brethren for more than eighteen years; one half of this time he served as deacon. Funeral services were held in the Maple Spring church, near Eglon, by Elders Lorenzo Fike and John Arnold. Interment in the Replonge cemetery near Eglon, W. Va.—Zelda Slawson, Eglon, W. Va.

**Dupler, Bro. Alpheus Wm.,** died suddenly at his home June 9, 1928, at 10:15 a. m. near Thornville, Ohio, July 27, 1883. He was baptized in 1895 in Jonathan Creek congregation by Quincy Leckrone, and in 1895 in Jonathan Creek congregation by Quincy Leckrone, and elected to the ministry in 1904. He leaves his wife, Olive E. Replonge, and four children. Interment in the Replonge cemetery near New Enterprise, Pa.—Eleanor J. Brumbaugh, Huntingdon, Pa.

**Earnman, Sister Bettie,** died at the Old Folks' Home, Timberville, Va., July 16, 1928, aged 89 years; her husband died twenty-eight years ago. She had been in the Home sixteen years, coming from the Warren County congregation. Services at the Old Folks' Home by Rev. I. T. Glick. Interment in the Timberville cemetery.—Rebecca L. Neff, Timberville, Va.

**Essick, John C.,** son of John and Elizabeth (Gruber) Essick, was born in Circleville, Ohio, Oct. 11, 1860, and departed this life at his home in Circleville, Ohio. Death was due to heart trouble. In the year 1885 he became united in marriage with Cora Thomas, God blessing their union with three sons who are left to mourn their loss. He was a kind and loving father, the wife and mother having been called to precede him Dec. 3, 1894. Of his immediate family he leaves one brother and sister, four grandchildren, also a circle of old and young friends. He was received into the Church of the Brethren, Dec. 14, 1923. Funeral services in charge of the writer. Burial in Circleville, Ohio, cemetery.—J. B. Gump, New Carlisle, Ohio.

**Frantz, Susan C.,** daughter of Joseph and Isabelle Detreck, born at Belenfontaine, Ohio, April 19, 1846, died May 25, 1928, at the home of her son, O. C. Frantz, at Rocky Ford, Colo. She had very good health until she fell about eight weeks before her death and broke her hip. Afterward the intense suffering soon weakened her. Through all her illness she was very patient and never lost faith in her Savior. She was an example to all who were privileged to visit her bedside. She married Samuel Frantz, March 3, 1877. To this union were born four sons and two daughters; the elder daughter died in 1906. She also leaves one son by a former marriage. She became a member of the Church of the Brethren when a young woman and had been a faithful member since. She faithfully attended Sunday-school and sought the services. She taught a Sunday-school class for years and sought the welfare of others in her home, church and community. She took an interest in old and young alike and helped them to live better lives. She was a blessing to all who met her and the Rocky Ford



church has been blessed to have had her as a member for so many years. Services by Roy E. Miller and the writer.—Ernest M. Wampler, Rocky Ford, Colo.

**Funk, Sister Fannie**, wife of the late Aaron Funk, died July 14, 1928, after an illness of five months, aged 66 years. She leaves four sons and three daughters. She was a member of the Annville church by Bro. Frank Carper and Eld. A. D. Bucher. Burial in United Zion cemetery near Annville.—Sarah Winters, Lebanon, Pa.

**Hoover, Sister Minnie**, wife of Bro. Henry Hoover, died July 12, 1928, at her home at Rheims, Pa., in the bounds of the West Green Tree congregation, aged 62 years. More than three years ago she had a stroke which disabled her so she could not walk, yet in her condition she was patient and always had a smile of welcome for everybody. She is survived by a husband, one son, one sister, and a brother. The funeral services were held in the Rheims church, conducted by the home ministers, Brethren Hiram Eshelman, Hiram Kaylor, Nathan Eshelman; Bro. S. S. Shearer conducted a short service at the house. Interment in Green Tree cemetery.—Mrs. Clayton Brencman, Florin, Pa.

**Huber, Ruth**, nee Aushach, born in Bluffton, Ohio, May 7, 1903, died in White Deer, Texas, June 11, 1928, as a result of an auto accident. On Dec. 24, 1921, she married Geo. Huber. She and her husband united with the M. E. Church. She leaves her husband, one member of that church until death. She leaves her husband, one brother and father; her mother died several years ago. Services by the writer in the Lafayette M. E. church, assisted by her pastor, Rev. Robison, and Rev. Walston. Interment in the Lafayette cemetery.—J. L. Guthrie, Lafayette, Ohio.

**Kline, Sister Emma**, died at her home July 14, 1928, aged 75 years, 6 months and 25 days. She was a member of the Church of the Brethren for many years. She leaves three children, two sons and a daughter. Services by Bro. J. T. Glick at Linville Creek church.—Mamie K. Myers, Broadway, Va.

**Müller, Harvey A.**, born Jan. 30, 1881, died July 16, 1928, aged 47 years, 5 months and 16 days, following a period of illness covering the past four months. He was a very consistent member of the Church of the Brethren; during his illness he called for the anointing which was administered. He leaves his wife, two sons, three step-daughters, his aged father, one sister and five brothers. Funeral services were held in the Palmyra church by Eld. F. S. Carper and Bro. W. F. Gier. Burial at Spring Creek cemetery at Hershey, Pa.—Sarah G. Shelly, Palmyra, Pa.

**Shell, Bro. Wm. H.**, died May 27, 1928, aged 71 years, 5 months and 27 days. He is survived by his widow, one son and one niece whom they raised from infancy; also two brothers, two sisters and seven grandchildren. Services by Bro. H. R. Mowry and the undersigned. Interment in the Pine Oak Grove cemetery.—J. H. Smith, Mauretown, Va.

**Smith, Myrtle Mae**, daughter of William W. and Ina M. Smith, born in Detroit, Mich., Oct. 27, 1920, died July 5, 1928, in Modesto, age 7 years, 8 months and 8 days. She leaves besides her parents one brother, Charles W. Smith, age 6. Funeral services were held July 7 conducted by Eld. A. J. Smith; text Jas. 4: 14. The body was laid to rest in the Modesto cemetery.—Mrs. W. H. Johnson, Modesto, Calif.

**Sultzbach, Joseph**, son of Joseph and Catherine Sultzbach, was born in York County, Pa., Dec. 11, 1835, and died June 27, 1928, aged 92 years, 6 months and 16 days. He came to Clark County, Ohio, with his parents when a young man and always resided at the old home-stead where he was born. He was united in marriage to Margaret Detrick in December, 1863. To this union one son and one daughter were born. He and his wife united with the Church of the Brethren in 1878, and were always true and loyal helpers in the cause of the Master. Services were in charge of the writer, at the home, assisted by Bro. Glen Weimer. Burial in the Vale cemetery.—J. B. Gump, New Carlisle, Ohio.

**Weaver, Sister Elizabeth George**, was born July 21, 1836, and died July 4, 1928, aged 91 years, 11 months and 13 days. Sister Weaver was bedfast for one year owing to a fracture of her limb. Last year on July 4 she had fallen and fractured her limb and it was just one year July 4 when she died. She was a faithful, consistent member of the Church of the Brethren for many years and lived a quiet and peaceful life in the community. Funeral services were conducted by Elders S. S. Miller and C. L. Baker. Interment took place in the Brethren cemetery, near Hampton.—Paul L. Wagner, York Springs, Pa.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### Jesus Christ the Revealer of God

#### 4. The Substance of This Revelation

WHAT is the God like whom Jesus revealed? That is our question this week. It is not whether there is a God. That is involved, of course, but quite incidentally. There was no need to prove that, nor was it any problem to convince men that there was something superhuman about Jesus. For the gods to come down in the likeness of men was a commonplace of Gentile thought, and the same thing was practically true of the Jewish world with its doctrines of angels and demons and spirits of all kinds.

"The powers are working in him" (Mark 6: 14, literally), said Herod of Jesus. But what powers? Do they bode good or ill for men? What sort of Being is this God of Jesus?

Since one can not say everything in a limited space let us say just two things. The God whom Jesus revealed is a Spirit and he is a Father.

The first it was less necessary to emphasize perhaps when Jesus said it than it is now. Then the world of popular imagination was filled with spirits, though belief concerning them was crude, unintelligent, superstitious. Now the tendency is strong to reduce the world to a great machine without any spiritual basis. The God of Jesus is neither a spiritless principle of succession between cause and effect, as some of our modern thought would have it, nor a legion of spirits good, bad and indifferent, as the ancients had it. He is "a Spirit and they that worship him must worship in spirit and truth."

That is to say, he is a Person, by which we mean a Being possessed of intelligence and volition, such that human intelligence and volition may have fellowship with him. The suggestion has been offered that we ought to think of him as superpersonal rather than personal. We see no objection to this, for anybody who can actually make the word mean something, but most minds find it difficult to conceive of an order or mode of being higher than personal. That doesn't prove there isn't any such. It is surely a mark of good taste to speak very humbly and cautiously concerning so great a matter. However, we shall probably find our old verbal friends personal and personality most help-

ful in getting a notion of the nature of the God of Jesus.

The God whom Jesus revealed being himself Spirit, the mode of approach to him is spiritual. We can have communication with him only through our own spirits, only through what we think and love and choose. Likewise the task of life is spiritual. Our whole problem is the attainment of harmony with God. Since he is a Spirit that harmony can be had only as our own spirits are brought into likeness to himself. Which means, coming on down to the barest actualities, as we think, love and choose the things which are pleasing in his sight.

The second of the two things named is the most outstanding fact of all that Jesus revealed about God. God is our Father. But to appreciate the meaning of this fact we must not lose sight of the first one. The relationship is spiritual. The analogies of human fatherhood can not be taken over bodily. But Father is the best word to describe God's character and his relation to men. It tells more truth than any other. It tells us that he is the Source of our being and life. It tells us that he loves us. And it tells us that he is good, for whenever Jesus likens God's attitude toward men to the feeling of earthly fathers toward their children, he has in mind normal, good, human fathers. "O righteous Father" Jesus addressed him in the closing words of his great prayer (John 17: 25).

The fatherhood of God is the central truth of Jesus' revelation. It takes nothing from the divine sovereignty emphasized in older names, but it adds that this sovereignty is kindly. It subtracts not a whit from his righteousness or justice but it ties up this righteousness in the very middle of his love. And thus it gives the answer to the old question whether the fundamental virtue in the character of God is holiness or love. It is the simple and eternal goodness which is made up of equal parts of both. God—the God of Jesus—could not be holy without loving and he could not love men without loving holiness also, for his love is the highest, wisest, deepest. It seeks the best for men, and the best is inseparable from righteousness.

Is not the God whom Jesus revealed infinitely powerful and wise? O yes, certainly, but that is taken for granted. What the world needed to know is that he is also supremely good; that he seeks only the highest well-being of men, and that men, to realize God's gracious desire for them, must love goodness also. That need was satisfied to the full in Jesus Christ the Revealer of God.

#### Authority and Other Things

You hear of people who are called authorities in certain lines of human endeavor and you have sometimes wished that you might be an authority yourself. Not unnaturally you have gone on to suppose that what you need in order to be an authority is to have authority conferred upon you by some senate, council, court or other authoritative body.

Or possibly you have not been so much concerned about your own authority as about that of the church. You have noted with misgivings the growing spirit of individual independence and the consequent decline in respect for authority. You have wondered whether some new ecclesiastical decrees or affirmations might be useful.

Possibly they might though this is doubtful. It is an interesting situation and rather perplexing. But there is a spirit in man and we are compelled to reckon with it. There is a spirit characteristic of these new times upon which we have fallen and we are obliged to reckon with that. While we are deliberating and debating the question, there is one thing we can do that will help much. We can put some new stress in our

own practice and in our teaching on the need and value of insight, inspiration, power.

Whatever else the cause of the Kingdom needs, it needs the power of the consecrated life. Possibly we shall just have to make up our minds to depend less on authority as such and more on character. It is not an easy prospect that this possibility opens up but it is very rich in promise of ultimate reward. In fact it is wonderful, wonderful.

#### Lifting the Church Higher

We saw it stated in a good book recently that "missionary obedience lifts the church to her spiritual best in faith, love, courage, Christlikeness." We know it is a good book because that statement is in it.

Perhaps you are not familiar with the term missionary obedience. It simply means obedience to the Great Commission. It means earnest consecrated effort in carrying forward the world evangelizing program given to the church by her Lord. That is the thing that lifts the church to her spiritual best.

It surely is. When the church falls down at this point her standard of spirituality is several degrees below top notch and is in danger of steadily going on down to zero. A church flaming with missionary zeal is a church of spiritual power.

Do not fail to notice the points in which this "spiritual best" expresses itself: faith, love, courage, Christlikeness. They are all fine. The first three are specific virtues and the last one gathers them all up into one.

We ought to try a little more "missionary obedience" and see what it would do in lifting us.

#### To Adventurous Spirits

Who said "unoccupied areas of the human heart"? Somebody at the Los Angeles Convention. What a truth-telling phrase it is!

It proclaims loudly the fact, not newly discovered, but coming into clearer recognition every day, that Christianity has a task even greater than the occupation of the unevangelized portions of the world. It is the occupation of the whole heart in the regions that have been evangelized and nominally won.

Now we never do want to lose sight of our main Christian business which has to do with urging the claims of the Gospel of Christ upon men everywhere. But that main business of ours is the very thing that impels us to urge upon men, not excluding ourselves, all the claims of the Gospel. Under pretext of keeping within our proper sphere we keep our religion out of certain interests of our lives, that is, out of certain areas of our hearts. And we allow and even unwittingly encourage others to do likewise.

There are too many of our life interests, perfectly legitimate and necessary interests, which have not been brought under the influence of the Spirit of Christ. Some of these are group interests, matters which we can not individually control and from all obligations concerning which we easily excuse ourselves on that account. We say it is a part of the system under which we live and we can not help it. Yes, but we can help it if we show our fellows the wrong that is in it. We can at least try to help it by trying to show them. If the Spirit of Christ is in us we can do nothing less. And if his Spirit is not in us we are none of his.

Whether these life interests which are tied up with unchristian practices have to do with our personal relations with our neighbors, with our obligations as citizens of the State, or with our country's relations with other nations, they represent "unoccupied areas of the human heart." And they urge upon us the imperative duty of seeing that these areas are occupied.



## GENERAL FORUM

### This Is War

Selected by Beulah M. Woods, Anklesvar, India

War  
I abhor,  
And yet how sweet  
The sound along the marching street  
Of drum and fife; and I forget  
Wet eyes of widows, and forget  
Broken old mothers, and the whole  
Dark butchery without a soul.

Without a soul—save this bright drink  
Of heady music, sweet as hell;  
And even my peace-abiding feet  
Go marching with the marching street,  
For yonder goes the fife,  
And what care I for human life!

The tears fill my astonished eyes  
And my full heart is like to break,  
And yet 'tis all embannered lies,  
A dream those little drummers make.

Oh, it is wickedness to clothe  
Yon hideous, grinning thing that stalks  
Hidden in music, like a queen  
That in a garden of glory walks,  
Till good men love the thing they loathe.

Art, thou hast many infamies,  
But not an infamy like this—  
Oh, snap the fife and still the drum,  
And show the monster as she is.

—Richard Le Gallienne

### Overcoming Evil With Good

BY ROLLAND E. WOLFE

#### The First Half

"RESIST not him that is evil?" This is the stumbling block of the Christian religion today just as the cross was the "stumbling block of the Jews." Most "Christians" have simply discarded, through neglect, this challenging principle of life. They say that it is a Utopian dream which is impractical in present day society and can not be carried out in life. Some think of it as a meaningless figurative expression. Others hear it as a wild expression of a temporarily fanatical pacifist. But be not deceived. Christ was not a Man of idle words. The character of his life was such as to make it imperative that we weigh every statement of his a hundred times before we discard it as trivial. Not only have we abandoned the idea of carrying it out to the letter, as many other teachings of Christ's, but we have too often discarded even the spirit and principle which lay in Christ's mind as he gave this watchword of life. How does it happen that Christian people do not like to hear of Christ's doctrine of non-resistance? Is it because they fear it will require sacrifice on their part? What extremists we humans are! We have in America a small number of churchmen who take this command of Christ literally as law. They refuse absolutely to shoulder even a gun, theoretically at least, in protection of their own families. At the other extreme or side of this valley, in which the overpassing winds of this idea of nonresistance seldom touch ground, we find another ridge of the few who are considering these words of Christ as a principle of life and they are trying to explore the truth couched in it.

You probably will say: "If we dare not resist evil, how shall the evil in the world ever be overcome?" At first sight it appears perfectly ridiculous to live in a world where evil abounds, yet take no hand against it. There could only be decadence since evil is very aggressive. It is very evident that a man who simply is a nonresister is good for little. We have heard it said of some people that "they were so good they were good for nothing." Nonresistance, like freedom, is a negative state which in itself produces neither good nor bad. Both simply give opportunity for the expression of the good. This empty doctrine of nonresistance is saved by being counterbalanced with a positive principle. The gospel writers seem to have remembered only the negative and the positive was forgotten. It is sig-

nificant that among the very few teachings of Christ which Paul alludes to in his letters, is this lost positive conclusion to the watchword. It is: "Overcome evil with good." What could be more natural than that these two expressions should accompany each other: "Resist not evil, but overcome evil with good"? This was the working motto of Christ's whole life.

Let us examine farther into the nature and effects of resistance. (1) Instead of an expression of love, resistance is primarily the method of justice. Justice says: "An eye for an eye and a tooth for a tooth," or if a man does you an evil deed, take revenge on him and thus square things up. Israel wanted to place all her enemies under her feet and use them as her footstool because they were wicked. This was the method of God's justice as they conceived of it, but it was not the method of overcoming evil by good. The method of justice or resistance is the Oriental despot idea in which armies are in the divine service and are lauded and the general and soldiers are God's agents; yes, even his fingers, etc. In the World War both sides thought they were God's agents in resistance. A series of national gods were created (although no one would have admitted it) much like the character of Jahweh the war God of Israel, the God of the armed hosts. Cicero, the great Roman orator and philosopher, paid the greatest honors to the resister—the Roman warrior. The resisting Roman warriors have long passed into oblivion, but the world flocks about Cicero today for he spent his life in overcoming the evil of Rome by good. This principle of resistance very easily degenerates into the Darwinian principle of the survival of the fittest with all of its uncivilizing effects. Resisters furthermore tend to group themselves and then we have mob violence, which is too impassioned, as in the case of war, to even listen to reason or right. Although in theory the method of resistance is the method of justice, yet it is not the method of justice at all. It is the method of force. Where is there any justice when it is the stronger, right or wrong, who wins? So we see that resistance is the method of brute force not the method of justice, much less the method of good.

The second principle of resistance is that to be successful over the evil, you must make yourself more evil than the evil you are resisting. This happens because when we resist evil we must go over on evil's ground and use evil's methods. In order to win out with evil we must become more evil than the evil itself. After we have become proficient in this super-evil method the resister is unable to discard it even after the evil is subdued. Consequently the resister becomes a greater evil than the evil which he subdued. Let me illustrate. In the years 1914-17 we came to believe that German militarism was the greatest menace in the world. We decided to resist it. In order to do so we had to become more military than Germany. In bringing down one military force our country became a greater military power, one feared now more than Germany was before the war. Not only we, but France have now made all plans to conscript women and industry in the next war. This is more militaristic than Germany ever was. England and the Orient are joining in this military "benevolence." China and Japan want to be saved now from our beloved United States and England, who were supposed to have put down militarism. And thus our navy recently proposed a two and one-half billion program with a view to establishing the most powerful navy on the seas. Admiral Plunkett, commander of the Brooklyn navy yard, said some time ago that we must fight England in the near future. By resisting German militarism the world has become ten times more militaristic than it ever was before. The mystery is that even though 10,000,000 lives were lost we can lay our hands on no good that has resulted. Christ did not say "resist with good" for he well knew that even if we resist evil with good, our good would be transformed into a greater evil than that which we resisted.

The third principle of resistance is that while one is resisting he is idle in so far as concerns the propagating of his own cause. We have all heard of the steamboat which had to stop in order to get up steam enough to whistle. In Bryan's early days he toured the coun-

try inspiring audiences with his marvelous presentation of the life of Christ in "The Prince of Peace." He was a powerful influence for good. But as other issues appeared he began resisting them. This caused him (1) to give up his constructive Christian work and (2) to dissipate his energies in unwise resistance. He was as sincere in his fight as man ever was, but he had taken the wrong method if we can judge by results. Simple resistance will never put a false theory down. All that could ever condemn it to extinction is superior truth, e. g., "the overcoming good" of which Paul speaks. Resistance will never make headway against truth for people will rally round the truth. A phosphorus match on the floor bursts into flame when trampled upon. A good cause thrives as it is resisted. A bad cause will fall of its own leaden weight in the face of an able presentation of the good. So resistance is futile and is a waste of time since while we are resisting we are not in constructive work.

The fourth principle of resistance is that it is destructive of the higher social and spiritual life. War and resistance were likely of some value in an earlier society, but the last war has convinced us that we have come to a stage where our society is so highly developed that war simply wrecks it and throws the sensitive mechanism of civilization into confusion. We are now in an age when evil can better be overcome by good than by resistance. We have come to the time when it is disastrous to resist evil. The evil may but put down, but the one who resists does worse. War or resistance of any sort solves nothing. It simply confuses things. After all this fruitless confusion, then the good and true will still have the task of establishing themselves.

Oberlin, Ohio.

### "The Quest"

BY OLIVER H. AUSTIN

IN the past, individuals have seemingly won the struggle for power and plenty, and some may have considered them a great blessing, but to others they were undoubtedly a curse. Many in the world today are out on the same quest, thinking that these things will bring them peace and happiness.

Alexander was seeking happiness through conquest and power and because of this, Greek culture was carried into many places of the known world by him. He finished the conquests begun by his father, he subdued Egypt and humbled all of India that could be reached. He arrived at the place where there were no more organized powers that would give him the stimulus of a good fight, he was supreme master, and was not yet thirty years of age. However, after all of this, in a tragic search for contentment, which is truly pathetic, he throws himself into wild excesses, but in the doing of these he finds no more peace. "There are no more worlds to conquer," he cried and with bitter weeping he threw himself into a drunken debauch, being weary with living, he died.

Let us take a glance at another prosperous person. In this case, Solomon, the son of David. His book gives us a description of his effort to find happiness and contentment in this life. He begins the study of books and the seeking of wisdom from every source possible, thinking this will give him peace and happiness, but he finds that he is more unhappy than before, for he says: "In much wisdom is much grief and he that increaseth knowledge increaseth sorrow." Solomon made the mistake of seeking wisdom and knowledge purely for selfish reasons. He then set forth on another track, that of seeking pleasure. In this it might be said that to him life was a joke without meaning. But in this he did not find the comfort his heart craved. So he threw himself toward the wheels of industry. He made great works, built houses, planted vineyards, he beautified his houses and lands, vineyards and gardens, he had servants and possessions. "And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy." Like Alexander, he had power, wealth, fame, physical and mental delights; but he says: "I looked on all the works that my hands had wrought and on the labor that I had labored to do, and behold all was vanity and



vexation of spirit and there was no profit under the sun." Here is rather a discouraging confession from one who had tried all things that men are trying so hard to obtain today, thinking that the obtaining of such will bring them happiness, peace, and contentment.

Therefore, with the light that this confession may give us on this subject, is it not about time for us as Christians to be placing greater emphasis upon the things that are eternal, the realities of life? Of such are joy and peace, love and fellowship, sacrifice and service, brotherhood and goodwill, religion and God.

McPherson, Kans.

## The General Conference at a Distance

BY H. C. EARLY

How does it go to stay at home? Hard enough, I assure you, for one who has had the habit of going. It is an unspeakable joy to meet in Conference with those you love, many of whom you see but once a year. Heaven has no sweeter joy. The joy of social contact and fellowship of kindred spirits are, no doubt, the big thing—as big and important as the official actions of the Conference may be.

However, the Echoes from the Conference, so splendidly told by the editors of the GOSPEL MESSENGER, are the most available and perhaps the most satisfying substitute for actual personal attendance. I literally devour every word of them. They almost make you feel as if you were right in the midst of the throng and feeling, under high pitch of interest, like making a speech or motion. They throb with the very blood of the Conference and give one a good understanding of its temper and doings.

My first Conference was in 1879—forty-nine years ago. I was then a youngster, but my youthful outlook and experiences had already given way to a very keen interest in the actions of Conference. Already I had a very decided idea as to what Conference ought to be and do. In all I have attended thirty-five Conferences. These years have wrought a tremendous change in the work of Conference. Fifty years ago the queries sent in were the main feature; now the convention days leading up to the business sessions are the big days. Such days were not dreamed of in that early day.

The 1879 Conference was typical in general of the Conference of that day. The Standing Committee, numbering twenty-three, a little more than one-third of the Standing Committees of today, met and organized on Monday as was the custom then. This followed a big day of sermons and fellowship on Sunday. There were twenty-three queries, which was a low number for that day, for seventy and more were not uncommon then. Eight committees were sent to churches for the adjustment of difficulties which was also a low number for that time, for twice that number and more were sent occasionally. Sermons and queries made up the whole program for that year and for years to follow. The love feast had already been discontinued in connection with the Conference.

A condition developed in this Conference which gave the leaders and parliamentarians serious thought. Up to this time decisions were passed by common consent. If an individual objected to a measure the objection had to be removed in some way before the measure could be declared passed. One of the principal speakers held up the meeting for several hours in the discussion of an answer to a query on mere technicality. Many remonstrances were made but to no avail. The critic persistently held his position against appeal and influence to the contrary. It was interesting and a bit vexing also. I wondered what would happen. This situation served to suggest the present plan of passing measures by vote of the delegates. This is democratic and the only means of maintaining democracy in our polity, for in the last analysis, the yielding of the minority to the majority is the finest expression of democracy. And the plan works like a charm in all our deliberative assemblies. Based on this principle a half dozen simple rules easily take care of our big General Conferences.

The Conference just closed shows many interesting,

if not unusual, features, a few of which I should like to speak of at some length, but space forbids.

The most elaborate program in the history of the Conference and with the biggest outlook was rendered with the most remarkable effectiveness, it would seem from a distance. But as comprehensive as the prepared program was, it still proved inadequate for all occasions. Unforeseen emergencies arose which had to be provided for on the ground. How immensely the program has grown within the late years! The program shows the value of a Program Committee.

In sharp contrast with the bigness of the convention days' program was the light program of the business sessions—the lightest docket in the history of the Conference, I think. In all, thirteen items occupied the business sessions, including deferred matter, papers from the Boards and queries from the Districts. Does the growing decline in queries from the Districts and change in their character point to the time when queries from this source shall practically cease? Will the Boards furnish all or nearly all of the matter for the future business sessions?

The papers under Deferred Business, Council of Promotion and Eastern Pennsylvania asked for changes in our general organization. The changes were wisely granted. Once we were in the day of multiplying organization; we are now in the day of reducing and simplifying organization. Consolidating offices and agencies is now the order of the day in both church and state. The changes made should reduce overhead expense, increase efficiency and maintain better coordination of the several lines of work. It was a good move. The step taken to provide better religious instruction for the young is also a wise measure.

Interest reached its highest pitch in the missionary meeting Monday. This is always a great day. It was not less this year—perhaps greater. But the offering was a bit disappointing. The location and representation are no excuse. That big deficit hanging over the mission work, what about it? Should not this offering have wiped it out? Should not the Mission Board start off with a clean slate? It is sad, too, that no new missionaries could be sent out this year.

The most remarkable utterance of the Conference, doubtless, is the body of resolutions adopted. They exceed in scope, and clean, dignified statement, anything of the kind adopted in the past. They deal with the real issues of the day and should give the Conference a splendid setting in the family of Protestant churches and the world. Let them be widely circulated. Let it be borne in mind also that the resolutions adopted are as much the official action of the Conference as answers to queries, etc.

In conclusion, the fine spirit of the Conference must be heartily commended. It was never finer. And taking it all in all, the Conference of 1928 must be regarded as one of the finest and most forward looking in the history of the church.

Dayton, Va.

## Thoughts Are Heard

BY EZRA FLORY

"Think joy, and joy will hear you,  
For thoughts are always heard,  
And it shall nestle near you  
Like some contented bird."

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, . . . whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . These things do: and the God of peace shall be with you."  
"Love suffereth long and is kind; . . . love thinketh no evil."

"I thought on my ways, and turned my feet unto thy testimonies."

THOUGHTS are but deeds unborn—deeds in the process of incubation. You said, "There, my mouth let it slip." But track yourself back to discover that the mouth is not to be criticized. You did think it a number of times and at last the tongue was used as the instrument for carrying the finished product to market.

Who can control the wonderful working of the busy brain? We are no better than our thoughts. Tell me

what you think and I will tell you what you are. We can control our thoughts only by directing them into proper channels. Here is the secret of character. My associates, my material interests, my books, my occupation, my home life, all these and more are departments under my control and they affect my thinking.

Talk war, praise war, play war, picture war, think war, and war will come, for thoughts are heard. People may encourage war by placing war toys in the hands of children as innocent (?) presents.

Think peace and peace will find you as surely as God reigns. Let the peace of the world have a chance to incubate in our thinking for great deeds must be first conceived and nurtured in small and fertile gardens. The fields of the world will not be sown except by the choice seeds matured with neighbors and in Christian home relationships.

Elgin, Ill.

## The Holy Spirit

BY DAVID METZLER

I. Reverence Due Him

As we approach the study of the Holy Spirit, his office and work, we may well, as did Moses of old, take the shoes from off our feet, because we are treading on holy ground. Our attitude should be one of reverence, humility and attention. The mind should be open, and the will responsive, ready to act as the Spirit shall reveal himself, his work and his relation to us. His voice can not be recognized nor his work comprehended where there is inattention or indifference, or where there is no desire for his guidance.

The Spirit of God is holy. He is free from moral imperfection, perfectly pure and complete in moral character. He is not to be dishonored by reflective statements or conduct, but honored and adored and revered as becomes his holy nature.

Jesus, in speaking of the Holy Spirit and his work, spoke of both as being most sacred, and of the eternal consequences resulting from a manifestation of disrespect for the Spirit or his work. According to Jesus' statements, blasphemy against the Father or against the Son, or any other sin may be forgiven unto men, but the blasphemy against the Holy Spirit is unpardonable. He said: "All their sins shall be forgiven unto the sons of men, and their blasphemies whosoever they shall blaspheme, but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin" (Mark 3: 28, 29). "And whoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. 12: 32). Jesus says nothing about repeated or continuous rejection of the Holy Spirit, but makes the simple and plain statement that whosoever shall speak against the Holy Spirit, it shall not be forgiven him. This speaking against the Holy Spirit, Jesus says, makes one guilty of an eternal sin, and it is so because there is no forgiveness for it, either in this world or in the world to come. This startling statement should create reverence and honor in the hearts of men for the Holy Spirit and his work. It should be sufficient to show that the Spirit and his work are not to be considered lightly. No irreverence or malicious thought of the Spirit should be allowed to enter the heart.

The Spirit may be "grieved" and he may be "quenched" but there is a limit to his tolerance. God said: "My Spirit will not always strive with men." When Israel rebelled and grieved his Holy Spirit, God "was turned to be their enemy, and himself fought against them." Under certain conditions "God gave them up to a reprobate mind," and being thus given up their own inclinations and disposition became the predominating factor in shaping their lives. Not only does God give men up in this way but will also "send them strange delusions that they may believe a lie." From such men nothing good, ennobling or spiritual can come. Whatever is produced by them must be natural, material and consequently misleading. The Spirit has no part in it.

(Continued on Page 510)



## The World's Sunday-school Convention— Retrospect

BY D. W. KURTZ

I HAD the opportunity of attending the last four World's Sunday-school Conventions: Zurich, Tokyo, Glasgow, and Los Angeles. It is, therefore, natural for me to compare the last one with those held previously. In respect to attendance, this was by far the largest. Glasgow had 2,800 paid delegates, and about 3,000 more who bought tickets for special days or sessions. The open meetings were attended by over 40,000 persons. In addition to all this, many programs were broadcasted so that thousands of others got direct benefits of the Los Angeles, Calif., Convention. This, too, was the first world's convention that provided seminars for the scientific study of various phases of Religious Education. The attendance was limited, but the leadership was the best available in the world. The seven seminars were: Organization of Religious Education; Training Leaders for Religious Education; Building the Curriculum; Special Problems, which included World Friendship and Cooperation, Christian and Non-Christian Cultures, and Social and Economic Problems; the Youth Movement; Vacation Bible Schools; and Week-Day Schools. There were also the usual popular lessons on Children's Work, Young People's Work, Adult Work and Administration Work. All of these were led by experts in these fields. This was strongly in contrast to World's Conventions a generation ago when they knew very little about the scientific study of these problems, when nearly all the addresses were of a general nature, or directly evangelistic for the inspiration of the moment.

And an equally striking difference was seen in the personnel of the program. At previous conventions the various missionary fields were almost entirely represented by missionaries or by the Sunday-school secretaries who were sent to these fields by the Association. At Los Angeles the native converts to Christianity who are now leaders in their own countries appeared on the program and spoke for their countries. The marvel was that they spoke in good English, with enthusiasm, and clearness that captivated all who heard. Nothing made a deeper impression than the addresses of the nationals from the Philippines, Korea, South Africa, India, Japan, China, and Mexico. These nationals were a living witness to the power of the Gospel in the lives of other races, and a living example of the ability of other nations and races to understand, appreciate, and profit by the Gospel of Christ. While these nationals were speaking, rejoicing, and testifying, something was going on in our hearts. We now saw and felt that in Christ there is "neither Jew nor Greek, bond nor free, male nor female, they are all one." We saw and felt that we were one in Christ—for they fully understood him and they spoke the language of the Spirit, in words and in manner of life, even as we did. We knew each other as brothers. It was a real world's convention.

Another prominent feature of the Convention was the ideas that were expressed in almost every address. A generation ago the leaders advocated the Sunday-school to save the souls of individuals. This was right and will always be true. But a new note is sounded—world peace, world prohibition, world brotherhood, freedom from the bondage of womanhood and childhood. At last we are getting a "family consciousness." All the nationals from the backward countries spoke of the Sunday-school movement as a means of bringing world peace and world brotherhood. One of the greatest sayings of the Convention was: "Science has made the world a neighborhood; the Gospel of Christ must make it a Brotherhood." This is the hunger of the race, and the fundamental need of the race—for survival and well-being—is reaching out for Christ. World prohibition was mentioned often. It is clear that this is a world problem. Prohibition can not be a perfect success anywhere until it exists everywhere.

The one note that is always prominent in every World's Convention is, of course, the "Childhood and youth of the world for Christ." It is patent to all who

have worked in the mission fields that it is difficult to change the thinking and feeling and customs of the older generation, but the children can be taught to understand, appreciate, and live the Christian life. They will not only be able to learn it, but soon they will build the civilization of the future, and will then embody the spirit of Christ into the social institutions of civilization. The appeal is ever and ever to bring the children and youth to Christ. This is the task of the adults, hence the place of adults in the program of religious education.

One of the most suggestive thoughts of the entire convention was the statement made by Dean Weigle, of Yale Divinity School: "In 1910 the Missionary Conference at Edinburgh, Scotland, discussed how the Gospel might be extended to the unoccupied areas of the earth; in 1928 the Missionary Conference at Jerusalem discussed how the Gospel might be extended into the unoccupied areas of the human heart." The supreme task of the church and her program of religious education is to get Christ to function in all the areas of the life of the Christian, so that he does the Christian thing in politics, business, international relations, interracial relations, and social relations. This is the supreme task. It reminds one of the statement of a great modern prophet who said a few years ago: "Has not the church inoculated western civilization with a mild form of Christianity and made it proof against the real thing?" Here's the rub. This World's Sunday-school Convention stressed the problem of extending the Gospel of Christ into the unoccupied areas in the life of the church member, as well as into the unoccupied areas of the earth.

It was a World's Convention. We felt the bigness of the task, and also a new optimism as we listened to the success of the Sunday-school movement in many lands. But our optimism was founded in a new assurance when we saw and heard many of different races and nations speak our own language—I do not refer to the English that they spoke fluently—the language

## The Jerusalem Conference

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill. Ed.

The Jerusalem Meeting of the International Missionary Council which convened for two weeks at last Eastertide will go down in history as an epoch making conference. Delegates assembled from all over the world set themselves to the task of thinking through some great problems now facing the church and nations. A full report of this meeting is to be out early this fall, eight volumes in all sold to advance subscribers at \$5.00 per set and to later subscribers at \$7.00 per set. Those who would know the problems now facing mankind will find in this report a world of information.

In the meantime, however, for those who would know something of this Jerusalem Meeting there are two books, both bound in paper, that furnish not a little information. Some of you have seen these books while others have not.

"The World Mission of Christianity" (25c) comes with some of the messages and recommendations of the Jerusalem Meeting. The busy man who tries to keep abreast of religious movements will appreciate these ninety-six pages which tell him so much in so little space. Furnishing him with the facts these pages leave him free to draw his own conclusions and think his own way through the problems with which these religious leaders wrestled for two weeks at Jerusalem. Of course those who took part in the conference had spent not a little time in getting ready for the meeting.

"Roads to the City of God" (50c) is the title of the second book which is an interpretation of the Jerusalem Meeting by Basil Matthews who, in a style all his own, carries the reader along and shows him what it was all about. He makes frequent quotations from the different speakers, contrasts the Jerusalem Meeting with the Edinburgh Conference of 1910 and points out the changes that have taken place in the meantime. Throughout the 114 pages Mr. Matthews shows the reader the problems that missionaries at home and abroad must face, and in stating the position of the Jerusalem Meeting doubtless gives his personal coloring here and there.

Both of these books will interest thinking pastors, active missionaries and all those who have a growing concern for the spread of the Gospel to all mankind. The indifferent, the unthinking, the worldly minded will find little in these books which deal so fundamentally with the Kingdom of our Lord and Savior Jesus Christ.

of the New Testament, the language of joy and peace and righteousness in the Holy Spirit. We saw the power of the Gospel to make wise unto salvation, and the power of all men to be transformed by the Gospel into children of God, happy and blessed in their fellowship with God in Christ Jesus. This is the vision—now comes the task.

Long Beach, Calif.

## The Church

BY D. C. REBER

### I. As Christ Saw It

CHRIST saw his church only as in the future. Its birth occurred ten days after his ascension. Pentecost is celebrated as the birthday anniversary of the Christian church.

In the Gospels which give an account of Christ's earthly career, the word occurs only twice. In Matt. 16:18 Christ says: "I will build my church." He speaks here of his relation to it as the Master-builder and of the church as a building. Paul calls Jesus the Corner-stone of the church. Following Christ in this building come the apostles, prophets and the past and present membership. This building is not yet completed but Christ as the Architect is calling for more material to be "fitly framed together into an holy temple" for the dwelling place of God on earth.

Again under the figure of a flock, Christ speaks of the church; and as such his relation to it is that of a shepherd who gives his life for the sheep. Sheep are greatly dependent on the tender shepherd's care. Jesus said: "I lay down my life for the sheep. And other sheep have I which are not of this fold. Them also I must bring and they shall hear my voice and they shall become one flock, one shepherd." "This fold" no doubt refers to the Jews. The "other sheep" are then the Gentiles. Christ as the great good Shepherd of all his sheep saw his church of the future as a unit. In his thought there was no difference between Jew and Gentile provided both accept him as the one Shepherd of their souls. He desires this flock to grow and feed on the green pastures to which he ever leads them.

The third figure used by Christ to teach the vital relationship between himself and his church is that of the parable of the vine and the branches. Christ is the Vine and his followers are the branches. The soul to be saved must become organically united to Christ through faith in order that life, strength and growth may follow and most of all that fruit may result. The essential condition is to abide in Christ, to maintain an organic union with the Son of God. The glory of the church is the rich fruitage it yields for Christ. He said: "Apart from me ye can do nothing." The motive of the Christian's acts should be the love of Christ. The strength of Christ must give the power to endure, to suffer, and to witness for him. Fruitage is the true test of discipleship. "By their fruits ye shall know them."

The most beautiful figure under which the church of Christ is represented is that of a bride whose Bridegroom Christ is. Under this noble figure, the Christian is dignified with a vital and sacred relation of equality with Christ. The stone in a building is an inadequate representation of the individual Christian because it is lifeless. As a sheep he is inferior and subordinate to the chief Shepherd; nor can there be equality between the vine and the branches. But as a component part of the bride of Christ, the Christian is not typified as inanimate, as a vegetable or as a brute but he retains his human plane and sustains as intimate a relation (though an invisible one) to his Lord as in either of the other metaphors. This typifies an attitude of loyalty and watchful waiting on the part of the Christian in anticipation of the coming of the Bridegroom, and symbolizes the perpetual life of blissful union with Christ throughout eternity.

Christ conferred four great gifts on his church. First, he gave it the truth. Truth is the soul's food. God's Word, the Bible, is the great storehouse of spiritual truth upon which the believer's soul should feed daily. Truth, like the soul, never dies. Both are immortal. Truth does not age and is not affected by the



ravages of time. The supply of God's truth is inexhaustible. No matter how many souls are to be fed with divine truth, it does not grow less. It is infinite in extent. In Christ it has been made more accessible. The souls of men always hunger for it. Many pagans are not permitted to enjoy it because the Christian church has not fully disseminated it. It is one of God's perfect gifts to the church.

Another gift of Christ to the church is the apostles and leaders. These are the essential members of the body of Christ by which it ministers to its own spiritual needs. These constitute the eyes, hands, and feet of the church as it were. By these also the church's ministrations to a needy and lost world are performed. All souls are to be saved through the church but all souls are not equally useful to the church. Differences of soul capacity, training and will power qualify or disqualify for the sacred ministries which the church has to perform. Personalities like St. Paul, St. Augustine, Martin Luther, John Wesley, Alexander Mack, D. L. Moody have been great assets to the church.

A third gift Christ gave to the church is the sacraments to be the badge of discipleship. These are the sacred rites or ordinances instituted by Christ himself—such as baptism, feet-washing, the Lord's supper, and the holy communion. The anointing, although not established by Christ, has been instituted by the church as a means of grace to all believers practising the same and as such may be counted one of the sacraments. The word sacrament is a term borrowed by the church from the Roman army and literally means an oath of allegiance taken to the military commander. It is not far-fetched to say that the sacraments sincerely and solemnly observed are nothing less than a renewal of that oath of solemn allegiance to Jesus Christ the spiritual Commander of the Christian forces of righteousness in the world.

The fourth great gift which the Christian church obtained from Christ is its work or mission. This is stated by our Lord thus: Make disciples of all nations. This last gift is not to be laid up in a napkin or buried in the earth. It is nothing less than the church in action, equipped with truth, manned with consecrated leadership, strengthened and duly commissioned to proclaim the good news of salvation to all the world, with God's overshadowing presence accompanying it until all shall have had an opportunity to accept Jesus. This is the Christ's view of the church of the living God.

North Manchester, Ind.

### Stewardship

BY D. C. MOOMAW

We are very much interested at this time in the question of stewardship as it relates to our responsibility to our Father for the handling of the goods he has placed in our keeping; and, as a solution of the problem, we are weighing the matter of the proportion of these goods due our Father.

In the far away olden times that proportion was estimated in terms of "tithes and offerings." That was under the law of Israel. That status, that law, has passed forever and we now are under the dispensation of grace. This means that not only our possessions but we ourselves belong to the Lord. We are now simply only stewards holding our legal (civil) possessions as the Lord's agents, temporary managers of worldly goods.

As stewards we are under specific instructions to use these goods in the service of the Owner. If we are his children, as we profess to be, we will administer the office in accord with his will as we have it recorded in our gospel which was brought to us by his Son, Jesus Christ. He told the disciples: "The words I speak to you are not my words, but the words of him who sent me," and it is written: "The earth is the Lord's and the fullness thereof."

Now we will consider some of the needs of our church. We claim the rich heritage as a church of being an organized body of the Father's children and we must work in accord with his will and word if we wish

to maintain that vital relationship. Now note the situation. We are essaying to carry on the last commandment and are going into all the world with the message of salvation in the personnel of our missionaries, and they must be supported if they continue in the work.

The latest account of the financing of the Mission Board shows a deficit of about \$75,000. This deficit must be paid if we maintain our character as honest people, else the missionaries must quit and come home and we will bear the shameful stigma of quitters (Mrs. Lot was a quitter and she paid the penalty).

Let me suggest a remedy easily available that will place our church on "higher ground" as stewards of the Lord. Just quit talking about the tithe and take the rank of stewards which the Father gives us if we are loyal to our baptismal vows of "keeping his commandments." We have just stewards and unjust stewards. A just (that is, honest) steward is one who gives to his Lord and Master all that is needed to preserve intact all the departments of his Master's house. An unjust steward is one who disregards the needs of the Master's house and consumes the proceeds of the stewardship for his own personal, selfish gratification and inevitably he will pay the penalty for his dishonesty. For verification of this statement read the story of the unjust steward in the New Testament.

As a current example of the just steward we have a brother in one of the Virginia Districts who has given to the church thirty-three per cent of a large accumulation of his earthly possessions. For manifest reasons further particulars are withheld.

Will not there be a further demonstration of this type among the 120,000 of our membership who will come to the front without further delay and cleanse our church from the appalling dishonor of such a grave betrayal of our vital obligations as stewards of the Lord and save our souls from the penalty of the unjust steward?

May our dear, loving Father give us a large measure of wisdom and grace so that we may reach the stature of manhood and womanhood in Christ in all things.

Fort Myers, Fla.

### The Negro

BY NATHAN MARTIN

*Name and History.* The term "negro" is a name applied to practically all the races of Africa. The negro came to the American shores just one year before the landing of the Pilgrims. John Rolfe records: "About the last of August, 1619, came in a Dutch Man of Warre, that sold us twenty negars."

The first martyr of the American Revolution in the Boston Massacre, was Crispus Attucks, of negro blood. During the Civil War there were 178,975 negroes in the Union Army. In the recent World War 400,000 negroes were called to the colors, of whom about half were taken overseas.

The slave traffic continued from 1619 to 1794, when it was prohibited by Act of Congress.

*Population.* At the time of the Civil War the negroes numbered in this country about three millions. There are today 10,000,000 negroes in the United States, of whom 8,000,000 are in the South. The number was estimated in 1880 at 6,580,793, in 1890 at 7,488,676, and in 1900 at 8,833,944. To this increase Dr. Booker T. Washington pointed again and again with pride, pointing out that it is not a dying race.

A writer in a leading religious periodical, issue of September, 1912, points out that while during the sixty years preceding his writing the total population of the country had increased four-fold, and the negro population only two and two-thirds fold, the increase of white population was due largely to the coming of foreigners, while the increase of the negroes was due about entirely to native stock.

In 1790 the negroes were one-fifth of the population, in 1860 one-seventh, in 1890 one-ninth, and in 1911 about 10.7 per cent.

Col. George W. Bain, the great Kentucky lecturer, says: "It may be a revelation to some of you to know, that at the rate the negro race has grown since the Civil War, when the twentieth century goes, there will

be sixty millions of negroes, in one black belt across the Southland. I say across the Southland, because the main body of the negro race will never leave the track of the southern sun. The South held the negro in slavery, the North set him free. We supposed at the close of the war, he would leave the South and go to live among his liberators. But after half a century, he is still clinging to the cotton and the cane, or sitting in his log house home, the 'shadowed livery of the burning sun' upon his brow, the plantation song still lingering upon his lips, the banjo tuned to memory's melodies on his knee, a clump of kinky-headed pickaninnies playing in the sand about his cabin door, and there he sits multiplying in the Southland and problemizing the country."

The death rate is rather high. In a number of cities, mostly Southern, where a record was kept, it was found that while the death rate among whites was 18.1, among the colored it was 29 per 1,000. This is variously ascribed to poor environment and housing, poorer treatment when sick, inattention to the laws of health, and lower morals. In the North the negro finds it hard to cope with cold and variable weather, suffering much from diseases of the respiratory organs.

*Characteristics.* The physical peculiarities of the negro are black skin, woolly hair, flat nose, thick lips. In disposition he is cheerful and peaceable, unconcerned for the future, inclined to live in colonies. Religiously, he is very emotional. Many have become skilful in the use of the musical instrument, especially the violin and the banjo. Forty per cent of the negroes of this country are members of churches—percentage higher than among the whites.

Other traits which may be mentioned are his spirit of forgiveness and his loyalty. Some years ago, in the Harlem district of New York, a colored youth wantonly murdered two white policemen. The negroes of the community quickly raised a relief fund for the widows of the policemen, thus showing their sympathy for them, as well as their abhorrence of the deed. A negro revealed the hiding-place of the criminal, a colored minister reported it to the police, and a colored magistrate, at great personal risk, effected the transgressor's arrest.

*The Negro Now.* The negro is only three hundred years from savagery. Today fifty-six per cent of them are engaged in farming. When freed, in 1803, they owned property valued at \$20,000,000; in 1913 their property was estimated at \$500,000,000. In this latter year also the 35,000 churches, with a total membership of 4,000,000, raised \$7,500,000 for the support of the work.

Four in every five of all the negro women are industrial workers. All told, the negro is engaged in about two hundred lines of business, including banking, journalism, manufacturing and education, with more than \$75,000,000 invested. More than seventy banks are owned and operated entirely by negro bankers and financiers.

At the Negro Conference held in Washington, D. C., in 1916, it was stated that a half million colored folks had left the South for employment in the North. Thousands more were expected to follow. Immigration had practically come to a standstill. This shortage of labor had produced a strong demand for workers at good wages. This northward exodus, with its varying disappointments, continued until in 1923 we have a record such as this: "Old home associations in the South are undoubtedly making a strong appeal to the 17,000 negroes, former residents of various Southern States, who wish to return from their present abode, in the Lake Michigan region, to the land of their nativity. This decision will undoubtedly effectually retard any further northward exodus of the negroes, which for some time has caused considerable anxiety to the employers of labor in the South. . . . Promised that they would find 'money and happiness' in the North, many of the colored folks responded to the enticing invitation, only to find, later on, that neither money nor happiness was theirs."

*How Help.* Ten millions of any race can not exist in a country like ours without needing to be taken into

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## PASTOR AND PEOPLE

### Matthew, the Publican

BY WARREN SLABAUGH

THE publicans formed an important group among the Jews in the time of Christ. They were the tax-collectors and were in bad reputation among their fellow-countrymen. There are several reasons for this attitude toward the publicans. The taxes went into the treasury of Rome and the Jews could never be reconciled to subjection to a foreign nation. "Is it right to pay tribute to Cæsar?" This was a burning question. Even in Galilee where the subject of this sketch lived, though the taxes went to Herod Antipas, the same objection existed in milder form because he was the appointee and friend of Rome. The Jew who would sell himself to a hated overlord to tax and oppress his own countrymen was worthy of their deepest scorn and contempt.

The method of raising the taxes was open to great abuses. The taxes were farmed out to the highest bidder who gave bond to pay to the government the promised amount, and looked for his remuneration to what he collected over and above this amount. Though he might suffer loss by such a system, generally he became rich. The opportunity for graft became a temptation. In the days when the Ptolemies ruled over Palestine, a certain Joseph held the tax concession for years and became enormously wealthy. The Gospel of Luke tells the story of the chief publican, Zacchæus, who when admitted into the favor of Jesus, promised to make right his peculations. John the Baptist warned the publicans that they should extort no more than what was appointed to them. And, too, there was the dislike against taxes which extends to the collector. No one likes to pay taxes, however equitable the government. The good farmer tells a different story to his neighbor who visits him on Sunday than to the assessor who comes the next day. Most of the publicans were the underlings who were hired to do the work but probably some of the profits came to them and it was the desire for money that led them into the despised business. For the Jew was a renegade who would hire himself out to the enemy of his people in the work of robbery and oppression. The terms, "publicans and harlots" and "publicans and sinners" are common in the literature of the first century.

Matthew was in the employ of Herod and the taxes he collected were imposts on goods passing across the border of the province. Through Galilee passed the great highway which connected the East and the West and over it the caravans were continually going. It was at this time that Jesus, the Nazarene, appeared in Capernaum in the rôle of Prophet and Wonder Worker. The whole populace was interested in him; stories of his marvelous cures were on everyone's lips; the wisdom of his teachings amazed all. And even beyond this, his sympathetic touch, his tenderness for needy mankind, his gentleness and meekness had captured all hearts. Matthew had seen and heard Jesus, no doubt, and had friends and acquaintances who had joined themselves to this new Teacher as learners. In fact, it seems likely he had a brother among the Twelve. Mark calls him the son of Alphaeus and this is the description applied to James the Less. No doubt there had sprung up in the hardened heart of Matthew a longing for a share in the joy and peace of heart which this wonderful Person was able to bestow. For many who had heavy loads and burdened hearts had found rest. But this was not for Matthew, the publican. The learned rabbis of the synagogue had impressed terrible judgment upon the publican. Such as he had sold their birthrights for the pottage of wealth. Matthew was continually defiled by the touch of the Gentile. He continually broke the Sabbath through the necessity of his business.

But one day as Matthew sat at the place of toll by the busy highway, the approaching multitude signified the passing of the Prophet. Into Matthew's heart sprang the old longing for better things only to be

crushed by the feeling of his unworthiness. But a strange thing happens—the Master pauses and to Matthew's amazement fastens his eyes on him and says: "Matthew, follow me." He does not pause to think of the sacrifice involved for there was none. All that is unsatisfactory belongs to the old life—everything that is worth while and for which his soul has longed is being offered to him.

In his joy and gratitude he makes a feast for Jesus and invites his old companions, the publicans. He wants them to know his good fortune and to meet this gracious Teacher, who though so wise, does not despise the publicans. The scribes and the Pharisees in their self-righteousness would not associate with a publican and criticized Jesus for so doing but he who came to call not the righteous but sinners to repentance found his highest joy on occasions like this. We may marvel with the men of his day that he should choose such men for his disciples, but he was making no mistake. For he looked for qualifications not in external deeds of righteousness but in the hidden qualities of the heart, poverty of spirit, meekness, and the longing for the righteousness that is above the attainment of men. And Jesus made no mistake when he chose Matthew. For Matthew brought to the new relationship a wealth of devotion, he consecrated a well-trained mind to the advancement of the Kingdom. For it became his purpose and privilege to write down the sayings of Jesus. Papias, bishop of Hieropolis early in the second century, says: "Matthew wrote the Logia in the Hebrew language and everyone interpreted as he was able." This notice is corroborated by many of the early Fathers. In this he performed a unique service. While the other eyewitnesses were content to repeat by word of mouth the stories of Jesus, Matthew was inspired to write down the gracious words which he had heard from the lips of Jesus. And when later the complete gospel as we have it now was written, the early collection of sayings became its very heart. For our Gospel of Matthew is in many respects a wonderful production. In it, Jesus the promised Messiah of the Jews, sets his face against the pride and hypocrisy of the self-righteous leaders and offers the Kingdom to the lowly of spirit. "Come unto me all ye who labor and are heavy laden and I will give you rest," is the key note of this gospel. It has been said that this is the greatest book that was ever written. Surely no other gospel contains so much of Jesus' teachings. It is a book of great discourses—the Sermon on the Mount is a masterpiece of righteousness and has probably done more to influence men for ideals of living than any other bit of literature. Today it is as fresh as ever, and more and more men are turning to the Sermon on the Mount to find the way out of difficulties and problems.

This is the contribution of him who had been a despised publican; who was too modest to tell us that he forsook all to follow Jesus, that it was he who made that memorable feast where Jesus proved his love for the outcast and the sinner even in the face of the criticism of the Pharisees, who is content to style himself simply, Matthew, the publican. It is fitting that this gospel of good cheer and mercy, this gospel of a gracious Savior and Friend, should be written by one who as an outcast had shared the joy of the Kingdom. The gospel of Jesus, the Friend of publicans, is the work of Matthew, the publican.

Chicago, Ill.

### The Most Beautiful Sight of All

BY AUGUST BECK

OFTEN have I been asked the question: "What was the most beautiful sight you ever beheld?"

And many a questioner expected me to name the snow and rock bound Greenland with the midnight sun, or the deep fjeld-guarded fjords of Norway clothed in dark pine with clusters of light-green birch.

Others thought I would name the sight of Constantinople from the masthead when the sun plays upon gilded mosques and marble abodes, the dark shores of East Africa where reef and rocks are smothered in foam flecked spray, or some Brazilian valley in whose

bottom runs a murmuring creek almost hidden by tall flower-bearing trees, sending out their fragrance where the palm and orange grove reaches from the rim to the bottom, with the intense blue sky above it all.

But no, not that, nor hundreds of other beautiful spots I could name was the fairest sight I ever beheld.

What was it then? Listen!

At the time when the long-horned cattle still roamed the endless prairies of Texas, and the deep-cut buffalo paths wound from buffalo wallow to buffalo wallow, I came to a small sheep town called Sweetwater. Many saddle horses were by the hitching posts of the rambling hotel, and outside the blacksmith's shop, no other sign of life was visible; but from the only little church in the place song streamed out in the still air.

I went inside. An able traveling evangelist had just ended a stirring sermon; many seemed moved and all sang with fervor:

"I gave, I gave my life for thee,  
What hast thou given for me?"

Then the preacher in earnest words begged all who wished to live for Christ to come up on the platform. About a dozen came, among them an old woman. I noticed how longingly she kept looking towards the rear seats.

Then up arose a stalwart young cowboy, with uplifted face, flapping leggings and jingling spurs he strode up the aisle right on the platform and into the old woman's arms.

"My son, my son!" she cried while tears of joy rolled down her withered cheeks.

That was the most beautiful sight I ever saw.

Chicago, Ill.

## HOME AND FAMILY

### Our Duty

The great world's heart is aching, aching fiercely in the night,

And God alone can heal it, and God alone give light;  
And the men to bear that message, and to speak the living Word,  
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,

While the gates of night stand open to the pathway of the seas?

Can we shut up our compassions? Can we leave our prayer unsaid,

Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles, and our spirits fret and toss,  
While above us burns the vision of the Christ upon the cross;

And the blood of Christ is streaming from his broken hands and side,

And the lips of Christ are saying, "Tell my brothers I have died."

O voice of God, we hear thee above the shocks of time,  
Thine echoes roll around us, and the message is sublime;

No power of man shall thwart us, no stronghold shall dismay.

When God commands obedience, and love has led the way.

—Frederick George Scott.

### Stay-at-Home Night

BY BESS ROYER BATES

THE members of the Ladies' Aid were gathered about making a quilt, their needles going in and out with precise, even stitches while their tongues flew. Jane Clayton had the attention of the entire group.

"When George Clayton brought home a box of candy because it was 'Sweetest of the Year Day' and everyone was supposed to take home a box, I reached the limit. With Bobbie just getting over a stomach spell, it was no time to have candy around. And why, oh why, have another special day in the year? Here we have had Fire-Prevention Week, Apple Week, Education Week, Rally Day, Columbus Day, Armistice Day, Hallow'een and Thanksgiving all bunched together and more coming! And every last day means extra work for me. New clothes for Rally Day, costumes for Hallow'een parties, pieces



to drill into Bobbie and James for Columbus Day and Armistice Day programs and donations for the rest. Where is the end? I wasn't a bit grateful when George brought in that candy. I just said:

"Thanks, George, I know you mean it all right. But there is one day that I would like to celebrate."

"What?" asked he, always willing to bite.

"It's stay-at-home-and-tend-to-your-business-day," I said. When does the ordinary family have a chance to stay at home and work for themselves? Why, we don't even know our own children, they are gone so much for this and that. And the preachers and reformers who are all bemoaning the disappearance of the home, are the very ones that add more days and weeks for celebrating something or stirring up a cause and 'getting people out to work.' I say let's start the cause of the lost home. And the first thing to do is stay at home and learn you have one.

"Well, George just laughed and teased me, as he does, but I had an idea. It wasn't all joke with me. Here Betty is on the high school play, sings in the choir and belongs to a school club. When she happens to have an evening at home, she is completely lost, just moons around and finally calls up some one to come over or else goes to see some one else. Elmer is as bad. He is on the basketball team. They practice two or three nights a week and he belongs to the radio club at school. There is always a movie he wants to go to and he is beginning to look at the girls, so that will mean more nights out. Even Bobbie came in and said his gang was going to start a club and he wanted a penny for dues. Well, you know how it is, always something to take them away from home. Why, I honestly hardly ever saw them, and it probably would have gone on and on, if it hadn't been for the scarlet fever epidemic.

"An idea had been growing within me for a long time, but I couldn't find a night to work it out. Then everything was shut down because of the scare.

"That night everyone was restless. No place to go. Movie shut, ball practice stopped, no play to practice for, and all the youngsters of the gang kept in by watchful mothers. I let the dishes stand, for I saw that they were going out to walk the streets to find a place to go. The habit of going had them trapped. The trap was open, but they didn't know it, they were so used to being bound up. It was up to me to show them their freedom.

"I got a letter from Lillian today. Don't you want to hear it?" I asked.

"Sure."

"Let's go in the room," I said. I had fixed everything up that afternoon and brought in enough chairs so that everyone, even Bobbie could have his favorite seat, and began to read the letter. Of course, they were interested in that and we talked it over for a little. Then James got restless.

"Turn on the radio, James," said I to give him something to do. "Try XYZ."

"I knew that station had something we would all enjoy. We were soon listening to music. Presently I brought in the game board and fixed the table so that George and the boys could play while they listened. I was making some linen handkerchiefs for Christmas presents. Betty is real handy with her needle and likes to sew, when she has a chance, so it wasn't long before she had a handkerchief and was helping me. George and the boys were so out of practice that they were evenly matched, and were soon enthusiastic over the game. Betty and I had a little talk about her work. Of course, we all listened to the radio more or less.

"By the time Bobbie had to go to bed, I slipped out and brought in a plate of their favorite sandwiches and some chocolate. They were surprised.

"Why the festive occasion, moms?"

"This is great."

"O-o-o-h boy! Look at that."

"How a little food does warm up everyone!"

"Down between their sandwiches I had tucked a little note something like this, 'If you have had a good time this evening will you come to another Stay-

at-home-and-get-acquainted-with-your-family evening? Refreshments guaranteed.'

"Oh, moms, we don't want eats. We want you," cried Elmer.

"Of course, we will," said Betty, "and you can show me how to make my Christmas presents."

"Can I stay up? Can I stay up?" demanded Bobbie.

"I think we have had more fun than going to a movie." By that James paid me for all the work I had done.

"All right," George said, "I guess we will have to take our hats off to mother. I say she has picked out the best celebration of the year."

"You know how George does exaggerate. But anyway, it has worked. We haven't missed a night for weeks and we have had lots less wrangling and trouble in the family, since it started. James calls it the 'Mind your home (own) business club.'"

Pittsburgh, Pa.

### An Overlooked Field for Service

BY ELIZA ARMSTRONG COX

THE first article on the Henry Ford page of the *Dearborn Independent* once began thus:

"The only thing worth while in this world is to help one another. . . . We are here to assist one another to overcome difficulties that are obstacles to the happiness of the whole."

This reminded us of a remarkable call that was issued through the public press a very few years ago by a multimillionaire in New York for suggestions for disposing of his vast wealth in a helpful way.

There is always large room for the philanthropist and he is doing good in the world. The many and varied institutions for benevolence testify to his generous deeds and spirit of helpfulness. But there is one field not yet entered to the writer's knowledge which is a very inviting one. It may best be described by an illustration:

Mr. A., a good spirited young man, high purposed and ambitious, is starting in life without capital, save a limited education, good health, and a disposition to be self-helpful. He is clean, honest, upright, and shirks no obligation. He is employed and marries a young woman of similar qualities and purposes in life, and together they assume its tasks and responsibilities cheerfully and with a perfect goodwill. They live frugally, saving a little as they go. They have one child, then two, and so on. They make a start for a little home. Month by month the payments are made until they have a deed plus a mortgage. All is going well. Then the wife is sick. Years of toil and sacrifice have told on her vitality. A large bill for medical service is accumulating. The family expense is increased because of the help that must be hired, and for the lack of the wife's careful management. The husband struggles manfully with the condition, but finally is unable to keep even on the inelastic salary and in time the home must go. The savings of a few years are all absorbed by the misfortune and they are back at the starting point in life with several good youthful years gone.

Or it may have been the husband who fell sick and health steadily declined until there is a widow with little children to care for alone. The mortgaged home must now go to cover expenses and the widow and children face a hard situation. Such instances, or variations of them, have occurred too many times.

#### Free Employment Free Room Registry

Any woman or girl in need of friendly help when in Chicago can go direct to the office of

#### THE WOMAN'S CHURCH FEDERATION PROTECTORATE

25 N. Dearborn St.

or phone Randolph 1958 or 1978

Supported by seventeen leading denominations in Chicago Established in 1917

Church of the Brethren director, Bertha Frantz, 1607 S. California Ave., Chicago, Ill.

This is the unoccupied field for the philanthropist. Here is an opportunity for the man burdened with wealth, and wishing he might use it for good, to establish a fund that could be used to meet the expense of such misfortunes, save the home to the members of the family and start them on after the calamity. Or better, help to avert such a situation before it overtook them. A little lift just here would meet the scriptural injunction: "Bear ye one another's burdens, and so fulfil the law of Christ."

This class of people will not ask for help but will bravely pull along doing the best they can under great difficulties and sore disappointment, feeling they have been defeated in their high purpose in life through no fault of their own.

Other calamities than sickness overtake people at times for which they are not responsible, but which merits a helpful lift.

Such cases stand as a challenge to the man of wealth who is wondering how he may use it for good; they offer an opportunity to the benefactor than which there are few more beautiful or fruitful of good.

Whittier, Calif.

### Such a Difference in People

BY GRACE HILEMAN MILLER

It was Monday morning and I was hurrying to get my washing done in time to get dinner. The phone rang a dozen times it seemed, which necessitated my running in and answering it. Finally a good sister's voice sounded over the line: "Could you help me a little sometime today with that story for the primaries we talked about the other day?"

"Yes," I replied.

"When would it suit you best?" was her next question.

"Let me see—oh, about two o'clock," I replied.

"It would not suit you this morning any time?" she queried. "I have my washing out and suppose you do too."

"No, I am just rushing to get it out, now," I answered.

"Well, let me come and help you. I won't let you help me if you do not give me opportunity to help you," was her answer.

"Come right along then, you may hang out clothes," I responded. She came and we helped each other and all was accomplished in good time.

After she was gone I could not help but say to myself: Well, after all she has done for me I would have been glad to take time to help her just to show my appreciation of her inspiring life. She surely is different from many other people who demand my time regardless of what I am doing and never even say a meaningful, "Thank you."

There surely is a difference in people, even in our own beloved church circles.

La Verne, Calif.

### Going Too Slow

BY ELEANOR J. BRUMBAUGH

It is usually the complaint that car drivers are going too fast, but here is a case where the car was running too slow. A little boy was trying his skill at stopping a passing car, but he hit it fair. The driver stopped, went to the boy and asked him why he struck the car. The boy was frightened and had nothing to say for a minute, then said, "Well, if you had been going faster that would not have struck you." He shared the responsibility in such an unexpected way that the man could only give a little advice and move on.

We sometimes think, when too late, of something we should have said. In some things we are too slow and in other things entirely too fast. Shall we try to find the medium? What lesson from the boy? He might have run and hid, but he took the better plan—to face the offended man, and try to fix the matter up. He also resolved not to throw at passing cars. We learn interesting and helpful lessons from the passing crowd. Let us be courteous.

Huntingdon, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, August 12

Sunday-school Lesson, The Council at Jerusalem.—Acts 15: 1-11.

Christian Workers' Meeting, Jesus and Christian Baptism.

\* \* \* \*

### Gains for the Kingdom

One received at the Green Tree church, Pa.  
Four baptisms in the Laporte church, Ind.  
Three accessions to the Carrington church, N. Dak.  
One baptized in the Woodland country church, Mich.  
Two accessions to the Crummett Run church, W. Va.  
Three accessions to the Harrisburg church, Harrisburg, Pa.

Six accessions to the Springfield church, Quakertown, Pa.

Six souls born into the Kingdom at the Furnace church, Woodstock congregation, Va.

Seven baptisms in the Cedar Creek church, Garrett, Ind., Bro. J. Edwin Jarboe, evangelist.

Three baptisms in the Peak Creek church, N. C., J. R. Jackson, Relief, N. C., evangelist.

Five baptisms in the Bassett and Mt. Hermon church, Va., Bro. Samuel Flora, evangelist.

Five baptisms in the Pleasant Valley church, N. C., Eld. J. R. Jackson, Relief, N. C., evangelist.

Four born into the Kingdom in the Sugar Valley church, Pa., Bro. John R. Snyder of Tyrone, Pa., evangelist.

Six baptisms and two awaiting the rite in the Midland church, Midland, Mich., Bro. J. L. Van Meter, evangelist.

One addition at the Mt. Hermon house in the Midland congregation, Va., Bro. F. D. Anthony of Baltimore, Md., evangelist.

Five baptisms in the Rio Linda church, Calif., Bro. S. Z. Smith of Sidney, Ohio, and Bro. J. A. Smeltzer of Sacramento, evangelists.

Four baptisms in the Jack-on Park church, Tenn., Bro. W. R. Argabright of Ripley, Okla., evangelist. Three baptized previously. \* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Desmond Bittinger of Lima, Ohio, to begin Aug. 12 at Browntown, Va.

Bro. J. I. Byler of Kent, Ohio, to begin Sept. 15 in the Bellefontaine church, Ohio.

Bro. H. L. Ruthrauff of Chicago, Ill., to begin Aug. 5 in the Paint Creek church, Redfield, Kans.

Bro. F. D. Anthony of Baltimore, Md., to begin Aug. 28 in the Beaver Run church, Burlington, W. Va.

Bro. Wilbur Bantz of Fort Wayne, Ind., to begin Sept. 3 in the Oak Grove church near North Liberty, Ind.

Bro. D. W. Bucklew of Lebanon, Pa., to begin a series of meetings Sept. 2 at the New Creek church, W. Va.

Bro. Alvin Wenger of Elizabethtown, Pa., to begin sometime in August in the Carlisle church, Carlisle, Pa.

Bro. C. H. Wakeman of Cumberland, Md., to begin sometime in October in the Mt. Union church, Morgantown, W. Va. \* \* \* \*

### Personal Mention

Bro. LeRoy Fish, pastor at Wabash, Ind., and accountant in Manchester College, and Sister Fish were recent callers at the "Messenger" rooms.

Bro. F. D. Anthony informs us that he is available for a few meetings during the coming fall months. Churches interested should address him at 807 W. 36th St., Baltimore, Md.

Bro. F. M. Miller and family of Greencastle, Pa., made a short call at the Publishing House Wednesday, Aug. 1, as they were on their homeward way from a tour of vacationing and visiting.

Bro. Wilbur Bantz, pastor of the First Church of the Brethren in Fort Wayne, Ind., has time for one more series of meetings this fall. Anyone interested should write him at 2202 Smith St., Fort Wayne, Ind.

Bro. Oscar R. Myers, treasurer of Juniata College, favored the "Messenger" rooms with a pleasant visit last week. Bro. Myers and family were stopping off with Elgin friends on their return from the La Verne Conference.

Bro. W. U. Wagner, pastor of the North Bethel church of Northern Missouri, has accepted the pastorate of the Poplar Grove church of Southern Ohio. Bro. Theo. R. Eley who has served this church for nearly seven years has resigned. He is superintendent of the Jackson, Ohio, schools and will continue in this position and also take work leading to his master's degree.

Bro. J. M. Blough's, recently returned from India, came over from Waterloo to Elgin Monday to visit friends and attend the Mission Board meeting.

Sister Levi Minnich, former Secretary-Treasurer of the Sisters' Aid Society, requests us to announce that her successor in that office is Sister P. A. Shearer of Decatur, Ill.

Bro. W. W. Peters changes his address Aug. 15 from Mount Morris, Ill., to 310 E. Healey St., Champaign, Ill. He will give three-fourths of his time to teaching in the College of Education at the University of Illinois and will take some graduate work in school administration. He will be pleased to meet all students at the University from Brethren homes.

Bro. S. Z. Smith and wife have finished their evangelistic efforts in the District of Oregon. They served each of the churches in this District. Seventy-four were added to the church membership, an increase of over sixteen per cent. Brother and Sister Smith began a tour of the churches in Idaho Aug. 5, starting in the Old Meadows church. The Idaho program will keep them busy until next spring.

Missionaries Returning to Their Fields: Emma Horning and J. Homer Bright and wife are scheduled to sail for China on S. S. Empress of Asia leaving Vancouver, B. C., Aug. 16. Ernest Wampler and wife and Mary Cline are expected to sail on S. S. Empress of Asia leaving Vancouver, B. C., Oct. 11. Anna Hutchison will return to China via the eastern route. She will take the opportunity of stopping in the Holy Land and at our India mission en route, and in accordance with the General Mission Board's policy, will bear personally any expense over that of the direct route to her work. Sister Hutchison sails on S. S. Providence, leaving New York City, Sept. 5. The sailing of India missionaries returning to their fields will be Oct. 10. We wish these workers all the blessings God gives to his ambassadors, and pray that we at home may be good stewards, sustaining them in their work. We trust that other workers detained at home for want of funds may soon be enabled to return to their respective fields. \* \* \* \*

### Miscellaneous Items

"We want to call your attention," said one pastor to his people, "to the resolutions adopted by the La Verne Conference. They are noteworthy." That feeling seems to be quite general.

"Thirty members" bought tickets to the World's Sunday-school Convention and attended most of the time. The rest went to part of the sessions. Dr. D. W. Kurtz made two speeches." So writes our correspondent from Long Beach, Calif. Can any other church in the Brotherhood match this record?

A few corrections.—In my last article on "The Union of the Protestant Churches," in paragraph three, line eleven, read, "since we have been in the business of division for centuries," instead of "the business division for centuries," as it is printed. And also in paragraph five, line one, read, "Division is lamented by almost every conference held in the interest of Christianity today," instead of "Division is lamented by almost every influence held in the interest of Christianity today," as it appears.—H. C. Early.

In his Bible Hour addresses at the La Verne Conference Bro. D. W. Kurtz had occasion to make extended reference to the symbols of the church. Many spoke to him about the desirability of having something like that in printed form. If those good people were attentive readers of the "Messenger," they would know that some time ago Bro. Kurtz put his best thought on that subject into a neat sixteen-page tract called "The Teaching of the Symbols." It is published by the General Mission Board and the Board will gladly send you for the asking as many as you can make good use of. It was written and published to be distributed and read. \* \* \* \*

### Special Notices

The District Meeting of Oklahoma, Panhandle of Texas and New Mexico will be held in the Bartlesville church, Aug. 21-24.—Jno. R. Pitzer, Bartlesville, Okla.

Those coming by rail to the Second District of West Virginia Conference at the Pleasant Valley congregation will please take notice that there will be conveyance at West Union on Wednesday, Aug. 29, any time during the day until five o'clock in the evening.—Oral Spurgeon, Auburn, W. Va.

The District Meeting of Oregon will be held at Portland, Aug. 17-21. Friday, 9 A. M., Ladies' Aid; 1:30 P. M., Mothers and Daughters; 7:30 P. M., Simple Life and Purity. Saturday, 9 A. M., Ministerial Meeting; 1:30 P. M., Musical Program; 1:30 P. M., Ministers' Conference; 7:30 P. M., Child Welfare. Sunday, 7:30 P. M., Missionary Address. Monday, 9 A. M. and 7:30 P. M., Christian Education. Tuesday, District Conference, 9 A. M. The church is located on the corner of Northwick and Brainard Streets and can be reached by both the St. John and Mississippi cars.—M. C. Lininger, Ashland, Ore.

District Meeting of the Southern District of Iowa will be held at the Fairview church Aug. 22 to 24. All trains will be met at Udell to accommodate anyone coming that way. Anyone coming on any other road by train than the C. R. I. & P. or Wabash, please notify Ross Whisler, Udell, Iowa.—Ola Tarrence, Udell, Iowa.

The Ministerial Meeting of the Second District of Virginia will be held in the Pleasant Valley congregation, Weyers Cave, Va., Aug. 16, beginning at 10 A. M., opening address by Bro. S. D. Miller. The morning subject is The Local Congregation, and the speakers are Brethren Marion Craun, C. B. Smith and Guy Stump. The afternoon subject is The District; speaker, Bro. B. B. Garber.—D. H. Miller, Bridgewater, Va.

Homecoming service at the Church of the Brethren (Mohican church) one mile north of Lattasburg, Ohio, on Sunday, Aug. 19. Short talks will be given in the forenoon and afternoon. There will be a basket dinner at noon. The members from the adjoining churches are cordially invited to attend and all others who wish are welcome. Come and spend the day with us.—Mrs. Mary Beegle, West Salem, Ohio.

The Young People's Conference of the Eastern and Southern Districts of Pennsylvania will be held Saturday, Aug. 11, at Convention Hall, Hershey, Pa. 9:30 A. M., Our Best for the Master.—Jesse Whitacre. The Challenge as It Comes to Us.—Earl Kipp. Our Appreciation of Youth's Service.—C. L. Baker. 1:15 P. M., Business Period. Address by C. C. Ellis. 6 P. M., Vesper Service. 7 P. M., Addresses by R. W. Schlosser and C. C. Ellis.

Program for the District Meeting of Middle Missouri, Aug. 17-20, Kansas City, Mo. Training School, Friday, 9:30 A. M., to Saturday noon. Elders' Council, Saturday, 3 P. M. Sisters' Aid Society Meeting, Saturday, 3 P. M. Program by Music Committee, 7 P. M.; Welfare Program, 8 P. M. Sunday, 8:30 A. M., Christian Educational Meeting; sermon, 10:45 A. M.; Young People's Program, 1:30 P. M.; Ministerial Meeting, 3 P. M.; Missionary Address, 8 P. M. District Meeting, Monday, 8:30 A. M.—Jesse D. Mohler, Warrensburg, Mo.

To those wishing to attend the summer Assembly of Northwestern Ohio: Place—Silver Creek congregation at the Hickory Grove house; time—Aug. 14, 15, 16. Those coming by rail should take the Toledo and Western Interurban line and get off at the church grounds. Those coming by auto will find the church two and one-half miles east of Pioneer; State Route 9 out of Bryan, Ohio, will take you directly to Pioneer. Remember that the first session of the meeting will be on Tuesday evening, Aug. 14, at 8:00.—John H. Good, Bellefontaine, Ohio.

To the Churches of Northwestern Ohio: The Silver Creek congregation bids you a hearty welcome to attend the Summer Assembly of Northwestern Ohio, which will be held in the Hickory Grove churchhouse of the Silver Creek congregation, Aug. 14-16. Those coming by rail may take a Toledo and Western Interurban car and stop at Throne's crossing, which is right at the church. Tourist from the east may take route U. S. 20, four miles west of Alvordton and one-half mile north; tourist from the south may take route 9 to Pioneer, then go two miles east and one-half mile south.—H. H. Hendricks, Pioneer, Ohio.

Maple Spring church homecoming: There will be an all-day homecoming service in the Maple Spring church of the Brethren, Quemahoning congregation, near Jerome, Somerset County, Pa., Aug. 19. Sunday-school at 9:30, preaching at 11 A. M., a number of talks at 2 P. M., and addresses by Brother J. M. and Sister Anna Blough, missionaries on furlough, at 7:30 P. M. Other speakers expected to be present and take part in the services are: S. S. Blough, Sterling, Ill.; E. E. Blough, Manassas, Va.; H. E. Blough, Johnstown, Pa.; G. R. Blough, Bellwood, Pa.; A. J. Beeghly, Somerset, Pa.; W. E. Welford, Ligonier, Pa., and others. Members from the Sipesville and Hooversville churches (which were formerly a part of this old congregation) and all others who at any time in the past held membership there, are specially invited to be present. Bring well filled baskets and remain all day.—Jerome E. Blough, Johnstown, Pa.

The Monthly Financial Report to Be Discontinued: Beginning with Aug. 1 the mission money received will not be reported in detail in the "Missionary Visitor." As the money is regularly not reported until the third month after it is received, the November "Visitor" is the first which will not have the itemized financial report. The customary Mission Board Treasury Statement will appear in its usual form. The totals of moneys for the various funds will be reported just as they have been shown in the past. The itemized financial report was originally started to encourage giving and was also used by the auditors in checking over the treasurer's accounts. As our mission work grew the financial statement was enlarged so that it now takes from four to eight pages monthly. The small type used makes the cost of a page very expensive. A page of regular reading matter is not nearly so costly. It is estimated that the printing of the itemized report costs from \$1,000 to \$2,000 more than would be the cost of regular matter. Many people do not desire to have their names

(Continued on Opposite Page, Last Column)



## AROUND THE WORLD

### Facing New Odds

In every industry workers are continually facing some new odds. There are few if any professions but what tend to greater specialization, while the increased use of machinery changes the individual worker's part almost overnight. The moving picture industry will serve as an illustration. It is said that the talking moving picture will soon be the only kind shown. This means that stars must learn to speak as well as act. And it will be strange if such an innovation does not greatly serve to bring on a new generation of favorites.

### Dependable Power for Ships

The latest in power for ships is an improved type of Diesel engine. Dr. Sholtz, managing director of Germany's greatest ship-building yard, says of the engine that it uses solid oil without air mixture, has absolutely no valves and will run indefinitely without overhauling because it has so few working parts. Other improvements not necessary to mention here indicate that the Germans may well pin great faith on the new Diesel engine as the power unit which will enable them to win a large share in the world's shipping trade, and especially that of the Pacific.

### Worthy Leaders

Toward the end of July news of the day carried the information that American friendship for China was again reaching John Hay standards. To be a bit more specific, it was reported that Secretary of State Kellogg had agreed to begin at once negotiations looking toward the revision of existing treaties with China. The move made by Secretary Kellogg was something of a surprise to several governments, especially the independence with which it was made. Still more recently it appears that the world powers will follow the new line of action in dealing with China. Here is a type of leadership of which Americans may well be proud.

### Uses of the Trees

The people of the United States are so busy cutting down trees to supply certain pressing needs that they do not realize the less obvious but equally important uses of the average tree. People commonly think of trees as providers of fruit, lumber or shade. They have yet to learn the relation of trees to such commonplace matters as the weather. The chief forester of Cook County, Illinois, said the other day of the trees over which he has supervision: "Each of the 10,000 trees in the preserves throws up four gallons of water during a hot day, cooling the winds like the air cooling system of the movie houses. In the winter time the trees moderate blizzards by radiating the earth's higher temperature."

### England's Billion Dollar Merger

The British empire is to have a billion dollar merger if a proposed consolidation of all the wireless and cable services in the empire goes through. Of the conditions we read: "The proposed plan carefully steers clear of all difficulties involved either in government or private ownership and suggests a compromise system. The commission recommends that a private company take over all existing telegraphic services, the government intervening only for the purpose of bringing about unification. The government does not relinquish all control, however, for the board of directors of the giant telegraph company would include two members approved by the king, while an imperial advisory committee would be consulted in all matters of strategic importance to the British empire or of interest to the public."

### Conundrums and Citizenship

Not long ago Mme. Rosika Schwimmer, originator of the famous peace ship, applied for citizenship, but was refused same by a judge in Chicago of the well known hundred-percent-American variety. The grounds for refusal were that in answer to a question as to possible conduct Mme. Schwimmer had stated that she would not kill in defense of her country. The lower court's decision was appealed to the United States Circuit Court of Appeals in Chicago and the former decision reversed. The higher court making the pertinent comment that "a petitioner's rights are not to be determined by putting conundrums to her." A part of the court decision is as follows: "We do not have before us the case of a male applicant for admission who is able to bear arms and is within the usual conscription age, but the case of a woman fifty years of age. Women are considered incapable of bearing arms. Male persons of the age of appellant have not been compelled to do so. Appellant, if admitted, can not by any present law of the United States be compelled to bear arms. Judging by all the conscription acts of which we have knowledge, she never will be required to do so; yet she is denied admission to citizenship because she says she will not fight with her fists or carry a gun. In other words, there is put to her a hypothetical question—what would she do under circumstances that never have occurred and probably never will occur—and upon her answers to this supposed case

her petition is denied. A petitioner's rights are not to be determined by putting conundrums to her. The views of appellant relied upon to support the denial of her application have no substantial relation to the inquiry authorized by the statute. They were immaterial to that inquiry and do not furnish sufficient basis for the decree. Reversed and remanded, with direction to grant appellant's petition." At this writing it seems likely that the case may be appealed to the United States Supreme Court. But whether dropped or appealed by the one-hundred-percenters, the friends of peace and enlightenment have gained much from the publicity connected with the case.

### England's New Fighting Ships

England's new fighting ships, the first to be completed under the Washington treaty limitations, are more powerful and costly though not so large as older ships to which they may be compared. Perhaps the most outstanding improvement is in the matter of power for speed, though such improvements as gun range and armor should be mentioned also. The new cruisers of the Kent class are long, narrow, and of shallow draft. The horsepower for driving the new cruisers at over thirty-one knots per hour has been more than tripled over that to be found in the older ships in this class. The engines on these ships can develop 80,000 horsepower. The cruising radius at full speed is 2,300 miles, or about enough to take them across the Atlantic. At fourteen knots the cruising radius is more than four times as great. But the thing to especially notice is that these fighting ships exemplify a mastery over materials and forces which man must learn to use in more constructive ways. These very cruisers show what man might do by way of speeding the course of friendly trade or useful travel.

### Sad News for Shoppers

Miss Rosamond Cook of the University of Cincinnati recently gave an address to farm women during farm and home week at Iowa State College. If correctly reported her address contained sad news for shoppers. One lively reporter made her say in substance: "If the average woman buyer shut her eyes and grabbed when she is making purchases she would be about as well off." Nor is the judgment of sales people any better, for Miss Cook told of tests conducted with sheeting in which sales people and consumers were each allowed to pick the poorest and best. It was found that the sales people's judgment was even slightly poorer than the consumers'. Other tests tended to show that brands are not always reliable. Not to make the outlook too dark for shoppers it should be added that Miss Cook thinks a system of standardization would answer nicely. With such a system goods in certain classes would have to meet set specifications. Thus the consumer could tell somewhat better what could be expected of any given piece of goods or article. Apparently what Miss Cook has in mind is something similar to that which some States require of fruit shippers. Thus oranges must have a certain sugar content before the grower can begin to ship. However it is accomplished, it would certainly be to the consumer's advantage to know more than he or she now does about the qualities of goods purchased.

### Men and Soil

"Man is a creature modified by the soil on which he lives." In other words, Dr. Jacob Lipman of Rutgers University and other chemists who recently attended the Institute of Chemistry of the American Chemical Society at Northwestern University are saying that soil affects men much as it does plants. An agriculturist knows how plants from the same seed will vary on different types of soil. Now the idea of the chemists is that there is a sense in which what the soil has or lacks is passed on to man through the crops he takes from a given type of soil, and that this may be the basis of certain individual or even racial characteristics. Thus it has long been known that where there is a deficiency of iodine cretinism is common. The goiter belt in the United States is that region from which iodine and other chemicals are constantly drained. Thus what man produces from the soil or takes from the water in such regions is deficient in iodine, and there goiter and even cretinism tend to prevail. It is now claimed that some other baffling diseases may really be just the results of certain soil deficiencies. According to Dr. Lipman the insulin treatment for diabetes may owe its virtue to the fact that insulin, prepared from the pancreas of animals, contains minute quantities of cobalt and nickel. He has cited a French doctor as authority for an analysis of insulin which showed these ingredients present. As is also known, rickets is a disease of defective nutrition. Anæmias have found liver diets so beneficial that the price of this once humble meat has been boosted in price. All of which goes to show that there may easily be more of a relation between what man eats and the nice balance of his body than is commonly understood. Our authority is quoted as saying: "The newer knowledge of vitamins, connects plant growth with the presence of manganese, copper, zinc and other ingredients." Thus we come back to the problem of men and soil and the contention that certain deficiencies in the latter leave their mark in the racial characteristics of a people.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Everymember Evangelism

Acts 1:6-11

For Week Beginning Aug. 19

### A LARGER FORCE OF PERSONAL WORKERS

Evangelism has been too long the work of ministers. If every member would do his part it would multiply our power many times.

### MORE FAVORABLE CONDITIONS

Again and again you find yourself thrown with some one under conditions most favorable to a conversation on eternal interests. Do not waste these golden opportunities.

### A HELP TO KNOW JESUS

We can not truly know our Lord until we have shared him. Probably Paul who had shared his Lord most widely knew him better than any man of his day.

### THE POWER OF EXAMPLE

When a farmer tells a farmer of Jesus the second farmer can see before him what a Christian farmer is. So it is with every profession and calling. The personal worker himself is an example of what Jesus can do with his sort of folk.

### THE THINGS THAT ARE VITAL

The personal worker's attack upon sin and unbelief throws him heavily upon the vital resources of the Gospel. The pure Gospel is always to be found out on the firing line, at the point where the kingdom is growing most.

### DISCUSSION

What are some of the hindrances to everymember evangelism?

How may we promote it?

Give instances from the Scriptures of effective personal work. R. H. M.

### The Jobless Armies of Britain

If more than forty millions of people were crowded in the two States of Illinois and Indiana Americans could begin to realize what population pressure is like in England. Indeed, on the basis of present standards and developed resources, England is suffering from an acute case of overpopulation. Yet this same land has vast overseas dominions where surplus men and their families can find good homes if they can but adjust themselves to new conditions and different lines of work. The mining industry in England is the one which is now in the worst way. Thousands upon thousands of miners are taking up the possibilities that beckon for these unfortunate men from across the sea. Thus it is said that negotiations are in progress for the transfer of 10,000 single men to Canada to help in the harvest fields of the western part of this country. If the right terms are brought over many of these men may discover a new land to which they can adjust themselves. The British authorities intend that these men shall come over for but a temporary visit. But at the same time such a trip should prove just the sort of experience which would help these young men to decide whether they prefer the open spaces of western Canada or the crowded lanes of England. Lord Lovat, chairman of the overseas settlement committee, will visit New Zealand and Australia as well as Canada to discuss plans for the settlement of thousands of miners and their dependents in their new countries. Thus it seems that the transfer of surplus men beyond the seas is to be seriously canvassed as one of the ways to deal with England's present problem of overpopulation. England's jobless armies need not be fed indefinitely in the mother land when there is room and food to spare in such vast dominions as Canada and Australia.

### Special Notices

(Continued From Page 508)

associated with their gifts and ask us that their contribution be reported by that receipt number instead of by name. The auditors no longer use the "Visitor" report for their work but instead go directly to the books of the treasurer for their investigations. The "Visitor" for years has contained thirty-two pages. With the adding of new fields the editor feels the need of more space. But the way never seemed clear to enlarge the paper. Many people have suggested to the Board that the Financial Statement be discontinued either in the interest of more reading matter or reduced expense. The decision of the Board at the La Verne Conference to discontinue the Financial department was made largely to reduce expenses but also with a deep feeling that the space could be better used for other reading matter and at the same time a reduction in cost would be realized.



## The Holy Spirit

(Continued From Page 503)

The church, Paul says, is the product and temple of the Holy Spirit. "For in one Spirit were ye all baptized into one body" (1 Cor. 12:13). "Know ye not," he says speaking of the church, "that ye are a temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3:16)? Again he says, "Ye also are builded together for a habitation of God in the Spirit" (Eph. 2:22). The church is a holy and sacred institution in which the Spirit lives and functions. Every motive and every act of every member is known to him. When we deal with the church we deal not with men but with the Holy Spirit. When Ananias and Sapphira, his wife, were using the church to gain their own selfish ends, they did so because Satan filled their hearts to "lie to the Holy Spirit." They had "not lied unto men but unto God." As a result of their irreverence and disregard for the church, the sacred institution and dwelling place of the Holy Spirit, at the denunciation of Peter they fell dead at his feet.

The church is a sacred institution because of the relation the Holy Spirit sustains to it, and irreverence and disregard for it will not go unpunished. Paul brings a similar denunciation upon those who through the formation of parties, factions and divisions in the church dishonor and destroy the church, the temple of God. He says in speaking of such: "Know ye not that ye are a temple of God; and that the Spirit of God dwelleth in you? If any man destroyeth the temple, him shall God destroy: for the temple of God is holy and such are ye" (1 Cor. 3:16, 17).

The Spirit may also be dishonored by dishonoring or making a wrong use of the body which is also his temple. We read: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6:19, 20). The body is God's property given to man to be used for sacred purposes and must therefore not be defiled or used for selfish ends. The body should be used in honor to its Holy Inhabitant and its sacred ownership.

The Spirit of God is holy and sanctifies that with which he comes in touch. To speak irreverently of him, or to discountenance his work, or to attribute it to evil sources is to assume an attitude that can result in nothing less than failure. Underhanded scheming work in the church to gain selfish ends will bring disaster to the one so engaged. Man may be deceived but the Spirit can not be deceived. To use the church or the body for selfish purposes is to prostitute the temple of the Holy Spirit and thereby dishonor him.

The purpose of the Holy Spirit is not to condemn or to destroy, but to give life and peace and joy. The purpose of the communion service is to bless and strengthen those who engage in it, but to do so unworthily results in condemnation. So likewise a wrong attitude toward the Holy Spirit will result in failure and destruction. Contact with the Holy Spirit should be made with reverence, and the holy of holiest, his sacred precincts, entered with reverence and awe.

Nappanee, Ind.

## The Rainy Day

BY MARTHA B. LAHMAN

It is not Longfellow's "rainy day," but it may be more glorious to you.

Every good farmer has work piled up for the rainy day. There is a hinge off here, and a nail or strap needed there, then the work on the harness is put off till it rains that it may be greased under cover.

The good housewife, too, has many tasks that she sets aside for a special day—there are neglected tasks that never would get done if it were not that a day is set apart for them. For instance, the rugs need binding and the bureau drawers need to be overhauled. And she says: "I am too busy now, when I get all through cleaning I will take a day for those neglected things." She has wanted so long, too, to call on some sick people so she sets a day for that.

Oh, sinner, if you read these lines, how about that

one thing you have neglected—not for days perchance, but years—for a convenient season? But after all, is it not because you do not set a day for it? You may be waiting for the evangelist to come; then, perhaps, you will say there is too much excitement, you want to be calm.

You do not want to be lost, nor do you mean to be, but every day brings you nearer eternity. Why not set next Sunday, the best of all days, to do that neglected task you know so well to be your duty? For do you not read that, "He that knoweth to do good and doeth it not, to him it is sin"? Also, that the disobedient shall be punished?

I pray God that next Lord's Day may be your "rainy day." Be as wise as the farmer and the housewife, and you shall receive "showers of blessings." You are too good to be lost, or to risk another day to the great thief, procrastination. Make the Lord's Day your day, your decision day, your set apart or sanctification day. May the Lord give you courage and resolution to say:

"I am resolved no longer to linger,  
Charmed with the world's delight.  
Things that are higher, things that are nobler,  
These shall allure my sight."

Then can you sing—

"O happy day, that fixed my choice,  
On thee, my Savior and my God."

Franklin Grove, Ill.

## Tobacco

BY A. E. CARSEY

"THERE is an evil which I have seen under the sun, and it is common among men." It is tobacco.

When I went to school, thirty years ago, I was taught flatly that the tobacco habit was evil and injurious. Modern students are not so taught. There were at frequent intervals in those old physiologies chapters which told bluntly the "effects of alcohol and tobacco"; and there were great loose leaf charts showing graphically what a smoker's throat looked like, or a tobacco heart, or a stomach sickened by tobacco juice and scalded with whiskey. Somehow, those old chapters and charts seem to have all vanished away.

In their place we have compromise and cynicism. We must not offend any powerful interest, or do anything which might reduce the dividends of the "widows and orphans" who have invested their capital. So that now the modern student gets drunk and smokes cigarettes with an open mind.

Tobacco is the most prevalent of all the evil host of habits that bedevils mankind. Climate, sex, race, age, geography, longitude, latitude, do not affect it. It is universal. Wherever man is, there it is, also. Where it will not grow, man frantically sends for it, cost what it may. The number of pounds of it, or the value thereof, consumed annually, are figures so great as to be meaningless. As a sign of its power—its intrenchments—consider this: the Brethren Church seems to be the only social organization that is opposing it openly today.

Let us grant that those old charts and chapters were perhaps dictated more from the heart than from the head—yet we know now that they got mighty close to the truth by some means or other. It is becoming more and more a question just what the pathological record of this infant terrible really is. It is not a first-rank evil—not equal to poverty, or war, or murder; yet it is being conceded first place among second-rank destroyers, such as syphilis, drunkenness, drugs, etc. It may not hurt the individual victim so much—but there are so many more victims. It is a question of mass. Nor do I mean to be intolerant or fanatical. A boy may be below par because he smokes; but he may smoke because he is below par, also. And tobacco does not affect all alike; some it does not injure at all, apparently. Given a strong man, with no worries, with plenty of outdoor hard work, and the moderate use of tobacco will probably hurt him but little, if at all. But it will do him no good; and in nearly all cases it does a terrible harm. Science, as she throws wider and wider apart the curtain before the stage of physical ills, discloses the somewhat mysterious culprit, to-

bacco, skulking among the shadows more and more, assassin's knife in hand. No good doctor considers a history of a case worth much unless it includes the patient's tobacco story. No matter what the case, if there is no tobacco habit the chances for recovery are five to ninety per cent better than where the habit is. First class physicians are recognizing tobacco as a thing possibly more to be feared than syphilis, morphia, or alcoholism; and for this reason: for the latter three there is a routine, a distinct technique; but for the former there is none. The physician knows how very, very many tobacco addicts there are—easily a thousand to one of the others; and he knows that just as few of them, comparatively, ever cease to be addicts. Also he knows that it is poor business to pitch into a man's habits or to oppose big business. Tobacco is not so dramatic as morphia or whiskey; but is it any less sure? And it is almost as pleasurable and much cheaper. And still more, it is fashionable. Big business has learned a great secret from the war makers. Consider the extraordinary filthiness of the tobacco habit in any form; then recall some of the ads that are put forth to make sales. And those ads are masterpieces; they are the work of our best artists. And let no one doubt their power. But how utterly they conceal the truth. I wonder whether these great artists ever "treated themselves to the best"—and cleaned the spittoons afterward? Or "walked a mile for a Camel"—and tried to eat a hearty breakfast?

Increase the heart beats by five in a minute, and you add seven tons of work to the heart's work day; which means about 125,000 tons of extra toil in fifty years. One cigarette will whip up the heart from three to thirty-five beats per minute. Does this have any bearing upon the arterio-sclerosis so prevalent among middle-aged business men?

After heart acceleration due to exercise the heart returns to normal in a few minutes; but the cigaretted heart requires from three to four hours to stagger back to normal. No barber, surgeon, athlete, or rifle shot dares to smoke or chew within three hours of duty. His nerves are driven crazy. He dare not trust his eyes, his hands, or his legs. And the writer, or the artist is much better off without the thing he advertises so powerfully. The thinker's mind gets smooth and cold. As Hugo put it, exquisitely—"Tobacco turns thought into reverie." This is not true of whiskey or morphia. (We are holding no brief for the "d. t.s." or the "snow birds"; we are merely making a comparison.) In whiskey or morphia there are but few poisons. In tobacco there are at least twenty-four classified; and one of these, nicotine, is one of the major lethal drugs. The better the whiskey or the morphia—that is, the more expensive they are—the more effective they are; but the cheaper the tobacco, the more nicotine there is in it. Tobacco wreaks its stained and gagging vengeance upon the ignorant and helpless preferably.

The thyroid gland has a great deal to do, it is known now, with sex, and growth. It is believed to be homologous with the endostyle of tunicates. Now the thyroid gland is in the throat—hawked at, convulsed with gagging and spitting, scorched with smoke which reeks with many poisons. Add shattered nerves—and does tobacco have to do or not with our stunted and unfit, our morons, degenerates, and Freudian subjects?

Science can now watch the whole process of digestion—watch it actually, from the mouth to the intestines. In a normal subject, the pylorus, or "little gate" by a miracle or reflex action, opens when stomach digestion has been completed, and not before; but by another miracle, one cigar or cigarette or chew will befuddle that faithful guard so that it will not wait until the stomach has finished its job, but will relax and fill the small intestine with a mass that is not chemically ready to enter there. The result may be imagined. Who has not heard of the "stomach trouble" of the tobacco addict? With some men, tobacco acts as a laxative and for the above reason. There is a consequent straining and false urge which sometimes leads to rupture. Such cases are more and more common. That a man can rupture himself smoking cigarettes seems hard to believe but it is true.



A hungry man need but to smoke or chew tobacco to have his hunger depart from him. "With your last nickel buy tobacco," is a ghastly but practical proverb among the weary and heavy laden. No tobacco addict can eat properly. He is, in the last analysis, simply starving; and it is slow starvation, leading to many and mysterious evils, once difficult to trace.

I do not differentiate between forms of the tobacco habit. It matters little what the form—smoking or chewing; and little what is smoked or chewed. The habit is not monogamous, if we may so use that word. A smoker can usually chew and vice versa; and a chewer can chew any kind, and a smoker can smoke any kind of tobacco as a general thing. Also there is usually an affiliation between morphia and whiskey and tobacco; you will find the cigarette as a rule along with the needle and the flask. We have all heard the defensive stories—how one man had scrofula until the doctor told him to take up smoking; or how another had "stomach trouble" until he began to chew. No stronger argument against tobacco than this could be advanced. I do not contend that tobacco is not a remedy, not a drug; it is a drug, precisely—a very powerful drug. Strychnine is a remedy also. It is pathetic how a tobacco addict will defend his mistress. No organ, no nerve, of the body is immune to this terrible hag. Yet she poses—how gracefully, how modishly; but in reality, how she reeks and stinks! Consider the anomaly of a handsome, well dressed young fellow chewing or smoking. He has been defined, the smoker, as a "fire at one end and a fool at the other." But that is harsh, and it does not help him any. He is almost always, I think, just ignorant. He succumbs, more than he realizes, to the power of advertising; he wants to be in the mode, is usually extravagant, and usually illiterate—an ideal victim. He is a child of the late war, a student of "success." The way to help him is to make the truth fashionable. Can that be done? Make the tobacco addict realize what he is like and the habit won't last long. But the tobacco industry hath founded schools, churches, and charities—and its preachers and teachers have a golden seal across their lips. Is the tobacco question, perhaps, really an economic question?

For about a quarter of a century I was a tobacco addict. I used tobacco. Indeed I did "use" it! I smoked—pipe, cigar and cigarette. I chewed—plug, fine-cut, and scrap. And I doubt not had tobacco been in liquid form, that I should have drunk it. It came easy to me to learn. I was what is known as a "natural." It never made me sick until after I had mastered the habit, which is unusual.

It didn't hurt me either—gracious no! I remember the thousand reasons why! She was a wondrous mistress, this pale, spirit-like, white poisoner, and how I flew to her defense!

But she began to claw me. I could not believe it. But when she clawed at my very vitals, I recoiled from her, a little in horror. She had clawed deep, by that time—my eyes, my throat, and my stomach. I wooed her, wearing a truss, a pair of glasses, and coughing modishly.

Then I "went to the doctor." He—none of them—would or could tell me just what was wrong. But all along, subconsciously, I knew. I put away the realization as long as I could. Then I put away my pale mistress. I "quit." Do not believe for one moment that it is impossible to quit the tobacco habit; but do not, for one moment, either, believe that it is easy.

It would seem that there are the three days, the three weeks, the three months—and then a truce. After three months, you are normal again, at least in control. But those three days! A strong mouth wash will help greatly. You should be busily at work though and alone; people can not endure you; and you must go to bed as soon as you can, and take refuge in sleep. You are fighting for time. You must get by those first three days. And you must bear in mind that eternal vigilance is the price of liberty; for never will you have wanted anything in all your life as you will want that cigarette, or cigar, or chew.

You will have an aid—your returning appetite. When you want to smoke, eat. It will be surprising, to

be able to eat again, especially breakfast. Gagging will be no more. Fruit and pastry will go down as into a bottomless pit. There will be no more of that vague, be-deviled stomach urge—you will not know that you have a stomach; but you will wonder what becomes of all that you eat—until you recall that you are simply refilling about thirty-three feet of alimentary canal that has been practically emptied by a most insidious poison. You will gain weight, about a pound a day, until you are well again. And you will put away your truss and your glasses, that is, if you can exercise, too, which is something else again. And you will know that the wages of sin is death, but that also, God is good.

How much better off is he who has touched not, tasted not, handled not, than he who has and quit! I believe that a man is never quite the same again organically or chemically after the ravages of tobacco. He will not care for it, it will be all out of his nerve centers, yet it will never be difficult for him to relapse into it. He must always "stay quit." He has lost an illusion—why must so pleasurable a habit be so hurtful? Yet there is a great lesson, as his power increases, the power of the habit will decrease; he will never know the desire so poignantly again, though he can begin just about where he left off. Measuring the Devil, he will find him a bluffer. And he will "hear the conclusion of the whole matter—fear God, and keep his commandments."

East St. Louis, Ill.

### The Smoking Female

THE plague of the cigaret is on us. The worst form of the plague is the smoking female. The smoking male was bad enough but the smoking female is worse. The one comfort in women smoking is that the smoking female is the death blow to the tobacco habit. Nicotine, like alcohol, is an artistic liar. Here are some of nicotine's living falsehoods:

"You can take me or leave me." Can you? Witness how cigaret smokers can not even wash their faces in the morning before they have had a long pull on a cigaret. The last thing at night, the first thing in the morning. Yes, you can take it; but you can't leave it.

Read the bold lying of tobacco advertisements. They picture beautiful, wholesome girls and proclaim that the cigaret is wholesome and pure. They say the cigaret is "sweet" and to prove it give you the picture of a camel. Did you ever see a "sweet" camel? One thing is true, the cigaret does smell as bad as the camel. I wonder if the dealers are stupid enough to display this same "ad" in Asia and Africa where the camel is sufficiently near to be fully appreciated! I hope so.

Then you are assured that users of this brand need be concerned with nothing but the pleasure of smoking. True again, in part, as most smokers seem not to care where their second-hand smoke goes.

You see written in the sky "Lucky Strike." Yes, "lucky" all right, but the luck is in the purse of the tobacco trade and the "strike" is in the heart of the smoker. It's "toasted" you know, but like most "toasts" it's a joke.

The revolt against the tobacco habit is already well under way. There are flourishing lines of business that prohibit all smoking. The prosperity of these places is due to the cleaner air. Many of the patrons are smokers themselves but are glad to find places free of the dirty air made by smokers.

In Washington, D. C., I saw a woman smoking a cigaret while she sipped her soup. The female smoking at the table is the limit for bad manners. Think of soup and smoking at the same time! The women have gone beyond the men in this. Who ever saw a man smoke his soup?

Why are women smoking? Many women are just children. They thrill in doing the forbidden thing. The new freedom enjoyed by the women of our day invites to the unconventional. Many are running wild and seem to gloat over any act that makes the old fogies gasp. We who believe in freedom must pay the price of seeing this liberty abused by those who have

little sense of responsibility for their words and actions.

A woman may do about as she pleases these days. She can come down to the level of men and companion with them in all they do if she wants to surrender the place a good woman has in the heart of a good man.

But not many women will do this. They are above the lure of the cigaret. The vast majority of our women will continue to inspire and lead into the finer, lovelier and happier things of life.—M. P. Boynton in *The Baptist*.

### We All Need Friends

BY S. Z. SHARP

A FRIEND is one who is united to another by the ties of affection—generally called love. A true friend is one who is willing to make sacrifices for his fellow, sometimes even unto death, as in the case of Damon and Pythias, so graphically described by Cicero. To be without a friend is like trying to walk with one foot only. We are so constituted that we need some one to share with us our joys and sorrows. God saw this when he had created the first man, and said: "It is not good for man to be alone. I will make him a helpmeet." Every normally constituted man and woman feels that, in order to get the most out of life, a friend of the opposite sex is necessary. A desire for a friend is developed very early in life. Infants are attracted by other infants when they do not care for the presence of older persons, but when one infant is brought into the presence of another, see how quickly it is attracted. Later, children want other children to play with them and it does not matter whether they are rich or poor, black or white, just so they are able to play. During school days it is the exception not to have a special friend or a group of friends. Still later, the tendency is to look for a life long friend and companion.

Friendship is of great advantage in all conditions of life. It causes business men to form corporations, associations, clubs and fraternities. One of the most despairing conditions a man can be in is to feel that he has not a friend in the world. In the absence of a human friend, he will bestow his affections on some animal, it may be a dog or a horse. It is said of a prisoner who had no human friend that he cultivated the friendship of a mouse that came into his cell to eat the bread crumbs that he let fall. When the prison warden discovered the mouse and killed it, the prisoner wept like a child.

Another instance given during the Civil War is that of a soldier who deserted from the army and hid in the Everglades in Florida. The extreme loneliness so preyed upon him that when he found a rattlesnake he made that his friend by feeding it mice until it became quite tame and recognized its benefactor as a friend.

Some of the most beautiful and interesting stories in the Bible are the stories of friendship. Such is the story of Ruth and Naomi. No stronger affection could be expressed than that in what Ruth said to Naomi: "Entreat me not to leave thee, or return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest I will die, and there will I be buried: Jehovah do so to me, and more also, if I ought but death part thee and me." It would be hard to find in any language a sentiment more beautiful, tender and affectionate than the saying of Ruth.

The relation between David and Jonathan is another outstanding instance of true friendship. There was something in the character of David that struck Jonathan forcibly, so that the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, and Jonathan stripped himself of his robe and his apparel even to his sword and bow and girdle.

It seems there is nothing true, great, good and worthy that does not have a counterfeit. We have counterfeit money. All kinds of food, drugs and medicines have their imitations that make the pure food law a necessity. Therefore, we may expect there will also be false friends. When any one acquires wealth

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## The Negro

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consideration. Their influence will be felt, either for good or for ill. They are here to stay. According to Col. Bain, they are in the South to stay. When, a few years ago, at the International Negro Convention in New York City, it was suggested that Africa should be redeemed by and for the black race, the impression was left that, sooner or later, the negroes of this country would migrate to Africa in a body, but negro leaders have never taken the suggestion seriously. This ought to be the last consideration in the mind of Christians. Our Master would say again, as he did of old: "They need not depart; give ye them to eat."

They need the white man's help. They need his help financially and educationally. More is being done today to educate the average layman than the negro ministry. America is now spending \$33 per capita for the education of the white child, and \$6 for the colored.

The negro needs especially to be given an opportunity in industrial education. By nature he lacks on this line. Nearly all students of the negro agree upon "his emotionalism, his sloth, his vanity, and his want of mechanical idea." In order that he may enjoy the necessary basis of life, he must be trained in brain and hand. Hampton Institute and Tuskegee fully indicate this.

In his address at Atlanta, Ga., Col. Roosevelt reminded his audience of colored people that the secret of future success is to be sought in greater efficiency, that illiteracy and incompetency are barriers to usefulness, that it is the common school rather than the university which is the foundation of American citizenship.

Then, too, the negro is coming into his own. In slavery less than five in a hundred could read and write; by 1917, seventy in a hundred had mastered the elementary branches. It must be remembered that the education of these people began only after their emancipation from slavery. At that time both the negroes and the whites were in a situation bordering on chaos. The whites knew the negro only as a slave and themselves as masters. The negro knew nothing but to serve. But schools were soon established in great numbers. The missionary societies became active. Rev. John Eaton, afterwards U. S. Commissioner of Education, was placed by General Grant in charge of the instruction of the emancipated race. Within five years more than five million dollars was spent in this work. In 1868 Gen. Samuel C. Armstrong founded Hampton Institute. Its primary work was the training of teachers. Industrial training was incorporated from its beginning. From Hampton sprang Tuskegee Institute, founded in 1881 by Booker T. Washington, an institution much larger, but along the same lines.

The line which concerns Christians most, in reference to this wronged and neglected race, is the redemption of the negro's soul. The churches have not been entirely unmindful. The ministerial association of the colored Baptists, some years ago, gave the following suggestions: (1) Be right with God and make religion practical. Less noise and feeling, and more quiet, wholesome, everyday living. (2) Be honest, truthful, reliable. (3) Keep a clean home as well as a clean body. (4) Behave better on the streets and in public conveyances, and stop talking so much and so loud. (5) Make the word "Christian" a synonym for honesty, cleanliness, intelligence, industry and righteousness, by doing with your might what your hands find to do."

The church can not undo the past. The changes which might be desired will not come suddenly and wholesale. Race prejudice, due to circumstances to which the negro, as well as the whites of the North and South, have all contributed, must be reckoned with. In certain forms race hostility in the South is on the increase. Some forms of negro immorality and degeneracy are growing.

He needs, first of all, a chance. He needs, again, government and guidance. The pure Gospel of Jesus Christ will supply all these. Two ragged little urchins stood at the railroad station. The great Mogul was

drawing a long train of freight cars, switched and backed on the siding. The older of the two watched the engineer with great admiration, as he held the throttle with calm confidence. With a sigh he said, "I wish I was a white boy, so I could learn to run that engine!" The younger replied, "All I want is a chance, and I'll run it as I am!"

Lebanon, Pa.

## He That Hath an Ear

BY WILBUR M. WEIMER

THERE is a saying that "the people are preached to death." But this is not the preacher's fault; it is the fault of those people who persist in closing their ears to the often repeated truth.

It is a sad fact, as all true ministers know, that all around there are people who regularly go to church and listen to the preaching of the Word of God, but do not intend to hear in the sense of taking heed and following the truth. They are prejudiced, not open-minded, or willfully stubborn rejectors of the truth. Thus they are hardened, deafened spiritually, and preached to death.

In the Scripture we are told that God hardened Pharaoh's heart. In the same sense the preacher dulls the ears of those people who hear the truth and refuse to follow, for the truth atrophies and undermines the thoughts and will of the mind, until it is difficult and sometimes impossible to discern and follow the truth. It is a serious and responsible thing for one to go to church, to hear or read a sermon. Many listen to a sermon, but can not hear it. Many sing the Gospel and hear it, and yet know not what they are singing; their souls are dulled.

To those who let the truth go into one ear and out of the other, there is a solemn warning from the Savior: "Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophet Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:13-15).

You see, according to the above authority of the Savior, there are those who can not understand, can not hear or see the truth, because they did not *will* to see, hear and understand. And they will not to see, hear and understand because they do not want to be converted and healed of their hearts which have waxed gross. Sin is the cause:

They want sin, pleasure, the world, and to this end they not only will not and can not hear, but "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

What a sad state of affairs may be found in many a church: people dull of hearing, deaf to hearing the true gospel, and hiring for their worldly lust a preacher who has itching ears, a leader who listens to them, and then delivers them "fair speeches" and fables and indulgence. God pity the dull ears made duller and deaf by the itching ears, the poor, blind leaders of the blind!

But there are always some hearers who want the truth and hear it. To such Christ says: "But blessed are your ears" (Matt. 13:16). When Jesus was preaching he often said: "He that hath an ear, let him hear"; also: "Take heed what ye hear" (Matt. 4:24); and: "Take heed therefore how ye hear" (Luke 8:18). The context indicates that one will lose the truth that he has if he does not hear, and hear aright. So important is this thing of a hearing ear, that seven times Christ said from heaven: "He that hath an ear, let him hear what the Spirit saith unto the churches."

Modesto, Calif.

## CORRESPONDENCE

### STEWARDSHIP

There is no question confronting our church now of more weight than that of stewardship. This world with all of its treasures of gold and silver, as well as of animal, vegetable and fruit life, belongs to God who created it all for his glory and honor and emolument. We are simply tenants during our short stay in the world, and if we do not observe the obligations and relationship of stewards we are robbers. If you discredit this statement read Mal. 3: 8-10.

Some time ago our announcement was published in the "Gospel Messenger" offering a prize for the best essay on stewardship. I have had no response and I now withdraw this offer.

It may interest the readers of our paper to know that the prize offered for the best essay on "The Signs of the Times" has been awarded to Bro. H. K. Kesler of Chicago. The long delay has been caused by the large task of examining the contributions on the subject. We have seventeen essays, some of which consist of many pages and the burden of examination was heavy.

Recently an announcement was published in our paper which offered a copy of the book, "A Cloud of Witnesses," free for the pastors of every congregation in our church on the receipt of four postage stamps, the cost of mailing the book. At this date we have received only four responses. It is our fervent desire that the book should be in the libraries of our ministers. We are not qualified to meet the emergencies of the pastoral state without denominational books on fundamental subjects and there is no subject more fundamental in its relation to the Gospel which our peace-loving Savior brought from heaven than that of carnal war. It is the highest expression of the satanic spirit. It is wholesale murder and no murderer hath eternal life. We ardently hope that our brethren will send in their orders for the book without long delay.

Roanoke, Va.

D. C. Moomaw.

### SOUTHERN MISSOURI AND ARKANSAS

The Bible Institute and District Meeting of Southern Missouri and Arkansas will be held in the Peace Valley Church, Aug. 19-23. The program will be as follows:

H. M. Fields and Lester E. Fike will conduct the Bible Institute; Lester E. Fike will preach Aug. 19 at 11 A. M. and 8 P. M.

#### MONDAY, AUG. 20

- 1:15 P. M. Devotional—Eld. A. Killingsworth
- 1:30 P. M. Bible Study—H. M. Fields
- 2:30 P. M. Parables of Jesus—Lester E. Fike
- 3:30 P. M. Bible Study—H. M. Fields
- 6:30 P. M. Song Service—Lester E. Fike
- 6:45 P. M. The Lord's Prayer—Lester E. Fike
- 8:00 P. M. Sermon—(Speaker to be supplied)

#### TUESDAY, AUG. 21

- 9:00 A. M. Devotional—Eld. Ira Witmore
- 9:15 A. M. Parables of Jesus—Lester E. Fike
- 10:15 A. M. Bible Study—H. M. Fields
- 11:15 A. M. Parables of Jesus—Lester E. Fike

#### 1:30 P. M. Elders' Meeting

#### 1:30 P. M. Ladies' Aid Program

- (1) What Do I Owe to Our Aid Society? Nancy Davidson.
- (2) How Should Our Aid Society Be Conducted, and Why? Sister Samuel Beeghley.
- (3) The Special Need of My Local Aid Society, by a representative from each Society.
- (4) The Standing of Our Aid as a District, Addie E. Amos.

#### 3:00 P. M. Young People's Conference

- (1) Attitude of the Young Toward the Ministry, Henry Harris.
- (2) Modern Amusements, Zella M. Fike.
- (3) General Church Program, Geo. Hallett.
- (4) Proper Attitude of the Church Toward Young Members, Samuel Weimer.
- (5) What a Christian College Has Meant to Me, Lester E. Fike.
- Temperance Oration, H. M. Fields.
- 6:30 P. M. Song Service.
- 6:45 P. M. The Lord's Prayer, Lester E. Fike.
- 8:00 P. M. Sermon, N. S. Gripe.

#### WEDNESDAY, AUG. 22

#### 9:00 A. M. Ministerial Meeting

Theme: Evangelism the Supreme Mission of the Church's Devotional, Samuel Beeghley.

- (1) The Pastor and His Staff, A. W. Adkins.
- (2) Converts Only During Revival, Bro. Renfrow.
- (3) A Constructive Church Program, Wm. P. Bosserman.
- (4) Preparing for Revival: Evangelist's Part, Lester E. Fike.
- (5) The Church's Part, Minnie Jarboe.



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(Continued From Page S11)

*Fruita, Colo.*

BY E. EARL BARNHART

Just who are these that the Master was warning his disciples against and what are they like? First they have the appearance and pretensions of a real Christian. They go to church and perhaps sing and pray. They perform church duties and functions. Yes, they perform Christ's commandments. They were baptized. They eat the Lord's supper literally and take part in all that the real Christian takes part in except the partaking of Christ's Spirit into their lives. "If any man hath not the Spirit of Christ he is none of his." These are counterfeit teachers or prophets who make great claims for themselves, but whose lives, like counterfeit coins, do not ring true. It is possible to make a coin so near the true standard in appearance that the unskilled eye, yes, the skilled can not detect the difference. That is why the teller tests them out on a marble plate. Just so it is possible to pretend being a Christian and

*La Verne, Calif.*

BRO. ELIJAH UMBEL

Some months ago he called for the anointing service, which comforted and cheered him greatly. Practically all arrangements for his funeral service and burial were made by him. Funeral services were conducted in the Markleysburg church by Eld. Geo. Van Sickle, assisted by Bro. N. D. Cosner, former pastor of the Markleysburg congregation, and the writer. His body was peacefully laid to rest in the Thomas cemetery, by the side of his companion, to await the coming of the resurrection morning.

Markleysburg, Pa. H. C. Hess.

Funeral services were held from the Salem church. Interment in the Bethel cemetery. Services were in charge of Bro. J. O. Winger of North Manchester, Ind., with Bro. E. B. Bagwell and Bro. S. A. Blessing assisting.  
J. Clifford Rinehart.  
Brookville, Ohio.

**Lauver-Shoemaker.**—By the undersigned at the home of the bride's parents at Overbrook, Kans., July 18, 1928. Wilbur H. Lauver and Florence Martha Shoemaker—Geo. R. Eller, Kansas City, Kans.

**Sise-Fike.**—By the undersigned at the home of the bride's parents June 2, 1928. Mr. Leslie D. Sise of Empire, Calif., and Sister Lucile Fike of Modesto, Calif.—J. R. Wine, Empire, Calif.

**Lake**, Lecertia, was born near Ozawkie, Kans., March 25, 1875, and died at her home in Ozawkie, July 8, 1928, aged 53 years, 3 months and 13 days. She was the daughter of Vene and Lucinda Lake. At the age of sixteen she united with the Church of the Brethren and lived



a true and devoted Christian life. On account of her poor health she was not able to do as much work in the church as she did in her younger days. During her illness she was anointed three times. She leaves an aged mother, four brothers, one sister, and many friends to mourn her departure. Funeral services were held in the Ozawie church, July 10, by Eld. E. D. Steward, from Pa., 23, 6. Interment was in the cemetery near Ozawie—E. D. Steward, Belleville, Kans.

**Manges**, Nannie Kessler, daughter of Benj. and Elizabeth Graybill Kessler, was born March 3, 1847, in Botetourt County, Virginia. She was married to William Manges Dec. 15, 1870. To this union were born two children, Edgar C., with whom she made her home since the death of her husband, and Minnie Alice, wife of Warner Davidson who are left with the sweet memory of a kind and loving mother. Also there survive fifteen grandchildren, one great-granddaughter, one sister, a brother and many nephews and nieces. The funeral of July 20, 1928, after passing the day in her usual cheerful manner, she suddenly passed from a long life of usefulness to her eternal home. She was always an attendant of the Brethren church, but never made the confession of faith until May, 1915. However she was always devoted to the church of her parents. Funeral services were held at the Ladoga Church of the Brethren Sunday afternoon, July 22, conducted by Eld. E. N. Goshorn. Interment in the near-by cemetery—Mrs. Goshorn, Ladoga, Ind.

**Morrison**, Glenn, born May 2, 1905, died July 1, 1928, age 23 years, one month and 29 days. Glenn and a party of young folks had gone on a swimming party; he took cramps and was drowned before anyone was able to rescue him. He is survived by his mother, Mrs. B. S. Miller, one brother, two sisters and his stepfather, B. S. Miller. Glenn was a member of the Church of the Brethren, a willing worker in Sunday-school and on Young People's programs. Funeral services were held at his home near Altamont, Kans., Interment at Elston cemetery. Services were conducted by Eld. John S. Clark, assisted by Eld. D. P. Neher, McCune, Kans.—John S. Clark, Parsons, Kansas.

**Pielusich**, Otto Emile, born at Freedom, Mich., Oct. 12, 1877, died at Parsons, Kans., July 8, 1928. He leaves a wife, son and daughter, one adopted son. He was a member of the Church of the Brethren. Services were conducted by the writer, near Parsons.—John S. Clark, Parsons, Kans.

**Rozell**, Bro. Melancthon, 80 years old, died at his home in Free soil, Mich., June 20, 1928, following a stroke of paralysis. Bro. Rozell was one of the forty Civil War veterans residing in the village. He enlisted in Co. B, 48th Regiment, Pa. Volunteers, under Capt. Thomas P. Williams, receiving his honorable discharge near Alexandria, July 17, 1865. Bro. Rozell was born in New York. After the war he, with his wife and two children, drove to Kansas, near the Nebraska line; here the family endured many hardships. One year the entire section was denuded of crops by grasshoppers. Finally the family drove to Michigan, buying a farm in the Lincoln river district; they left the farm nearly forty years ago and moved to the village of Free soil. While living in Kansas he united with the Church of the Brethren. When they first came to Michigan, there being no church of his choice there, Bro. Rozell preached in the local Methodist church for some time. After the Long Lake church was organized he affiliated with his church again and was installed in the ministry. Brother and Sister Rozell, better known as Grandpa and Grandma, were known and looked to as fine Christian examples. They were loving the church and proved faithful to the end, bearing their suffering with patience. Grandma died several years ago. Funeral services were conducted by Eld. J. J. Hamm, of Custer, in the Methodist church. Interment in the Free soil cemetery. He leaves to mourn seven of their own children, and a host of friends.—Mrs. John H. Landis, Manistee, Mich.

**Statler**, Mariah M., daughter of Mr. and Mrs. Jacob Statler, was born near Marion, Ind., Nov. 21, 1851, and died in Ozawie, Kans., Dec. 17, 1927, at the age of 76 years and 24 days. She came to Kansas in 1865 and being an orphan girl made her home with Brother and Sister David Barnhart in Franklin County, Kansas. She united in marriage with Elisha Warner in 1866, and to them were born two children; one dying in infancy. Her companion died in 1871; in 1888 she united in marriage with J. F. Keim of Ozawie, Kans. To them were born two children. She united with the Church of the Brethren early in life and was a faithful and willing worker in every church activity. She was treasurer of the Sisters' Aid Society for many years. Besides her husband and children she leaves two brothers, one sister, six grandchildren and one great-grandchild. Funeral services were conducted by the writer.—H. L. Brannell, Ozawie, Kans.

**Stephens**, Joel C., was born in Carroll County, Maryland, Sept. 26, 1836, and died at his home in Neodesha, Kans., July 13, 1928, at the old age of 91 years, 10 months and 21 days. He was married Nov. 9, 1863, to Miss Emmaline Muehlner at Canton, Ohio. To this union ten children were born, five boys and five girls; one daughter died several years ago. The other nine children were at his bedside during his last days. His wife preceded him three years. Since her death he had been tenderly cared for by his daughter, Elizabeth, who made her home with him. He and his wife both died in the home that had been their residence for over forty years. Bro. Stephens became a member of the Church of the Brethren about forty-two years ago and had ever been a faithful worker and staunch advocate of its doctrines. He held his membership in the Fredonia church and served that church as Sunday-school superintendent for a number of years. While he was not a minister, he was a great lover of the young people, and being a fluent speaker often addressed them at their meetings. He was also active in temperance work. He was an unassuming man strictly honest in all his dealings. His long residence in his home town made him many friends both in the business world and church circles. His funeral was largely attended and the elaborate floral offering attested to the great respect his friends held for him. Besides his children he leaves to mourn his departure, two brothers, two sisters, eleven grandchildren, and eight great-grandchildren. Funeral services were held at the family home by the writer and the remains laid beside his wife in the beautiful cemetery near Neodesha.—D. P. Neher, McCune, Kans.

**Wenger**, Sister Amanda, daughter of Samuel and Frances Shenk Kettering, was born Aug. 8, 1853, in South Annville Township, Lebanon County, Pa., and died July 16, 1928, aged 74 years, 11 months and 8 days. She united with the Church of the Brethren about 52 years ago. She was a devoted and faithful member and lived a consistent Christian life. Her death came as a result of complications. She was confined to her bed 19 weeks; she bore her suffering very patiently, never murmuring nor complaining and seemed fully resigned to the Lord's will. She is survived by her husband, three sons and five daughters. One son and one daughter predeceased her. There are twenty-two grandchildren, one great-grandchild, and one sister. Funeral services were held by Eld. Rufus P. Bucher and Eld. Nathan Martin in the Midway church. Interment in the South Annville cemetery.—Elizabeth B. Nolt, Lebanon, Pa.

**Westland**, Sister Elizabeth McDaniel, died June 22, 1928, at the Neffville Home, aged 77 years; her husband, Isaac Westland, preceded her a number of years ago. Since then she had her home with her daughter at Rheims, Pa., until just a few weeks before her death. She is survived by one daughter, three grandchildren, two great-grandchildren, and one brother. Funeral services were held at the home of the daughter, conducted by Elders Hiram Kaylor and Samuel Shearer. Burial in Green Tree cemetery.—Mrs. Clayton Breneman, Florida, Pa.

**Wine**, Bro. Benj., died June 2, 1928, aged 75 years, 11 months and 15 days. He was a consistent and devoted member of the Church of the Brethren, serving as deacon for many years. He is survived by his widow, a daughter, a son and five grandchildren. Services at Linville Creek church by Brethren J. Carson Miller and A. J. Fitzwater.—Mamie K. Myers, Broadway, Va.

**Vanseyckle**, Sister Susan, the daughter of Benjamin and Mary Rohrer, was born Feb. 26, 1850, and died in the Graham Hospital at Canton, Ill., July 14. She had spent all her life in and near Canton; uniting with the church in her early teens and living faithfully. She often said she could not do public work and that is the reason she was such a faithful Aid worker. She was always present at the Aid and able to be there. One had to know Susan to appreciate her. She was united in marriage to Bro. W. D. Vanseyckle, Jan. 21, 1891. She leaves her companion, one sister and three brothers. Services were held at Canton in charge of Bro. Oscar Wagner of Adrian, Mo., and the home ministers. Burial in Greenwood cemetery.—Mrs. Fern M. Wagner, Adrian, Mo.

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### Notes From Our Correspondents

(Continued From Page 513)

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**Harrisburg.**—Since our last reporting, three letters of membership have been received. At the evening of April 29, Bro. G. N. Falkenstein from Philadelphia, Pa., preached for us. On May 6 we enjoyed a visit from Sister Ida Himmelslaugh who in the morning gave a talk on the children on customs and children's food in India. In the evening she spoke more directly to the people and told us how much the babies of India have benefited by the milk food which was started in this Harrisburg, Pa., Sunday-school about eleven years ago following a talk given by Sister Ida Himmelslaugh during her journey to India. She also recently sent Sister Himmelslaugh during her journey a box of baby milk food, and at the time of Sister Himmelslaugh's recent visit to us we again had a nice amount on hand. All the offerings of the day, Sunday-school, and Christian workers' meetings, were given for missions. On June 24 the Christian workers' meeting was held at the Wesleyan Church. At this time a new program, which was followed by a sermon by Bro. F. S. Casper of Palmyra, Pa., Our Summer Bible School, under the direction of Sister H. F. Madeira, closed July 13. The program which was followed during Sunday evening, July 15, reflected the program which was done during the preceding week. The program consisted of Bible memory work, telling of Bible and missionary stories, songs and chalk talks by our elder and pastor, Wm. K. Conner. All service given to the school was voluntary and without compensation, on the part of the teachers. Total attendance for the year was 104, of which the average attendance forty-teachers. Total for the Brethren Second Year course of study was used; number of students not enrolled in any school was three; number enrolled in any school was 101. The total number of students who were not from Brethren homes was twenty. This school was financially aided by the church. The offerings for 1907 were \$52.00, of which \$10.00 was for the cause in India. The officers are: Emory P. Trimmer, Harrisburg, Pa., July 28.

**Meyersdale.**—Our regular quarterly council was held Thursday evening, July 12, with Bro. Coffman presiding. Three letters were granted. We decided to leave our pastor for two weeks of evangelistic work to poor, isolated mission points this year. Bro. Coffman has been pastor of the Meyersdale church for a period of nearly eleven years and the results of his efforts here have proven signally successful. It was recently decided that he continue his work here. Five of our young people attended camp at Camp Harmony and brought back good reports and enjoyed the camp very much.—Mrs. Theo. Bittner, Meyersdale, Pa.

**Palmyra.**—During this month the following Brethren were with us, preaching inspiring sermons: July 8, Bro. Herman Heisey; July 15, Bro. Wm. Fretz of the Hatfield congregation. These sermons were greatly appreciated by all. Bro. W. F. Garber, who recently returned from the La Verne Conference in California, favored us with a brief report of the work of the Conference which was of much interest. The Vacation Bible School opens July 30 and will continue for two weeks. Bro. F. S. Harper has charge of the work.—Sarah G. Shelly, Palmyra, Pa., July 27.

**Philadelphia** (First Church)—Children's Day was observed by a pageant "Carnival of Flowers." This took in every department of the Sunday-school and was highly enjoyed and appreciated. Sister Murphy spoke about the Friendship School Bazaar which the United States and Japan are celebrating. Two years ago our Girl Reserves sent a doll, Miss Ruth Carlisle, to Japan and this year our Sunday-school is taking active part in sending bags to the children of Mexico. This touch of friendship between children of both countries will produce a feeling of friendship in both countries. We will have no Sunday evening services during July and August and the first Sunday in September. Our Annual Conference offerings for the year 1924 were \$1,000.00. Wm. H. Rosnell, Philadelphia, Pa., July 21.

**Springfield** church met in regular council June 16 at the Quakerstown house with Eld. M. C. Swigart presiding. Bro. Swigart was chosen to serve us as elder for another year. Our pastor, Bro. Wm. J. Bradshaw, Jr., was not open for election due to the fact that his time in the theocracy was not yet up. The distance between his home and the church so great that it seriously handicapped him. We are sorry to see Bro. Wadsworth leave us as he certainly had the work of the Lord and the church at heart. The Ministerial Board is to secure a minister in Bro. Wadsworth's place. We decided to hold a revival this fall. The Ministerial Board is to secure an evangelist for the

meeting. Our D. V. B. school will begin Aug. 6. Six were received into the church by faith and letters. We look to and trust the Lord to do great things. Our courage is good to go on in the Master's service. We observed Mothers and Fathers' Day.—Lena M. Noble,

**Sugar Valley.**—A successful two weeks' series of meetings conducted by Bro. John R. Snyder of Tyrone was concluded with a love feast on Saturday, July 28. Four souls were born into the Kingdom, one a mother eighty-two years old, and two reclaimed and the church strengthened by Bro. Snyder's forceful gospel sermons. The interest was most commendable. We were also encouraged by the large number of visiting members especially from Buffalo Valley—Dorothy Bernwood, Jersey Shore, Pa., July 30.

## TENNESSEE

**Jackson Park** church closed a successful revival July 1 conducted by Bro. Wm. Averbright of Ripley, Okla. He preached the Word with great force and power. There were four conversions. We are all greatly encouraged. We enjoyed having Bro. B. Y. P. D. Johnson here in mid-July. Everything passed off pleasantly. Bro. Diehl gave us good counsel. We elected delegates to District Meeting as follows: Bro. J. R. Saylor Mountain Valley Ag. Soc., Bro. Wm. Wines and Bro. Chas. Runge. Bro. S. H. Garg baptized three July 8, making five here who have been baptized in the last month. We held our regular business session July 10. The B. Y. P. D. of Johnson City rendered a pleasant service at our church July 26 which was enjoyed very much. We held our annual conference July 29-30 at the home of Mrs. M. E. Jonesboro, Tenn. July 31.

## VIRGINIA

**Bassett and Mt. Herman.**—Our revival which was conducted by Bro. Samuel Flora closed the fourth Sunday in June. Four were received into the church by baptism. One has come since and two more await baptism. Our Sunday-school is doing fine in attendance. We are planning to put on a Vacation Bible School in August.—Laura Nalen, Bassett, Va., July 26.

**Furnace.**—We just closed a very successful meeting at the Furnace church in the Woodstock congregation, Shenandoah County, Va. The meeting was well attended from the beginning to the end, although the weather was almost every day. The interest increased at each service and the people were so much interested that many of the men, women and many were loath to see the meeting come to a close. Sister Leathem and her husband, Mr. Leathem, were the main speakers and they were very successful. Brother Leathem said the preaching with power, as usual, and that he was glad to see that as well as an earnest worker. He said that during these meetings six souls were born into the Kingdom and many others encouraged to lead better lives. Sister Leathem and Brother Leathem are giving all their time to evangelic work. They still have time for one series of meetings during their tour of service. They would be glad to hear from anyone who would like to see their services. May God bless them and give them the Kingdom and give them souls to add to the church. Max Leathem, Winchester, Va., July 20.

**Midland.** Our series of meetings at the Mt. Hermon house conducted by Bro. F. D. Anthony of number 1001 Mid., have just closed with the addition of one more number. Bro. Anthony preached eighteen inspiring sermons, and labored earnestly among us for the advancement of the Kingdom. This seems to be the sowing time and we trust that the good seed sown will yet bear fruit. A number of solos were given during the meetings. There were also some of the best of the special selections rendered by members of the choir. Our Vacation Bible School at Lewisburg is now in progress. We anticipate a good harvest. Mrs. Lucia M. Andes, Bealton; Va., July 30.

Sangerville congregation met in regular quarterly council on June 1. One letter was received. Bro. D. D. Fleishman represented us at Conference. Our Vacation Bible School will begin Aug. 6. A Training School will also be held at the same time. Sister Olive Wampler will

be dean of both schools. We were favored recently by a program from a District B. Y. P. D. team. We sent two delegates to Camp Bethel—Meda G. Argenbright, Sangerville, Va., July 27.

## WASHINGTON

**Greenwood** church met in quarterly council June 28, with Bro. C. F. Rupel in charge. Bro. Claude Rupel was elected delegate to District Meeting. It was decided to have our love feast Aug. 18.—Mrs. O. M. Pobst. Plain, Washington, July 29.

## WEST VIRGINIA

**Crummett Run.**—June 10 we were glad to have Eld. A. S. Thomas and Eld. J. M. Foster with us. Sunday morning Bro. Foster preached for us after which our pastor, Bro. L. L. Bennett, was installed into the eldership. June 25 we had our Daily Vacation Bible School opened and continued for two weeks with an enrollment of fifty-seven. The teaching was done by the home talent with Bro. Bennett as instructor. At the close a play was rendered, featuring "Saul of Tarsus," in which the life of the Apostle Paul was very vividly pictured. Two more have been added to the church since our last report.—Clara R. Rodkin, Sugar Grove, W. Va., July 26.

**Mt. Union.**—A church school was held in the Mt. Union congregation Sunday, July 2d. Eld. Obed Hamstead officiating. Two deacons were elected and will be installed at the next council or love feast. The young people are very active in the church and are members of various organizations of the church. We are planning for a Vacation Bible School to begin about the 15th of August. The Sunday school had a picnic which was enjoyed by all. Bro. C. H. Wadsworth, pastor, and Bro. J. W. Smith, clerk of the church, will have a series of meetings here in our church in October. We were fortunate in having our former pastor, Mr. R. Wolfe, and the Rev. Bowman of New Windsor, Md., to visit with us during the summer months. We are glad to have them here. We have midweek Bible study on Wednesdays at 7:30 o'clock. Mrs. Samuel Hayes, Morgantown, Va., July 30.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Aug. 12-15, Washington at Mt. Hope church.  
Aug. 16-18, Tennessee at Mountain Valley.  
Aug. 17-21, Oregon at Portland.  
Aug. 18-20, Eastern Colorado at Denver.  
Aug. 21-23, Southern Indiana at Mississippia.  
Aug. 24-26, Michigan at Battle Creek.  
Aug. 21-24, Oklahoma, Panhandle of Texas and New Mexico at Bartlesville.  
Aug. 24-26, Southern Iowa at the Fairview church.  
Aug. 23, Northern Indiana, Wal-  
burg, 23, Missouri, Southern, and Arkansas, Peace Valley.  
Aug. 23-24, North and South Carolina at Pleasant Grove.  
Aug. 24, Southern California and Arizona.  
Aug. 28-30, Northeastern Ohio at Chatham, Dickey.

## LOVE FEASTS

**Indiana**  
Aug. 13, Portland.  
Aug. 26, Ladoga.

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Sept. 29, Harlan.

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Aug. 19, Maple Glen.  
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# THE GOSPEL MESSENGER

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"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., August 18, 1928

No. 33

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## ...EDITORIAL...

### Jesus Christ the Revealer of God

#### S. The Purpose of This Revelation

Two clear testimonies on this point are those of Paul in 2 Cor. 5: 19 and of Jesus in John 17: 26. According to the first named, the purpose of the revelation of God in Christ was reconciliation of men to God. "God was in Christ reconciling the world unto himself." According to the second, the purpose was the filling of men with a Godlike love, "I made known unto them thy name," said Jesus, "that the love wherewith thou lovedst me may be in them."

The two statements are one in substance. They are two ways of saying the same thing. The end in view is spiritual likeness to God, and the chief element in that likeness is love, clean, righteous love. This is the basis, the only possible basis of reconciliation, harmony, fellowship.

And this was the purpose, God's purpose, Christ's purpose, in making God known to men. It was that, knowing God, seeing him as he is, men might see also that spiritual likeness to him is the supreme good, and seeing, might choose and pursue it. And so choosing and pursuing might live in the love of God and in the joy of fellowship with him.

Consider, please, and mark well its significance, that the divine motive in this wondrous act of self-revelation was purely benevolent. The end was human welfare. It wasn't done for show nor to satisfy any demands of pride. It sprang up out of the depths of infinite love. Consider, especially, the suffering which it entailed and do not for one moment forget that this suffering was God's very own. He was in the suffering Christ, reconciling; not being reconciled, or passively submitting while another did the reconciling work, but himself actively engaged in that work. Why did he do this? Because he loved men and above all things desired their salvation. He wanted to rescue them from the sin, the hate, the selfishness, which was destroying them. Surely they would turn from their evil way if they only knew him. They would turn to him and his way. They must find him out. He would show himself to them. He would turn his heart inside out before them. He did, in the living, loving, serving, suffering, dying Christ.

Consider also that the purpose of this revelation was intensely practical. It was not to satisfy a theory, system, philosophy, or principle, however true or just. It was to satisfy God himself and his passion to do men

good. That accomplished, every demand of his nature is fully met. His righteousness and his love are satisfied when he is satisfied, and he is satisfied when, and only when, men seek their satisfaction in him. They find that satisfaction when their aims and love are one with his, when his love is in them (John 17: 26), when they are reconciled with him (2 Cor. 5: 19).

This practical bearing of God's revelation of himself we have had occasion to refer to under another head, but it can not be too strongly or constantly insisted upon, because the progress of the Kingdom still labors under the handicap of failure to realize it. And the point is particularly pertinent when the question of purpose is definitely before us. Attempts to fit this doctrine into a properly articulated system of Christian truth will, no doubt, continue with varying degrees of success and failure as in the past. But the only thing it really needs to be adjusted to is God's eternal and unquenchable desire to get men to hate sin and love righteousness. And that requires no adjustment except the recognition of the fact. One can easily lose himself in the depths of mystery in contemplating the revelation of God in Jesus Christ, just as he can in the study of the commonest facts of everyday observation, but the essential vital truth about its meaning and purpose is simplicity itself.

God loves men. That explains the whole transaction. He wants them to enjoy the highest good. The highest good is harmony with him. The basis of that harmony, the only possible basis, is likeness to him in spirit. Seeing, choosing, enjoying with him, we share in his life. We live in him. He lives in us. His love is in us. We are reconciled to him. The highest, richest, finest experience of which sentient beings are capable is ours. This is the supreme good. This is salvation. This is spiritual healthfulness at its soundest.

Do you know the buoyant exuberance of perfect physical health? When all the organs of your body are functioning perfectly, "when digestion waits on appetite and health on both," and breathing the pure air is a joy? If unhappily you know this only in your memories of a past that has gone forever, you can appreciate it all the more. Well, in this state of spiritual health, which is harmony with God, all the organs of the soul function with smoothness and precision. To breathe the atmosphere of the presence of God as you go about your daily work is a continual joy. Because you are reconciled to God. Because the love of God, which was in Christ Jesus, is in you. Because his Spirit abides in yours, and you hate sin with a perfect hatred and love goodness with a perfect love. And the life of God is in you filling you, thrilling you.

To this end came Jesus revealing God to man. Wasn't it worth while? Wasn't the purpose big enough?

#### In August

AUGUST is generally regarded as an off-month, not very good for business, poetry or religion. There are the dog days, you know, and some of them are likely to be hot. Then so many of the folks are away on their vacation, and the ones who are back are not rested up yet. So it is a rather dull time all around.

Except in the ranks of the enemy. The forces of evil are on the job always, and ever ready, to take advantage of the slackness in the church lines. Why let them have that advantage? If you do not feel much like working just work a little harder anyway and you will probably feel better soon.

A careless indifferent attitude at certain seasons is largely a matter of habit. It may take more effort to overcome the tendency to inertia but it can be done and

the results are very wholesome. "Some find an extra measure of satisfaction in boosting the cause at such times. So could the rest of us. August is all right. Look somewhere else not too far from home for the source of the trouble.

#### Building Up the Surplus

We saw a suggestion the other day on an old problem that struck us as very wise. It was this: the way out of financial deficits is to be found in the creation of spiritual surpluses. Why hadn't we thought of it before?

You think it wouldn't work? Try it. A spiritual surplus would yield such large stocks of unselfish living and generous giving that deficits of the material kind would flee away like frosts before the warming sun.

Aren't you afraid that the most serious deficit is spiritual rather than financial? That the latter can exist only because the former is at the bottom of it? And that we can not have a financial surplus until we first have a spiritual one?

But we shall never get that by sitting down and waiting for it to pile up. A good way to start it is by a deliberate flesh-pinching act of sacrificial sharing of our worldly goods. The spiritual reactions from such procedure are very fine.

#### The August Meeting of the General Mission Board

THE regular annual meeting of the Board held Aug. 8, was earlier than usual because Bro. J. B. Emmert, a member of the Board, passed through Elgin at that date en route to Africa on the deputation visit which he and Bro. Charles D. Bonsack are making.

As this was the annual meeting of the Board, reorganization was effected with the following officers: President, Otho Winger; Vice-President, A. P. Blough; Secretary, Charles D. Bonsack; Treasurer, Clyde M. Culp, Missionary Education Secretary, H. Spenser Minnich; Home Mission Secretary, M. R. Zigler.

A plan was adopted by which the Indian workers of the India mission will pay a small portion from their support into a pension fund from which they may receive aid in old age or at any time it may be necessary for them to discontinue working for the mission. This arrangement is in harmony with plans contemplated for church workers in America, provision for which was made by the La Verne Conference in appointing the General Mission Board and General Ministerial Board to work on the question.

The Board regretted exceedingly the necessity of re-considering the budget that was authorized for the Africa mission for 1929 and that it was necessary to make a cut of 15% on account of shortage of funds.

The Board has set regularly four special occasions for financial appeals to the churches. These dates are at Conference time, Thanksgiving, Christmas and in February. Because of the great need for funds, the Board authorized an additional special appeal to be made in September.

The Board has a firm conviction that the Church of the Brethren is interested in missions. Recently several brethren who have become aware of the serious cuts which the Board is making both in its foreign and home work sent in generous checks to help the situation. The Board believes that if the membership of the church generally learns of the urgency of the present time for financial support, there will be a movement all over our Brotherhood to supply these needs of the missionaries in their work.

H. S. M.



## GENERAL FORUM

### Trust Him

BY B. F. M. SOURS

The little flowers were sleeping  
Beneath the winter's sod,  
Safe, safe within the keeping  
Of the tender hand of God.  
The blood-roots, darkened, slumbered,  
For they saw no golden ray  
Until winter days were numbered  
And there came a glad spring day.  
Then O for the air; the brightness,  
And the glory of the light!  
And they stood in their robes of whiteness  
All glorious in God's sight.

Do you fear when the tempest urges  
And the lights die, one by one?  
Do you fear when the mad storm surges  
And in blackness dies the sun?  
O bow o'er the eastern meadows,  
The promises of God  
Stand, stand o'er the gathered shadows  
'Neath the near skies angled-trod!  
For God's hand will lead past the willows;  
'Neath the billows shall tempests die,  
And God's sun shall gleam on the billows  
Beneath an all golden sky.  
It is ours to trust him, clinging;  
And the Hand that makes flowers to spring  
Shall tune your harp to singing  
Of the watch care of your King.

Mechanicsburg, Pa.

### Some Things I Know

BY EARL M. BOWMAN

"For now we see through a glass darkly. . . . Now I know in part." Saint Paul did not claim to know everything. He was a Christian agnostic. It is not a disgrace to say: "I do not know." It is not a sin to be an honest and conscientious agnostic. Disgrace hangs upon those who claim they have all the mysterious riddles pertaining to the meaning of life and this universe solved. Some pretend to know where the human ends and the divine begins. They have all the mystic lines traced and charted. But I am not that skillful. But like Paul some things I know at least in part, and other things I know positively and absolutely; yet there are many things I do not even know in part. Paul said that there were many things not entirely clear to him. He could see them only as through a smoked piece of glass. There were vast regions of truth which his mind had not explored; he had only seen the fringes of knowledge and had not entered into its citadel. But I submit five things which I positively know.

1. I know there is an eternal line of cleavage between right and wrong. I know that honor is better than dishonor; that truth is better than falsehood; that honesty is better than dishonesty; that purity is better than impurity; that courage is better than cowardice; that faith is better than doubt; that sincerity is better than hypocrisy; that virtue is better than vice. Experience teaches me that all these things are absolutely true. My practicing of them will make me a happy and efficient workman of God. He who denies the truth of these statements admits that either he has passed through life thus far with no worth-while experience, or that he is morally loose.

2. I know I have the right to choose the right and refuse the wrong, or that I have the right to choose the wrong and refuse the right. Certain philosophies and psychologies argue that we do what we do because we can not help doing it; that we do what we do for the same reason that a grasshopper hops—because he cannot avoid hopping. Behaviorism and mechanism are strong evidences that human thought is passing through a glacial period—cold, barren, sterile are these systems of thought. They do not take into account the moral liberty of man. These philosophies reduce man to a system of stimuli and reflexes, and are merely the outgrowth of the picture-thinking of a machine

built civilization. They are not adequate to describe even a crab, much less a complex such as a human. A crab is not a machine; he grows from the conceptual egg to maturity, and a machine cannot; from inward energies he reproduces amputated members, and a machine does not; he can adjust himself from within to new situations and a machine cannot. A machine really does not perform any of the characteristic functions of a living organism. Thus if mechanism is so inadequate to describe a crab, how much more insufficient it is to account for man. Can a mechanism remember, think, fall in love, fight for ideals, worship, and distinguish between right and wrong and choose either? I know that I can choose the right and reject the wrong. I can take either an upward path or a downward path.

3. Now I have not only a moral nature and power to make moral decisions and choices, but I have something finer and sweeter—I also have a religious nature. This religious nature of mine makes me love every place of prayer, whether it be a Buddhist temple, a Mohammedan mosque, a Jewish synagogue, or a Christian church. This inward urge which makes all men reach out in the darkness if haply they might find God makes all hearts akin. I do not know much about prayer. I do not know enough about it to attempt to define it. I do not understand prayer. But this "God-loneliness" I know. It makes me appreciate and enjoy the finer, higher things of life. It makes me love truth and beauty, and above all to love him who is the Truth. There are times in my life when God seems so near that I feel his presence; other times he seems to have withdrawn. But God never withdraws from the presence of one of his sons; only man withdraws. God is always closer to us than we are to ourselves. At our best moments we experience good thoughts and good wishes and noble motives and high purposes, which are but signs of the indwelling God within us. I know that God is seeking to work in me both to will and to do his good pleasure.

4. I know that my whole life and religious nature finds satisfaction in Jesus of Nazareth as nowhere else. I know that in Jesus I find a Brother, a Comrade, the closest Friend. I know I find the highest interpretation of friendship centering in the life of this divine Friend and Savior. I know I find in Jesus the clearest Thinker, the most masterful Teacher, the humblest Servant, the most searching Preacher, the most practical Philosopher, and the noblest Philanthropist of any person I have ever known or heard of. Do I understand my Lord? No. You ask if I believe he was of the same substance as God is. I answer, Yes. But I do not know what substance God is; I do not even know of what substance man is. However, I do believe Christ was of the same substance as God is. You say that all this is mystical. Yes, it is mysticism, but Florence Nightingale was right when she called mysticism common sense. In Jesus both man and God meet: in him I find the highest expression of man and the ideal which man has the possibility of becoming, and also the simplest and clearest incarnation of Deity. I know Jesus satisfies my nature.

5. I know I shall never be happy until I follow this vision of Truth and Beauty and Righteousness which I find revealed in Jesus of Nazareth. If I know these things I can never be happy until I do them. When I come into possession of such knowledge my life should take a new departure. The point of that departure will then become the brightest place in my whole career. It is a heavenly vision and I dare not be disobedient unto it. I am not required to obey the truths of those regions of which I have not yet had a vision. I am only asked to live according to the light I have. But all the light I possess must be let shine. If I know the good and do not the good which I know I commit sin, and make of myself a servant of sin. I know I shall never be happy until I do the truth and the beauty and the good as I have discovered it in Jesus. I do not need to bother about the things I do not know. If I do all the good things which I know I shall have plenty to keep me busy through next week and next year at least. My doubts and fears some-

times are interesting, but they are not as vital as these things which I know. What I know now that shall I do today. Tomorrow I shall learn some new truth. Then shall I do differently from what I am doing today. And it shall be for the better. All newly discovered truth means promotion from narrow confines to more advantageous position.

Washington, D. C.

### The Holy Spirit

BY DAVID METZLER

#### II. His Personality

CHRISTIANITY is decidedly a spiritual religion. Whatever form is associated with it is incidental, and serves to reveal the spiritual and as a channel through which the spiritual expresses itself. The Spirit of God is its vitalizing and energizing Agent. The better he and his work are understood, the fuller can be the response and the richer the experience, and the more effective will be the service. His personality is an important factor and the more we know about it the better we can appreciate him and his work.

By personality is meant that which constitutes an individual, a distinct person separate and apart from other persons, that thinks, feels, wills, acts, is, self-conscious and moral.

On the basis of analogy it is easy to accept the doctrine of the personality of the Holy Spirit. The angels are spoken of in the Scriptures as personal spiritual beings. The names of some of them are mentioned. They are spirits and as such do service for man, thereby revealing the characteristics of personality. Jesus after his resurrection revealed himself many times in his personal spiritual form, in which he, as the angels, did service for man thereby revealing his personal characteristics. The Comforter, the Holy Spirit, was promised by Jesus who would likewise render service for man and that service would also reveal his personal characteristics. The Holy Spirit belongs to a class of personal spiritual beings that think, feel, will, act and possess all the faculties of personality. The similarity between the angels, Jesus and the Holy Spirit is so close that it is natural to consider him as a personal spiritual Being.

The attributes of personality are attributed to the Spirit, showing that he is a Person and not a mere influence. He is designated as holy, signifying purity and completeness in moral character. He is spoken of as being self-conscious; conscious of his being, existence, individuality and relationships. Scripturally he is revealed as One that thinks, wills, feels and acts. He can be grieved, quenched, lied to. To him is attributed wisdom, knowledge, discernment. Nothing but a personal, intelligent feeling and thinking Being can be thus constituted and affected. Hence, the Holy Spirit can not be a mere influence but must be a personal spiritual Being.

The construction of the language used by Jesus in the commission indicates personality. Jesus instructed his followers to make disciples of all the nations, baptizing them "into the name of the Father, and of the Son, and of the Holy Spirit"; not into the name of Father, Son and Holy Spirit. The language sets forth the Trinity not as a unity, but each Person is mentioned separate and apart from the others. The Spirit is mentioned as the third Person in the Holy Trinity.

Jesus spoke of the Holy Spirit again and again as a distinct and separate Person of the Trinity. The following is an example: "I will pray the Father and he shall give you another comforter, even the Spirit of truth." Jesus prayed the Father, the Father sent the Spirit who is a Person separate and apart from the Father and the Son. The Scriptures reveal the Godhead as three distinct and separate Persons, not as one Person functioning in three separate and distinct capacities.

The Spirit's manifestations prove his personality. When Jesus was baptized in the Jordan River, "The heavens were opened and the Holy Spirit descended in the bodily form as a dove upon him, and a voice came from heaven, Thou art my beloved Son." The visible, bodily form of Jesus and the Holy Spirit on earth,



seen by men, and the voice of the Father in heaven, heard on earth, reveal the Spirit to be neither the Father nor the Son but a Being separate and apart from them.

His position in the Trinity shows his personality. God is spoken of as the Father, who is "over all," and in whose hands all things are. Jesus is spoken of as the "Son of God," the Redeemer and Savior of men. The Holy Spirit is spoken of as the "Spirit of God," through whom God the Father and Jesus the Son function, and the only Medium through which man has access to the Father or the Son. The Scriptures speak of the Spirit more than fifty times as being sent, given or directed by the Father or the Son. Many times he is designated as the Agent through whom the Father or the Son have performed, or are performing, or will perform their work. Man has no access to either the Father or the Son even in worship or in prayer except through the Spirit. He is evidently the *acting Agent* functioning with and for the Trinity. Prayer is not offered to the Spirit, but through him in the name of Jesus to the Father who directs all. His position in the Trinity shows him to be a part of it, yet as a personal individual Being.

The Scriptures reveal the Holy Spirit as a holy, spiritual, intelligent, thinking, acting, personal Being; an Associate of the Father and the Son in the accomplishment of the work of the Trinity. He should not be thought of as an influence but as an intelligent Being who can be moved by man's attitude toward him. One who is able to direct intelligently those who respond to him.

Nappanee, Ind.

## Reverence

BY H. A. CLAYBAUGH

It would be difficult to give a satisfactory definition of reverence. It is one of those virtues which we recognize and appreciate in others, yet to define it would be a task. The words *esteem*, *respect* and *honor* have shades of the meaning of reverence. One of the tragedies of the present is the decline of this virtue.

The first object worthy the highest regard is God, our Heavenly Father. Christ taught us to say: "Hallowed be thy name." An individual or a nation which fails to give the Creator his rightful place, and which fails to appreciate a higher power, is an individual or nation which has started on a downward course. A thoughtful consideration of what God has done, is doing and has promised to do will be the kind of soil in which this virtue can germinate and grow.

A second place where esteem or respect should be evident, and a place where it is often lacking, is the regard we owe our nation. Some folk get so far along in spiritual experience that they feel that it would be out of place to have any regard for any nation, or to contribute anything to its welfare. There is a viewpoint which makes the real Christian a citizen of the Heavenly Kingdom, and this fact is often too far removed from the lives of many of God's people; yet, while we are in the body we are enjoying the benefits of a Christian country. These advantages when seen in the right way will cause to grow in the individual a high regard for the freedom which only a country like America can afford. All who think, know that a nation is no more perfect than the people who make it. Christ said to render to Caesar his rights and Paul admonishes the Roman Christians to pray for the nation. A comparison, from every standpoint of a Christian land with a non-Christian land is sufficient argument for a Christian citizen to exercise the virtue under discussion in relation to his country.

Our attention needs to be called to our attitude to the church and the things for which it stands. Some Christian folk spend too much time in finding fault or criticising the other members when this time should be given to a careful consideration of the positive emphasis the church should have in their lives. The church stands head and shoulders above any other organization. Its place is unique. It can be filled by no other. It is the body of Christ, his representative in the world.

Even the churchhouse should be related to our think-

ing differently from a business house, a factory, a place for recreation or any other building. It was his reverence for God's house that prompted our Lord to drive out those from the temple who had lost their respect for it. Reverence for the house of God will keep its occupants from defacing its furniture, and will be conducive to a quiet, worshipful attitude while within its enclosure.

A fourth consideration which needs to be seasoned with reverence is the Lord's Day. Some one asked: "Is Sunday visiting day, or fishing day, or play day or the Lord's Day?" A proper regard for Sunday will help the individual to transfer his interests from secular to sacred things, and to jealously guard the one day, keeping it for his soul's interests. An individual without a Sunday will soon deteriorate physically, mentally and spiritually.

Parental affection or esteem is another emphasis which needs reviving. A young man or woman who gets too old or too wise to seek parental advice, is in a slippery condition. Father or mother may not be able to solve the problems in mathematics which the son or daughter has mastered, but parents have learned in the school of life the solution of some weightier problems and because of their years of experience, if consulted, may save the young son or daughter some sad experiences. The young man or woman who leaves home for business or pleasure with a high regard for his parents is in possession of a keeping influence. A little time spent in thinking of what parents have sacrificed will prepare a soil in which respect will grow.

In thinking about respect for others there is a larger group than parents who deserve the same consideration. The world is full of people who are climbing the ladder to prosperity and fame and many times the rounds of the ladder are the rights of others. It is a large man or woman who realizes that all have some rights from the highest to the lowest. Many automobile accidents would be avoided if the rights of others were considered. In the realm of thought this point needs to be emphasized. It is hard for some to have any patience with or regard for the viewpoint of another who thinks differently. Much of the cause of trouble in the home, in the state and in the church is just here. When a man thinks with all his might that he is right and is sincere, he must realize that the other man who does not think as he does, thinks with all his might that he is right, and is also sincere. A young pastor said on one occasion that the easiest way for him to get along with his people was not to have any personal rights. How splendid it is for a young man, taking charge of a church, to pray with and consult those who by years of experience have learned some things that possibly are not included in a B. D. degree. One of the present needs of the church is for the young to have due respect for the aged and for the old to see the viewpoint of the young and respect it. There seems to be a gap in the church between the old and the young. A high regard for the rights of others and a clear conception of the purpose of the church will avoid juveniling the church or allowing it to ignore the finding of modern scientific research and investigation.

Last but not least is the consideration or the respect that an individual should have for himself or herself. A most pitiable sight is the person who seems to have lost all self-respect. Self-respect in the real sense of the term is the hedge which an individual has builded about himself as a protection to decency, modesty, and virtue. A young woman before leaving her private room to appear in public should take another look and ask herself if she will, by her appearance, tell the public that she has a high regard for her modesty and virtue. Has a style or a fashion sheet the right to ask an individual to sacrifice self-respect in order to follow its suggestions? The young man who poisons his body, mind and soul with nicotine or alcohol should stop and consider if he has the self-respect that a young man should have. The body is a sacred trust, the mind is a sacred trust, the soul is a sacred trust; man can not easily lose respect for one and hold the others in reverence. Give us styles that shall foster respect for the body, give us literature and thought that

shall grow a healthy mind, and give us a religion that shall guarantee a personal appreciation of the value of a soul.

Middlebury, Ind.

## The Church

BY D. C. REBER

### II. As Paul Saw It

DIVINE writ records Paul's first contact with the church thus: "Saul laid waste the church." Thus we see that Paul before his conversion was an enemy, yea, a persecutor of those who constituted Christ's church. He looked at it from the outside, with prejudiced, wicked eyes; or as it were, through colored glasses, which caused him to see it erroneously, falsely. As he saw, so he acted. He tried to turn the church upside down with the result that he was overturned, inside out, right side up, made a new creature—a great miracle indeed.

This spiritual transformation of one of the great pillars of the church consisted first in becoming blind for a period of three days, then a laying on of hands by a man of God, then a falling off of scales from his eyes, as it were, and he received his sight, a new vision in which he saw Christ's church as an entirely different institution. Let us examine his vision of the church as it truly was or is.

Christ gave his church the truth. Paul says (1 Tim. 3: 15) the church of the living God is the pillar and ground of the truth. What does he mean? I believe the church rests upon the truth rather than that truth rests upon the church. The church is the depository of truth as it is in Christ and it perpetuates this truth from generation to generation in the lives of its faithful members. It is the mission of the church to proclaim this truth, to uphold it before the eyes of men as a pillar inscribed all over with the truth. Without the church there would be no witness, no guardian of archives, no basis whereon acknowledged truth could rest. The truth finds its true basis in the hearts of believing men who hold forth the glories of redemption amidst all the fluctuations of the world.

Again, under the figure of a building, Paul represents the individual Christian when he says: "Your body is a temple of God; it is a temple of the Holy Spirit." He also in another place speaks of the collective church of Christ as a "holy temple in the Lord, in whom ye are also builded together for a habitation of God in the Spirit." No doubt this figure may have been suggested to Paul by the world-famous temple of Diana at Ephesus. The temple is a symbol of unity. One spirit pervades the hearts of all Christians. Prayer unites all at a throne of grace. God's dwelling place on earth is in the church, in the hearts and lives of his children. To this use, Christians' lives are dedicated. If given full sway, the Holy Spirit will glorify the Christian's body and God's glory will be visible in the consecrated lives of his children.

In Ephesians 1: 23 Paul calls the church the body of Christ. This may be called the organic concept of the Christian church. The former figures were logical and architectural respectively, whereas this one is physiological or biological. Christ is the Antitype of Moses' tabernacle and Solomon's temple in which God deigned to dwell for fifteen hundred years; then came Jesus Christ "in whom dwelleth all the fulness of the Godhead bodily." "The Word was made flesh and tabernacled among us." Since Christ's ascension, God dwells in the church. As under the former figure, so we may say that collectively Christians are the body of Christ.

The analogy of the church and the human body teaches the vital relation of Christ's members to him. It teaches that Christ as the Head of the church has absolute power over his body and that the members of the church have a subordinate relation to him. The church as an organism is a whole composed of various parts which exist and work each for all and all for each. No two members of the church are really alike in strength, usefulness, honor and grace. As each is indispensable to the welfare and efficient functioning of the whole, each member has a common but unequal impor-

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## The Power of Morale

BY JOHN W. MILLER

MORALE is to the mind what condition is to the body. It is the sustaining power of action. It finds physiological support in the *mobile reserves* which nature supplies in the choice of the effort to resist as against that to succumb or run away; by the same effort it is associated with pugnacity. A French artist pictures the Kaiser gazing in consternation upon the hosts of Americans in the field of France, and asking: "What ships brought them here?" The answer is: "The Lusitania." This tragical ship remained in the memories of men until it fired their determination by way of their convictions to go after the Germans.

Our qualities in the late war were shown; our staying power and determination to succeed whether on the battlefield, in the factory or in the domestic life at home were unsurpassed. Here the greater the crisis, the worse the reverse, the higher our morale rose to meet the occasion. Internal strife disappeared, and the sense of danger united us in a common effort. This spirit was in the blood of the people, and it was only when the crisis was past and the danger averted that reaction set in and restlessness and dissatisfaction asserted themselves. That the spirit and morale of our men in the late war exceeded our highest expectation was largely due to the excellence of our leadership, for it was found that the spirit of the commander permeated his men.

The uncertainty as to where and in what strength the enemy is going to attack creates doubts and a nervous tension, whereas the certainty of action and feeling of superiority, and a general confidence in the leader of the attack have a bracing effect on the nerves. Passivity creates stagnation and breeds inefficiency. Discipline, a great general has said, is 75% of efficiency and as a moral factor is a necessity of the first degree. It should also be noted that attempts to interfere with the discipline of troops are always destructive of efficiency.

Morale's strongest place is where it makes the individual feel "fit" for any task, especially in emergency. It also gives one a sense of solidarity with his comrades seeking the same end; it enables him either to do or to suffer in a common cause. A further definition is the state of the will in which you can get the most from the machinery, deliver blows with the greatest effect, take blows with the least depression, and hold out for the longest time. Morale provides both fighting and staying power. It is strength to resist the mental infections which fear, discouragement and fatigue bring with them—such as eagerness for any kind of struggle if only it gives immediate relief. It is anything but the cheerful optimism of an early morning, or the tendency to be jubilant at every victory. It has nothing in common with the emotionalism incited by the typical leader of mobs.

The positive elements in morale are persistence, courage, energy, initiative. It is the difference between docility and enterprise, between a faith at second hand dependent on neighbor or leader, and a faith at first hand capable of assuming for itself the position of leadership. Nothing succeeds like success. Depression, on the other hand, relaxes the grip and so begets failure and further depression; self-control is lost in the presence of fear.

All men in proportion to the momentum of life which is in them feel the impulse of youth to climb higher, to gain influence, power and possession, to overcome obstacles, to dominate circumstances and to make the most and best of themselves. When morale fails to attain this end, then the tide ebbs, and the individual turns away from reality, and loses himself in the dreams of the future, he loses heart and courage. He becomes a coward to life. He evades the issues of life. He becomes a slacker, and if this abandonment of the life impulse goes too far it may bring him face to face with suicide.

Morale gives one endurance and decision to conquer with the same disposition that he takes defeat and retreat. With the athlete it gives power to throw his whole self into the game up to the last moment for the

sake of the team which he represents. But, perhaps, it is best illustrated in the great religions, especially, with the Christian founders who strove to realize the Kingdom of God. Here it is God revitalizing man. Most of the great work of the world has been done by man's higher powers or through the Christian doctrine of the Holy Spirit, or under the influence of some kind of afflatus or rebirth, and we have come to realize that these experiences, which may be called inspirational, are a fundamental need in the plastic stage of our physiological self. The very graphic story of Pentecost which shows the power that impelled men to grapple with great problems, is an outstanding quality of morale.

The traditional kernel of morale is courage, which is the characteristic quality of the soldier. Discipline, experience, good condition, determination, and confidence are the qualities which back up courage which is hardly distinct from morale itself. The same influence that undermines morale will also undermine courage, namely: indifference, discouragement and fear. But courage is the one element which overcomes fear and promotes morale, which element is in itself universal. No man knows in advance how he is going to behave in an emergency. But one thing he is assured of, and that is that every one fears.

Every civilian needs a philosophy of life which will enable him to adjust himself to the minor and major troubles of his situation and work. This he must work out in the school of experience, aided by whatever light his personal advisers, religious and others, may give him. In fact it is father what a man thinks than what he physically experiences that arouses fear. All animals have life—preservative reactions, but probably it is only man who fears death, this being his chief source of apprehension and dread. Fear in man is an attack of acute self-consciousness, and is accordingly incompatible with self-confidence. War, completely seen, is no mere collision of physical forces; it is a collision of will against will. The human quality has counted a great deal; it determines initiative, the power of sacrifice, loyalty, the ability to subordinate personal interest and pride, the power of taking the measure of the event, of discounting the unfavorable turn, of responding to frightfulness with redoubled resolution rather than with fear, of appreciating the real emergency and the power to rise instantly to meet it. It is these qualities of mind and character which hold the balance of power. The best antidote for fear is pugnacity—the real essence of courage. Humor is also perhaps the best camouflage for fear. It is the instinct to turn the most solemn facts in the environment into a theme of laughter, so that the individual can keep his soul free and happy in the face of danger.

The act of morale building finds its technique in the parental situation. It calls to its aid discipline, collective and personal pride, the home ties, imagination, and conviction. Its aim is the completeness of dedication to a cause that removes fear and volunteers for sacrifice. The permanence of peace depends upon the injection of the same conceptions which make morale significant in the social structure of the home—justice, self-determination, freedom from intrigue, the placing of principle above expediency.

True family pride always tends towards purity, and man as he approaches full maturity desires to pass on the torch of life to posterity. The great impulsive force in life is justice. Nothing so goads the soul of man, of working classes, communities, or states to desperation as a condition in which the bad win and the good lose the great joys of life. There is no deeper moral instinct than that which affirms that merit should meet its reward, and demerit its punishment. The one mechanical factor in morale building here is that man has found an effective recourse in belief in another life in which the inequalities of this life would be compensated for. The effects of what men do live after them.

Prayer is described in the old hymn as the soul's sincere desire "unuttered or expressed." Habitual praying creates an urge, a desire to strive upward and onward; and the desire if it is strong enough, can do great things symbolically expressed as, "move moun-

tains." The fervent, effectual prayer of the righteous avails much.

Ability to do a thing generates a wish to do it. Physical fitness changes the whole mental attitude, for all purposes have a twofold base, physical and mental; and each of these two sides affects the other, the weakly body has fears and dreads that the sound body is free from.

The world loves the buoyant temperament, the cheerful optimist, the man who is always near the top of his condition, who can speak well of worthy people, in the home, on the streets, in the factory, in the school room, in the courts of justice. These are the factors of high morale and one possessed of them is truly a benefactor to the race.

Boston, Mass.

## Overcoming Evil With Good

BY ROLLAND E. WOLFE

### The Second Half

We have seen: (1) That resistance is really the method of brute force; (2) that to be successful in resisting we must become worse than the evil we are fighting; (3) that while we resist we cease from constructive work and resistance can not subdue a good cause; (4) that it is too destructive a method to use in our modern highly delicate society.

In contrast to all this the Christian optimist says: "Overcome evil with good." If we have any faith at all we must believe with Christ that on the whole good prevails over evil. Sometimes there are reverses, but we may almost say that every hour humanity is drawing itself nearer to the Father and to the Christ ideal. We have seen that resistance is negative, unproductive and that it does not push the Kingdom forward. The method of resistance is like thinking of a horse kicking and at the same time pulling a heavy load up a hill. But he who overcomes evil by good presents a different picture. He has no time to spend in simply criticizing his opponents. He is concerned only about making the good, which he has found to be true, accessible to the race; for he knows that when they get a mere glimpse of the truth they will at once grasp it. People fail to adopt the good because they do not understand it. Resistance makes them only more resentful. Only explanation will cause them to adopt it. The man who overcomes evil by good builds up the life of God upon earth. Of such is the kingdom of heaven. Today the resisting ideal of the survival of the fittest in the scientific world is giving way to the survival of "him who cooperates." They, too, are coming to realize that we must overcome evil by good. By avoiding the Judas Sadduk revolutionary movement Christ turned his life into positive channels which made it an immortal influence for good.

The Christian church in all ages has taken to the method of resistance (even our own church has not been free from this condemnation as one sees from following its history which is so ably written by Bro. J. S. Flory). Our plans of church unity fail because we resist or force churches together instead of helping them grow together. By resisting the round earth, the Copernican astronomy, and every other great scientific truth, the church has only made itself ridiculous and has dissipated its energies to no result. Today we find many Protestant organizations as the Masons, Ku Klux Klan, etc., which are resisting Catholics bitterly. They have failed to see, however, that Catholicism will not decline until we create a better and more churchly church. Simple resistance is disintegrating Protestantism itself. If we ministers go out into our parishes as resisters of evil, although fully prepared for our positions in other lines, we need not expect much fruit from our labors. We must do more. We must go out to overcome evil with good. This means that we must be examples of ethical goodness or our work will be a failure. We must not simply be talkers and fighters, we must live the truth.

Christ did not come to eliminate conflict. He transferred it to a higher sphere. Christ opposed the method of material force as a means of changing men's minds. Resistance does not respect personality. Jesus pro-



posed to place conflict on a spiritual basis. The weighing of ideas is the only certain path of right.

But is this idea of "overcoming evil with good" practical or is it merely a soap bubble ideal? Let us see where it has worked. China murdered all foreigners in the Boxer uprising of 1900. On the Oberlin Campus there is a monument in honor of the eighteen Oberlin missionaries who were massacred there. The nations demanded at the point of our Western guns an enormously heavy indemnity from the Chinese nation as a punishment. But our nation in the peak of its wisdom returned that money to China to be used in educating Chinese in this country. Did China take advantage by killing more Americans? Rather she has been our friend ever since, as no nations of such opposite characteristics ever were before. Our trade with her rose as Britain's declined. This is an example of how evil has been overcome with good and the result has been marvelous.

Dr. Bosworth told this story of one of his friends. The father had given his small daughter several whippings. But they seemed to have little effect. One day the same deed was committed but the father did not punish her. Instead he went upstairs to his room. She being curious, soon tiptoed upstairs and listened at the door. To her surprise she heard him weeping. This struck to the very heart of that child and she recounted that incident as the turning point in her life. The resistance had failed. But the good of the father had overcome her. She said that never after that could she dare to displease her father. Resistance is the method of weaklings. Overcoming with good is the method of the full-grown man. There is much paganism in us yet, but as this decreases, as the years pass, we will have less and less use for the method of resistance and we will cling more and more to Paul's idea of overcoming evil with good. It works out splendidly. The only trouble is that we too often do not have strong enough faith to put it into practice. Our crime will never be eliminated by the resistance offered by our police forces. Crime stops only as the evil in the mind of the child is replaced by the good.

Evil can be smothered. I like to think of the fire on the floor which comes when spilled gasoline or oil ignites. You can blow it but this merely makes it flare higher. You can pour water on it but as it mixes with the volatile fuel, it simply burns the brighter. But if you suddenly throw a blanket over the fire the air is withheld and it is smothered instantaneously. Christ saw this truth 1,900 years ago and yet we today are only beginning to gain an understanding of it. "Resist not evil, but overcome evil with good." It should be written across the heavens in huge letters of blood: "Resistance never accomplished anything." In contrast to it I can see the glorious writing across the eastern sky in letters of gold: "Goodness and truth accomplish all."

Oberlin, Ohio.

### Vacation Religion

Selected by Roy H. Mohler, Chicago, Ill

THE story is told of a tourist who, while passing through a town, observed a notice tacked on a church door. It was Sunday, and he thought he would like to attend a religious service. He parked his car and got out to read the notice, supposing it was an announcement of preacher and topic. But this is what met his eye: "Church Closed for Vacation During July and August."

The tourist, being of a waggishly orthodox persuasion, pulled a pencil from his pocket and printed neatly below the official legend: "The devil never takes a vacation."

Now the closing of a church for vacation is a pitiful enough evidence of the sporadic and seasonal nature of much that goes by the name of religion, but more pitiful is the evidence too often given by those who, departing for some recreational resort, leave behind not merely their work-a-day impedimenta and their business cares but all the interests and inhibitions which pertain to the attitude and behavior of faith in God.

A religion that is not wanted on a vacation is a religion that can not be worth much at any time.

If religion means to us what it should, vacation time should be an exceptionally fine opportunity for its practice and enjoyment.

One of the most serious and most dangerous phases of the long work periods, which most of us are compelled to observe as a means of livelihood, is the little time and energy which they leave us for undistracted attention to the needs of the spiritual life. Even if we escape the "deceitfulness of riches," yet "the cares of this world"—which none can escape—crowd in upon us, and threaten to choke the growing harvest of faith within the soul. It is, of course, possible to carry the religious outlook and attitude into all of life's routine, into every task and activity, and this should be our aim, earnestly followed; but the realization of that aim becomes almost, if not wholly impossible, unless we employ our occasional freedom from the busy round of daily duties for specific, conscious culture of the soul.

There is, for example, nothing that we may lawfully do on Monday that we may not lawfully do on Sunday, but there is much that we may not wisely do. Sunday offers an opportunity not only for physical and mental rest and recreation but for such exercise of the spirit as will enrich and strengthen the life of faith. To employ it for purposes, however legitimate, which exclude the latter use is to lose its greatest value. And what is true of this weekly one-day vacation is no less true of the annual longer vacation. To spend such a vacation in a manner that excludes the thought of religion, the care of the soul, the instruction and enriching of faith toward God, is to waste a great opportunity and to wrong ourselves.

The things we do may not be wrong in themselves, but the doing of them in such measure, with such abandon as to leave no time or place for things of greater importance is wrong. It is thus that what might be good is made ill.

If our religion means to us what it should we will plan definitely to take it on vacation. It will have a place of no less importance than we give to our preparations for golf, for fishing, for hiking, for sketching, for motoring, for whatever our recreational interest may be.

There is, for example, one field in which we can give it special forethought. What books are you putting into your suitcase? An interesting novel or two—"light summer reading," perhaps? Very good. If you have been doing a lot of serious study and thinking; if your mind has been working hard on problems of profession or business, the mental relaxation of an entertaining story is most desirable. Or, possibly, you have an intellectual hobby for which the round of the business year leaves you little time. You are taking a book or two in which you can lose yourself happily while stretched on the sand or deep in the shadowed woods. Again, excellent. But how about your Bible? Have you put it in? And how about a book which will stimulate your interest in the things of which the Bible treats—a book, say, which will give you a fresh vision of the Master, a closer contact with him?

Taking our religion on vacation means maintaining the Christ attitude of unselfish consideration for others, of kindly helpfulness among the strangers you will meet in the camp, at the summer hotel, along the road. There will be opportunities to help, and no Christian has any license to vacate the obligation of serving where there is opportunity.

Taking our religion on vacation means keeping the flag of faith flying. Real religion does not need to be obtrusive; it does not need to shout its piety in the ears of men; it does not need to flaunt its flag belligerently. But it must and will keep its flag flying as if it were proud of it, and not ashamed. It will carry quietly and modestly, but none the less effectively, the thought and the sense of faith in God into whatever community it enters.

We know a Christian mother who spends part of her vacation with her children in a summer colony of interesting people. They have a little cottage, and within its door there hangs upon the wall this text of Scripture:

"Other foundation can no man lay than that is laid, which is Jesus Christ."

That is the flag. It is a constant reminder to herself and her family, a silent witness to all their guests. Thus to nail up the colors helps us to maintain the attitude and to live the life which a real religion demands.

Take your religion with you on vacation, and, like yourself, it will be fitter for the working battle of life when you return to it.—*The Chicago Evening Post.*

### "They That Were Ready"

BY WEALTHY A. BURKHOLDER

IN the twenty-fifth chapter of Matthew we have an account of the ten virgins who went forth to meet the bridegroom. The story tells us five were wise and five foolish, and emphatically states that they that were foolish took their lamps but neglected to take oil with them; but the wise took oil in their vessels with their lamps. The bridegroom tarried; the wise and foolish slumbered and slept. This would seem to be a time of great interest and we wonder why people should so easily give way to slumber and sleep, but such was the case. But finally the hour of midnight came and a cry was made, "Behold the bridegroom cometh, go ye out to meet him." Then the virgins arose from their sleeping condition and trimmed their lamps. At this late hour the five foolish ones discovered that their lamps had gone out, and they had no oil, so they appealed to the wise virgins for oil to help them out. But they were refused and told to go to those who sold and buy for themselves. While they went to buy, the bridegroom came and they that were ready went in with him to the marriage and the door was shut. Too late. By their indifference the time passed and they were so unconcerned that they slumbered and slept when they should have been looking after their lamps and seeing that they had oil sufficient for the occasion. It was a great and interesting time—one in which people everywhere were interested; there was no time to be indifferent, but the door was shut and they could not enter.

We read that they, too, came and said: "Lord, Lord, open to us." But the answer was: "I know you not. Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh." It seems that the virgins acted foolishly because they paid no attention to their lamps and were not aware that they were without oil. Going out to meet the bridegroom was a matter of great importance and they should have been awake to their interests, eagerly expecting to meet him with joy and not with grief, but they failed and then it was too late.

"Too late, too late, will be the cry,  
Jesus of Nazareth has passed by."

And what is the lesson to us who profess to be getting ready to meet the Bridegroom and be admitted to the great marriage feast? Are we slumbering and sleeping away the precious hours so that when the Master comes we will have no oil in our lamps, and consequently not be permitted to enjoy the great feast where Jesus tells us he will serve? The time is passing—swiftly passing by, and death may close the door soon upon us, and then it is too late.

It is our privilege and duty to be wide awake, eager and willing to work while it is yet day, anxious to help others on the way, that they too may have oil in their lamps and be workers in the cause of the Master. There are many who are cold and indifferent, unconcerned, and who do not seem to realize the great importance of getting ready to meet the Bridegroom. The charms, fashions and pleasures of this world have enticed and the "one thing needful" has been neglected. They know not of the joy of working for the Lord and helping to build up his cause and they need the assistance of those who are interested that they too may be saved from their lost condition and accept the invitation to the marriage feast. "Come unto me," says the Life Giver, "and I will give you rest."

There is so much to do on every hand. So many need to be pointed to the Great Physician who heals the broken-hearted and puts songs of gladness in

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## PASTOR AND PEOPLE

### Luke, the Friend

BY WARREN SLABAUGH

LUKE is mentioned but three times in the New Testament and these are in the writings of Paul. He is called the beloved physician in Col. 4:14. He is one who sends greetings to Philemon (Phil. 24). He is Paul's only companion when he writes to Timothy for the last time (2 Tim. 4:10). Some scholars believe that "the brother whose praise is spread through all the churches" is Luke. The Church Fathers all believed that the third Gospel and Acts were written by Luke, the companion of Paul. That the two books are written by the same person is evident upon examination of them, and it is also clear that the author of Acts was a companion of Paul. The evidence for this is the so-called "we" passages: Acts 16:10-17; 20:5-15; 21:1-18; 27:1 to 28:16. There is an early tradition that Luke was a native of Syrian Antioch; that he was a Greek may be inferred from Col. 4:11.

When and where Luke comes into the story of Christianity it is not possible to say. If he was a native of Antioch, he may well have been a convert of Paul. Being a Greek, he is the product of the Gentile church. We first meet him at Troas. Paul had come through Asia Minor, first visiting the churches of the first journey and then looking forward to new fields. But he was shut out from Asia with its great cities; neither was he able to penetrate into Bithynia. Hedged in on the right and the left he came down to Troas. Here occurs his famous dream. The author of the book joins the party here. "Immediately we sought to go into Macedonia." Perhaps he was a resident of Philippi in Macedonia. He describes the city in the fulsome way we are apt to speak of the city of our choice; he remains behind in Philippi and perhaps stays there until he joins Paul on his last journey to Jerusalem. It is possible that he is the certain Macedonian whom Paul saw in his dream. The Macedonians were not racially different from other Greeks. We get the impression that he might have named him had not modesty forbade. Paul's perplexity and the plea made by Luke for the land across the sea may have induced the dream through which God was directing Paul. When Peter went to sleep hungry, he dreamed of food.

As stated above, Luke seems to have remained behind at Philippi and both man and church share in the good opinion of Paul. He was a worthy member of an outstanding church. Paul, on his return from the third missionary journey stops at Philippi for the Easter festival. Luke joins him in his journey to Jerusalem and no doubt remains in Judea the two years Paul spends in prison at Caesarea. He tells Theophilus that gospel writing has become popular and that it seems good to him, having traced all things accurately from the beginning, to write a gospel. He takes this opportunity to secure first hand from the eyewitnesses of Jesus' life and teachings the material for his book. It was from the lips of Mary, or at least from some woman, that he heard the beautiful birth stories which form such a unique part of his work. The sympathetic approach of the physician made such confidences possible. From Judea he accompanies Paul to Rome. That he had traveled much by sea and was a lover of it is shown by his full and dramatic description of this sea voyage. At Rome Paul spends two years in the custody of a Roman soldier and without doubt Luke is in continual attendance upon him. Some years later when Paul is again in prison, this time with no hope of release, Luke is his faithful companion. The rest of the company is scattered; many in the work of the church; Demas has forsaken him and gone back to the world. For Luke no duty is so important as to minister to the body and mind of the apostle. This is the last word concerning him, "Only Luke is with me," and they show the true character of the man.

Luke was a friend. No title quite so well describes

him. He was a ministering friend. His friendship was not selfish. True, he gained much through his association with a man like Paul. But his motive was not selfish; there was a service he could render. Paul was a semi-invalid. Once he refers to his affliction as a thorn in the flesh. It was not the Lord's will that he should be cured and Paul accepts in good grace, for all things must work together for good to them who love the Lord. That he suffered from a loathsome malady is referred to in Galatians. He had the treasure in a fragile earthen vessel. Always on the margin of his strength, crushed and beaten down, and yet spared by the providence of God. This was Paul's physical condition and Luke gladly devotes his life to the care of Paul's health. For besides his literary work, this is Luke's great contribution to the work of the Kingdom; and most of his writing was probably done after Paul's death. And Paul was human enough and his need so great that he appreciated the unselfish ministry of the beloved physician.

He was a skillful friend. Everything that we know of him proves this fact. As a physician he was no quack. The highest development of medical science in the first century was among the Greeks. It had not as yet made much headway among the Jews. The statement regarding a certain woman that she had suffered many things of many physicians indicates their lack of skill. Many Jews were turning to magic and black arts. Secret formulae, charms and incantations were in high favor. But Luke was a Greek who had probably been given large opportunities for training. The medical service which he rendered to Paul was therefore of the highest order.

He was a sympathetic friend. This is shown by the gospel which he wrote. With what gentleness he recounts the stories of Jesus' compassionate service. His gospel is the gospel of the poor and outcast, the gospel of women. Nowhere in the New Testament is there shown such sympathy as in this gospel. It was Luke's sympathetic attitude which made him the confidant of women. And Paul's references show how much he appreciated Luke's friendship.

He was a congenial friend. Luke was educated; his books prove this. With the exception of Hebrews, his Greek is the best of the New Testament. Being a convert from the Greeks he had the breadth of vision and outlook that enabled him to enter fully into Paul's plans and hopes. He was not bound by any Jewish narrowness; this is evident in his Gospel. For it is the universal gospel. The primary interest is not in Jew and Gentile as such, but in a common humanity. It opens with a song of peace on earth and goodwill to men and closes with a promise of remission of sins for all men. The universal character of the gospel is shown by the wonderful parables of the Good Samaritan and the Prodigal Son; Jesus forgives the sinful woman and promises the bliss of paradise to the repentant thief. Luke was congenial to Paul in a way that Peter could never have been. Their friendship was of that high order which exists between men of culture with large common interests and warmed by loving affection. That Luke was well educated is shown further by the historical character of his books. His purpose to trace all things accurately and to set them down in order shows his art as a historian. In the book of Acts, he relates the events of the Christian movement with the current political events.

He was an appreciated friend. He won the title, the *beloved one*. This from Paul who was not forgetful of what he owed to Luke. He had left behind friends and profession to follow Paul. Neither hardship nor danger could turn him from his purpose. And surely many others had called him blessed because of his kindly ministry to ailing humanity. He himself relates how during their stay on the island of Melita many came and were cured. Paul had healed the father of Publius by miracle but Luke devotes his time to cures by medical skill. And the people showed their appreciation by honoring the company with many honors.

He was a faithful friend. He was indeed a friend in need, not merely a fair weather friend. He shares the hardship of imprisonment; the cold and discomfort of Paul's dungeon prison does not daunt him. He is not

moved by the disgrace and shame which fell on Paul. Other friends had forsaken Paul. He complains to Timothy that a group of Asians had forsaken him. Rather interestingly in the three mentions of Luke by Paul, another Christian, Demas by name, is also mentioned. But at the last Demas gave up—the love of the world was stronger than the love of the Kingdom. Also in these three connections the name of Mark appears. But Mark is making good—he who had one time been lacking in the quality of faithfulness. But when Paul writes during his last days, only Luke is with him. This simple statement is Luke's greatest praise. He proved his friendship by keeping faith. For this is the essence of friendship; it has other beautiful qualifications but take away faithfulness and it ceases to be friendship. Such friendship feeds on danger and hardship and they but deepen and strengthen it. We do not know the details of Paul's going, but if we can visualize the scene as the great apostle knelt to receive the stroke of the headsman, we can believe that Luke stood by him to the end and received the last message of the great apostle who had now finished his course. And when it was over he turns his steps back to the imperial city which shall some day be conquered by this despised religion. And he now dedicates himself to the new task of writing his masterpiece of Christian literature, a memorial to his departed friend. And in this writing he is proving himself a faithful friend to the unknown Theophilus. Some have built up the ingenious theory that Luke was a freedman, once the slave of Theophilus, but educated by his master and then freed. Whatever the relations between the two, Theophilus had a friend in Luke, one who was proving his friendship by giving to his friend the greatest gift of all, the story of a gracious Savior.

In no one is exemplified better the love and service which is inherent in Christianity than in Luke who brought his well trained mind and skilled hands as his contribution to Christian culture. There is no trace of that pride and egoism that mars so many lives which otherwise would be useful, but the clear burning flame of devoted service and consecration to the cause which won for him the title, "the beloved."

Chicago, Ill.

## HOME AND FAMILY

### Morning Prayer

BY MILDRED ALLEN JEFFERY

"Deliver us from evil," Lord,  
The evil of the world  
Wherein the voice of Antichrist  
Against the Truth is hurled!

"Deliver us from evil," Lord,  
The powers of the air:  
From Satan, and his demon host  
Who would our hearts ensnare!

"Deliver us from evil," Lord,  
The evil of our way:  
From sinful lusts, and vanity,  
Deliver us today!

"Deliver us from evil," Lord,  
And keep us by thy grace  
As day by day we journey on  
Unto thy heavenly place.

Hermosa, Calif.

### Joshuas of Today

BY OMA KARN

In Five Parts—Part One

MARY MANTON, Miriam Mason and Martha Myers were three very close friends. "The inseparable M's" was the appropriation somewhat enviously placed upon them during their school days. They graduated from high school at the same time. One year later the "inseparable" bond was broken when Miriam became the wife of Tom Hunter. Most everybody pronounced the mating of the popular young couple as a very "likely" union. The few dissenting from this opinion were friends of Miriam, most of them former suitors for her hand. These individuals frankly pronounced Tom



not quite worthy of the prize he had won. There were even sly whispers that the gay, handsome groom was not as "straight" as he might be. He had been seen in places of questionable character, etc. The present day popular slang term, "sport," just then coming into use, became attached to his name. A few during the days of the courtship of Tom and Miriam, went so far as to say that Tom drank, "just a little, you know." This bit of disquieting information managed, in some way, to reach the ear of Miriam's father. Very dubiously he mentioned the matter to his daughter. She flew into, for her, a most violent rage. It was jealousy, she stormed, that was responsible for such outrageous statements. What if Tom did now and indulge in a glass of beer? That was not going to ruin his life—nor hers either!

A city five hundred miles—a great journey in those days—from where Tom and Miriam had been born and reared was selected as the place at which the new home was to be founded. Following his graduation from high school Tom had spent a year at Oxford College. Another year was spent in apprenticeship to a master-mechanic. The young student served his time and received his credentials. A large furniture factory in the city to which they were going had offered a lucrative opening for the use of his skill. For this city, the young couple, showered with gifts and good wishes, departed to make their home. Mary and Martha were disconsolate. For awhile a voluminous correspondence kept up, each taking a turn a week about at keeping it going. Household cares increased for Miriam. Suitors appeared for the hand of Mary and of Martha. At the close of the first year the correspondence had lapsed into a very brief message now and then. At the end of three years Tom and Miriam were summoned home by the death of Miriam's father. The young couple proudly displayed a fine one year old son. Mrs. Grundy took notes. Tom did not appear quite natural, she thought. Miriam did not look altogether happy. And so the tongues wagged. Tom was an only child. His parents had died before his marriage had taken place. The death of Miriam's father left only a brother remaining at the home of her childhood, who soon after the death of his father, sold the ancestral home and moved to California. Except school friends Miriam no longer had any especial interest in her former home. Correspondence, resumed after her brief stay there, soon lapsed. For ten years there was total ignorance on the part of Mary and Martha as to achievement or failure in the lives of Tom and Miriam Hunter. Meantime Mary and Martha married. Mary became the help-mate of Frank Palmer, a rising young minister of the gospel in a neighboring city. Martha linked forces with John Ebberts, a wealthy young farmer of her home locality. It was at a Home-coming reunion at the old schoolhouse of their youthful days, that the subject of their mutual friend, Miriam, and her long silence, became an absorbing topic of conversation. The two ladies decided to embark upon a daring adventure—a great one for the days in which it took place. They would go and visit Miriam taking her by surprise!

The venture proceeded as planned. At the end of a ten-hour railway journey Mary and Martha found themselves, in charge of a taxicab driver, turning from a brilliantly lighted, wide paved avenue, onto a dark side street, a by-way with dim, murky light which showed up so disreputably, that Mary, the more self-confident of the two adventuresses, exclaimed in protest. "Stop," she commanded the driver. Then, as in response to the order, he slackened speed, she said: "This is not the street that we want."

Before the man at the wheel of the car could be made to understand what was wrong the outfit was drawing up beside the curb. By the aid of one of the murky street lights the two women visioned one of the most unkept, dilapidated dwellings they had yet passed. Astonishment held them speechless. Taking advantage of the silence the driver alighted and went and looked at the number on the old shack. Returning to the car he proceeded to remove the luggage belonging to his two bewildered fares. "Stop," again came

peremptorily from Mary, "this is not the place we want. Mrs. Hunter does not reside in a locality such as this is!"

"This is 822 Hudson street, Madam," said the driver, courteously. "The number is above the door and as plain as the house itself."

"Sit still," Mary said to Martha, "and hold the car and the luggage while I go in and learn where we are and how to get to Tom's." She alighted and passed up the rickety wooden walk toward the dwelling. Midway of the length of the walk she paused, gazed for a brief time through the soiled glass of the front door, and then retraced her steps to the car. "The man is right, this is the place," she said to Martha, a queer choking sound in her voice, "I see Miriam within." Martha alighted and Mary paid the driver his fare. The car moved off into the surrounding darkness. Gathering up their luggage the two ladies passed up the walk to the house.

Ashland, Ohio.

### Sounding Brass

BY DAISY M. MOORE

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal."

We have all heard the story of the minister who told his congregation that they were to do as he said, not as he did.

More than that, many of us unfortunately, know preachers of the gospel who expect their hearers to do that very thing. True, these men never tell us from the pulpit to do things we should not do, nor urge us to leave undone what would be better done.

No, they teach the letter of the gospel but fail themselves to keep the law of it.

When a minister steps down from the pulpit and fails of putting his sermon into service, his most eloquent, most impassioned discourse can be nothing more than "sounding brass."

Each day we come into contact with laymen—members of the church—who are not living in conformity with the profession they make. We bear the name of Christ but how far short we fall of faithfully following his teaching and his example. In the case of Christ, teaching and example are one and the same. The beautiful part of the story of his life is its absolute consistency.

He preached nothing he did not practice; he asked nothing of his followers he was not willing to give; he commanded no obedience to God which he did not exact of himself.

Is that not, after all, the real reason why his band of followers grew and grew and grew until now, at this far date from his earthly sojourn, there is an ever-increasing multitude striving to keep his precepts?

Is not sincerity the test of a man's character? Is anyone willing to devotedly follow a leader whose walk in life does not conform to his talk?

Back of sincerity always lies love, whether we consciously realize it or not. The keynote of Christ's life was love and if we would live in a manner becoming a Christian, it must be the very center of our being.

Look for a minute at the indisputable evidence of Christ's consistent and persistent practice of what he preached, as we see it in the grievous episode on Calvary.

Christ taught forgiveness.

Nailed to the cross in the most cruel way by jibing enemies, how did he react to their hatred, maliciousness and ruthlessness?

"Father, forgive them for they know not what they do."

Christ claimed to be God's great King for the Jews. And even his enemies in their jeering set the truth over his head.

Christ taught that through his suffering and death and the foretold resurrection, repentant men might hope for a life beyond the grave "Forever with the Lord."

Dying in the greatest agony, the Hero of Golgotha

held open the door of heaven so that a penitent thief might catch a glimpse of its glory.

"This day shalt thou be with me in paradise."

"O for a closer walk with God!"

For walking with God, talking with him, the Christian may lead a consistent life far above the reproach of God and man.

Fairfield, Pa.

### Think Twice

BY ARCHER WALLACE

SOME one sent in this question to a religious magazine recently: "How should one deal with cranks? Sometimes they are very good people who can neither read nor write but take pleasure in opposing anything which is not in strict accord with their views. Unless their policy is followed they sulk and nurse their supposed grievances."

Here is a problem which must be well-nigh universal. The crank of this type is found in nearly every place. How should he be treated? Is it wise to snub him, to show temper, to try and put him in his proper place?

This is the advice given by the editor of the magazine: "Never attempt to argue with very unreasonable people and never take the slightest notice of their eccentricities. Be friendly and kindly when you encounter them, but never go out of your way to show them attention in the vain hope of winning them. Above all things remember that there is generally a reason for the crank being what he is and, depend upon it, if you knew the reason, you would look upon him with other eyes. There is not a hard word you have ever spoken which you would not bitterly regret if you knew all. It is like striking a wounded animal. Look before you strike and when you realize what you are about to do, you will not strike. You will pity and soothe. Be patient, be kind, be gentle."

This is excellent advice and there are few who do not need it. It is so easy, so natural, to hit back, to snub the one who hinders or opposes. It is seldom, if ever, the Christian thing to do. It is better to think twice, for second thoughts are generally calmer and kinder.

"Could we draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should:  
We should love each other better  
If we only understood."

Toronto, Can.

### His Monument

BY LEO LILLIAN WISE

SOMETIME ago on the scientific page of *Our Young People* there appeared an article concerning the optical glass nine months in the cooling process for Ohio Wesleyan Observatory near Delaware, Ohio. Perhaps you will be interested to hear how this observatory came into existence.

For some fifty-odd years Professor Perkins taught astronomy and kindred subjects at O. W. U. I can vividly recall his tall, thin form, his kindly face as he walked along the streets of the fair city. He and his wife had had no children. After her death and when his days were nearly closed it was revealed that during the many years, this couple had gone without many things, even comforts, in order to save out of his salary money to erect an observatory which would serve students and others for many years to come.

This announcement came as a distinct surprise. And if I am not mistaken Professor Perkins turned the first shovel of dirt in the beginning of the excavations on the grounds some few miles south of Delaware near Stratford. And the observatory is a worthy one.

One wonders how much the total was of denial, prospects of travel laid aside and creature comforts given up, in order that a dream might be realized. Not alone to Professor Perkins does this monument stand, but to his wife as well.

Bloomville, Ohio.



## AMONG THE CHURCHES

### Calendar for Sunday, August 19

**Sunday-school Lesson**, Paul Carries the Gospel into Europe—Acts 16:9-15.

**Christian Workers' Meeting**, Jesus as a Great Teacher.—John 13:14. ♦ ♦ ♦ ♦

### Gains for the Kingdom

**Five baptisms** in the Dallas Center church, Iowa.  
**Three** were baptized and one received on former baptism in the church at Markle, Ind.

**One baptism** in the Kenmare church, N. Dak., Bro. J. C. Flora of Ellison, N. Dak., evangelist.

**Four baptisms** in the Iowa River church, Iowa, Bro. L. A. Walker of Omaha, Neb., evangelist.

**Eleven baptisms** in the Selma congregation, Va., Bro. S. G. Greyer of Philadelphia, Pa., evangelist.

**Two baptisms** in the Central Plains church, Va., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

**Four baptisms** in the Weston church, Ore., Brother and Sister S. Z. Smith of Sidney, Ohio, evangelists.

**Fifty-one** united with the Georges Creek church, Md., Bro. B. M. Rollins of Mt. Pleasant, Pa., evangelist.

**Six baptisms** in the Marsh Creek congregation, Friends Grove house, Pa., Bro. Grant Group, the elder, in charge.

**Five baptisms** in the Brookside church, W. Va., Brother and Sister Daniel B. Spaid of Egdon, W. Va., evangelists.

**Four additions** to the Greenmount church, Bethany house, Va., Bro. Lawrence Helsey of Shenandoah County, evangelist.

**Thirteen** were baptized and one reclaimed in the White Pine church, W. Va., Bro. C. H. Wakeman of Cumberland, Md., evangelist. ♦ ♦ ♦ ♦

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. A. J. Beehly** of Somerset, Pa., to begin Aug. 20 at the Rockton church, Pa.

**Bro. J. Edwin Jarboe and wife**, to begin Sept. 2 in the Rockingham church, Mo.

**Bro. M. G. West** of Bridgewater, Va., to begin Aug. 26 in the Summit church, Va.

**Bro. W. K. Kulp**, the pastor, to begin Sept. 16 in the Hooversville church, Pa.

**Bro. E. O. Norris** of Champaign, Ill., to begin Sept. 9 in the Fairview church, Ind.

**Bro. C. V. Coppock** of Sidney, Ohio, to begin Oct. 21 in the Middle District church, Ohio.

**Bro. R. E. Shober** of Connellsville, Pa., to begin Aug. 20 in the Ten Mile church, Greene County, Pa.

**Bro. Oliver H. Austin and wife** to begin Jan. 2, 1929, in the Poplar Grove church of Southern Ohio.

**Bro. Ralph G. Rarick** of Milford, Ind., to begin Aug. 22 in the Bear Creek church, near Dayton, Ohio.

**Bro. Jesse W. Whitacre** of Elizabethtown, Pa., to begin Aug. 25 in the Maple Grove congregation, Md.

**Bro. John E. Rowland**, the pastor, to begin Aug. 19 at the Holsinger church, Woodbury congregation, Pa.

**Bro. L. G. Humphrey** of Buena Vista, Va., to begin Aug. 19 in Fairview church (Georges Creek), Masontown, Pa.

**Brother and Sister Walter C. Sell** of Grand Rapids, Mich., to begin Oct. 7 in the Woodland country church, same State. ♦ ♦ ♦ ♦

### Personal Mention

**Standing Committee delegates** to the Conference of 1929 from the First District of Virginia are Elders D. C. Naff and F. F. Holsopple.

"We long for Conference news" Bro. I. S. Long wrote from Bulsar July 13. "Just had a call conference here," he continued, "in which we faced the matter of retrenchment and we did what we thought was wise."

**Bro. J. Homer Bright** with his wife, son and daughter gave us a good-bye call Thursday the ninth. With Sister Emma Horning they were to sail the sixteenth from Vancouver for China, except the daughter Esther who remains in the home land.

**Bro. D. R. McFadden** it proved to be who had called out our name from a passing car as we were walking up Highland one day last week. With his family he was making his way back to their home at Smithville, Ohio, after a year's sojourn on the Pacific Coast.

A new face about the halls of the House at Mission Board meeting time is that of Bro. L. C. Moomaw of Roanoke, Va. He is one of the two laymen added to the Board by the late Conference. The other, Bro. J. K. Miller of Cedar Rapids, Iowa, was not able to be present at this meeting.

**Bro. F. F. Holsopple** of Roanoke, Va., was scheduled as the speaker for the day at the rededication of the church at Curryville, Pa., last Sunday the twelfth.

**Eld. D. T. Dierdorff** has been chosen as Standing Committee delegate to the Conference of 1929 from North Dakota and Eastern Montana. Eld. John Deal is alternate.

**Fewer missionaries** were at the Board meeting this time than usual. Bro. William Beahm of Africa was the only addition to the Bloughs of India, Brother and Sister J. M., whose visit we mentioned last week.

**Sister I. S. Long** of Bulsar, India, is at present editor of "the first paper for children or young people, Christian paper, for this whole territory of eleven millions of people, a territory in which eight missions are at work."

**Sailings of the Africa missionaries** can now be announced. Wm. M. Beahm and wife sailed Aug. 15 from Montreal on the S. S. Metagama. C. C. Heckman and wife will sail Sept. 8 on the S. S. Homeric from New York.

**Bro. J. B. Emmert** went on eastward from the Board meeting to spend a few days with his brother H. D., pastor at Cleveland, Ohio, and with Pennsylvania kindred and friends until Bro. Bonsack would join him. They were to sail from New York Friday the seventeenth.

**Sister Leo Lillian Wise** of Bloomville, Ohio, "Messenger" contributor, last week submitted to a critical operation but reports that she is "recovering nicely." To those who wondered about her "not being nervous" she answered: "I had been anointed Sunday night and felt that I was being upheld by prayer."

### Special Harvest Offering

We have been forced to cut down our appropriations to mission work at home and abroad. The appeals that come as a result have stirred our hearts. We can easily discourage our workers and cripple the work. Mission schools are being closed. Missionaries are detained at home. China, with its after-war conditions, is in great distress. Africa faces a large and fruitful opportunity at the present time. At home conditions demand that we make Christianity vital and effective. Let us rally in faith and courage to the need!

The General Mission Board at their recent meeting decided to ask our people and churches to make a special Harvest Offering for this work. Our crops promise well. Most of our people are profitably employed. Our land is favored with abundance. Let us begin now to make this an offering that shall be worthy of faith in the Lord and his Gospel. Sunday, Sept. 9, is the day suggested, but others may prefer a prior date or at their harvest meeting. Let everybody give cheerfully and liberally as unto the Lord, and we shall be both blessed and a blessing in increased measure.

### GENERAL MISSION BOARD

Elgin, Ill.

**President Winger** of Manchester is to be the principal speaker at an all-day meeting of all congregations of the Church of the Brethren in Preble County, Ohio, to be held on the fair grounds at Eaton, Ohio, Aug. 26. Facilities are ample and everybody is invited, writes Bro. N. B. Wine. A liberal offering for the General Mission Board is on the program.

**Bro. L. D. Ikenberry**, Vice-President of Manchester College, was the leader of the group we met at the front door of the House as we were going out to lunch the other day. The other members of the party were his wife, daughter and little grandson, and Sister I. N. H. Beahm who is sister in the flesh to Sister Ikenberry and mother of missionary Wm. Beahm.

**Address of our deputation:** Our deputation to Africa, Brethren Bonsack and Emmert, left New York the night of Aug. 17. They leave Antwerp, Belgium, Aug. 28 on S. S. Elizabethville. Address in care of that boat there. They will attend the West Africa Missionary Conference at Leopoldville from Sept. 16 to 24 and study missions in that section for a few days following, where they can be addressed up until Oct. 2 in care of Union Missionnaire Hospitaliere, Leopoldville—Est., Congo, Belge, West Africa. Until about Oct. 25 they can be addressed care of C. M. S. Book Shop, Lagos, Nigeria, West Africa. After that at Garkida, Nigeria, West Africa, via Jos.

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### Miscellaneous Items

**We referred recently** to the Second Southeastern Regional Conference to be held at Daleville, Va., Sept. 4-7. See the more detailed announcement on page 528.

**In appreciation of the Gish Fund Books.**—When James Gish and Barbara Gish left part of their estate for the organization of the Gish Fund, they left a heritage which I

fear a number of us in the Church of the Brethren do not fully appreciate. There is no way of measuring the influence of a good book, and particularly the books of the Gish Fund as selected by our committee—books sound in Christian faith and full of inspiration. It is unbefitting to be too extravagant in praise, so I wish to state very simply my hearty appreciation of a few of these books. "The Making of a Minister" by Charles R. Brown, an experienced and seasoned pastor for eighteen years and the Dean of Yale Divinity School, is a book heavily laden with conservative truth concerning the qualifications of a true minister of Jesus Christ. It is well written and can be had for only 45c. Schaff's "History of the Christian Church," considered among the very best Christian church histories, gives the history of the Christian church from the apostolic period down to the present time. Volume I can be bought for 20% of its real value—\$1 instead of \$5. Then the book "Christ and Money" is a clear treatise on stewardship and there are numerous others just as good as those mentioned. To all interested in the progress of the Kingdom of Jesus Christ I should like to say: Send to the Brethren Publishing House, Elgin, Ill., for the Gish Fund list and avail yourself of this splendid opportunity.—Roy D. Boaz, Principal of Daleville Academy.

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### Special Notices

**Little Swatara** congregation will hold their Harvest Meeting on Aug. 25 at the Merkey house beginning at 2 o'clock.—Elizabeth Meyer, Myerstown, Pa.

**The District of Michigan** will hold its District Conference at the Battle Creek church, Aug. 28-31. We are expecting delegates from every church.—M. B. Williams, Secretary-Treasurer.

"The Missionary Review of the World" for October will give important facts regarding the foreign mission topic for 1928-1929—Africa. If you would like to have this special issue send your name and address with twenty-five cents to the General Mission Board, Elgin, Ill.

**Those coming to the District Meeting of Michigan**, Aug. 28-31, will find the church on the corner of West Van Buren and Lemont Streets. A tent will be used near by for services. You may need to detour some on account of the street being paved.—S. J. Burger, Battle Creek, Mich.

**The Trustees of the Old Folks' Home** at Fostoria, Ohio, extend a hearty welcome to the various churches of Northwestern Ohio to cooperate in supplying Sunday services for the people at the Home throughout the year. Arrange dates with J. K. Eikenberry, 329 W. Summit, Fostoria, Ohio.

**The Poplar Grove church** of Southern Ohio is planning a Homecoming for the second Sunday in November. At that time the church will be twenty-five years old. We urge all former members of the church, ministers and friends to be present on that date. Plan now to be with us.—Theo. R. Eley.

**Homecoming of the Aughwick congregation** will be held in the Germany Valley meetinghouse Sept. 9. Sunday-school will open at 9:30 o'clock. All-day services are planned. Those who have worshiped here, and all others will be welcomed. Hot coffee and mountain water provided; a basket dinner is planned.—Wealthy A. Burkholder, Shirlaysburg, Pa.

**The Homecoming at the Old Folks' Home** on Columbus Avenue, Fostoria, Ohio, will be held Labor Day, Sept. 3, 10 A. M. A program is being arranged and an invitation and welcome is given not only to the Northwestern District of Ohio, but to all who care to come. Bring your friends and well filled baskets for noon lunch.—Francis Hamilton, Superintendent.

**The Program** the committee has prepared for the Mothers and Daughters' Meeting at the District Meeting of Northern Illinois and Wisconsin, to be given Sept. 1 from 2 to 3:15 P. M., is as follows: Piano prelude.—Merle Brantner. Congregational hymn. Worship.—Mrs. O. B. Maphis. Business session. Musical reading.—Mrs. Irene Fierheller. Address, The Beauty of Home Making.—Mrs. John Gnagay. Response by daughter.—Marie Emmert.—Mrs. Fred J. Miller, Polo, Ill.

**The District Conference** of North and South Carolina will be held in the Pleasant Grove church, Mitchell County, N. C., Aug. 22 to 25. Following is the program for the Ministerial and Sunday-school Meetings, Aug. 23, beginning at 9 A. M. Shall we as a District have an evangelist?—J. R. Jackson, W. A. Reed. What kind of background should the Christian minister have?—Marcus Bradshaw. Discuss the value of simplicity and purity in the life of the minister and his family.—Geo. A. Branscom, J. K. West. How may we secure pastoral care for the smaller churches?—W. H. Handy, J. H. Griffith. Sunday-school Meeting, 1:30 P. M. Discuss the value of the home department.—F. C. Rohrer. What value does the Sunday-school derive from the Cradle Roll department?—Mrs. F. C. Rohrer. Why should we use graded lessons in our Sunday-school?—W. A. Reed. What is the best way for the Sunday-school teacher to get training?—Carl Welch, J. D. Peterson. 7:30 P. M., Sermon, The Christian Home.—W. A. Reed.—Ethel Henderson, Landrun, S. C.



## AROUND THE WORLD

### National Bank Resources Are Up

The resources of the national banks of the United States have touched a new high point. A study of the figures based on the call for June 30 reveals the fact that on that date total national bank resources stood at \$28,508,239,000. This figure is about \$350,000,000 above the total resources revealed on any other date of call.

### New Use for Crown Jewels

Persia may be a backward country, but the present shah has up-to-the-minute ideas about finance. In connection with the consideration of how the Persian government might help the farmers of that land, particularly in the matter of providing credit for the purchase of improved machinery, the shah is reported to have proposed to sell the crown jewels valued at \$25,000,000. This looks like good business as well as a new use for a king's jewelry.

### In the Matter of Endurance

In the matter of endurance the Marathon race is a good test. This year at the Olympic games the winner ran the approximately twenty-five miles in two hours, thirty-two minutes and fifty-seven seconds. But the most interesting fact about this year's race was that the winner was an Algerian, El Onafi by name. Second place was taken by Manuel Plaza of Chile. The third man up was a Finn; the fourth, Yamada, a fisherman from Japan. A veteran runner from the United States had to be satisfied with fifth place. As to endurance it does not seem as though the whitest race had much of which to boast. All of which recalls that racial kinship of which St. Paul writes.

### Conference of Brethren Church

The Fortieth General Conference of the Brethren Church (Progressives) will be held at Ashland, Ohio, Aug. 20-26. It is interesting to note that a sister denomination is holding her general conference in a college town. The facilities of Ashland College and the local church are to be largely used. Ashland, Ohio, is also the seat of the publishing interests of the Brethren Church. The program as printed indicates that a portion of one afternoon will be given to these interests and an opportunity given for inspection of the publishing plant. The writer of these lines wishes our friends of the Brethren Church just as happy and profitable a time as our own people had at the La Verne Conference this year. And we are sure they will have it since the meeting seems so admirably located with varied church interests at hand.

### For Better Steaks

And now it is said that the animal fed on foods rich in vitamins is the one which produces the flesh rich in the same life-giving elements. 'Tis said: "That luscious steak or roast found on the platter occasionally is from the steer fed a mixture of such green feeds as alfalfa or clover. It is unfortunate that farmers do not produce more animals out in the sunlight where they can run to racks and bunks filled with feeds rich in vitamins. The milk, liver, kidneys, as well as lean and fat flesh from such animals are believed to contain an abundance of vitamins according to tests made with laboratory animals. It is known that the vitamin content of liver, butter and lard is affected by the kind of feed the animal eats. Investigators believe that the fat and lean tissues are also affected. . . . In the future consumers may expect their meat to be improved more and more from a vitamin point of view as farmers increase the practice of feeding animals feeds rich in vitamins."

### Voting Convictions in Virginia

The members of the Church of the Brethren in the First District of Virginia decided unanimously at their recent conference to elect their dry convictions at the November Presidential election. Our Virginia Brethren of the First District will not only stand for prohibition in harmony with the well known and historic position of the denomination, but irrespective of party lines, they will vote to support prohibition this fall. C. S. Ikenberry of Daleville, Va., secretary of the District Conference reports the action as follows: First, this resolution was presented: "That the First District of Virginia reaffirms her position on the temperance issue, that we oppose any attempt to modify, impair or weaken the Volstead Act, or any attempt to nullify the Eighteenth Amendment of the Constitution; that irrespective of party lines we support only such candidates who have shown by their past lives and public records to be in sympathy with the amendment and who favor a faithful enforcement of the law. Furthermore, we urge a continued campaign of education concerning the evil effects of liquor and alcoholic beverages, that the people may come to realize that the mere passage of laws will not assure the desired end." As to the vote the secretary says: "After the reading of the above resolution a vote was taken of those who would actually carry out this recommendation and the entire audience pledged for a faithful adherence to this resolution at the polls in November."

### Adaptations

That one can never tell just how his ideas or property will be used by others is illustrated by what came of the American idea of a baby-buggy when it got to Japan years ago and experienced adaptation to Japanese conditions. It is said that once upon a time a perplexed American missionary was wondering how his invalid wife might get a bit of air and change of scenes in Japan. And then he got an idea of how the well known American baby-buggy might be changed and strengthened, or so adapted to his wife's needs that she could be hauled about in it. And so we are told that the direct ancestor of the ricksha was an American baby-buggy. Doubtless few tourists who visit the Orient realize that they have a resourceful American missionary and Japanese enterprise to thank for the convenient ricksha. Perhaps they would even resent being told that they were riding in a bigger and better baby-buggy.

### Missions and Lean Years in Cuba

The wartime shortage of sugar meant high prices and expansion in the sugar industry for Cuba. Then came the years of decline in prices—lean years when other countries enticed into sugar production by previous high prices added their quota toward the complete demoralization of the sugar market. So extreme was the situation in the great one-crop island that restriction of production was tried. But this only relieved the market of a little Cuban sugar and made way for sugar from other lands. So there was nothing to do but to go ahead with production, though raw sugar has sold as low as two and one-half cents per pound. It will be seen that Cuba has faced as lean years as commonly come to a rich one-crop land. But we are saying all this as an introduction to the mission situation in Cuba. In the midst of severe economic depression, and faced with the decrease and even complete withdrawal of the financial help from the churches in the United States, the young Protestant Cuban churches have had a most serious problem on their hands. Thus we read: The Baptists of Eastern Cuba have been foremost among the evangelical groups in working toward self-support and in promoting their own missionary enterprises. For the past eight years they have been responsible for all the new work undertaken in their territory, for the American Baptist Home Mission Society has been unable to provide for any advance. Now with many of their members among the unemployed, the pastors of self-supporting churches are at grips with hardship, and the Cuban Home Mission Society is in arrears in paying its missionaries. It is a sore trial of faith but there is no thought of turning back to the old days of complete dependence upon foreign help." It is by such difficult experiences that mission churches are holding their ground and proving the virility of the Christian religion in other lands.

### On Thinking of Machines

It is not hard to think of machines. As these lines are being written automobiles are rushing by in the street not far from our window. And at almost any moment a street car will come clattering down State Street hill. And then there is the click of typewriters, and a different clicking of metal moulds as the linotype operators set their lines. Yes, the noise of machinery is in the air, but more subdued and not so rank as yesterday, when a small gasoline hoist engine was operated under our windows chugging and coughing out much blue smoke which it was difficult to shut out of our room. And the readers of this paragraph have their own troubles with machines—so what about machines any way? "The sentimentalist and romanticist say, 'Smash the machines! Back to the simple life!' That program does seem an attractive one—for a moment. It seems particularly attractive when one has been hurt by a machine. It is not unnatural for a child to strike back at the corner of the table on which he has bumped his head, or to take out his wrath on the roller skate which has slipped out from under him; as natural as for a man to smash a golf club under certain distressing circumstances. Natural, but not effective. No permanent relief comes along that road. Smashing the machines means only starting back again at the beginning of the long road of human progress and developing the same machinery over again with infinite toil. The way out of the difficulties of civilization is never back but always ahead. As the cure for the evils of democracy is more democracy, so the cure for the evils of a mechanized civilization is better machinery and a more skillful and artistic use of it. It is the imperfect machine which makes the trouble; or the perfect machine in the hands of an unskillful or malevolent operator. . . . We had better accept as inevitable the fact that we live in a world in which machinery is necessary to production. And we had better learn from the people who handle literal and actual machinery that the way to make machinery an instrument for the production of genuine results and to keep it from becoming an incubus and a peril involves these things: Replace broken and worn-out parts, and scrap an antiquated machine as soon as a better one can be secured. "Make the machine run as smoothly and as perfectly as possible, so that it will be an obedient servant of the will that guides it. Put in control of it men who have both good skill and goodwill—the trained hand, the artist spirit, the unselfish soul."

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Prayer for the Financial Support of Our Church Work

Mal. 3: 8-12

For Week Beginning August 26

#### EVERY MEMBER SHOULD GIVE

Every member should give something to the work of the church—money, manual labor, study or personal work. It is unreasonable to expect any benefit from the church if one puts little or nothing into it (1sa. 58: 6-8).

#### EVERY MEMBER CAN GIVE

We are "members one of another." Every good life produces a surplus of something, and thus may give. Every life has certain needs it can not supply, and is thus dependent upon others (Luke 21: 1-4).

#### A MORE POWERFUL CHURCH

Deficits, high pressure drives and the tardy payment of bills cast discredit upon the church and her work. There should be "meat in God's house." The treasury should be full. Not that the cause depends on gold. It does not. It depends upon loyal and liberal souls. Where there are such souls the treasury will inevitably be well provided (2 Sam. 7: 1-3).

#### THE BLESSING PROMISED

The blessing is to be poured out of heaven's opened windows in such measure that we can not receive it. Could language put it more emphatically? Giving is one of the laws of God's creation. Behold what God has given us when we obeyed the laws of electricity, steam, agriculture. Obedience to the law of giving will open to us blessings as yet undreamed (2 Chron. 31: 10).

#### DISCUSSION

Let each of us frankly face this question: In view of the benefits I expect from the church, am I putting into her work all that I should? R. H. M.

#### There Shall Be Food

The chemist's answer to the frequent prediction that the increase of men will make food scarce is an optimistic one. Recently one such was talking to fellow-scientists, and to them he said: "The chemist is impatient when he hears the Malthusian doctrine discussed in terms of wheat acreage, sugars and fats, for he is confident that when the fertile acres of earth do not produce crops sufficient for man's needs the chemist can synthesize them in his laboratory. Indeed, he already is doing that. When the need comes, the chemist will convert the light of the sun and nitrogen into food for the human family. Thirty men working in a factory the size of a city block can produce in the form of yeast as much food as 10,000 men tilling 57,000 acres under ordinary agricultural conditions." This does not look much like starvation for the teeming millions of earth.

#### Unearned Increment

In Orange, N. J., the First Presbyterian church recently sold for \$310,000 a site which was originally purchased in 1812 for \$515. Here is an increase in value that appears stupendous to the man never able to jingle more than a few coins in his pocket. Think of it, a lot costing \$515 in 1812 sold for \$310,000 in 1928! What a difference 116 years make in the price of a lot! Since this is a rather typical case of what is going on the country over in our growing cities, here is a good chance to sit down with pencil and paper and see just how much unearned increment there is in the case for which we have the figures. First, set down 515 the number of dollars paid for the lot in 1812. Now, turn to a table telling when money doubles at a given rate of interest. Let us take six per cent, since this is a very common and conservative rate. The writer has yet to find the man with money to loan who would refuse a return of six per cent. Now money at six per cent, compounded, will double in a little less than twelve years. But for the sake of convenience, take twelve years as the time of doubling and see how many times a dollar should double in 116 years. Twelve goes into 116 more than nine and less 116 years. Doubling \$515 nine times we get \$263,680; doubling it ten times we get \$527,360. It will be seen from these figures that \$310,000 as a price for a lot purchased for \$515 some 116 years ago is not really so exorbitant—indeed, it is near what the sum invested at six per cent and compounded would have amounted to. It may be added that many cases of what seem to be unearned increment are but legitimate increases at a conservative rate of interest. When taxes and other costs are included, it must be apparent that much property is really carried at a loss; that is, security aside, the money might be more profitably invested in some other way.



## The Church

(Continued From Page 519)

tance. Harmonious working and loving coöperation should characterize Christian activity. There is mutual dependence and interdependence making all members necessary and useful to each other. What one lacks another supplies. When each does all he can, then the church approaches perfection in its working. As the purpose of the human body is to provide a home for the soul while on earth, and to manifest the soul's virtues, so the church's responsibility is to provide a fit habitation for its Author and to manifest the glory of the indwelling Christ to a sinful world.

In Ephesians five, Paul thinks of the church as Christ's bride. This metaphor suggests valuable similarities to be traced out. Three thoughts are prominent: love, courtship, and marriage. "Jesus loved the church and gave himself for it that he might sanctify it, having cleansed it by the washing of water with the word that he might present the church to himself a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish" (Eph. 5:25-27).

Although Jesus had all the joys of heaven, yet he delighted to leave his Father's house and come to a people prepared for him. Heralded by prophets and ushered by John the Baptist, he came as a Traveler from a far country to wed his people. He tarried three years among those for whom he cherished a love. However, his own received him not. His heart was grieved when his betrothed ran after false lovers. The church in times past and even now often treats Christ coldly and sets her affection too much on the world. This surely displeases Christ. When the Holy Spirit descended on the church at Pentecost, great excitement prevailed at Jerusalem for the marriage of Jesus to the bride, the Lamb's wife, was consummated. Christians are heirs of Christ, and the church as a faithful spouse shares in the patrimony granted unto Christ the Son of God. Let the church be faithful to Christ. Let her not leave her first love or commit adultery. Her Lord is absent now that he may prepare a new and better home so that where he is the church may be also.

North Manchester, Ind.

## Safety First

BY B. E. BRESHEARS

"Prove all things; hold fast that which is good" (1 Thes. 5:21).

If a thing is doubtful it only shows that it is not proven. Hold fast to that of which there is no doubt. Hold fast to that which has been proven and can be proven to be safe. Safety first.

Doubt implies a lack of conviction. It concedes that there may be room for such lack. It implies indecision and hesitancy accompanied with more or less of suspense. It implies a possible course of action or decision which is questionable. It borders on the belief and thought that such a course and such a decision might be harmful and unsafe. Doubt is uncertainty. It is wavering and does not go forward with full confidence.

If we were always considerate and careful of absolute safety we would choose that course of which there was no such doubt. We could then press forward with the confidence that the course pursued would not in the end prove harmful and possibly disastrous. We would not then trust to luck, take "long chances" or hazard what is risky, dangerous and perilous.

Such would be the course of true faith in God—of full confidence in his word—of perfect trust in his promises. We would not then be found saying: "Yes, I know such and such is safe, it is all right to go this way or to believe this, or that; but then why should I be so particular? Why question the honesty or veracity of others who do not see it so? Why not be charitable? Sure your views are safe enough, and there can be no harm in following such a course, but people generally do not see things so, and if you try to persuade them you will be laughed at and lose their esteem."

With such a premise we need not wonder that peo-

ple are not more careful of their reasoning and teaching. With them it is of more concern to be found in line with that which will secure the esteem of men, rather than being governed by what is safe. Safety is sacrificed to reputation. It is a matter of studying "to show themselves approved unto men rather than God."

On religious questions in our day, as well as in all ages, people have been called upon to choose a course or make decisions between that which is safe and that which is doubtful. Many such questions have never been settled even though the multitude have often taken the course which is doubtful rather than the one which all could concede to be safe. It is far too often that such choice is based more upon what the multitude think than what is positively known. Safety first will lead us to prayerfully consider what God may think, and especially what he has said rather than what man thinks.

But people so often reason that God will not be so particular, so minute, so technical of details in his demands as to our belief, our acceptance or rejection of this or that. Those disposed to reason so, might do well to consider if their conclusions can be proven. To reason so is to at once enter the realm of the doubtful. Good people have always been doubtful of such reasoning. It seems to have been part of the dose of poison which Satan administered to Eve in the garden. Notice the words: "Yea hath God said" and "For God doth know." She knew what was safe. She knew what God had said but thought perhaps he would not be particular. The possible benefit offered appealed to her and she took the chances and yielded to the tempter.

It might be thought a small matter for Moses to smite the rock instead of speaking to it as commanded. He was not warned of the consequences but God afterward said to him: "You did not sanctify me at the rock Meribah, therefore you may not enter the goodly land of promise." Lot and his family were not told just why in fleeing from Sodom they should not look back, but the hazard of doing so proved disastrous and Jesus warns us by saying: "Remember Lot's wife."

May we apply the foregoing to a few of many questions which concern the religious world and the church in our time.

On the mode of baptism all religious teachers concede that immersion will meet the commands of the gospel and the example of those who administered it as recorded in the New Testament. There is no doubt about this. All the questioning which has been done—all the doubt which has been expressed is whether the other modes are valid and therefore just as good. Many there are who say they have reached this conclusion. Many more by their silence seem to concede to it. But their position has always been questioned. Presuming it to be so will never remove the doubt from the minds of those who know that there is a safe position and one which is not questioned. Thus as a problem it remains unsettled and it will so remain for all time.

Again as to feet-washing: Is it safe to do what Jesus said "ye ought" to do, and "ye should" do, and for which he has given us "an example"? Those who would say that it would be unsafe to follow the command and example of the Savior are not to be taken seriously. Yet there are those who favor a substitute. They reason that other good works will do just as well since people generally think that it is not in good taste to literally wash one another's feet. So say the many, but there remain a few who feel justified in doubting such a conclusion rather than risk the doubt that Jesus meant what he said.

Five times the apostles commanded: "Greet all the brethren with an holy kiss." Here, again, there can be no doubt that it is safe to obey. But most people will say: "Is not a handshake just as good? Why not greet our brethren in this way?" So reasoned Naaman when told to dip himself seven times in Jordan. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" He thought so, but it was not true. The multitude are convinced that the handshake is just as good but there are a few who are doubtful and so it remains unsettled.

Is it safe to follow the foolish and common customs

of the worldly people in choosing apparel for our bodies? My brother, is it safe for you to say that it is? Is it safe for you to fail to warn our people of the danger of bowing down to the goddess of fashion and obeying her unreasonable and absurd decrees? My sister, can you afford to allow your influence to lead others in this direction? A sister writes: "We have members here who paint their lips, powder their cheeks, bob their hair, shave their armpits, and their skirts are about half above their knees when they stoop or sit down." Do these things indicate heart conditions? A good physician can tell if his patient has measles by the smell. But most anybody can tell a case of measles by the eruption, thus through glaring evidences of nonconversion or spiritual decadence and pride in the heart all may see and know that they sink unto high heaven in the nostrils of the Almighty. We as a religious body would do well to "hold fast" and not cast off the former teaching and example of our fathers and mothers founded on the holy Scriptures, on reason and common sense.

It has been proven that when church members are not satisfied with plain singing in worship neither will they be content with the organ or piano. Soon they will want an orchestra and a choir if these can be afforded. It has never been doubted that a congregation can have spiritual worship without such, but the doubt has been as to whether these things do not lead to less spirituality even to a spiritual state when God will say: "Take away the noise of thy songs; for I will not hear the melody of thy viols" (Amos 5:23). Is it spirituality that is desired by those who want these instruments? If so, would they say that the violin for instance would enhance the deep spirituality which should accompany the observance of the sacred communion service? Would it point the mind back to the cross or forward to heaven? Would it lead us to think of him who after he had instituted these solemn observances "sang a hymn and went out and it was night"? Rather, may we ask would we not feel that such usage was sacrilegious and we trying to kindle some kind of "strange fire" on God's altar? If not desired for spirituality in the communion, can it be held more so in any sacred service? In other words, is it safe to introduce into the divine service anything of which Jesus has neither commanded nor given us an example?

Certain other things have been advocated with the claim that they are needful for the welfare of the young people or in order to hold and attract them to the services. Some of these it may be are unobjectionable if kept in their proper place, but when introduced into the churches and into the religious services, have caused a division of sentiment. It has ever been so with other of the denominations. It is not a question whether church people can have spiritual services without pie suppers, box suppers, church socials, banquets, entertainments, bazaars, plays, etc. It is however a question if the church can have spirituality if she resorts to these things to attract and entertain the people. A taste of such leads from one thing to another and if the worldliness thus introduced and the disunion caused were taken into account their value to the church would be nil. When started no one can tell what the end will be.

Omak, Wash.

## Some of the Things That Balaam's Life May Teach

BY D. D. THOMAS

BALAAH seemed to have a desire to do good unto as many people as he could, not being considerate enough as to the true source of authority. The yielding to the appeal of messengers of authority from the king, and repeatedly waiting upon God that his mind might be as the people wanted it to be, indicated that he was following a policy of that kind. The prophet did not know, or at least failed to recognize, that when the Lord said a thing that was what he meant. Prayers and petitions must be in harmony with God's will to have power with him.

He had learned the word of the Lord. That was plain. The second word comes to people now just as



it did to Balaam. Powerful demonstrations are apparent that convince people that the Lord is with them in what they do, when his written Word condemns it, either in letter or in spirit or both. Notice, the Lord's anger was kindled when Balaam went though he told him that he should go! He asked him the second time, and thus betrayed his trust in the first word. "And without faith it is impossible to be well pleasing unto him." It is declared that the Lord was angry with the prophet and that the ass that he smote saved his life more than once. Though he was a great prophet, yet he was not able even as much as an ass to see what a great prophet should see. Sometimes the creature becomes angry with his fellow creature. How much more has the Creator a right to become angry at the creature that rebels against him. The Lord requires a willing mind in our service for him. If Balaam had not wanted to go there would not have been a consent given.

This prophet was not an Israelite, but God used people of other nations to carry out his plans, and to show the broadness of his mind for the salvation of the world. Though it had been an Israelite that longed as he did for honor and wealth, the condemnation of the Lord would have rested upon him. Since there was here a yearning for that which was evil, the Lord could not be persuaded. One can buy some people; the Lord could not be bought! The sacrifice of forty-two animals, and the intercession of a prophet did not enable Balak to get what he so much desired. The Lord could not be bought nor influenced by any power.

It does not protect a man from evil because he is a prophet. That is a clear lesson learned in the study of this man. He is subject to the same temptations, and can be deceived by the lures of other men much as any one else. Balaam had been highly honored until he could handle the oracles of God. If a prophet desecrates this call, trying to prostrate it to some selfish use, he suffers as any other violator. I think that the crime would be greater and the punishment sorer because the Lord had blessed him with a great gift.

James says: "For let not that man think that a double-minded man, unstable in all his ways, shall receive anything of the Lord" (Jas. 1:7-8, A. V., margin). When these princes came with their flattering offer, it put him to thinking in other terms than that of a prophet of the Lord. The king said: "I will promote thee unto very great honor," and that he would not place a limit on any demand he might make. All he was to do was to curse this people. But, the Lord had said unto the prophet: "You shall not do that; for they are blessed."

Something must have been in these many and therefore costly sacrifices that suggested to Balaam a means by which he might "cause Israel to sin," and by that means bring the curse upon them that Balak so much wanted. The king's religion manifests itself mostly in his desire to save his people from destruction by the Israelites. Like it happens so often with evil men, the open and better way of making friends with this great people did not occur to him. His history ends with these profuse oblations. To save his people he desired a curse to rest upon Israel. The Lord stood between the prophet and that curse, just as the cherubim stood between Adam and Eve, and the tree of life.

Balaam's eyes were blinded by sin so that he could not see that in the armies of the enemy of God was not a safe place to be. And that is one of the traits of Balaamism. To say that one can serve God anywhere, even in the ranks of the enemy of God, where men blaspheme, where the souls of men are bought and sold, where the seat of Satan is, in the Vanity Fairs of the world, is surely wrong. To say that one may be dressed up as a zany or clown, and can laugh at the silly baubles of the libertine, can hoot with derision, or shout with praise of the games and gambles of the world, can vie with his fellow-man in emulation and strife and still be a child of God is wrong again. These are the traits that were manifest in the course that Balaam trod. The second attempt of Balaam was not to curse Israel but to seduce them. Having a conscience seared by disregarding the commands of the Lord, he seems to have become brazen enough to at-

tempt anything. It was the idleness of the camp life of the people that rendered them susceptible. Perhaps the wily prophet had learned of this condition of things. The beauty shops of Midian and Moab sent out emissaries to lure and destroy the men of Israel. They were doing a great work in their way when the plans of the prophet were again arrested. Through his work as prophet he could not hurt them. Now he used a different means. That was stopped by the intervention of the Lord. Phineas started it by the execution of Zimri and Cosbi, and the Lord did the rest with a plague. Thus failed the work of an evil man, and his career soon came to an end, when he placed himself in the ranks of the enemy. I do not know that he was fighting there, but even if he were not he was in the wrong place. To stand with the wrong people disqualifies a man as a servant of the Lord. He died a violent death, being slain with the sword.

Glendale, Ariz.

### The Benefits of Fasting

BY S. Z. SHARP

Few people realize the benefits of fasting for both body and soul. Jesus says, Matt. 6:16: "When thou fastest, anoint thy head and wash thy face that thou appear not unto men to fast and thy Father who seeth in secret shall reward thee openly." We emphasize the last clause—the reward from the Father. This is literally true. Fasting is good for both body and soul. It sometimes cures when all other remedies fail. We had a talk with Dr. Tanner who is noted for having fasted forty days on two occasions. This is the way it happened. Dr. Tanner was a drunkard and his body was a wreck. His fellow doctors told him there was nothing on earth that could save him, he was bound to die. He concluded that since he must die at any rate, he would hasten the time by quitting to eat. On the sixth day, he told us, he found that his mind became peculiarly clear and that he felt better. He decided that if this was the effect of fasting he would keep on. He reasoned that if Moses could fast forty days why could not he? He determined to try it. When the forty days were over, Dr. Tanner was completely cured. He was a converted man in both soul and body. From a drunkard he became a lecturer on prohibition. He claimed that alcohol was not necessary in the practice of medicine and advocated fasting as a cure for many diseases and that a man could fast forty days, if necessary, for he had tried it. He aroused the opposition of some doctors who believed in the use of alcohol and did not believe one could fast forty days and challenged him to prove it. He accepted their challenge. They hired a man to be with him every moment to be sure he would not take any food. He won the bet.

Medical science teaches that ninety per cent of all the common diseases originate from the stomach, mostly from overeating, not eating the proper kind of food and lack of proper exercise. Our civilization has so far advanced that women will delight in making food so delicious that it will tempt one to eat more than he should. After we have finished a square meal they come with pie and desserts and we eat more than we ought and the effect is a disarrangement of our digestive system. It has been ascertained that sixty-five per cent of the men in the United States begin to grow old before they are forty and die in their fifties or sixties. They fail to reach the "three score and ten years" allotted to man because they do not live in harmony with the laws of nature.

The diseases most common from overeating, and not eating the right kind of food, are: constipation, appendicitis, rheumatism, neuralgia, neuritis, kidney disease, diabetes, coughs and colds which may terminate in pneumonia and death. The best medical advice is not to overeat and to confine one's self to a vegetable diet and milk and to avoid narcotics and stimulants. This will generally prevent getting that dreaded affliction, appendicitis. Children grow and the bodies of older persons are kept up by the food that is eaten. This supplies the red, pure blood that is carried by the arteries to every minute part of the human body. When there

is more of this blood than the arteries can carry, there is blood pressure so common among old persons. When the arteries carry out more blood than the veins can carry back to the lungs to be renovated, there will be a clogging along the way, especially about the joints, which causes pain, and we call it rheumatism, neuralgia or neuritis. The best remedy is fasting until the veins have carried away the overproduction of the impurities in the blood. Fasting will often cure when all other remedies fail, as in the case of Dr. Tanner. Fasting enables one to benefit mankind as nothing else will, if accompanied with prayer. Prayer and fasting enabled the apostles to cast out a demon which they could not cast out in any other way. Fasting enables one to benefit mankind as in the case of Dr. Tanner who could lecture on prohibition which he could not do before. Fasting qualifies one to receive a great trust and dispense it for the benefit of mankind. It qualified Moses to receive the law from God and transmit its influence down the ages for the good of mankind. It qualified Jesus to perform the work of human redemption from sin and bestow eternal life. It qualified Barnabas and Paul to perform the most far-reaching mission work ever undertaken by man. It secures the blessings of the Father to every one who engages in it in the right spirit and in the right manner. "The Father who seeth in secret shall reward thee openly."

Fruita, Colo.

### Briefs

COMPILED BY OLIVER H. AUSTIN

"ONE should learn more early in life's experience than is sometimes indicated, that scandal and filth are sticky things and one plays with them to the loss of one's own attractiveness in the eyes of one's fellows. Like a host of other matters, this type of house-cleaning should begin at home. To thine own self, first, be clean."

"The soul of man was not meant to be bound in and kept inactive. It should be given all the room it demands for joyful expression and growth. We grow and our soul grows in direct proportion as we find room in life for happiness, contentment, love and fellowship. We can know nothing of any of these, in their deeper, truer sense in any program of confinement. Open the heart and life and the soul will grow."

"The faithfulness of Moses in the common task of herding the sheep was a preparation for the larger task. He was faithful over a few sheep, and God made him ruler over men. If we follow the Biblical accounts through with this idea in mind, we shall conclude that, when God wants leaders, he finds them in the places of their faithful toil. He manifested a decided preference for the workers as against the shirkers. The shepherds who were watching their flocks by night seem to have had the best chance to hear the song that announced the coming of the world's Redeemer."

"Let one discipline his spiritual nature until it is as trustful as the child is trustful toward its parents, free from suspicion toward one's neighbor, purified from alloy of greed, and devoted to the common good, then one's prayer will have the ring of sincerity of a single-minded, purposing will, in tune with the eternal purpose of God."

"Engineers are prone to talk of the efficiency of modern machines. But no machine has ever been constructed that is so efficient as a man himself. Where can we find a pump as perfect as the human heart? If the boss treats it right, it stays on the job for more than 600,000 hours, making 4,320 strokes and pumping 15 gallons an hour. We have no telephonic mechanism equal to our nervous system; no wireless as efficient as the voice and the ear; no cameras as perfect as the human eye; no ventilating plant as wonderful as the nose, lungs and skin, and no electrical switchboard can compare with the spinal cord. Isn't such a marvelous mechanism worthy of the highest respect and the best care?"—*World's Work*.

McPherson, Kans.



## "They That Were Ready"

(Continued From Page 521)

hearts that are sad. Will we be ready when the cry comes to meet the Bridegroom or will the door be closed? We know not how soon death may come and end our work here, hence the great importance of being awake and working for the salvation not only for ourselves but for those who are lost and undone and who need to be gathered into the fold of Christ.

"Are you ready for the judgment?  
It is coming by and by  
When the trumpet sound shall call you  
To the bar of God on high."

Shirleysburg, Pa.

## CORRESPONDENCE

### SECOND ANNUAL REGIONAL CONFERENCE OF THE SOUTH-EASTERN REGION

We have announced through the "South-Eastern Herald" of July 1 the complete program of the Regional Conference to be held at Daleville, Va., beginning on Tuesday evening, Sept. 4, and continuing with two successive sessions until Friday, Sept. 7, at 3:30 P. M.

All the Boards and Committees of the Districts comprising this Region will hold special sessions Friday morning emphasizing the particular duties and opportunities of the several Boards. The program is so arranged that each person in attendance will be participating in one of these simultaneous sessions.

The theme, "The Christian Church in Service," will be reflected through strong doctrinal sermons, missionary sermons and addresses on the various phases of our church life. Periods of special conferences will help you in your immediate problems.

Other special features will be: The daily Bible Hour by Dr. Flory; the morning worship service followed by a lesson on worship by Rufus D. Bowman; evening vesper services on the hill tops near by; missionary and religious educational exhibits including a choice selection of up-to-date books and special music features including a large Regional Choir of mixed voices and special music from the churches. The homes of the community invite you as their guests while you are with them. The Ladies' Aid Societies will serve dinner and supper at a nominal cost.

C. S. Ikenberry, Chairman,  
Executive Program Committee,  
Daleville, Va.

### THEY FEAR GOD

Sometime ago the writer called to see the chief revenue officer of our Anklesvar county. He is a Christian. It was early morning. His Moslem servants told me to sit down, that the Sahib was at worship. He could be heard distinctly reading, then praying, although he lives upstairs.

Moslems worship in mosques when available. When not available, they worship on a bench of a railway train, or on the station platform while the train stops—anywhere. Hindus are more reserved, yet at times do worship before the gaze of the public. No one is thought the less of for worshipping in the open. On the other hand, it makes a tremendous impression on the onlookers when, for example, a few thousand Moslems worship in unison, bowing and prostrating their bodies as they do.

Our Christian officer seems uniformly to have done what the public approved of, until recently when he gave judgment that is thought biased. I yet indulge the hope that he is right and that it will be known later that he is right, in his judgment.

In the city of Broach, four miles away, is a Christian judge, a much higher officer than the former mentioned. In behalf of a poor Christian girl I called upon him for a little advice, when he sent me to his superior, a Moslem. In talking to the latter, I had to give vent to my convictions. He replied in a way that I feared trouble might be brewing for the Christian judge. I went back and began talking to the judge, telling my fears. He replied "Never mind, Mr. Long. I have nothing to fear from anybody, superiors or the common folks. All know I never take bribes. Moreover, I know the law and have been judge for twenty-four years. You just rest easy. Nothing will happen to me," etc.

The suit was recommitted to the Christian judge, from whose hands it had been taken wrongly, due to patronage. The Christian girl was released. The pity is that the sinner was not convicted.

It is a great gain to have honest men in high authority. We thank God for the testimony of these Christian gentlemen. Just today, a parent called to see me, asking for a note to a certain Parsee head-teacher. This brother had called on this head-teacher five times to no avail. He was awaiting a little stimulus from the poor brother—a little bribe.

Our Bible school is running nicely, having eleven men

of good qualifications and seven women. Perhaps we never had a class with more average intelligence than this. The staff means to do their very best for these young folks who would fit themselves more efficiently to serve him.

Every morning as the clock strikes nine a bell is rung, summoning the whole community to stop work for a minute and to bare heads and hearts before our Maker in praise and devotion. We found this in vogue when we arrived at Bulsar.

Every evening the Bible students, with families, all unite in worship together. Each time they pray especially for some station, church, special need, or some particular race. "Oh, Master, hear us when we call!" I. S. Long.

Anklesvar, India.

### TO THE MUSIC FOLKS

We wish to thank all those who have so kindly assisted in chorus work for this last Conference and all the Conferences of past years. We feel that the Conference chorus is a very necessary and helpful part of the program.

We also express our gratitude for the gifts personally presented as well as the many kind words of appreciation for the music work which is being and has been done. Work always goes a bit easier when occasionally a word of appreciation greets one's ears, in contrast to some of the hard knocks which any Christian must expect in life.

To all the colleges that have so wonderfully responded with special messages in past years, as well as this year, we wish to say the work being done is a vast improvement over twelve years ago. The choice of music is much more carefully made and this is appreciated by the music folk and others who have learned that it is not the high brow music which is wanted at a Conference, but the more simple music with a big message.

We regretted that the special music from some of our quartets this year was limited to a certain number of selections. We had hoped they would be prepared to give us more. We refer to the Clarion Four and the Manchester quartet. The Clarion Four, noted quartet of the west, had thought they could not respond at all, but through the kindness of one of their number, a quartet composed of some former members was organized the last week before Conference. The quartet managed to have six selections ready for us but these had to be given in two days during Conference since one of the quartet had an important engagement in the city and other members were busy in other work in preparation for their college work next year. We wanted to hear from these quartets again but it was not possible.

The Vaughan quartet from Tennessee had an unlimited number of messages for us. They enjoyed their work among our folks at Hershey several years ago and ever since that time they have had a desire to attend another one of our Conferences. Two of the boys were formerly from Bridgewater and much enjoyed meeting some of their old friends. We owe them our appreciation and thanks. Anyone who wishes to drop them a card of appreciation can write them at Lawrenceburg, Tenn.

The music work of the Brotherhood is most encouraging and has never been in such a prosperous state. Folks are getting to the place where they are seeing the need of a real mission in their music service of and for the church.

We are known as a church with high ideals in music, and today stand in very high esteem all over this country. National leaders are looking to us and recognizing us as a great force behind them in their work for better music in our American churches.

We must know what other leaders are doing in order to keep pace with them in their ideals. It is most encouraging and I many times weep for joy when I see the steps which are being taken to make the music of the churches what it should be. In our work at Northwestern University last spring it would have been a real eye opener to many of our folks had they been in session and class work with the leaders from all over the United States and other countries and seen what a united stand there is being taken towards the use of hymns and songs which have a real message.

Then each year as we meet with the splendid teachers at Winona, such as Dr. Spross from N. Y., Dr. Prothero from Chicago, Drs. Bowoski, Williamson, etc., we just want to buckle in and say that the Church of the Brethren is going to keep right up with the rest for good congregational singing and better special music, music which has soul and a message for humanity.

I can not express to our church the feeling I have deep down in my heart, and the wonderful vision we get each year as we meet in the national conferences. You would think they all were Dunkers by the doctrine they preach through their suggestions to us and what we shall help to do for our churches in the way of music.

If more of our folks would and could be with us in such conventions I would not need to wear my life out trying to get some of you to catch the vision, and I would not need to forever argue the question of an instrument at our Conference. I like a piano as well as anyone, but we must be most careful else we will be

worse than the other churches are on this point, just as H. Augustine Smith told me to warn our church, that we do not make a mistake as the other churches have along this line; that is, to soon get so we think we can not sing without an instrument.

I always have contended that when an instrument comes into a Conference it should come in through the consent of the Standing Committee and thus the responsibility would be taken from the shoulders of any one person. We can so easily get along without it at our Conference where we have such a large number to help sing. Mrs. Mabce, chairman for the music for the World's Sunday School Convention, when she visited us on Sunday at the La Verne Conference said: "You sing wonderfully; how inspiring it is to hear you sing the good music which should be used by all churches."

Did you know that many popular churches are organizing choruses now that are not using the instrument at all? Well, they are doing just that thing. They have several of them in Los Angeles. It is being considered a much more skillful thing to be able to sing unaccompanied. Those who attended the World's Sunday School Convention could tell you, that had the large chorus sung without the instrument, they could have been understood.

I never have missed a single year without attending one or more large music conventions in order to keep abreast of all the latest movements of the national leaders and I know just what is being done. I expect to keep right on in my study and research work. I want my church to know what is going on in the world and I want her to benefit by all the good suggestions which will help us grow bigger and better in the music world.

There are so many things which we can have our young folks do to help interest them, helping them to grow stronger spiritually through music and the messages which they can bring to this old world. Pray earnestly that we may not lie down on the oars, but that we may have a new vision of the great field and task before us.

Study your song book as earnestly as you would your Bible and ask God to help you get the message for yourself so you will then be able to sing it to others.

If there is enough pressure for worship programs, we will be glad to run a number in the "Messenger" in order to get you started to fitting up the music to the Sunday-school and church service. It means so much to have an aim and a theme and then fit the entire program towards one great theme. Try it and see what a wonderful spiritual blessing you will receive.

True, it will mean we must pray for wisdom, and it will also mean that we must call the pastor or minister during the week and ask for his theme for the sermon on Sunday. It means that we must study our Sunday-school lesson and see what to use to fit the service, etc.

It is most encouraging to know that many of the District Meetings are arranging a space for the consideration of music on their program this year. I am so sorry we can not answer all the calls to be present and fill the space given. We are always glad to write a message on music and have it read. Thanks to these Districts for their interest.

Pray for the music work of the church as her vision is becoming larger and greater year by year, that she may use the utmost care in all she does, to the end that God may be wonderfully glorified through the service of song, and that the world may see Christ in our music as we play or sing in our worship.

Again we thank all who have so wonderfully responded and cooperated in the past ten or more years of our music service for the church. We have tried to have all feel the Spirit of God in their music rather than mere enthusiasm.

Glendora, Calif.

Cora Stahly.

### DISTRICT MEETING OF THE FIRST DISTRICT OF VIRGINIA

The District elders convened at Peters Creek church on Wednesday, Aug. 1, to organize the business for the annual District Conference. According to our usual custom a series of inspirational sessions was provided and proved very interesting and helpful.

On Wednesday evening Brother F. F. Holsopple gave an interesting sermon on "The New Testament Church," the theme for the entire sessions being "The Christian Church."

Thursday morning found us in the midst of many spiritual good things. The special music provided by our Music Committee through all the sessions proved to be a fine contribution to the spirituality of the sessions. During the day the theme was ably discussed in its various settings by J. A. Dove, Levi Garst, R. D. Bowman and E. F. Sherfy. The afternoon session was given to a missionary aspect of the same theme. An appeal for mission funds for the District was made and an offering of \$278.83 was made.

An interesting feature of these sessions was a program given by our young people. A very interesting and impressive sight was an entire half section of the church filled with young people participating in the program by singing and worship. Their District officers elected were: president, Roy Foster; vice-president, Verna Kinzie; sec-



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## CORRESPONDENCE

### FROM WAR STRICKEN CHINA

**Note.** We are taking the liberty to print most of a letter from Bro. F. H. Crumpacker to the men's class of the Elgin church. The letter is self-explanatory except the reference to conundrums at the beginning. One of the two propounded by Bro. Crumpacker was something like this: When a man is 8,000 miles from his home and mail order houses, what is he to do when his trousers are about the proper answer. But even old trousers can be fixed up when people are starving, as the reader will discover from the letter which follows.—Ed.

Your good letter written by the class April 18 came to me a few days ago [June 5]. I was glad to get a line and to know something of your doings. Now I had a big laugh when your letter came. I think I had proposed a couple of conundrums in a previous letter and for some reason the class did not take them as conundrums but as realities. Well, the trouser business has been patched and some of the buttons have been sewed on and for the time being that part of my housekeeping is taken care of. It was thoughtful indeed, but I would rather use the money in another way. Now I will tell you how I have used it and if for any reason that does not appeal to you as a good use to make of the money, please let me know and I will try to change the use into another channel.

We have been having something akin to civil war here for a few years. A better name would be a systematic pillaging by the party that is for the time being in possession of a strategic post. Our province has been better cared for than any other province in the country. Several months ago our governor made the mistake of getting together a lot of soldiers and making a rush on Peking in the hope that he could drive the war lord, Chang Tso-lin, out of the place. Though it was a surprise attack, and came nearly being successful, it failed and the governor's soldiers were scattered and came back into the province. This seemed to arouse the old war lord and he said that though he had been holding off from Shansi, for he had nothing against Shansi, if the governor of Shansi was going to be nasty, he would give him a good paddling. Well, the war lord's army has hundreds of recruited bandits in it and they were selected to attack Shansi. They have been at it for several months.

Finally, in the latter part of March and the first part of April, they did get through one of the mountain passes and got possession of about a dozen of this county's mountain villages. It happens that in these villages we have a lot of Christians and now the story begins. Here was the way the incoming soldiers acted. They had our fellows scared, and after locating in three of the best villages near the border, where water and food were plenty they just kept up a show of a fight till they had eaten or destroyed all of the food in the place. They would butcher the villagers' farm cattle, hogs and sheep and eat out what they wanted and leave the carcass for dogs and wolves. After they had made a good clean up of this they moved on to others, at the same time pretending to be fighting and at best keeping the Shansi people scared. They had come in at a small pass where Shansi had but a handful of soldiers and in these mountain places the movement of troops takes time. Our fellows got their machinery together and rushed a lot of soldiers down into the place and proceeded to block the way, and when finally there were enough of them they drove out the enemy. The enemy commandeered the villagers' animals and compelled them to haul their own grain down into the other province where these fellows had been stationed. There they found ready sale for the grain and the soldiers pocketed the money. They absolutely stripped the place where they went.

Our Christians suffered with the rest of the people. Finally, when the outside fellows were forced to leave they took with them a lot of the villagers' animals and never compensated them at all. To date the villagers have not found their animals and likely never will, for about the time this drive was made another one was made and these outside soldiers in a few days moved a couple hundred miles and this is a long distance in China.

I heard that the suffering was bad so I made a trip down there a few weeks ago and when I got back your letter was here and I decided to use that money in helping some of our members in the distressed villages. All the time that the outside soldiers held the place the women and children of the villages hid in the mountains. This lasted for from thirty to forty days. The suffering was terrible. I found that one of our members had had his house burned and he had dug a hole in the side of the cliff about a half mile from the village and was living there. He said it would do for this summer, but before winter he would have to do something else. The principal need is food. So I gave a bit of relief to those in the worst circumstances and promised to come again.

The unfortunate thing was that the soldiers occupied the places just when the farmers should have been planting. They had a little rain that made planting possible but the soldiers would not allow them to plant and so by the time the soldiers were gone the ground had gotten dry and to

date they have not had enough moisture to go on with their seeding. It looks like famine for them. I have heard that the governor has been sending grain to the poorest of the distressed village and if he did not there would be real starvation, for the people have no money to buy with and many of them have no land that they can borrow money upon. If they have land they can borrow and tide over, but at least half of them do not have and they are the ones who will die if outside relief is not sent in.

Now if you dear folks of the class do not object I will put your money with some other that I can get together and will relieve some, especially of our own members, and where we can we will give help to others. Fortunately this area is not very large and if the governor will continue to give out grain they will not die. The able-bodied men will get out somewhere and gather in and thus get through. We are praying for rain.

I have only told you a little of the suffering. One of our members has a mother seventy-two years old. She with the rest of the women and children and a few men were hiding in the mountains and they practiced moving at night for the soldiers hunted for them in the day time, suspecting that they had carried off what money the family had. These folks were moving one night, and this dear old woman fell over a cliff and nearly broke her neck. Another woman just a little later fell over the same place and broke an arm. When I got there the first lady had come home and her son took me in to see her. She had a big smile and said she was not bad off and had been able to walk around for a few days and in a few days she could take care of herself. She had bad bruises on her head and face. When the soldiers would find a group of these women the abuses they had to endure can not be written on paper.

I have perhaps taken too much time for this, but if I were in America I believe I could make a real speech against war. Two weeks ago I preached on the cruelties of war and the wrongness of it. Just as I was about to begin the hospital patients filed in. An unusual number of them were victims of treatment of soldiers and some few soldiers were among them. There were cases of hands blown off, eyes bandaged, legs in a sling and what not. I had not planned this procession, but I think it made more impression on the audience than my sermon. Of course, I made good use of the occasion. We took a thank offering the next Sunday and have already sent it to the folks in the stricken area. That is what I did with your eight dollars, and unless you order a change there it will be used. I again thank you heartily for it and pray the Lord to bless your ever-giving heart to his honor and glory. I am well and happy but get mighty lonesome for my dear ones. Love to all.

F. H. Crumpacker.

Ping Ting Chow, Shansi, China.

### REPORT OF DISTRICT MEETING FOR NORTH DAKOTA AND EASTERN MONTANA

The annual conference of our District assembled in Minot, N. Dak., June 12-15. This was just a month earlier than our usual time for meeting, the date having been advanced on account of the change in date of Annual Meeting that the two meetings might not conflict. The conference so closely following the spring work in the fields may have accounted for a somewhat smaller attendance than usual.

The buildings of the Northwest Fair Association just outside of Minot amply accommodated the meetings and the crowds. The Minot people with the assistance of other near-by churches proved their ability to care for the comfort of the people in a highly acceptable manner. Many were lodged on the grounds, and with the two dining halls near the Auditorium, the accommodations were unusually handy.

The first meeting was Monday evening, June 11, when the early comers listened to a sermon by Earl L. Flora, pastor of the Ellison congregation, on "Jesus the Living Magnet." Tuesday was taken up by the temperance, Christian Workers' Society, and Sunday-school programs. Despite the fact that in each of these programs some of the speakers were not able to attend, they were all interesting and profitable. Tuesday evening a large audience listened to the educational address by President W. W. Peters of Mt. Morris College.

The program called for a second address Tuesday evening, a travel lecture by Bro. J. M. Henry from Maryland, but we were disappointed in that Bro. Henry was unable to be present.

Wednesday was Ladies' Aid and Ministerial program day. These programs were carried out in a very interesting manner and all present felt that it was good to be there. Wednesday evening Bro. W. W. Peters again held the audience at close attention with his masterful address on missions.

The business session was quickly organized Thursday morning with Eld. G. I. Michael, moderator; O. A. Meyer, assistant moderator; Earl L. Flora, reader; and Ray Harris, writing clerk. The business program was not heavy and was disposed of in a very agreeable manner. The session was finished by middle afternoon. After which Bro. C. H. Shamberger opened the Young People's Conference by an

address and a period of social recreation in the auditorium.

The remaining sessions of the Young People's conference were held in the McKinley School building, near the Church of the Brethren in the city. This conference lasted Thursday evening and all day Friday, being under the direction of Bro. Shamberger. The program rendered by the young folks themselves was supplemented by addresses from Brethren Peters and Shamberger. It was by no means the least interesting of all the sessions even though many had already gone home. The last session was morning worship on Saturday before breakfast. Thus closed another District Meeting in North Dakota and Eastern Montana. We went to our homes feeling it was good to be there.

Rock Lake, N. Dak.

Earl L. Flora.

### IN MEMORY OF MY FATHER—WILLIAM LEHMAN

William Lehman was born in Germany, May 1, 1853, and passed away in his home at La Verne, Calif., July 7, 1926. He was the son of Carl and Hannah Lehman and came to this country at the age of eighteen years, then working and making his own living.

On Jan. 22, 1877, he married Jennie Augusta Le Duc and they began farming in Livingston County, Ill. In 1907 they moved to Pontiac, Ill., and in 1917 to Los Angeles, Calif., residing there eight years, and then locating in La Verne where he lived since.

Father had been a patient sufferer from paralysis for nearly eleven years, gradually becoming more and more helpless, and in the last several years was cared for as a child. As long as health would permit he made the trip back east every summer to see his children. He was always concerned about their physical and spiritual welfare.

Early in life he united with the Church of the Brethren and stood firmly for the doctrines and teachings of that church. He was always interested in religious work being superintendent of Sunday schools and teacher in Owego township, though isolated from the church of his choice while in Illinois, he lived up to his profession so that all who became acquainted with him knew what he believed and respected him for his strong Christian character.

No doubt much of father's success in business was due to his strong faith in the Lord's work. For many years he practiced tithing, giving over to the church one-tenth of his income. He was much interested in the schools and other institutions belonging to the Brethren Church and contributed liberally toward their support, even remembering in his will Bethany Bible School, the Old Folks' Home, the Girard, Ill., and the La Verne church. This is mentioned only to show the unselfishness of his life and his deep concern for the world of the Master.

Mother preceded him April 16, 1923, also three children, a sister and two brothers. Surviving are four daughters and four sons, twenty-eight grandchildren, two great-grandchildren, four sisters and two brothers. Funeral services were conducted by Eld. H. B. Martin at the First Lutheran church of Pontiac, Ill., assisted by Rev. E. A. Kreppert.

Bradford, Ohio.

### EDWARD SHOWALTER

Edward Showalter, son of Samuel and Sarah Showalter, was born in Roanoke County, Virginia, Dec. 28, 1869.

On Aug. 12, 1891, he married Roberta Salome Naff. To this union were born two children, Albert Showalter and Hester Wertz. Both children, with their mother and six grandchildren, survive.

Soon after his marriage he united with the Church of the Brethren. He was afterwards elected to the office of deacon, in which place he served faithfully until his death. Bro. Showalter spent his entire life in the Peters Creek congregation. He was a firm believer in the teachings of the Bible as practiced by the church of his choice, and was faithful in his calling, serving willingly whenever opportunity offered. He was anointed June 6. He expressed his resignation to the will of his Heavenly Father.

He was very patient during his illness and was faithfully and tenderly nursed by his family and friends until the evening of July 6, when he quietly fell asleep.

Services were conducted at the Peters Creek house by the writer, assisted by Bro. Willie Vest of the E. W. Jamison of the Old Order in the new cemetery near by.

The esteem and respect which he held in the hearts of the people of the community was attested by the immense crowd that attended his funeral.

Roanoke, Va.

J. S. Showalter.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Henry-Thomas.**—At the home of the undersigned, July 18, 1926, Bro. Martin S. Henry of Altoona, Pa., and Sister Annie E. Thomas of Tyrone, Pa.—Wm. K. Conner, Harrisburg, Pa.

**Kancher-Fryberger.**—By the undersigned July 28, 1926, Bro. Howard L. Kancher of Reading, Pa., and Sister Mary S. Fryberger of Alleghenyville, Pa.—L. W. Taylor, Ephrata, Pa.

**Lapp-Fager.**—By the undersigned at the home of the bride's parents, June 17, 1926, Falfurrias, Tex., Bro. Chester O. Lapp, Chino, Calif., and Sister Ruth V. Fager of Falfurrias, Tex.—C. D. Fager, Falfurrias, Tex.

**Müller-McCorkle.**—By the undersigned at the home of the bride's parents, Rev. and Mrs. R. U. McCorkle, Greenville, Ohio, Easter morning, 1926, Bro. Lawrence Miller, son of Mr. and Mrs. Miller, Sidney, Ohio, and Sister Ruth McCorkle—Theo. R. Eley, Union City, Ind.



## FALLEN ASLEEP

**Carpenter, Leonard LeRoy**, was born at Butterfield, Mich., Nov. 7, 1911. After a short sickness of spinal meningitis he died near Dick, Mich., July 28, 1928, aged 16 years, 8 months and 21 days. His mother preceded him when he was six years of age. He leaves father, two brothers, two sisters, a stepmother, a half brother and two half sisters. Services were conducted by the writer, pastor of the Ozark Church of the Brethren. Interment in the Trout Lake cemetery.—J. E. Wells, Ozark, Mich.

**Clayton, J. E.**, born May 7, 1856, in Augusta County, Va., died Feb. 13, 1928, in Rockbridge County, Va. He joined the Church of the Brethren seven years ago and lived a consistent life during this time. He is survived by two daughters, six grandchildren and two half sisters. Services at Pleasant Hill church by Eld. B. B. Garber. Interment in the cemetery adjoining.—Nora B. Crickenberger, Harrison, Va.

**Crickenberger, L. J.**, died June 28, 1928, aged 79 years, 9 months and 1 day. He united with the church at the age of fifty-five. He is survived by his wife, nine children, five grandchildren, twenty-six great-grandchildren, two brothers, one half brother and two half sisters. Services at Pleasant Hill church by Eld. B. B. Garber. Interment in the cemetery adjoining.—Nora B. Crickenberger, Harrison, Va.

**Dittmar, Sister Mary Brown**, died at the Brethren Home near Carlisle, Pa., of infirmities of age, July 29, 1928, aged 79 years and 6 days. She was the daughter of Eld. Adam Brown, deceased. She was a member of the Church of the Brethren for many years and lived a fine Christian life. One of the last acts of her life was to give a thousand dollars to be used towards the proposed new Home. She was buried by the side of her husband and parents in the Mummert cemetery near East Berlin, Pa. Services in the Mummert meetinghouse by Eld. C. L. Baker, assisted by Elders S. M. Stouffer and S. S. Miller.—Myrna Kreider, East Berlin, Pa.

**Fox, Anna M.**, wife of John H. Fox, died July 7, 1928, aged 63 years, 1 month and 16 days, following an illness of heart trouble. She was a consistent member of the Church of the Brethren, faithful in attendance at the church services. She was a quiet, patient and highly esteemed woman, enjoying a large circle of friends. She was laid to rest in Green Hill cemetery, Waynesboro. Services were conducted at the Home by Brethren Edgar Landis and J. E. Rowland.—Mrs. Paul Musselman, Greencastle, Pa.

**Garber, Sister Kathryn**, died at the home of her nephew, Bro. S. E. Garber, July 18, 1928, aged about 72 years. She was afflicted with rheumatism and was unable to walk for fourteen years. She was the daughter of the late David and Elizabeth Garber of Butterfield, Mich., survived by one sister. Funeral services at the Bridgewater church of the Brethren by Eld. A. S. Thomas, assisted by the undersigned.—O. S. Miller, Bridgewater, Va.

**Grove, Oliver B.**, died at his home near Abbottstown, Pa., of cancer of the stomach, July 29, 1928, aged 54 years, 8 months and 10 days. He leaves his wife and one son. On his death bed he became much concerned about his soul's salvation and was, on confession of faith, admitted into church fellowship. His wife also was baptized in the meantime. Funeral in the Mummert meetinghouse by Eld. C. L. Baker, S. S. Miller and J. M. Danner.—Myrna Kreider, East Berlin, Pa.

**Hout, Bro. Henry**, born near Crestline, Ohio, and died at his home near Middlebury, Ind., July 21, 1928, aged 77 years, 8 months and 5 days. Nov. 30, 1876, he married Elora Cripe. To this union were born seven children, all of whom survive. He had been a faithful member of the Church of the Brethren since 1909. Funeral services by the writer at the Pleasant Valley church.—J. H. Fike, Middlebury, Ind.

**Masterson, Joseph S.**, fourth son of Joseph and Annie Masterson, was born on the 27th day of May, 1866, at Mastersonville, Lancaster county, Pa. In September, 1866, he was wedded to Fanny Meckley. To this union were born five children, three of whom preceded their father in death, who passed away on the 24th day of July, 1928, in the home of his daughter at 828 South Harvey Avenue, Oak Park, Ill. He is survived by his widow, a son and daughter (Meckley M. Masterson and Mrs. George H. Dickson), two granddaughters and three great-grandchildren. Bro. Masterson's long life in Christian service began in the early years of his manhood, when he was baptized in the faith of the Church of the Brethren. In the years 1885 to 1898 he served in the office of a deacon, at the close of which period he was elected to the ministry. In 1901 he was ordained an elder. Love of the church was the consuming passion of Bro. Masterson's life. For many years he labored with unsparring effort in the organization of certain early churches in Kansas and Oklahoma. In whichever of his manifold duties he felt himself called, as a loving follower of his Lord, he worked with earnest purpose and in steadfast faith.—H. L. Hartsough, Chicago, Ill.

**Shock, Rhoda**, daughter of Abraham and Catherine Christian Wineand, was born near Webster, Darke County, Ohio, Oct. 6, 1843, and died June 30, 1928, aged 84 years, 8 months and 24 days. She lost her parents when young and spent her early years among strangers, a greater part of the time living with her sister, Mrs. Jesse Shock. This sister died at an early age leaving two small children. She was then of considerable assistance in keeping this family together. She was united in marriage on Sept. 15, 1864, to Braden Shock, son of Ira Lee and Amy Cordelia who were taken away while children by the then much dreaded disease—diphtheria. Their only surviving child was Chas. W., who was born about two years later. She is survived by three grandchildren, Ross F. Shock of Dayton; Mrs. Herbert Rader of Indianapolis and Freda Catherine Shock who is at home with her parents. Four brothers, three sisters, and one half-sister all preceded her in death. Her age far exceeded that of any brother or sister. When her husband's health gave way about ten years before his death, she frequently expressed the desire that she might outlive him to help care for him, and in this her prayers were answered, her having passed away five years ago. Following his death, her health remained fairly good until about three years ago, when a gradual decline commenced. Brother and Sister Shock united with the Bear Creek church of the Brethren in May, 1879, and served in the office of deacon from 1883 up until the period of their declining health. Services were conducted at the Bear Creek church by Bro. J. W. Beeghly.—Mrs. Maude Filburn, Dayton, Ohio.

**Ward, Bro. George P.**, a charter member of the First Church of the Brethren of Rockford, Ill., passed away at the home of his daughter, Mrs. William Helman, June 28, after an illness of several years. He was born in Md., April 13, 1854. He was united in marriage to Sarah C. Morningstar Feb. 18, 1879, at Claysville, Md. They moved to Illinois in 1880 and settled on a farm near Byron, Ill., and later to Rockford where he lived more than thirty years. In his active life he was a regular attendant at worship and was very conscientious as he lived the simple life of faith in his Master. Besides his widow, Sister Sarah Ward, he is survived by two children: Mrs. William Helman of Rockford, Ill., George W. Ward of Elmhurst, Ill., and ten grandchildren. A son, Bro. Harry Ward preceded him four years ago. Services were conducted by the writer July 31 in the First Church of the Brethren, using the text Bro. Ward had chosen: "In my Father's house are many mansions." Burial was made in the Willow Cemetery, Rockford, Ill.—G. G. Canfield, Rockford, Ill.

**Wrightman, Sister Susannah**, daughter of Peter and Delilah Brubaker, was born in Greene County, Tennessee, Dec. 13, 1849, and died in Holmesville, Nebr., July 27, 1928, aged 78 years, 7 months and fourteen days. She was married to Noah Wrightman Dec. 19, 1875, with whom she lived for fifty-three years. Four sons were born to them, three of whom survive. Brother and Sister Wrightman spent the first thirteen years of their married life in Illinois, moving then to Gage County, Nebraska, where they have lived for forty years. She was baptized in early girlhood and lived a life of useful service to her Savior. The last six years of her life she suffered much. Funeral services by Bro. Paul K. Brandt and Bro. J. S. Dell.—Pearl D. Brandt, Holmesville, Nebr.

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### Jesus Christ the Revealer of God 6. Summary and Appeal

THE revelation of God in Jesus Christ is a perfect revelation in respect to fitness. That is to say, it is perfectly suited to human need. It is indeed limited by its practical purpose and by human capacity to understand. With proper regard for these qualifications we may say that the revelation is exact, complete, final. By means of it we may acquire, as fast and as fully as we are able to take it in, a true and adequate conception of the nature of God and his relation to men.

The method of Jesus as Revealer of God was exhaustive. It involved all that he said, did, was, endured. It included everything about him. It was not something occasional, abnormal or exceptional. It pertained not to special times or places or acts or moods. To accomplish it he used no special devices. He did not need to "act" the part. He had only to be his own true self. He just was the Revealer of God.

The substance or content of what Jesus revealed was the nature and character of God, with emphasis on character. The fact that God was of course involved but only incidentally. That was taken for granted. The question he answered was: What is God like? What sort of Being is he? How does he feel toward men and what is he trying to do with them? And his answer was that God is a Spirit, not a spiritless automaton, nor a legion of spirits of divers kinds, but a good Spirit and a Father to men, a true Father. He is the Source of their being and life, loves them and seeks their happiness always.

The purpose of the self-revelation of God in Jesus was and is to bring men into spiritual harmony with God, and thus to secure their happiness. Paul speaks of it as reconciling men to God. The basis of reconciliation is the only possible one, spiritual likeness, which involves replacing the sin in men with righteousness. The outstanding quality in this righteousness, the essential basis of spiritual affinity, is love, as over against selfishness and hate. Jesus himself stated the purpose of his making God known to men to be the filling of men with the love that is in God. This is to insure to men the ultimate good, for it is nothing less than sharing the life of God.

The quest for God is the universal hunger. How universal it is we were made to realize recently in crossing the desert of the far west when we unexpectedly found it in a fellow passenger we had set

down in our minds as too frivolous ever to have a serious thought. We had made a wrong guess. She was in fact intensely interested in religion and was looking for light, grasping eagerly any promise of help. Is it not generally so, we wondered, with this amusement-mad age? Isn't the world merely whistling to keep up its courage while going through the graveyard? Beneath the veneer of apparent indifference and light-mindedness we would find in most instances this one insatiable, all-consuming desire to know God.

No, not insatiable, for it *can* be satisfied. Look at Jesus Christ. There in tangible flesh and blood, in a completely perfected personality and in corporealized form, so he will not seem so distant and difficult to approach—there you will find the God your heart cries out for. Is it not just so? What would you have different in your God? Do you not long for the strong and welcoming companionship so beautifully exemplified in the loving touch of the Christ hand on the heads of little children, and in the patient forbearance of the Christ heart with the uncomprehending dulness of the disciples? Is there no answer in your soul to a God like that both so willing and so able for every need? Look at Jesus and know the gracious God you may have.

Or would you like a God more tolerant of sin? The God of Jesus is infinitely tender in his loving sympathy for sinful men but their sin he hates with an uncompromising hatred because he knows what it will do to them. He knows it for the deadly, destroying, damning thing which it is. With your coöperation he will take it away and make you clean and set you free. When once you come to know him well you will love him all the more for his unyielding attitude to sin.

Such is the God you may see by looking at Jesus. But to know him and the high destiny he has marked out for you, you must do more than look. You must love. You must open the door of your heart to the Spirit of Jesus. Then you will love and live with him. And then you will love and live with God.

### The "Four A's" Will Not Do Much

THERE came recently to our desk a package of "literature" from the American Association for the Advancement of Atheism. It looks now as if we would not get any farther in the study of it than the constitution. Not that this document is so long, for it is not, but because it takes itself so seriously. We have not been able to get away from the mental picture of a meeting of the board of directors.

This board consists of the three officers of the association, president, vice-president and secretary-treasurer. Besides the regular monthly meetings special meetings "shall be called upon the request of two members of the board." And "two-thirds of the officers shall constitute a quorum." The officers are the board and there are three of them altogether. The thought of two of them assembling in solemn conclave at their own request is almost too much for our nervous system.

But the most interesting part of this constitution is the section on the object of the association. We quote: "In prosecuting its work, which shall be purely destructive, the society shall hold public meetings—and conduct a general propaganda in the United States and Canada against the church and the clergy. Specializing in mental reconstruction, the society shall contribute to the building of a better civilization by operating as a wrecking company, leaving to others the designing and establishing of the new order," etc.

We must commend the worldly wisdom of this society in not undertaking anything constructive. "Purely destructive," "wrecking company"—that is more

exciting and requires much less skill. That "better civilization" and "new order" which are to be built on the ruins of the society's work will never come, for there will be no material with which to build it. No constructive work is possible on that theory. It has been tried before.

These would-be wreckers of Christian faith will have their little fling and pass away just as their predecessors have had and have passed away. They will do some damage but not very much. They are too utterly without a sense of humor to last long. The one effective answer to them is in the steady pressing forward of the Christian forces in building a truly Christian civilization. That is the road to the "better civilization" and the "new order."

### An Early Word on the Campaign

THE MESSENGER does not advise mixing in politics in the common sense of that term, as there is often nothing really involved but a scramble for the spoils of office. It does, however, advise and strongly urge a lively interest in everything affecting the moral welfare of the public. The country has just entered on a presidential campaign in which there is a clean cut moral issue at stake, an issue in which our people have taken a great interest. They have spoken with no uncertain sound on the question and have no intention of relinquishing their interest or well established position.

One of the leading candidates is an avowed wet. His whole record is plainly and consistently on that side of the question, and though he professes to stand for enforcement of the law as long as it is the law he thinks the law should be changed and has indicated his purpose to use his influence to have it changed. That his influence, if elected President, would be very great goes without saying. It is absurd to claim that he could do little in that office to help the wet cause. He could do much and undoubtedly would.

We can hardly believe that our own people need instruction or exhortation on the choice of candidates. Our imagination is unequal to the task of picturing a member of the Church of the Brethren in the act of casting his ballot for a man with the record of Governor Smith on the prohibition question. But a failure to realize the importance of an active interest in the matter is our chief danger. The only chance of the Governor's election is in a large stay-at-home vote. The MESSENGER will expect every man and woman of the Brethren connection to do their part in seeing to it that the wet cause meets the overwhelming defeat which it needs and deserves.

### When Purposing and Afterward

PAUL's wise word to the Corinthians is: "Let each man do according as he hath purposed in his heart," but he speaks many other wise words in that connection to the intent that they may purpose right things. Most of his discussion is devoted to the cultivation of such purposing.

There is little virtue in action that does not represent the free choice of the doer, but it is equally desirable that the choice be a good one. So here are two important sides to Christian conduct and to religious education. The judgment must be properly instructed that it may discern among possible purposes those which are good, and the will must be reinforced to the point of turning these good purposes into action.

Paul's teaching here is in place now. We ought to act in accord with the purposes of our hearts, and those purposes should be right. The particular subject which he had in mind was giving and that is a very good subject for us to have in mind now.



## GENERAL FORUM

### Roots

BY KATHRYN WRIGHT

Roots are mysteries; they go,  
Digging deep,  
On and on when we in earth  
Lie asleep.

Roots are twisted and forlorn,  
But they hold  
Trunks of regal forest trees,  
Very old.

Roots have wretched, earth-hued shapes.  
Are they dead?  
They rend boulders which invade  
Their brown bed.

Still they go as yesterday,  
Digging deep;  
They will pass us in the earth,  
We—asleep.

North Manchester, Ind.

### The Church

BY D. C. REBER

#### III. As John Saw It

CHRIST'S view of his church was altogether prospective, picturing it metaphorically and committing to it great gifts which should equip it for its holy mission. Paul came in actual contact with the apostolic church: first, as its bitter enemy and persecutor; and then entering the church he became its great advocate, defender and missionary. He idealized its functions under the figures of a building, a body and a bride.

John entered the church as one of the original apostles chosen by Christ and was one of three favorite followers of the Lord. There was nothing miraculous about his conversion; he was associated with Peter in preaching and building up the infant church after Pentecost. He saw the church as it was throughout the first century of its earthly existence. As one who saw it at its birth on the day of Pentecost and who enjoyed the intimate associations of Christ for three years, what impression did he leave in his epistles and in the book of Revelation concerning the character of the church?

John's epistles are general, addressed to the church at large rather than to individual Christians. In the seven chapters of his three epistles and in the first three chapters of the book of Revelation, we catch glimpses of John's picture of the church as it was, and we may say as it is today.

Under a description of the seven churches in Asia he portrays the church as divided. Outwardly, the church as a corporate society, a social brotherhood, a family of God, had spread widely over the Roman empire, and followed the Roman imperial system in its organization. This system consisted of a network of municipalities gathered into metropolitan centers. So the Christian church was located in towns which were the center for the surrounding districts and had a civic ideal.

Inwardly, the church according to John's vision was a fellowship for holy and gracious living. He thought it was possible for a whole community of men and women to live together for the purpose of high and clean life with a positive hope of attaining it. This society aiming at holiness and helpfulness was for all alike out of every race and at all social levels. It included women and slaves. These heterogeneous elements were to be held together by faith in Christ deriving their life from Christ and being inseparably united as limbs of one body are united to the head.

According to some, the seven churches of Asia represent the Christian church at various periods of her history. Thus the church at Ephesus would typify the apostolic church. It is represented as a working church although losing her first love. The church at Smyrna being pictured as a suffering church is said to represent the persecuted church of Christ. So in succession, the church at Pergamos is the worldly church; the church at Thyatira is the corrupt church; the

church at Sardis is the dead church; the church at Philadelphia is the church of brotherly love. Lastly, the Laodicean church is the lukewarm church and represents the church of the present day.

John saw the church of his day as an imperfect church. If humanity were perfect, there would be no need of a church. It is the imperfections of would-be church members that cause some people to have no use for the church. Not they that are whole but the sick need a physician. The church member has access to the divine Physician but the sinner has not so long as he does not accept Christ.

Salvation in and through the church of Christ is not a passive condition. The Christian life is represented correctly as a struggle or warfare in which the forces of good are pitted against the forces of evil. In this conflict the aim as well as the goal of the church is victory. He that has the shield of faith, the girdle of truth, the breastplate of righteousness, the helmet of salvation and the sword of the Holy Spirit is assured of overcoming the world.

In the closing chapters of the book of Revelation, John pictured the church of Christ at it will be. The church militant will become the church triumphant. The church earthly will then be the church heavenly. The kingdom of the world will become the Kingdom of our Lord and of his Christ.

As John saw the church to be, he saw a united and unified church under the symbol of a city. Jesus also said: "Ye are a city set on a hill that can not be hid." Paul said: "Ye are come unto mount Zion and unto the city of the living God, the heavenly Jerusalem and to innumerable hosts of angels and to the general assembly and church of the first born who are enrolled in heaven." John calls the church "the holy city, New Jerusalem coming out of heaven from God, made ready as a bride adorned for her husband."

What resemblance does the earthly Jerusalem bear to the church of Christ? Ancient cities were built on high, strongly fortified places, thus securing protection and safety against intruders. A city implies citizenship. Strangers must enroll before enjoying the rights and privileges enjoyed by the naturalized.

God shelters and shields his children. God himself is as a wall of fire around about them (Zech. 2:5). He pours the wealth of heaven upon the church of Christ and makes glad the city of God. The enemy of our souls sees the prosperity and joy of the righteous but by united effort covered by the walls of Christ's righteousness, the church's position is impregnable.

The Holy City is said to have three gates on each of the four sides. This signifies that the church is open and accessible to all alike. If your face is set towards the holy Zion a gate will admit you from whatsoever direction you come.

David said: "Glorious things are spoken of thee, O city of God." The all-conspicuous thing about the glorified church is the gracious character of Christ himself. This is symbolized by the precious stones which adorn it. The spiritual glory, beauty and riches of the perfect church will be crowned by the Pearl of great price. This city lieth foursquare and its dimensions symbolize perfection. Its holiness and pure joys make it attractive to all lovers of perfection.

### Color Blind

I love the colors of this world,  
That all around I find;  
But when I think of Africa—  
I would be color blind.

Dear to my heart are lovely shades  
And hues of every kind;  
But when I think of China—  
May I be color blind.

In all the colors of the spring  
I inspiration find;  
But when I think of India—  
God, make me color blind!

The reds and yellows, blacks and whites  
Oh God, may I not see!  
May I just find my Savior's face  
In all humanity.

—Frances Hill.

Lastly, John saw the church as perfect. Negatively this will consist of the absence of sin, darkness, pain, curse, death. Positively there will be light, full knowledge or truth, beauty, purity, goodness, joy, peace, love unending.

North Manchester, Ind.

### Why a Deputation to Africa?

BY CHAS. D. BONSAK

MANY ask us this question. It is one which all who are interested in our mission work have a right to ask and have answered. Such a visit takes time from other pressing duties, costs money, and involves no little inconvenience, and also some hazard of life.

While the duties and responsibilities of such a visit are vital and urgent, yet they are hard to define. The most important responsibility that develops out of such a visit may easily be something entirely unexpected. Evangelism in any non-Christian land meets unexpected problems constantly, and the far flung pioneering nature of our work in Africa makes it even more so.

Any attempt to name the problems would be useless. They usually settle around questions like the following: (1) Efficiency of the missionaries as resulting from health, furloughs, manner of living, methods of work, etc. (2) The best methods of reaching the people for permanent evangelistic results. (3) The kind of schools most needed to provide native leadership. (4) Necessary literature for those who may learn to read. (5) The use and abuse of money and methods in laying the foundation for the native church. (6) Discriminating in native habits of life so that the good can be preserved and the evil eliminated.

Some say: "But the missionaries know much more about these questions than a deputation." This is very true. But it is this very increasing knowledge that makes a faithful missionary want to talk his questions over with some one who will come and look at the problems right on the ground. There always will be a big difference between a conference on missionary polity in Elgin and actually doing the work in the bush of Africa, or elsewhere!

From the experiences of others, and very little of my own, I would name among the blessings of a deputation to foreign mission fields, the following:

(1) *It encourages the workers in a hard and lonely task.* Christian work is not always easy in our homeland. But when language, race, customs and manner of living multiply misunderstanding, and climate and loneliness break down personal morale and hope, its difficulties are increased many fold. It is then that sympathy and counsel may be worth money to the work and that which is more.

(2) *It helps to unify the work as a whole.* By necessity each missionary has too many details and problems in his particular task to see the work as a whole. It is often at this point that ignorance of many details enables a deputation to see the work as a missionary can not. My own opinion is that wise and sympathetic visits are of incalculable value at this point.

(3) *It brings the growing native church into a closer fellowship with the church in America.* Already native churches feel that the churches in the sending lands do not know their problems. They shy from the reports they may hear of our extravagance and selfishness. They naturally want to be separated from us often. Sympathy expressed now in personal visits from the home church will bear fruit in understanding, and coöperation for the years ahead.

(4) *They can share responsibility for the Board and home church in matters of economy and practical possibilities.* Missionaries are surrounded by terrific needs and Christian love would certainly plan for the largest service possible. It would never be too much if the home church could see it! Deputations must help to keep the work within practical possibilities, even though there are deadening dangers on both sides of this question.

(5) *It brings a better understanding of the work to the Board and the home church.* How much we need more first hand knowledge in facing this great work! No wonder Jesus said, "Look on the fields!" It is so



easy to hinder the gospel and the kingdom of God by our blundering ignorance. As said above, the present cuts in all of our work would not be necessary if we could see the need and the hope in it all! Our faith and prayer would be stimulated indeed if we could but see the light dawning among the nations with increasing radiance and hope!

(6) *It helps the morale of the work a bit in the days of deficits and cuts in budgets.* We break the hearts of our workers with reductions in missions, with increased spending at home. When morale is broken, the work must suffer. No new workers going out, and old ones kept home. Schools which took years to build are closed, or reduced. The pagan opposition ridicules the struggling Christian church by saying "Your Jesus is failing you." Yes, "cuts" mean loss of blood, and too much loss of blood means impotence and death!

There is enough need for a deputation. The only question is: "Can we meet that need?" Only those who have faced such problems can feel something of the responsibility. It can only be met as the church prays for those who go to act for them, that they may be wise, self-sacrificing, sympathetic and under the Spirit's leading. Brethren, pray for us!

*En Route to Africa.*

### Changing One's Course

BY C. C. HAWBAKER

THE title of this article was suggested by a recent Sunday-school lesson, which treated of the conversion of Saul the Pharisee, who thus became Paul the apostle to the Gentiles. The need of thought along the line which it is hoped this article leads, was suggested by the action of the Mission Board in reducing the budget for missions, which reduction seemed necessary, as explained by Bro. C. D. Bonsack, for the simple reason that the members of our denomination have refused to meet the needs of the program as set forth by the Mission Board in previous years.

When Paul changed his course from persecuting the Christians to proclaiming the gospel of Christ he became an ardent advocate of missions, and the end of the known world was his goal as a field through which to carry the good news.

One of the most interesting points in the conversion of Saul, as it appeals to me, is that he asked the question, "What wilt thou have me to do?" The conversion of Paul caused him to think differently, but he was not satisfied with that change alone. He wanted to know what to do. The great trouble with a large number of church members is that they have been converted only to think differently, to give mental assent to various ideas and doctrines, but there has been no change in the area of actions, or the field of doing.

When I was a schoolboy I rode a mule three miles to school. This particular mule, in common with many mules, had a strong and determined mind. Often when I wished to change the course of this mule I would pull hard on the strap fastened to the side of the bit in the direction I wished the mule to go. I was strong enough to pull the mule's head in the direction I desired him to go, but my strength was not sufficient to change the mule's mind. The mule would have his head turned in the direction I wished him to go, but the traveling of the mule was in the direction the mule wished to go.

Many church members are like this mule. They look like they are going in the right course, but in actions they keep going in the same course they were going in before they became church members.

We have in the Church of the Brethren over 100,000 persons who have presumably been converted, and whose course should have been changed. Conversion should change a man from the course of spending money for his own personal desires, to a course of taking God into partnership. The teachings of the Master are plain that Christians should take God into partnership in the matter of their property, income, and possessions.

The relatively small amount of money given by our church for Kingdom building leads one to believe that few church members at time of conversion or since, have been willing to ask the Lord: "What will you have

me do in regard to my possessions and income?" Jesus has already given an answer to this question since his teachings as recorded in the synoptic gospels deal more about a man's attitude toward possessions than about any other one thing.

It is evident that the church has been lax in regard to teaching on this important and necessary doctrine. Much time and effort have been spent by men in our church in teaching other doctrines and ideas and many of these men never even refer to the plain teachings of Jesus about a proper stewardship of money.

There is perhaps no teaching of Jesus which is so evident today as "Where a man's treasure is, there will his heart be." The heart follows the treasure as surely as effect follows cause. Even a casual survey will show that the majority of church members are putting their treasure in material things, consequently the heart is on material things. If this were not true, we would not need the retrenchment that appears necessary in our mission work.

While money is badly needed to carry on mission work as contemplated by the Mission Board, my appeal for a change of course to a proper stewardship of money has a much deeper purpose than just to raise the money needed. Jesus taught that if a man is not faithful in money, he can not be trusted with true riches (Luke 16: 11). The lack of spirituality that is evident today can easily be understood in the light of this scripture. Our lives are lopsided. The materialism with which we have been engaged has smothered out the spiritual values. Greater than the loss of money, has been the loss of our spirituality.

Malachi tells us that the people of his day lost God because they had failed to set aside a proper portion of their income for the Lord's work. In calling them back to spirituality he tells them to quit robbing God by neglecting tithes and offerings, and to take God back into partnership, that spiritual blessings may be restored.

We have been saying that if we get people right with God they will give money for the Lord's work. Is it not time to change our course and teach men to treat God right by giving him first a proper portion of income for Kingdom building, and in this way our hearts will be set right? The course we have been taking is to try to get right with God, and then be faithful stewards of our possessions. This course is just as impossible of accomplishment as to teach a person higher mathematics before he knows how to add and multiply.

We never learn physically or mentally, without taking the right course, from the known to the unknown. We never will have a real consciousness of God spiritually until we have mastered the art of carrying on a partnership with God in our material possessions. The material area and spiritual area of our lives are no more separated than are the objective area and the subjective area of our minds. Christ treated the material and spiritual elements of our lives as a unit. We have tried to separate them and live on the spiritual level, and shut God out of the material level entirely.

Is it not time to change our course, and listen to Jesus tell us what to do? No amount of talk, or tears, or worry, or programs about the needs of God's work will supply the need. The course that it is necessary for us to take in order to reach the higher realms of spiritual life is for us to accept and follow

### Not Too Late

BY JULIA GRAYDON

ARE you fond of looking back over the past? Do you regret some happenings in those years that have gone? Perhaps you say to yourself, "The person I hoped to be, the things I expected to do, are only dreams now, and too many years have passed; there is no chance now to pick up those broken threads, those dreams that were never realized." If you feel that way, here is a verse which may help you today:

"I know not how it was,  
But yester eve I sat with lashes wet  
Among the heaped up wishes of the past,  
When something whispered low, 'It may be yet.'"

*Harrisburg, Pa.*

the teachings of the Scriptures by first setting aside at least a tenth of our income for Kingdom building, and then to properly administer it regularly and systematically. This step is necessary to raise us to the higher realms of spirituality. When our treasure is invested in the Kingdom of God our heart will be there also.

To reject stewardship when it is presented clearly and forcibly is to turn Christ down. May each member of our beloved fraternity seriously consider what course he is taking as regards stewardship of possessions. A change of course is necessary, not only to save the mission cause, but to save our own spirituality. "He that hath ears to hear, let him hear" (Luke 14: 35).

*South Bend, Ind.*

### How Draw People to Our Churches?

BY OSCAR DIEHL

IN the MESSENGER several months ago some one was inquiring why members flock to the larger churches rather than help the smaller, weaker churches. Every real Christian is just a big boy or a big girl. What I mean is that grown-ups desire a thrill just as much as they ever did. They were at some time thrilled with a gospel message and caused to accept Christ. Then they were thrilled with service, or in service, and caused to be real Spirit-filled Christians.

A real spiritual thrill will go farther, last longer and people will go farther to get it than any other; and sad to say, in too many of our churches the thrill is lacking; and, worse yet, once in a while we find a few blocking the kingdom of heaven (Matt. 23: 13) by clinging to the past, instead of pressing toward the goal, for the prize of the high calling of God in Christ Jesus (Philpp. 3: 14). They don't want to remodel the church because grandfather helped build it, but long ago they tore down grandfather's home and rebuilt it for themselves. They don't want to trim out the trees about the church lawn to make it attractive because father helped to plant them; but they forget all that when they want to beautify their own homes. They want to cling to some past custom because grandfather did it that way, but not one is willing to cling to grandfather's customs of farming or other secular work. They pray, "Thy will be done," then refuse to work because the church puts on a program that does not fit their idea. In reality they are saying, not praying, "Thy will be done" as long as it fits my idea."

Because of this sad condition parents face the proposition that if they want to keep their children in the church they must take them where they will get a spiritual thrill. Hence they go to other and larger churches.

Some will say: "You are putting too much stress on the thrill. Youth of today is going rampant after thrills." Youth of today is no more anxious for thrills than any ordinary, normal, healthy child ever was. The trouble is that we are failing to give them the spiritual thrill and they are carrying other things to an extreme. This is one reason why we are losing so many of our young people today.

Some may ask how to keep their children interested and give them the thrill of which we speak. Sometimes parents show too little interest in the various church activities. In place of taking the child by the hand, saying, "Come on, let us run to Sunday-school or Christian Workers," they growl at the child and say: "I like along now and run, or you will be late for Sunday-school or Christian Workers." But these children watch daddy lounging or looking at the funnies in the Sunday paper. As a consequence they walk slowly to Sunday-school longing for the time when they, too, will be big enough to stay at home and look at the funnies. Many times such young men are lost to the Sunday-school and church. A mother said to me one time: "While our children are small we can bundle them up and take them to church, but when they get big we don't know whether we can or not." That reminds me of what a good old wise man said: "Train up a child in the way he should go [and go that way yourself] and when he is old he will not depart from

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## Save the Pieces

BY JOHN B. FITZ

A CERTAIN enterprising jeweler, one who was also something of a genius, placed a sign in his window bearing these words: "Save the Pieces." The professional inference is clear. The principal commodity with which this man dealt is characterized by its many parts, all susceptible to maladjustment, wear and accident. But however completely demolished any timepiece may become, if only some of the wreckage is saved the skill of the jeweler assures a complete restoration.

There is no more important factor in all material or spiritual progress than that disclosed in the trite suggestion from business cited above. That which is intrusted to the hand of man to hold and promote will undergo change; there will be swell and ebb tides, there will be periods of reassuring expansion and periods of momentary or prolonged adversities. There will be bonds of closest union and, perchance, spirited and even embittered factions. It was from actualities of this latter character that there were given to the world, theocracy and a true religion rather than idolatry, Protestantism in addition to Catholicism, world discovery and internationalism rather than national or racial solitude, and democracy rather than narrow oligarchies. What a catastrophe it would have been if any one of these, at one time little broken pieces of larger entities, had been destroyed!

But the jeweler had new watches to sell also. Why did he not advertise thus: "Don't mind the pieces. Buy new"? Simply because the contact with a new patron through the medium of a few disorganized springs and wheels was certain to result in profit either by way of repair or replacement. The psychology of this advertising is identical with religion in its organic expressions. How assiduously the priests and prophets of early Hebrew history saved the pieces of a race shattered so often by a shameful fall. Hear the voice of Isaiah raised in gratitude for "the remnant of his people." Why did not Jehovah actually do as John suggested, abandon the old attempt at a select people, and, "of these stones raise up children unto Abraham"? John, too, had something new to sell. Why cherish the broken pieces of the old when replacement was so imminent? Years afterward Paul is still rejoicing that, in the face of misunderstanding and nationalistic religion, "there is a remnant according to the election of faith."

In a great spiritual pursuit, then, what application has this phrase and what significance have these words? How expressive they are of what every pastor and leader has so often experienced when, with patient, zealous care, he has tried to revive some fragment of virtue and goodness! But, on the other hand, how repulsive is such a careful husbanding of the broken pieces and frayed ends of religious values to those who impulsively clamor for the stone men! There may come a time when it is no longer wise to gather up the pieces; for most of us, however, there is no more propitious course nor one bearing more assurance of success. And now why?

Here are the reasons. It does not matter so much how small the pieces are into which anything is broken, for there is always something good about the old—even an old system. This good broken piece is proportionately just as good as any larger or newer body of good. Conserving these pieces may lead most quickly into new methods and adaptations. A good exchange was never characterized by waste. Man instinctively loves the old, though shattered systems, as he loves old shoes. Determine with great care the best moment to adopt a new idea and to discard an old one. Civilization has never been forced to wait long to find an adequate test for an innovation. It is seldom wise to junk the old in its entirety. To make something useful out of broken pieces shows the skill of the Master Jeweler. Some of the most precious things have been transmitted to us through channels, which in their inception, were most insignificant. These things are not only true of systems and movements and organizations, but they are true of individuals; and the individual was the ideal

unit for the best work in Jesus' time. We will do well to seek out the most insignificant and broken piece of human jewelry in our communities and use a little business method—mark the price tag up and put them on sale. Our hope is not in replacement, it is in restoration.

Take this lesson from Jesus. The Great Teacher said to a poor woman, typical of all who love and labor and lose and lament and renew their strength and start all over with just a tattered fragment of earlier glory: "Be it unto thee even as thou wilt." What a glorious pronouncement; what power and privilege! How, in the midst of the most destructive adversities, we crave this powerful rule of our own wills, conferred and sanctioned by the Almighty! Why is this denied and why are we in torment while our cause languishes? Those who enjoy the reward of faith, as this woman did, live only on "the crumbs which fall from their Master's table."

"Save the Pieces."

Superior, Wis.

## Jesus and Our Spiritual Hungers

BY V. F. SCHWALM

"Funeral sermon for a young man who found life too difficult"

"THOU hast made us for thyself and our hearts are restless till they rest in thee."—St. Augustine. Jesus is adequate for the needs of every human spirit.

The harps on which we play out the music of our lives are delicately and intricately constructed, some more delicately and intricately than others. But in every life there are certain spiritual desires which until satisfied leave that life restless.

There is no language of the spirit by which we can adequately make known to each other these inarticulate longings and desires, but we borrow words from the material side of life to attempt to make ourselves understood to our friends. For instance, we attempt at times to describe a vague feeling of our spiritual nature by calling it hunger. Just as a physical hunger is a dull, undefined desire of the body for food, so the spiritual desire is ill defined, difficult to locate or describe, yet distressing and tends to make us uncomfortable. With but a slight change of figure, we at times call it a thirst.

There is another experience of the soul which we have attempted to describe by comparing it to a man in the dark groping his way to light. We describe this spiritual desire by calling it a seeking for the light. Poets and hymn writers have used this figure freely. "And in the evening time may there be light."

"So runs my dream, but what am I?  
An infant crying in the night:  
An infant crying for the light,  
And with no language but a cry."

The experience of the soul which we can perhaps most accurately describe is the desire for companionship. By this we do not mean the mere physical presence of people. One may be desperately lonely in a multitude, where there is no one to share life's inmost experiences—no one who understands, sympathizes and encourages. Many of the world's greatest leaders have been lonely men as far as human companionship was concerned. Lincoln was a lonely figure in the White House living on lofty heights which few could tread. Jesus must have been immensely lonely for understanding and human fellowship. The desire for companionship is one of the most persistent, poignant and oftentimes painful experiences of the spiritual life. If we only understood and knew when and how to fit our ministrations to the spiritual needs of those about us!

Another spiritual desire is that for the endless life. In all times, in all climes, man has persistently asked: "If a man die, shall he live again?" The quest for a word of hope on immortality has disturbed the mind of philosophers, of poets, and of sages of all time. Tennyson in the prologue to "In Memoriam," says:

"Thou wilt not leave us in the dusk,  
Thou madest man, he knows not why,  
He thinks he was not made to die,  
And thou hast made him, thou art just."

Let me repeat, that the harp on which we play out

the music of our lives is delicately and intricately constructed. The moods of the soul which seek expression vary from that of ecstatic joy to deep despair. And sometimes I think the moods of the soul tax the instrument beyond its strength. The wider the range of emotions, and the greater their strength, the greater are the possibilities of that life—but also the more difficult is it to blend these emotions into any kind of harmony so as to make life livable. Let not him whose life is drab and colorless be uncharitable with him whose life is a perpetual battleground of conflicting emotions which tear and rend the soul, and make the victorious life difficult. Only those who have been intimate with this type of soul know the yearnings and longings of their lives, the desire to overcome, the eagerness to excel, the longing for the good opinion of friends, the passionate desire to hold their own self-respect, the desire for peace within.

It is just here in the inmost needs of our life where Jesus offers himself and promises complete satisfaction. To the hungry soul he says: "I am the bread of life, he that cometh to me shall not hunger." He offers himself to those who are hungry and insures them that their hunger shall be forever satisfied. To the thirsty soul he offers himself as the water of life which shall flow from within as rivers of living water. It is a reassuring truth that Jesus in our own day is proving himself adequate to meet the hunger of men's hearts. To those who find life a dark maze of entanglements, who are groping for the light—as an infant in the night—Jesus offers himself as the light of the world. "He that followeth me shall not walk in darkness but shall have the light of life." Jesus offers himself to our darkened lives to illuminate the darkness by his own glorious presence. The joy and gladness, the deep peace he brings to multitudes is evidence of the satisfaction he can bring to those who receive him.

To those that are lonely Jesus says: "Behold, I stand at the door and knock, if any man will hear my voice and open the door, I will come in to him and sup with him and he with me." He offers himself in perpetual companionship to those who are lonely. And nothing so stays a life as a secret inward faith in an unseen Companionship. "He walks with me and talks with me," has been the inspiring song of multitudes. "The touch of his hand" is a reality in many lives. "He's my Friend" is the secret joy of many who are living for him.

To those who long for a word of assurance concerning the life beyond, Jesus says: "Let not your heart be troubled. . . . In my Father's house are many mansions. I go to prepare a place for you and will come again and receive you unto myself." "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live."

Jesus Christ is an adequate Savior. He offers himself in complete satisfaction of the world's spiritual needs.

McPherson, Kans.

## "Observations"

BY OLIVER H. AUSTIN

DAILY we hear and read about divorce and immorality and we are made to ask, "Why?" It seems that many women and girls of today are making the wrong appeal to men, and a man who marries a maiden only because of the sex appeal, will soon tire of her and will be looking for another. This appeal may be made innocently or deliberately, but it is being made to the sacrifice of the higher qualities of true womanhood. The dressing and the conduct of many of our women and girls today are such that a man can not see the beautiful in womanhood for the simple reason that the other is made so prominent.

One can scarcely pick up a newspaper without seeing the picture of some practically nude girl or girls in some beauty contest. No one is going to be so narrow as to object to the beautiful form of woman, but is beauty the thing that the world is seeking today? Why is it that society offers prizes for the girl who will appear almost undressed but we seldom if ever see prizes offered for the girl who will appear sanely dressed?



Everything from bathing contests to auto shows must have partially undressed girls connected with it. Surely this will not help the married man to be a better husband and father and will not strengthen the morals of our young people, neither will it lessen divorce and immorality. Considering these conditions, is it not just about time for Christians to call a halt, at least among their own ranks?

McPherson, Kans.

## Some Causes of Crime and Its Cure

BY JOHN W. MILLER

CRIME has cursed the earth through all the history of the human race, since the hand of Cain was lifted against his brother Abel. The shame and dread of it have always burdened the human mind. Many measures have been adopted to mitigate this awful curse, but seemingly not much has been accomplished. To enumerate all the external factors operating upon individual and social life to produce crime is beyond the range of this paper. Judge Graham of the circuit court has stated that there are four chief causes of crime: the automobile, the dance, the theatre and the liquor interests. But most of the causes of crime may be embraced under two words—environment and wickedness.

Environment, association, and the lack of proper home training are chiefly responsible for the greatest evils. The majority would not go wrong if they had a good home life. Children have the natural tendency to appropriate everything to themselves and many have never been trained to break away from this habit, nor have they been taught the wholesome practice of honesty, industry, and truthfulness; without such influences it would be almost miraculous if they did not become a burden rather than a blessing to society. Then, too, life in the slums where corruption is in the air makes it hard for worthy parents to keep their children from moral contamination.

But the largest proportion of crime is in the communities of most wealth and greatest intelligence. Massachusetts leads all the States in her percentage of criminals. She leads also in her percentage of feeble-minded and epileptics and in the number of unemployed. The unemployment situation in Massachusetts at the present time is appalling, in spite of the fact that in her facilities for educating her people, socially, intellectually and morally, she is not second to any other State in the union. What is true in this respect of Massachusetts, is true the country over in large cities. The arm of justice seems weakened in the great centers of population; courts and jurors are easily befogged by the cunning wiles of prisoners and the legal arts of the lawyers.

But so far as the modern industrial order of the country superinduces idleness or unemployment, in so far it must be considered as having a direct relation to the causes of crime. Hunger leads to more crime of a petty nature, perhaps, than any other one cause. We should find that the lines of crime rise and fall as the prosperity of the country falls and rises. Idleness or want of employment, leads directly to crime—not of course in all cases, but such a condition aggravates, irritates and drives men to criminal courses. The idle man's brain is, indeed, the devil's own workshop. The diligent pursuit of some useful labor, business or calling is as necessary to the growth and development of manhood and self-respect, as wholesome food is to the growth and health of the physical frame. The idle youth naturally falls into the association of the never-do-wells, imbibes their contempt of good morals, and is likely to become like them, a tramp or a vagrant. To be idle as the term is here used, is to be unemployed, and a depressed mind brought about by unemployment fosters criminality. Heredity, which plays a part here, is another name for environment. Observation demonstrates that it is no misfortune to be born poor, but it is a great misfortune to be born with physical or mental handicaps and reared unwisely.

Judge Olson of Chicago says: "Criminals commit crime because the cortical region of their brain is defective, some, from heredity. The trouble is incurable,

a repeating criminal can never be reformed. He should be segregated, but not as punishment." Psychologists say crime is caused in most cases by a physical defect of the brain. The defect renders its victim so far below normal in emotion that he has little or no conscience, or is so far above normal in emotional intensity to make him hysterically irresponsible.

Associated with moral depravity—the criminal has a selfish disposition, a narrow and perverted judgment and a confused vision of the relation of acts and consequences. He is weak in body, intellect and will.

Another condition observed in the history of the criminal is evil companionship. Bad company is the master cause of crime, especially of that which is most serious from a social point of view. The great majority of professional criminals have originally fallen, and engaged in criminal careers, not from the promptings of hunger, nor from any special dishonesty, or any moral habits peculiar to themselves, but from the influence of evil associates in early life. The condition creates abnormality, and a man with an abnormal psycho-physical organization of a certain type not only commits crime but defends it.

Another cause of crime is the public attitude towards the criminal. Society is to blame for a large portion of crime; instead of deriding the criminal society will pity him. Where one tear is shed for the victim, ten thousand tears are shed for the assailant. The number of criminals in a community is in direct proportion to the social forces that make for crime. Social economy should deal more rigidly with the subject of the moral and physical health of the youth and worker. The health of a community has much to do with the amount of crime found there. The late war hardened the criminal. It gave him the idea that life has no value. It built up in many a weakling, a disrespectful attitude toward law. The criminal feels that if he violates one law he may just as well violate all of them. If a man steals an automobile and runs through the street at sixty miles per hour, thousands of people will stand to see him pass, and shout in derision and laughter at the police for pursuing him. The public attitude seems to be that one should use his own discretion in regard to obeying the laws. Society enlists its sympathy with the offender against the law; by sympathizing with the criminal it encourages crime.

Ignorance is the parent of many vices, as Pope has said in his poem:

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

The welfare of the state depends upon the proper education of all the children and youths within its

## A Parallel Case

BY J. C. PECK

"THE chief priests therefore and the Pharisees gathered a council and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation" (John 11: 47, 48).

"For a certain man named Demetrius, a silversmith who made silver shrines of Diana, brought no little business unto the craftsmen: whom he gathered together with the workmen of like occupation and said, Sirs, ye know that by this business we have our wealth, and ye see and hear that not only at Ephesus, but almost throughout all Asia this Paul hath persuaded and turned away much people, saying they are no gods that are made with hands, and not only is there danger that this our trade come into disrepute . . ." (Acts 19: 24-27).

Militarists, navy shipbuilders and munition and war equipment manufacturers say: "If we let the Christians and peace advocates thus alone, not only is our business by which we have our wealth in danger of coming into disrepute, but other nations will come and take away our place and our nation."

Morrill, Kans.

jurisdiction to make them intelligent, peaceable, and useful citizens.

There are many cures for crime. These consist chiefly, in my opinion, of a continuous employment in some useful occupation of all the eight million non-workers in this country, good education through the general spreading of knowledge, the cultivation of habits of forethought, sobriety and frugality, with the control of the animal passions, the dissemination of literature against people of socialistic ideas of anarchistic trend, restricting immigration (9% of the criminals in the largest prison in this country are foreign born) and proper administration of criminal law, swift prosecution and punishment of capitalist and the swiftness of crime, and lastly deterrence. The certainty of punishment is far more deterrent than its severity; society should not only carry out justice, but should engage in beneficence. This will make the criminal a man who will not want to commit crime. But the employment of the unemployed will not crush crime, even if every able-bodied man in the country could be furnished with work tomorrow. Universal education will not. The realization of the highest hopes of the temperance and labor reformers will not. The general adoption of the Christian religion will not. But these great agencies working together will reduce crime and feeble-mindedness to a minimum and make the community which tolerates them accountable at the bar of public opinion, the most powerful force ever known.

Boston, Mass.

## The Second Commandment

BY MAUD MOILLER TRIMMER

It sounds so simple—"To love one's neighbor as one's self," but we have only just begun to understand the significance of it. Yet, until we know and practice it, we can not be truly Christian. Jesus spent his life demonstrating how it is to be done.

It is of utmost importance to recognize our neighbors when we see them, else how can we love them? Jesus told the story of the good Samaritan to make this quite clear. His answer was that a neighbor is anyone in need, even if that one be a person most repellent to us. As all men stand in need of something, the term has a universal application. No matter how high or low in the social scale, how saintly or wicked, each man is dependent in some way on others. We call ourselves Brethren, but to whom? Is it only to those of our own denomination? Each human being is called to be a child of God and brother to us.

And what is loving as ourselves? We do not have affection for ourselves in the sense that we have for our friends and families. In regard to our own egos our interest is centered in our own comfort and well-being. We crave those things which will add to our happiness and shun all that would injure our persons or feelings. And this is what we should feel for others, a tender concern for their good and an anxiety to shield them from discomfort of any sort.

We are not to feel resentful when we discover our superiors, but to respect and admire them for their finer qualities, and to help them advance, be it way over our heads. To acknowledge better qualities in another does not detract from our own merit. Not only should we give our betters their due, but we must not fume, when our equals surpass us, but freely admit the energy and development that made the ascent possible. Yea, even when our equals reach higher places than we in business, society or the church through influence rather than ability, we must still smile and wish them well, for they, too, are invited to be beloved children of God.

It is a small man who cries: "I am as good as anybody." One who is really worth-while knows that many times he has met another who in some way excels him. There are so many lines of fine accomplishment in the world that no one can be foremost in all. We are brethren and should be using the best in each of us for the good of all.

It is perhaps less difficult to love those in some way beneath us in ability or opportunity because there is no tinge of jealousy in our emotion toward them.

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## PASTOR AND PEOPLE

### Our Song Worship

BY A. F. BRIGHTBILL

If there is any act of worship where the proportions of time interfere with the importance of practicing the actual presence of God, it is in the singing of hymns. Hence, the frequent expression cutting a thought running throughout a whole hymn into pieces by stating: "Let us sing the first and last verses of so and so," etc., without regard to whether there is a complete picture presented which helps us closer to God, simply because of a poorly prepared schedule of time. The song service should begin on time and close on time; it should be followed immediately by the other elements of the worship program and service. Why should we ever hear the statement: "We will make use of number so and so"? Is it because we still do not realize the power of song to lead a soul nearer to God? That sort of introduction usually paves the way for singing which is simply used as a sort of vestibule to the main part of the service. It paves the way for singing which is not with "understanding and spirit." Why have a special number of music, "so-called," introduced by: "We will be favored by a quartette or duet," or in some similar fashion? Why not help the audience to worship by proxy, for there is a grace of hearing as well as a grace of singing, by introducing a special feature thus: "We shall hear a message in song," or some such expression which will not only prepare the audience to worship, but also the singers by helping them to realize their ministry of song as sacred, and not an opportunity to "display their talents." Even on a program which is printed, "Message in song," is much more suggestive than "Special Music." We have too much "Special music." These little details help to prepare the way for a true ministry of song. Back of the songs and hymns must be the singer and leader—not one who merely "Sings the gospel," but one who "sings the Gospel." There is a vast difference. An act of worship such as prayer or song, which is not suffused with the reality of his presence, or at least with an earnest intention to seek him, draws another veil between God and our lives and makes the way to formalism more easy in worship.

A few instances to illustrate will suffice to cause us to think and avoid that which will break into the practice of the presence of God in song worship. *The first:* A boy sat on a front seat in a church, deeply impressed by the address and moved by the whole scene and purpose of the meeting. The congregation was called to offer itself anew to God in the familiar hymn of acceptance and rededication, "Just as I am." As the boy tried to rally his faltering will to join in that prayer he became conscious that two or three of the platform party were speaking with the presiding officer, and at once he was caused to stumble. He had been growing dimly conscious that this thing the congregation was doing was of the utmost moment to all—"Oh, Lamb of God, I come." But at once it sank back into the mere singing of a hymn, with no particular meaning, because the leaders were not sharing in that sense of urgency and joining in that prayer. It was a boyish and ill-formed judgment, but it was a quite relevant judgment. One thing was being professed as worship and those who called for this act of worship, on the part of all, were themselves not worshipping.

*Again* in a congregation in our Brotherhood a congregational song was in progress and the impression gotten from their nodding heads and smiling faces was that they were singing a song of joy. They sang with a swing which was characteristic of a joyful tune. The hymn which they sang thus was this:

"In the hour of trial, Jesus, plead for me,  
Lest by base denial, I depart from thee;  
When thou seest me waver, with a look recall,  
Nor, for fear or favor, suffer me to fall."

You recall the other sacred verses of pleading for the victorious life in Christ in God. The author, James Montgomery, was asked by a lady to write something

in her album. He complied and wrote there this hymn, entitling it: "Prayers for Pilgrimage," basing it on the words of Jesus to Peter: "I have prayed for thee that thy faith fail thee not."

The singing in such manner of such words seemed to have no value as an act of penitence, whatever value it may have had as music which showed the sense of joy. It would be an ignorant judgment to say it was meaningless, but as an act of worship, it was quite different from what it professed to be, and so far, unreal.

On another occasion a minister visiting a Sunday-school entered as the children began to sing a hymn and prayer to the Lord Jesus, praying for his entrance into each heart:

"Thou didst leave thy throne and thy kingly crown,  
When thou camest to earth for me:  
But in Bethlehem's home was there found no room  
For thy holy nativity?  
O come to my heart, Lord Jesus,  
There is room in my heart for thee."

The superintendent hurried to him, welcomed him and urged him to come to the platform, gave reasons for that and then engaged in a conversation about the school. The minister's entrance was thus made, in the eyes of the teachers and the children, a thing important enough to interrupt and stop the prayer:

"O come to my heart, Lord Jesus,  
There is room in my heart for thee."

Here, again, judgment must notice the kindness of welcome and interest, and their value; but the act of worship was not treated as that which it professed to be; thus the sense of reality was marred. With all the good that remained, there was in all these instances, an influence destructive to the sense of the reality of God's presence in these acts of worship.

There is abundant testimony to the fact that when choristers lead in the act of worshipful song service, seeking for the sense of reality, there is a response on the part of the audience. This is always noticeable when choristers try it with an humble, prayerful, sincere effort. Every chorister ought always to have prayer before leading a hymn in worship lest he fail trying to do so in his own strength.

There are many, no doubt, who have not consciously reasoned as to the incongruities in the professed hymn worship. Nevertheless, they have produced a sense of unreality which makes the outward act unimportant and opens the door to inattention and evasions. When these incongruities are removed and the earnestness of even a small proportion of the worshippers gets a freer current for its outgoing, the effect is immediate and widespread. No act of worship should be used for anything other than its own professed end. This principle will be a safeguard against such corruptions as singing praise to God as a cover for the movement of classes, or as a muffler while opening and closing windows for ventilation, or as an opportunity to show off musical ability in the extra numbers of music furnished by groups of singers. Be assured that unless your hymns stop your sins, your sins will stop the reality of the presence of God in hymn singing. There is much room for the preaching of the reverent use of the hymn book. There can be more respect for the hymn book if the conception of its being the Bible in another form is received. Sometime ago a note was inserted in the GOSPEL MESSENGER which bears repetition indeed. I will quote and insert a few lines with apologies to the author:

"I linger in the serene solitude of a deserted church during the week, and only on the Sabbath do folks take notice of me. My mission is to cheer them up, to bring sunshine into their hearts and as a chosen vessel to help worshippers in their communion with God. Yet I suffer abuse at the hands of many. They break my back, and try their artistic talent on me, tear the members of my body and sometimes 'borrow' me for a short time in their homes. Many of my mates have thus strayed, not likely to ever return. It is plain that patience is a considerable virtue for a hymnal and that my lot is to suffer and to wait. But at the same time my head is bowed with shame because of my appearance. Won't some folks ever be considerate of my feelings? I am the hymnal. I am the Bible in another form. I am spiritual poetry wedded to music in a divine romance. I am for your use in worship. I always submit to your use of me. I want to live to a beautiful and respectable old age.

With your fine Christian courtesy and consideration with loving care I shall come to this estate. Please help me! Yes, I am the Hymnal."

There are few more commanding and impressive religious influences to affect other worshippers and deepen their communion, or even to hush the indifferent or scornful into reverence, than that which proceeds from the real act of worshipful hymn singing. Here the outer form is made to conform to the inward spirit. What Dean Coulburn said, can well be applied to song worship when rightly conducted: "The impression of having had an interview with the King of kings amid the ministries of Cherubim and Seraphim, should not be rudely tossed off, but gently and thoughtfully cherished. And it shall be as a nosegay of fresh flowers which a man gathers before he leaves some fair and sweet garden, a refreshment amidst the dust and turmoil of earthly pursuits." That garden to me can be likened unto the song worship. Let us see to it whenever a human being gets a fresh vision of God, or enters into the simplest act of real communion with him through song worship, that he becomes a more intelligent being. Nothing is more wonderful to me, than the new graces of thought and understanding of God which come to sinful men when they open their hearts to God because of worshipful hymn singing. For an illustration, we relate the final rehearsal of "Messiah" as conducted by Reichel. The chorus had sung through to the point where the soprano solo takes up the majestic refrain, "I know that my Redeemer liveth." The soloist's technique was perfect, she had faultless breathing, accurate note placing, flawless enunciation. But after the final note all eyes were fixed on Reichel to catch his look of approval. Instead he silenced the great organ and the orchestra, walked up to the singer with sorrowful eyes, and said: "My daughter, you do not really know that your Redeemer liveth, do you?" "Why, yes," she answered, flushing, "I think I do." "Then sing it," cried Reichel. "Tell it to me so that I will know, and all who hear you know that you know the joy and power of it." Then he motioned the organist and orchestra to play again. This time she sang the truth as she knew it and had experienced it in her own soul, and all who heard wept under the spell of it. The old master approached her with tear-dimmed eyes, and said: "You do know, for you have told me." No other but this personal assurance is worth anything to us, and to the singers of the Gospel through hymns and songs.

Hymn singing is vital to Christian worship. It has become that part of the service where all join in audible praise and thanksgiving to their Lord. The Christian comes to the meeting to receive spiritual food and it is the duty of every preacher to supply this food, but the well-rounded spiritual life does not absorb the word without a corresponding reaction, one of the phases of which is the earnest desire to praise and thank God. It is a well known psychological fact that "impressions without expressions result in depressions." It is the privilege of the chorister to lead a congregation in their desire to live better. Can there be higher authority for the singing of hymns than the words of the Apostle Paul (Col. 3:16)? Since hymns are an essential part of our divine worship, it follows that they must be worthy of their exalted position. This is true of all music whether congregational or so-called special. Madame Antoinette Sterling once said with great spirit to Charles Robinson, a hymnologist: "They say that I preach in my singing; so I do; so I try to do; so I mean to do always!" And it is said, that no one ever heard this gifted artist with her clear and distinct enunciation, her matchlessly pathetic tones, her magnetic impulse forcing tears in his eyes when he could not stop to notice that she too had tears in her own—no one who ever heard her in her wonderful way preach "The Lord is my Shepherd," or "Oh, rest in the Lord, wait patiently for him," could doubt whether Christ's love might be offered in the strains of a contralto hymn and voice or any other.

To begin with, this whole matter of worship in song, like everything else in the work of our Master, is a matter of faith—of living faith and experimental confidence. The man who attempts to conduct a praise



service or rather song worship must believe that it has a veritable existence of its own, that it is a helpful and sure rewarder of him who diligently seeks it; any misgiving is ruin. Such a service is not looked upon as a musical entertainment, nor can it be put forward as a makeshift for a sermon; it is nothing, nothing at all, unless it is what it purports to be, a sanctuary service of adoring and grateful praise of Almighty God. The minister must be just as devout in it as he would be at a communion and love feast. Any group of singers must not suffer themselves to be beguiled into imagining it as a fresh and beautiful opportunity for a parade of display. It is a service for a worshipful people, full of joyous love and thanksgiving to their Maker.

I will close with an illustration of the power of song in bringing peace to the human heart. A few notes will indicate the origin of the hymn which was sung. "Silent night! Holy night!" was written this way: On Dec. 23, 1818, the Rev. Father Mohr, a young German priest, was returning from a sick call as evening fell over his parish in the Bavarian hills. The beauty of the star-lit sky and of the rugged mountain scenery, mingled with prayerful anticipation of Christmas, filled his heart with loving and poetic thoughts. On reaching the house of his organist, Franz Gruber, he entered eagerly to make a suggestion which had just occurred to him. What he proposed was to write the text of a new hymn which Herr Gruber would set to music; they would sing it after midnight mass on Christmas morning. At first the organist offered some objections, but he finally agreed to do his part, and Father Mohr went home and wrote the much-loved stanzas. The next morning he took the lines to Franz Gruber, who was delighted with them. "Dear friend, this is a gift

(Continued on Page 543)

## HOME AND FAMILY

### Oil of Spikenard

BY J. O. BARNHART

"To give more blessed is than to receive,"  
The Lord said nineteen centuries ago.  
How few are the disciples who believe!  
All willing are to take; few to bestow,  
And ready are to reap what others sow.  
But down through Time's defiles still comes the Voice,  
And some there are who understand and know,  
And make this first beatitude their choice,  
And in the living truth each day walk and rejoice.

Within their quiet home at Bethany,  
A Sabbath journey from Jerusalem,  
There lived an understanding family  
Who prized each hour that Jesus gave to them,  
More than King Herod prized his diadem.  
And 'twas a boon their home with him to share,  
Who held omnipotence in garment's hem  
But rather chose for us the cross to bear,  
Than on a royal throne a jeweled crown to wear.

And Mary loved to sit with Jesus there,  
And hold with God's own Son communion sweet,  
And thought the oil of spikenard none too rare  
Or costly to anoint his weary feet;  
But those who with their Master sat at meat,  
Asked, "Why was such great waste of ointment made?"

And o'er and o'er the question they repeat:  
"If in our treasury the cost were paid,  
How many poor and needy such a sum would aid!"

Then Jesus answered them, "Let her alone;  
For she a righteous work hath wrought on me.  
Your kindness to the needy may be shown  
Whene'er you will, but opportunity  
To show me kindness you no more will see:  
Where'er this gospel shall be preached, alway,  
This deed that she hath done shall mentioned be;  
For she hath kept this ointment to this day,  
My body to anoint for burial, while she may."

Church of the living God, the day, the time  
To labor for your Lord and Master speeds!  
No age, no era e'er so sublime,  
For noble sacrifice and worthy deeds;  
Arise! Arise! and follow where he leads!  
And though his ensign leads unto world's end,  
And though in stony paths each footstep bleeds  
Your lives pour out as ointment for your Friend,  
Nor think it waste, your strength, your time and means  
to spend.

As, on our largest battle ground once stood  
And spake the chief of our beloved land,  
Among the graves of all the great and good  
On consecrated ground today we stand.  
Behold the monuments on every hand!  
Though time and change efface the marble tomb,  
The fragrance of their lives will still expand  
And fill the world; on earth there is no room,  
That can confine such costly, rare and rich perfume.

In China\* and at home a sacred tomb—  
Fond hopes also lie buried at Bulsar;  
And at Garkida perished youthful bloom:  
Some sleep on blood-bought ocean isles afar,  
While points Westminster to the morning star,  
And sunshine lingers on Mombasa's grave  
But through the shining gates of heaven ajar,  
I hear their voices o'er Time's troubled wave:  
"Had we more lives we'd give them all the lost to save!"

Yet we who knew the sweetness of their lives,  
Still ask, "Why was this waste of ointment made?"  
The question in our hearts for answer strives—  
Why thus must useful lives in dust be laid?  
From Calvary comes a voice—"My life I paid  
For these ye call your own, and mine are they.  
My claim they heard, acknowledged and obeyed:  
The rest ye'll understand upon that day  
When from the hills of time the mists are rolled  
away."

Then Church of God no longer backward look,  
Recounting all the triumphs you have won.  
The good you've done is written in God's book—  
He knows also the good you have not done.  
Behold the dawn! A new day has begun!  
The past, to us a priceless heirloom leaves:  
When neath the hills sinks life's descending sun,  
Who scatters, though with tears, what he receives,  
"Shall doubtless come rejoicing, bringing in his  
sheaves."

\*The missionaries referred to in this stanza are: B. F. Heekin, buried in China; Nora Arnold Lichty at home in Ohio cemetery; Chas. E. Brubaker and Mary Quinter at Bulsar, India; Ruth Rorer Kulp at Garkida, Africa; Thomas Chalmers and others on ocean isles; David Livingstone in Westminster Abbey; J. H. B. Williams at Mombasa, Africa.

Cerro Gordo, Ill.

### Joshuas of Today

BY OMA KARN

#### In Five Parts—Part Two

DURING the time she had been the wife of Tom Hunter, the former Miriam Mason had encountered more than one time of crisis that had threatened her courage and her self-possession with annihilation. Possibly not any one of these tests, terrifying and tragical as some of them were, even to the peril of her own life and that of her children, came so near breaking down her pride, courage, and self-control, as that which tried her, when in response to a light summons, she opened the door of the hovel where she lived to confront two trimly attired ladies. There were two blank white faces that after a moment of awful blankness on her part, became the faces of the close friends of her school days—Mary Manton and Martha Myers.

The first shock of the meeting having subsided, and Miriam having made her guests as comfortable as was possible, explanations were in order. Heart-rending, and but for the signs of veracity surrounding absolutely unbelievable, was the story of the years of misery, want and woe related by the one who in her girlhood had been the merriest and the fairest of the trio of friends. "Tom began drinking soon after we came out here," Miriam said. "He once told me that he took up the habit of drinking wine at social affairs. I did all that I knew how to save him. It was useless. This street is known as Drunken Row. There is but one habitually sober man living on it. Down at the end, across on the through street, is a building with a bright red front. It is said to be the worst saloon in the city. Some one named it Hell's Kitchen. Never was a name more appropriately placed. The bar is open day and night. With the stuff always within easy reach, Tom simply can not resist. He has gone from bad to worse until he has become the lowest of bums. There have been times when he tried to reform, especially after each one of the babies came. He would sober up for awhile—and then begin drinking again harder than ever. For several years we lived in an apartment several doors north of the saloon I named. I was obliged to use the money father left me to buy

a home with for our living expenses. There were three babies close together with sickness much of the time, mostly caused by unsanitary living conditions and lack of nourishing food. My money gave out. We fell into arrears with the rent. The time came when we were given notice to vacate or be turned out onto the street. Tom sobered up long enough to look up and rent this place. I wanted to move to another locality, but he stubbornly refused to leave Hell's Kitchen. There he spends his nights and—and—more than a few of his days. I would give you your supper, girls. But we have nothing in the house to eat, except some pretzels."

"We'll go out and get—" but Martha stopped appalled as the crash of a falling body was heard as it came lurching against the outer door. Miriam's face turned the hue of death. The children scurried, terrified, to the nearest cover. Miriam opened the rear door. "Go, go," she implored her two guests. She snatched their suitcases up from the floor and placed them in the hands of their owners. "There's no telling what he will do," she said, and unceremoniously she pushed the two ladies out onto the rickety doorstep. The door was slammed in their face—but not so quickly but that they both caught a glimpse of the man staggering into the room—ragged and sodden, and with features bloated and distorted—the once gay, dashing and gifted Tom Hunter!

The two women so summarily ejected from the house held council. Mary was for returning to the scene if for nothing else than to protect Miriam and the children. They could hear Tom cursing because there was nothing in the house to eat. One of the children cried out as if in pain. Mary turned back toward the door. The wiser counsel of Martha prevailed. "Our going in will only make matters worse for Miriam," she said. An assertion strengthened at the moment it was made by the chief object of their solicitude just then looking from the door. She dropped a note on the doorstep and motioned the two women outside away. By the aid of the murky street light they made out the contents of the note. It directed them to the home of the only nondrinking man on Hudson Street. Miserably they groped their way along the treacherous board walk to the number given in the note. The owner of the dwelling furnished them with the address of a first class hotel on the avenue and went out and called a taxi for their use. In spite of what had transpired they held to their original intention of spending a week in the city. When it was safe to do so they spent the time with Miriam. On several occasions they barely escaped encountering Tom. During their stay they gave Miriam what pecuniary aid her pride would permit her to accept. They even ventured to suggest that they provide more comfort for the home in the way of furnishing. This Miriam promptly and firmly vetoed. "It will only mean the pawnshop and more whiskey for Tom to swill down," she said, dispiritedly. She appreciated still having the love of her two girlhood friends. There had been a time during the downward course of her married life when the sight of them, their trim appearance, their refined manners, and the corresponding evidence of prosperity and popularity, would have irked and annoyed her. She was past feeling any emotion of this kind. When not too greatly in fear of Tom appearing on the scene she had enjoyed visiting with her two guests, reminiscing over the only really happy days she had ever known and learning of the widely scattered companions of those same days. Nevertheless she was relieved when Mary and Martha took their departure from the city. "Do not ask me to write, girls," she said, when she bid them good-bye on the occasion of their last call at the house. "I have not the heart to do so—even if I were at liberty to act. Tom has time and again forbidden me to have communication with any one either one of us has ever known. He would kill me if he knew that I had permitted you to come here while you were in the city." A statement that the two sorrowing friends were well aware was not in the least exaggerated. They had witnessed sufficient, during their brief stay, to verify its veracity.

Ashland, Ohio.



## AMONG THE CHURCHES

### Calendar for Sunday, August 26

Sunday-school Lesson, Paul in a Roman Prison.—Acts 16:16-40.

Christian Workers' Meeting, Jesus as Brother and Friend.—John 15:15; 1 Peter 2:17.

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### Gains for the Kingdom

Two baptisms in the New Hope church, Ind.

Three baptisms in the Fredonia church, Kans.

One baptism in the Battle Creek church, Mich.

Three baptisms in the Upper Conewago congregation, Pa.

Five were baptized and one received on former baptism at Lucretia, W. Va.

Five additions to the Mt. Olivet church, Va., Sister P. J. Jennings of Pulaski, Va., evangelist.

Four baptisms in the Mill Creek church, N. C., Bro. W. A. Reed of Melvin Hill, N. C., evangelist.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. M. G. Sanger of Mt. Solon, Va., to begin Sept. 9 at Valley Bethel church, Va.

Bro. John Showalter of Roanoke, Va., began Aug. 19 at the Nokesville church, Va.

Bro. Earl E. Jarboe of Burr Oak, Kans., began Aug. 19 at the Slifer church, Iowa.

Bro. L. G. Humphrey of Buena Vista, Va., began Aug. 19 in the Fairview church, Pa.

Brother and Sister J. Edwin Jarboe to begin Sept. 2 in the Rockingham church, Mo.

Bro. Clyde Mulligan of Thornville, Ohio, to begin Sept. 30 in the Black River church, Ohio.

Bro. A. C. Auvil of Thornton, W. Va., to begin Sept. 29 in the Union Chapel church, W. Va.

Bro. Cecil O. Showalter of Rileyville, Va., to begin Sept. 2 in the New Dale church, Unity congregation, Va.

Bro. A. G. Crosswhite of Cerro Gordo, Ill., to begin Sept. 16 in the Franklin church (DeCatur County), Iowa.

Bro. M. A. Jacobs of York, Pa., to begin Sept. 2 in the Bermudian house, Lower Conewago congregation, Pa.

Bro. W. C. Sell of Grand Rapids, Mich., to begin Sept. 9 in the Sugar Ridge church, Mich.; Oct. 7 at Woodland, Mich.

Bro. Galen B. Royer of Pittsburgh, Pa., is engaged in a series of meetings in Sandy Creek congregation, W. Va., Salem house, to close Aug. 25.

\* \* \*

### Personal Mention

Bro. J. H. Morris changes his address and field of labor Sept. 1 from Selbring to Lakeland, Fla.

Bro. S. C. Plum and family of Waynesboro, Pa., gave us a call last week. They had been touring and visiting friends in the West.

A Southern Indiana party of recent House visitors consisted of Bro. W. C. Stinebaugh and Bro. D. R. Landis and their families.

Bro. G. G. Canfield of Rockford, Ill., plans to begin his pastoral duties at Mariou, Ohio, Sept. 1. His new address will be 155 Reed Ave., Marion, Ohio.

Bro. Charles Weybright and family of Syracuse, Ind., were recent House callers on their return trip from the La Verne Conference. Bro. Weybright had driven his auto more than 10,000 miles, but reported that there was still much of the West he was unable to see.

Bro. D. C. Moomaw of Roanoke, Va., had a narrow escape with his life recently when he was run down by an automobile while crossing the street. He was suffering with pain from the bruises received when he wrote us but was hopeful of an early return to normal condition.

Brother and Sister Clarence Heckman welcome messages from their friends as they leave again for Africa. These should be addressed to them at New York, care of S. S. Homeric, White Star Line, sailing Sept. 8. They may also be reached until Oct. 15 by writing them in care of W. J. Allison, 35 Charles St., Farringdon Road, London, England, E. C. 1.

Mr. Arthur F. Clark of Omaha, Nebr., and his two daughters were among our late callers. Mr. Clark was one of the early employees of the Publishing House in the Lanark and Mount Morris days and helped to get out the first issue of the "Brethren at Work." He came to renew old acquaintances and see the progress in our publishing work. "Uncle Sam" Eshelman was the only one of his associates he found still on the job.

Bro. H. Spenser Minnich, Educational Secretary for the General Mission Board, is in Sherman Hospital, Elgin, where he submitted to a surgical operation, Aug. 13. He is reported as making satisfactory progress toward recovery.

Bro. C. B. Rowe is closing his long period of pastoral labors at Dallas Center, Iowa, to be succeeded Sept. 1 by Bro. W. E. Buntain of Naperville, Ill. For thirty-five years Bro. Rowe has served the Dallas Center congregation which is today one of the strong and prosperous churches of Iowa. He will give his time henceforth to evangelistic work and is now open to such engagements.

Bro. J. M. Shively of Long Beach, Calif., formerly of Cerro Gordo, Ill., passed away very suddenly at Riverside, Calif., Aug. 13, according to word just received from Bro. Andrew Blickenstaff. Apoplexy was the cause of death. Bro. Shively served the General Conference for a number of years as Secretary and Adviser to the Committee of Arrangements and had a wide acquaintance throughout the Brotherhood. An account of his life is to appear later.

## That Special Harvest Offering

Three things will make that offering a success: To remember how good God is to us; our interest for those who are without the knowledge of life and hope in Christ, our Lord; the practical things done by those in charge of our churches.

The first two are most important. Let us pause and think what a poor world it would be without our Father's daily blessings; or the joy of that hour when a friend came to us in need. Most of the sin, pessimism and criticism of our day has its roots in our own ingratitude to God and our failure to share our blessings with the needy of God's world. Oh, God, forgive our selfishness and make us brothers to men!

But some practical things are necessary to make such an offering a success. You must have a time for it, believe in it, and announce it beforehand with joy and the hope of success. Encourage all to take part with the assurance of reward to those who give liberally and cheerfully, whether out of their abundance or out of their living. Talk in terms of dollars as when you spend for yourself and give accordingly, but as unto the Lord!

Elders, and pastors, we shall not worry you with letters, except to answer questions. Let us see what we can do in this way for an extra help to this world-wide and most urgent need. Pray! Plan! Provide! Let every church help!

GENERAL MISSION BOARD  
Elgin, Ill.

Bro. Galen B. Royer, pastor at Pittsburgh, Pa., says in a recent communication: "I am in the Sandy Creek congregation, W. Va., where our much loved Bro. Jeremiah Thomas is overseer. I am having ten days' meetings prior to the love feast Aug. 25. It is a rare privilege to be with a people practically untouched by the things of this world which detract from a real religious fervor. Twenty miles from a railroad, no movies in any of these towns, a people resourceful within themselves, hospitable. I sure have enjoyed the worship with them thus far."

\* \* \*

### Miscellaneous Items

Akron church will hold their Harvest Meeting on Sunday, Sept. 2, at 2 P. M.—David H. Snader, Akron, Pa.

A Correction. In his announcement of "Primary Worship Services" the Literary Editor, by mistake, gave the price as \$1. Now the price really is \$1.50, and that is what you should send for the book if you order after this date. But the many who ordered the book for \$1.00 had their orders filled at that price because they were acting in good faith. It's a wonderful book even at the correct price of \$1.50.

The Mailing Department reports that Iowa was the first State in which all the District Meeting Clerks sent in directions for the mailing of the La Verne Conference Minutes. If you have not yet received the La Verne Conference Minutes it might be well to remind the Clerk of your District Meeting of this condition. Both the Minutes and the Conference Report are vital in the activities of your congregation.

We extend an invitation to all who can to visit our camp near Mt. Morris at the Silver Creek church. From Aug. 22 to 30 there will be at this camp a group of forty boys, ten or fifteen women, and fifteen or twenty children under school age. These people come from the Hastings Street and Douglas Park missions and are looking forward eagerly to this week of rest and recreation. We will tell you more about it later.—Mrs. Merlin Shull, Chicago, Ill.

Ministers should secure and use the Gish Fund Books. These books are available at very low rates for ministers of the Church of the Brethren. And the books are wonderfully helpful. Write to the Brethren Publishing House, Elgin, Ill., for full information.

Pleasant View congregation near Burkittsville, Md., will hold a Homecoming, an all-day meeting with dinner at the church on Sunday, Sept. 2. The speakers of the day will be Elders J. A. Dove of Cloverdale, Va., and H. J. Beachley of Harrisburg, Pa.—Mrs. J. S. Bowlus, Burkittsville, Md.

We are sorry for a mistake made in the opening paragraph of the article entitled, "The World's Sunday-school Convention—Retrospect," by Dr. D. W. Kurtz, which appeared in our issue for Aug. 11. Through some oversight by a new copyist, thirteen words in the middle of a sentence were left out when the article was copied. In this case thirteen proved unlucky indeed, for later readers failed to catch the resulting ambiguity. What we should have said about the World's Sunday-school Convention at Los Angeles was: "In respect to attendance, this was by far the largest. Glasgow had 2,800 paid delegates, the largest up to that time; but Los Angeles had 7,631 paid delegates, and about 3,000 more who bought tickets for special days or sessions. The open meetings were attended by over 40,000 persons. In addition to all this, many programs were broadcasted so that thousands of others got direct benefits of the Los Angeles Convention."

Steps into the Kingdom: One of our missionaries in Africa has written that fourteen have come out for Jesus at the Gardemaia station. He describes the steps which are taken in entering the Kingdom. The missionaries present Jesus Christ in as true a manner as possible and this creates a desire on the part of the Africa people to come into the Kingdom. Many more than fourteen have said that they are ready, but they must become keenly anxious before they are given too much encouragement. Those who would become Christians are: (1) allowed to enter the enquirers' class where they learn just what taking the covenant means. (2) Several weeks later they take the covenant which is a public confession combined with a series of promises that they will abstain from their former sinful ways, and they testify that they believe that Jesus Christ is the Son of God, and promise to learn his way and live it as fast as they learn it. (3) They enter the learners' class where they remain until they have shown sufficient growth to justify baptism. (4) The rite of baptism is administered and after that the (5), (6) and (7) steps, and ad infinitum, for indeed there is never an end to the growth in Christian life.

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### Special Notices

The Ministerial and Sunday-school Meeting of the Eastern District of Maryland will be held Aug. 28, 29 in the Piney Creek church, beginning at 9:45 A. M.—John J. John, New Windsor, Md.

The District Meeting of Southern Illinois and associated gatherings will be held in the Okaw church, La Place, Aug. 31 to Sept. 3. Elders' Meeting, Friday, Aug. 31, at 1 P. M. 7 P. M., Laymen's Hour. 8 P. M., Aid Society Program. Saturday, 9 to 11:30 A. M., Ministerial Meeting. In the afternoon, Peace and Home sessions; evening, temperance addresses. Sunday, 9 A. M., Sunday-school, followed by educational address, young people's conference and missionary meeting. The business session will begin at 8 A. M. on Monday, Sept. 3.—N. H. Miller, Clerk.

The District Conference of Northern Illinois and Wisconsin will be held at Naperville, Ill., Aug. 31 to Sept. 3. The first day will be devoted to a ministerial meeting, but a hearty welcome is extended to all who wish to come. Ample provision has been made for the parking of cars on vacant lots near the church. There are camping facilities for those who wish to bring tents. But lodging will be provided for all. Our church, the Y. M. C. A. and Pfeiffer Hall of North Central College, with a seating capacity of 1,400, will be used on Sunday. Those coming by train will please notify L. G. Burson, 205 E. North Ave. The church is located on 125 W. Benton St.—Ruth Steck, Naperville, Ill.

Program for District Conference of Michigan, to be held in the Battle Creek church, Aug. 28-31. Aug. 28, 7 P. M., Temperance Essay Contest and Crime Prevention Lecture. Aug. 29, 7 A. M., Elders' Meeting. 9 A. M., Sunday-school Program. Efficiency in Worship.—Frank Baldwin. Teaching and Class Division.—Fanny Hoover. Increasing Class Attendance.—J. L. Van Meter. Standards for Measuring Success.—M. M. Chambers. Transforming Power of the Implanted Word.—W. C. Sell. The Teacher as a Soul Winner.—S. B. Wenger. 1:30 P. M., Field Worker's Address.—Reuben Boomershine. Echoes from Camp Mack.—Jos. Van Dyke. Address.—E. W. Halpeny. 4 P. M., Business Session of B. Y. P. D. 6 P. M., Vesper Service. 7:30 P. M., Why Chinese Come to America.—Rev. Moy Way. Address.—J. O. Winger. Aug. 30, 9 A. M., Open Forum on Men's Work. 8:30 A. M., Ladies' Aid Society Program. 1:30 P. M., Ministerial Conference. What We as Young Ministers Owe to Our Elder Ministers.—Elmer Leckrone. The Hope of the Ministry.—J. M. Smith. Mission Board's Suggest-

(Continued on Opposite Page)



## AROUND THE WORLD

### On the Importance of Music

Recently it was announced that by a system of class room instruction piano is to be taught to every pupil in the Chicago public schools. In support of such a move the superintendent of schools said: "Music permeates every phase of life and is needed abundantly in every home. I feel that it is of far more importance to a child to learn something of music than to learn arithmetic."

### Public Spenders

The unequal assessment of taxes in Cook County and Chicago has become so notorious within recent months that the board of assessors has called for \$1,411,900 to pay for a reassessment in accordance with an order from the State tax commission. It will be noticed from such askings that our public spenders can turn innocent reforms into orgies of extravagance. The unsophisticated bystander can not help but wonder why the existing assessment organization could not be shaken up to the point where property owners would get a fair deal, in place of using the situation as an excuse to spend another million and a half of the taxpayer's money on a reassessment that will probably end with things much as they are. But the spenders seem wiser than the savers at present. Some day it may be otherwise.

### Prices Down and Profits Up

It is not uncommon to think that high prices mean high profits. But such is not always the case. Where a certain service involving fairly stable expenses has to be maintained, a lowering of the price may so stimulate demand that larger profits result. What has just happened in the airmail service will serve as an illustration. "An estimate of thirty-three per cent increase in the volume of air mail since the reduced rate of five cents for the ordinary social or business letter went into effect Aug. 1, has brought a corresponding prosperity to the air mail contractor, it was learned yesterday. Contractors who formerly carried Uncle Sam's mail service at a financial loss have now begun to realize a profit as a result of the constantly increasing use of the air mail service. One firm, it was learned, has increased its profits to \$1,000 a day."

### The Seeds of Trouble

Italy under Mussolini is making strenuous efforts to keep Italians Italian even though they may have to scatter to the ends of the earth to find homes. In line with this policy the Italian foreign office has issued an 800-page book dealing with Italian activities abroad. This report discloses the fact that 9,000,000 Italians live in other lands, more than seven and one-half million of them are to be found in the two Americas. Argentina and Brazil have almost exactly as many Italians as the United States. However, the strenuous efforts exercised by the Roman government in its determination to keep its sons tied to the home land is bound to sow the seeds of future trouble. Thus in Argentina strong protests have been raised against the command to Italians living abroad that their children must go to Italian schools. No country can be expected to welcome Italians to its shores if they remain apart, maintaining institutions which make them nonassimilable. A much sounder policy would be one which aimed to make friends of those nations amongst whom surplus Italians must find their homes, for what are a few Italians by the side of millions of friends?

### Chemistry Is Ahead of Industry

Warren E. Emley of the United States Bureau of Standards is authority for the statement that in the agricultural field science is far ahead of industry. This interesting situation arises from the fact that chemists have worked out the laboratory processes for the utilization of much of what is now regarded as farm waste, but there has been lacking the economic urge to use these processes. That is, as long as the production of corn for the grain alone is profitable, there will be little or no pressure to utilize the thousands of tons of cornstalks that annually rot in our fields. Nor will the western wheat grower think of saving the straw when wheat alone is profitable. But in the day when the economic pinch comes, as it has been coming of late years, there is a tendency to develop by-products as a means of supplementing the income from the main crop. For example, the situation may be stated thus: "The American farmer has been called on to compete with farmers on the other side of the earth, who have different labor costs, different standards of living and different climatic conditions. If he could realize a profit from these farm wastes, he would be in a stronger position to meet the competition on his main products." However, impending adjustments are more fundamental than many realize. The industrialization of farm waste will imply keener competition in other industries. This competition is beginning and the "forward looking manufacturers are inquiring how their products can be made from agricultural wastes." Hence, as necessity forces the change, industry will press out into the fields chemists have already explored.

### An Association for Destruction

The American Association for the Advancement of Atheism is apparently not above soliciting the religious press for contributions to its program of destruction! The editor of the "Religious Telescope" printed some interesting reflections in his paper after glancing over the literature that came to his desk, as doubtless it came to many others. He remarks: "So it seems that even atheism needs money for its support. But we believe that the twenty-five or fifty or one hundred dollars would be worth more to humanity if given to an institution or enterprise that helps to build faith, ministers to suffering humanity, removes the pitfalls, and gives manhood a brighter outlook. . . . It does not tell us what special blessings or general benefits are to result from getting rid of religion. We are not told that it will make the pillow of the dying any smoother, or lessen the heartaches of those who must part from loved ones, or give to the young man or woman any higher ideals or stronger incentives to live decently, or make better provision for the aged and the orphans or the unfortunate, or that it will do more to civilize the benighted races, or that it would make living conditions any easier or life any more glorious. In fact, we can see absolutely nothing in this propaganda that offers to make conditions any better in a single respect. It looks like a program of destruction from start to finish. God lives, and the religious instincts of mankind will prevail after the names of these atheistic leaders have rotted. But let the zeal of Christ's enemies be overmatched by the zeal and devotion of his friends."

### Your Worship Program

The worship element in our various church services is tending to receive the measure of emphasis it deserves. It is generally understood that the worship part of a service for children or for young people must be carefully planned. But the worship service for adults is worthy of the same care. And what should be given special thought in the planning of an adult worship program? A writer in one of our exchanges suggests three considerations. Thus, he who would lead a worship service in a truly helpful way should begin by visualizing the audience. Think of the tired, worried and indifferent as well as eager folks who will be there. Each person has special needs and if these are definitely held in mind the leader has discovered the special field or fields into which he should lead the thought of his audience. In the second place, a service should be more than beautiful or impressive. God is the Object of worship and a worship service is futile if it does not result in vital communion with the Father of all. Lastly, the effectual worship service must be definitely planned. Much depends upon the leader, for the leader can not take an audience into green fields he has not himself explored. That is, a spiritual worship service depends for one thing upon the spirituality of the leader. But the leader is not the whole thing. The worshippers must share in the service. Hence, the leader is to lead without making himself conspicuous. He is necessary but certainly not the center of attraction. Remember that the opening and the closing are especially significant moments. There should be no confusion at the beginning and none at the end. Again we say: visualize, vitalize and plan your worship programs—even for adults.

### What Mimic War Proves

The British government recently carried out a program of mimic war on a grand scale. The test was made to check up on the air defenses of London. The test is given special point since it is a common prediction that if there should be a next war airplane attacks on great centers of population will be the first bold stroke contending nations will try to deliver. As we write these lines the attack on London is reported to have succeeded. In the mimic war hundreds of tons of explosives and death dealing gases were dropped on the city. Meanwhile the crowds of England's great capital were treated to the spectacle of war in the clouds above them. But just what does such mimic war prove? The success of the attacking force on London reminds us that the usual result of such tests of our own country's defenses have generally shown the defenses as inadequate. We have always wondered a bit why the attacking forces in mimic war seem uniformly so successful. We have even wondered if it might have some relation to programs for larger navies and armies, for if defenses are inadequate then one conclusion is that they should be increased. And yet, we are now wondering if mimic war may not suggest another line of reasoning to the weary taxpayer. Why trust to armies, navies, air fleets and what not so easily overcome by attacking forces? If whole cities of the size of London can be laid waste, why support a type of defense which invites such terrible possibilities? That is, may not mimic war turn out to be just one more proof of the futility of the whole war system? Mimic war suggests to one that defenses promise so little and the engines of attack such terrible disaster that it would be better to scrap the whole war system and develop some rational, civilized method of settling international disputes. We are therefore wondering if mimic war may not prove more than the militarists wish. And in so far as this is true let mimic war go on until the militarists defeat themselves.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Brotherhood

Matt. 23: 8-12

For Week Beginning September 2

#### NOT A DEAD LEVEL

There are real differences in men and the spirit of brotherhood does not ignore them. Not mere inequality but unjust inequality is opposed to the spirit of brotherhood (Matt. 25: 15).

#### WHAT DO THESE INEQUALITIES MEAN?

If one holds a high place and receives large pay, these things are not to be considered as rewards to be enjoyed but as opportunities for greater service (Luke 12: 48).

#### FREEDOM TO RISE

A sure sign of brotherhood in any society is the rise to power of obscure persons. The harlot of Sycchar becomes an evangelist. A shepherd boy becomes a king. An Illinois frontiersman goes to the White House (1 Cor. 1: 28).

#### SOME HINDRANCES TO BROTHERHOOD

Pride of wealth is one. Not alone those who have it, but those who unduly desire it, share in the responsibility for this false standard. Pride of race is another hindrance to brotherhood. No sort of pride is more foolish and groundless than this. Pride of learning is a third hindrance. Pride of learning is really an ignorant thing. It is the most heartless form of pride (Prov. 16: 18; 29: 23; 1 John 2: 16).

#### CONTACT

Learn to know the man you are inclined to dislike. Between thee and him alone many a difference vanishes (Matt. 11: 19).

#### GO MORE THAN HALF WAY

The more enlightened and advanced party always bears chief responsibility in creating a spirit of brotherhood. That is, the one least in the wrong must go more than half way (Matt. 5: 25-26). R. H. M.

### Special Notices

(Continued From Page 540)

tions to the Ministry.—Samuel Bowser. The Challenge of Our Field.—Perry Hoover. Missionary Program, 7 P. M. The Needs of Our District.—Chas. Forror. Missionary Address.—J. Oscar Winger. Aug. 31, 8 A. M. Business Session.—Reuben Boomersline, Carson City, Mich.

All who plan to attend the District Conference of Michigan are urged to be present at the opening service, Tuesday evening, Aug. 28, for the temperance essay contest and crime prevention lecture. Every church in the District that can do so should furnish special music for the Conference. The materials and handwork used and worked by our schools should be brought for exhibition.—Reuben Boomersline, Carson City, Mich.

To the churches of Idaho and Western Montana: The ministerial secretary has secured the services of Bro. S. Z. Smith of Sidney, Ohio, for the evangelistic program of the District for the coming fall and winter. All churches wishing his services should write the ministerial secretary at once if they desire to use Bro. Smith, suggesting also the time wanted. Do not delay as this is important.—A. R. Fike, Nezperce, Idaho.

Those coming to the District Meeting of Northeastern Ohio, to be held in the Dickey church, Aug. 28-30, will please note the following: Those coming by auto from the east will use State Routes 5 and 6 from Wooster, Ohio, to signs directing you further. From the north, use either route U. S. 42 to Ashland and then left on 5 and 6 to signs or at junction of 89 on U. S. 42 turn left on 89 and to 5 and 6 and then right on same to signs. From south, use 60 from Loudenville and at signs and Orchard Heights Fruit Farms, turn right and continue to church. From west use route U. S. 42 into Ashland and then 5 and 6 to signs. Those coming by bus or train will be met, if they will call 5047 Black. Bus from Mansfield and Wooster will stop at Bushes Corner one mile from church.—Ora Delauter, Ashland, Ohio.

To our sisters of the Southeastern Region: We make a special appeal to you to be present at our Second Regional Conference to be held in the Daleville Academy buildings, Sept. 4-7. The following program will be given at our sectional meeting Friday, 10:30 to 12. Address of Welcome.—Mrs. Pernie Faw. Findings of the Committee on Women's Work.—Mrs. R. D. Bowman. The Purpose of Aid Societies.—Mrs. J. C. Myers. Mothers and Daughters' Work.—Mrs. Oscar Miller. The Value of the Mission Study Class.—Mrs. F. F. Holsopple. Round Table Discussion: Are we true Aid workers if we do not sacrifice to give? Is the movie a help or hindrance to our religious growth? How shall we as mothers teach most effectively the simple life? Why the deficit for mission work?—Mrs. Levi Garst, Chairman.



## How Draw People to Our Churches?

(Continued From Page 535)

it." The trouble with some parents is that they are willing, and seemingly anxious, to train the child so it gets that spiritual thrill, but fail themselves to go that way, or to take the same training with the child.

Again, sometimes the Sunday-school teacher or preacher fails to make the lesson or sermon thrilling enough to interest the young, and that will cause them to drift away. Several years ago John A. Robinson conducted a revival meeting in our home church. A couple of baseball fans said to me: "We would rather hear that man preach than see a baseball game." I have never forgotten that, and if we as ministers would put more pep and fire into our sermons, we could give youth just the kind of a thrill our young people are looking for. I don't condemn a man or woman for sleeping in my church. Rather, I slap myself, and say to myself: "Wake up here, there is some one sleeping." And if I can't get up enough enthusiasm to keep them awake, when I get home I closet myself and earnestly ask God for more fire, zeal and Holy Spirit, to make myself interesting, thrilling enough to keep the people awake. I have no right to condemn people for sleeping if I can't make my preaching interesting.

A minister and lawyer were talking; the minister said: "Why is it you lawyers can cause a jury to believe a lie, when you know it's a lie, they know it's a lie, and all others know it's a lie, yet they will accept it as the truth? We ministers can't cause the people to believe the Gospel, when we and nearly every one know it contains the greatest truths on earth." The lawyer made answer thus: "If we lawyers made our pleas in as half-hearted way as ninety per cent of you ministers do we wouldn't get anywhere. The first thing we do is to cause the jury to believe, that we believe what we are saying to be a fact. After we have caused the jury to believe that we believe it, it is an easy matter to cause them to believe it." Isn't that true? Stop and think; after one has caused others to believe that he believes a thing, isn't it much easier to cause them to believe it? So let us be enough enthused in our preaching to at least cause others to believe that we believe our message, and thus thrill them.

I attended a certain convention where a middle-aged man was called to give an address. He was not illiterate, by any means, but did not have more than a high school education, if that. But when he was called, he arose quickly, from perhaps the center of the convention hall, and started for the stage. As he stepped upon the platform, he at once began speaking. Immediately his enthusiasm spread to the entire audience. The way he spoke reminded one of sparks flying from the blacksmith's anvil. His very movements as he went to the stage, inspired the audience, and by the time he began speaking, all that had pads and pencils, had them in hand, ready to jot down the sparks as they came from his lips. He spoke twenty minutes and quit when he was through. Sometimes we find ministers who don't seem to know when they are through, and thus spoil all the good they might have done.

When this speaker was seated, Dr. So-and-So, with several letters after his name, was called. He was evidently so interested in the address that he forgot it was his turn next. At any rate, after his name was called, he had to comb his hair and arrange his tie; then he arose, addressed the chair, and after brushing the dandruff off his coat, took his place on the platform. After arriving on the platform he happened to think he had forgotten to blow his nose, so he did that. Then he leaned on the pulpit with one elbow, then with the other, and appeared as though he was getting ready (as many people say) to fill the pulpit by swelling his degrees a little larger. Well, to sum it all up, speaker No. 1 filled his audience with zeal, fire and inspiration, while speaker No. 2 filled the selfsame audience with awe and the yawns. Speaker No. 2 had just as good points as the other, but not having as much fire and enthusiasm within himself, failed to enthrall others. And may we say as did the lawyer, he failed to cause others to believe that he, himself, more than half believed what he was saying to be real facts. Thus he

also failed to thrill the audience as did speaker No. 1. Now it wasn't the fault of the audience that speaker No. 2 failed to thrill them; but the fault was with the speaker himself. Neither is it always the fault of the young that they fail to get that spiritual thrill; the real fault is more apt to be with ourselves.

Therefore, when people fail to locate in our smaller churches, and our young people get disinterested and go elsewhere, let us investigate at the throne of grace, through fasting and prayer, as eagerly as we would a child's physical condition, and see whether we are furnishing the proper spiritual thrill by becoming as much enthused ourselves as we ought, causing the spiritual sparks to fly from our hearts, thus inflaming and thrilling other souls in our homes and communities, until they, too, get a burning desire to push into the Master's work, just the same as worldly thrills give a burning desire to push into Satan's work.

When the people fail to want to do the Master's work, there is a reason.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15).

Mt. Carroll, Ill.

## The Holy Spirit

BY DAVID METZLER

### III. His Creative and Generative Power

"In the beginning," first of all, we are introduced to God, then to the "Spirit of God." Then the earth appears "waste and void," a lifeless, chaotic mass submerged in darkness. There is no evidence of order or life of any sort. Upon this mass of waste the Spirit of God is found moving, or brooding as a fowl broods on eggs. At the command of God and through the brooding or generative power of the Spirit, order is brought out of chaos, light out of darkness, and life out of death. Thus we are brought face to face with the fact that the Spirit of God was the acting Agent in the creation, functioning in harmony with the will of God, and is therefore a vital Factor in every phase of the creation.

At the command of God light was brought into existence. The waters were divided and a firmament as well as dry land appeared. By this same process vegetable life, life of the lowest form, was brought forth. So, in like manner, the sun and the moon and the stars were created and placed in the heavens. In the cloudless and star-bedecked heavens is seen the handiwork and the creative power of the Spirit of God. Job says, speaking of God: "By his Spirit the heavens are garnished."

The Scriptures state further that according to God's command, animals were brought forth, and animal life, life of a higher order came into existence. So we read, "And God created the great sea monsters, and every living thing," including all animals in the water and on the earth and in the air. We are not left to infer that since the Spirit was associated with the creation in a general way he is the Author of animal life, but we have the direct scriptural statement that this is so. The psalmist who claims that "the Spirit of Jehovah spake by him, and his word was upon his tongue," says in speaking of the creation of the animals, "Thou sendest forth thy Spirit, they are created" (Psa. 104:30). It is evident that God created the animals and animal life by commanding or sending forth his Spirit who became the Author of animal life.

The creation of man's physical being and life is also attributed to the Spirit. The functioning of the Spirit in the creation in a general way relates him to the creation of man the same as it does to the creation of the animals or any other part of the creation. Furthermore, on this point Job 34:4 says directly: "The Spirit of God made me." In the beginning God said: "Let us make man in our own image, after our likeness." The language implies that God spoke to one or more beings who in image and likeness were like himself. It is evident according to the Spirit's relation to the creation that he was one of those Beings. It is further evident that "Christ who is the image of God," was present also, for "without him was not anything

made that hath been made." The creation of man, according to the Scriptures, is a direct act of the Trinity functioning through the Holy Spirit.

Man's spiritual life is a product of the Spirit also. Jesus said concerning spiritual life, "Ye must be born again . . . born of the Spirit." Again we read: "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." Being "in him" through the "Spirit of life," we are "new creatures." This spiritual life is the result of the Spirit of God dwelling in the heart. "If any man have not the Spirit of Christ he is none of his." The life of the soul is attributed to the Spirit of God, for it is through the law of the Spirit of life in Christ Jesus that the soul is liberated from sin and thus lives.

Furthermore, the Spirit also gives life to our mortal bodies. After they have served their purpose here and are laid aside, the Spirit will give to them life at the appointed time. We read: "If the Spirit of him that raised up Jesus from the dead shall give life also to your mortal bodies through the Spirit that dwelleth in you." The same Spirit that had power to give life, and did give life to the lifeless body of Jesus will give life also to our lifeless bodies. As he gave life to vegetation, the animals and the souls of men, so likewise will he give life to our mortal bodies.

The theory of creation by chance evolution is the product of human weakness, and of a lack of spiritual perception. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him and he can not know them." The natural man is limited to material things, hence his reasonings and his conclusions must be material also. To attribute the matchless work of creation and the introduction of life, through which is revealed incomprehensible wisdom and power, to chance, can be nothing less than an insult to the Holy Spirit. It shows most unmistakably the weakness of human intelligence and reasoning.

It is clearly seen by the teaching of the Scriptures that life in all of its forms comes from the Spirit of God. Life springs from life, not from dead matter. Neither is it "manufactured" by chance. Life is as unexplainable as the Spirit of God, the Source of life, is unexplainable. The important part about it is that we believe, as Jesus taught Nicodemus, in the Source of life, and that we relate ourselves rightly to that Source. This will also enable us to relate ourselves rightly to forms and ceremonies, which are material and lifeless matter, and can therefore not produce life.

The Spirit of God brought order out of chaos, light out of darkness and life out of death. Through his generating power the universe has been set in motion and is kept going. Life of all kinds came from him and is maintained by him. Order and system prevail where he rules.

Nappanee, Ind.

## The Mark of the Mourner

BY WILBUR M. WEIMER

THE ninth chapter of Ezekiel tells us of that terrible time when God was leaving the temple, once so holy, and showing the destructions that were coming upon Israel in well-earned judgment. They had rebelled, disobeyed, mocked and despised God and indulged in sin, and now God's patience was making way for God's justice—mercy was retreating while judgment assumed control.

Israel at that time formed a remarkable picture of the condition of the apostate church at this time. In the eighth chapter, Ezekiel was lifted up by the Spirit between the earth and heaven and given a vision of sin. It was the same experience spiritually as Jeremiah had, when the sin of Israel burnt its way into his heart, and he cried out and became the weeping prophet. And the vision of sin comes to some of Christ's people today with a real stab of pain at their very hearts.

So many most worthy Christians go through life seeing only the successes in their church work, the number of new members added or of meetings held, and are comfortably blind to the fearful and abounding sin all around them, even in the lives of those who have perhaps been enrolled as new adherents to their



church. These good souls, because of their environment perhaps, do not come into touch with gross sins, and are slow to realize their existence. Such Christians are very comfortable; but God has a way of disturbing them, and sooner or later they will realize that things are not going as well as they ought. That man they thought a fine addition to the church proves to be a bootlegger, that girl they thought was so sweet and shy knows more of deliberate iniquity than they ever guessed. What are they going to do? Some hide their heads like ostriches, and wilfully blind themselves to conditions, and sing away some optimistic ditty like, "God's in his heaven, all's right with the world." That certainly is the most comfortable thing to do. But it is not the way of God's picked ones; conditions today rival those of Sodom and Gomorrah, and we read that Lot recognized those conditions and they vexed his righteous soul from day to day. So when judgment came, the Lord looked to see who bore the mark of the mourner—to see if any in the cities of the plain sighed and cried for the abomination thereof. And because he saw that sign on Lot he was saved from destruction.

In this matter Lot becomes a type of Christians today. Iniquity abounds in every direction; lawlessness increases like a prairie fire; the youth of today seem to try to excel each other in vile crimes; and even the religious world is more deeply tainted than many realize. The day of destruction is near at hand; the wrath of Almighty God is about to be poured forth; the darkness of doom is already overshadowing a world of depravity; and the angels of God are setting a mark in the forehead of those who sigh and cry for the abominations of Jerusalem! God sent his angels to rescue Lot. But he will come himself to call his own forth from the lost world.

Notice in Ezekiel nine that the evils and abominations were in the midst of Jerusalem—the city of God, which always represents in type the Christian church. Ah, that is the worst pain of all! One is not surprised by sin in the people of the world, and one almost expects the heathen to be vile. But sin in the church is such a cruelly and unexpectedly bitter thing!

There are three classes in the Christian church today, in regard to mourning for sin. First, those who do not mourn for evil, and lack all conviction of sin, whether their own or the sins of others. If these by any chance can be called "born again" then they are so far from God, backsliding so gravely, that they become the heaviest burden upon the true believer's heart. Paul speaks of such, that they have "not mourned" for the sin in their midst (1 Cor. 5:2), and Jeremiah speaks to such a one, "Thou refusest to be ashamed." It may be that such people fear to realize sin lest they discover too much of it in themselves; or they may truly be ignorant of the grasp of sin; but no people can remain ignorant of the world's iniquity so long as they have a daily published in their town, or have ears in their head or eyes to see with! But these people who do not mourn for sin are generally a kind of shallow optimists: "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace when there is no peace" (Jer. 8:11).

Second, those who mourn rather for the consequence of the evil. They grieve truly for the sorrow brought by sin; they mourn for the judgments and tragedies resulting; they lament the lack of power in the pulpit and emptiness of the pews, and are genuinely sorry for the poor contributions and offerings to the Lord's work. But the sin itself has lost its power to hurt them acutely. They weep but not for the cause that sent the judgment.

The third class are those who truly mourn over the evil around, within the church so-called. They can face a thousand foes, but when their friends stab them they cover their faces with a moan and fall. The wounds are painful in the extreme. They are the ones who mourn over the evil with something of Christ's own sensitiveness, for to him sin was real torture. This sense of horror and agony at sin was so keen in our Lord and in those who are filled with his Spirit that they are "ashamed and blush" for the evil "in the midst."

God does not send his angels now to seek for those who mourn over sin—nay, he himself seeks them out; do you realize that God himself is looking for those who mourn and grieve for the sins of the church? One can not expect anything but evil from unbelievers, but sin among nominal Christians is a painful thing. The kiss of Judas was a keener stab than the spear of the Roman soldier.

Daniel cried for the evil of his people, with "confusion of face." He was not blinded by either careless, cheerful ignorance, or wilful ignorance.

There are several errors into which Satan drives those who are treading this path, unless they are kept by God. There is the possibility of hypocrisy always present, that they may become "mechanical" in their grief, deploring sins from a matter of habit, without feeling the fresh acute stab in the true mourner's heart. There are some also, who in religious guise, pose as truly sorry for sin. But the greatest danger lies in the critical spirit, ever alert to find fault. But when controlled by the Holy Spirit we need not fear; as we go on in the knowledge and love of God, the Lord will let us share more often in the cup of his suffering for sin.

We will have anguish of seeing sin around us, till our hearts could break because of it; we will behold evil we never dreamed of, right in circles where we never expected it; we will get glimpses of the utter hideous blackness of the world's sin and the horror of it will draw us close to that Beloved One hanging on the cross.

"Draw me nearer, nearer, blessed Lord,  
To the cross where thou hast died."

And we will cry out to God in sympathy for him who sees it all and hates it all even more than we do. Yes, God is looking for those who are willing to pay the price of pain, with him who suffered the agony of Calvary for sin.

Surely today the judgments of Almighty God are being unleashed, the vials are ready to be emptied, the sins of the world are reaching the limit. And the Lord, in a pause as it were, is sending his angels to mark those who sigh and cry for the abominations around, and will separate and preserve them from the wrath to come. Let us then pray that we may all be ready to escape those things which must shortly come to pass.

Modesto, Calif.

### Our Song Worship

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from heaven," he exclaimed, and inspired by the sweetness of the words he wrote the air we all know. The peasants who were the first to hear, "Silent night, holy night!" loved it and wept over it. It was not long until the hymn's popularity spread beyond the confines of the parish, even beyond the boundaries of Germany, and became the property of the whole world. It has been translated into many languages and is sung year after year in thousands of churches and homes, being the most beloved Christmas carol in the opinion of many authorities.

It was Christmas night in the trenches ten years ago. The crooked line of a French position was filled with weary men, some on guard and others at rest. Upon the huddled forms a fine snow fell, adding to the dreariness of the night. Presently an officer, on receiving an order, sprang to his feet, crying: "Quick, quick, it is for a charge!" The men aroused themselves and moved to their stations mechanically, and made ready for a dash through death. No one grumbled, but many choked, remembering other Christmas nights—happy nights spent amid the peace of home. The order to charge in five minutes came down the line, and these loyal sons of France tried hard to forget home and Christmas as they stood behind the breastworks gripping their rifles and waiting for the command. Four minutes passed. Suddenly the silence of the night was broken by the sound of men's voices singing. The Germans! Every Frenchman grew tense, and longed for the order to charge. But, growing in volume, the song of the enemy came out clear and sweet. Presently one could hear the words:

"Stille Nacht, heilige Nacht,  
Alles schläft, einsam wacht—"

Here and there a Frenchman lowered his rifle, and a lip trembled. Still the hated Germans sang:

"Stille Nacht, heilige Nacht!  
Alles schläft, einsam wacht,  
Nur das traute, hoch heilige Paar  
Holder Knabe mit lockiger Haar,  
Schlaf 'im himmlischen Ruh,'  
Schlaf 'im himmlischen Ruh.'"

An officer ran up. "Charge! my children! Charge! Vive la France!" Not a man moved, and a great sob was the only reply to the command. The officer was dumfounded, and again he started the ringing command, but paused, for he had recognized the song. His raised sword fell to his side, and his voice softened. "Very well, children. No charge tonight. Let us also sing." And as they sang a song of Christmas peace, a Star, high in the East, grew bright—but grew dull again.

We should be more and more grateful for this medium of expression of adoration and praise to our Christ and King. We should consider its place in the program of worship and use it intelligently and worshipfully to the praise, honor and glory of God our Father in Heaven.

Chicago, Ill.

## CORRESPONDENCE

### YOUNG PEOPLE'S WORK IN MISSOURI

A number of the young people from the various churches of Northern Missouri met in a conference at Plattsburg, Aug. 5, for the purpose of planning some kind of definite organization. There has been no unified work for young people in this District so far, but a conference of three churches was held in St. Joseph last fall, through the efforts of Bro. E. H. Eby, and this group was organized. The District is large, so it was decided that the churches in the northern part should have an organization, and likewise, those in the southern part. Then at District Meeting these will meet in a joint conference. Bro. C. H. Shamberger is to be at our District Meeting in October.

The program of the day was unique in that it was the first of its kind held at Plattsburg, and it was appreciated by a large group of both old and young. We were pleased with the remarkable response from all the pastors and people. Those who gave talks were Mary B. Swope, Verla Bricker, Bernice Hoover, Rae Norton, Truman Grogan, Wilbert Eby and Roy Nicholson. Two pastors were with us, Brethren E. H. Eby and Clement Bontrager; others could not be present because of their home work. The pastors here are interested in young people's work. The Plattsburg church is grateful for the work of her new pastor and wife, Brother and Sister D. D. Harner.

The enthusiasm and fellowship of such a day always means a great deal to our religious work.

Plattsburg, Mo.

Bernice Hoover.

### A COUNCIL MEETING AT PING TING CHOW

Several months ago we decided that at this quarterly Council we would elect three deacons. During the three months there had been several announcements of the same and references were made in a way that would induce the membership to be much in prayer. On June 30, the date set for the council, the folks came. Some from a distance had come the day before. Two members had come from their homes about forty miles away. These represented two localities where we have workers. They came especially for the meeting. The paid workers also came in from these places but that was easily explained. Several members from nearer points also came especially for the meeting. In fact we think it was one of our best represented councils of the unpaid membership. Often the councils are composed largely of students and paid workers. We are certainly glad it was not so this time.

After the reports of the various evangelists were made and the reports of the treasurers had been announced we proceeded, after special prayer, to the special work of the evening. The work was done by balloting.

The spirit was so good during this work that one could feel the nearness of the Lord to us. Several spoke of this after the meeting was over.

The church had really been thinking of choosing deacons for several years but always some one would present the idea that the membership was not sufficiently developed in spiritual things to undertake to fill this office. The writer thinks the waiting has not been in vain for at this time three of our very best laymen were set aside for this work and we really think they have conscientiously accepted the

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## The Second Commandment

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The error so many people make is in assuming that loving a neighbor means that one must of necessity be socially intimate with him. Many Christians claim that they are perfectly willing for their children to associate with negro or slum children. That may be all right if their standards of life and morality are the same. It is a mistake to be "thick" with people of less fastidious manners and lower ideals of character. And they are probably even more uncomfortable than their would-be benefactors in the unnatural contact. "Birds of a feather flock together," is a maxim accepted by all. If they are not of a feather, those who run together soon will be, for bad manners and habits are highly contagious. We would not marry those of such different ideas. Be assured it may be very painful for people of careless habits to be in familiarity with smug, prim people. It is not showing love or kindness to force such a situation on any one.

People mingle with each other because they are kindred spirits. They think the same things beautiful and artistic, they eat similar foods, served in the same sort of manner. They have like ideas of what is courteous, the same notion of what is funny and have the same code of morals. Why try to make a man who is fond of jazz listen to grand opera, just because you wish to share your own idea of pleasure with him? A man who wears loud checks and bright ties will not feel at home with one who goes about in quiet, tailor made garments. It is no lack of kindly feeling that keeps such people apart. They may be tender and considerate of each other, but seek more congenial companionship.

Loving others as self is, then, not necessarily being chummy. It is being delicately considerate of the other's welfare, being just as careful that he and his have health, protection from danger and evil, just compensation for services, education, the right to vote, to worship as conscience dictates; in short, to enjoy the blessings of civilized liberty and of Christian culture as we wish for our families. It is the direct application of the Golden Rule. It is avoiding anything that would give pain, grief, embarrassment, or discomfort in any way to another.

Showing love to neighbors is still much more. It is worshipping God. Jesus told his followers that the way to serve him is to serve fellow-men. By doing so we show kinship to the Father, for he is love. He made it clear that it was his purpose to spread love to all men, irrespective of race, color or social standing. In loving men as brothers we declare his Fatherhood. In loving him we manifest our affection by our kind treatment of those with whom we are thrown in contact.

If we all follow the second commandment we will destroy crime, for all sin is either a neglect to love God or show thought for fellow beings. Consider the crimes of men: theft, murder, rape, libel, arson, war. Are they not all the result of disregarding the rights and feelings of others? In each one we have sinned twice—in the omission of love, and the commission of an offense.

We are not destined to reproduce ourselves, and rear our offspring merely for them to do likewise. If so, we would be less than the animals, each of which has some other end than mere reproduction. We are to glorify God and help him to bring about a reign of love on earth.

Long Beach, Calif.

## Go and Do Thou Likewise

BY MRS. W. A. YOUNG

CONSIDER Jesus' own words in answer to the young lawyer who asked who his neighbor was. This is a question of importance today. Two people met for the first time in a distant city and formed a friendship. They wished to continue. Upon an inquiry as to where they lived, it was found they were both from the same city and had even been living in the same apartment house.

Jesus wanted the young lawyer to know it was not only the people who live nearest us who are our neighbors, but all we come in contact with, and especially

those in need. The unfortunate man who fell among thieves and was helped by the good Samaritan, who poured oil on the poor man's wounds thus showing mercy in need and distress, furnishes a splendid example of real neighborliness.

As we travel along life's highway we should be careful to aid those who have been delayed in the journey. Sometimes it may be only a word of encouragement given at the right time that may lift the fallen to a nobler and more useful life. We can be neighbors to those in foreign lands by sending them the Gospel and doctors and nurses, who can render aid to their bodies as well as to their souls. If we follow in the footsteps of our Master we will be found always going about doing good wherever opportunity may be presented. We may not be able to heal the sick as did our Lord, but we have his promise of doing greater things.

Those who have health and strength can do much good in caring for the sick. Many can not afford to hire a professional nurse at present prices. Many are brought nearer to Jesus by loving, sympathetic care or the cup of cold water given in Jesus' name. The sweetest blessings are obtained through the sacrifices we make for others. Often a little child can melt a hardened heart by little acts of kindness. Children and young people have often been known to give joy and comfort to the sick and aged by carrying flowers, reading to them, or by sitting by the bedside and giving fresh water to the sick. Their singing for the sick has brought much cheer and gladness with their happy smiles and kind deeds. There are opportunities every day in which we can be the good Samaritan to some one and make this world a better and happier place in which to live, and thus bring glory to God's name.

Sebring, Fla.

## Cosmogony

BY LEANDER SMITH

COSMOGONY, from the Greek *kosmos*, the world, and *genos*, generation, according to its etymology should be defined—the origin of the world.

We must think of every created thing as having a beginning. If we travel to the desert or into the primeval forest, where it is supposed that man never lived and there we find the remains of a house or pieces of tools or pottery we at once say some one lived here in ages past. We have no history of the inhabitants, no picture of the individual, we can not know who it was, and yet without any doubt or hesitancy we declare it was man.

When we look at the heavens and behold their matchless wonders and as we explore the earth and study its amazing wealth and beauty we naturally declare: "In the beginning some One infinitely wise and all powerful created the heavens and the earth." This we would believe, although we might have been born in a heathen land and in heathen darkness. We might have imagined a being of one kind or another, but we would have had some conception of a creator.

How grateful we should be that we have God's word, which declares the truth which is the key to all study of nature: "In the beginning God created the heaven and the earth."

By studying God's word with its marvelous portrayal of his love and care for us, we can know God's nature and are compelled to stand in awe of such majesty.

Not being content with a general statement of the fact, the Scriptures proceed to give a clear and consecutive account of the steps in creation.

In all the real discoveries of science nothing has ever been found to disprove the scriptural account of creation. God's word is true. In the study of God's creation we are caused to wonder at and admire the matchless intelligence and infinite wisdom displayed in creation of his smallest creatures. The fish of the sea, the fowls of the air, the beasts of the field, and creeping things all excite our wonder.

And when we come to man, who the Scriptures declare was made in the image of God, if we give any thought to him we are compelled to admit that we are

"fearfully and wonderfully made." If we lose sight of all the universe and its wonders and simply study ourselves, we must be profoundly impressed with the wisdom, knowledge and power of God.

Think of the powers of mankind. Think of the arts and sciences which he masters, and above all else think of the soul with capacity to love God and receive his grace and Spirit. It is a mystery how any can despise and reject God's mercy and love after thinking upon the gifts he has given us.

Created in his image, given dominion over the earth and its creatures and after having fallen into sin and rebellion against God, to be redeemed by the gift of his Son is beyond our feeble powers of thought.

It is impossible for us to understand it all, but we can know enough to cause us to love and adore God the Father and submit ourselves to Jesus his Son.

As we gaze upon the sun, moon and stars we wonder at the greatness of the Creator. As we study the details of created things around us we are amazed at the infinite thought and careful provision for everything. But when we think of God's plan of salvation, we are lost in wonder and amazement. God the Creator loves me. He gave his Son to die for me. Through his grace I am saved from sin and am become a child of God and a joint heir with Jesus Christ to all the glories of his kingdom.

"O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of his grace."

Myrtle Point, Oregon.

## Depression Overcome

BY MARY STUDEBAKER HINSHAW

GOD knew all about the dangers and weaknesses of the human heart, and out of his infinite love and wisdom, provided a hiding place, where the depressed soul is lifted, the bleeding heart healed, the wounded feelings calmed and the overwrought nerves steadied.

We are a burden to ourselves, our own tormentors. till we come to Jesus Christ to get rest. He is our Rock of Refuge, our "hiding place."

Happy is the soul that has discovered the pathway into the "secret place," and who takes time daily to get alone with Jesus for actual communion with him; for real pouring out of the heart before him; for real reception of his fulness. That individual will not be depressed, but on the contrary, he will be an "in-grower," an "up-lifter," and an "out-worker." He will possess the love of Christ which constraineth, and will go about doing good. Action drives away the blues.

It is the inside of man that our Lord covets. Yes! He craves our love and our life. He must get on the inside of us and do much there before he can lift us up.

Now, Jesus Christ is a Gentleman. He never forces himself upon our time or into our hearts. But, behold! He says: "I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." In his presence is fulness of joy.

Washington, D. C.

## CORRESPONDENCE

### OUR YEAR IN THE WEST

This is just to inform the good brethren and sisters of California of my safe arrival home Aug. 9, and the readers of the "Messenger" of the change of my address from La Verne, Calif., to Smithville, Ohio. We were absent from home one year and ten days. We went to California over the Santa Fe highway, stopping over at Virden, Ill., and Mound City, Mo., for revivals. Then we went on to the coast and as a family of five, had a most delightful tour in the Dodge.

We located at La Verne, Calif., Sept. 20 and I began my first meeting Oct. 2. I was quite busy in the Southern District of California and Arizona and the Northern District of California until June 4. Then until Conference time we went sight-seeing to Yosemite, Sequoia National Park and old Mexico. After Conference we attended the World's Sunday School Convention. We left Los Angeles for home July 20, coming by way of Columbia River highway, Yellow-



Mill Creek, N. C.)—Our revival closed Aug. 12 with a goodly number present. Eld. W. A. Reed of Melvin Hill, N. C., was the evangelist. He preached eighteen gospel sermons with fervor and power. As a result four united with the church and three were baptized. Aug. 10, 7:30 a. m. the first of our "Bible School" began. The first one to be July 30 our Daily Vacation Bible School. The enrollment was seventy-one. The school was conducted in this and the following week. The school was directed by F. C. Rohrer of Jefferson, N. C., assisted by four teachers. At

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Many also spoke of being glad that the choices were made at a time when the school children were not present. Sometimes with the school children a favorite teacher might get their votes, but in this case it was plainly seen that those chosen were chosen by adults and each with a good substantial majority. We just close these lines by saying we feel that the Lord was in the work and pray that he will continue to bless these servants of his as they undertake their new duties and added responsibilities. Will the home church rejoice with us in this step forward in our work.

F. H. Crumpacker.

F. H. Crumpacker.

**KINGDOM**

Among them was a young lady who said to me: "I tithe all my income and I want to give you some money to buy Gospels to get people acquainted with Jesus." Don't be afraid, young ladies and gentlemen, to tell others that you pay tithes to help the kingdom.

He said you ever know of any one who gave "tithes of all that he possessed" to use tobacco? Would it not be fine if puffing smoke in the air that you have to breathe was prohibited as well as spitting on the floor? Besides seeing our neighbor in the parable of the Good Samaritan, do you see these three schools, or philosophies in human life? Two are false and destroy. The one is genuine and saves. In the battle of life many say: "Yours is mine; I will have it if I must destroy your reputation, character, even life to get it." This is a false philosophy. We find it in business, in politics and in religion. The priest and Levite were able to help but were selfish; mine is mine and yours is yours, or get along the best you can was their philosophy of living. This is another false school. Many of the rich and this world's lovers have such a philosophy.

One of the messengers at the World's Sunday School Convention said to the nearly 8,000 delegates from more than fifty nations: "If you get nothing else at this convention but the fullness of this lesson from Jesus our Lord and Master, you are well paid for coming from the ends of the earth: All other religions or teachings but that of Jesus have the false element." Is mine wholly the Jesus kind?  
J. E. Young.

J. E. Young.

The work drags. It is an uphill task. We win far fewer to Christ than we had hoped, or than we long to win. A weary, almost discouraged missionary, teacher in a college, speaking to a Hindu Sadhu said: "You know I have baptized none but a few jungle folks in seven years. You know that no student leaving the college ever becomes a Christian."

It is said that a person who knows one language only does not know that language well. A certain Hindu said: "It may as well be said that a man who owns allegiance to

True, we ought to know comparative religions. I have no objections to my children's reading the Koran or any other religious book. Thank God, Jesus Christ can stand the test, ever so searching. I believe we should encourage the youth of today to study other religions. I believe it will enhance their own appreciation of the Bible and of Jesus Christ, our Savior.

Farther South in India, where some 70,000 low and out-castes have turned to Christ, just recently high castes began to come asking for baptism. In this vicinity a very fine churchhouse was recently erected. This, too, seems to have been a force drawing them Christward. Anyhow, today after years and years of patient waiting, some 800 high caste folks have faced persecution and scorn and have acknowledged Christ as Lord. The old missionary says: "This is the first time in our history that we have ever known all the castes of one village to confess Christ."

I. S. Long.

ELD. AUSTIN HYLTON

Bro. Hylton was a man of broad sympathies and interests and active in civic affairs. He served part of the time in the Confederate Army during the Civil War. He taught about twenty sessions in the public schools, was district supervisor and represented his county in the State legislature. His assistance was also much sought in times of sickness in the neighborhood.

The funeral sermon was preached in the home church by the writer. The remains were interred in the cemetery near by.

L. M. Weddle.

L. M. Weddle.

MRS. NANCY WITMORE

**MRS. NAUGHTON.** Mrs. Nancy Witmore, daughter of Jacob and Katherine Brown, was born Sept. 12, 1853, and died June 4, 1928, at her home in Fostoria, Ohio, having lived forty-four years, eight months and twenty-two days. In April, 1880, she accepted her Master in the Church of the Brethren, in which she lived a faithful and devout life until the day of her death. She was a member of the Fostoria Brethren Church. She served on various committees of the local church and district, contributed of her life in service, and of her local and foreign funds. The Lord had blessed her abundantly. This contribution was most highly appreciated by educational and charitable and religious institutions. The Brethren's Old Folks' Home at Fostoria, the District Mission Board of Northwestern Ohio and the General Mission Board of Elgin, Ill., were especially benefited by her contributions. To be in her presence was an inspiration. As she left for a prepared home, she knew she carried the expression of victory and triumph. To say that Sister Witmore went about doing good is no overstatement.

In 1896 she married Henry E. Witmore who preceded her May 26 1912. The larger part of her life was spent on the farm until they came to Fostoria in 1908. She also leaves one brother and three sisters. Three brothers and one sister preceded her. Services were conducted by D. G. Berkebile and the writer.

Fostoria, Ohio. J. K. Eikenberry.

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Buntain-Burgess.**—By the undersigned at Plain, Wash., Bro. Gaynor Buntain and Miss Alpha Burgess, both of that place.—Noble E. Deardorff, Wenatchee, Wash.

**Burkhart-Trimmer.**—At the home of the bride's parents, Aug. 1, 1928, Bro. Jacob H. Burkhardt and Sister Marie May Trimmer, both of Harrisburg, Pa.—Wm. K. Conner, Harrisburg, Pa.

**Chorpeneing-Rizner.**—By the undersigned June 30, 1928, at the home of the bride's parents, Brother and Sister Jacob Rizner, Waterloo, Iowa, Mr. Warren Carroll Chorpeneing and Miss Gladys Cornelia Rizner.—O. W. Hamer, Waterloo, Iowa.

**Diller-Miller.**—At the home of the bride's parents, Mr. and Mrs. G. J. Miller, by the undersigned, Virgil Diller of Nash, Okla., and Daisy Miller of Albion, Iowa.—H. L. Van Dillen, Pella, Iowa.

**Dunning-Bowman.**—By the undersigned at the home of Mr. and Mrs. Galen Lavell, Wenatchee, Wash., July 8, 1928, Bro. Avery B.

**Hoerner-Simmons.**—On July 26, 1928, at the home of the bride's mother, Mrs. E. F. Simmons, John Andrew Hoerner, McPherson, Kans., and Miss Margaret Louise Simmons, Fairfield, Iowa.—Mrs. Mary H. Hoerner, McPherson, Kans.

Mummert-Diehl.—By the undersigned at his home, June 16, 1928.  
Bro. Jacob A. Mummert and Sister Salome E. Diehl, both of York,  
Pa.

Pa.—M. A. Jacobs, York, Pa.  
**Myers-Weaver.**—By the undersigned at his home June 16, 1928  
 Chas. W. Myers and Sister Hilda E. Weaver, both of East Berlin  
 Pa.—M. A. Jacobs, York, Pa.

**Ruthrauff-Burns.**—By the undersigned at the home of the bride parents, July 8, 1928, Girard, Kans., Bro. Frank Ruthrauff of Ft. Scott, Kans., and Miss Meribel Burns of Girard, Kans.—H. L. Ruthrauff, Redfield, Kans.

**Allan**, Bro Wright, born at Juniata, Mich., died at his home, Bandon, Ore., July 31, 1928, aged 74 years, 5 months and 16 days. He was married nearly two years; he was the last of a family of six. He came to Oregon about thirty-eight years ago and had three children. He came to Oregon about thirty-eight years ago and had three children. He came to Oregon about thirty-eight years ago and had three children. He married Miss Lena A. Smith on Nov. 12, 1897, and to this union he has one son who survives with the wife. He and his wife were both members of the Church of the Brethren in June, 1913. Services by the writer at Bandon. Burial in the cemetery near by.—C. H. Barklow Myrtle Point, Ore.

**Allen, Lloyd Wm.**, son of Wm. R. and Sylvia Allen, born June 4, 1928, died July 16. He is survived by his parents. Funeral at the home in Girard by Bro. H. B. Martin. Interment in the Girard cemetery. H. V. Stutsman, Girard, Ill.

**Bittner, Bro. Wm. E.**, died July 14, 1928, aged 58 years and 11 days, following a long period of illness. He was a lifelong member of the Church of the Brethren, having united with the church early in life. He was a faithful deacon in the Middle Creek church for a number of years. He was also in a student of the Bible. He was called for the anointing two weeks before his death. He is survived by his widow, two sons and one daughter. Funeral in the Middle Creek cemetery by Eld. W. K. Kulp assisted by his pastor, the undersigned. Burial in the Middle Creek cemetery.—W. L. Phillips, Rockwood, Pa.

**Craun, Bro. Harvey**, born April 7, 1862, died July 20, 1928. He was the son of the late Bro. Daniel and Sister Caroline Craun. He married Sister Louella Frank who survives with nine children, four sisters and three brothers. Funeral services at Summit church by Elders A. S. [illegible] and [illegible]. Burial in [illegible] cemetery, Bridgewater, Va.

three brothers—**Wm. Cline**, Mattie Cline, Bridgewater, Va. Thomas and P. Cline—Mattie Cline, Bridgewater, Va.

**Creasey, Bro. Jim**, died at his home, May 2, 1928, aged 67 years. He had been a member of the Brethren Church only a few years but the greater part of his life was spent in Christian work in a sister church. He died in the neighborhood in which he was raised and lived most of his life. The body was buried at Leftwich church and funeral preached by Bro. Hubert Whitten—A. L. Richardson, Bedford, Va.

**Creasey, Bro. Jim**, died May 18, 1928.

**Eddins**, Sister Rebecca Jane, nee Hinegardner, died May 18, 1908 at Hotcoal, W. Va. She leaves four sons. Funeral at Summit church by Elders Jno. T. Glick and M. J. Craun.—Mattie Craun, Bridgewater, Va.

**Fouche**, Sister Katie, wife of Bro. Wm. Fouche, died at the Washington County Hospital, this city, March 1, 1928, after an illness of several weeks, aged 70 years. Sister Fouche united with the church at Greenville, Md., when quite young. She was quiet and unassuming and her pleasing manner won for her a high regard by her neighbors. She was a devoted member of the church and her Sunday-school services. She was a regular attendant at the church services. Her father and mother, her husband, two sons, two sisters, and two brothers. The funeral services were held at the Brownsville church conducted by Eld. S. F. Spitzer, pastor. Burial was in the Hagerton church cemetery. Interment in adjoining lot of the Hagerton church.

**Heckman**, Sister Mary J., daughter of Moses and Susan Brubaker, born in Clark County, Ohio, died June 21, 1928, at the home of her daughter in California, aged 71 years, 6 months and 20 days. When she came with her parents to Illinois and was

twenty years of age she came with her parents to Illinois and pre-  
 viously her entire life was lived in the Virdeen and Girard  
 March 11, 1875, she married D. L. and preceded her. She was afflicted  
 daughters were born, but at no time did she complain of her affliction.  
 She was a firm believer in the teachings of her Master and tried to  
 follow his teaching both in word and action. She was a member of the  
 Church of the Brethren early in life. She was preceded by her  
 husband, two sons, one sister, two brothers, two half sisters  
 and half brother, eight grandchildren and one great-grandchild.  
 Her body was brought to Girard and the funeral was held at the  
 Church of the Brethren by Bro. H. B. Main, pastor. Buried in the  
 Hill cemetery—Mrs. H.

**Laudis**, Mary Rebecca, died while visiting at the home of her daughter, Mrs. Gilbert Hutchinson, July 18, 1928, aged 77 years, 24 months and 24 days. She was a daughter of Cyrus Brindle, a well-known minister in the Church of the Brethren, of which Sister Laudis had also been a member for many years. She married Michael Landis, who preceded her over a year ago. Most of her life she spent in and near Bolling Springs, Pa. She was survived by three daughters and three sons, all of whom were present at the funeral services. Burial was in Pearl M. Trimmer, Interment in Mt. Zion cemetery, Churchtown.

**Lee, Sister Sophia Sara**, wife of Bro. John A. Lee, was born a Carney, Pa., N. 9, 1850, and died Aug. 3, 1928, at St. Clairsville, Pa., of a double. She was apparently in good health when she dropped dead at her door. She was a member of the church since childhood. Her husband and three daughters survive, also a mother, Sister Annie Detwilder, and two sisters, Mrs. J. C. Funchal, Roaring Spring church of which she was a member, by Eld. L. H. Holsinger. Interment at Baker Summit, Pa.—Mrs. Lena M. Hoover, Spring, Pa.

**Moats, Bro. Amos**, was born Dec. 1, 1873, died at his home, Beulah, Md., March 7, 1928, aged 55 years. Bro. Moats united with the church in Hagerstown, Md. Bro. Moats was sick for nearly three months. His suffering was intense, but he prayed continuously for strength and grace to endure. Rev. Wachter, of the United Brethren Church, visited him every day and prayed with him. His ministry was appreciated by and helpful to his three brothers. He was survived by his wife, four sisters and three brothers. He was a kind husband and his many deeds of kindness were done quietly. He was a regular attendant at the church services as long as he was permitted. Services were held at the Manor church, conducted by Rev. Caleb Long, assisted by Eld. S. S. Smith and Bro. Wachter, pastor of the United Brethren Church, Beonsboro. Interment in the cemetery at Hagerstown, Md.

**Miller, Eld. B. D.** died at the home of his son Claid, near Harrisonburg, Va., aged 78 years. He was born and spent practically all his life in the Harrisonburg community. He united with the church in his youth, and was a member of the Harrisonburg home community. He was greatly interested in the mission fields of West Virginia and made many trips across the mountains to carry the message to people who learned to love him. Although he was a forceful speaker he read his heart to God and was a true believer in prayer. He had one daughter, one sister, a number of grandchildren and several great-grandchildren. His wife preceded him a number of years ago. Services at Greentown by Elders C. E. Long and B. S. Landis.—Mrs. D. C. Myers, Harrisonburg, Va.

**Miller, Lydia Estelle.** born April 13, 1875, near Burkettsville, Ohio, died Aug. 2, 1928. She was the youngest of a family of six children, born to Vincent G. and Martha Halladay. At an early age she was



baptized into the Church of the Brethren of which her parents were loyal members. She married Chas. D. Miller March 20, 1898. The first ten years of their married life were spent near Lima, the following ten years at North Star and the last ten near Greenville. She was always interested in education and one of her life ambitions was realized this spring when her third son was graduated from high school. Her life was spent in service for others and to the end of her life was the knowledge that her three children were following in the same path. For several years she had taught a class of girls in the Sunday-school, although for the last few years her health had been failing. Surviving are her husband, three sons, three grandchildren, one sister and two brothers. Interment in the Greenville cemetery. Services by Bro. B. F. Sharp assisted by K. L. Coppock.—B. F. Sharp, Greenville, Ohio.

Miller, Sister Gertrude A., daughter of Brother and Sister R. W. Davenport, born at Goshen, Ind., died July 14, 1928, near Whittier, Calif., aged 39 years, 10 months and 15 days. She married Lawrence E. Miller June 30, 1915. She united with the Church of the Brethren at the age of ten. She came to California thirteen years ago and became a member of the First church, Los Angeles, being a very active and devoted member. The church will miss her in many ways. She lived to make others happy and was faithful in the discharge of every duty. Death was caused by the explosion of an electric washing machine. She had used gasoline to cleanse the clothes and while the machine was going the gasoline in the funnel ignited and she exploded. Eld. D. R. McFadden conducted the funeral services in the First church, Los Angeles. She leaves her husband, one son, father and mother, four sisters and a brother.—S. G. Lehner, Los Angeles, Calif.

Musgrave, Lydia Margaret, daughter of Jonas and Catharine Rodabaugh, was born in Hancock County, Ohio, died Aug. 4, 1928, aged 59 years, 8 months and 14 days. April 15, 1866, she married Frank Musgrave. Practically their entire life was spent in the vicinity where she passed away. Three children survive with their father, also eight grandchildren, two brothers and one sister. A foster son also remains. At the early age of fourteen she gave her life to God and through the years she never broke the vows she made to her Christ at the beginning of her Christian career. Her life radiated an influence that can never die in the hearts of those that were dearest to her. In the community she had a thousand ways to help those who were in need; this she did by giving liberally of the fruits of her labor, and by speaking sympathetic words of cheer. She was interested in all the activities of her church. Funeral services at the Eagle Creek church by her pastor—Jesse J. Anglemeyer, Wilhamstown, Ohio.

Myers, Helen L., infant daughter of Wilmer and Mary Myers, died July 7, 1928, at the home of her grandparents, Joel N. and Lizzie Myers. Services at the home by Rev. Schuchat and Michael Markey. Interment in Mt. Rose cemetery.—J. L. Miller, York, Pa.

Reber, Elias D., James R. Roth and his wife, Sister Kate Roth (nee Reber), were the victims of a sad tragedy which occurred on the evening of July 17, 1928. Reber was aged 45 years and 2 days. His wife died about ten years ago, and thus the three children, between the ages of ten and fourteen years, are now left alone. Roth was aged 68 years, 7 months and 28 days and is survived by one son. Sister Kate Roth was aged 62 years, 3 months and 20 days. She leaves one sister and four brothers. The triple funeral was held at the Ziegler house by Elders Ira Gibbel and Henry Ziegler, assisted by F. W. Ruth, pastor of the Reformed church. Interment in the Shubert cemetery—Elizabeth Meyer, Myerstown, Pa.

Rittenhouse, Joseph Julian, born Sept. 15, 1925, near Easton, Md., died July 27, 1928, at the home of his father. Surviving are his parents, Bro. Joseph and Sister Estelle Rittenhouse, and one sister. Funeral at the home by Eld. B. T. Fox. Interment in the Peach Blossom cemetery.—Mrs. Anna L. Beahm, Easton, Md.

Runk, Wm. Henry, son of Andrew and Kittie Runk, born March 31, 1905, died July 18, 1928, in a hospital in Peoria, Ill. He leaves his mother, two brothers and two sisters. His entire life had been spent in this community where he was loved and respected by all who knew him. Funeral by the undersigned in the Wiley church. Interment in the cemetery near by.—D. E. Eshelman, Canton, Ill.

Rutt, Sarah H., died May 16, 1928, at her home in Sterling, Ill., aged 83 years, 1 month and 23 days. She came to Illinois with her parents, John H. and Sarah Heidelberg Kreider, at the age of eight. She married Christian H. Rutt Jan. 30, 1868, but was a widow for thirty years. She was a faithful and consistent member of the Church of the Brethren. Service in the Sterling church by her pastor, the undersigned. Interment in the Sterling Riverside cemetery. Her son and family survive.—S. S. Blough, Sterling, Ill.

Summers, Bro. J. E., died at his home near Edom, Va., aged 60 years. He was a quiet, unassuming man and will be much missed in his home, in the church and in the community. He leaves his wife, two daughters, one son and three brothers. Services at the Pine Grove church by Elders S. D. Zigler and J. W. Wampler.—Mrs. D. C. Myers, Harrisonburg, Va.

Sollenberger, Rebecca Ann, daughter of Clark and Mary Yount, was born Jan. 3, 1855, in Montgomery County, Ohio. She was the fifth in a family of seven children. She was united in marriage to David Peffley Sollenberger on Oct. 10, 1875. They reared a family of six children, all of whom are still living. The year following her marriage she and her husband united with the Church of the Brethren. Her husband was a minister. Soon after the death of her companion she moved to North Manchester which had been her home since. She had been greatly afflicted since March 30, 1923. She bore it with Christian courage and patience. The end came on the morning of Aug. 8, 1928. Funeral services were conducted at the home in North Manchester and at the old home church in Ohio.—R. H. Miller, North Manchester, Ind.

### The Church of the Brethren Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in appearance in worship (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of the lives of true believers, and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); caring care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); oath-bound societies (2 Cor. 6: 33-37; James 5: 12); membership in secret, every form of oath (Matt. 5: 33-37; James 5: 12); games of chance and siming amusements (1 Thess. 5: 22; 1 Peter 3: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mk 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

### Love and Courtship

By Catherine Booth-Clibborn

The oldest daughter of General Booth speaks from the heart on matters of the heart, dealing with Divine and Human Love, Parents and Relatives, Flirting, Conditions for Engagements, Engagements, Broken Engagements and To the Disappointed and Brave. Incidentally she reveals the secret that made the Booth family such a remarkable family. A serious discussion of a serious subject. Nothing light in this book nor does the author "preach" to her readers. Contains such things as all should know \$1.00

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## REPORT

### of the 130th Annual Meeting of the Church of the Brethren Held at La Verne, Calif.

For the second time the Annual Meeting was held in California, the third time on the Pacific Coast. How different this Annual Meeting from the one held just one hundred years ago at "Bro. Gungles, York Co., Pa." What would you give for a record of that meeting at Bro. Gungles? But there is no record, so "minutes," and no "report." Of the business transacted at the La Verne Annual Meeting, however, you can have a very full report. You need that

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- No. 343. Beginner to Primary. Christ Blessing the Children; with flower border.
- No. 344. Primary to Junior. The Head of the Boy Jesus, by Hoffman. See illustration.
- No. 345. Junior to Intermediate. David the Shepherd Boy With His Sling.
- No. 346. Intermediate to Senior. The Call of Discipleship, with decoration of iris.
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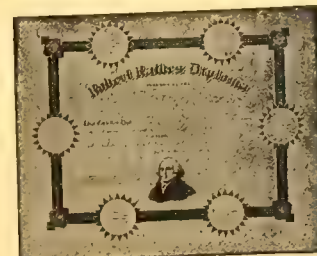
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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., September 1, 1928

No. 35

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## ...EDITORIAL...

### Where the Key Is Kept

OUR people have little need of admonition on the dignity of labor. They have been taught the honorableness of hard work and they are not ashamed to be caught with their overalls on, nor are they much disposed to apologize for their roughened hands. A few there may be who have fallen victims to the lure of having nothing at all to do, nothing more strenuous than going into the bank vault every six months and clipping off their interest coupons. But the vast majority can put plenty of zest into the customary denunciations of the idle rich. The Church of the Brethren was raised on work.

A new realization of this has just come to us in reading the manuscript of our veteran Bro. J. H. Moore on "Some Brethren Pathfinders"—a gripping story of Brethren pioneering that MESSENGER readers are to have a chance at before many more months. If you never knew, or have forgotten it, you will know when you have read these chapters, that there is a lot of adventure, privation and toil in our church history. The worthiness of labor was bred into our blood. We do not need an annual Labor Day to remind us of that.

But we are not above the need of it for other reasons. Hundreds, thousands, millions perhaps as some say, in this prosperous land of ours, would like to work but nobody will hire them. Their labor is the only thing they have with which to support their families, and they can find no market for it. What are they to do? The problem of unemployment is still with us and it is an ugly fact in this fine civilization of our day, the highest type of civilization we are told, in any age in any land. The seriousness of this for those who have it to meet, can hardly be appreciated by those who enjoy the blessing of a steady job, even if the financial returns are not as large as one might wish. There is a big difference between small incomes and none at all.\*

The unequal distribution of prosperity is a condition with which no true follower of Jesus can refuse to reckon. He can not observe with complacency the steadily rising per capita incomes of the people, when

he knows that this average is secured by large increases in the case of some with corresponding decreases and even extinction in the case of others. He knows that something has gone wrong with the application of the golden rule, and knowing this, he can not rest until he knows what responsibility for it, if any, may lie at his own door. He can not stop even there. Whether he is to blame for existing wrongs or not, he must know what he could do toward remedying them. For in the language of a disciple of Jesus, which is the language of love, opportunity is responsibility.

No able-bodied person has a right to live in idle luxury. There can be no such right in a world where so much service to human need is waiting to be rendered. The spirit of brotherliness absolutely forbids it. And it follows that in such a world every able-bodied person has a right to honorable employment. It is the duty of society, or of that part of it which holds the balance of power, to give him a chance to work, to earn his living and support his family, and thus to minister in some form to the common need. There is no end of things that might be done. Great public enterprises could be set on foot that would be of untold benefit and blessing and would give profitable employment to all. That can not be as long as men prefer to exploit their helpless fellows and consume their ill gotten gains upon their own lusts.

In these facts lie the privilege and duty of the church. We do not conceive it to be within the province of the church as an organization to reconstruct society on Christian lines. But the church has a great responsibility in this matter nevertheless and there are two ways in which her influence should be felt. She should raise up men and women who are Christian citizens so full of the Spirit of Christ, that they can not see this injustice and selfishness and lie still in the presence of it. As individual members of the social structure they are bound to make every possible effort to right these wrongs. And in her organized capacity the church must foster in her own membership first of all, but so far as possible in everybody else, the spirit of brotherliness. She must seek to develop that spirit to the point where such inequalities as we have referred to are impossible.

Yes, the church does have a very solemn duty in this matter. It is her business to put the Spirit of Jesus Christ into human relationships and in this way to bring about the solution of the unemployment problem and every labor problem and every other human problem. We do not work at the job diligently enough. That is the trouble. It is easier to let things go as they are than to try to make them as they ought to be. But it is not the Christian way.

The progress of invention has taken much of the drudgery from labor and it will still take more, but it will never remove the necessity for labor. It will change its character and conditions, but labor and the labor problem we shall always have with us. And the problem is not beyond solution. The church has the key to it in her keeping.

### Going to Meet the Kingdom

We could make our praying "Thy kingdom come" more effective if we made more effort to go to it. The kingdom and ourselves would get together sooner. It will probably be a long wait indeed if we merely wait. It will come more speedily if we start out to meet it.

Which means that there are conditions to be fulfilled, such, for instance, as repentance and self-dedication to the kingdom work. Long, long ago a preacher said, "The kingdom of God is at hand." He was right. It was at hand. It is at hand yet. It will come to us, right up close, as soon as we truly and sincerely

go toward it. The condition of contact with it, membership in it, has not changed. It never will change. Some things remain unchangeable in a greatly changing world.

It is right to keep on praying "Thy kingdom come," but it is not right to sit in idleness expecting it to come. We can speed up matters much by moving right out boldly in the direction of the kingdom. How can we put any meaning, any heart, into our praying, unless we do?

### When Force Is at Its Best

"VINDICATION of truth, not by infliction of suffering on the opponent, but on one's self" is Gandhi's doctrine, but it must have a strangely familiar sound to all students of the teachings of Jesus. He says there is power in it. He even holds that it is the most powerful force in the world. He calls it truth force or love force, or soul force.

It stands out in sharp contrast to the force of physical violence or of any kind of compulsion, that is, of any method of securing action by another apart from the consent of the will. Action may indeed be secured by various forms of duress, but the only force which can secure the consent of another's will is the kind named above. The three names given are all good. They all describe correctly some aspect of it.

It is rightly called the most powerful of all forces, because it accomplishes the most delicate and difficult task of all tasks, the determination of another's decision. It does not always succeed, but nothing can succeed if it does not. It is the only thing that can succeed, and it will succeed more uniformly as we learn how to make the most effective use of it.

It is then at the highest point of efficiency when it suffers in behalf of its object, when it suffers in defense of truth or in preference to seeing another suffer or in trying to persuade another to turn from his evil way. So Christ suffered for us and so God suffered in him, the just for the unjust, in his unquenchable passion to persuade us that brotherliness is better than selfishness, that the joys of fellowship with him are sweeter than the pleasures of sin.

And so must we choose to suffer, not inflict suffering on others, but suffer in their stead, if we would know the delicious thrill of winning them to the better way, the life of love and of peace with God and man. Thus can we do the greatest service in all the world because we work with the greatest force in all the world, truth force, love force, soul force.

### A Safe Kind of Flood

WONDER if this man isn't right? He says: "The world needs an upheaval in the twentieth century such as turned it upside down in the first century."

Now we are not strong on the revolutionary method. It is too radical. We think it is better to move forward by gradual stages. But sometimes more violent changes seem necessary. Possibly this is such a time. What do you think?

But be sure to recall what it was that turned the world upside down in the first century. It was the Gospel of Jesus Christ. If that is to be the instrument of the proposed upheaval we would not object.

How would this do? Let everybody get busy practicing this Gospel in a thoroughgoing way and urging its claims on everybody else, and if that turns things over, why, just let them turn.

Looking again at the context of the suggestion quoted above we notice the author proposes to effect this overturning by "a flood of spiritual power." We would be willing to risk that.

\* In Manhattan, one Barney Depoka wobbled along the streets for twenty days, seeking a job. On the twentieth day, he wobbled to a window on Times Square wherein he saw a female cook flipping pancakes. As he watched the brown pancakes going up in the air, turning over once, flipping back on warm griddle, Barney Depoka nodded his head slowly. At last, with a melancholy sigh, he hopped down on the sidewalk. An ambulance surgeon looked at Barney Depoka and pronounced him starved.—Time, the Weekly News-magazine, Aug. 20, 1928.



## GENERAL FORUM

### Prayers and Answers

BY FRANK C. BECHTOLD

The heathen may his offerings lay  
On idol shrines along the way;  
But soon he passes sadly on,  
Naught hearing from those lips of stone.

And do we say our prayers by rote,  
Or long petitions freely quote,  
Then sadly wend our earthly way,  
And for God's answer do not stay?

Not so, for Christ his way has taught;  
His blest example he has brought,  
For us to pray, then heed the voice  
That soon will make our hearts rejoice.

### ENVOY

Our Father, Brother, Comforter,  
Thy presence here we truly share,  
In prayer to thee our hearts rejoice,  
For, listening, we hear thy voice.

East Dubuque, Ill.

### Some Problems in Church Administration

BY C. RAY KEIM

ORGANIZATION and methods are not everything, but they can be of tremendous consequence either for the success or failure of the church. The church can not expect to prosper under poor administration any more than a business concern could under such oversight and supervision. If we administered our business in the same fashion as we do our church would it succeed? It is really remarkable how much maladministration the church is able to withstand and survive.

Some of the most serious weaknesses of the church today are those of administration. We talk about our pastoral problems, our problems of evangelism, and numerous other problems, but all too often the key to the failure of the church is to be found in the council meeting, not in the pulpit. Is it not true that some people do not enter the church and others do not remain in the church because they do not like the way business is done? Is there any justification for such attitudes toward the church? Is our administration such that it lays us open to reproach or even contempt?

It is not a new statement to say that many of our problems have been the outgrowth of the rapid transitions in our society during the past fifty years. This is true of our problems of church administration, which often consist of adjusting our machinery and our outlook to meet the needs of the day.

It is impossible to go into a lengthy analysis of the origin of our administrative organization as it has developed in our church. No doubt the official body of the church, consisting of the elder, other ministers, and the deacons, once functioned efficiently; but there are some doubts as to whether this is always so in the vastly changed circumstances of our own day. These men were once both executive and administrative officers, looking after all phases of the work of the church. But today the church has its active work organized under separate executive heads, such as the superintendent of the Sunday-school, president of the Christian Workers, and others. These executive officers often are not ministers or deacons. Consequently they are not included in the official body of the church. As a result of this situation, and even where there is a coincidence of personnel in the two groups, one of the most vital problems of many churches is to maintain a proper working relationship between these two sets of officers in the church—the executive heads of the various departments and the administrative officials. Too often the relations between these are such that the expression, "the church and the Sunday-school," is a truer expression of their relationship than what should be the situation, "the Sunday-school of the church." We are trying to operate under a system where, often, a board of directors determines the policy of the organized efforts of the church, when many are not in a position to judge those policies from knowledge and experience.

There was a day when the deacon had considerable responsibility in an executive way. What is his position today? The instruction he once imparted the Sunday-school is now supposed to give; his visiting the sick has been turned over to the pastor or neglected. His position has been reduced to sitting in the official council and waiting on tables at the communion services. That this changed position of the deacon has affected his work as an administrator of the church is almost too obvious to need emphasis.

Another problem in connection with the deacon's office is the practice of asking the church to which a deacon moves to receive him as such, regardless of the type of church from which he came or his personal qualifications or how many deacons they already have. To question the propriety of this practice is not necessarily a reflection upon the deacon in question, but is simply a matter of wisdom and discretion. Is it not often unfortunate for the deacon as well as for the church? However, the objection is usually raised from the standpoint of the church. A small church has six deacons. Within three years eight more move in, coming from remote and from varying types of churches. The resulting condition is almost bound to be unsatisfactory. Would it be otherwise in business? I think not. This problem should be frankly faced and solved to meet present day needs and conditions. Some question the wisdom of the life tenure now enjoyed by deacons in their own church.

Another problem in administration is the excessive number of inactive ministers who locally and in District conferences sit in the official body. It is rather difficult to see why these men who are not active in the ministry, and are sometimes as numerous as the deacon body itself, should actively participate as officials. If they do nothing more than teach a Sunday-school class, or even do no active work of any sort, why not class them with others who engage in the same type of activity or inactivity? In other words, is it a healthy situation where ministers function only in an administrative capacity? Due to our life tenure of ministers and deacons, and our system of transfer, it is possible for a church to have an administrative body made up largely of men whom they had no voice in selecting.

Perhaps some of these problems that have been touched upon account for that manifestation of bad administration—an utter indifference on the part of the laity to the business meeting of the church. If the church is to maintain a democratic regime in which every member has a voice in its affairs, it is essential that the members exercise this duty and privilege. Where only a small fraction of the members are interested in the council meeting, enthusiastic support of the decisions of the council by the church as a whole can hardly be expected. Too many young people take it for granted that the council meeting is for older folks. Sometimes these meetings are held on week days when even a majority of the members can not possibly attend. Great care should be taken to make the council meeting worth attending—not repeatedly a mere perfunctory passage of routine motions. Why not take time to discuss the real progress of the church? Why not have reports from the executive heads of the departments, reports other than statistical?

To improve our church administration it may mean, in some cases, a change in method and spirit; in others, a reorganization in some form or other. But, whatever it may mean, we can not evade the issue. We must meet the situation. The administration of the church is not to afford pleasure, prominence, nor profit to elder, minister, or deacon, but for the order and progress of the kingdom. Closed churches afford mute testimony many times to the maladministration of those who were once responsible for their leadership. In closing, I repeat that all too often the key to the failure of a church is to be found in the council meeting, not in the pulpit; and that our administrative machinery is often unsuited to conditions because they have changed radically and it has not been adjusted to meet these changes.

North Manchester, Ind.

### The Holy Spirit

BY DAVID METZLER

#### IV. His Convicting Power

THE Holy Spirit sustains a certain relation to the sinner as well as to the saint. Seemingly, the great first work of the Spirit was to give life, and then to sustain it. This is true of the sinner and the saint. He gives life to the sinner, then sustains it in him as a saint.

Conviction is produced by the Spirit, Jesus teaches. "He shall convict the world of sin and of righteousness and of judgment." Conviction precedes conversion and is a step towards it. It is an effort on the part of the Spirit to lead the sinner to life. It literally means, to bind with cords. The criminal is bound with evidence so that his guilt becomes evident and he can not escape it. It is the work of the Spirit to make the sinner conscious of the fact that he is responsible for being in the state in which he is, and when he becomes conscious of that fact, he is convicted. He is the guilty party.

The Spirit will convict the world of which the sinner is a part, of sin. This sin is unbelief. "Of sin because they believe not on me." The sin of the world is a state, not a definite act. The state is one of unbelief from which acts spring. Jesus explains what belief and unbelief is. He says, "He that believeth . . . doeth the truth," and "cometh to the light that his works may be made manifest that they have been wrought in God." And, "He that believeth not . . . hateth the light and cometh not to the light, lest his works should be reproved." The sinner remains in the state of unbelief, and so in sin, until he comes to the light and does the truth.

The Spirit further convicts the world of righteousness. "Of righteousness because I go to the Father and ye see me no more." The fact that the Father raised Jesus from the dead, and that he ascended into heaven, proves his deity and therefore reveals his righteousness. He is who he claimed to be, the Son of God. Since he is the Son of God, it is true that through his sacrificial death his righteousness may be attributed to the world through faith in him. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." The world may receive the righteousness of Jesus if it will. The responsibility rests with it.

The Spirit also convicts of judgment, "of judgment because the prince of this world hath been judged." Jesus came into the world to destroy the works of Satan who is the prince of this world. At the approach of Jesus' death he said: "Now shall the prince of this world be cast out." Through the death and resurrection of Jesus, Satan's power over the world was broken, his satanic majesty was dethroned. He was cast out; Jesus, not Satan, holds the power of death. The prince of the world failed, consequently the world must also fail. The world is free to act. The power of Satan and death over it has been broken, it can serve the Lord if it will.

It will be seen that the Spirit uses Jesus as a means to convict the world of sin, his life, death, resurrection and ascension. Jesus himself said: "If I had not come and spoken unto them they would not have had sin, but now they have no excuse for their sin." No one can be excused for living in sin, since Jesus has been so marvelously revealed as the Son of God, the Savior of the world.

The Spirit also uses the Word to convict of sin. It is used through preaching and teaching and living it. Peter being filled with the Spirit preached the word to sinners, and "they were pricked in their hearts," convicted of their sin. Ananias being sent to Saul by the Spirit, said to him: "Why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." The power of the world is revealed through the lives of the believers. Jesus said: "Ye are the light of the world, . . . so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." In this way "God . . . maketh manifest through us the savour of his knowledge . . . in them that perish."



The evangelist or one who desires to win souls should be associated very closely with the Spirit, and thoroughly acquainted with "the law of the Spirit of life in Christ Jesus." It is only through the Spirit and in harmony with his laws that souls can be won. It is possible to juggle people into church membership through a course of mental exercises by which the emotions are overwrought, and the normal functioning of judgment and reason is swept aside, and the will is brought into submission, and so action is produced. A process of this kind is simply a mental exercise apart from the Spirit, by which souls are deceived and the church hindered. The gaining of numbers, the making of a name for the evangelist, and kindred motives, utterly disqualify one for this important work and should never be allowed to enter the mind.

Conviction is a message from the Spirit. This fact should be made clear to the sinner. Whenever conviction under normal conditions comes to a child, no matter what its age may be, it is then that the Spirit moves in the heart of the child, and Jesus' statement, "Suffer little children and forbid them not to come unto me," applies. Whenever conviction comes to a sinner, no matter what his state may be, it is an appeal from the Spirit. It is an evidence that the way for pardon is open. There is no danger of a convicted person having committed an unpardonable sin, because the Spirit will not convict one for whom there is no pardon. The sinner can be saved if he will. The way is open, he has no excuse.

Nappanee, Ind.

### The Surplus Ministerial Problem

BY J. H. MOORE

ONE of our active elders writes us that in some of the churches in his State there are so many preachers that they at times get in each other's way, and that the churches keep on making more preachers. It is suggested, as a remedy to the situation, that it might be good to raise the standard. The suggestion if worked up to might bring about some excellent results. It should mean a finer type of preachers, that is, greater efficiency as preachers, and more exemplary living. Of this type of preachers there would be no danger of any congregation having too many.

But the subject put us to some thinking about the conditions in apostolic times. Following the day of Pentecost there were a number of ministers in the Jerusalem church, good ones too, the twelve apostles and possibly some of the seventy. The persecution that arose upon the death of Stephen sent quite a number of them into other localities, though the chosen apostles remained. Philip, as a lone preacher, went to Samaria, forty-five miles, and started a revival, and proved so efficient as an evangelist that the Lord made choice of him to assist in the conversion of the eunuch on the road to Gaza. This meant a trip of over fifty miles for Philip, when in fact there were a full dozen splendid ministers, the apostles, not more than ten or fifteen miles distant from the scene of the conversion. This may seem to us faulty economics, but that is the way the Lord sometimes does business, when he takes matters directly in hand.

Others went much farther than Samaria, going to Antioch, 300 miles, and began work among the Gentiles. We may not be so sure about all of them being preachers. In accepting the teachings of Jesus Christ, as evidenced on the day of Pentecost, they felt that they had a good thing, wanted others to share the blessing with them, and so the preaching of Jesus upon their part became sort of a free game. They all got to talking for Christ and what he meant to them. A course of this sort, upon the part of a group of members, would naturally make a stir in any community. The stir was so great and so broadcasting in its nature, that it soon reached the ears of the apostles at Jerusalem, the mother church. Then the apostles decided to send Barnabas, a level-headed man, to help out in this situation. When Barnabas reached Antioch he saw that another preacher was needed and so, after a trip of possibly 200 miles, he soon had Paul on the ground. In due time other ministers came up from the mother church, among the number John Mark. In

a little while there were not less than a dozen preachers at Antioch, and no one complaining about the number being excessive. The city was a large one, nearly half a million souls, and as each preacher showed a willingness to work, and that too without a salary, there was plenty to do for all of them, and hundreds were converted. The outlook seemed fine, with Barnabas and Paul to direct the work. Matters grew to such an extent, and the religious movement became so pronounced, that some one ventured on a name for those belonging to the society, coined a new word, and called them Christians, the followers of Christ.

But right here the Lord steps in, and that when the believers were in the midst of their seasons of fasting and prayer, and instructed them through the Holy Spirit to set Barnabas and Paul apart for work in other fields. There appears to have been no objection filed against depriving them of the two best preachers, and best leaders in the whole church. In a special meeting hands were laid on the two preachers, that is, they were ordained, and were then sent on their mission. With them they took John Mark, but nothing is said about his ordination. That meant three preachers less for the church, and a large congregation it was at Antioch.

Here is one way of solving the problem for a church that has a dozen or more active preachers.

Some one may ask why the Lord did not take more of these preachers while he was at it, and in this way broaden out the work still more. When the Lord gets into a group of preachers he knows how to pick. He took out of the group all he had special use for at the time and left the others to minister to the needs of the flock. But something more about the Lord's way of ministerial distribution. At Samaria there was a large group of believers and converts and but one preacher, and the Lord sent him to another field. Who knows the philosophy of this sort of a policy? But as we watch the hand of the Lord we find still more methods hard for us to understand. Here is one of them. Why did the Lord permit the eunuch to leave Jerusalem and start on his homeward journey without knowing anything about Christ and the salvation of his soul, when there were not less than a dozen excellent preachers within an hour's call? Was it a mistake to have Philip come all the way down from Samaria to do what any of the near-by apostles could have done just as well? In these days we would be disposed to characterize such an occurrence as a grave mistake and proceed to charge it up to some inefficient mission board or some inactive pastor. However, there came a day when not one of these Jerusalem preachers was left in the city. James and Stephen died at their home posts and the others went almost to the ends of the earth preaching the gospel. Whether there be few or many preachers in a congregation the Lord has his way of handling the ones he can make special use of.

But what about the present day churches that appear to be overstocked with preachers? That is our problem. In the first place, so long as preachers minister to the spiritual needs of, the flock, or even flocks, at their own expense, we presume that it is but fair that

they maintain their residence where they choose. And by the way, this class of preachers has practically made the Church of the Brethren what it is. Let us therefore not place a low estimate on their value or efficiency. As Bro. Otho Winger said in his late Conference address at La Verne: "Let us encourage the work of the free ministry wherever such can be of service. Some of the finest pastoral work we have ever had has been done by some of these faithful shepherds without either the name or the financial rewards of a pastor" (Report of Annual Conference, 1928, page 43). Had it not been for them we would not, after more than 200 years, have churches enough in America to support more than one school, and possibly not even one foreign mission. As Bro. Winger further says: "The work of our church still needs much of the free ministry."

Now it so happens that hundreds of these free gospel preachers hold their membership in congregations that appear to be overstocked with ministers. What shall we do about it? Shall we unfrock all but a few of the more efficient? The members at Antioch prayed and fasted until the Lord asked them to send their two most efficient preachers to other fields. That is the very thing that we do not want done. We want to keep the best and let the Lord, if he can, use the others. We are not saying that we are especially selfish. We have gotten it into our heads that the best to be had is none too good for our community, and there the matter rests. Maybe we are right, but that does not solve the too-much preacher problem.

One thing is certain. These extra preachers come mighty handy when there are a lot of appointments to be filled, or when the regular supported pastor happens to be away attending Conference, or absent on his vacation. Possibly most of the pastors, some of the elders in charge of churches, as well as some of the church boards, have never learned the fine art of dealing with and utilizing this free ministry-surplus force. If some enterprising pastor should find it to his convenience and liking to turn farmer on an extensive scale, and a half dozen of honest, intelligent and able-bodied men would offer to work for him without compensation, and board themselves, it would not take him any twenty-four hours to solve the free labor surplus question. He could easily find a place and work for each man, and there would be no complaint about the farm being overstocked with laborers. Why not try out a bit of the same sort of sense in disposing of some of our ministerial problems? We have a good deal to say about the pastor and the church that is looking for him. This is all right and proper, and while not neglecting this, it might be wise for us to give an increased amount of consideration to the one thousand or more ministers that we seem not to have steady employment for. With the same type of wisdom and thinking that we put into farms and shops we might solve the iniquitous part of the ministerial problem and solve it well.

Sebring, Fla.

### Does Christianity Pay?

BY LOVA M. GAERTS

THE first thing an American asks of an untried proposition is: Will it pay? Many non-Christians are asking this very question of Christianity today. Most people thinking of eternity and purely spiritual values would answer that it does, but the business man of the street wishes to know whether it pays now and right here on earth. Does it give value in either satisfaction or cold cash? To the first question we will answer yes quickly, but may hesitate a little as to the last.

Does Christianity pay? Yes, yes, and again, yes! Ask those who have been in heathen homes where the wife is the unloved slave of her husband and mother-in-law. Jesus Christ taught men to know that woman has a soul. Once they denied this fact. Jesus was the true Founder of chivalry to women, to children and to the weak. He was a perfect Gentleman. What nation today has more of Christian principle than America, and where are women so cherished? Jesus and the early church gave woman a place in this world she has occupied ever since.

(Continued on Page 558)

### All Mankind

Why do I dare love all mankind?

'Tis not because each face, each form.

Is comely, for it is not so;

Nor is it that each soul is warm

With any godlike glow.

Yet there's no one to whom's not given

Some little lineament of heaven,

Some partial symbol, at the least, in sign

Of what should be, if it is not, within,

Reminding of the death of sin

And life of the divine.

There was a time, full well I know,

When I had not yet seen you so;

Time was, when few seemed fair;

But now, as through the streets I go,

There seems no face so shapeless, so

Forlorn, but that there's something there

That, like the heavens, doth declare

The glory of the great All-Fair;

And so mine own each one I call;

And so I dare to love you all.

—Henry Septimus Sutton.



## Authority or Privilege?

BY DAVID G. WINE

THOSE mysterious keys which Jesus gave to Peter (Matt. 16:19) have been much discussed, and for a long time. Dire consequences to some one are wrapped up in the Master's words: "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Where such grave possibilities are concerned it would seem unfortunate if the meaning were shrouded in mystery. There is no indication in the gospels that this remark of Jesus raised any questions in the minds of the disciples as to its meaning. No questions were asked when later Jesus said the same thing to the group (John 20:23). There is no evidence in their later teaching that Jesus had conferred authority upon them to the extent that they could open or close the kingdom, or exercise the function of forgiveness releasing some one from the Divine decree, or bind sin on some one and have that decree established in heaven. The emphasis was constantly placed upon the solemn fact that we are responsible to him who has all authority "in heaven and upon the earth"; that the Father had committed all judgment unto the Son (John 5:22). Before the services in the upper room Jesus had assured the disciples that the "words I speak unto you shall judge you in the last day." Whatever Jesus may have meant, it seems clear that he was not conferring the right of one disciple to pass judgment upon another. Nor was he conferring that right upon the church when he spoke to the group.

Those who hold to the idea of authority find it hard to be consistent. When the church makes decisions not in harmony with the individual judgment the right to secede from the church is sacredly and sometimes vehemently averred. The writer makes no pretense to superior understanding, but so far as commentaries and sermons and discussion have been considered, no satisfactory answer has been given. The one usually advanced is that Peter opened the door to the Gentiles at Pentecost. But Peter did no more at Pentecost than hundreds of other men have done. He set before the assembled multitudes the reasons for believing that Jesus was the promised Deliverer, and why his hearers were guilty before God. He answered their question on what to do with the answer that every Spirit-filled preacher has given since (Acts 2:38). And the church was greatly strengthened as a result.

If, as is generally conceded, the ordinary use of keys was meant—to open and enter at will, to lock or bar at will—Jesus had made several conditions of salvation very plain. He was bestowing privilege not authority. The possession of keys did not signify authority anywhere, but responsibility and privilege. The key to the king's treasures conferred no authority on the holder in former times to use the king's treasures, but it did make him responsible for their safe keeping. Many humble scrub women carry keys to great institutions but possess not a scintilla of authority as to the management, compensation, employees or general policy. They possess keys for specific purposes and have the privilege of entering and leaving at will. They are also responsible for the way those keys are used.

Jesus taught: "If ye forgive not every one his brother their trespasses, neither will your heavenly Father forgive you." Here is a key to the kingdom. If we bind sin on our brother we also bind it upon ourselves. If we loose it from our brother we loose it from ourselves. The key is the means of entrance. Jesus is the Door, and the door opens to the key of forgiveness, of mercy shown, confession, repentance, obedience, charity, hospitality as portrayed in the Twenty-fifth Chapter of Matthew, and the Sermon on the Mount. It is also finely illustrated in the Parable of the Unmerciful Servant, and of the Talents. Wrapping the keys in a napkin and failing to share your blessings and privileges with others is selfishness, the sin which lost the rich man his soul in the story of Lazarus, also the farmer who planned larger barns for himself. Peter at Pentecost bestowed the same privilege the Master gave him on those benighted souls. Missionaries have been doing the same thing ever since.

The church has the keys. Sometimes she is a bit too reticent in passing them out to others who have them not. The church can bind and loose too. The church group has often bound things on individuals, forgetting perhaps they were also binding it upon the church. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." The church has also loosed some things, some of the standards of the kingdom. It is just as serious to loose too much as to bind too much. We might loose some things from our own accounts we had rather keep. To forgive is to be forgiven. To retain is to have them retained. The action of the present as it refers to groups and individuals, carries over into heavenly situations. What we do not want over there we had best dispense with here. High privilege is ours. We can enter without hindrance from individuals or groups. Only our own wills can prevent us from the riches of the kingdom. Perhaps it would be well for us as individuals and groups to examine frequently the keys which open or close the door to the riches of grace in Christ Jesus. Every disciple, every group has them.

Enders, Nebr.

## Prayer

BY ELLA (RAFFENBERGER) WEBSTER.

AFTER studying the prayer life of our Lord Jesus Christ while upon earth, I am persuaded to believe that there is nothing more important in these days than earnest prayer from the child of God.

And yet we must confess that there is too little waiting before God. It seems to me that these eleventh hour testings should get us into the humble attitude of prayer in a real way.

If we, too, could see the important need as Jesus did while upon earth, we would spend forty days in prayer and fasting for perfection for our call in both the home and the foreign field. Jesus was a Man of prayer. He began and ended everything with prayer.

He spent an entire night in prayer before he chose his apostles.

He did not ever break a piece of bread without giving thanks.

Our Savior nerved himself for Calvary by the prayer of Gethsemane. O that our life, too, might be called a prayer life!

We sometimes hear leaders say: "Let us have several short prayers," or "a short prayer," while at prayer meeting. Let me say, that when the Holy Spirit prays through and in us it is not generally in short prayers. And they count for something, too. O that we might get in such a mood to pray for our loved ones that sinners feel that our prayers are going higher than our heads!

When the wondering disciples heard our Lord pray, they drew near and reverently asked: "Lord, teach us to pray."

Prayer is to the soul what food is to the body. When the Psalmist says: "Evening, noon and night will I pray, and he shall hear my voice," he is referring to a spiritual breakfast, dinner and supper for his soul. O that we would study our Savior's last prayer while upon earth—John 17! To do this would help us to know how to pray for one another.

We often find ourselves not in the spirit of prayer. This is a good time to wait to hear his voice first. And be quiet before him. After all it is not so much what we say to God as what he has to say to us.

The priests went into the inner court, shut themselves up in seclusion and quietness to hear what God had to say to them, and there was neither door nor window in their prayer room. And when they went out to meet the people they had something to say that came from God.

So if we must cut our prayers short would it not be better to give God ten minutes to talk to us and we take five minutes to tell him our needs, for he already knows our wants and our needs?

If our prayer life is earnestly kept up it will lead us into real soul travail. And in that experience there can be joy (John 16:21). We may go down in the deepest soul travail. We can go through that experi-

ence with much more joy because we know that when Zion travails she will bring forth. Mothers, you know what I am writing about. If you don't, you should know.

Los Angeles, Calif.

## Report of the Committee to the Officers and Members of the Ladies' Aid

BY MRS. ROSS D. MURPHY

THE work of this committee was two-fold. First, it had to do with delegate representation; and second, with ways and means of conducting and making efficient the business session.

As you know, a questionnaire had been sent to each District and also published in the March 31 issue of the GOSPEL MESSENGER. From the forty-eight Districts there were thirty-eight replies. Of these replies, twenty-four favored local representation (one delegate from each local Aid), twelve favored District representation (one delegate from each District), and two gave no expression.

As to the other issue, practically every reply expressed itself favorably toward separating the business session from the program and toward devising some method whereby the business might be more carefully considered and presented. It was also the desire of all who replied that a report be presented and discussed at the La Verne Conference, but not finally acted upon until the 1929 Aid Conference.

In the light of information thus obtained the committee presented as a suggestive measure the following report: That delegate representation at the annual business session be local (one delegate from each local Aid Society) and that the District officers together with the general officers and committee members meet at an hour previous to the open business session for the purpose of presenting District queries, committee reports and to make a general preparation of business to be acted upon in the open business session at which the local Aid representation would have the voting power.

This report was accepted to be further developed for final action at the Aid Conference of 1929.

In order that we may be clear on this matter, let us offer a few words of explanation. The report presented by the committee is in your hands to be studied and modified as you deem wise. At present the committee does not expect to send out any further query. The problem is still open and its discussion and solution rests with you. The committee continues to be your servant. Please consider this matter at your District Conferences and in your local Aids and be very free to send the results of such consideration or any suggestions to the committee. The report made this year can be changed in any way that the majority of the Districts may agree upon. It is especially desired that the Districts act and report. Any suggestion from individual members is also solicited and welcome.

The above report is the statement of the expression of the majority who gave serious thought to the matter. If, however, a minority report had been offered it would have been in brief as follows: "That the voting body be composed of one delegate from each District. That the business session be held separate from the program and at such an hour when sufficient time may be available and that local Aids be urged to have members present at both business session and program with some one appointed to report directly to her Aid. Any member might take part in the discussion of the business session but the voting power would be limited to District delegates."

Something might be said in favor of this minority report—it would simplify matters, for only one business session would be necessary. If it were desirable to check up on matters before presentation in the open business session, a committee of say five might be chosen to confer with the general officers for this purpose. There would seem to be no reason why this committee, or any part of it, could not take care of all committee work such as missionary goals, peace, temperance, women's work, etc., thus simplifying the machinery of future committee work. This committee



could be appointed by the delegate body from year to year with terms of office rotating. Let us give the whole matter thoughtful and prayerful consideration and action.

Philadelphia, Pa.

## "The High Cost of Sinning"

BY CHESTER E. SHULER

THE high cost of sinning in America today is appalling. When figures to cover it are collected they are almost beyond one's comprehension; certainly beyond one's power to realize fully the significance of it all.

It has been estimated, by a sober, conservative business man, that America's annual "sin bill" is \$13,000,000,000. Another business man, a man who holds a high executive position in the business realm, has made an exhaustive study of this question. He puts the figure at \$13,568,588,743 a year, and adds emphatically that we ought to "do something to stop it now."

"When we talk about our terrible crime waves, our drunkenness and insanity," he says, "the poverty of some parts of our population, we are talking about these manifestations of wasteful living."

But another man, said to be an admitted agnostic, although a most brilliant man, takes issue with the business executive referred to. He says that the former "doesn't cover more than half the ground!"

"For instance, he has said nothing about cigarette making," he adds. "If anything has been well established by moral scientists, it is that cigarette smoking is an immense and crying evil—responsible for at least one-half of all current debauchery among the young—a part of the etiology of practically every form of crime—a drug that destroys the mind and palsies the frame. . . . He has said nothing about tobacco chewing. Nor joy riding. Nor the use of cosmetics. Nor bobbing of hair. Nor gambling."

For rouges, lipsticks and hair dyes, American white women spend \$73,000,000 annually, while colored women throw in \$15,000,000 more to get the kink out of their hair!

A professor at Yale has estimated that if cigarette smoking could be eliminated at that university, it would save Yale \$1,500,000 a year—and Yale is but one of 37,432 schools in this country!

Joy riding, with its roll of tens of thousands killed and mutilated each year, has to be numbered as one of sin's terribly effective allies.

The United States Internal Revenue Bureau reports that in 1915 nearly 18,000,000,000 cigarettes were sold in the United States. But in 1925 nearly 80,000,000,000 were smoked! And the men didn't smoke all of them either!

The United States Postoffice Department is said to have announced that the United States is rapidly assuming the world's leadership in the production of salacious literature. That even now we publish more than the nations of Europe, and while the degree of indecency is not quite so great it is rapidly approaching the low standards of the older lands. A glance over our news stands bears out this statement.

Psychological tests of conversations in the larger cities has showed that the majority interest as evidenced in talk lies in amusements, clothes and sex.

The first report of the Bureau of the Census on the mental health condition of America brings the startling announcement that there are nearly 300,000 patients in public hospitals suffering from mental diseases. In 1880 patients in such hospitals were but 81.6 per 100,000 population, yet by 1910 this percentage had increased to 204.2, while by 1923—the last year compiled—it had reached the height of 241.8 per 100,000 persons. A large number of private institutions failed to report.

Even now it may be that America is reaping some of her rewards, the wages of sin, for useless expenditure. Eminent psychologists and authorities in the field of neuropathology believe that our great cities with their usual hectic days and nights of strenuous pleasures and fast living, are responsible for the filling of our hospitals with mental derelicts. We dash to work and

from work to home and from home to pleasure. We don't know how to rest.

If a large number of Christians would suddenly decide to divert their funds from all sources of useless expenditure and turn such money into useful channels, what would be the result?

A great blessing would result, to say the least.

Harrisburg, Pa.

## The Spiritual Status of America

BY D. C. MOOMAW

THE readers of our church paper will be interested in determining the spiritual conditions of our country. It is a very grave question and one that will appeal forcibly to every wide-awake student of current events; and we must not sleep as do others but watch and be sober.

There never has been a period in the history of the world with such tragic stages as we are confronting today, and the vital question is: are we trending upward or downward, backward or forward?

There are a few optimists who are sure the world is getting better, and there are many who believe that we are growing worse and worse. The writer of this article belongs to the latter group.

There are testimonies in our Testament sufficient in number and emphasis to sustain this position. Our Lord told his disciples that as it was in the days of Noah and the days of Sodom and Gomorrah, so would it be in the days of his second coming. He asked his disciples: "When I come again shall I find faith on the earth?" These points refer especially to the question of present conditions of world-wide application.

It is the purpose of this article to observe conditions as they relate to America. Conditions in all of the countries in the world, beyond our national borders, are hopeless and shrouded in the paraphernalia of a lost world.

In the solution of the question as it pertains to our part of this hemisphere I will let a few of the students and spokesmen of our day give us a few practical and pertinent suggestions which will be of special interest to those who are interested in current events.

On page forty-one of a book recently published, entitled, "A Cloud of Witnesses," we have a chapter entitled: "Are Americans Civilized?" It was printed in one of the big magazines, *The World's Work*, and edited by David F. Houston, ex-Secretary of the Treasury. Note the excerpts following: "Since the foundation of our government we have expended, in round numbers, sixty-seven billions of dollars; and, of this sum, fifty-eight billions were for war; that is, for the army, navy, pensions and interest on the public debt, and yet we claim to be an enlightened, a civilized, a peaceful Christian people."

The antipode of a civilized nation is a nation of barbarians. A barbarian is one who has no comprehension of spiritual values, no moral standards. He seemingly has known nothing of the priceless value of human life. In government he is supposed to act solely in behalf of himself and his personal and tribal friends. His conception of life is purely, instinctively animal, to the exclusion of the soul.

A civilized people are those who regard human life as sacred, who have a strictly unselfish estimate of property values and the sacredness of private personal interests. They have, furthermore, a moral sense that comprehends spiritual values and they administer their affairs in perfect accord with the Divine curriculum that the immaculate Galilean brought from his Father in heaven. They acclaim that schedule as the highest achievement in the category of revelation which came from the spirit world.

Their rules of conduct are drawn from the Christian's creed, the New Testament, and their loyalty to that standard guarantees absolute justice based on a just sense of personal honor which disallows the least infraction. In public life they simply transfer the rules of home and family to the public forum and the happiness of each and every member is assured and essential benefits are guaranteed. They pass from the low plane of the animal to the spiritual, from the natural that perishes to the spiritual which is eternal. All

civilization, enlightenment and Christianity is based invulnerably on the above noted characteristics.

Without these classified elements the whole structure crumbles to ignoble and venomous dust, as malodorous as the stenchful breath of Satan. Wars, to which Mr. Houston refers, are the prurient spawn from which the barbaric elements are born and from which they grow and mature into organisms that simply transform the earth into the image and likeness of hell. These laugh at death and jolly the broken-hearted widows and desolate orphans. They make the home a pile of junk fitted for the nocturnal bat and owl. They fill the asylums with mental derelicts from the battlefields, and the hospitals with mangled bodies of the prime youth of the countries, and the streets with wayward, fallen girls and with irredeemable boys who develop into habitual, professional criminals.

America has receded from her high moral and spiritual standards of a hundred years ago and the trend is backward and downward. This is visible in all her activities, all of which are the inevitable result of the mingling of her people with the war-crazed peoples of Europe wherein millions of her young men and women caught the baneful spirit that has deluged the countries with blood and death for a thousand years, and of mob law and perverted judicial procedures, political terror and pulpit trickery, marital infidelity, parental indifference to the discipline of the home, absolute prevalence of dishonest, thieving business methods called by the mild appellation of "profiteering." Worst of all the unspiritual trend of the reputed Christian churches all point to the ultimate descent of our country back to the barbaric and pagan customs and standards. The question is answered in the negative: "America is not civilized."

The reflections and conclusions of Mr. Houston are worthy of profound meditation and consideration, and it behooves us as custodians of the moral and spiritual standards of our generation to proclaim, by our lives and testimony, in behalf of the doctrine of brotherly love and peace as our beloved Lord and Master brought it to the world from his and our Father which is in heaven.

We want to add to the foregoing testimony which is beyond honest cavil concerning the spiritual status of our country, the testimony of an eminent advocate of the standards taught by our Lord, standards which were exemplified in his illustrious life.

In a series of lectures which he delivered in one of the large auditoriums of Roanoke City, on the subject of "Modern Idolatry," he said: "Anti-Christ is here. It is here in the spirit of lawlessness as it relates to Christ within the church and within the home. And this is a day of Idolatry. It makes me sick to my very soul to hear folks talking about America being a Christian nation. America is a pagan nation. American philosophy is a pagan philosophy; American society is pagan society; American politics are pagan politics."

Idolatry is anything that has a larger formative influence on our lives than has Jesus Christ. We have idolatry in everything the forum, the theater, the home and in pleasure. What we need to do is to put Christ above everything else in God's universe. The lecturer reiterated what he said in a previous address, that the world needed to reverse its order of things regarding business and the church. The average Christian places his business first, home second, and the church third. Make no compromise with anti-Christ, he pleaded, but yield the whole territory of yourself and your life to Christ, place Christ first, the home second, and business third.

Dr. J. C. Massee of Boston, Mass., is the name of the lecturer from whom these quotations, listed heretofore, are compiled. And we are glad for the harmony of his address with the doctrine and policies of the Church of the Brethren. A testimony of this character is of sterling worth because it comes from a source without our denominational ranks.

It is ominous and prophetic of the near approach of the coming of our loving Lord to read such a production, as it confirms the sentiment of our church

(Continued on Page 560)



## PASTOR AND PEOPLE

### "Who Is God?"

BY CALVERT N. ELLIS

First of four Doctrinal Sermons preached at Hagerstown, Md.

THE Apostle Peter in his first epistle says that a Christian should be ready to give a reason for the hope which is his in Christ Jesus. However, in contrast, the characteristic of many Christians is an absolute ignorance of what they believe. They do not know the great doctrines of Scripture on which their faith rests, nor the distinctive doctrines of their own denomination.

Religion was never so popular as it is today, but Christianity is little known. What we know about God and heaven usually comes from the newspaper or a popular magazine rather than from the Word of God which is the only source of information and the final court of judgment.

*Who is God?* It is necessary that we have a correct view of the nature of God. On all sides God is being humanized and man is deified. There are those who deny that God is a person, and say that he is only the force for good in the world. Others even challenge the goodness of God, while many limit his power.

Nowhere in the Bible do we find a definition of God. Jesus Christ came to reveal God. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him" (John 1:18). It is to Jesus that we look to answer our question: *Who is God?* Jesus always used simple, concrete words in describing God, but never attempted a definition. We can answer our question best by four words which Jesus used to describe God.

1. *God is a Spirit.* "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). This denies any material expression of God. Men have tried in all ages to see God, and have made images and idols to describe him. But God is not a substance; he has no body; he is a Spirit. Because God is a Spirit, he can be everywhere. The woman beside the well of Samaria in that day of the long ago had inferred that God could only be worshiped in one place. That would be true if God were a material substance, but because God is a Spirit, Christ showed to the woman that God could be everywhere, and could be worshiped in more than one place at the same time.

Because God is a Spirit, it is the duty of the Christian to worship God in spirit and in truth. It is far more important how we worship God than where we worship God. Jesus was always concerned that men might worship God in the right way. God is concerned with the heart, and we must worship him from the heart. Jesus condemned in severe tones the worship of the Pharisees and Sadducees because it was not a worship of the heart but only in form. It is possible to go to church every Sunday and not worship God, if one's heart is not on the things of God. But I am glad that we know far more about God than that he is a Spirit, because a Spirit might be very cold and far away from each of us; but God is not that.

2. *God is Light.* "God is light and in him is no darkness at all" (1 John 1:5). Have you ever thought of all that light means to the world? Have you seen a spring flower open to the sunlight? Have you stood in a hospital as a patient was wheeled into the sunlight, and seen how light can heal? Have you seen light pass through water and purify it? Light produces growth, heat, and purifies. Jesus used the word "light" to describe God. Oh, we can understand now something of what God does for the world. God is the world's only true Light.

It is the duty of the Christian to walk in the light, because God is Light. If we walk in the light, "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). God demands of us that we live such lives as become children of the light. We have been born again, from the darkness of sin into the glorious light of the gospel of Jesus Christ. And because we have come into the light, we should forsake the works

of darkness and sin, and live always in the radiant presence of Christ and keep our eyes fixed on the vision of the King. It is one of the tragedies of Christian experience that so many who have named the name of Christ walk in darkness. We will never become perfect in this life, but we should walk with our eyes fixed on the light.

3. *"God is Love"* (1 John 4:16). It is not enough that God is a Spirit, and that God is Light. God is Love. Now we know what God is. We see God in Mother. We see God in all those acts of kindness which folks do for us, not because they have to do them, but because they love us. A Christian can never doubt that God is Love. He knows that "God so loved the world that he gave his only begotten Son" (John 3:16). You have never seen the love of God until you have stood at the foot of the Cross. "That love, so amazing, so divine, demands my zeal, my life, my all." The love of God in Jesus Christ is beyond human comprehension, but we know what it has done for each one of us.

Our duty is to love God and our neighbor, because God is Love. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. And thy neighbor as thyself" (Matt. 22:37-39). A great man from England who had toured the United States was asked the greatest sight that he had seen in America. He did not mention the skyscrapers of New York, nor the waterfalls of Niagara, nor the waving grain fields of the western prairies. He said that the greatest sight he had seen in America was Bill Borden, of Yale, a millionaire college boy, down in the Yale Hope Mission with his arms around a bum. Why did Bill Borden spend two nights a week in a dirty mission building for men who were down and out? Not because he made money by it, not because he might receive publicity for it, but because he loved the Lord Jesus Christ and the men who came to that mission. We show our love to God in service, and then we really see God.

4. *God is our Father.* What do we mean when we say that God is our Father? God is the Father of lights, with whom there is no variableness nor shadow caused by turning (James 1:17). The heavenly bodies were swung into space by his will. The bright lights which fill the heavens on a summer's night are his; he made them. God also is the Father of the angels. Myriads of angels do his will. God could send angels to earth to destroy it if he chose. The angels are his messengers, who do his will. Jesus repeatedly asserted that God was his Father. He told his disciples: "If ye have known me, ye should have known my Father also" (John 14:7). God is a Trinity—three Persons, Father, Son, and Holy Spirit.

God is our Father; he is the Father of all those who are regenerated in his likeness. This is the spiritual fatherhood of God. If you are not a Christian, you can not call God your Father. But if you are, he is all to you that the kindest Father could be. He understands; he sympathizes; he inspires; and he cares for you. Paul says in his Epistle to the Romans: "Ye have received the Spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits, that we are the children of God" (Rom. 8:15-16). This is the complete revelation of God; he is our Father.

God is a Spirit; he is Light; he is Love; and he is our Father. I am glad that we do not have a great technical definition of God, but only four simple words which the smallest child can understand.

Chambersburg, Pa.

### A Secret of Success

BY JULIA GRAYDON

THE great Pasteur once said: "The more I study nature the more I stand amazed at the work of the Creator. I pray while I am engaged in my work in the laboratory."

Not too busy to lose sight of the spiritual while the mental faculties were absorbed in the work of the moment, that was the secret of his success and it is the secret of all success, although men themselves will

not always acknowledge it, or are reticent in regard to it.

To some of us prayer is a most natural thing, a thing we could not do without. Yet to others it is only a form, and sometimes doubts as to its helpfulness arise. But to the Christian it is the source of life, "the soul's sincere desire."

We, too, marvel at the miracles in nature, but we know that the One who can do such wonderful things is not too great to hear and answer our humble petitions and so we pray.

Harrisburg, Pa.

### Do Our Pastors Read?

BY J. E. MILLER

Do our pastors read? How much do they read? What do they read? What use do they make of their reading? These and other questions have been going through my head as I examine books for the use of the Gish Committee. Can you tell whether your pastor reads? Do you wish he would read more? Are his sermons bookish? Can he use wisely what he does read? These are other questions that may be going through your head as you listen to your pastor Sunday after Sunday.

I have just made a study of the record of twenty-four pastors of a certain State District. These all are now or have been active pastors recently in this District. For your benefit I may say that at the Brethren Publishing House there is a complete record of every minister in the Church of the Brethren, recording every book he has ordered through the Gish Fund. I understand that pastors buy many books not included in the Gish Fund List. I also understand that some pastors secure those same books through other avenues. And I am not ignorant of the fact that some pastors do not approve of certain books on this list and so do not order those books. But all in all, considering the very low price at which Gish Fund books may be secured I take it that the pastors who do not use these books freely do not buy freely elsewhere.

My survey began with book No. 100. We began with No. 100 in 1924. The last book on the list is No. 146 so that forty-seven books have been placed on the list for the period under consideration. Eleven of these books were placed on the list this year. Many who will order later have not yet ordered the books for the present year. But of the list under consideration I note that some have dipped freely into the list of 1928.

This is what has come to light:

Two pastors have ordered no books. Of these two, one ceased ordering with No. 63, and the other with No. 87. And both of them are active pastors at present. One pastor ordered one book. He had ceased ordering with No. 52. He is an active pastor.

Two pastors ordered three books.  
Four pastors ordered four books.  
One pastor ordered seven books.  
One pastor ordered eight books.  
Two pastors ordered ten books.  
One pastor ordered eleven books.  
Two pastors ordered thirteen books.  
One pastor ordered fifteen books.  
One pastor ordered eighteen books.  
One pastor ordered twenty-six books.  
Two pastors ordered twenty-seven books.  
One pastor ordered twenty-eight books.  
One pastor ordered thirty-four books.  
One pastor ordered thirty-five books.

Brother pastor, if your record were studied where would you line up? It would be interesting to read in the MESSENGER why pastors do or do not secure the Gish Fund books when they may be had at such a low rate.

Elgin, Ill.

"PATRIOTISM includes an unselfish devotion to our country, but not an exclusive devotion to her. But that devotion will not be expressed—as often of old—merely dying for her, but mainly in an earnest effort to make her worthy of our dying. The new patriotism is not only national; it is international. It comes lighted with a vast vision: it sees that above all nations is humanity."—Markham.



## HOME AND FAMILY

### When the Wheat Looks Good in Texas

When the wheat looks good in Texas  
And the prospects all are fine,  
There's a general stir in business;  
Folks are busy all the time.

Oh, they say, you'll need a tractor,  
And you'll need a combine, too,  
And of course, you'll need a new car  
Your old one will never do.

Then you'll need a truck for hauling  
And for marketing your wheat,  
And, "Dear sir, you should buy this one,  
For you'll find it can't be beat."

Oh, they'll run the wheels off one car  
Selling implements galore;  
Later when they come collecting,  
They'll run wheels off of two more.

It's funny how they swarm in  
When the wheat is looking good.  
"Madame, you should buy this washer;  
Really now, you know you should."

"Then your stove is getting worn out,  
And you really need more light.  
Now just let us sell you this one;  
You'll find it quite all right."

"Books and papers you are needing,  
Magazines that you should try.  
If you have not cash, we'd take some  
Eggs or chickens we could fry."

Why, they run the women crazy,  
Always calling come and buy,  
And the men can't work for talking  
To the agents wise and sly.

Then of course, there's hail insurance  
They would sell it if they could,  
And the merchants even say "Mister"  
When the wheat is looking good.

Then we can't forget the preachers  
Who say a tenth belongs to God.  
Oh, let's not forget the Giver  
When our wheat is looking good.

—Nova Schubert.

### The Freshman Class

BY ELIZABETH R. BLOUGH

ALMA's face was aglow with interest on this first morning at college as she said: "Oh, but I know some of the teachers; I have seen their pictures in the Year-book." With thousands of others, she was eager to take her place in the Freshman class. In every college in the land these boys and girls are enrolled as students, perhaps they represent the best that family and church have to send. Their habits and standards have been formed by their home, church and community; they vary accordingly. To each student his college offers rich opportunities for study. If he takes advantage of these he acquires a new sense of power; if he is indifferent, he suffers loss. His indifference may be due to a superficial training which has left him deficient in the rudimentary knowledge of the subjects required.

A wise student will form good habits and take care of his health and morals. The most extreme of modern educators teach that "what education requires is created and developed from within." The student should be taught to think of his own interests; his mind should turn towards his own individuality. But in some way he must also learn that discipline and order are the foundation of individualism. Today we consider individual differences, individual needs and the individual future of our children. Every student is entitled to the chance to develop to the fullest his native abilities and tendencies, if they are not socially undesirable. Everything in education should be tested by its tendency—where will it lead the student?

Parker says: "The social factor in education stands high above all other factors—higher than principles, methods, subjects, or even teachers." By association with others comes the perception of weakness and

strength. A knowledge of other characters brings with it a feeling of duty, the need of considering others as well as himself. Groups of students surround him; he wants to learn to secure understanding and sympathy. So he begins to form friendships among those who are true to the spirit and tradition of his college. A common meeting ground and a common ideal bring the Freshmen an understanding of each other's needs. He should associate with those whose standards, social, moral or intellectual are higher than his own. We are all painfully familiar with the tendency to do easy things. He is likely to seek a companionship where no intellectual effort is put forth. Likely to read the book which appeals because it is light, interesting and exciting. We like that which comes to our hand made to order. But the student should choose the hard task in faith believing, in order that the future may bring adequate achievement, for the possibilities of knowledge and skill are infinite. Those who attain to things worth having must ever pay the price. Freshmen pay in coins of patience, hard work, courage and honor.

Contrast the happy lot of the Freshman girl with that of the girl who works for a living as soon as the law permits. First, she wraps the bundles in a large department store; then she becomes a stock girl; and finally, as a salesgirl she has her place. Day after day she works steadily. Too tired at night to study to attain anything better, so nothing is in sequence. She knows that she may lose her job tomorrow, and the dread is ever present. Her years of hard work have taught her nothing that a new girl can not learn in a few days.

It is the business of the college to take a personal interest in the Freshman. He should be properly housed and fed, a personal interest should be taken in his friendships and his habits of study. A flagging interest in his work may be revived by resolute effort, thus avoiding failure.

The Freshman age is impressionable, now if ever he should take his place in the church, he should engage in Christian service. There are thousands of schools where hungry souls are never fed, where religion is a thing forgotten. The inspiring call came to Isaiah when he was in the house of the Lord. The live coal touched his mouth when he waited by the altar and heard the seraphim. This vision of God's glory can come only to waiting souls. Church association is found not only to be helpful in his spiritual life, but helpful in cultivating that conduct in society which is commendable. He learns deference to others and consideration for the wants and ways of the weaker and more helpless. He should be able to use his education in the defense of the right, his talents for the service of all.

New Windsor, Md.

### Joshuas of Today

BY OMA KARN

In Five Parts—Part Three

THE years flew by. Prohibition became a law. The decease of Martha Ebberts and her husband took place less than a year apart. Mary's husband had become a power in pulpit, press and on the lecture platform. Mary, her two children now in college, occasionally accompanied her husband on his speaking tours. The time came when he was to fill a date in the city where Miriam Hunter was residing when the two friends of her school days had visited her. It was the Rev. Mr. Palmer's second speaking engagement in the city. So far as Mary was aware Miriam still lived there. She resolved to accompany her husband, "For a change," she told her friends—and herself, on the surface. Secretly, back in the subconscious mind, lay the urge of years, a yearning that, when opportunity offered, promptly became a resolution to visit again the scene of Miriam's struggle and try to find a trace of her friend and learn if she was still living.

On arriving in the city the husband and wife took a room at a leading hotel. They arrived on Friday. On Sunday afternoon, the Rev. Palmer, free from engagements for a few hours, engaged a taxi and directed the driver to convey them to 822 Hudson Street.

"Do not stop at the place, drive past slowly," the gentleman further directed the chauffeur, as Mary, recognizing certain landmarks on Ashland Avenue, informed her husband that they were nearing their destination. As she gave the information the chauffeur had turned from the avenue onto a short side street—a narrow, well paved street, with tidy, prosperous looking cottage homes down each side of its length. Mary viewed the scene in surprise akin to dismay. Could that be the "Drunken Row" of her memory? Never! She looked for Hell's Kitchen. There was not a sign of it to be seen! She leaned from the cab and looked, this way and that way. Her eyes came back to her husband. "This is not the place," she said, almost piteously. "It can not possibly be Hudson Street." Her husband took the statement to the chauffeur. "This is Hudson Street, Madam," he said. "And here," he turned the car toward the curb, "is the place."

The eyes of Mary were wide with surprise as they looked at the attractive dwelling and its surroundings, before which the car was about to stop. "It is—it cannot be—there is some mistake," she faltered incredulously.

Rev. Palmer slipped an extra fare into the hand of the chauffeur. "Drive to the end of the street, return and park opposite for a few minutes until my wife gets the location," he said. The driver very obligingly complied, bringing the car to a stop directly across from the dwelling under observation. From this vantage point Mary tried to get straight. The driver had twice assured her that they were on Hudson Street. The number 822 was on one of the pillars of the nobly verandah of the dwelling opposite. The house itself was trim and tidy. Was it the hovel she and Martha had entered ten years before? Nonsense! Her eyes swept the vicinity north. Where was the unsightly common that had lain to one side and back of the place when she and Martha were there? Drunken Row? Never! Hell's Kitchen? She turned her attention back down the street to a tall building standing on the thoroughfare into which Hudson Street merged. "What is that place?" she said indicating the building, and addressing the chauffeur.

"Working Men's Home, Madam," was the reply. "It was built, or rather remodeled, by the Women's Christian Temperance Union of the city."

"And this is Hudson Street?" questioned the distraught Mary, more to herself than to her two auditors. "Was it—has it ever been known as Drunken Row?"

"Never heard the name," said the driver. "Can't prove it by me, lady. I've only been in the city about six years."

"Perhaps—" began her husband but stopping suddenly to take in the appearance of three young people, a youth of apparently twenty years of age accompanied by two girls younger than himself who just then came forth from the dwelling under observation. The trio were typical young Americans, well-dressed, self-assured, athletic, healthy and happy. The older of the two girls looked across toward the parked car. The younger one looked back toward the house, her attention having apparently been called by some one within. "Yes, mother," she said.

"That girl," ejaculated Mary Palmer clutching her husband's arm, "the one wearing the blue jersey dress, the one that looked across this way. She is Miriam Mason, Miriam as I knew her in our school days!"

"More probably she is Miriam Mason's daughter and namesake, Miriam Hunter," smiled the Rev. Palmer. "Evidently our friend, the chauffeur, is right as to this being the place you seek. Evidently too, some magic or other has been at work on it and its surroundings. Notice that the buildings to the north of the place are all new, erected since you and Martha were here. This accounts for your not recognizing landmarks. I suggest, since you are so agitated about the matter, that you return to the hotel and rest and refresh yourself until tomorrow. Come then and visit with your friend. Judging from the response made by the youngest girl to the call from within the house her mother is still living."

Ashland, Ohio.



## AMONG THE CHURCHES

### Calendar for Sunday, September 2

Sunday-school Lesson, Paul in Thessalonica.—Acts 17: 1-12.

Christian Workers' Meeting, Jesus as a Spiritual Power.

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### Gains for the Kingdom

One baptism in the Lindsay church, Calif.  
 One baptism in the Johnsville church, Va.  
 One baptism in the Spring Grove church, Pa.  
 Seven baptisms in the Green Tree church, Pa.  
 Six additions to the Woodland church, Ill., Brother and Sister Jarboe, evangelists.  
 Seven baptisms in the Kaskaskia church, Ill., Bro. N. H. Miller of Lintner, Ill., evangelist.  
 Four baptisms in the Maple Glen church, Pa., Bro. E. J. Egan of Greencastle, Pa., evangelist.  
 Eleven baptisms in the Bethel church, Okla., Bro. Earl E. Jarboe of Burr Oak, Kans., evangelist.  
 One baptism in the Thurmont church, Md., Bro. Geo. A. Early of Westminster, Md., evangelist.  
 Five baptisms in the Eglon congregation, W. Va., Bro. Frank Willard of Mt. Airy, Md., evangelist.  
 Fourteen baptisms in the Ozark church, Mich., Bro. Reuben Boomershtine, State field worker, evangelist.  
 Four baptisms in the Rennels Run church, Ohio, Bro. H. M. Coppock of Tippicanoe City, Ohio, evangelist.  
 Seven baptisms in the Mountain Grove church, Va., Bro. S. D. Zigler of Linville Creek congregation, evangelist.  
 Ten additions to Pleasant Ridge, Licking Creek church, Md., Bro. D. S. Flohr of Shady Grove, Pa., evangelist.  
 Five baptisms in the Pleasant View congregation, Md., Bro. Millard G. Wilson of Bethany Bible School, evangelist.  
 Ten baptisms in the Little River mission, Elk Run congregation, Va., Bro. John T. Glick of Timberville, Va., evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. W. Laughrun of Jonesboro, Tenn., to begin Sept. 1 at Reading, Pa.  
 Bro. I. R. Beery of Markle, Ind., to begin Sept. 16 in the Blue River church, Ind.  
 Bro. John R. Snyder of Tyrone, Pa., to begin Oct. 15 in the Norristown church, Pa.  
 Bro. Ralph Hatton of Toledo, Ohio, began Aug. 26 in the Fairview church, Mich.  
 Bro. L. L. Paul of Camden, Ind., to begin Sept. 16 in the Upper Fall Creek church, Ind.  
 Bro. H. F. King of Myerstown, Pa., to begin Sept. 29 in the Spring Grove church, Pa.  
 Bro. Frank Carper of Palmyra, Pa., to begin Nov. 11 in the Mountville house, same congregation, Pa.  
 Bro. J. Edwin Jarboe and wife to begin in the Rockingham church, Mo., Sept. 9 instead of Sept. 2 as previously announced.

Bro. H. M. Fields, the pastor, to begin Sept. 2 in the Broadwater church, Mo., and Sept. 22 in the New Hope church, Hickory Ridge, Ark.

\* \* \* \*

### Personal Mention

The Standing Committee delegate to the Conference of 1929 from Texas and Louisiana is Eld. J. F. Hoke.

Bro. J. E. Wells, of Ozark, Mich., will continue his pastorate of the Ozark church another year, while also teaching in the Dick school.

Bro. L. A. Walker, pastor of the Omaha church, Nebr., changes his street address from 3336 Larimore Avenue to 2039 N. Forty-ninth Street.

Bro. H. Spenser Minnich is at home again, having left the hospital Sunday afternoon. He is not quite ready for the office yet but hopes to be soon.

Bro. A. H. Miller changes his address from Homeworth to Kent, Ohio, 306 E. College Avenue. Bro. Miller has taken up the pastorate of the Kent church.

Monday morning the mission rooms received the following cable: "Landing Havre, France, Sunday morning. Pleasant voyage, all well. Fine weather. Notify families. Bonsack."

The Zug Families held their second annual reunion Aug. 23 at Richland, Lebanon Co., Pa. Such at least was the program according to the invitation which came to our desk from President John C. Zug. Yes, we belong to the Zug connection too and would surely have enjoyed the friendly fellowship of the occasion.

Middle Missouri has chosen Eld. C. A. Lentz as Standing Committee delegate to the next Conference, with Eld. Jas. M. Mohler as alternate.

Bro. W. Earl Breon changes his address from 425 S. Trumbull Ave., Chicago, to 2158 S. Eleventh St., Springfield, Ill. Bro. Breon is taking up the pastorate of the Springfield church.

They loaded the van last Tuesday at Ezra Flory's and the next day it moved off for Huntington, Ind., where Bro. Flory is just beginning his pastoral work. The new address is 621 N. Guilford St.

Bro. M. E. Sollenberger of Waynesboro, Pa., was one of the attendants at the La Verne Conference who did not hurry back home. His friendly call on the return trip last week was appreciated.

Bro. S. Ira Arnold, formerly missionary in India and recently pastor of the Denton church of Eastern Maryland, has taken up the pastorate of the Olympia church, Wash. we learn from the "Little Brother Magazine" of Seattle.

### The Special Harvest Offering

It requires divine grace to give. Paul exhorted the Corinthians to abound in the grace of giving: indicating that it was just as important as faith, utterance and knowledge.

God has given bounteous harvests over the land. We are reaping with thankfulness. But if we harvest all of these bounties, forgetful of the great spiritual needs of our mission fields, we shall be spiritually poorer in the midst of our temporal blessings.

Let the love of Christ constrain us,  
 Let love for Christ move us,  
 Let love for needy souls challenge us,  
 Let devotion to our church inspire us  
 to sing

"I'll be a 'Tither' for Jesus, no mite will I withhold  
 I'll give my time and my talents, my silver and my gold."

"Oh, that men would praise the Lord for his goodness."

"Honor the Lord with thy substance and with the first fruits of all thine increase."

"What shall I render unto the Lord for all his benefits?"

"Give and it shall be given unto you, good measure, pressed down and running over."

"Savior, thy dying love

Thou gavest me,

Nor should I aught withhold

Dear Lord, from thee."

Sunday, Sept. 9, let everyone bring in a thank offering for our mission cause.

### GENERAL MISSION BOARD

Elgin, Illinois

Bro. J. W. Lear says the Young People's Conference at Boone, Iowa, from which he just came in the other day, was very excellent. And he found a fine spirit too at the several District Meetings he has attended.

Prof. B. H. Van Dyke and wife of Los Angeles, Calif., dropped in on us very unexpectedly a few days ago. They had been touring eastern cities and points of historic interest in a combination program of vacation and education and naturally included the Publishing House in their return itinerary.

Four fine young men motoring back from La Verne to Virginia took it into their heads to give us a call, for which fact we were glad. This is the way their names are set down in the Bridgewater catalog: Raymond R. Peters, R. Douglas Nininger, Cecil Charles Ikenberry, Jesse Emmert Ikenberry.

Bro. S. J. Neher of McPherson, Kans., recently had the very unusual privilege of solemnizing the marriage of his own mother. See the notice in the matrimonial column next week for the usual details. Bro. Neher would be pleased to hear from anyone who has knowledge of a similar instance.

Bro. Byron M. Flory of our China Mission went to the hospital in Peking July 10 with symptoms suggesting typhoid fever, we learn from recent communications from that field. With prayerful concern we await further word, but the fact that no news has come by cable is reassuring and leads us to believe that his illness was not as serious as was feared, or that the crisis has been safely passed before this time.

Bro. Robert L. Sink, pastor of the Des Moines Valley church, Iowa, called on us last week with his family. With them were Sister Sink's parents and sister, Bro. A. R. Bridge, wife and daughter, of North Manchester, Ind., with whom the Sinks had been visiting and who were accompanying them on the return trip.

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### Miscellaneous Items

Elizabethtown College has favored the "Messenger" files with a copy of the institution's latest catalogue, the twenty-ninth annual edition.

Those Unused Brethren Hymnals.—Perhaps you have a dozen or more of them about the church, too small a number to use in your services, which you would be glad to have in use somewhere. The Broadwater congregation near Essex, Mo., would be glad to hear from you. Tell us the number you have and the price. Your early reply will be much appreciated. Write to H. M. Fields, Essex, Mo.

"Uncle Sam" smiled as he was handed the renewal of the "Gospel Messenger" subscription of a certain brother in Virginia. There was a reason. For the fourth time this brother ordered his subscription for the "Messenger" for two years in advance. This means that his name is listed for two years and, unless he changes his address, "Uncle Sam" will not need to do anything with it but send him the paper. That lessens the work in the subscription department and assures the brother that his "Messenger" will come every week for two years without any attention on his part. Others might find this an advantage.

The Brethren in Oregon.—At their recent District Conference, held in Portland, Oregon, the Brethren adopted the following, with other resolutions: "Whereas, the political situation this year revolves around important questions of morals and religion as well as of social and economic problems, therefore we urge our people: (1) that they be not deceived with misleading propaganda, and (2) that they forget all political affiliations and vote solid for that candidate for the Presidency who stands for temperance and law observance, whose inheritance and training are for peace, and whose record is clean in both national and international affairs."

The Africa missionaries report that during March the final work was done on the church which the natives of the village of Gardenna built entirely of their own material and labor. It is twenty-five by fifty feet and is quite frequently well filled. The people of this pagan village are anxious for the church of God. They have contributed in materials and labor and an amount which if given in America would be more than two thousand dollars. It is wonderful how these people who have not yet become Christians take an interest in the church. A few who have been baptized testify splendidly for Christ. At the Garkida station the mission built a church soon after the station was established. Now recently a village church has been erected by the village people and services are being held in it. The change has increased the interest and attendance because the village people feel it is more their church than one that had been built by the missionaries.

### Special Notices

The Homecoming and Donation Day of the Old Folks' Home of Western Pennsylvania, will be held at the Home at Scalp Level, Pa., on Thursday, Sept. 27. Bring your friends and well filled baskets for noon lunch.—D. P. Hoover, President of Board of Trustees.

The Hickory Grove church of Middle Indiana will hold its Annual Home Coming on Sunday, Sept. 2, an all-day service with Bro. B. D. Hirt of Francesville, Ind., as the principal speaker. All who have been worshippers here are invited to come.—J. S. Zigler, Portland, Ind.

Sunday Sept. 9, at 3 P. M., is the time set for the laying of the corner stone of the First Church of the Brethren, Omaha, Nebr., at Fifty-first and Lake Streets. Pastor L. A. Walker will have charge of the services. All who are interested in the work of the church in Omaha are cordially invited to be present at this service.

Program of the Conference of District of Nebraska, to be held at the South Beatrice church, Holmesville, Aug. 31-Sept. 4, beginning with a pageant Friday at 7 P. M., by the Holmesville Y. P. D. Saturday, 9:30 A. M., Ministerial Conference on the theme, Recruiting for the Ministry. Speakers include D. G. Wine, J. R. Smith, Bro. Bechtold, V. F. Schwalm and J. J. Yoder. 2:30 P. M., General Assembly and Layman's Program. 3:30 P. M., Sisters' Aid Society Conference. 7 P. M., Religious Educational Conference with an address by V. F. Schwalm. Sunday, 9:30 A. M., Conference of Sunday-school delegates and a sermon by J. J. Yoder. 2:30 P. M., Young People's Session. Theme, The Church and the Interests of Youth. 7 P. M., Young People's Program and address by V. F. Schwalm. Monday, 9 A. M., Music Conference; 10:30, Welfare Program. 2:30 P. M., District Mission Conference and pageant, The Challenge of the Cross. 7:15 P. M., Children's Program and sermon by J. J. Yoder. Tuesday, 8 A. M., Business Session.—Galen Barkdoll, Litchfield, Nebr.



## AROUND THE WORLD

### Speed and Efficiency in Fishing

The time was when fishing was an art, an exercise to be engaged in by those who had time and patience. Skill was not essential, although it naturally had a bearing on results. But now we read: "For the first time an airplane will be used this year to spot salmon, while a firm operating in the herring trade will use a high speed sea sled in locating schools of fish. The square riggers that formerly winged their way to Alaskan waters have been replaced by modern steamships, while cod fleet schooners have been equipped with power dories. With the airplane and sea sled locating fish, operations of the fleets are expected to be faster and more efficient." Yes, the times have changed and one can not but wonder what Izaak Walton would now say of the complete angler in the light of the new demands for speed and efficiency.

### Practical Aspects of Companionate Marriage

Some months ago a Denver judge's theory of marriage was given wide publicity, the judge himself assisting as much as he could at the ceremonies. Of late the subject of companionate marriage seems to have gone a bit stale, doubtless because even the average man is beginning to see that the judge's idea was an old and futile thing momentarily popularized under a new name. Just as Dr. W. H. P. Faunce, president of Brown University, said, when he remarked that the world had tried the judge's idea of marriage under many names for not less than 6,000 years. Of the practical aspects of companionate marriage Dr. Faunce continued: "That kind of marriage means women reduced to slavery, children left to public asylums and man hidden to fling off all permanent dedication in favor of momentary passion."

### What Is the Truth About Prohibition?

What is the truth about prohibition? The defeatist propaganda is so strong that it may be well for the gentle reader to clarify his thought by reading such statements as he will find in the leading article in the "Christian Herald" for Aug. 25. Here Dr. Frank Crane seeks to present what he feels is the truth about prohibition. After listing seven significant economic gains he concludes: "All this does not touch upon the question that the consumption of alcohol is wrong. With the exception of war, it is probably the greatest curse that has ever afflicted the human race. Various attempts have been made from time to time, in this and in other countries, to regulate the traffic. It can not be regulated. It is essentially a lawbreaker. To modify the laws and to bend them to please the drinkers, does no good. The United States by abolishing altogether the legal sale of alcohol has made the greatest moral gesture and the most profitable economic move of all time."

### Learning from the West

On Aug. 16 the Chinese Nationalists launched their first destroyer. This warship is the first to be built since the revolution in 1911. While the ship's name in translation means "Peace," the sad part about the whole circumstance is that the boat does not stand for peace in the minds of the leading Chinese. When this new warship was launched Gen. Chiang Kai-shek, apparently speaking for the government, is reported to have said: "Today marks the beginning of construction and improvement of the Chinese navy. We must build more tonnage and restore our naval power and prestige. We are building at least 60,000 tons of new, modern ships in the coming ten years. If our naval officials and sailors strive to the utmost we can ultimately make China a first-class naval power, thereby gaining justice and equal treatment in the family of nations, which is the only way we ever will achieve equality." Thus China is learning all too much from the West, for she is coming to put her trust more and more in the dangerous implements of force.

### We Need Better Literature

The printing presses of the land are turning out an abundance of reading matter. Indeed, what we need is not more but better writing; not quantity but quality in literature. But how to get what is needed—there is the rub! Just now Ireland is considering legislation dealing with evil literature. Of course, there is a place for restrictive laws with respect to literature, and there are plenty of occasions when the gentle reader would like to invoke such laws with a vengeance. And yet, in one's calmer moments he can not help but realize that the better literature we need will never be produced by simply prohibiting evil literature. If we are to have better literature, a better literature must be written. Thus the solution of our literary problem has two aspects: on one side laws against evil literature; on the other side the production of a vital, clean literature. And just here is the tremendous challenge which comes to those who are ambitious writers. The easy way to fame and fortune seems all too often to lie in the field of evil literature. And yet, the writer is sure in his own mind that this situation is more apparent than real. Permanent literary repu-

tations certainly rest upon constructive answers to human need. The great books that live from generation to generation are those which aid man in the ordeal of life. And it is for this reason that we feel there are larger rewards in the field of wholesome literature than many writers have supposed. And there is more because the average mind can be reached by the uplifting things of life just as certainly as it can be caught and debased by the evil things that men write. The "American Magazine" specializes in interesting accounts of people who have succeeded. Hence, consider what the wide circulation of this magazine indicates with respect to the urge to succeed. Does it not show that there is in the heart of the average man a deep-seated hunger to succeed in fields that are worth-while? What we mean to indicate is that men can be challenged by the noble, just as certainly as they can be enticed by themes that are definitely evil in their effects. But a better literature must be more than just clean, good. It must deal with the pressing problems of life in an enlightening, constructive way. It must answer to concrete needs; it must challenge to noble efforts. In every normal mind there is a greater eagerness to read of those who have succeeded, who have found a way out, than there is to read the sad tales of those who have failed. It will be a great day when writers more generally realize that the biggest opportunities for the investment of talents lie in the field of service in creating a better literature.

### How the Other Half Lives

Twenty-four young women from mid-west colleges came to Chicago some weeks ago to study industrial conditions at first hand. More specifically, the young women undertook the now rather common experiment of getting whatever work they could just to see how the average working girl in city industry manages to make a living. Most of the young college women were soon able to land something, such as: "Nesting ice cream pails, wiring radio coils, feeding envelope machines, carding hogs' hair, gumming and pasting paper boxes, waiting on tables, marking laundry, spraying paint on ash trays, sewing lamp shades, and soldering radio connections." Most of this work is legitimate and necessary, but obviously not of the highly paid type. The experimenters averaged \$12.62 per week at these kinds of unskilled labor. This amount the college girls found sufficient for their room rent, meals and car fare. There was nothing left for such other essentials as recreation, clothes and doctor bills. Yet strange as it may seem, the college bred girls found that the average factory girl was generally a happy-go-lucky individual and commendably cheerful in spite of her stern living conditions. Of course, there is no question but that the factory girl should receive wages which would enable her to live her life under more favorable conditions. But the problem of work and wages is an exceedingly difficult one and not as easily solved as some may suppose. One thing that is needed is that more people should be sincerely trying to find solutions both to improve themselves and to help others. In the meantime it is some consolation to know that the other half of the world may really find more happiness than investigators considered possible.

### What Is Wrong with the Church?

Many have said, and others are still saying, that the church is too slow, too old-fashioned in its creeds and doctrines. And the case is convincingly put by those who say that the church should be content to preach the Fatherhood of God, the brotherhood of man and service as the test of membership. It is said that if the church would but do this the thoughtful older people and the idealistic young people would crowd to her doors again. But how far is this analysis of what is wrong with the church true? As Dr. Frederick Lynch has well said in a recent issue of the "Christian Herald," the critics who take up this line against the church seem to have forgotten that there are plenty of churches to which the so-called emancipated minds may go. The Unitarian Church, for example, is free. Here one can find the minimum creed, the residual theology. And yet, are people flocking to this type of church? The question needs but to be asked, to be answered in the reader's own mind. People are not flocking to such churches for the spiritual food there offered is too tenuous to satisfy the average man. Thus it is evident that a revision of creeds and a reduction in doctrines offers no solution, even though at first blush it would seem that the critics might be on the right track. Therefore, since the more liberal churches of the day are perhaps the least attractive to the multitudes it must be that the real difficulty lies deeper. The Christian church presents a way of life that is not easy to follow—unless the heart is regenerated. Christ's teaching against adultery must seem hopelessly idealistic to the man in whose mind the character Elmer Gantry was conceived—a man who recently divorced one wife that he might marry another woman. No, it is not the creeds or theology of Christian churches that stumps many critics—it is the commands. There are so many things that a true Christian will not do, that the critics who love this world, perhaps more or less unconsciously find the commands a bit too hard for the unregenerate heart, and doing so, take refuge behind the smoke screen of criticism of the creeds

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Soul Winning

Mark 1:14-20

For Week Beginning September 9

### AFTER JOHN WAS CAST INTO PRISON

God is never left without witnesses. When John is imprisoned Jesus comes (Acts 14:17).

### THE TIME IS FULFILLED

Note how final and emphatic these words are. There should be no apology or hesitation on the lips of those who declare God's Word (Matt. 5:18; Luke 16:17).

### CASTING A NET INTO THE SEA

Calls to higher things come to those who are busy about present duties (1 Kings 19:19).

### I WILL MAKE YOU FISHERS OF MEN

Jesus calls us not to the enjoyment of special privilege but to the rendering of special service (Acts 9:15, 16).

### STRAIGHTWAY

Obedience was prompt. So should it always be. It is dangerous to delay when a good impulse calls for action (Gal. 1:15, 16).

### FORSOOK THEIR NETS . . . LEFT THEIR FATHER

Something must be given up (Luke 14:33).

"I left it all for thee;  
What hast thou given for me?"

No better definition of the Christian life can be given—following Christ (1 Peter 2:21).

### DISCUSSION

### AND FOLLOWED HIM

Whereto do we most lack as soul-winners?  
How may this work be made more effective? R. H. M.

and theology of the churches. Then what is wrong with the church? Nothing pertinent to the present discussion. Indeed, it would be much more to the point to ask: What is wrong with the critics? The church stands for ideals that are fundamentally antagonistic to the world. And some certainly hate the church because they hate the standards she sets, the morality she requires. We feel that Dr. Lynch is quite right when he says: "Personally when I find a man who begins telling me that he does not have anything to do with the churches because they repeat the Apostles' Creed I am inclined to ask him if it is not rather because they repeat the Ten Commandments."

### Records and Danger

The last time an effort was made to round the world in record time the trick was done in a trifle over twenty-three days and fifteen hours. Although but one-third of the elapsed time was spent traveling by airplane, the distance so traveled was much more than one-half the total. More recently still a transcontinental flight was made in just under nineteen hours. Thus New York and Los Angeles are less than one day apart by the fastest means of travel at man's command. Of course, it is the airplane which is making such new records possible. But the record making business is beset with dangers. The ill-fated expedition headed by Gen. Nobile is fresh in the minds of all.

### Extent of the Airplane Industry

The fact that not less than 123 corporations and individuals are regularly engaged in the manufacture of heavier-than-air machines at once suggests the extent and importance of the airplane industry. Further proof is to be found in a glance at related or dependent industries. No industry rises far without developing certain dependent lines and the airplane industry is no exception. Thus we read: "Already there are no less than twenty-two manufacturers of airplane accessories which would suggest that it will not be long before a plane will be so burdened down with gadgets, like an automobile, that it will have difficulty in rising from the ground. In America, it seems one must be stylish and so, in addition to the makers of mechanical accessories, there are fifteen makers and dealers in special clothing and knickknacks to dress up both the masculine and feminine flier. And this does not include goggles. Five firms specialize in them. One must dress the part to be in fashion in the clouds. No debutante aviatrix is going to take a chance on meeting Colonel Lindbergh along the Milky Way in an unbecoming costume. Some airplane manufacturers, like some automobile makers, buy engines made by others to use in their machines. There are now twenty-six airplane engine manufacturers and thirty-six engine dealers and, inevitably, the repair man thrusts up his head in the shape of eight firms which rebuild airplane engines. Some seventy-five spare part manufacturers and dealers, now in business, indicate that the perfect plane has not yet been built." Thus the list of dependent industries might be extended to cover toys, publications, housing, service and other matters.



## Does Christianity Pay?

(Continued From Page 551)

Does it pay a nation to fear God and love Jesus? Look at the nations of the world: which are the happier and more prosperous—the Christian or the heathen nations? Again I may ask, was the Protestant upheaval and the common knowledge of the Bible worth while? Consider the nations under the authority of Rome and those under Protestant dominion. Which have the favorable conditions for homemaking and life? You will find that the nations that have followed the teachings of Christ most nearly have received the greatest blessings.

Does the Christian religion pay the individual in everyday satisfaction? My friends, have you ever worried and fretted unceasingly over calamities that never happened? Would you give your peace and comfort in God for a similar unrest? Day by day as you have lived you have cast the bread of love and human kindness upon the waters of time and it has come back increased many fold, has it not? What would you take for the love and kindness of those about you? You have won them by following the teachings of Christ. Even if you have not accepted Jesus as your personal Savior you have nevertheless been influenced in your conduct by his precepts. Our laws are founded on them, our rules of courtesy, our most common practices. The teachings of Christ have built the schools that educate you, taught the doctors that heal you, erected the hospitals that shelter and care for you in sickness and provide the homes that care for you in poverty or old age. There is no better plan for getting on pleasantly with other people than by treating them as Jesus advised.

As for getting on in business, for acquiring an abundance, there is nothing equal to Christianity. However, it is true that rogues do amass great fortunes, but frequently ill-gotten wealth slips away, and if it doesn't a guilty conscience is sure to rob it of its joy-giving properties. Jesus said: "Seek ye first the kingdom and his righteousness and all these things will be added unto you." Usually we give "these things" a spiritual meaning but it is actually true that Christianity brings added material comforts. There are now many "golden rule" men in business who claim that their earnings have been greatly increased by obedience to this precept.

The Christian gains the goodwill of his fellow-man and it is a marketable asset. He has the proper method of approach for gaining his ends. He is conscientious, thorough and painstaking because he does everything to the glory of God. He gives good measure, heaped up and running over and is willing to go a second mile. All these things make friends. He has a clear eye that can look directly into the eye of another and this breeds confidence.

Protestant Christianity has paid heavy dividends, but sometimes we wonder if the simple life as taught by our people pays in this world or whether it is a pure sacrifice to lay up treasures in heaven. Especially do we wonder when we see other Christians, apparently quite happy, enjoying those things forbidden to us. Yes, it pays for Christianity is a life of simplicity and simplicity means more money in the pocket.

Have you ever looked down upon an audience of truly Christian people? Then you must have noticed their peculiar peace of countenance, freed from the trivialities they have given up; their minds are at ease.

Our youth assume the fact of God. They assume that he has acted in the past; they assume that he deals with human beings today as always. The pitfall into which so many youths fall is the result of removing the fact that God fails to deal in any sense with sinners and of his assistance to those who try to do right. God will never forsake us if we do not forsake him. He walks up hill with us, but never down. He is interested in us for the best we can become. He is our Partner in the efforts to reach the prize of our high calling.

How shall I know that I am a Christian? What test shall I apply? The final test of a Christian is life itself. Knowledge no matter how extensive, profes-

sion no matter how loud, theological system no matter how complete, can never take the place of fidelity, loyalty and love. And these must manifest their presence by a "faith that works by love."

Jesus says: "If any man would come after me let him deny himself and take up his cross and follow me, for whoso would save his life shall lose it, and whoso would lose his life for my sake shall find it." Ye are holy unto the Lord.

It is sin that has made of this old world, created by God for the enjoyment of men, a vale of tears; it is sin that is at the bottom of all distress and trouble which fills the earth; hardship, calamities, poverty, sickness, pain and suffering—all trace their origin to sin. It is because of sin that after a few short years of troubled life the gaunt spectre of death reaches forth his icy hand and pulls his victim down into the darkness of the human grave.

Will you personally make use of the ransom your Redeemer has paid for you? Or does your stubborn heart whisper, No! I have done many good deeds in my life, and if the portals of paradise were opened wide for the malefactor who hung on the cross, who probably all his days lived a life of violence and crime, then I'll not be rejected either. If that is your attitude then you remain dead in trespasses and sin.

Therefore, away with selfish pride; you can not add anything of value to what Jesus has done for you. Would you make your salvation? Jesus has earned it for you; take it, it is yours; trust in him. "Father, forgive them for they know not what they do." Long ago this message of mercy came from the dying lips of Jesus as his limp and lacerated body hung upon the cross, upon the heights of Mount Calvary. These words bespoke a love unequalled in its perfection. On the most tragic of days in the annals of time, Jesus Christ, Son of the living God, without blemish of sin, guiltless of crime, trod the weary road of suffering and sorrow which ended at Golgotha with his crucifixion. Meditate upon it, will you? Then you will see why I ask, Will Christianity pay?

Yes, in every way it pays to be a Christian. It pays nations, businesses and men and women in everyday walks of life and it pays all of them all of the time.

*Churubusco, Ind.*

## The Poor Widow

BY D. E. CRIFE

EVERYWHERE, in all ages, the poor widow has been considered unfortunate, wretched, unhappy and has been deserving of compassion and help. Of all classes of people her lot has been the most joyless and pitiable, often without the comforts of life and without hope. Christianity and civilization have done much to alleviate the hardness and bitterness of the widow's condition, but even in this favored land and in our day her life is often lonely, cheerless and full of trouble.

Thus when he who of all men was most dear to her, and on whom she relied in every need and for comfort in every sorrow has been taken away from her side, and, like the clinging vine when the tree which was its support is destroyed lies withering on the ground, so she, alone, helpless and forsaken knows not where to turn. Her habit of dependence on a strong man has unfitted her for the planning, managing and overseeing of the tasks which are thrust upon her. Unaided she must take up the care, control and guiding of their children, which is difficult enough when father and mother work together; often she must adjust her expenses to a scanty income; and besides all this she must bear the weight of loneliness and gloom which crushes her down and shuts her out from the sunshine and joy of happier homes.

He who can see into the secrets of the heart alone can fathom the depths of her sorrow and misery; and he in great mercy has through his prophets and sacred writers given to the widow, words of love, of gentleness and comfort which have been given to none other except to the fatherless child. He has promised to be the widow's God and the Father of the fatherless. God's eye has not grown dim nor his arm shortened; he still beholds the condition of the widow and the

orphan, and his curses reach those who harm or injure them.

A wife and mother of little children may be suddenly and unexpectedly bereft of a kind husband by the merciless hand of death. Perhaps her friends rejoice that she has a good home and is not dependent on others, but she may find, as is often the case, that her farm is heavily mortgaged and that there are other debts to pay. She must now hire a man to do the work which willing hands can no longer do, for they are cold in death. She finds many perplexities and aggravations; often the work is not done as it should be, and when the harvest comes the wheat and corn are not as good as those of her industrious, prosperous neighbors. Some things go neglected and there is unavoidable loss and waste.

By the time the pressing debts, interest, taxes, the hired man and the threshing are paid, and when the groceries and the clothes and the shoes are bought, she is alarmed to find that all the income of the farm is exhausted, and fortunate is she if the end of the year finds her not more in debt than she was at the beginning. She is haunted by the thought of a mortgage coming due at no distant day, and of fears that other years may be less fruitful.

Though this hardworking woman is doing her very best to bring up her children in the nurture and admonition of the Lord, trying to raise them for his service and for useful citizens, there is not wanting a strong and healthy man, whose hardest work is telling others what to do, who will tell her she should turn over the Lord's portion where it belongs, saying she will be blessed all the more if she does this, and make the sacrifice. She knows that her prosperous neighbor who has no debts and has grown boys to help with his work, can well tithe and yet prosper and swell his deposit in the bank, but how can she do it in her struggle with her poverty?

Some who have known little about heavy toil have taught that the widow who makes her living for her little children by working at the wash-tub, should give the Lord's portion for church work, impressing the promise that in this way she will be blest all the more. Widows' hearts are very tender. Much sorrow, much brooding over a hard lot, much wrestling with the Lord for the help she can get nowhere else, makes a widow's conscience sensitive and she considers it her duty to obey the voice of the preacher, without questioning the correctness of the teaching. Thus it is easy to work on her sympathies, add to her worries, and make her believe she has duties the Lord has not laid upon her.

To emphasize this teaching she is referred to the poor widow who cast her mite, which was all her living, into the treasury—a gift which Jesus said was more than all the riches others gave out of their abundance. The teacher does not stop to think that this poor widow could not have had little hungry children, for the Lord commended her, yet he does not want to hear the widow's child cry for bread any more than the tender mother does; no more does he want her child to go to bed hungry than he wants the rich man's child to suffer from hunger.

When Moses was reviewing the Law given to God's people, and the duties which were laid upon them, he told how the tithes in the treasury should be used (Deut. 14:29). These tithes were for the benefit of the tribe of Levi, which had received no inheritance such as had been given to the other tribes. But Moses commands that the stranger, the fatherless and the widow shall come and eat and be satisfied. Instead of asking the poor widow to give out of her poverty, she and the fatherless children were to be blest by what others not so poor as she had given. Those who are teaching the widow to tithe do not quote this command of Moses.

The poor widow who is bringing up her children to be industrious and honest, to fear and serve the Lord, is doing a great work, a work which the judgment may reveal to have been far more noble than that of many men who were honored and looked upon as great here in this lifetime. From such humble homes of poverty have come many preachers, devoted and faithful, and



every one loves and reverences the memory of a hard-working, self-sacrificing mother. Consider how many of our preachers who have been regarded as pillars of the church have come out of homes where a poor widow was all in all to them.

Jesus said: "Woe unto you, scribes and Pharisees, hypocrites, who devour widows' houses and for pretense make long prayers; therefore ye shall receive the greater damnation." To devour means to take away from the widow her house as completely as if it were destroyed, and also that this was done for the benefit of those who took it from her. This was probably not done by outright robbery, but by due process of law, something like a legal process. By teaching the poor widow to tithe she might become so impoverished as to compel her to borrow to feed her children, and this debt kept growing so the house which sheltered her and her children could be taken in payment. Jesus never pronounced a more terrible curse on any one for any sin than on these self-righteous leaders of their people.

Let it never be forgotten that the poor widow who brings up a family of children to love God, to trust him, and to do his will, is doing a greater work than the one who cast into the treasury all her living, for this one gives, not her living, but her life work to the Lord's service. A small boy trained to such implicit faith ran into the house one day and said: "Mama, I think you had better pray for rain; the creek is going dry."

Chico, Calif.

## CLOUDS

BY D. D. THOMAS

CLOUDS, as they sometimes hang in the air, seem to be some great verity. Though one is aware that because they float there is not much weight to them, their appearance would make one believe them solid, and that they could be walked upon as the rocks of the mountain. Only one's knowledge of clouds removes the delusion of what seems so apparent. When one learns that not much more resistance is in them than in the air that is free, it helps to remove all the error that their appearance may dictate.

When the air contains all the moisture that it can in an invisible state it is said to be saturated. Beyond that point it appears as vapor, and above our heads it is called clouds. If the clouds are very thick they tend to cut off the sunlight, and the thicker the clouds are the darker they are. Sometimes days are rather dark because the clouds shut out the sun. When we are about to have a shower there are instances when the clouds are very dark. So we see that darkness does not always mean a curse. It sometimes foretells a blessing. If the earth was no thicker than some clouds are, we would not have such dark nights, for the nights are just the shadow of the earth.

Once when I was a boy I thought the sun was down when I did not see it, and up when I did. My sister said: "No, when you do not see it, it is just behind a cloud." How foolish I was to think that way! But that sort of innocence has followed me all my life. Some of the things that I did not know, I have "sort o' found out," but not much of my relationship to the universe has been changed. One is reminded of Sir Isaac Newton's expression: "I seem to have been only like a boy playing on the shore diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary whilst the great ocean of truth lay all undiscovered before me."

One thing that clouds do is, they carry water that comes down to us as rain. I do not know just how they get the water so well as I know just how they let it go. Some of them have poured it right down upon my head. But it goes up some way and serves its purpose. You know that a teakettle when it boils makes a noise and the water keeps on going up until it all gets out of the teakettle. But after it leaves the teakettle it does not make a noise, yet it still goes up. Now, clouds are not all made from a teakettle, but some of them come that way.

When the great sun shines down upon a lake or any place where there is moisture, it evaporates just as it

does out of a vessel. No one sees it go up, but when it gets up in the cooler atmosphere, it condenses and forms clouds, and the sky is overspread, and the rain comes down to replenish the earth. The darkness of these clouds would be appalling were it not that we have learned that usually it is all for the best. And so we thank God for the shower and trust him for the sunshine. After the shower when the sunshine comes it is the brightest of all.

But sometimes there are whole days of clouds without sunshine. The sky is all spread over with one continuous cloud. The rain does not come down, the air is cool, and one's heart is dreary. Did you ever know that down deep in the earth there are whole beds of sunshine of other ages? They are black now, but stored up to help us out in the drear winter days. Thus the gleams of the sun of long ago shine forth to give us light and heat. In this way, and in these dark days that sun is still shining. A kind Providence has hid it in the earth so we can have sunshine in our hearts to bridge over the dark days.

When the Master ascended up to heaven the disciples saw the clouds receive him out of their sight. I wonder how long these disciples would have gazed up into heaven if the two shining ones had not called them away. It must be that God sent them to draw the disciples to something more to the purpose. They told them that in like manner he should come again.

Clouds do not always have the dreariness of darkness. Sometimes they give us the pleasure of shade. When the hot rays come down upon us we faint, and a friendly shade comes to us and we feel glad for it. The people of Israel could not look upon the face of Moses one time when he came down from the mountain from the presence of the Lord, and he had to put a veil upon his face to talk to them. And another creature has looked upon the glory of the Lord so much that we can not stand the glittering, and he forms clouds to shut that glory out from us.

I imagine that Jesus could have told the disciples many things that they could not have borne. He one time said just about that much (John 16:12). But my imagination does not stop there. The unlawful things to utter (2 Cor. 12:4) may have been things that no flesh was able to bear. So he clouds them over just like he does the sun sometimes. It keeps us from beholding his glory, but when we get high enough up, when the heavenly pinions have borne us aloft, we shall behold with joy unspeakable. For it is always a fact that the reason why we are not in the sunshine is because we are not high enough up.

One great virtue of the clouds is that they store that which helps us so much to live. The shadows may darken our way, but the shower gives us freshness and fruitage. It may be the tears of heaven, but it is the joy of earth. What a sum in addition we would have if we would figure the value of a single shower! Small fractions of pennies to the single stock or blade, but hundreds to the multitude! What blessings in it to be thankful for but it seems to me the only thankless one is human.

When one reported to Elijah that there was seen a cloud the size of a man's hand rise up out of the sea, it gave the prophet great faith. No one could see that so small a cloud would give much promise of an abundance of rain. But Elijah knew that God had power, and with an active faith, he went forward and announced an abundant rain. In a short time the heavens became black with clouds. It was God's fire that had consumed the sacrifice, so it was God's shower that replenished the parched earth. The clouds hung aloft and poured down their blessings upon an awaiting Israel. Paul speaks about our being "encompassed about with so great a cloud of witnesses" (Heb. 12:1). He mentions twenty or more Old Testament worthies and implies as many more and calls these a cloud. It certainly to us is larger than a man's hand. And if Elijah could believe with so little evidence, why not we with so much? So from this I find that clouds can not always be reckoned as shadows and shade and sorrow and darkness, but sometimes stand forth as witnesses that we may see and know and believe. And through the cloud of witnesses the light

of heaven shines and gives us the assurance of things not seen.

Glendale, Ariz.

## CORRESPONDENCE

### DISTRICT CONVENTIONS OF MIDDLE PENNSYLVANIA

The Eighth Young People's Convention of Middle Pennsylvania convened in Roaring Spring church on Tuesday, Aug. 14, at 10:30 A. M. The theme considered was "Forward." The convention was in charge of Bro. Carmon Replogle, vice-president of the Young People's Council.

The worship period was directed by Bro. Samuel Steinberger. A very desirable worship program was used which included the singing of the hymn, "Holy, Holy, Holy" and responsive reading, after which the young people of Roaring Spring sang a chorus "Forward." This was followed by prayer.

Bro. John Ellis gave a very timely message on "Press Forward." He emphasized the importance of pressing forward from a life of selfishness to a life of activity, of walking with Jesus, of knowledge, of writing a gospel, and of humility. Following this the chorus from New Enterprise sang, "Blessed Redeemer." Bro. B. F. Waltz gave an inspiring address on, "Crusading With Him." He brought out clearly the fact that we should make Jesus King of kings and Lord of lords. He further showed that we are citizens of the world and should seek first the kingdom and its interests.

The afternoon session opened with the worship period directed by Miss Elsie Longenecker. This period included a prelude, followed by the hymn, "Jesus Calls Us O'er the Tumult." The responsive reading included the words of Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." After prayer by the leader the business session followed at which time Sister Olive Sell and Bro. Carmon Replogle were chosen as members of the Young People's Council for two years and Bro. Samuel Steinberger for one year to take the place of Bro. Wilmer Kensinger who will leave the District for the winter.

Miss Hattie Barnett gave a helpful message in which she stressed the importance of having as our requisites—ideals, ambition and purpose or determination. Miss Susie Replogle then gave in a very pleasing way three short readings after which Dr. I. Harvey Brumbaugh gave an address on, "My Five Brothers," or "Varieties of Friendship." He named as our brothers: the brother whom we have never seen, the brother whom we have seen but once, the brother we do not like, the good friend, and the brother in our own home.

The recreation period which followed was supervised by Prof. J. Elmer Butts. A large number took advantage of this opportunity to develop the social life.

At 5:00 o'clock about one hundred and seventy-five or more gathered in the basement for the fellowship supper. Bro. Raymond Sollenberger served as toastmaster. The Harmony campers entertained the other folks with some choruses and camp songs after which several toasts were given. We were very happy to have with us on this occasion as well as during part of the afternoon session Bro. W. J. Hamilton who always gives us helpful messages.

The vesper service which was held on reservoir hill was largely attended and an inspiring message given by Bro. F. B. Statler.

The annual Sunday-school convention convened on Tuesday evening at 7:45 o'clock with Bro. A. E. Wilt presiding. In the absence of Bro. J. H. Clapper, Bro. W. J. Hamilton had charge of the praise service. The young people's chorus from the First church, Altoona, rendered a selection after which Bro. O. R. Myers gave "Echoes from the World's Sunday-school Convention." Another selection was rendered by the chorus, and then Dr. H. K. Ober gave an address on, "Opportunity Means Responsibility." He emphasized the importance of living within our means and of teaching a different attitude of mind along moral and religious lines.

The session on Wednesday morning was opened at 9:00 o'clock with Eld. D. O. Cottrell in charge of the devotions. After appropriate remarks concerning the Sunday-school work by Bro. Wilt the delegates were seated and asked to register.

During the business session Dr. C. C. Ellis was chosen as member of the Sunday-school Board to succeed Bro. Wineland who could not succeed himself. Bro. A. E. Wilt was elected on the Missionary Home Board for three years, Bro. O. R. Myers for two years and Bro. B. F. Waltz for one year. The Board then reported that instead of sending \$475 from the mission fund to the General Mission Board \$600 had been sent and the same designated for the support of Sister Bertha Robertson in Africa, for one year. A motion was made and passed that the action of the Board

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## The Spiritual Status of America

(Continued From Page 553)

on a subject of vital and paramount importance.

A review of the progress of Christianity from its promulgation in far distant Palestine, over nineteen centuries ago will emphasize the statement that the Son of Righteousness arose in the far distant East, in Africa, thence through the centuries, through Asia, thence during the passing of the centuries, through the countries and nations of Europe, until the fourteenth and fifteenth centuries when Christianity passed over the western ocean and planted the banner of the Holy Cross in America.

During the later centuries the persecuted, down-trodden disciples of our Lord fled from the enemies of our Lord and Master to America. The Puritans came from England, the Huguenots from France, the Tunkers and Mennonites from Germany, and smaller groups from other persecuting countries, refugees from practically pagan countries, and established their congregations in America. And they established methods and demonstrations of character in this, then, new world, in antagonism to the character and demonstration of the old ideals; and, for several hundred years, these ideals were sacredly maintained.

But now we are going backward and downward from those ideals and standards till we have practically lost our lauded civilization and Christianity and have aligned our country with our barbaric and pagan ancestors. The outlook is for an early return of our Lord to the earth to take out of it the few who have steadfastly walked in the narrow way which he opened for the salvation of his followers. It greatly behooves us to be also ready, for in such an hour as we think not, he will come, and we pray that it may be with us as it was with St. Paul, when he reached the last station, which entitled him to say: "I have fought a good fight," "I have finished my work and am ready to be offered up." So may it be with each and all of the readers of this article and all of the children of the Heavenly Father.

Roanoke, Va.

### Luck

BY T. U. REED

Do you believe in luck? You need not leave your own community to hear folks testify of their faith in luck. Think of such comments from your friends as: "He was lucky to get that job," or "She was lucky to get that part in the program," or "If I were lucky, I would be as far ahead in the world."

No doubt you have been using the word luck in that sense yourself. It has just been a handy thing to say to excuse yourself or justify your own self or your own acts.

But have you stopped to consider that a Law governs the universe and not luck? The laws of health, the laws of success, the laws of Christian character—these are not broken or set aside by an unknown god of luck. That athlete who won the race has not been lucky; he won his victory by strict training. The business man you admire was once a poor boy. He used his energy to better himself. It was not luck that put him where he is. Talk with him, and it is a guess that he will say that hard work was one of the big elements in his success.

Now let us pass to the better things in life. Christian manhood is not won by luck. Virtues are bought with a price, and he who would stand out as a leader among God's people, "has been servant to all." Luck played no part in the success of the minister whose sermons we love to hear. Diligent study and sacrifice have given him the depth of thought life he so well unfolds in his helpful sermons.

You should not use the word *luck* to mar the praise that another should merit. You will want another word to use. Why not substitute the word *pluck*? It sounds almost the same, but there is a world of difference in meaning.

Be honest with yourself; admit that pluck put your friend where he is. That, in the lives of your church leaders, is what made your church grow.

Marshalltown, Iowa.

## CORRESPONDENCE

### FROM DENMARK

Maybe it would be pleasing to the readers of this dear paper to hear a little from Vendsyssel. God has in his love and wisdom spared us all, yet some of us are quite old. We feel we are united in the spirit although an immense distance separates us. But if we love our blessed Lord, and do his bidding, the time soon will pass when we shall meet in that blessed home in heaven and be with him forever who purchased us all with his precious blood. Though we may have some troubles, we yet feel we have much to be thankful for to our loving Father. How precious to be able to say, as the Psalmist: "The Lord is my Shepherd, I shall not want." Or, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

Recently we have had the pleasure of having our dear Brother and Sister Graybill visit us on their journey to the Annual Meeting which this year was held in the congregation in Thy. I hope we all are striving to get the crown of glory. Brethren, pray for us. Greetings to all the brethren and sisters.

Hjörting, Denmark.

Karen M. Jorgensen.

### OVER FIFTY YEARS AT ARDENHEIM

At a special congregational meeting held in the Ardenheim church Aug. 5, John W. Enders and Charles E. Cisney were duly licensed to preach. Eld. T. T. Myers was present and conducted the service in accord with the provisions and polity of our church.

These men had been serving the church in the capacity of deacons. Bro. Enders has been superintendent of the Sunday-school; Bro. Cisney has been teacher of a class of fifteen or eighteen young men and women for a number of years. While they do not have the academic training that some have, they are earnest and sincere in their willingness and desire to be of service, and we are looking for good things to follow.

Our work at Ardenheim has suffered some within the present calendar year. Four of our members died. Two have taken their membership to other congregations. The industrial conditions of the country have affected us. Some of our folks lost their positions, and others were sensibly reduced in their labor income.

As a church, although short of a mission point, we have always paid our full quota to the missionary and benevolence budgets and kept up our current expenses. In fact, the benevolence quotas were first taken out and the current expenses adjusted to the balance. This year we will be severely handicapped, and may not be able to meet all. A year ago we raised over \$600 for needed improvements to the church-house.

The calling of officials and helpers in a church has a stimulating reflex effect on the membership and mind of a church, and we are hoping the calling of these men to the ministry, while adding to the ministerial force, will stir us all up to renewed consecration to the cause of Christ at Ardenheim.

Ardenheim churchhouse is located in the village of the same name near the railroad station, three miles east of the College. The first preaching in the community by the Brethren was in the Sugar Grove schoolhouse, three miles back in what is called the Lick Ridges. Brethren from the Aughwick or Germany Valley congregation rode on horseback and preached in the schoolhouse probably more than 100 years ago. The Ruperts, Numers, Goodmans and Bollingers were the first members and their descendants have constituted a considerable part of the membership body all the way. Some of these people went west and featured in the organization of churches in Illinois and Kansas.

When the Brumbaughs came to Huntingdon with their "Pilgrim" publication in 1874 the work came into their care, and for years it was a part of the Huntingdon church, kept up as a mission point. Elders James Quinter and J. W. Beer and the Brumbaugh men preached there. In the years following scores and scores of young men from the college—both of the faculty and the students—went out from time to time and preached to these people. Men, since prominent in the councils and pastorates of the church, and widely scattered—a number of them in the foreign fields of our missions—had some of their early homiletic experiences (some of them their initial experience) within this little congregation—either in the Ardenheim church or in the historic Sugar Grove schoolhouse; four or five different house structures serving and wearing out during the years.

The writer of this came to Huntingdon in August, 1877. "The Primitive Christian" was published and edited by Quinter and Brumbaugh Bros. There were two Brumbaughs, and I came into the office as secretary or helper to Bro. Quinter. It was in my beginning experience as a preacher, and I was sent to the Ridges to experiment on these people. After this the work there seemed to come to me as a sort of inheritance; and I have been experimenting on these people for fifty-one years.

Along in the two or three decades around the turn of the two centuries I preached a great deal in Philadelphia and in the Schuylkill Valley churches, as well as in the Huntingdon church and in this place. I would sometimes preach in the college chapel, and on the next Sunday I would preach the same sermon in the Sugar Grove schoolhouse right in the primitive woods; and the next Sunday give them the same sermon in our church on Marshall St. or Columbia Ave., Philadelphia.

This furnished a striking variety in auditors and environment. (Sometimes when the schoolhouse was under repairs, which were needed, we held the services at Bro. Rupert's saw mill adjoining.) But I soon learned that human nature in college circles and in the Avenue churches of the city, is about the same feeble and needy stuff that it is in the Lick Ridges; and that the need of the reproof of sin and the exploiting of the mystic work of grace and regeneration through Christ as set forth in the Gospels is not a local need. And that what men everywhere need (and really want, after all) is the simple Gospel of salvation through Jesus Christ.

W. J. Swigart.

Huntingdon, Pa.

### EVANGELISTIC MEETINGS BY EXCHANGE

At the spring council meeting of the Wawaka church the members talked over the need for a series of meetings. They felt that a meeting should be held, but they did not feel financially able to have one. The pastor then told the church that if he could get another pastor to exchange pulpits for a meeting, and each pastor to get only his expenses, he would gladly make such an arrangement, so it was agreed that this plan should be tried. The pastor put a notice in the "Messenger" that such an exchange was desired. Several pastors answered and among them Bro. J. S. Zigler of Portland, Ind., and arrangements were made for him to come the latter part of May which he did, and gave us a very excellent meeting. One was baptized and three who had formerly belonged to us but had left to join the Dunkard Brethren came back and were reinstated. Besides this, we feel that the church was greatly strengthened by Bro. Zigler's efforts and it was the comment of everyone that we had had a very wonderful meeting.

Then July 29 the writer went to Portland for the return meeting. We feel that this also was a wonderful meeting. The crowds were good and the interest was fine. Six were added to the church by baptism.

At the close of each meeting a communion service was held and at Portland about fifty spectators were present, a thing not often seen in our churches of late years. And these did not come out of any idle curiosity but because they were deeply interested.

One of the fine things about this exchange was that both churches had a series of meetings with no upheaval in the financial program of either church, as Sunday evening offerings more than took care of all expenses, connected with the meetings. Now it seems to us that such an arrangement would be a fine thing for a number of our weaker churches that feel the need of a meeting, but whose financial program is already as heavy as can be borne. Of course, it means extra work for the pastors making the exchange, while the church reaps the benefits, but we felt that we were willing to make this extra sacrifice for the good of our churches and for the advancement of the kingdom of God in the world. In many cases at least this is a better arrangement than for a pastor to try to hold his own meeting as it brings in a new personality with different ways of expression and work, thus stimulating new interest and enthusiasm.

B. E. Hoover.

Wawaka, Ind.

### GOVERNMENT AND THE PEOPLE

There is still propaganda discouraging cooperation with the Simon Commission that is to return to India about Oct. 1, of this year. No Indians are allowed in the number of Commissioners.

Last year land in Bardoli County, near Vyara, was re-enhanced, as is done every thirty years over the whole country. Since the war India has suffered in the depression common to many parts of the world. Bardoli folks feel that their property is not worth more, but less, than before, and hence the land tax should not have been increased, as it was, arbitrarily, they say. Hearing of the increased tax the peasants through proper representatives made request for a reinquiry of economic conditions. Government refused this and ordered them to pay their taxes. Many refused and allowed themselves to be sold out of house and home, even at low prices.

When the peasants at the time of auction of land sought to prevent any one's buying, Government sent Pathans, big burly fellows, to enforce order. This aroused great indignation. Finally, these Pathans were recalled. Impartial leaders voluntarily came to look into the justice of the reassessment, and published abroad their findings. Several of the leading men of India take the side of the peasants, and day by day feeling is intensified.

Several days ago, the Governor of Bombay, a man who has won the hearts of the people generally, made a strong declaration in the legislative assembly to the effect that



Anklesvar, India.

Sebring, Fla.

In the meantime the Nationalists have about decided that the capital of China shall be moved to Nanking. They are definitely working at about three things: First, they want to disband a lot of the soldiers. Just recently a general command was issued to quit recruiting soldiers. The second point is the reconstruction of the finances, and the third is to repair their communications and thus get access to their mines and other forms of business. All the time the common people are rejoicing that there seems to be a cessation

Ping Ting Chow, Shansi, China. F. H. Crumpacker.

## ARIZONA

## CALIFORNIA

## COLORADO

ILLINOIS

**Stirling**—We met in council July 2. Two delegates to District Meeting were elected: S. S. Bough and Peter Frantz, with arrangements Jennie Hoak and Bro. G. E. Leinard. A picnic to be held July 4 near Emerson. Rain hindered a goodly number met at the church where a picnic dinner was served in the basement, followed by a social hour. Dinner was enjoyed by all. During other entertainment which was the singing of hymns and songs, we enjoyed having with us at the spring and summer conference Heckman from Africa; Bro. Summer from various parts of Africa; Bro. Leinard from Africa; Bro. Leinard from Africa; Bro. Harper Snavely of Shamokin, Pa., who stopped on his way to Conference; Bro. Levi Shively of Mt. Morris who favored us

## INDIANA

KANSAS

MARYLAND

MICHIGAN

MISSOURI

NEW YORK

**OHIO**

**Castine.**—Homecoming Day will be held at the Castine church on Sunday, Sept. 2. Bro. J. W. Fidler of Brookville, Ohio, and Bro. R. (Continued on Page 564)

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## DISTRICT CONVENTIONS OF MIDDLE PENNSYLVANIA

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be ratified and her support be continued. Bro. Knepper presented a budget of \$1,200—\$600 for District expenses and \$600 for the support of Sister Robertson. The schools responded by making pledges to the amount of \$1,032.49. This amount in addition to the offerings lifted during the convention will practically cover the budget.

Bro. Knepper then presented the subject of mission study and suggested as a text for this work, "Reaching the World Through America," by W. J. Hamilton.

Dr. Ober gave an address on, "Life's Mortgages and Investments." Among the many helpful statements made were: "Pay the mortgage but take time to train the children. Never mortgage life for that which destroys. Do not mortgage your life but invest it in the interests of the eternal kingdom of God."

The afternoon session was opened by devotions by Bro. F. B. Statler. After some timely remarks on the temperance question by Dr. T. T. Myers it was decided that we stress the 18th Amendment and endorse the resolutions passed by the La Verne Conference. It was further decided that copies of these resolutions be sent to the various papers of the District for publication, with our endorsement of the same.

At this time sectional conferences were held, viz.: Children's Division directed by Sister Mary Sell, Young People's directed by Sister Sara G. Replogle, and Leadership Conference, directed by Bro. H. K. Ober. Some helpful discussions took place in these conferences.

After some remarks by Bro. Knepper concerning the home work as well as the work done at the Conference and World's Convention, Bro. J. R. Snyder led in the closing devotions. Sara G. Replogle.

New Enterprise, Pa.

### A VISIT TO WADDAMS GROVE

I think it was in the winter of 1890-91 that I undertook my first revival meeting in the Waddams Grove congregation (Northern Illinois District). I shall never forget my experience. I gave an invitation, sat down while the hymn was being sung and laid my head in discouragement on the table before me. The hymn was completed and a brother minister beside me said: "Sit down, sister, that will do." I invited and did not expect. But how good God was to his weak erring child.

Aug. 5 I was again in the same congregation and the memory of the foregoing came back to me vividly. But I worshipped in their new house in town—one recently purchased and made suitable to their present need, well adapted to a growing congregation in Lena, Ill. How I rejoiced in this progress! I passed the old brick church now standing idle, but I was so happy in the growth made that I did not even turn aside and pause at the old site made sacred by the memory of many faithful ones worshipping at that altar. The congregation has a young pastor, Bro. U. H. Hoeft, and with hearty cooperation a good work can be accomplished. I was indeed glad to worship with them.

Pittsburgh, Pa. Galen B. Royer.

### FROM WESTERN COLORADO

The churches of Western Colorado have had a number of very enjoyable meetings incident to the Conference on the Coast. On June 20 Sister Elizabeth Kintner arrived in our valley to visit a number of friends, and while here she gave interesting talks on India in both the First Grand Valley and the Fruita churches. On the evening of June 24 a special train of Brethren from the East passed through and by courtesy of the railroad company was held in Grand Junction for two hours. Our people met them and escorted them to a near-by park where we enjoyed a season of fine Christian fellowship. Brief talks were made by S. G. Nickey, H. K. Ober, R. W. Schlosser, J. G. Myers, J. S. Flory, C. S. Ikenberry, Mrs. W. C. Sell, Russell West, R. E. Arnold, F. N. Sargent, S. Z. Sharp, J. Hugh Heckman, E. R. Fisher and others. For a number of our people this was the first opportunity to see and hear some of these Brethren whose names are so common in our church periodicals. As the train pulled out through the western mountains toward La Verne, the travelers little realized what a refreshing time their visit had been for our group of isolated churches here.

On July 17 Dr. J. M. Henry began a series of lectures in the First Grand Valley church, continuing throughout the week. Many of the Fruita members attended. On Sunday we enjoyed a basket dinner together after the morning service and in the afternoon had a most excellent young people's conference. In the evening Bro. Henry gave his illustrated peace lecture in Fruita at a union meeting of all the churches of town.

Other brethren who paid us brief visits returning from the Conference are F. E. McCune of Kitchel, Ind., and G. A. Snider of North Manchester, Ind.

The Fruita church has been uniting with the three other denominations of the town in a union service each Sunday evening during the summer months. We feel that it does us good to worship with these other people occasionally and

to discover their sincerity in the service of our common Lord.

After a residence among us of nearly three years, Bro. J. Hugh Heckman and family have left for their new field of work at McPherson College. Bro. Heckman's pulpit ministrations and other work by him and members of his family were very acceptable and their places will be hard to fill. On the evening of Aug. 2 a large number of members and friends gathered at the church for a farewell meeting with them. Many expressions of appreciation were heard. Not only the Fruita church but the entire District and the Fruita community feel a keen sense of loss at their leaving.

Three letters of membership were recently received at Fruita, Colo.

Ira H. Frantz.

### CHOOSE YOU THIS DAY WHOM YE WILL SERVE

Brethren, sisters and Christian friends, are we not at the present time facing a most wonderful period in Christian history? It seems to me that times are pointing to the last days and the coming of Jesus Christ is not far off. What are we doing for the spread of the Gospel? "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

This is one of Christ's great teachings to the church today. What is the Christian laity doing in the line of teaching Christ and his salvation? How many professed Christians today are afraid to proclaim Christ as they should? Or are we trying to hide our Christianity under a bushel? Are we telling our neighbors and friends of Jesus Christ and his salvation or do we neglect so great a salvation? "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Is this the desire of each one of us? If not, we should go to God in prayer and ask him to give us grace, strength and wisdom that we may so live that whoever comes in contact with us may have a better view of Christ and his teaching. Christ gives us a promise that if we put our trust and confidence in him, obey his teachings and tell others of Jesus and his salvation, he will be with us even unto the end of the world. If we live Christian lives, we have the promise also of being with our heavenly Father on that glorious resurrection morn.

"No man can serve two masters; for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye can not serve God and mammon." Christian friends, let us pray and meditate more over God's word that we as individuals may live closer to it. Let us also teach it more in our homes, in our neighborhood, in our Sunday-school and in our church.

What are we doing as individuals to draw each other closer to Christ? We have the parable of the lost sheep in Matt. 18. Are we doing what we can for those that have wandered away from Christ, to gain them back into the kingdom? Or are we by actions and deeds turning them further away from the Lord? It is our duty to try to seek and to save people in this condition and not wait idly for them to come and seek Christ, because at this day and age, evil environments tempt people in this sad condition.

Whom will ye serve? There is but one who is our heavenly Father. "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

Ordway, Colo.

Earl H. Crist.

### SECOND DISTRICT OF VIRGINIA AID SOCIETIES

The Aid Societies of the Second District of Virginia held their annual meeting at Stuarts Draft, Mount Vernon congregation, on July 25. Nineteen of the societies were represented by delegates. The general theme for the morning session was Woman's Work in the World, and in the afternoon, Sisters' Aid Societies Organized for Definite Work. The societies are supporting a sister in home mission work at Waynesboro, Va., during the summer months. The following officers were elected for the coming year: President, Mrs. John S. Flory; Vice-president, Mrs. Ida Showalter; Secretary, Ida Fry; Assistant Secretary, Lizzie Thomas.

The report for the year 1927 is as follows: 24 organized societies; 426 active members; 226 associate members; 339 meetings held. We received \$4,676.95; \$262 was given to the Indian budget; \$435.64 to other foreign work; \$2,866.21 to work in the United States; leaving a balance of \$1,342.83 in the treasury at the close of the year. Lizzie Thomas.

Bridgewater, Va.

### RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has called from our midst our dear sister in the Lord, Sister Mary Ramey, be it resolved: That we, the members of the Sisters' Aid Society of the Mt. Bethel Church of the Brethren of Hinton, Virginia, express our loss of this dear coworker, the first of our Aid Society to be taken from us; That we extend our sympathy to the husband and other members of the family; That a copy of these resolutions be sent to the family and to the "Gospel Messenger" for publication; That these resolutions be read in the Sunday-school and entered on the minutes of our Society. Committee on Resolutions: Mrs. Stella Croushore, Miss Virginia Hess, Mrs. Ida Matheny. Hinton, Va.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' subscription to the Gospel Messenger for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bullerick-Pitts.**—By the undersigned at his residence, Aug. 11, 1928, Mr. Russ Bullerick of Keokuk, Ind., and Miss Ruth Pitts of Greencastle, Ind.—E. N. Goshorn, Ladoga, Ind.

**Flora-Wine.**—By the undersigned at his home June 10, 1928, Bro. Leroy Flora and Sister Bertha Wine, both of Empire, Calif.—John H. Price, Modesto, Calif.

**Gehman-Gibble.**—By the undersigned June 16, 1928, at the home of the bride, Bro. Clayton H. Gehman, Ephrata, Pa., and Sister Mary Z. Gibble of Mastersville, Pa.—R. W. Schlosser, Ephrata, Pa.

**Lehman-Kurtz.**—By the undersigned at the East Nimishillen church, near Hartsville, Ohio, June 3, 1928, Bro. Harvey C. Lehman of Abilene, Kans., and Sister Ruth Marie Kurtz of Hartsville, Ohio.—G. S. Strausbaugh, Middleburgh, Ohio.

**Mohler-Shimp.**—By the undersigned at Elizabethtown on Aug. 11, 1928, Mr. Clarence S. Mohler and Miss Violet L. Shimp, both of Ephrata, Pa.—R. W. Schlosser, Elizabethtown, Pa.

**Weaver-Saxton.**—By the undersigned Aug. 3, 1928, at Lorton, Mo., Eld. Abram A. Weaver of Grand Junction, Colo., and Margaret Saxton of Lorton, Mo.—James M. Mohler, Lorton, Mo.

## FALLEN ASLEEP

**Bankert.** Robert, son of Isaac and Katie Bankert, died June 9, 1928, aged 19 years, 10 months and 18 days. He is survived by his wife and child, his parents and two sisters. Services by N. S. Sellers and E. S. Miller. Interment in the Black Rock cemetery.—E. E. Baugher, Hanover, Pa.

**Bowman.** Thos. Earl, son of Mr. and Mrs. Robert Bowman, born at Valonia, Ind., died at his home in Seymour, July 18, 1928, aged 26 years, 7 months and 8 days, following an illness of several months' duration, the result of heart failure and diabetes. When a small boy his mother passed away, and the father a few years later, leaving him to the care of his grandmother. In 1914 he joined the Brethren Church at New Hope; he was a consistent member of the church and led an exemplary life. He leaves one brother and his grandmother. Services at New Hope by Eld. M. Smeltzer. Interment in the Crothersville cemetery.—Catharine Smeltzer, Seymour, Ind.

**Cupp.** Wm. R., of Staunton, Va., died March 13, 1928, aged 59 years, 5 months and 9 days. He suffered from rheumatism and heart trouble for two years. He married Sister Rosa Diehl and to this union five children were born; three sons and one daughter survive. He was a consistent member of the Church of the Brethren. Interment in the cemetery at Middle River.—J. M. Wright, Fort Defiance, Va.

**Etter.** Bro. Lee, died Aug. 9, 1928, aged 71 years, 2 months and 8 days. He married Lovina Varner Dec. 11, 1879. He leaves one sister. Funeral services by Bro. T. J. Simmons at Tays chapel. He was buried beside his wife in the Tays cemetery.—Lizzie Falmestock, Deepwater, Mo.

**Frye.** Bro. Oliver, died in the Windber Hospital, as a result of injuries received while working at Mine 40. Bro. Frye was born Jan. 29, 1876, and was aged 52 years, 6 months and 2 days. He accepted his Savior and was baptized Jan. 29, 1896. Bro. Frye is survived by his wife, one son and one daughter, stepmother, one brother, one half brother and two half sisters, one daughter having gone before. Bro. Frye was a good man and very highly respected in the church and community; the large concourse of people in the church during the funeral service bore testimony to his life, which was lived for the Master. The funeral service was conducted in the Scalp Level Church of the Brethren by his pastor, Bro. J. A. Buffenmyer, assisted by Bro. L. S. Knepper, a former pastor. Mrs. J. A. Buffenmyer, Windber, Pa.

**Glick.** Benj. Franklin, son of Rebecca Wine Glick, born at Weyers Cave, Va., died Aug. 3, 1928, aged 65 years, 10 months and 26 days. At the age of twenty-two years he united with the Church of the Brethren. In 1911 he was elected to the ministry and in 1913 was ordained to the eldership. He is survived by his wife and three children. Bro. Glick possessed unusual Christian qualities, always adorning his profession. His body was laid to rest in the Linville cemetery near Broadway, Va. Services by the undersigned, assisted by O. S. Miller.—C. B. Smith, Bridgewater, Va.

**Goff.** Edith Adella, born in Walla Walla, Wash., died Aug. 16, 1928, aged 41 years, 10 months and 9 days. She married Gerald Goff Dec. 31, 1926. She is survived by her husband, parents, Frank and Lena Seerest of Vancouver, Wash., three sisters and five brothers. A daughter preceded her. Services by the writer. Interment in McPherson cemetery.—H. F. Richards, McPherson, Kans.

**Hertler.** Michael, died at the home of his son in Mechanicsburg, Pa., Aug. 9, 1928, aged 86 years, 10 months and 9 days. He is survived by his wife, two sons, one daughter and one brother. He was a member of the Lower Cumberland congregation. Funeral services in Baker's church by Brethren John Hershman and Henry Mier, Interment in the cemetery adjoining the church.—Pearl M. Trimmer, Canby, Pa.

**McKinley.** Sarah Jane, died at Taylorsburg, Ohio, Aug. 4, 1928, aged 76 years, 7 months and 14 days. She was married to David McKinley Sept. 16, 1869. Their family consisted of seven children; one son preceded the parents. A few years ago the husband died, since which she had lived with her children. Many years ago she surrendered her life to Jesus and continued in a service of prayer and faith, hope and trust, in the fellowship of the Methodist church. She is survived by two brothers, two sisters, two sons, four daughters, eighteen grandchildren and ten great-grandchildren. Services at the home by Hugh L. Cloggett and the writer. Interment in Ephraim cemetery.—L. A. Bookwater, Trotwood, Ohio.

**Michels.** Mabel Williams, daughter of Frank and Mary Williams, born at Uniontown, Ind., died at her home in Mishawaka, Ind., July 27, 1928, aged 32 years, 10 months and 7 days. She married Geo. Michels Sept. 12, 1914. To this union five children were born, one having gone before. About seven years ago she joined the Brethren church at New Hope and was a faithful devoted Christian to the end. She is survived by her husband, four children, her mother, one brother and two sisters. Services at Uniontown in the Baptist church by Eld. M. Smeltzer. Interment in the adjoining cemetery.—Catharine Smeltzer, Seymour, Ind.

**Miller.** Alexander R., died in his home July 30, 1928, on the homestead where they raised the family. He was found dead in bed, having been in failing health for some time. Bro. Miller was born June 10, 1860, and was aged 68 years, 1 month and 20 days. He is survived by one son and one daughter. Sister Miller and one son having preceded her. Bro. Miller accepted Christ as his Savior and was baptized Dec. 6, 1925. The funeral service was conducted from his late home and at the Church Grove Memorial church by his pastor, Bro. J. A. Buffenmyer, assisted by Rev. Hiram Winard of the Mennonite church.—Mrs. J. A. Buffenmyer, Windber, Pa.

**Miller.** Est. Nina Hale, born in Johnson County, Kans., died at her home near Quinter, Kans., July 31, 1928, aged 48 years, 6 months and 20 days. April 17, 1903, she married Jas. A. Miller. To this union were born three daughters and one son. In her youth she became a member of the Methodist Church, later uniting with the Church of the Brethren. She is survived by her husband and children, one brother and an adopted son. Services by D. A. Crist. Interment in the Quinter cemetery.—Linda Flora, Quinter, Kans.



**Nolt, Sister Lizzie**, wife of the late John Nolt, died at her home in Litzitz, Pa., June 25, 1928, aged 48 years. She is survived by one brother and a sister. Funeral services at the Litzitz church by the home ministers. Interment in the Longenecker cemetery.—Florence R. Gibbel, Litzitz, Pa.

**Peters, Joel R.**, son of Daniel and Mary Peters, born in Franklin County, Va., died June 26, 1928, aged 59 years, 6 months and 13 days. He was afflicted with heart trouble for two years or more; he was confined to his bed three months and suffered intensely but bore it with patience. He called for the anointing service about a week before his death. He united with the Church of the Brethren in 1915. He married Susie Emily Heckman July 22, 1883, who survives with three sons, four daughters, and eight grandchildren. Services in the Antioch church by Elders J. A. Naff and Isaac Bowman. Interment in the Antioch cemetery.—Mrs. A. O. Brubaker, Rocky Mount, Va.

**Schrock, Lucy Shellenberger**, born in De Kalb County, Ind., died Aug. 4, 1928, at Burr Oak, Kans., aged 75 years, 1 month and 6 days. In 1861 she moved with her parents to Elkhart County, Ind., where she grew to womanhood. She married John A. Schrock Feb. 6, 1873, and to this union were born two sons and three daughters. In 1882 they moved to Marshall County, Kans., then to Burr Oak where she resided until her death. She united with the Church of the Brethren at the age of eighteen and lived a true and devoted Christian life. She leaves one son and two daughters. Services in the Burr Oak church by the undersigned. Burial in the cemetery near town.—E. D. Steward, Belleville, Kans.

**Shreiner, Bro. George**, died at his home in Litzitz, Pa., June 26, 1928, aged 71 years. His wife, who was Susan Shenk, died two years ago. Three children survive, a son and two daughters. Funeral at the Litzitz church by the home ministers. Interment in Grabyll's cemetery at Elm.—Florence B. Gibbel, Litzitz, Pa.

**Smouse, Sister Hannah**, daughter of David and Sophia Looze Winder, was born near Frederickburg, Pa., Jan. 9, 1841, died May 26, 1928, at the home of her daughter, Mrs. H. E. Martin, Altoona, Pa. Death came as a result of complications due to advanced age. She was confined to her bed more than eighteen months. She bore her suffering very patiently and seemed fully resigned to the Lord's will. Her husband, Levi M. Smouse, preceded her twenty-eight years ago. She is survived by two sons, three daughters, two brothers, twelve grandchildren and twenty-one great-grandchildren. She was a devoted member of the Church of the Brethren at Frederickburg for many years. Services at the Church of the Brethren at Martinsburg by her pastor, Bro. C. O. Berry, assisted by W. S. Long and W. T. Fisher. Interment in the Mennonite cemetery near Martinsburg.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

**Watson, Martha Susan Keysear**, was born in Greene County, Va., died at Girard, Ill., Aug. 9, 1928, aged 77 years and 22 days. At the age of eighteen she joined the Church of the Brethren, and for fifty-five years was a very zealous worker in the Sunday-school, prayer meeting, Aid Society, and the many duties assigned to the deacon's wife. In 1873 she was married to L. B. Watson and to them were born nine children, two dying in infancy. She always entertained with true southern hospitality; any ministers or church messengers and the poor or her friends were never turned away. In 1881 Brother and Sister Watson moved near Girard, Ill., and in 1913 to Girard where they lived at the time of her death. She had during the past years two serious heart attacks from which anointing gave her strength and relief but on Aug. 5 she was anointed the Scripture that she might restore of the body but to obey the Lord's will and to be at rest in eternal rest in peace. She was a mother to all and will be greatly missed in home, church, and community. Interment in Macoupin Creek cemetery. Services at the Girard church by Bro. Caslow and the undersigned.—J. H. Brubaker, Viro, Ill.

**Wertz, Bro. Samuel E.**, son of Isaac and Rebecca Wertz, born in F. smoke County, Va., died at Wertz, Va., Aug. 7, 1928, aged 86 years, 11 months and 6 days. He came with his parents to Wertz as a boy and had since resided there. He married Rena Sink and to this union were born two sons and two daughters. He was a member of the Brethren Church for many years, living in the bounds of the Brick church. He had been afflicted so that he could not attend services regularly for the past few years. He is survived by his wife, four children, eighteen grandchildren and one sister. Services at Brick church by Bro. Frank Layman and Rev. E. J. B. Bostnott, Wertz, Va. Interment in the church cemetery.—Essie Bostnott, Wertz, Va.

## Books for Every Occasion for Everybody

Here are a few from our many books that should appeal to some members of your family. The list is intentionally varied, so that all may find something. Unless otherwise stated these books are paper bound. Prices are low, but the material is good.

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From the Ballroom to Hell, and The Lure of the Dance, by T. A. Faulkner	25c
How to Speak Effectively Without Notes, by Robert E. Speer	25c
Jesus' Teaching on the Use of Money, by Ina C. Brown	Paper, 50c; Cloth, \$1.00
Letters of a Physician to His Daughter, by F. A. Rupp	Cloth, 50c
The Complete Testimony (on Sunday and the Sabbath), by D. M. Canright	30c
The Prodigal Son Ten Years After, by John Andrew Holmes	Cloth, 50c
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# THE GOSPEL MESSENGER

"THY KINGDOM COME"—Matt. 9; 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

No. 36

Elgin, Ill., September 8, 1928

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## ...EDITORIAL...

### In Defense of the Public Interest

"IN the first place it assumed that force could impose a purely moral counsel upon persons whose conscience had not arrived at the same conclusions."

O no, brother editor, it assumed nothing of the kind. Your statement is a typical piece of wet reasoning and its fallacies are easily seen. "In the first place," the eighteenth amendment is not a counsel of morality. It is a measure of public safety.

We have on our statute books many laws which prohibit acts that are also morally wrong and if these laws help some people to understand that the forbidden acts are wrong morally, well and good, but that is not their purpose nor their justification. Their purpose is to protect the members of society from injury and loss. Their justification rests upon that ground.

It is a sin to steal but the laws which penalize theft are not intended to convince thieves of this fact. Most of them would admit this. We seek to restrain them by law because they are a social menace. They interfere with the rights and well being of their fellow-men. They ought to be shown the error of their way and induced to lead lives of integrity and honor. But that is the job of the teacher. Legislation is necessary to a well ordered society, but its value lies in another field. It is not much of a success as a teacher of morals. For this we must depend on education.

All true friends of prohibition know this and opponents of it who are intelligent enough to be editors of great newspapers and journals of religion even might reasonably be supposed to know it also. And still they go on beclouding the issue by throwing it up to us that we would impose our own opinions on them by force!

The simple fact is that along and costly experience with the traffic in strong drink this country became convinced that alcohol is too great a peril to the public safety to be allowed to run loose. It endangers too many lives and destroys the happiness of too many people—other people than the users of it, mark you. That is why society is abundantly justified in asking the few to forego the petty pleasure of a harmless (?) drink now and then for the sake of the welfare of the many. Children do like to play with fire but we must help them to find other ways of amusing themselves. If we could forget what might happen to the children, the fire game is too risky for the home and the rest of the family.

Alcohol is good for some things and so is dynamite. It is legitimate to use the latter for blowing out a stump in the open country, if you are careful enough, but not in the city parkway. And so, quite as much for the safety of our neighbors' homes as for our own, we took the slower and more laborious method. Alcohol is useful for some things but it is too dangerous to use as a beverage. We have a right to ask those who like to play with it to find some other way to refresh themselves, some way that is safer for all the rest of us. The use of alcohol as a beverage has been outlawed by this nation because the public interest demanded this protection.

As for those good people "whose conscience had not arrived at the same conclusions," we sympathize with them and will cheerfully give them such assistance as we can in speeding up their consciences. Meanwhile we shall just have to ask them to submit with as good grace as they can, just as we have asked the man to do who moved into the city from the country and thought he could take his pigsty with him. He deeply resents our unwarranted interference with his personal rights but the general welfare can not wait on his poky conscience. It is to be hoped that the man will see the light and change his mind, but the city ordinance on the subject was not passed for this purpose. Its object is very simple and definite—to protect this man's neighbors against a public nuisance.

That the use of alcoholic drinks is a serious menace to the public welfare is of course questioned by those who would like to see the privilege restored. The eighteenth amendment is the proof that such was the well-considered judgment of this nation. The strengthening of that conviction is a matter of education, a matter of acquaintance with the facts of history and of scientific research. To question it is anybody's privilege, to be sure. The friends of prohibition can not regard it as too sacred for investigation. They should welcome honest inquiry, but they are justly weary of the constantly reiterated charge of trying to teach morals by force. They deny this point blank but they do recognize the necessity of legal restraint along various lines for the proper protection of society.

Don't blame us too much, brother editor, if we suspect that you know all this yourself and that you are merely talking for effect on folks who can not see things straight.

### Reading the Translation Correctly

ONE of the best explanations of Jesus we have seen is this one which we came upon the other day: "God's translation of himself into a language man can read."

That is very well said. But are you reading the translation? The best book in your library will do you no good unless you read it. And not much then, unless you read it well enough to make the thought of it your own.

There are ways and ways of reading, you know. It is said of professed Christians that they are the only Bibles that some folks read. And did not Paul say of the Corinthians that they were his epistles, known and read of all men? So the idea of regarding people as something to read is not new.

But did you never, when reading a book, catch yourself at the bottom of the page without the slightest idea of what was on it? Your eyes had been following the lines and your lips may even have pronounced the words but your mind was off on a vacation. Or at least it was not giving the application to the subject necessary to grasp it.

Isn't that about the way we have been reading Jesus? He is not hard to read but it does require attention in order to get the thought, the meaning, which is in him.

That meaning is the nature and character of God. He is a translation of God into our language, our figures of speech, our limited capacities. But to read the translation successfully, profitably, we must read thoughtfully, thoughtfully and hungrily.

Which means that what we read must be absorbed into our own thought, our own nature, our own life. So reading we shall understand—God.

### Setting One Question at Rest

HERE is a thought in connection with the much talked about service idea that you may want to pass on to somebody who needs it. "It makes all the difference in the world who serves: whether a person filled with the grace of God or some one impelled by a new desire for thoughtless adventure."

Do you get the difference? Possibly this will help to make it clear: "Nothing could be more unfortunate than for philanthropic service to become a mere fad, a social whim, or a fashionable pastime." And this is better yet: "The heavenly blessing lies, not in the gift carried in the hand, but in the heavenly love of the heart, which works through the hand."

Some blessing to the recipient there may be, but not the greatest blessing even to him, and none at all to the giver, when the gift is prompted by some other motive than love. You have known of such? How near home?

Well, to set all doubts at rest, why not make a generous gift right now, just because your love can not be satisfied otherwise when there are so many needy ones, physically needy some of them and many more of them spiritually needy, so terribly needy spiritually? Why not right now while nobody is looking?

Don't you know where your check book is? Or the address of the General Mission Board?

### Avoiding Entanglement

Do you see a way to get safely past the danger recognized in the following statement? Religion "tends to become entangled in the forms which it creates." The fact is evident. Such a tendency does exist. The same thing is true of all institutions, all organized forms of activity. It is true of religion. It is true of Christianity. Is there a way to steer clear of this peril?

There is. Don't let *your* religion get tangled up like that. Here is how you can manage it. Keep your own heart and life so full of the Spirit of Jesus Christ that the forms through which that life is expressed will be saturated with it. If you do that the forms will not entangle you. They will help you.

And you will help others that their religion as well as your own may be ministered to by the forms and not enslaved by them. Fill them with the Spirit of Christ. That will untie any hard knots that need untangling and make the life rich and free.

### Idols and Ideals

THEY have the same root. No wonder they look and sound so much alike. They do have much in common. But the one will debase you. The other will uplift you.

To be sure you can have ideals that are unworthy. But the word is mostly used in a noble sense and naturally carries that suggestion, while the other word is properly used of those objects of aspiration which carnalize the mind.

Idols deaden appreciation of things spiritual. They fence us into a little world of material realities. But ideals chosen wisely and gripped hard lead us on and out and up into the limitless reaches of spiritual dominion.



## GENERAL FORUM

### Pure Religion

Pure religion, undefiled before God,  
Is this: to visit fatherless and widows  
In their distress, and keep one-self unspotted  
From the world; to lift the haunting shadows  
From the poor; make real the reign of brotherhood;  
To live a life of purity, unfettered  
From the foils of selfishness and greed.  
For this religion, God of Love, I plead.  
Grant me my share, that I may overcome  
My baser self, and give without alloy  
That others may receive a greater sum  
Of earthly good; attain a higher joy  
Than now is theirs. Help me, I pray, to give  
Myself: a life of service let me live.

—E. Guy Talbott.

### The Task of the Church West of the Mississippi

BY DAVID G. WINE

An Address Delivered at the Home Mission Conference at La Verne, Calif., June 26, 1928

#### In Two Parts—Part One

In the preparation of this address I have assumed that the term "church" as we shall use it today refers especially to the Church of the Brethren. No effort is made to evaluate the activities or define the task of that large group of believers in the Christ of Galilee who are known by other names than ours. Neither is there an attempt made at exhaustive presentation or the analysis of specific situations. The task is not alone that of the congregations of Brethren which the pioneering spirits of the sons and daughters of the church east of the Mississippi have planted throughout this vast empire of two millions of square miles. It is a task of the whole church and comprehensive enough to challenge all our resources in men and means. The church in the west is linked to the church in the east by ties of flesh, and kinship in spirit. And the church west of the Mississippi is largely what the pioneer spirits of the East who settled this region a century ago, bringing their preachers with them, have made it.

The picturesque pioneer with his mule-loader, ox and horse has gone, but America's great age of pioneering has just begun—pioneering in religion, in government and morals, in better schools and educational methods, better homes, and better preachers and churches. All reforms have come and all advancement has been made because some one dared to pioneer—to open new territory or set new and improved ways of doing things at work. To assume that any age has all there is of truth and spiritual discovery, and has discovered the wisest and best ways of doing things for all time, is to proscribe the powers of the Infinite, and leads to arrogance, bigotry, intolerance and lethargy. As our forefathers pioneered in planting the church here we must pioneer in extending it.

This territory was peopled by successive waves of immigration just as the entire continent was peopled. Versatile men and brave and vigorous women have conquered a great continent from shore to shore. The pioneer spirit has ever hated restraint and interference from any source. This is not always wise, perhaps, but always true. It delights in hard tasks and thrilling episodes. It seeks the unbeaten path, and tires of the yoke of precedent and conventionality. Those who have to do with pioneer settlements of church or state must learn that no code of ethics arbitrarily insisted upon, no set form of ritualistic observance or dictatorial policy can hope to gain favor. The pioneer spirit pioneers in home making, government, education and religion. It is not confined to any locality but certain conditions such as the discovery of America or the opening of new territory always results in a preponderance of pioneer spirits. Approaching this subject as outlined for me, I notice first:

#### Changes in the Life of the Nation

When the church entered this field the nation was in its youth; it was a day for plow and spade and saw. Then with dams, waterfalls, dynamite and wheels natural resources have been made to contribute in a large

way to the commercial welfare of the world. With church, schoolhouse, factory and wealth accumulated east of the Mississippi, the treasures of field and forest, streams and mountains and desert sands have been brought into the service of man. We have been so busy with the jobs of the day that what was actually happening in the world about us passed unnoticed. The thunder of the World War awakened us to the perils every nation faces when it suddenly becomes a huge economic unit, an enormous reservoir of wealth, a great world power and the oldest established republic. We have grown from the log hut and sod house to the modern bungalow and stately mansion. Distance is no longer measured by the speed of the ox team. The development of good roads and rapid transit vehicles has made of the nation one great family. The telephone, telegraph, radio and rural mail delivery have put us upon speaking terms with the remotest corners and made us an interlocked and interdependent social unit. We are no longer an isolated nation in debt to the rest of the world, but by actual performance a little more than thirty hours from New York to Paris, and a day's drive by aeroplane from New York to San Francisco. The world's great banking house is now the United States of America. Transportation has been revolutionized, education popularized and social habits remade. From frugal pioneer to extravagant, pleasure loving, pleasure seeking, nomadic, restless and wasteful citizenship is a long and dangerous step, but we have taken it. But with it all great ideals have been carried along. Slavery has been abolished, or perhaps it were more correct to say, outlawed. The liquor traffic is outlawed and now this mighty restless, advancing nation proposes to all the world to outlaw war. This is pioneering, and let us hope and pray that the stars and stripes will lead the pioneers of the world into a great brotherhood of universal goodwill.

#### Changes in Country Life

Such a revolution in national life could not happen without similar results in every phase of life within the nation. Rural isolation is no longer a fact. Indeed it is scarcely possible. Rapid and convenient means of transportation, daily mail service, the radio and telephone have made country life assume a suburban relation to the city. Labor saving machinery has reduced the hours of labor, and rural folk are better informed and better equipped and better housed if not better intentioned people. Rural high schools and better grade schools have become a common asset. Neighborhoods which were once limited to a radius of five miles have suddenly awakened to find themselves in a neighborhood ten times its former size. Schoolhouses and churchhouses located to accommodate the earlier community and designed for its needs are no longer adequate. Relocation and reconstruction of social, educational and religious units are engaging the minds of rural folks. Empty churchhouses and dilapidated school buildings do not mean rural decadence, except in rare instances. New problems brought on by new ways of doing things, have thrust upon the country resident problems he has never before had to meet. In the readjustment there may be seeming loss. In the finalities gains will be registered which we can not now properly evaluate. Farming is becoming a form of manufacturing business. The old term "hayseed" is scarcely applicable to the average rural community of the present day.

#### Changes in City Life

Presumably the city has been affected in similar ways. My acquaintance with the city is not of sufficient extent to speak assuredly. A visit to any golf course, pleasure resort or country amusement park makes a rural dweller wonder who makes up the audience in the average Sunday morning service in the city.

#### Changes in Church Life

Religion is always affected by the environment springing up around it. Whether religion makes the environment or environment the religion has been debated. With the decision on this point we are not concerned at present, but the fact that the church is very materially affected by its environment needs no argument. It is a strange commentary on the church's life, that when the nations of the world become

saturated with the ideals the church teaches, and seek to incorporate them in their code of ethics, the church raises the question of practicability and has sometimes opposed the advance of the ideal the church gave birth to. Church life has changed. It had to change. The very ideals the church taught changed the nation and everything in it, and the slow methods of procedure the church had become accustomed to in earlier days is no longer adequate. When everything else speeded up under the blessings of Christian enlightenment, one alternative was left: the church must speed up or be left in the offing.

This is a new day. It is the day of the educated man and woman. Now education as I use it does not mean units of credit and degrees. It means preparation for the task ahead. It means to develop a mind ready to value the old but not tradition ridden. Indeed the times require a mind responsive to facts however unwelcome and disagreeable they may be. The church has consistently taught the principles of freedom. Coercion has never been countenanced from the outside, but has sometimes shown its teeth from the inside. Large groups of people are still divided over the race question, while the nation has declared for equality before the law.

A new sense of freedom has gripped the world. This same sense of freedom has gripped the church. The world obtained it from the church but not until the church was confronted with a practical demonstration of what its own teaching had brought about was a serious attempt made to study problems. And the problem of change belongs to the serious class. The

(Continued on Page 574)

### Demonstrated Christianity

BY LEANDER SMITH

A GROUP of ministers was once discussing the various translations of the Bible. One liked the old King James translation, another the American Revised Version and still another preferred Weymouth's "New Testament in Modern Speech."

When these men had given expression to their opinions as to their favorite translation, one of the ministers said: "After all, my old mother's version, I think, is the best I have ever seen." The other ministers expressed surprise that his mother had made a translation of the Bible.

"No," he said, "she never wrote a translation of the Bible, but she was a living incarnation of the teaching and by her beautiful Christlike life in the home revealed to me what Christianity really is."

The world is needing today more than anything else Christians who not only believe in Christ and witness for him, but men and women in whom Christ is again incarnated. Paul was a great gospel preacher and a faithful witness for his Master, but he gives the real secret of his wonderful life when he declares: "God called me to reveal his Son in me—Christ liveth in me."

Men could not know God till Jesus came and dwelt among them. The incarnation was absolutely necessary. God had spoken by prophets and apostles but it was only when the Word became flesh and dwelt among us that men beheld the glory of God. Others had spoken of the Light but he was the Light. Many had preached the truth but Jesus said: "I am the truth." Every truth that he taught was most beautifully exemplified in his own life. It is not enough to be orthodox in your teaching. The doctrine needs demonstration. To a young orthodox preacher, Paul wrote, "Adorn the doctrine," make it beautiful, show the people by your life what you mean by your preaching, incarnate your own gospel in your life.

To be really effective the Word must again become flesh. Men go to sleep Sunday morning listening to a beautifully-prepared and eloquently-delivered sermon on Love, but they keep both eyes open the following week to see if the preacher is really a friend of sinners and if he is walking in the footsteps of the One who went about doing good. Any preacher ought to preach a good sermon on prayer, but does he really pray? It was not after a sermon on prayer, but "when they saw Jesus praying," that the disciples realized the defect in



their own prayer life and said: "Lord, teach us to pray."

Every professing Christian is some kind of an interpretation of Christ to the world. You are either helping or hindering. Your life is either a stepping-stone heavenward or a stumbling block downward to some soul. Many people never hear a sermon. They never open a Bible. You are the only Bible they read. The Christians such people know are the interpreters of Christianity to them.

"You are writing a Gospel,  
A chapter each day,  
By the deeds that you do,  
By the words that you say;  
Men read what you write,  
Whether faithless or true,  
Say! What is the Gospel  
According to you?"

Myrtle Point, Oregon.

### For Jesus' Sake

BY D. W. KURTZ

PAUL said he became a fool for Christ's sake, and he rejoiced in all kinds of suffering for Jesus' sake. We are commanded to do right for "conscience' sake," "for righteousness' sake" for "the kingdom's sake," "for truth's sake," and for "the Lord's sake."

All our best deeds are done for the sake of some value outside of us. Selfishness can not produce a noble deed. We must have a standard for the sake of which we will rise to noble deeds.

To look within, is to become either proud or morbid. The self-interest which is the basis of so much of our modern literature—especially in the theater and movies—leads to degeneration and failure. *Selfishness* is always motivated by the lure of the immediate and the carnal. Selfishness never did a noble deed. The standards of goodness are objective, real, defined and for their sakes we obey and serve.

How many of us have done right for "mother's sake"! I suppose all of us have risen above our personal stubbornness and selfishness for the sake of mother. It was to save the good name of parents, family, home, that we often rose above the pull of the self for immediate desires.

Again, for the sake of the gang, the team, the bunch, the community we rose above the lure of the self and the lure of the immediate. "What would people say?" Low as this motive sometimes is, it is the only stay some people have. We are told by one no less than Theodore Roosevelt that many a politician is kept to decency by no other hold on morals than "the people back home." For their sakes he votes for temperance and turns down the offered reward of sin.

A girl in college disobeyed the regulations and was called to the office for discipline. Before coming she told the matron, "Dr. Kurtz can tell me anything he wants, if he only will not say, 'You disgraced the college.'" There was one fine loyalty in her conscience—the college. For the sake of the college she did not need further discipline. There was something she loved above momentary self-interest.

Prof. James once said that the biggest part of ethics was imagination. If a boy could only imagine himself twenty years hence by following this or that route, he could easily decide. If the drinker, the spendthrift, the sensualist only could look ahead, and by his imagination see himself twenty years hence, he would follow a different course. Equally so the student, the thrifty, the hard-working boy or girl—if they could realize more perfectly the rewards of their efforts, it would sustain them and encourage them in the dark moments. These motives may seem like self-interest, and all goodness is good for the self, and all virtue is rewarding, but it is not motivated by the momentary impulses and instincts. It is rather an objective standard or ideal of excellence which one values, and for the sake of which one will sacrifice the momentary, selfish impulse for one that is nobler.

I doubt very much if one ever does a moral deed unless it is done "for the sake of" that which is good and true and right—for that which is other than the momentary, carnal impulse.

"For Jesus' sake" is the language of the Christian

religion. It is not natural to love our enemies, but we now know it is the only way we can do them good, convert them, and change them into friends. We can not love them from the natural impulse, but we can do it "for Jesus' sake."

Dean Brown pointed out in several of his books, that the missionaries come streaming out of our churches; they go to Labrador to freeze, to Africa to burn up, to plague-infested areas to die; they go to teach people whom they do not know; they learn difficult languages, and deny themselves all the comforts of this civilization to live for others who have no claim upon them by natural family ties—but they do it all "for Jesus' sake."

The biggest problem of the church is to have people once more get the insight that Jesus is right; he is the Answer, the only Answer, and the adequate Answer to every human problem; he is the Revelation of the Father, the Plan for all men; he is the Son of God, and our Savior and Lord.

Therefore men must feel in their hearts a sense of love and loyalty, and complete submission to him, and really say, "Not my will, but thine be done," so that all the demands of life can easily be met, not by consulting our selfish feelings, but "for Jesus' sake." For the sake of our Lord who is right; for the sake of Jesus who loved us and gave his life for us; for the sake of his program for the salvation of the world; for the sake of his kingdom that is to come, and we are to pray that it may come; for the sake of Jesus Christ, who represents all goodness and love, and blessing, and salvation for humanity.

For Jesus' sake we can be patient, forgiving, merciful, and kind. For his sake we can behave like brothers and cooperate when it is not easy to do so. For his sake we can attend all the services of the church—prayer meetings included—and grow in grace and knowledge of our Lord. For Jesus' sake we can give our time and money for the unprivileged, and for the promotion of the church. For Jesus' sake we can go out in the highways and seek men for the kingdom. The natural man will not do it—the natural man is controlled by the lure of the selfish, and the lure of the immediate. It is the redeemed man, the converted man, who for Jesus' sake goes out to seek the lost, and in lovingkindness leads him to the Lord of glory. When men learn to live for Jesus' sake our churches will be transformed, and thousands will know that there is power to save, and the kingdoms of this world will become the kingdoms of our Lord.

Long Beach, Calif.

### The Holy Spirit

BY DAVID METZLER

#### V. Regeneration

"Except one be born of water and the Spirit he can not enter into the kingdom of God."

"Repent ye, and be baptized . . . unto the remission of your sins and ye shall receive the gift of the Holy Spirit."

"Ye know him: [the Spirit of truth] for he abideth with you and shall be in you."

"If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him."

It is evident that life comes through the generative energy of the Spirit. This is true of spiritual life as well as of all other forms of life. The important part of regeneration as is seen by the foregoing and other scriptural statements, is the *attitude* of the individual. The Spirit will convict, but it remains for the individual to place himself in a position to receive life and discipleship.

There are different attitudes that may be, and are assumed by individuals, and upon these depend life and all of its attendant blessings. The laws of the Spirit are fixed. They have not been changed. They function as they have always functioned. Results are sure. The one outstanding and important matter to be considered, therefore, is the correct attitude to be assumed by the individual.

One may assume an attitude of resistance. An attitude of this kind will at once counteract the work and power of the Spirit and nothing can be accomplished

for the individual, regardless of the plans the Spirit may have for one's life. An attitude such as this can result in but one thing, and that is failure.

An attitude of indifference may be assumed. Upon an individual of this kind little or no impression can be made by the Spirit. The Spirit can not accomplish anything with irresponsible matter. Rocks, posts and such matter are not susceptible to impressions, consequently are not influenced by the Spirit. The same is true of people. Jesus said that this is the reason the world can not receive the Spirit. It lacks illumination. Its attitude is such that the Spirit can make no impression upon it. It is feelingless, consequently remains in its blindness and sin. Life, spiritual life, with all that goes with it, is within its reach, but it is out of touch with the Spirit because of its attitude, and so fails.

One may assume a passive attitude—an attitude void of initiative—one that does not actively resist nor yet respond. A brute may be subdued and become passive without becoming responsive. If handled at all, it must be driven or crowded. Troops may surrender and stack their arms and become submissive to those to whom they have surrendered, but they would make poor soldiers under such conditions. No general of an army made up of such men could hope for success. The individual that must be driven or crowded will never experience much of the joy and blessing and power that may be had in the Holy Spirit.

One may assume a responsive attitude; one that results in loving sympathetic obedience, that enables one to act promptly even if it requires the sacrifice of money, reputation, friends, or even one's standard of living and ideas of religion. Such a response can come only from those who have denied themselves, who have lovingly and sympathetically obeyed the Master and the promptings of the Holy Spirit.

There are two principles underlying an attitude of this kind. The one is that of self-denial. The conditions of discipleship are exacting. Jesus in speaking on this point said: "He that forsaketh not all that he hath can not be my disciple." Again he said: "If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple."

Paul's attitude toward this principle illustrates this point. He said, "I verily thought within myself I ought to do many things contrary to the name of Jesus Christ." But he denied himself these ideas and refused to carry them into effect. His standing as an Israelite, a Benjamite, a Hebrew, a Pharisee, his zeal, his righteousness in the law—all of which at one time was considered by him as gain, he sacrificed and considered as loss and refuse, that he might not have a righteousness of his own but the righteousness that is from God through faith. His national, racial and religious standing was not allowed to become a barrier to block the way to a complete surrender. This absolute self-denial prepared him to be led by the Spirit, and as a result he became the outstanding spiritual character of all time. It all means, surrender, to un-  
load, to be loose, to be free to serve.

The other principle involved is that of *loving obedience*. Obedience that is prompted by the love of God. This rests on the "first and great commandment," which is man's first duty. Love for God must be the motive for man's obedience, such as springs from the heart in a loving response to the teaching of the Master. Obedience prompted by other motives is out of harmony with this principle. Formal service, whatever it may be, and however carefully performed must fail. This loving obedience is in harmony with "the law of the Spirit of life in Christ Jesus," through which the Divine indwelling is received.

The hating of one's life, and turning away from it, with love and obedience in receiving the initiatory rite of baptism according to the commandment of Jesus, is the beginning of the practical working out of these principles. According to promises given it includes pardon, the receiving of the Spirit, and life through him.

Nappanee, Ind.



## The Mind of Christ

BY E. P. YODER

"Let this mind be in you, which was also in Christ Jesus" (Philpp. 2:5).

THE mind controls the man. The power of the mind over man's actions is a matter of common observation as well as philosophical and psychological speculation. A sound mind in a sound body is necessary to any worth-while work. A sound mind in an infirm body may do a great work, though very much handicapped. The mind under the control of Christ will enable the Christian to live very much above the world "in heavenly places in Christ Jesus." "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee" (Isa. 26:3). We will want to know—

### I. What It Is

1. It is unselfish. Christ did not consider his own material well-being on earth as man is prone to do. He gave up all or laid aside his glory to go on his mission to the lower world as a manifestation of God's love for the sinful race of men. Self-interest was not considered only as a sacrifice. He endured all afflictions, trials and temptations because he was unselfishly interested in mankind. Being unselfish he "made himself of no reputation and took upon himself the form of a servant and was made in the likeness of men" (Philpp. 2:7).

2. The mind of Christ was of an humble nature. This denotes a sense of unworthiness, yet who was more worthy than he? Humility is one of the qualifications for entrance into the kingdom of heaven (Matt. 18:3). A spiritual vision of the Lord and Redeemer will be conducive to humility in the individual heart for it is then that he may realize his own unworthiness. Job's vision of God caused him to abhor himself (Job 42:5, 6). We may get this vision by an open-minded reading of the Word.

3. Further, the mind of Christ was not self-willed. He came not to do his own will but the Father's. How much the natural heart needs to know this truth! Not as I will but as thou wilt, is a real characteristic of a consecrated heart. The will is pivotal in the Christian life. There can never be an obedient heart until there is a willing mind.

4. Again, the mind of Christ is meek. Meekness is that temper of mind which is not easily provoked. The prophet spoke of the coming King as being meek (Matt. 21:5; Zech. 9:9). Meekness denotes submissiveness, without resentfulness. It is an ornament in the sight of God of great price (1 Peter 3:4). It accompanies a teachable spirit (Jas. 1:21) and is a fruit of the Holy Spirit (Gal. 5:23).

5. Being merciful is a characteristic of Christly-mindedness. The Christ mind was merciful because he was "made like unto his brethren," and having suffered being tempted, he is able to help those who are tempted. Much sickness and suffering now as then is the result of sin and he will still say: "Thy sins are forgiven."

6. Another quality we would note is patience. This is that quality which enables one to quietly and persistently persevere in pursuing any worthy endeavor; in bearing and forbearing in one's relations with fellow-men. The Christian race must be run with patience (Heb. 12:1). It seems long only as it is pursued, but when the prize shall have been won the hardships of the way will have been forgotten.

7. Finally, we note the mind of Christ is silent under reproach. Being reviled he reviled not again but committed himself to him who judgeth righteously (1 Peter 1:23). His silence indicated reserve power as he faced the Roman judgment bar. There were no grounds for reproach, but he was silent.

The foregoing are some of the characteristics of the mind of Christ which the apostle says we too should have. The mind of Christ is not according to the natural man and as we are exhorted to "let this mind be in you" it is natural we should expect to know—

### II. How to Get It

1. By being born again. Jesus said: "Ye must be born again." The new birth is essential to acquiring

the mind of Christ. Nicodemus could not understand how this could be, neither can the natural man appreciate the merits of the mind of Christ, because it is foreign to his make-up, to his mental processes for "the mind of the flesh is enmity against God and is not subject to the law of God, neither indeed can be" (Rom. 8:7). By the new birth the believer acquires "the mind of the Spirit," which "is life and peace" (Rom. 8:6).

2. Next to being born again is being filled with the Spirit. One may be truly born again and yet the old nature with its selfishness have the controlling influence so that he will not have the fruits of the Spirit which are the characteristics of the mind of Christ. "Be filled with the Spirit" is a command, not only a privilege, exalted though that privilege is. Jesus said that when he, the Spirit of truth is come, he will guide you into all truth (John 16:13).

It is the work of the Spirit to reveal the things of God but he must have the right of way in the life. Next we would note

### III. The Result

What result does the mind of Christ bring about in a believer?

1. In the first place, we should expect it to make those who had received it want to lead others to him. This would be an evidence of reality in the Christian's faith. The world learns to know of the power and

## The Campaign Column

BY C. ERNEST DAVIS

### The Church Announces Her Position

From week to week Bro. Davis, head of the temperance work of the General Welfare Board, will furnish our readers with a terse article on some phase of the temperance situation as it concerns our people.—Ed.

THAT the Church of the Brethren sensed the significance and importance of the present national campaign is seen in Resolution 13 unanimously adopted by the La Verne Annual Conference on July 3. This resolution, you will recall, reads as follows:

"And further, be it resolved,

"That the Church of the Brethren reaffirms her position on the temperance issue; that we oppose any attempt to modify, impair, or weaken the Volstead Act, or any attempt to nullify the Eighteenth Amendment of our constitution; that we support only such candidates as are in sympathy with the amendment, and who favor a faithful enforcement of the law. Furthermore, we urge a continued campaign of education concerning the evil effects of liquor and alcoholic beverages, that the people may come to realize that the mere passage of laws will not assure the desired end."

Immediately following Annual Conference the General Welfare Board, in harmony with this action, authorized the sending of a letter, intended to reach the pastor or elder of every church in the Brotherhood, in which attention was called to the prohibition interests at stake in this campaign. In this letter each pastor or elder was asked to do four things:

1. See that your membership is registered and prepared to vote.
2. Through sermons, speakers, literature, and other available means keep your membership and the community informed on the temperance issues of this campaign.
3. See that a live speech on the prohibition issue in the present campaign is put on the program of your District Meeting or Summer Assembly if any such meeting is to be held between now and election time.
4. Organize the congregation to see that its full vote is cast on election day for dry candidates for all offices from President to constable and justice of the peace.

Quoting further from the same letter: "Your faithful coöperation along these four lines will enable the Church of the Brethren to do its part in defeating a desperate, well organized, highly financed, shrewdly directed movement of the 'wet' and vicious interests of the country to gain national control this year." That coöperation should be given not alone by the officials of the church but by every member as well. For that united, intensive effort we appeal.

Wenatchee, Wash.

reality of Christian belief by the effects it produces in the lives of his professed followers. It will give an attractive power even though the natural man may be unwillingly drawn to him.

2. Again, the mind of Christ in an individual certainly glorifies God. Man's chief end is to glorify God and enjoy him forever. God has created the universe for his own glory. Man was the crowning work of creation. Redeemed and sanctified man is the greatest work of God. God's name is honored and glorified in the lives of his children who are consecrated to him and who have the mind of Christ.

West Liberty, Ohio.

## Two Kinds of People

BY C. WALTER WARTSLER

FROM observations gleaned covering a period of seventeen years of active pastoral service, I have come to the conclusion that there are just two kinds of people: those who help and those who hinder. In the thirtieth verse of the twelfth chapter of Matthew we have these words: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

In keeping with the theology of the world's greatest Teacher, humanity is divided into two classes, and we can name those classes by using a variety of words. We can say "rich" and "poor"; we can say "bond" and "free"; "Christian" and "non-Christian"; thus one might speak of many things intelligently and suggestively, yet it is my purpose to set forth the proposition, that there are but two classes, which may be called society, into which one may enter. These two classes are: those who lift and those who lean; those who help and those who hinder; those who blaze a pathway of righteousness through this great world-forest of tribulation, and those who lose themselves and others in the wilderness of uselessness and vain regrets. To which do you belong? Ella Wheeler Wilcox is responsible for the poem, entitled: "Only Two Kinds of People." In this poem she sets forth the fact that where there is one worker there are twenty shirkers. In making the general application I do not think these numbers are far astray. Take it in the home, all will agree that every member of the family is either a lifter or a leaner. The old song, "Everybody Works but Father," is not quite true to father and mother nature; for I have observed that in many homes the parents are about the only lifters, all others are principally leaners and shifters of responsibilities. Every member of the family ought to be a lifter by placing a shoulder to the wheel, thus helping to bear the burdens of the home.

In the average school there are lifters and leaners. There are a few who are genuine lifters, original students and independent thinkers; who go ahead, who lead the way. But the greater number are leaners, imitators, followers. There are only a few independent thinkers in the average school.

This is also true in the business world; there are only a few master spirits, dependable lifters. The vast majority are leaners, who look anxiously at the clock, and long for quitting time to come, thinking far more of their lunch than their employers' prosperity—more of their evening party than the morning mail.

In a community embracing 5,000 people, were it not for a few leading spirits the place would suffer a relapse and take a backward trend. The majority are leaners, hangers-on, dead-weights, people who want their burdens borne by others instead of they themselves helping to bear the burdens of their weaker brethren as demanded by philosophy and laws of progress.

All that I have said finds its echo in the church. Here everyone ought to be a worker, a lifter, a toiler and burden-bearer for Jesus Christ and his cause. There should be no place in the church for the leaner except in the case of some unfortunate one who has been deprived of being a lifter through some cause beyond his control. Yet many of these who are shut-in or bedridden by affliction, are very beautiful spirits, who when visited lift one almost to the very gates of para-



dise. As Bryant has said: "They are sustained and soothed by an unflinching trust."

If one has a musical voice, he should be a lifter in the choir; or if this is impossible, he at least should assist heartily in lifting the congregational singing to the highest possible degree of efficiency.

The church needs and must have those who will be lifters of her financial burdens. A free gospel does not indicate that it costs nothing to propagate it in the world. Yes, the gospel is free, yet there is a sense in which it is not free. It compels one to consecrate his time, his talent, and whatever else he may possess. It insists that one shall make sacrifices; that he shall be a lifter as was the Master of Men, the Savior of the World, the Son of God. Unless one understands that these things are required of him, and is willing to govern himself accordingly, he should not join the church of the living Christ. There are too many leaners riding through upon the efforts of the few who are lifters. No premium should be offered for more.

O yes, there are two kinds of people wherever you go! In the home and in the school, in business, in the community and in the church. Only two kinds of people—the lifter and the leaner, the helper and the hinderer, the worker and the shirker. Which are you? And which am I? Are you doing your best? Am I doing my best? Earnestness, enthusiasm, holy determination, and a joyous spirit ought to characterize God's people always and everywhere.

Los Angeles, Calif.

### Tricking Old Mr. Prejudice

BY GRACE K. HUFFORD

THERE is still much religious prejudice abroad. It lurks in the corners of our churches like an offensive viper; and like a viper, it is always ready to creep out and poison our minds as soon as reason or common-sense fails us.

I know many good people who can not be persuaded to sit in the front seats at church. Many good members of my acquaintance will not visit other denominations; some will attend only one church service on Sunday; and others will attend no church services whatsoever. I have seen neighbors coldly pass each other on the street, teachers fail to find any good in their pupils, and ministers leave certain houses unvisited; all, because they were blinded by prejudice.

Old Mr. Prejudice is an ugly distorted creature; he is as ancient as the hills and as blind as the bats; but, wherever he gains a toe hold, he is very, very hard to conquer.

In a certain church, not so far from here, some worthy people decided to ward off religious prejudice. "Soon," they said, "if we do not conquer him, old Mr. Prejudice will creep in to destroy our little church. To be free of him, we must drive him out of all his hiding places." So, a committee was organized. It was termed, the Committee on Repairing Impaired Judgments. And, let me tell you, this committee soon discovered an excellent way in which to trick blind Prejudice.

A good man in the vicinity, Old Sol, had never attended Sunday-school. He went to every preaching service, but never to Sunday-school. "There isn't any good in these school services for me," he often declared; "I'll attend plenty of preaching, but no Sunday-school." And Old Sol tried to live up to his declaration.

Notwithstanding the high respect the church people had for Old Sol, they knew he could sometimes be reached by a little contradiction. At times he was determined to act most contrary; and by means of a little strategy, the committee believed it could persuade him to attend Sunday-school services. They reasoned, if he came one Sunday his old prejudices would be so shattered that he would continue to come every Sunday thereafter.

Therefore, a faithful member of the committee visited Old Sol in his home one evening. He opened his plan thus:

"Our Sunday-school, sir, is having an attendance contest with the other town churches. A relief fund

is to be raised; and those who can not come will, nevertheless, be expected to give something for this fund. Of course, nearly everyone will come, this is to be a close contest. Just one person could swing the winning side."

"Of course, of course, this is a good plan to bring folks to church," admitted Old Sol.

"Yes," continued the member, "and I suppose you will want to give something for this relief fund, even though you can not come to the Sunday-school service."

"What do you mean, sir?" cried Old Sol. "What do you take me for? Do you think I am so much against Sunday-schools that I can not attend something special like this? Has it come to the place where I am expected to send my offering to church just because I choose not to attend?"

"I beg your pardon, sir, for seeming to prevent you from going to Sunday-school. I can not imagine you attending, that is all!"

"Well, sir, what of it? I care very little about the strangeness of it!"

"Then," said the committeeman, "you must not be surprised if people stare at you. I am certain everyone will turn to look at you when you come in. You understand, all the members know of your peculiar prejudice about—"

"My dear friend, let us talk no more about this. If people stare, what does that matter to me? I should not be angry with you; but really, it is treating me strangely to talk as if I can not attend Sunday-school whenever I wish!"

"Pray forgive me, sir!" said the member. "I meant well. I hope to see you there next Sunday."

"Count on me," said Old Sol with a determined smile, "I will be there."

Needless to say, Old Sol was there—on time too. But, that is not all, he continues to come every Sunday morning; now he is one of the leaders in the Sunday-school.

Isn't it wonderful, how far a little light of reason will go in curing blind prejudice? The Committee on Repairing Impaired Judgments has already proved that one good way to trick old Mr. Prejudice is to force him into the light.

Rossville, Ind.

### Young People and Church Attendance

BY A. JAY REPLOGLE

THIS being an age for the discussion of young people and their problems, it would seem proper to present here the result of a little investigation made during the past two years among the young people of Pennsylvania and Maryland as to their church attendance.

The idea of the investigation was suggested by an article in *The International Journal of Religious Education* about two years ago. The work was started in the Huntingdon, Pa., church with the help and coöperation of the pastor, Bro. F. B. Statler. It was extended to include the young people of about a dozen other Sunday-schools in various parts of Pennsylvania and Maryland. Members of the Juniata College Volunteer Group aided materially in conducting the investigation. The work is by no means completed, but can be carried on in any local congregation or Sunday-school.

It is suggested that the results of the investigation be made the basis of class or Y. P. D. discussions.

The following is a copy of the card which was used in securing the information:

#### QUESTIONNAIRE

Kindly answer the following questions. The answers will be kept strictly confidential. Do not sign name.

1. Do you usually stay for the church service?
2. If so, why so? If not, why not?
3. What suggestions do you have for the improvement of the services?

These cards were presented to those present in the Young People's classes and to their teachers with the simple explanation that they were to be filled out with

absolute frankness and sincerity. They were not to study out answers which would sound good but give actually what they had in their minds. A few cards were thrown out because the answers indicated, without doubt, that they were filled out as a joke. Some of the schools were rural schools and some were city schools. Some of them were schools which had pastors and some were without pastors.

There are many observations which could be made from a study of the results, but only a few will be suggested here.

The first, is the large number who answered the first question affirmatively. There were 307 cards filled out. Of this number, 239 answered, "Yes"; fifteen answered, "Sometimes," and fifty-three answered, "No." Adding the fifteen and the fifty-three we have sixty-eight who really do not usually stay for church services, or only 22%. Notice the word used was "usually," not "always."

Another observation, is the variety of reasons given for staying and for not staying. Note, however, the vast difference in the type of answers given by those who stayed and by those who did not stay. It would be worth-while to study each answer given to discover its merits and its weaknesses, but that is left to the reader.

It is interesting to note also the suggestions given for the improvement of the services, and along with that, the large number who had or gave no suggestions. Does this show a satisfaction among them or a lack of interest?

Probably the most significant thing brought out by the study is this: Has the church actually taught the real reasons for attending church services? Have we made our services such that people want to stay? Notice, that out of the large number of reasons given and the number of times some reasons were given, that only seven gave it as their reason, "a desire to worship." Note again that twenty-seven said the reason they stay is that it is their duty to stay. That is a good reason, but is it the highest motive one can have for attending church services?

Should we not expend more effort in teaching the young people and older ones too the real reason why they should attend church services, instead of simply expecting them to be there and then find fault if they are not there?

The following gives the results in tabulated form:

- I. Do you usually stay for the church service? 239 answered, "Yes"; fifty-three answered, "No"; and fifteen answered, "Sometimes."
- II. If so, why? If not, why?

#### Reasons for Staying

Times Given

Reasons for Staying	Times Given
1. To learn more about the Bible	29
2. To learn more about God, Christ	28
3. My duty to stay	27
4. Because I like it	25
5. To hear the word of God	23
6. To hear the sermon	16
7. Because I was taught to stay	15
8. It is helpful to us	11
9. Habit or custom	10
10. Desire to worship	7
11. To learn how to live	5
12. To get all I can out of the services	5
13. For good of services	5
14. I have a desire to come	5
15. It is interesting	4
16. I have to stay	3
17. Church and Sunday-school one service	1
18. To be taught of God	1
19. Because my parents stay	1
20. Desire to grow spiritually	1
21. Enjoy it more than doing nothing after Sunday-school	1
22. Duty to learn of Christ	1
23. Have no other place to go	1
24. Association of better people	1
25. It is the place to be on Sunday	1
26. Miss something if I do not go	1
27. Creates desire for higher things	1
28. To hear the preacher; respect for the preacher	1
29. It is entertaining	1
30. It helps others to stay	1
31. To draw us closer to God	1
32. Not right to stay at home	1
33. Do not know	1

There were 18 who gave no reason at all.

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## PASTOR AND PEOPLE

### "What Is Man?"

BY CALVERT N. ELLIS

Second of four doctrinal sermons preached at Hagerstown, Md.

It is important to have a correct conception of who God is; but equally important as a great doctrine of our faith, is the doctrine of man—What is man?

There are those who believe that man is the last step in a natural evolution from lower animals. I am not a scientist, and do not propose to discuss evolution. I do know that there are great scientists who say that the theory of evolution has never been proved. My only concern is that we shall believe what the Bible says about man. That is true; there are no theories here; it is the eternal truth of God.

"What is man, that thou art mindful of him" (Psa. 8:4)? The question was uppermost in the mind of the Psalmist as he looked into the starry winter's sky. Doubtless we have been surprised many times that God has paid any attention to such a small creation as a man. What the Bible teaches about man may be summarized under three questions: How was man created? What became of man? What may he become? The answer is simple. Man was created perfect; man became a sinner; man may become a son of God.

1. *How was man created?* We are told in the first chapter of Genesis that in man's creation two things distinguished him from the animals. First, man was created in the image of God (Gen. 1:27). Many men have written books to show in what the image of God in man consists. "God breathed in man and he became a living soul." This I know—a man has a soul. This soul certainly must be part of the image of God in man. Perhaps that great faculty of man, his intelligence, which distinguishes him from animals, may be part of the image of God. Surely the conscience, that voice of God in our souls, is the stamp of God on man—his highest creation. Just as every coin we see, every piece of money, bears the stamp and name of the United States of America, just so every man born into this world bears the stamp of the Great Maker—the image of Almighty God.

Secondly, in creation God gave to man the dominion over all the animals and over all the earth (Gen. 1:26). We are always impressed with man's dominion over the animals as we pass by the cages of a great city zoo. The animals are killed or caged at man's will. The water power of Niagara has been harnessed to light the city of Buffalo; the irrigated deserts of the western States have blossomed into fruitage, as man has gained dominion over the earth.

God put Adam and Eve in the Garden of Eden to keep it and dress it. We do not know where the Garden home of our first parents was. But this we know—theirs would have been a world of eternal bliss, if they had obeyed God.

2. *What became of man?* But our first parents, when temptation offered, fell. They forgot to obey the command of God. And man became a sinner. From that original sin all of us as descendants have suffered. "All we like sheep have gone astray" (Isa. 53:6). Our natures have been corrupted. I do not believe that man is naturally good or righteous, because, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (1 Cor. 2:14). When we look over the world and see all of its sin and sadness we see what man has become. All of the misery and suffering which the intervening years have brought is just the multiplying result of sin.

But man also lost his communion with God because of the fall. Adam and Eve were driven from the Garden and God no more talked with them in the cool of the evening. God has talked to man from burning bushes, in the thunder of Sinai, from the mouths of the prophets, in his own Son Jesus Christ, and in these later days by his Spirit. But how difficult it is for us to hear, and how we long for that communion with our Maker which is lost!

However, God made a promise in Gen. 3:15—a foregleam, like the first ray of light before the rising of the sun. It was a foregleam of what man again might be—a great promise: "The seed of the woman shall bruise the head of the serpent." It is a dark picture as we leave man outside God's garden and away from his Presence. That has been the history of man through all the millenniums of time since. But the Bible's teaching about man is not complete.

3. *What may man become?* And I see a throne in heaven—the throne of God, and before that throne I see those who "have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). Oh, here is no sin; here is God; and these are the sons of God. And I see what man may become. I see the message of the long-suffering God who sent his only Son from heaven's mercy seat. "The dayspring from on high hath visited us" (Luke 1:78). I see the Great Promise Fulfilled!

The Sun of Righteousness has arisen with healing in his wings. Jesus Christ came to earth to bring life—to bring to us the privilege of being sons of God. We can only appreciate what this means when we realize that although our first parents were in a perfect state of existence, they never were sons of God in the sense in which each one of us is who has named the name of Christ. Jesus Christ came to bring us life, and he came to die for our sins. If Jesus had not died, we would have been in sins and could not enjoy life. A holy God can not look on sin; and you and I are accepted before God, not because of anything we have done, but only because Jesus Christ "loved us and gave himself for us." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

What does it mean to be a son of God? It means eternal life. But it means more; it means a little bit of heaven on earth. It means that you may live in time, and yet be joined to eternity. Oh, I can see some of those who have been sons of God on earth and who now are serving him in a better, fairer world. I see those who have been martyrs for their faith; I see the humble, faithful Christians of all time, and those in whose faces there shines the light that never was on land or sea. You can tell a son of God by his face. You have seen them—those who grow old with the light of heaven in their eyes.

There are two views of the world. You may see its sin and misery—the awfulness of what man has become; or you may see in the world a chance to show men Jesus Christ, and the blessedness of what a man in him may become. It is because of this vision glorious—the vision of redeemed men, the vision of sons of God—that men have braved the heat of Africa and the cold of Labrador to carry the message of the Cross. I have always been deeply moved by that negro spiritual, "Were you there when they crucified my Lord?" If you have stood at the Cross, you know how small man is, but you have seen the love of God, and you have caught a vision of man as a son of God, a child of the King.

It is a glorious message that the Bible gives us about man. It begins in a God-made garden and ends in triumph in the kingdom of God. Between run the millenniums of time; between crawls the serpent of sin; and between is Jesus Christ, "who humbled himself and became obedient unto death, even the death of the cross" (Philpp. 2:8).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Chambersburg, Pa.

### Flowers for Remembrance

BY LEO LILLIAN WISE

A MINISTER of the Gospel lay dying. And among other last messages was this:

"Folks have been so very kind to remember me with flowers during my illness; they have been kind to send me anything that they fancied might allay my sufferings. They have been so good to me. Now I want

you to do this when I am gone. You know how I've been trying to interest folks in the new building at a certain station in India. Please ask folks not to buy another flower for me, but instead, give the money they would use for that purpose to the building fund."

His family did not demur; they did not protest that folks might think it a queer request. But after the minister passed to the beyond they had the announcement made through the daily papers asking that such contributions be handed directly to the one who was to deliver the funeral address.

Perhaps the casket with its single rose looked bare, but the family knew that a substantial sum had been given for the project so dear to the heart of the deceased one. And he had had flowers while he was still alive.

Bloomville, Ohio.

### The World's Great Religious Poetry

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

I've been working on the catalogue. That means reading, reading, writing, writing, passing judgment, now favorable, now unfavorable, wondering whether this book or that book will be a help to our patrons, what to say about it—and a hundred other problems that face one in the daily round of duties. And so it came to pass that for rest, for a change, for inspiration I turned to "The World's Great Religious Poetry." It was a large book to which I turned—836 pages. It was an expensive book that I held in my hands—\$5.00 for cloth binding and \$7.50 for leather binding. The price alone made it prohibitive for most of our folks, so why consider it? But I was fascinated with the book. The Table of Contents appealed to me. Listen while I repeat the twelve divisions of this massive volume: Inspiration, The Search After God, The Existence and Idea of God, Faith, God in Nature, God in the Life of Man, Prayers, Worship, Comfort in Sorrow, Conduct of Life, Death and Immortality, The Nature of the Future Life. Do you wonder why I clung to the book?

And the poets from whose writings the selections were made! Most of them were strangers to me. But what of that? I know very few folks and very, very few writers by name. I turned to the editor's preface and read the first sentence: "The most obvious facts about this collection of poetry are that it is not all great and that it makes strange combinations and sequences." That settled it for me. Any editor that is willing to admit that the contents of his book are not all perfect and the very best has me for his follower. His humility makes him great in my eyes. I found so much in what I read that I want to share some of it with you.

Listen: "I heard the voice of the bard,  
Who present, past and future sees;  
Whose ears have heard  
The Holy Word  
That walked among the trees."

Speaking of Milton's blindness one poet sang:

"I am weak, yet strong;  
I murmur not that I no longer see;  
Poor, old, and helpless, I the more belong,  
Father supreme, to thee.  
All-merciful One!

When men are furthest, then art thou most near;  
When friends pass by, my weaknesses to shun,  
Thy chariot I hear."

Under such conditions blindness may help one to see!

Men search for God. Some find him soon; some find him not.

"I took a day to search for God,  
And found him not. But as I passed  
By rocky ledge, through woods untamed,  
Just where one scarlet lily flamed,  
I saw his footprint in the sod."

Have you been troubled with doubts and unbelief? Would you have full assurance? Hear another poet:

"There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the clod—  
He trusts in God."

(Continued on Page 575)



## HOME AND FAMILY

### When the Lord Stirred Us at La Verne

BY MARY STONER WINE

We sat in the auditorium  
In the Conference at La Verne,  
'Twas the mission convocation  
And our hearts within us burned.  
We had heard the stirring message,  
Christ's command to "Follow me,"  
And the prayer of consecration:  
"Stir me, Lord," yes even me.  
It was time to take the offering,  
God had heard the prayer to stir  
And the way our hearts responded,  
Caused some eyes with tears to blur.

One who sat there grew quite bitter  
And with muttered words of blame  
Censured pastors, church and people  
Wished for "good old times" again;  
But another, strong and manly,  
His emotions stirred and swept,  
Heeded not the crowd about him  
As he bowed his head and wept;  
And another, still I see her,  
With her face upturned in pray'r.  
Ah, I think she must have worshipp'd  
With the gift she offered there.  
Still another's intercession  
Must have reached the throne above  
As the sacrificial offering  
Went to tell the Savior's love.

Stir me, Lord, yes, stir me, stir me,  
Let my soul respond to thee.  
May I never growl and grumble  
When some task thou givest me.  
I would give and pray and labor,  
I would weep if it need be:  
Let me intercede and worship,  
Let my life be used for thee.

Mt. Morris, Ill.

### Joshuas of Today

BY OMA KARN

#### In Five Parts—Part Four

It was exactly two o'clock on Monday afternoon, following the reconnoitering trip made by herself and husband on Sunday afternoon, that Mary Palmer pressed the door bell at 822 Hudson Street. Miriam Hunter answered the summons—a neatly gowned, smiling, prosperous looking Miriam. A moment the two women looked deep into each other's eyes. Then, with the simultaneous exclamation, "Mary!" "Miriam!" the two were in each other's arms. The first greeting over, as on the tragical evening years past, explanations were in order. "You wonder," Miriam said, complacently indicating the well-furnished, orderly interior of the restored, modernized cottage, "how all this came to pass. Well, it is the result of prohibition. The banishment of Hell's Kitchen came first. The reformation of Drunken Row followed. First of all, in our case, and our home, there was a reformation in my own heart. The individual who was instrumental in bringing the change about, next to God himself, was Frank Palmer." Miriam paused long enough to enjoy briefly the astonishment written on the countenance of her friend (Frank Palmer's wife), and then went on with the narrative. "You remember, do you not, the occasion I put you and Martha Ebberts out of the back door? After you and Martha had left for home Tom learned, through another of the drunken bums of the Row, that you had been here. With all his fits of maudlin, uncontrollable rage, I never witnessed, nor withstood one of such savage ferocity as the one that ruled him the night he got this information. You and Martha had left money with which to buy food, especially milk for the children. Tom conjectured as much. He demanded that I give him the money. For the sake of the children I refused. A terrible time followed. For the first time since Tom had taken to drinking I called upon the law for help. Tom spent the remainder of the night in the Harrison Street police station. I did some of the hardest thinking of my life. One of the neighbors, the wife of the man I sent you and Martha to, always sent in the evening paper. I

was engaged in reading it when Tom had burst into the house. Some time after the officers had taken Tom away, to divert my thoughts I took the paper up again. A name on the political page arrested my eye. I read the brief item. It was an announcement that Judge James Landis, of Ohio, would deliver an address at one of the popular downtown churches at three o'clock on Sunday afternoon. I resolved to go hear him. I always had faith in Jim. Even as a boy he had such good ideas and practiced such good common sense ways. Neither did he waver when it came to a question of right or wrong. I resolved not only to see and hear him but to talk with him as well—if he was from home—and the old days. Bitter as the humiliation would be for Jim Landis, one of my girlhood lovers, the main one to warn me about Tom's weakness, to learn my shame, I determined to know his mind about my getting a divorce from Tom. Also where to place the children after the separation was made. Mrs. Hiram, the woman who had sent the paper in, loaned me a dime for car fare. Praying for courage to go through with the matter, I went. Through some misunderstanding, or some change of plans, I never learned how, I got into the wrong place. Instead of a political address I listened to a powerful prohibition sermon from some man also from Ohio. Excited as I was I failed to get his name when he was introduced to the audience. The moment my eyes fell upon him I knew I had met him somewhere—at some time or other—back in the past happy days it seemed. However, trying to place him in recognition did not long occupy my thoughts. One's mind could not dwell on trifles with the fire of what the man was saying scorching one's conscience. He had taken for his subject God's stirring question to Joshua: 'Why liest thou here upon thy face?' The manner in which he made application of the question to the laxness prevailing in regard to putting prohibition through—well, it could not fail of striking home! Especially to those professing to be Christians. I had about forgotten that I had ever claimed to be one. The address resulted in the spiritual regeneration of my hardened soul. I drank of the healing water as if I were the only one of the audience and the address was all for me. The speaker closed with the stirring challenge, "Joshuas of today, arise!" When I came forth from the church all desire to see Jim Landis or to obtain a divorce from Tom had fled my mind. I still loved Tom. With, 'Arise, stand upon thy feet,' ringing in my ears I resolved to make one more superhuman effort, with the help of Joshua's God, to save Tom from utter ruin. Enthused with the thought I came home—to learn that Tom, in drunken fury over my absence, had beaten little Miriam almost to death and pawned our last rocker for money with which to procure another drink. I might have given up had not I learned from next day's paper that the man who had so aroused me was your husband, Frank Palmer. He and you were not yet lovers when Tom and I were married. I had seen him but once or twice before we left Ohio, which accounts for my not recognizing him on sight. Well, the struggle began. During one of his thoroughly sober times Tom and I had a heart-to-heart talk. I told him what your husband had said, making the application to his case and trying to enthuse him with the hope that was holding me up. I pointed him to the strength of which I had laid hold. I think he really tried to reform. For awhile he drank less. Then he went into an excess that lasted almost one year. What kept him alive I do not know unless it was to prove just how far a human being can abuse nature and still exist. Just as he had about drunk himself to death prohibition swept in. Hell's Kitchen was put out of commission. I redoubled my determination, by divine help, to win out in the saving of my husband. With the stuff out of easy reach, Tom, low as he had fallen, got a grip on himself. Then began another phase of the battle, the craving for drink, the overpowering lust of the appetite when there is nothing with which to appease its demand! It is awful! The frenzy into which it throws its victim is indescribable. Had it not been for the children, and the fact that about every remaining wife and mother on the Row was experiencing more or less of the same

trouble, I think I would have died beneath the ordeal. Some of the men of the Row, turned to bootleg whiskey for relief. For some reason, perhaps it is my prayers, Tom is afraid of the decoction. Oh, what a time for eleven awful months! Then the turn came. Tom lost the taste for the stuff, unless—oh, how I shiver and pray when I see even so-termed harmless grape juice come within his sight—something arouses the sleeping appetite. Tom says the temptation is dreadful, maddening, beyond human control. The power of God alone, can enable a man to hold out against its insistence.

Ashland, Ohio.

### Half-Way Bible Reading

BY CHESTER E. SHULER

"I CAN'T understand why some folks are so fond of reading the Bible," said Henry, disgustedly. "To me, it's not interesting. Furthermore, I can't see much that is comforting in it. It's full of threats, warnings and doleful prophecies of terrible things to come. It may be all very well for some people, but I just can't see it."

"I'm sorry to hear you say that, Henry," said his friend Elmer, gravely. "I happen to be one of the folks about whom you have been talking. To me the Bible is very precious. It is filled with joy and cheer for me. It contains over 32,000 precious promises which are very dear to my heart and soul. I am grateful for its warnings, for it enables me to avoid the sins and errors which might bring disaster and death. While it does foretell terrible things which are coming for the sinner, it is packed full of joyous, glorious prophecies of the Christian's future life. I wish you could see things as I do with regard to the Holy Scriptures."

"Well, I must admit that if I saw the Bible as you do, it'd be a much greater incentive to read it. But I don't. It seems all one-sided to me. I find little of hope in its pages."

Elmer regarded his friend for a few moments. Then he continued:

"Henry, your remarks remind me of a story which is told. I'll repeat it if you don't mind."

"Sure, go ahead. You are good at telling stories, Elmer. Let's have it. If it has anything of value in it, I'm eager to hear it."

"Thanks. It is said that a certain young man once ran away from his parents' home. He was not heard of by them for many years. Finally his father died, and in some manner the sad tidings reached the son in a distant city. He hastened homeward and was kindly received by his mother in that sad hour."

"The day came when the deceased father's will was to be read; the family gathered together, and the lawyer prepared to read the document. The wayward son, too, was present."

"To the great surprise of all present—and the intense embarrassment of the son—the will told in detail of the wayward career of the runaway son; how he had left his father's house, how his conduct and absence had pained the hearts of his parents, how they longed in vain for his return."

"The boy listened to a portion of this, then in anger, arose and stamped from the room. He left town at once and was not heard from for three years."

"Finally he was found, after diligent search had been instituted everywhere for him. He was informed that the will, after telling in detail of his waywardness, had gone on to bequeath to him \$15,000!"

"Henry, I tell this story to show you how much sorrow this youth might have saved himself and others if he had only remained to hear the reading of the entire will."

Henry looked puzzled. "Yes, that's true. But I fail to connect this story with this business of reading the Bible. What's the idea, Elmer?"

Elmer smiled. "Just this, old man: Many people only half read the Bible and then turn from it dissatisfied, disgusted. The blessed Book does say that 'the wages of sin is death,' but it also continues by saying that 'the gift of God is eternal life.'"

"I see, Elmer. Perhaps I have been reading only half of it. I'll try again. Thanks for the story."

Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, September 9

Sunday-school Lesson, Paul in Athens and Corinth—Acts 18:1-11; 1 Tim. 2:3-7.

Christian Workers' Meeting, Foes of Spiritual Power.

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### Gains for the Kingdom

One baptism in the Arcadia church, Ind.  
 One baptism in the Connellsville church, Pa.  
 Three baptisms in the Kearney church, Nebr.  
 Two baptisms in the Belvedere church, Calif.  
 Five baptisms in the church at Manassas, Va., Bro. C. M. Driver of Oakland, Va., evangelist.  
 Six baptisms in the Glennside Mission, Fla., Bro. Asa Crist of Middleburg, Fla., evangelist.  
 Four baptisms in the Lebanon church, Va., Bro. John Graham of Windber, Pa., evangelist.  
 Six baptisms in the Conestoga church, Pa., Bro. S. C. Godfrey of Red Lion, Pa., evangelist.  
 Fifteen additions to the Lynchburg church, Va., Bro. J. C. Garber of Staunton, Va., evangelist.  
 Six baptisms in the Longmeadow church, Md., Bro. M. G. Wilson of Brownsville, Md., evangelist.  
 Twenty-one baptisms in the Monte Vista church, Va., Bro. H. C. Eller of Lynchburg, Va., evangelist.  
 Ten baptisms in the Pleasant Hill house, Bush Creek church, Md., Bro. J. H. Cassidy of Huntingdon, Pa., evangelist.  
 Two baptisms in the East Berlin house, Upper Conewago congregation, Pa., Bro. Wm. K. Conner of Harrisburg, Pa., evangelist.  
 Twenty-three baptized and one restored in the Mt. Zion church, Va., Bro. Cecil O. Showalter of Rileyville, Va., pastor-evangelist.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Samuel Fike of Iowa to begin Sept. 23 in the Polo church, Ill.  
 Bro. C. L. Cox, the pastor, to begin Oct. 1 in the Claysburg church, Pa.  
 Bro. John Good of Stony Creek to begin Oct. 7 in the Ross church, Ohio.  
 Bro. E. F. Sherfy of Daleville, Va., to begin Sept. 23 in the Bethlehem church, Va.  
 Bro. Michael Kurtz of Richland, Pa., began Sept. 2 in the New Fairview church, Pa.  
 Bro. M. G. Wilson of Brownsville, Md., to begin Sept. 10 in the Montgomery church, Pa.  
 Bro. Wilbur Bantz of Ft. Wayne, Ind., began Sept. 3 in the Oak Grove congregation, Ind.  
 Bro. Wm. N. Zobler of Lancaster, Pa., to begin Sept. 10 in the Hatfield house, same congregation, Pa.  
 Bro. Walter F. Berkebile, pastor of the Middle Creek church, Pa., to begin in the local church Sept. 17.  
 Bro. Harry B. Yoder of Lancaster, Pa., to begin Oct. 7 in the Hanoverdale house, Big Swatara congregation, Pa.

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### Personal Mention

Among last week's callers at the "Messenger" rooms were Bro. R. A. Barnhart and wife of Pasadena, Calif.

Southern Virginia has selected Elders J. A. Naff and H. W. Peters as Standing Committee delegates to the next General Conference.

Eastern Colorado is to be represented on the Standing Committee of the next Conference by Eld. Roy Miller with Eld. S. G. Nickey as alternate.

Southern Iowa has selected Eld. Orlando Ogden as Standing Committee delegate to the next Conference, with Eld. Homer Caskey as alternate.

Southern Indiana has selected as Standing Committee delegate to the Conference of 1929 Eld. J. G. Stinebaugh, with Eld. Jacob A. Miller as alternate.

Bro. D. J. Lichty of India was a visitor at the Publishing House following the District Meeting of Northern Illinois and Wisconsin which he attended and helped to make a profitable conference.

Bro. Oliver H. Austin and wife are beginning their year's work at Leeton, Mo., Wednesday evening, Sept. 5. Their schedule for the year will take them into the following states: Missouri, Indiana, Ohio, Virginia and Pennsylvania.

Bro. Byron M. Flory, in the first letter received from him since his illness as reported in last week's "Messenger," says: "The doctors say I had a bad case of malarial fever with a little typhoid combined. . . . However, I have done fine in getting out and on my feet again."

Standing Committee delegates to the 1929 Conference from Northern Illinois and Wisconsin are Elders A. C. Wieand and O. D. Buck. Elders S. S. Blough and Edward Frantz are alternate delegates.

Bro. J. E. Steinhour of Los Angeles has not changed his place of residence lately but some of his correspondents are not aware of the change in street name and number from 111 N. Hollenbeck St., to 133 N. Eastman St., Los Angeles, Calif.

Bro. Merlin C. Shull of Chicago will lead the morning worship over WMAQ, Sept. 10 to 16, 7:30 Chicago daylight saving time, which is the same as Eastern Standard time. This service is conducted under the auspices of the Y. M. C. A. and the Chicago Church Federation.

Sister Sadie J. Miller, returning to India this fall, can be reached by mail until Oct. 10 by addressing her in care of Bro. E. M. Hertzler, 358 Sixtieth St., Brooklyn, New York. Her steamer address will be American-Indian Line S. S. "City of Lahore," leaving New York Oct. 10.

Bro. Walter J. Heisey wrote from Shou Yang July 24: "We are here and happy as can be to be home again." Concerning the illness of Bro. Byron Flory mentioned last week, he says: "Flory's were planning to come in with us but he had a very bad attack of malaria and must rest up a little while before he can come in. The rest of the people in exile were all well."

## The Harvest Offering

### The Last Notice

The work of missions offers a supreme opportunity for the members of the church to do good. There is no higher form of service to mankind than to reveal God and make Jesus Christ known.

Our missionaries are just now in great need of funds. So great is the need that we are making this special Harvest Meeting call. Sept. 9, or soon thereafter, is suggested as the date of the special offering.

There is splendid sentiment in giving an offering in thankfulness for our harvests. All Christians desire to do good. Among the many needs presented to all of us we believe a missionary call should receive primary consideration. We trust the congregations to respond to this call.

THE GENERAL MISSION BOARD  
Elgin, Illinois

Brother and Sister Levi Minnich of Greenville, Ohio, returned last week from their La Verne Conference trip, stopping off at Elgin to see how the son was recovering from his hospital experience. They found him already dictating letters and almost a little too eager to swing back into the harness for a full day's work.

Bro. A. D. Sollenberger, after thirty-three years of pastoral work, is closing his pastorate of three years and three months at McFarland, Calif. He writes that he and Sister Sollenberger are finding the strain of the active pastorate too great to continue longer. They are to locate at Glendora, Calif. Their correspondents should address them there at 146 S. Vista Bonita Avenue.

Bro. A. S. B. Miller writes from Umalla, India, Aug. 1: "By the way, we still read the 'Messenger' in spite of busy days and much talk pro and con about how the paper should be conducted. And we find a lot of good in it. Next to home letters the 'Messenger' gets about first chance in our reading program and we even have to make several stabs at it before getting the material all read. It is a fine paper."

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### Miscellaneous Items

The "Messenger" agent at York, Pa., believes that the membership should know what was done at the La Verne Conference. First he sent in an order for sixty copies of the Conference Report. His second order was for eighteen additional copies, making seventy-eight for one congregation. At present the York church stands at the head of the list in the number of Full Reports ordered. How many copies were placed in your congregation? Check up and report.

We are sorry for those who during August renewed their "Messenger" subscriptions that had expired in May. No, not sorry that they renewed them, but sorry that we could not send them the Conference numbers which they so much desired. We had printed extras but the demand was such they were long ago mailed out. That reminds us that it would be well to renew your "Messenger" in due time. We are giving all our subscribers three notices of their expiration by inserting an "Expiration Slip" in

the "Messenger" four weeks before the subscription expires, two weeks before and again with the expiration number. In addition to this we mail a letter to all whose renewal is not in at the date of expiration. What more can we do? What more should we do? Speak up if you have any suggestions to offer.

"An unworthy sister," as she prefers to be called, says: "Your Early Word on the Campaign was good and very good. Please urge it again and again that all sisters also turn out and do their duty and vote. . . . I am past eighty-one but shudder for our youth if the election goes wrong." This aged and stalwart soldier for righteousness is not the only one who has written us in similar vein.

An eighty-three-year-old brother in Maryland recently sent twenty-five dollars for missions. This is one-tenth of his income for the six months just past. He is wondering if some who are spending lightly for millinery and other personal, material satisfactions ought not to give more thought to the pressing needs of our mission interests. Which shall it be—something for self or something given to the work of the kingdom?

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### Special Notices

To the Churches of Southeastern Kansas: All matter for District Meeting should be sent to the undersigned at once.—J. L. Amos, Independence, Kans.

The Richmond congregation of Southern Indiana will have Auto Day, Sunday, Sept. 9. Bro. L. A. Showalter of Anderson will be the speaker. There will be special music and a basket dinner. Come and enjoy the day with us.—Mary E. Rinehart, Richmond, Ind.

The Richland Center church near Summerfield, Kans., will hold an all-day Home-coming on Sunday, Sept. 16. A special invitation is extended to any and all who have in the past belonged to the church or community. If you can not come send greetings. V. F. Schwalm of McPherson College will be present to assist in the services.—M. G. Blickenstaff, Summerfield, Kans.

Program of the District Aid Institute of the Northern District of Virginia, Tuesday, Sept. 11, 10 A. M. Theme, Unity. Address of Welcome.—Mrs. D. C. Myers. The Ideal Aid Society.—Mrs. Catherine Fry. How may each individual member of the Aid lend her influence to promote reverence.—Mrs. H. E. Wakeman, Mrs. J. S. Roller. Conference Report.—Mrs. Annie Wampler. Business Period. 1:30 P. M. Cooperation in the Activities of the Community.—Mrs. Ida Wampler, Mrs. Daisy Spiggle. How to Teach Our Daughters Simplicity in Living.—Mrs. O. T. Funkhouser. Round Table. Business.—Annie R. Roller, Timberville, Va.

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### In the "Messenger" Twenty Years Ago

Bro. M. C. Swigart of Philadelphia, Pa., will preach the dedicatory sermon of the remodeled house of worship in the Claar church, Pa.

Bro. T. S. Moherman of Ashland, Ohio, has been secured for the Bible Department of Bridgewater College, Va., and will enter upon his work at the opening of the school year.

A mission class, to pursue a systematic study of various phases of mission work, has been organized in one of our western churches, with the express purpose of educating the young members along broader lines of Christian endeavor. Their aim is worthy of commendation.

Bro. H. C. Early, moderator of the late Annual Meeting is taking his vacation on the farm. He went from the Conference platform to the harvest field, and when last heard from was operating a harvester, which he seems to manage with as much skill as he displayed in the management of the Des Moines meeting.

Those who have not ordered a copy of Bro. John S. Flory's neatly printed, cloth-bound book entitled, Literary Activity of the Brethren, are missing one of the best and the most interesting publications that ever came from our press. It is a book containing 335 pages and tells in what way our people have figured in literature, as the story has never been told before.

The starting of mission Sunday-schools, as branches of the main schools, already established, is becoming quite general. This method of extending our sphere of usefulness is a most excellent one. It does not, generally, involve much expense, affords excellent training to those in charge, and brings Sunday-school advantages within reach of many people who would otherwise be deprived of them.

Bro. D. W. Stouder who for the present may be addressed at Howard, Kans., says that his crops were destroyed by the flood at Emporia, where he lived and he is now visiting with one of his sons. He is an old man, has been in the ministry a number of years, has spent much time in preaching the Gospel free, has made many sacrifices for the church, and even lost his home, not being able to lift the mortgage on it. If things were evened up a little better, this minister of the Gospel, and the wife who has stood by him nearly fifty years, might be in better financial circumstances while approaching the end of their earthly pilgrimage.



## AROUND THE WORLD

### One Resignation

"Because he held a view on prohibition different from that expressed by the Democratic presidential nominee, John R. Tally of Hattiesburg, opposed to modification of the prohibition laws, resigned today as a presidential elector."

### Deficit in Prospect for the Federal Government

According to the director of the budget a deficit is in prospect for the federal government. A recent revision of the estimates made last December indicated decreases in most types of receipts and certain increases in some lines of expenditures. No surplus can long withstand the working of two such opposing forces, hence a treasury deficit of approximately ninety-five millions of dollars is forecast.

### Coronation and Radio

A recent bit of news from the East is to the effect that when the coronation of the Japanese emperor takes place in November all Japan, and much of the world besides, will be able to listen in at the ceremony. This will be the first time in history that coronation ceremonies can thus be broadcasted to a listening world. Better tune in if possible, since kings are going out of style as modern ideas come in.

### One Less Presidential Candidate

There will be one less Presidential candidate to vote for this coming November according to news at hand as this paragraph is written. William F. Varney, the nominee of the Prohibition party, has withdrawn in favor of the Republican candidate. In Mr. Varney's acceptance and withdrawal speech he is reported to have said in part: "If or whenever we support Herbert Hoover we will support him not as a partisan but as a man, because he stands for the Eighteenth Amendment in its integrity, because he favors strengthening and not weakening the Volstead Act, because he is pledged to the enforcement of that act."

### Of Interest to Sailors on Submarines

Of special interest to sailors on submarines are all plans for rescue in case of accident. The most promising device in this field consists of a bag of oxygen with a mouth-piece. The bag is strapped on the head and is convenient in that the whole device does not weigh over two pounds. In a recent test two naval divers descended to a depth of 110 feet in a diving bell. Then, diving out from under this, each made his way to the surface—but not too rapidly lest he suffer from too much of a change in pressure. If further tests bear out present estimates of the device it will be adopted as standard equipment on submarines much as the life belt is carried on surface craft.

### England and Opium

One of the blackest things in English history was the war by which England forced the opium trade on China. Nor has England experienced a change of heart until recently, and then not for unselfish reasons. It seems now that the control of the opium trade of the East has gotten beyond that which would guarantee England or English dependencies the control with the profits of the trade. That is, China is growing much opium and smuggling has grown apace. English interests are thus losing their monopoly and profits and so have changed front. Thus Great Britain has decided to urge the next session of the league of nations to take up the opium trade with a view to steps to prohibit the trade. Perhaps the change is due more to chagrin than a change of heart, but it is hoped that the results will be the same; that is, complete prohibition of the opium trade.

### Two Lives

A woman of far more than ordinary scholastic attainments was recently in attendance at Northwestern University, Evanston. She was a very efficient teacher, writer and scholar. She was soon to have received her degree as doctor of philosophy. In every respect she contributed as a constructive member of society. But in the same community there was another person—strong in body but subnormal mentally. On several occasions the latter had proved that he was not only a liability to society, but a potential menace. Finally, the paths of these two lives crossed one dark night as the capable woman was returning from the university library and the negro moron was out, iron pipe in hand, seeking what he might steal. The woman is dead; she was struck down in a moment. At this writing the other person is awaiting a speedy trial and doubtless the electric chair. Here were two lives—and a double tragedy. The whole Evanston university community is stirred with the tragedy that occurred at their crossing. It is evident that society must find ways to save the types represented by the slain woman and protect itself from such types as the negro moron represents. The people of Evanston are boldly saying that this must be done. And if enough say this, persisting in their contention, ways will be found.

### Greatest Street Control System

The City of New York is installing what its sponsors call "the greatest street travel control system in the world." When the system is completed 3,500 silent mechanical policemen will blink with the regularity of clockwork and speed New York traffic forward like so many millions of marionettes. It is claimed for the system that "it is to do the work of 5,000 policemen and permit these traffic cops to join the war on crime. The saving to the city will be almost \$14,000,000 annually. An additional saving of millions of dollars will be effected by the partial elimination of loss of time in transit, for traffic experts estimate that congestion is costing the city \$1,000,000 a day in delivery of goods."

### Signing the Kellogg Pact

On Aug. 27 the representatives of fifteen nations signed the pact of Paris, or the Kellogg treaty renouncing war. Other nations have now signed or are to sign. The sixteenth nation to sign, the first outside the original fifteen, was Jugo-Slavia. Norway, Cuba, Peru and Bulgaria are next in line at this writing. The militarists generally treat the whole circumstance in either a cynical or sarcastic vein—all of which is a good sign with respect to the treaty's importance. They would not be so sour if the treaty did not really promise much toward the peace of the world—an achievement which they hate to see attained. Although it is too much to expect that the pact will end war, yet it does indicate at least two significant things: first, generally speaking, the peoples of the world long for peace; second, statesmen of the international type of mind have arrived and risen to sufficient power that the desire of the nations can be written into the international code of ethics.

### The Call of Higher Things

Boxing has come to be exceedingly profitable for the few at the top since it has been highly commercialized; and yet it remains as always a profession without lasting satisfactions for the man of finer sensibilities. When Mr. Gene Tunney retired from the ring he exhibited in a rather unusual and dramatic way the fact that there are few who do not at some time hear the call of higher things. Said Mr. Tunney at a dinner given in London in his honor: "I don't know why you make this fuss over me. What is boxing? The ability to coordinate mind and muscle at a critical moment, that is all. Yet you receive me with all this acclaim. If I had been a great painter I would have been met by a couple of long haired men and short haired women. Had I been a famous litterateur my welcome would have been left to posterity." Yes, it does seem a little strange that such tremendous material rewards should come to those who touch the lower sensibilities of the crowd. But such men have their day and are gone. The higher things are not attained without labor or patience—and in the end they are worth it all. And perhaps such a regimen is necessary if they are to be really appreciated. At least there seems to be more than an accidental relation between waiting and the attainment of higher things.

### Cheap Land That Is Dear

Many of our people who attended Conference this year must have realized as never before the vastness of the undeveloped West. And then, of course, there is the question of whether or not a large per cent of it will ever be developed—or at least not until irrigating water can be transported by wireless. Some of our folks who drove through to Conference may remember something of the Coachella Valley where dates are grown. It sounds alluring to take a net profit of \$1,080 per acre off a Deglet Noor date orchard. However, the big profits do not tell the whole story. Here are a few of the facts that a writer in the "California Cultivator" gives about the cost of developing desert land, particularly that where high priced crops are now being grown. Well, a homesteader had taken up a desert claim of 320 acres of land fit to raise crops now yielding \$1,000 per acre net. It looked like there were acres of diamonds at his feet, but ultimately he was satisfied to sell his rights for \$640 and let a man with money carry on the project. First, it was necessary to have the claim surveyed to be sure the new owner was all set to develop the right ground. And then it turned out that the homesteader had been spending most of his time clearing rock off of ground belonging to another man! We will not tire our readers with the whole story, but will say that the new owner spent \$26,000 for various types of development work in the first seven months that he owned his half section of two-dollar-an-acre land. Eastern farmers may wonder how so much could be spent in so short a time, and that principally on but forty acres of land. But consider the work of eleven men with tractors and other equipment spending four months clearing the rocks from a forty at a cost of about \$5,000. Thus when land costing two dollars per acre costs \$125 per acre to clear, it is evident that cheap land may after all prove dear. Then a well cost about \$5,000 to drill and clean of sand. A Diesel engine cost \$4,900 and a pump \$3,000. A large steel tank, pipe lines and buildings cost other thousands. The land had still to be graded and planted. And those Deglet Noor date shoots—how much do you suppose they will cost?

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### I. The Lord's Prayer

Matt. 6: 5-15

For Week Beginning September 16

#### THE OUTLINE

The first three petitions concern God's glory; the second three concern man's need.

#### OUR FATHER

Not "my" but "our" Father. This prayer seeks nothing it would not share (Luke 6:38; Jas. 4:3).

#### FATHER

Men had thought of God as Ruler, Judge, Creator and had feared him. Jesus revealed him as Father so that men love him (Matt. 10:29-31).

#### ON EARTH AS IN HEAVEN

God's name is to be hallowed, his will done and kingdom come on earth as in heaven (Isa. 26:9; Rev. 11:15).

#### SOME ONE OBJECTS

"Earth can never be made so like heaven." How do you know it can not? And is not a high vision such as this, backed by God's promise, a great support amid the reverses that every good workman meets (Matt. 5:48; Jas. 1:4)?

#### INFINITE GOODNESS

So long as we pray for that which is thoroughly good and unselfish we can not ask too much (Eph. 3:20, 21).

#### DISCUSSION

Wherein do our prayers most often err—in that we ask for too much and too great things, or for that which is selfish? R. H. M.

Well, the date business is a science in itself, and with individual plants costing \$25 each it takes something to get started. Perhaps our readers now see why the homesteader was glad to take two dollars per acre and move on to other fields. The big profits are generally made on the high priced land, but it also generally takes enormous initial capital investments to get them started. That is why the cheap land began to look so dear to the homesteader.

#### Popular Impressions

Popular impressions do not always stand the acid test of the man who insists on facts. Thus, "There is a popular impression that women are ousting men from jobs. But the facts are that in England in the last fifty years the percentage of women who work for a living, compared to the number of men, is diminishing, and I think the same is true for America." The man who made this statement should know what he is talking about, for his name is Herbert C. Williams and his position that of parliamentary secretary of the British board of trade. This organization is comparable to our own department of commerce.

#### Done in America!

When a bank moves from old quarters into a new building there is the special problem of how to move the cash and securities. And with our up-to-date criminals on the alert for opportunities, such a move involves more danger than in some more backward and supposedly pagan lands. Yet, even in America banks can move without getting into the headlines. Thus the Chase National Bank of New York City moved more than three billion dollars in cash and securities to its new home some days ago—and all without the loss of a penny. Of course, the whole thing was done quietly, so quietly that few knew what was happening. And there were precautions also in the matter of ample guards and some eighteen armored trucks.

#### When to Go to College

One young man who has experienced something of life beyond graduation has this to say regarding when to go to college: "If you are interested in a profession, you should go to college. If you feel you have undeveloped capabilities which you wish to bring out; if you have, perhaps, wasted your time in high school, and yet desire another chance to give yourself a broad foundation on which to build your life, then you should go to college. Everyone knows boys and girls who have been lazy failures in high school and determined, hard working successes in college. Above all, if you wish to bring yourself to a higher cultural and intellectual level, if you really want to know things, and find out something about the mysteries of life; if you feel yourself dissatisfied with what has been taught you and wish for opportunity to learn more; if you have the passion for truth which distinguishes the most worthy men and women—then, very likely, you will be benefited by college, and you should go. Principally, at college, one should learn to think independently. Amazing as it may seem, the study of chemistry and mathematics and literature does further this process."



## The Task of the Church West of the Mississippi

(Continued From Page 566)

authority of the church is questioned today quite as much as in the Reformation. There have been changes in the form of worship, changes in emphasis, changes in home life, not all for the best perhaps, but they indicate to us that the spirit of man can not be fenced in. They indicate that men's souls can not be chained nor decapitated. The popular demand for the ritualistic and formal in worship is born of a desire for greater dignity. And dignity is desirable. But we should not forget that when Jesus made his triumphal entry into Jerusalem the dignity of the disciples required the crowds to remain quiet, while the dignity of the Master required otherwise. Standardized, machine made religion stripped of its Galilean simplicity has made some folks feel that the church was dying or freezing. Ritualism is sometimes indicative of spiritual laziness. Some folks would rather be parrots, reciting what some one else produces, than have personal communion with the Lord, allowing him to speak to their souls in language suited to their needs. Less dogmatism, greater tolerance, larger ideas of brotherhood and a greater emphasis on service are notable changes in the church. A demand for better houses of worship, better informed preachers, better music, and more efficient ways of doing things in the church are apparent on the surface. Not all of us interpret the reasons for these changes alike. To my mind opposing the changes is a waste of energy. To bend our united energies to keep these impulses to change under the directing power of God's Holy Spirit is the task of the church.

### Changes in Mission Fields

When my first memories of mission work were recorded the local congregation had two to five points of preaching, monthly, bimonthly and weekly. There was no world-wide effort, or District-wide effort to evangelize. Changes in our thought life have wrought changes in our practice. A larger conception of responsibility enlarged the field of operation. Today it is doubtful if evangelistic efforts with a view of establishing a church within twenty-five miles of a well established church is wise. Formerly, and in some places still, four or five meetinghouses five or six miles apart in the same congregation were not uncommon. These were located with reference to means of conveyance and convenience in attending. In the light of recent changes such a system must face reorganization. Similarly Districts were formed with reference to convenience of holding District gatherings, the cost of getting together and other reasons of that nature. The overhead expense compared to what was accomplished was large and on account of changes in the life habits of our folks, there is a tendency to form these smaller groups into larger units in the interest of economy and more intensive effort. Our mission fields have resolved themselves into strategic centers along specific lines of travel, rather than into the care of small group areas where a family of members call for meetings. By strategy is meant establishing the church where people most frequently and in larger numbers settle, or congregate, rather than in isolated regions. In a word, the shifting about of our membership has made our mission fields a matter of concern for the whole Brotherhood. Not sectionally but jointly we must approach our home mission task. The trans-Atlantic and trans-Pacific people are now a part of our front yard. The trans-Mississippi folks, no matter from which end of the continent you reckon, are occupying the same flat. We must approach the problem together. We have the brains, the adaptability, the versatility, the educational processes and the wealth. Will we have the vision and the leadership? It is a pioneering adventure into which the Master points the way.

### The Task in the Light of These Changes

If church extension is to be effective our objective must be to reach the unchurched and organize all believers into working units, to insist that Christianity is a way of life, to make Jesus Christ the Ideal of men, and bring his power and personality into individual conduct and through them into our group relationships.

It must be to lift him up as the fullest expression of human instincts, human advance and human goals. It is not only a task of getting folks to accept our church viewpoint, but the acceptance of an ideal which will guide them in the use of their time and their wealth. The task is to enable them to balance life with an abiding assurance and consciousness that everything will be richer and better and more enjoyable in the church than out of it. In extending the church into new territory, it should go with the supreme purpose to meet the spiritual needs of those to whom the church comes with the message. And while serving in spiritual things, sharing also responsibility in material things which affect spiritual life and growth. The church should seek to *serve* for that is the watch word of the hour and the key note of the gospel. It is a task of service prompted by brotherly interests. We may no longer view ourselves as an isolated body of believers struggling alone to make Christ King. But rather we should seek to bind up the wounds of sin without regard to race or color and provide an opportunity for folks to obey the Master and avail themselves of the means of grace he has provided. We should seek to offer opportunity, not to make demands. Our aim should be the construction of units of service, rather than more churches; to serve not to dogmatize; to bridge the gap between the activities of the church and the activities of the world, and help folks to see that religion as Jesus gave it to us is God in all our experiences and operations; to see to it that wherever people congregate there shall be the leavening influences of the church and the Christ she represents. The task is not a skirmish by guerillas but a crusade by the redeemed of the Lord.

Wauwata, Nebr.

## When Marriage Fails

BY MAUD MOHLER TRIMMER

WHEN Jehovah forever excluded our first parents from Eden and its joys, he yet left their descendants a chance to realize something of the bliss of Paradise in the perfect union of a man and his wife; a marriage in which each of the twain sought the happiness of the other and both strove to carry out the will of God; a partnership in which the wife leaned on her husband as a tower of strength when she was weak and he turned to her for the trust which would inspire him to go forth conquering, each of them finding through the other, peace, sympathy, understanding and unselfish affection.

Just as the happy marriage is a promise of heaven, so is the unhappy one a foretaste of the torments of hell, where selfish folks live in misery. How strange that so many people have selected the base for the most precious! Perhaps it is because most parents have not trained their children to consider others first. Analyzed, most misery in married life is caused by some form of selfishness in either or both the contracting parties. Although successful marriages still predominate, there is an appalling number of unions that fail. We read accounts of divorces every day and our papers carry columns where people pour out marital and heart troubles.

One of these sad stories came into my hands recently—the story of a sensitive, nervous woman married to an unreasonable, obstinate man. There seems to have been a great deal of friction in this house. The husband would cling to a position he had taken though clearly in the wrong. The woman desired and tried to keep peace, suffering acute mental anguish at the attitude of her husband, who managed to be pleasant enough to other folks. This story is told by a woman whose sympathy is all for the wife who she feels is an innocent sufferer. As she knows the facts in the case, and we do not, we will assume for the present that her conclusion is correct.

This story is surprising as in America we do not expect a man to be harsh to a woman, especially to one who is delicate and depends on him for support. The American woman has been put on a pedestal by the men of her nation. They reverence, protect and provide for her to the point of luxury. In consequence she has initiative, mentality and charm to a great de-

gree, but in admiring her we sometimes forget to pay the American gentleman his dues. There is no finer human being. He is more chivalrous than old-time knights for he pays homage to every woman whether old, young, ugly, beautiful, rich or poor simply because he esteems her as fine and precious in character. He does not appraise her as prey, or as a chattel or as a workhorse as do men of some other nations.

Now though we may feel disgust at this man who is unmanly enough to harass an ailing woman, yet he should excite our pity. He must be wretched because he has fallen so far short of what is admirable in a man. He has failed as a Christian, as a man, as a gentleman, as an American.

It is very difficult to judge any case in which only one side is presented. So far we have accepted the idea that the wife is innocent and the husband guilty. This is possible, but improbable. It takes two opposite surfaces rubbed together to produce friction. It is very likely that this lady unconsciously helped to stir up the trouble. Of course, this does not excuse the man, but it does give him extenuation. It may be the wife felt too ill to attempt to make the house or her own appearance attractive to the husband when he came home, weary from work. Everything may have been immaculate, but what sort of greeting did she give him? Did she tell him all the funny and happy events of the day, or did she catalogue her aches and pains, her financial worries, or tell him of all the needed repairs before he had the cheer of his paper and a good meal? Was his food palatable? Does she ever give a full ringing laugh? How does it happen that a friend knows such intimate details of her life? Isn't that a breach of domestic confidence?

It might be a good thing for this woman to take a trip to visit some one, not to pour out her troubles, but to have a really good time. It would soothe her nerves, give her husband and herself a good rest from each other and a chance to find out whether they could get on with each other or not. If this woman would try to think of all the lovely things that came her way, to cultivate new interests and hobbies, to cheer others, pray for others and tell humorous stories, she might discover that she could be happy in spite of a disappointing husband.

If she is unable to take a trip, she can call on some one, dig in the dirt of a flower bed or do something else to divert her thoughts from herself. If she should endeavor to take an interest in her husband's business and fads and try to give him pleasure, she might win back his first devotion. It has happened before and will over and over again, that by hard effort some have saved a badly crippled marriage.

It might be well for the troubled to realize that in every marriage there are crises when the happiness of the pair is in danger of being wrecked. I suppose the only married people who have no ripples in their married life are those who have as little backbone as door mats, who are devoid of independent thought, who are willing to get their ideas from some one else. In fact, most of us would be extremely bored if we tried to live with some one who always echoed our own thoughts. We like a little spice in life. If we have had a love strong enough for us to desire to spend a lifetime with some one, it should be sufficient for us to sacrifice a little for the object of our affections. Marriage certainly does require the love that "beareth all things, believeth all things, hopeth all things and endureth all things." It is the only sort that will wash.

Folks who find trouble brewing in their married life and feel that they are being unjustly served should put themselves through an inquisition. Why did I marry? Was it just to gain happiness myself or because I also hoped to add to the joy and comfort of one I loved? Have I given my beloved what she had a right to expect or what I think she ought to expect? Have I tried to come up to his ideal of a wife? You probably have found that differences in training has caused you to be overly fastidious on some points on which your mate is less particular. You probably have been greatly irritated by what seemed to you culpable carelessness, but have you realized that the one you love has suffered from your fussiness as much or more than you endure? Would you rather be happy or make



## CORRESPONDENCE

### THE MOVEMENTS OF MISSIONARIES DURING THE YEAR FROM JULY, 1927, TO JULY, 1928

This topic will not only include the living places of the missionaries but their work. I feel that the home church wants to know something of the work of the missionaries, even those who were not permitted to be actively engaged in the work at their stations. This will give us a little survey of the last eleven months.

In the early part of August of 1927 all of our missionaries, who were in China, were together in a meeting in Pei Tai Ho. This is a health resort out from Tientsin toward the sea.

In this meeting on Aug. 20 it was decided that all who wanted to could go back to their work in Shansi. It will be remembered that the American consular and ministerial service in China had said that all who went to the interior at that time practically went at their own risk. The consuls thus strongly advised against anyone going into the interior. Their efforts were directed, of course, to keep from getting complications between our government and the Chinese government.

Regardless of this fact, all of the unmarried ladies and F. H. Crumpacker started for Shansi on Aug. 23. At Tientsin we were met by the consul's advice, which was: "Don't go to Shansi, especially the women."

Our seven ladies sent a letter to the consul telling him that they were going at their own risk and when the consul saw this, he said: "If they feel that way about it we can not say no." Then he added: "Please tell the ladies that we will do all we can to help should any emergency arise." So these folks moved on to Shansi. Minneva Neher and Ruth Ulrey located at Show Yang, F. H. Crumpacker, Minerva Metzger, Edna Flory and Mary Schaeffer came to Ping Ting Chow and Laura Shock and Nettie Senger moved on to the interior station of Liao. It is needless to say that these folks received a hearty reception by the local Chinese, both of the church and friends of the church. Soon they were all at their tasks using care to take hold slowly and in conjunction with the Chinese leaders then in charge.

Very soon after the exit of this bunch from Pei Tai Ho, Dr. Carl F. Coffman and Nurse Myrtle Pollock came to the Peking Union Medical College for some special study in a short term class. After about a month of this Mrs. Pollock started for Shansi all alone and surprised us at Ping Ting by driving in on us one day with her face set towards Liao and the Liao Hospital where her heart was. She landed in the latter part of September without an incident worth mentioning and was soon enveloped in her work.

In the meantime Dr. Coffman moved his family to Peking and they were to be in the Union Language School. Their idea was to go on preparing for their work even though temporarily kept back from the field. The Seese, Flory, Heisey and Oberholtzer families had located at Tung Chow, near Peking, where the American School for missionaries' children had been held in past years. Under the disorganized conditions the regular school had been discontinued. These four families with several other families had settled in this place with the view of using the school's equipment in having a school for their own children.

The teachers were to be the parents and soon they had a good school going with quite a bunch of children running through all the grades from the kindergarten to the eighth grade. So they were busy taking care of the education of the children. Several or all of our men began to do some work in the Union Language School at Peking. They went in at regular times during each week for the line of work they had undertaken. All were busy. Bro. Flory probably the busiest of all, for he was the Mission Treasurer. But all had something useful to do.

In the early part of October Brethren Heisey, Seese, Coffman and Oberholtzer made an effort to come to Shansi for a short stay at their stations. They were unfortunate in getting started just as Shansi troops were making a dash for Peking. These men met these Shansi soldiers going north from Shih Chia Chuang, the junction of railways into Shansi. The soldiers and all urged them to return to Peking. They went back, for their families were left behind and no one knew what might be the outcome of this drive on Peking. At any rate our men's plans were thwarted.

The next move was made Nov. 25. This time Dr. Coffman and a Chinese doctor managed to get into Shansi and after a short stay at Ping Ting Dr. Coffman moved on to Liao and after a renewing of friendships at the main station of Liao he went into the rural work about fifty miles out from Liao and has been at it till this time. Just now he is on his way back to Peking where he hopes to meet his family and after a short time bring them to Shansi. Mrs. Coffman has spent the entire winter in study and acting as Librarian at the Union Language School.

About February 10, another effort was made for some of these men to come to Shansi. This time it was Heisey,

Oberholtzer and Flory. They got as far as the junction of the railways into Shansi but at this time military affairs seemed more strict than ever and they were simply refused, by the military folks, and so since they could not move on they had nothing to do but return to Tung Chow to their families. After each of these efforts there was naturally a feeling of discouragement but the men invariably went back to their language study and other useful work.

In the early days in March Oberholtzer and Heisey came through after a hard journey and each took up his work at his own station, Bro. Heisey at Showyang and Bro. Oberholtzer at Liao where each of them had a great reception by the Chinese and incidentally a lot of work awaiting him. Their families were still at Tung Chow for the reader will remember that the American consul practically forbade any one going into the interior at this time with small children. These folks were still carrying on their school for their children.

Suddenly on April 19 Seese and B. M. Flory arrived in Ping Ting Chow. Now all of our men were in Shansi. After a conference at Ping Ting Bro. Seese spent a few days at Ping Ting and Bro. B. M. Flory went for a visit to the other stations to help arrange accounts and finances in these places. About this time the drive again started on Peking and Bro. Seese felt that he must get back to Peking, so he started on very short notice for he had made plans to return to America leaving China in the latter part of May. He just got out of Shansi a day or two before all communications were cut between Shansi and Peking. This condition lasted for nearly two months.

Heisey, Oberholtzer and Flory wanted to get back to their families and started for Peking about the tenth of May. They could not go direct and so to get through at all had to make a long circuit going via Shanghai and from there to Tientsin by boat. When they arrived at Tientsin the Seese family had started for America. In a few days the Nationalist forces occupied Peking and all were glad they were with their families.

Now hopes revived that all could come back to Shansi soon. So packing began with a view of these three families returning to Shansi as soon as possible. On the seventh of July the Oberholtzer family reached Ping Ting and after a few days hurried on to their work at Liao. We are certainly glad to see them back.

On July 12 the Florys and Heiseys were all set to start for Shansi. B. M. Flory was taken suddenly ill, hurried to the hospital and that start has just now been thwarted. We do not know now just when these folks will get to Shansi.

After the Nationalists occupied Peking the railways began to carry passengers where at all possible and we hope now that the Florys and Heiseys will also soon be back to their work in Shansi. Pray for our workers and the work in China. May the Lord lead as we reundertake our work at the several places where we have had hands off for a longer or shorter period.

F. H. Crumpacker.

Ping Ting Chow, Shansi, China.

### FROM THE INDUSTRIAL SCHOOL

These are busy days at the Church of the Brethren Industrial School. One morning this week we got up at day break and all who were old enough picked corn to take to the cannery. We had to haul it forty miles to the nearest cannery that did custom work. The folks at the cannery said it was the largest amount of corn that had been brought to them this year. It made 375 cans of corn. So you see, we really need a cannery located on our school farm. Tuesday of the same week we took a truck load of produce to Charlottesville and sold ten dollars' worth of corn at that time. We also took green shelled black-eyed peas. We have found this a good crop for us to raise, as the bean beetle does not attack them so vigorously as the beans, and there is great demand for them in Charlottesville. We have sold from six to fifteen gallons of shelled peas each week for the last month. Our highest price was twenty-five cents a quart. We gather from five to seven bushels of tomatoes about three times each week. We can them, serve them on the table and market some in Charlottesville. We have made twenty-five gallons of sauer kraut from our summer cabbage and have a large fall crop of cabbage growing.

In a few more weeks school will be in session and our days will be filled with more varied activities. We have prospects for a good school year in the grades and high school.

We want to express appreciation to all our good friends who have so generously contributed to our supply of new and used clothing. Now with the opening of school, and with cold weather approaching, we will have need of much more for our school family, especially our twenty-five boys. They will need shirts, overalls, shoes, shoes, and winter underwear. We have boys from seven to eighteen whom we supply with clothing. We can use all kinds of garments sent for girls, too, but we always have more things sent for girls than boys. Whatever is given us, new or used that does not fit our boys and girls, we put

(Continued on Page 578)

everyone else miserable by trying to conform the world to your pattern? What is your attitude to the finances of the family? How much money must a wife handle and should she beg for it?

However, the time to assure oneself of happiness is before the ceremony—a time when most folks have the least common sense. The one with whom you could spend a month alone in a desert shack without becoming bored or crabbed would be a safe mate, I think. That person who comes into your life with whom you feel absolutely comfortable, who inspires you to do your best, who seems nobler than you, who has your ideals of right and whom you wish to care for, is your God-sent mate, even if less beautiful, less attractive in a showy way, less stylish than some other admirer. If in your sweetheart you are conscious of any uncontentment, any offensive traits, that is a danger signal to you. Do not be so foolish as to hope to transform an adult, nor to accept the valuation of your friends or your family on some one not wholly attractive to you. You are deciding your own destiny. Forethought is far better than after grief. If you would be happy ever after, above all things choose a Christian for your mate.

Long Beach, Calif.

### The World's Great Religious Poetry

(Continued From Page 570)

"There is no unbelief.

The heart that looks on when eyelids close,  
And dares to live when life has only woes,  
God's comfort knows."

How we do hustle and hurry and rush things these days! All is trepidation; there is no meditation. We should learn anew these lines:

"Teach me, Father, how to go  
Softly as the grasses grow;  
Hush my soul to meet the shock  
Of the wild world as a rock;  
But my spirit, propped with power,  
Make as simple as a flower."

Were you ever tempted to deny your Master? Hardly. But these lines are still good for you:

"If Jesus Christ is a man—  
And only a man—I say  
That of all mankind I cleave to him,  
And to him I will cleave away.  
  
"If Jesus Christ is a God—  
And the only God—I swear  
I will follow him through heaven and hell,  
The earth, the sea, and the air."

Have you ever heard a pagan pray, one who longed for God but knew him not?

"You that uphold the world  
Uphold me.  
You that light the sun,  
Make me to see,  
Bear with me my sorrow:  
Help me meet the morrow,  
Patiently."

Would you call men to greater tasks? Speak to them thus:

"Rise up, O men of God!  
Have done with lesser things,  
Give heart, and soul, and mind, and strength  
To serve the King of kings."

Perhaps some friend lacks assurance. Could you make these words a life and full of meaning to him?

"I never saw a moor,  
I never saw the sea,  
Yet know I what the heather is like,  
And what a wave must be.

"I never talked with God,  
I never visited in heaven,  
Yet certain am I of the spot  
As if the chart were given."

Now you know why I lingered long with this great book. But the price was against it. I didn't want to pay \$5.00 for it. So I began to look around. I discovered that the publisher had found others who wanted the book but they refused to pay the price. To accommodate all such the publisher brought out a popular edition which I may have for \$2.50. That pleased me. You can have one for the same price, and it is worth it.



## Young People and Church Attendance

(Continued From Page 569)

### Reasons for Not Staying

Reasons for Not Staying	Times Given
1. Have no reason	11
2. Indifference	6
3. I go away	4
4. Home duties	3
5. Can't sit still	3
6. Attend in evening	2
7. Too long (Sunday-school and church)	2
8. Does not know	2
9. Books to read	2
10. Have to get dinner	2
11. Works	2
12. Does not want to	2
13. Have no good preacher	2
14. Likes Sunday-school best	1
15. Sermon not interesting	1
16. Family reasons	1
17. Have to go home	1
18. To help mother	1
19. Impossible	1
20. Paper to read	1
21. Tendency to pleasure greater	1
22. Not many stay	1
23. Because my mother doesn't stay	1
24. Not always an able minister	1
25. Too old a preacher and is not up to times	1
26. No one to preach most of the time	1

### III. What suggestions do you have for the improvement of the services?

#### Suggestions From Those Not Staying

1. Gave no suggestions	25
2. Had no suggestions	11
3. More people attending	4
4. Get some one who can preach	3
5. Better music and choir	2
6. Not enough singing	2
7. Good music and entertainment	1
8. Let young people have more to do	1
9. Make it brief	1
10. Shorter services	1
11. Regular service and a good preacher	1

#### Suggestions From Those Who Stay

1. Gave no suggestions	82
2. Had no suggestions	42
3. Sermons more interesting and shorter	9
4. Sermons for young people	6
5. More and better music	22
6. Need a pastor	5
7. Preach more gospel and doctrine	4
8. Shorter services	4
9. Simpler sermons	2
10. Service short, snappy and reverent	3
11. Begin and close on time	3
12. Individuals should do more to get other people to stay	6
13. More attendance on part of members	2
14. Better order and less noise	2
15. More work for young people	4
16. Cooperation between young and old	2
17. More sincerity in God's work	3
18. Object lesson for children	1
19. Regular order of program	2
20. Deeper spiritual nature on part of services	1

The arrangement of the reasons does not follow any particular order. The wording is practically as given on the cards.

It is hoped that this little study will be only the beginning of further studies along the same line of investigation.

Middletown, Pa.

## CORRESPONDENCE

### FROM THE MAPLE GROVE CHILD RESCUE HOME

In our last communication the press made the writer say that the debt on the Home was obliterated, which we did not intend to say, as there is \$300 yet due on the Home.

The Home has enjoyed a very successful year with the many fine gifts and in addition to the earnings of the Home we have kept up running expenses and paid over \$1,600 on back debt due on home and accounts which were due to those formerly employed in the Home.

The Board of Directors met in their regular yearly meeting Aug. 18 and elected the following officers: B. W. Smith, president; A. R. Fike, vice-president; Jesse Harsh, general manager; Emra T. Fike, secretary-treasurer.

We think the Board was very fortunate in securing the service of Sister Flossie Morrill as matron of the Home, a woman of fine Christian attainment and loyal to the church.

We bespeak for the children fine Christian culture and for the church a Home approaching the ideal.

We hope the friends of the Home will not slacken in giving, as the basement of the new Home should be completed as well as the porch and then the attic should be finished so as to make more room.

At present there are twenty-six in the Home, and another coming this month. Every week or two we must turn some away. Of course, we must depend largely on charity for help at the price we are keeping the homeless and then having a number adopted in the Home. We have five boys for whom we would like to find homes at present.

Emra T. Fike.

Oakland, Md.

### SOUTHERN INDIANA DISTRICT MEETING

The District Meeting of Southern Indiana convened in the Mississinewa church near Muncie, Ind., Aug. 20 to 23. Visiting speakers were Brethren J. O. Winger and L. W. Shultz of North Manchester, Ind. Their messages were helpful and appreciated. A number of folks from Southern Indiana were used on the programs and they brought helpful and inspiring messages. A very fine spirit of cooperation was present throughout the meeting. This, coupled with the very fine weather, made possible a very profitable meeting. On Thursday Bro. Frank Sargent was present in behalf of Bethany Bible School. The delegate to Standing Committee from Southern Indiana is Eld. J. G. Stinebaugh, Rossville, Ind.; Jacob A. Miller, Muncie, Ind., is the alternate. Plans for the organization of a B. Y. P. D. in Southern Indiana are now under way and a Young People's Conference will be held in the Anderson church Nov. 3 and 4.

Russell L. Showalter, Writing Clerk.

Anderson, Ind.

### SOUTHERN IOWA CONFERENCE

"Wasn't it a good meeting all the way through?" was the expression from the lips of many of those who were permitted to attend the District Meeting held at the Fairview church, near Udell, Aug. 22-24.

The program committee had chosen for the general theme: "Our Task," and that thought was carried into nearly all the addresses.

The sisters have found an important part in our District work. At the Aid Society meeting their reports showed much work being done for the kingdom. They also had a very inspirational program led by Mrs. Della Huffine of Council Bluffs.

The Young People's Conference was well attended and all were very glad to have Bro. J. A. Robinson and Prof. A. R. Coffman address them. Their meeting was held in the home and on the lawn of Bro. Orlando Ogden on Thursday afternoon.

On Wednesday evening, after the ministers' conference, Bro. J. W. Lear gave a splendid sermon on, "Our Task." The four divisions of his sermon were: Message, Messengers, Motive and Money. I am quite sure new resolutions were made during his sermon and all were inspired to more consecrated living.

In the Sunday-school meeting, which was held Thursday forenoon, Bro. Glen Rummel, summer pastor for the Salem church, gave a splendid address on surveying the field in Sunday-school work. Following his talk Bro. A. R. Coffman spoke on "Working the Field." It is only the mention of cold facts to list these speeches, but to have heard them was inspiration and information.

Lively discussions were led in the ministers' meeting Thursday afternoon. There is always that "task" of proper distribution and support of our ministers. It was shown that we have come a long way in solving the problem. However, there are well-founded arguments favoring the self-sacrificing, volunteer service.

The Fairview church is to be commended on the way its members entertained the meeting. The old-time Christian spirit was shown. Their pastor, Bro. O. Ogden, was the first one to talk against passing the query from the Council Bluffs church asking that our District Meetings be put on a self-supporting basis financially. With all the discussions on that query it proved to be the sentiment of the delegate body that the church entertaining the conference make no charge for the meals served. Assistance was promised the weaker churches if they wish to call for the conference.

Bro. A. R. Coffman was at his best Thursday night in his address on: "Perils Besetting Our Nation." He said he did not pose as a politician, but as an evangelizer. His message provoked thought in the minds of all who heard him. At the business meeting the next day the following resolution was adopted: "We are opposed to any step which would mean nullification of the eighteenth amendment, and every member, irrespective of party lines, is urged to register their convictions in favor of such men as will, in their best judgment, uphold and enforce our church teaching on this question."

I would do an injustice to the Y. P. D. of the Fairview church if I failed to mention the pageant given on Wednesday evening. "The Color Line" was the name of the pageant and it was well rendered.

A splendid Christian spirit prevailed throughout the whole conference, and words can not tell of the value which these seasons bring to the soul.

O our Father in heaven, "Thy kingdom come, thy will be done on earth as in heaven." Amen.

Council Bluffs, Iowa. Homer Caskey, District Clerk.

### A MISSIONARY JAUNT INTO THE EASTERN DISTRICT OF VIRGINIA

On July 23, 1928, it was forty-seven years since a mere boy was called into the Christian ministry by the Church of the Brethren, then known as the German Baptist Brethren. This same boy grew to manhood and as he grew in stature he increased in wisdom and knowledge, as well as in favor with God, and from our own observation and experience in favor with man. This Christian man became an educator and a factor in the church of his fathers as an elder. He taught in various of our church colleges in the East, at one time being the president of Elizabethtown and Nokesville Colleges. The subject of this sketch is Isaac Newton Harvey Beahm, of Nokesville, Va.

Bro. Beahm is employed by the Mission Board of the Eastern District of Virginia. Together with his good wife who "stays with the stuff," while he makes trips to various points of the field of labor in the District, he is living a life of sacrifice of the highest type. Two of his own flesh and blood are bringing the gospel light to the heathen: his son William in Africa and his daughter Anna in India.

The anniversary of his being called into the ministry was celebrated in a manner befitting the man, who is little in stature, but mighty in word and works. On July 22, 1928, in the Central Plains meetinghouse, a few miles northeast of Scottsville, Va., Bro. Beahm closed a ten-day revival meeting, baptizing twenty young girls. It was the happy privilege of Eld. H. H. Moyer and Linn H. Nies, a sweet singer in Israel, to be present on this occasion.

After the baptismal service, a number of brethren with the two Pennsylvania Dutchmen were invited to come to the home of a veteran of the Confederate army, who is invalid and is living retired. A sumptuous supper was enjoyed by about fifteen guests and a pleasant social hour was spent with this vivacious old colonel. When the host found out that these Dutchmen could sing German songs there was a unanimous request for such songs and never in our experience was an effort listened to with greater reverence. After supper, Bro. Beahm and the two Dutchmen went to the home of a Mr. Glass, who is an elder in the Mormon church while his wife is a member of the Church of the Brethren. We had a season of prayer with this aged couple out under the spreading oak trees. There were pleas for light and for the guidance of this aged couple. That Sunday evening all but the invalid Col. Bacack and his wife, went to Central Plains meetinghouse where the writer contributed his mite in bringing the gospel message to the Eastern District of Virginia, preaching to a full house.

After a splendid night's rest in the home of Brother and Sister Sutphin the day of celebrating the event of the forty-seventh year in the ministry by Bro. Beahm began with a dawn service on the lawn at Bro. Sutphin's place, with twelve present. A sunrise sermon was preached in the open yard under the fine trees at the home of Berry White with a total of fifteen present. At seven o'clock a sermon was preached in the yard of a Mr. Herndon, the subject being, "The Field." Here there were fifteen present. At eight o'clock on the green near the Baptist church at Fork Union a sermon on evangelism was preached to an audience of about forty-five. At nine o'clock another sermon was preached to an audience of about thirty at Palmyra, Va. Here the audience was very attentive as well as of variegated colors. At 10 o'clock a sermon on "The New Testament Deacon" was preached to an audience of about twenty-five people on the lawn of a Mrs. Frey, at Wilmington, Va. At 11 o'clock at Kent's store a sermon on "The Laity" was preached to about thirty-five people. In this place people were present that had come to hear the preaching, in various teams, leaving their work to hear the word preached.

Here it was the pleasure of this celebrating trio to be invited into the home of Mr. George Henry Kent, lifelong resident at Kent's Store, Fluvanna County, Va. He is proud of the fact that he is the oldest postmaster in the United States at this time—that is, from the point of service, he having served a number of years before he got his commission from the government. His father was postmaster, and when called to the war, the boy George Henry Kent took charge of the work of the postoffice and carried on until his father returned after the close of the war. In 1874 the present incumbent received his commission and has served ever since. It was our good fortune to be served with an excellent dinner in the home of Mr. Kent. The writer had heard and read a lot of the so-called southern hospitality but never experienced it until then. While a splendid simplicity was evident, yet it was felt that the hospitality of this home was something that was not put on for the occasion, but just a natural grace.



Reading, Pa.

## ARIZONA

## ALIFORNIA

FLORIDA

IDAHO

ILLINOIS

## INDIANA

IOWA

KANSAS

MARYLAND

MICHIGAN

NEBRASKA

## OHIO

## PENNSYLVANIA

(Continued on Page 580)



## FROM THE INDUSTRIAL SCHOOL

(Continued From Page 575)

in the clothing bureau for the use of the community folk. Yesterday one of our good sisters who has just been a church member for about two years, was at the clothing bureau for clothing. She is quite poor and cares for some of her relatives dependent upon her. After choosing some things she wanted she said: "Now I can't pay much for these things, but I want to give something. I also want to give something to the church. I have not given any money since I became a member, and I feel that it is not right, though I am very poor. Here is a dollar, take half of it for clothes and half for the church. I wish I could do more."

Geer, Va.

Mrs. O. R. Hersch.

## AID MEETING AT LA VERNE CONFERENCE

The place for our meeting was the college chapel. It was scarcely adequate for the large number of women who were in attendance. Many of our Aid workers on the Pacific Coast seldom have the opportunity of attending these Conference meetings except when Conference comes to the coast District. The Aid work of Southern California and Arizona is especially well organized and some most efficient work has been done by these very capable women. The way in which they prepared for our coming and their untiring efforts in making the Aid exhibit a success, deserve our most sincere thanks. The vote of thanks given to them at our Aid meeting but mildly expresses the appreciation due them for this loving service. The exhibit was a most beautiful display showing the superior work being done by the needle women of our church. Nearly all the goods was disposed of; the returns amounted to \$324.31 which goes to our General Mission Board for world-wide work, as does

also the offering lifted at our Aid meeting, amounting to \$146.21.

The two speakers on our Aid program were Mrs. Chas. Dunker and Mrs. Flora E. Teague, both of California. We ask a careful reading of these excellent papers by all our Aid workers when they appear in the "Gospel Messenger."

The "Living Pictures" from India, China and Africa were pictures of real life from these different fields presented by some who are home on furlough. These presentations make very real to us the experience of our workers and the attitude of the natives to the work.

After our program there was no time for a business session, so a special meeting was called for Monday afternoon. Following a devotional period the necessary business was taken up. The treasurer's report showed funds available of \$1,071.32. A motion carried to use our surplus for world-wide work. The committee on delegates gave their report through their chairman, Mrs. R. D. Murphy. The wish of the committee was that a final decision on this question be left for one year hence because of a smaller delegate body in attendance. Their request was granted. The report of the committee on women's work could not be completed to present to Standing Committee at this meeting. There was some discussion of the question but a feeling prevailed that the time was not ripe for any definite change in the women's organizations of our church. The time of the present secretary-treasurer having expired, Mrs. P. A. Shearer of 935 W. Main St., Decatur, Ill., was elected in her place. As retiring secretary-treasurer I wish to express my appreciation to all who have faithfully assisted during the ten years of my service in this capacity. May our new secretary find in each of us a willing assistant.

Greenville, Ohio.

Mrs. Levi Minnich.

## REPORT OF DISTRICT MEETING OF TEXAS AND LOUISIANA

Our District Meeting opened at Nocona, Tex., on Friday evening, Aug. 3, with an address by Bro. C. D. Fager of Falfurrias, Tex., on: "There Is a Way that Seemeth Right."

Saturday morning found us beginning our two-day Young People's Conference. Bro. M. L. Woodhatch of Rosepine, La., gave an appropriate address, after which many of the young people expressed themselves as to what they expected the Conference of 1928 to mean to them.

On Saturday afternoon we had reports from each of the B. Y. P. D. organizations in the District, followed by a Round Table discussion of the question: "What can the District do for the young people?" Bro. J. J. Yoder of McPherson College gave an address on, "Young People and Church Work." Bro. Yoder again favored the Young People with a special address on Saturday night.

The house was filled to overflowing Sunday morning, at which time Bro. Yoder gave an interesting address, "Impressions Gained on My World Tour," after which Bro. J. W. Lear gave an inspiring talk on, "Making a Life."

On Sunday afternoon the young people gave an interesting and inspiring program. Especially impressive were the one-minute talks by the young people on, "How the Church Has Made a Distinct Contribution to My Life," and the consecration service following, conducted by Bro. B. F. Summer, missionary to India.

On Sunday night Bro. J. W. Lear again favored us with an inspiring and spiritual message on, "The Set Face."

Monday found us in the midst of a ministerial conference, studying the theme, "The Bible and Its Message." Talks were given on the Christian conception of God, man, sin, Christ and salvation. In the afternoon more interesting talks were given on, how the Bible deals with the family, the divorce evil, crime and vice, modern amusements, extravagance and immodesty. We also had an address on the responsibility of the church in molding national consciousness on above great issues.

Monday night was given over to a temperance program. A thorough discussion was given on the coming election, its possibilities as to the Eighteenth Amendment and the Volstead act, and the platforms of the Presidential candidates. We all gained more knowledge of the big political issues and will be better prepared to enlighten others and vote intelligently ourselves. At the close of the service the following resolution was passed unanimously:

"The Church of the Brethren, District of Texas and Louisiana, reaffirms her position on the temperance issue; that we oppose any attempt to modify, impair or weaken the Volstead Act, or any attempt to nullify the eighteenth amendment of our constitution; that we support only such candidates who are in sympathy with the amendment, and favor a faithful enforcement of the law. Furthermore, we urge a continued campaign of education concerning the evil effects of liquor and alcoholic beverages, that the people may come to realize that the mere passage of laws will not assure the desired end."

On Tuesday morning the District Sunday-school program was held, the theme used being: "They ceased not to teach Jesus the Christ." A model worship program was given, followed by a talk on worship programs and materials. Other addresses treated such matters as: aims of the Sunday-school, how the Sunday-school can help my home, Jesus the Master Teacher, importance of trained teachers, motivated giving in the Sunday-school, and echoes from the World's Sunday-school Convention.

The missionary program was given in the afternoon with interesting and inspiring talks on: "The Challenge of the Southland to the Church of the Brethren," "The Place of Young People in Home Missionary Work," "The Price of Success in Missionary Endeavor," "The Life of the Church Depends Upon Her Interest and Exercise in Missions and Evangelism," and "The Tithe Will Finance Missions." We were also favored with a report from the La Verne Conference of District Mission Boards by Eld. J. B. Firestone of Roanoke, La., our delegate to Annual Conference.

In the evening an attentive and interested crowd listened to a masterful address by Bro. Summer on: "Come unto me all ye that labor and are heavy laden and I will give you rest."

The business session was held Friday with C. D. Fager as moderator, M. L. Woodhatch reading clerk, and Vena Firestone writing clerk.

Two motions that carried were: (1) that we renew our call for Annual Conference in 1930; (2) that the Conference look kindly on mission work in Houston, Tex.

Eld. J. F. Hoke was chosen delegate to Annual Conference in 1929. The next District Meeting will be held at Roanoke, La.

Some of our most inspiring services and moments when we felt drawn closer to our God were those spent in the vesper services.

We are very much indebted to Brethren Yoder, Lear, and Summer for their untiring efforts to make our meet-

## Statistical Report of Aid Societies of the Church of the Brethren

State District	Active Mem.	Asso. Mem.	No. Meet.	Ave. Attend.	Receipts During Year	Given Ind. Bud.	Other Foreign Work	Given Home Work	Amount In Treas.	No. Soc.
Calif. S. & Arizona	562	450	539	198	\$ 6,625.57	\$ 75.00	\$ 405.70	\$ 4,209.99	\$ 1,834.46	17
Calif. N.	218	271	405	155	3,955.52		50.00	2,018.50	540.60	14
Colo. W. & Utah	30	4	23	20	492.43	16.00	10.00	424.37	67.56	2
Colo. E. & N. M.	95	57	159		1,683.41	64.38	59.29	779.66	446.47	8
Canada W.	11		10	9	108.88		10.00		69.37	1
Dak. N. & E. Mont.	97	62	115	81	826.37	87.00	40.00	452.50	305.63	7
Georgia & Florida	105		233		598.62	56.00	67.00		201.00	8
Ill. N. & Wis.	396	217	690	263	6,553.73	84.00	662.00	3,192.40	1,683.09	26
Ill. So.	225	183	236	92	3,773.38	118.00		2,093.16	873.57	18
Ind. N.	668	357	890	499	7,834.93	347.45	255.10	6,095.33	2,920.08	43
Ind. So.	401	296	703	374	6,870.91	92.50	623.75	3,032.60	2,320.84	34
Ind. Mo.	180	110	421	143	3,466.78	152.00	338.00	2,120.68	1,149.67	16
Iowa So.	140	68	161	93	1,219.02		77.00	535.20	261.61	9
Iowa Mo.	251	79	396	168	2,645.62	190.50	45.00	1,039.16	1,744.70	15
Iowa N.	140	343	173		3,953.91	147.00	381.02	1,817.04	1,307.47	13
Iowa N. Minn. & S. Dak.	205	55	179	97	3,042.42	45.00	38.55	1,505.34	640.42	9
Idaho & Mont.	54	41	144	42	1,017.65	57.00	25.00	851.94	476.16	6
Kansas N. W.	188	106	510		1,775.50	115.20	235.12	1,005.44	801.60	16
Kansas N. E.	198	68	356	111	4,016.24	110.50	88.00	1,246.50	1,032.08	13
Kansas S. W.	97	62	142	74	981.31	70.50	17.00	404.30	547.20	9
Kansas S. E.	229	118	320	171	3,155.02	100.00	7.75	1,711.98	1,328.34	20
Mich.	226	188	380	132	3,356.70	96.00	262.00	1,994.98	1,208.35	15
Md. E.	109	71	128	67	1,109.80	48.00	48.00	401.25	806.03	6
Md. M.	16	9	62	14	236.66			132.25	186.08	2
Md. W.	31	12	95	31	343.93	39.00	42.00	234.11	280.96	6
Mo. S. W. & N. W. Ark.	42	36	86	31	388.85	65.00	34.00	288.85	24.70	8
Mo. M.	130	72	193	78	1,549.36	50.00	69.00	899.52	517.72	7
Mo. N.	106	67	144	66	2,043.89	66.00	56.73	1,599.06	339.59	9
Neb.	106	53	82	43	1,001.08		5.00	570.55	285.26	5
Okl. Texas & N. M.	71	46	134	42	1,049.36	35.44	30.00	672.93	197.71	5
Oregon	653	651	323	388	14,694.03	297.30	382.68	5,961.02	2,707.36	44
Ohio So.	397	142	516	249	6,316.18	239.60	434.60	2,859.11	2,748.13	25
Ohio N. E.	250	114	333	194	2,800.97	202.97	141.92	2,134.32	1,106.66	20
Ohio N. W.	394	416	967	210	7,134.38	298.50	1,143.77	3,251.07	2,253.31	31
Pa. E.	598	273	236	116	3,515.13	85.00	172.00	1,598.65	1,466.76	34
Pa. S. E., E. N. Y. & N. J.	500	302	1276	334	11,824.65	302.00		7,878.89	2,776.47	40
Pa. W.	137	99	286	61	1,169.57	85.00	117.76	355.27	681.10	11
Pa. So.	307	266	887	192	4,683.88	183.00	358.33	2,996.95	1,070.15	25
Pa. M.	112	35	129	5	628.49	23.55	37.00	419.25	72.78	9
Tennessee	71	20	85	6	190.00			25.00		4
Texas & La.	280	105	233	119	4,003.63	36.00		267.70	94.48	7
Va. E.	240	64	184	153	2,564.72	110.00	165.00	2,019.38	957.33	14
Va. N.	426	226	339	262	4,102.41	148.50	137.70	3,459.40	769.23	15
Va. 1st	139	79	141	84	4,676.95	262.00	435.64	2,866.21	1,342.83	24
Va. 2nd	73	9	14	5	1,140.75	94.00	10.00	929.59	611.09	10
W. Va. 1st	20	80	290	152	662.98	8.00	20.00	10.00	66.80	1
W. Va. 2nd	278	80	290	152	7,759.79	119.20	127.50	1,704.92	833.97	16
Washington	9827	6150	1454	5845	\$145,024.76	\$4,822.09	\$ 2,773.75	\$80,582.32	\$43,904.97	680
Totals 1927	9827	6150	1454	5845	\$145,024.76	\$4,822.09	\$ 2,773.75	\$80,582.32	\$43,904.97	680
Totals 1926	9341	5968			\$134,303.93		\$11,452.41	\$72,420.67		656

## Districts With Largest Enrollments

Districts	Active Members	Associate Members	Total
Ohio So.	653	651	1304
Indiana, North.	668	357	1025
California, Southern	562	450	1012
Pennsylvania, West.	560	302	862
Indiana, Middle	426	296	697
Virginia, 2nd	426	226	652
Illinois, North.	396	217	613

## Districts With Largest Receipts

Districts	Receipts
Ohio, Southern	\$14,694.03
Pennsylvania, Western	11,824.65
Indiana, Northern	7,834.93
Pennsylvania, Eastern	7,134.38
Indiana, Middle	6,870.91
California, Southern & Arizona	6,625.57
Illinois, Northern & Wis.	6,553.73
Ohio, Northeast	6,316.18

## Aid Societies With Largest Receipts

Aid Societies	Receipts
W. Dayton, Ohio	\$2,156.75
Oakland, California	1,948.28
McPherson, Kansas	1,751.93
Uniontown, Pa.	1,730.97
Ephrata, Pa.	1,701.64
Bradford, Ohio	1,374.55
Trotwood, Ohio	1,373.05
Morrellville, Pa.	1,276.67
Wenatchee Valley, Wash.	1,214.37
Pasadena, Calif.	1,209.31
Roanoke, Central Va.	1,068.79
Elgin, Illinois	1,064.91
Washington, D. C.	1,035.18
Amount received on our India Budget for the year	\$5,311.45
Greenville, Ohio.	
Mrs. Levi Minnich.	



ings what they were, and for the inspiration they gave us for further work in our churches of the Southland.

The hospitality of the Nocona brethren and sisters will not soon be forgotten.

The music was good and we especially enjoyed the singing, as everyone seemed to enter into it with spirit.

The spirit of helpfulness, consecration and humility shown throughout the meetings speaks well for the further progress in our District in our Father's business.

Mrs. Vena Firestone, Secretary.

Roanoke, La.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Anstine-Kinsley.**—By the undersigned at the home of the bride's father, Florin R. Kinsley, Aug. 8, 1928, Bro. Chas. E. Anstine of Hartsville, Ohio, and Sister Lela R. Kinsley of Middlebranch, Ohio.

**Barnhart-Hawkins.**—By the undersigned Aug. 5, 1928, at the home of the bride's parents, Moorland, Ind., Bro. Leonard Barnhart of New Carlisle, Ohio, and Sister Esther Hawkins.—O. D. Werking, Hagerstown, Ind.

**Harda-Stahl.**—At the home of and by the undersigned, June 29, 1928, Mr. James Ralph Harda of Detroit, Mich., and Miss Myrtle Edith Stahl of Indianapolis, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

**Hoffman-Boyer.**—By the undersigned Aug. 12, 1928, at the Church of the Brethren, Elkhart, Ind., Bro. Arthur Hoffman and Sister Evelyn Boyer, both of Elkhart, Ind.—Russell H. Weller, Battle Creek, Mich.

**Jenberry-Neher.**—By the undersigned, July 29, 1928, at the home of the bride's son, Bro. M. E. Neher of Quinter, Kans., Bro. David Jenberry and Sister Virginia A. Neher, both of Quinter, Kans.—J. S. Neher, McPherson, Kans.

**Shapely-Riley.**—By Rev. Rondo, June 24, 1928, at the home of the bride's parents, near Rockglen, Sask., Harry Clyde Shapely of Gergovia, Sask., and Sister Edna Anna Riley of Rockglen, Sask., Canada.—Mrs. Edgar T. Riley, Rockglen, Sask., Canada.

**Troyer-Guyann.**—In the Brethren church by the undersigned, Aug. 19, 1928, Bro. Wm. Gale Troyer of South Bend, Ind., and Sister Jane Guyann of Indianapolis, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

## FALLEN ASLEEP

**Click, Lucinda E. Cox,** born in Hendricks County, Ind., died July 30, 1928, at the age of 83 years, 5 months and 2 days. She married Jonathan M. Click in June, 1869. For a number of years she had been a member of the Brethren church at Nevada, Mo. Services by the undersigned. Burial in the cemetery near Horton, Mo.—D. D. Harner, Hattsburg, Mo.

**Click, Sister Mary,** nee Miller, born Sept. 21, 1861, died Aug. 11, 1928. In 1891 she married Jacob T. Click who died in 1925. She is survived by three daughters, one sister and one brother. Funeral service at the church of the Brethren by John S. Flory assisted by F. D. Dove—W. A. Fry, Bridgewater, Va.

**Eshelman, Sister Annie S.,** died at her home in Florin of complications, aged 74 years. A number of nieces and nephews are the only survivors. She was a member of the Brethren Church some forty years. Funeral services from her late home and at the Church of the Brethren, Florin. Interment in the Green Tree cemetery.—Mrs. Anna Putterbaugh, Rheims, Pa.

**Falkenstein, Hanna E.,** born April 5, 1849, in Pennsylvania, died April 16, 1928, at the home of S. J. C. Senger, after an illness of three years' duration. She married Daniel Mosher who preceded her a number of years ago. A son survives. Later she was married to Sam Falkenstein of Astoria, who died last July. A brother and a sister also survive. Services by Eld. A. H. Lind at her home; the remains were sent to Uniontown, Pa.—Mrs. Reuben Wickert, Ipsva, Ill.

**Hopkins, Bro. Harry Max,** of Mont Clare, died in the Phoenixville hospital, Aug. 15, 1928. He leaves his wife, Helen Hallman, and four children. Services in Green Tree church by Bro. H. S. Replogle. Interment in the adjoining cemetery.—Mrs. Susan J. Famous, Royersford, Pa.

**Martin, Sister Ida B.,** nee Wingert, wife of Otto D. Martin, born near Lemasters, Pa., May 1, 1881, died near Welsh Run, July 26, 1928, in the bounds of the Welsh Run congregation, after a twelve day illness. She leaves her husband, one son, one granddaughter, three sisters and four brothers. She united with the church at the age of fifteen, in the Back Creek congregation. She taught the primary class in the Sunday-school for a number of years and served with her husband in the deacon's office for fifteen years. She was anointed one week prior to her death. Services by Elders D. M. Zuck and Albert Newwander, assisted by the home brethren. Interment in the cemetery adjoining—John D. Martin, Mercersburg, Pa.

**McFarlin, Sister Anna,** nee Willis, born in Marselles, Ill., died at her home near Washburn, Ill., Aug. 16, 1928, of cancer, aged 45 years. She was married to Ivan McFarlin; to them were born one son and two daughters, who survive with the husband. She united with the Church of the Brethren several years ago and died in that faith. She was a devoted student of the Bible. Funeral by her pastor, Bro. M. A. Whisler, at the Oak Grove church. Interment in the Mt. Vernon cemetery near Washburn.—Mrs. M. A. Whisler, Washburn, Ill.

**Miller, Phillip Sheldon,** infant son of Sheldon and Grace K. Miller, died at their home in Phoenix, Ariz., Aug. 16, 1928. Services in the Glendale cemetery by Bro. Harold Kurtz. Interment in Glendale cemetery.—Rachel G. Young, Glendale, Ariz.

**Shively, Wm. E.,** born in St. Joseph County, Ind., died in Nappanee, Ind., Aug. 10, 1928, aged 73 years, 6 months and 11 days. He is survived by one son and one grandson. He united with the Church of the Brethren early in life and lived a consistent Christian life. Services at the Stony Point church. Interment in the cemetery adjoining—David Metzler, Nappanee, Ind.

**Smith, Marion Adkins,** oldest son of W. E. and Florence Smith, died at his home in Weckenburg, Ariz., Aug. 12, 1928. He was bitten by a rattlesnake and died seven hours later. He leaves father and mother, two sisters and one brother. Services in Glendale cemetery by Bro. Walter Swihart. Interment in Glendale cemetery.—Rachel G. Young, Glendale, Ariz.

**Weaver, Sister Nancy Jane,** daughter of Samuel S. and Nancy Jane Sherly, died May 9, 1928, aged 73 years and 8 months. She married James David Weaver Sept. 3, 1876, who preceded her four years ago. To this union were born six sons and four daughters. Eight children survive with twenty-three grandchildren and four great-grandchildren, also two sisters, one brother and two stepbrothers. The late Eld. John Sherly of Mont Ida, Kans., was also a brother. She became a member of the Church of the Brethren while yet a child and remained a faithful member until death. She bore all her afflictions with true Christian fortitude and was fully resigned to the Lord's will. Funeral services from the church by her pastor, Bro. Ralph E. White, assisted by Bro. S. J. Bourman and Dr. Lewis M. Roper.—Ralph E. White, Johnson City, Tenn.

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Two tribes divided by lot.

1 CHRONICLES, 25.

The number of the singers.

19 These were the orderings of them in their service, to come into the house of the LORD, according to their manner, under Aâron their father, as the LORD God of Is'ra-el had commanded him.

20 And the rest of the sons of Lê'vi were these: Of the sons of Am'ram: 'Shu'ba-el: of the sons of Shu'ba-el; Jeh-dê'iah.

1 ch. 9. 25.  
1 Co. 14. 46.

2 ch. 23. 14.  
2 ch. 23. 14.

3 ch. 23. 14.  
3 ch. 23. 14.

the hands of A'saph, which prophesied 'according to the order of the king.

3 Of Jêd'u-thûn: the sons of Jêd'u-thûn; Gêd-a-li'ah, and 'Zê'ri, and Je-shâ'iah, Hâsh-a-bi'ah, and Mât-ti-thi'ah, 'six, under the hands of their father Jêd'u-thûn, who prophesied with a harp, to give thanks and to praise the LORD.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

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## ... EDITORIAL ...

### Church Dignity and Civic Duty

THE present political situation furnishes the church an opportunity for the exercise of a fine sense of propriety. It would be easy to step off the straight and narrow path on either side. And yet it is not difficult, it only requires care, to keep to the middle of this path, which is at the same time the path of dignity and of duty.

That course of dignity and duty will certainly not be found in following the advice of some recently self-appointed advisers to the church and clergy. No less distinguished a person than the campaign manager for one of the presidential nominees has warned southern preachers against too much political activity. This is interesting and amusing, as is the new zeal of certain other high authorities for the purity of the church. In view of their manifest personal interest and sympathies, their fear lest the church besmirch her spotless robes in the mire of politics is very touching indeed. These southern preachers do not propose to stand for the wetness of the party candidate and they have not been slow to advise their people on the subject. Wherefore the holy zeal of the politicians for the simple gospel without too much application.

The church is in the world on a spiritual mission. It is her business to bring men and women into fellowship with God, through Jesus Christ. Her forces are organized with that end in view, and the increased energies which are developed by thus organizing her efforts are properly expended in the accomplishment of this central purpose. And the better this purpose is accomplished the more sensitive her members will be to their obligations in all the relations of life. They have family relationships and the importance of them is not lessened because they are also members of the church. That fact should make them better fathers, sons, wives, sisters, and so on. They have community relationships and these continue just the same, the same except that their church associations and privileges should make them better neighbors, ideal neighbors. They have civic relationships and these do not cease to exist because they are also members of the church. Their fellowship with God through Jesus Christ, into which the church has brought them and in which the church nourishes them, should enable them to be model citizens. It should greatly deepen their

sense of responsibility, for the essence of good citizenship is a high regard for the welfare of others, and this comes close to being also the essence of Christian discipleship.

There are occasional circumstances in which it seems entirely right and wise for the church to take some action on these matters in an organized capacity. A clear statement of her position when great moral issues are at stake is certainly in place, in the form of a resolution or protest or other certified pronouncement. So also are special officers or committees as agencies of information and education. But for the most part, the work of the church in the field of civic and political righteousness will be done by her members acting as individuals, and the church's organized contribution to it will be in inspiring and equipping the membership for their work.

The present exigency in the political life of our country makes these simple observations timely. As an organic unit the church has already done perhaps all that is feasible or expedient. The La Verne Resolutions are an excellent statement of her position and a challenge to the membership to make good in vindicating them. She has also her officially designated agency—heretofore the Welfare Board, hereafter a department of the Board of Religious Education—to keep us in remembrance of our duty. It remains for us as individuals to rise to the demands of the situation and strike an effective blow for righteousness. The stress of political excitement need not lead us into any undignified or unbecoming attitudes. Neither need we be frightened by the taunts of designing politicians. With quiet determination we should go about the task of thoroughly rebuking them and their cause at the ballot box.

Their misleading propaganda should fall on deaf ears. They should be given to understand that the church people are not so easily duped as they imagine, that we are not going to stand by and keep hands off while they carry out their scheme to break down a great moral reform, but that we intend to see to it that the highest position of trust in the gift of this country is not given to a man who longs for the day to come back when he can "put his foot on the brass rail and blow off the froth." His loud protestations that he does not want the saloon restored carry no conviction to our minds. Not only do actions speak louder than words but words spoken in casual conversation speak louder than the words of the candidate. Besides, a saloon by any other name would smell as bad.

The apologies which some good people are making to their consciences in an effort to justify their purpose to vote for this man have a strange sound to Christian ears. We can not believe that they will carry weight to folks with a Brethren background. They have no place in the thought of any man or woman who holds principles above party, least of all will they be countenanced by a church constituency which has taken the high ground of the Brethren on the liquor issue.

The church people of this land should break the interesting news to the wet champion that he has reached the peak of his popularity, and on a certain morning in early November they should show him a back door which opens out into a broad expanse of political oblivion. That will combine church dignity and civic duty in a very happy manner.

### Translated Literally

HERE is a phrase for the preachers especially but every member of the church ought to ponder it: "A ministry of terrible urgency and immediateness."

That is the kind of ministry to which preachers of

the Gospel have been called but so is it the kind to which every follower of Jesus has been called. It is only a question of proper distribution that every one may work where he can serve best. For all of us the task is "a ministry of terrible urgency and immediateness."

How those words should sink in, burn in, any way to get in! Your Christian life is a ministry, brother, first of all. Ministry is service. It is your business to serve. There are folks who need help, hundreds of them, thousands of them, millions of them, and they need it badly and they need it now. That is the literal rendering of that terrible urgency and immediateness.

But now that we understand it what are we going to do about it? Shall we go right on refusing or neglecting to minister to them?

### Use the Power More

THE church is a power house for the generation and transmission of spiritual energy, but not unless we use it for that purpose. If we do not turn the power on we can use it for a nice quiet place to sleep in. Some do use it for that.

But it is well suited for the proper function. The public worship and ritual, the fellowship of the saints, the instruction in divine truth and the exhortation to duty, the coöperation in service to human need—all this tends powerfully to generate and transmit spiritual power.

The whole world is suffering greatly for the lack of this power. On every hand we see manifestations of power, water power, steam power, electric power, financial power, political power and so on indefinitely. But the most useful power in the world is spiritual power, the power which results from the habitation of human spirits by the Spirit of God. The supply of this is short.

Generation and transmission, please note, belong together. Neither can exist for long without the other. The effort to store up spiritual energy without transmitting it soon kills the engine and stops the generation. The church needs nothing more for its own continued vitality than more activity in transmitting its energy into the life currents of the world.

### Two Halves Make One Whole

WE saw a statement recently that made us think. We have an experience like that occasionally. The writer of it claims that "love of God and love of neighbor are not two commandments, but one." He goes on to explain that it is when one is most deeply absorbed in spiritual contemplation and communion with God that a vivid consciousness of mankind in need arises within him. It is when he realizes that he is himself the channel of the divine life that the sense of obligation to his fellow-men begins to stir in his soul.

Wonder if that isn't about right. You will recall that Jesus said the second commandment is like the first, and he seemed to regard it as following so logically from the first, as so inevitably involved in it, as virtually to be a part of it. Is that why Paul could say that the whole law is fulfilled in this so-called second one? Not that one may disregard worship and the love of God but rather that only in such consciousness of God can one rise to the self-abandon required to love one's neighbor truly. Is it because this God-consciousness is lacking that love of neighbor so commonly stops short of the full measure, "as yourself"?

What a theme for thought it is! Of one thing we are sure. Any attempt to build a real brotherhood without an adequate Fatherhood is bound to break down. You can not love either man or God without loving both.



## GENERAL FORUM

### A Country Church

I think God seeks this house, serenely white,  
Upon this hushed, elm-bordered street, as one  
With many mansions seeks, in calm delight,  
A boyhood cottage intimate with sun.

I think God feels himself the Owner here,  
Not just rich Host to some self-seeking throng,  
But Friend of village folk who want him near  
And offer him simplicity and song.

No stained-glass windows hide the world from view,  
And it is well. The world is lovely here,  
Beyond clear panes, where branch-arched skies look  
through,  
And fields and hills, in morning hours of prayer.

God spent his youth with field and hill and tree,  
And Christ grew up in rural Galilee.

—Selected.

### Indoctrinating, the Method

BY J. H. MOORE

It would appear that there are elders and pastors, possibly a number of them, who would be only too glad to do something along the line of more fully indoctrinating the members entrusted to their care, especially the younger members, but do not see their way clear regarding the more acceptable methods. They fully realize the necessity of well defined doctrinal teaching in order to strengthen and inspire their people. Indications of this are evidenced by what happened at the late Conference, by what now and then appears in local church papers and occasionally in the MESSENGER.

It is further realized that during the last decade there has been a great lack of teaching along this line in nearly all parts of the Brotherhood. This applies to both press and pulpit, and in far too great a measure in our revival work. A two weeks' revival may result in a score or more accessions to the church without even one sermon being preached on some of the very necessary outstanding claims of the church. It is a case of adding members to the flock without properly instructing them. Of the thousands converted on the day of Pentecost it is said, "And they continued steadfastly in the apostles' doctrine and fellowship," showing that the apostles gave all needed attention to the essential doctrines of the church.

Years ago when the Brethren more than ordinarily stressed doctrinal issues in their sermons, possibly a bit to excess, there was no hesitancy about the better methods. They studied doctrinal questions, and preached that which they understood the Book to demand, and as a result large numbers were added to the church. Converts made after this manner, with very few exceptions, became steadfast members. But now since there are not many sermon outlines on doctrines accessible, the average young preacher hardly knows how to assemble and arrange his material for such discourses. We have quite an assortment of books on the doctrinal claims of the Brethren, but for aids in sermon building these are not looked upon as popular. We get so in the habit of consulting other books, strictly undocrinal, that we have little taste for Brethren literature. With the reading of many popular books, sometimes one a week, along with a homiletic magazine or two, the building of a sermon may not be such a difficult proposition. But when it comes to arranging a doctrinal discourse, that means work, and with the more timid the delivery of such a sermon would be an occasion for fear and trembling, thinking that some one in a mixed audience might possibly become offended, not being able to endure sound doctrine.

But how about the method? We one time asked a prominent leader in Bible institute work why his method of institute work among the churches did not include doctrine as held by the Brethren. He said none of the teachers employed knew how to conduct a class in doctrine. He was probably correct. They had never studied the doctrines of their own church

and of course were not concerned about methods. Years ago the General Mission Board was anxious that two series of discourses should be given at all our schools, one on mission work, and the other on church doctrines. There were those who were efficient along these lines and the results were most encouraging. It was also required that each year there should be a doctrinal issue of the MESSENGER. That helped. Not much was said about the method. Those who delivered the addresses settled that for themselves, while those invited to prepare articles on the various doctrines had their own way of treating the subjects assigned them.

But we are still pressed for present day methods. One pastor is very much interested in this matter of method. His is a mixed congregation, members and non-members. He says his members ought to know more about the distinctive doctrines of the church, but he does not care to treat such doctrines before his mixed congregation. Among the non-members are a lot of real nice religious people, holding views different from those held by the Brethren and that he hesitates to do anything that might offend them in the least. To him the situation is embarrassing. Not only so, but he says there are a number of other pastors in the same situation.

To us, and we have been preaching to mixed congregations for a bit more than sixty years, it would seem that a real wide-awake preacher would want nothing more inspiring than a mixed assembly when treating any of our outstanding doctrines. These non-members, however devout they may be in their way of thinking, are the very ones who ought to know something about the faith and practice of the Brethren and the reasons for their claims. If we are to teach people to believe and observe the all things set forth in the New Testament, we ought to thank God for the opportunity of presenting as much of the whole gospel as possible to those who need, like Apollos of old, to be taught the way of the Lord more perfectly.

Right here permit me to say that in teaching New Testament doctrines, as understood and practiced by the Brethren, there is no occasion for offending any sensible man or woman. It is not the preaching of a particular doctrine that sometimes offends sensitive people, but generally the way it is done. When setting forth the teachings of the Scriptures, as he understands them, it is not necessary, nor even good church ethics, for a minister to denounce and lampoon everybody who happens to hold different views from him, nor is it proper for him to run down the churches whose tenets are at variance with the practices of his own denomination. Generally speaking, it is the business of a prudent minister to attend to the interests of his own church and let the pastors of other churches attend to theirs. We have the different denominations, that hold different views regarding the essentials in doctrines, they seem to be here to stay, and there is nothing to be gained in spending our time trying to pull down their denominational structures. Logically speaking, they are not our sister churches, but they are our neighbors, and reason as well as charity would indicate that we should treat them as such, however much we may regret our doctrinal differences. We can even cooperate with them in any good movement that does not require the compromising of what we regard as church essentials.

But this does not mean that the press and pulpit of our people should neglect the outstanding doctrines of the church. That is one of the primary purposes of their creation. So far as wisdom dictates every pastor should use his pulpit for the purpose of thoroughly indoctrinating the people of his community, be they members or non-members. If he will employ tact as well as ability when delivering discourses on doctrine, and always without apology, he need never worry about offending people who belong to other churches. Such people are not as easily offended as some timid folks may think. Not only so, but all professing Christian people, members and non-members alike, stand in need of sound doctrinal teaching, and if the Brethren have more of this sound doctrine than do other denominations, let them not be so indifferent about broadcasting it.

Think of a well informed minister of any denomination refusing to discourse on the distinctive claims of his church simply because there happened to be in the congregation some who belonged to other persuasions! In some denominations such a preacher would be reprimanded. We were one time present in a large mixed assembly when the presiding elder, in his rounds, decided that the particular congregation he was addressing needed some instruction on the importance of infant baptism, and proceeded to hand it out in regular pedobaptist parlance. He knew that myself as well as a score of others in the audience did not believe in that sort of theology, but without apology, or any indication of intimidation he passed out his lesson. However, he did it in a nice way, saying not one word against the views held on the subject by other denominations. He attended strictly to what he considered his own business as a presiding elder.

How about Brethren ministers, noted the country over for their boldness in the faith, feeling just a bit timid about preaching our doctrine to non-members that happen to be in the congregation! They ought to praise God for such an opportunity. But how about the better method? We should say, treat doctrinal subjects as you treat other themes, with skill, ability and reverence and the matter of method will take care of itself. It rather looks as though our churches are needing some sort of a general propaganda on New Testament doctrines, especially the doctrines that mark us as different from other persuasions. Such a propaganda would give rise to an unusual interest. It would be an easy matter for the churches to set such a movement in motion. Among the denominational papers coming to our desk one of them has, editorially and otherwise, undertaken to stir up such an interest and is making quite a success of it. It means to indoctrinate the members, old and young, and even neighbors so far as they can be reached. So far as our own people are concerned, we do not need to wait for another book on doctrine, however much it might be appreciated, in order to put on a propaganda. All we need to do is to waken up on preaching the whole gospel, and this means doctrine as well as everything else in the Book.

Sebring, Fla.

### The Holy Spirit

BY DAVID METZLER

#### VI. Endowment for Service

Would the Spirit create one for service without giving one the ability to serve? Likely no one will question whether there was a purpose in the creation of the universe and the giving of life. These things very evidently were not the end but the beginning of the working out of a great purpose. The Scriptures speak of the kingdom that has been prepared, and of those whose names were written in the book of life from the foundation of the world. Consequently everything was created for a definite purpose, which was service, and this service is rendered for the purpose of reaching the end in view. In order that this service may be rendered effectively, qualifications and endowments were, and are being bestowed. So we read: "And God saw everything that he had made, and behold, it was very good." Everything was created so that it would serve the purpose for which it had been made.

God said: "Let there be light in the firmament of heaven . . . and let them be for signs and for seasons, and for days and for years; and let them be for lights in the firmament of heaven to give light upon the earth." These were made for a definite purpose and they serve that purpose well.

The same is true of vegetation which was created for food for man, beasts, birds and every creeping thing. It contains the food elements that are required to sustain the life of the animal. It perpetuates itself by bearing seed after its kind, thereby reproducing itself so that the need is always supplied.

What is true in this respect of the planets and vegetation is true also of the animals. The animal is constituted so as to subsist on the elements contained in the plant. It has the ability to assimilate and convert



them into animal matter. All things created are naturally endowed or qualified to serve the purpose for which they were made.

This same truth applies to man. He, like the rest of the creation, was created for a purpose. He was endowed with the ability to sustain and perpetuate himself, and to subdue and replenish the earth, and so he does. He does it on the same basis that the planets, vegetation and animals serve. It is an involuntary or unconscious service. However, it is in harmony with the purpose of the creation in which the Spirit was a vital factor.

Man also has *native* ability or inherited tendencies or inclinations, talents, or whatever it may be called, it comes through a law of the Spirit, in addition to his endowment at his creation. Timothy inherited unfeigned faith from his grandmother through his mother, which qualified him for service in a particular way. Some are *born* farmers, mechanics, financiers, poets, orators, musicians, teachers or what not. It is easy and natural for one to engage in the line of work for which one is *naturally* fitted. In so far as this is done, and as this goes, the purpose for which one was born is served. It will naturally result in satisfaction, and success in one's service. To ignore these inborn inclinations usually results in misfits and failure.

Aside from these natural endowments there is also a special endowment by the Spirit. Timothy received the gift of unfeigned faith from his ancestors through the law of heredity; but in addition to this he received a special "gift" through the "laying on of the hands of the presbytery," which is one of the conditions under which the Holy Spirit was given. "To each one is given a manifestation of the Spirit to profit withal." "All these [special manifestations of the Spirit] worketh the one and the same Spirit, dividing to each one severally even as he will." The Spirit endows each one *individually* as *he will*. These endowments are given that every need may be supplied by the body, the church, by a united and harmonious service.

Under the Old Testament dispensation men were endowed in a special way by the Spirit for special service. Some were endowed with *mechanical skill* for the construction of the tabernacle. Some were endowed with *wisdom and knowledge*, others with the gift of *leadership*; still others with judgment, and so on. But all these were endowed that they might in a special way serve the Lord.

The same is true under the New Testament dispensation. Men have received "manifestations of the Spirit" that they might in a particular way serve the Lord. The sum total of all these endowments or qualifications from the creation, and of the creation is that "all may attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ."

Since endowment by nature, as we call it, and endowment by the Spirit are from the same source they will naturally accord. A call by the Spirit to special service does not necessarily mean a revolution or a reversal of one's natural qualifications. When the slow-tongued Moses received the call he refused to accept it because there had no change come into his speech through it. He said: "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant." He evidently thought as some others do, that with the special call should come a revolution or a reversal of natural endowment. The absence of some peculiar and spectacular manifestation is no evidence of a lack of endowment by the Spirit. Moses was a *born* leader and for this purpose the Lord called him. The Spirit *intensifies* natural endowment and natural endowment consecrated to the Lord's service will glorify him.

Let no one be discouraged or deceived because nothing astonishing or spectacular came with the special call of the Spirit. The important matter is that we rise above the animals and lifeless matter in service which we too often fail to do. And further, that the powers to reproduce and perpetuate life, and replenish and subdue the earth given us in the creation, and the gifts received through the law of heredity, as well as the gifts received through the laying on of hands, be

consecrated and dedicated to him through whom they came. The supposedly spectacular manifestations prove too often to be merely the effect of overwrought emotions.

"What is that in thine hand?" Consecrate it to the Lord and his service and he will glorify himself through it.

*Napfancee, Ind.*

## The Ten Commandments

BY OLIVER ROYER

How important are the Ten Commandments? Are they fundamental? Are they in any way related to salvation? What, if any, is our relation to them? These and many other questions have been asked by earnest seekers for truth. They should be answered.

There is no doubt but that the Ten Commandments are fundamental and important. The preparation that was made for their reception fills one with awe. "And Jehovah said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day, for the third day Jehovah will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall surely be put to death" (Ex. 19:10 ff.). "And it came to pass the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. . . . And Mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. And Jehovah came down upon Mount Sinai to the top of the mount: and Jehovah called Moses to the top of the mount; and Moses went up" (Ex. 19:16 ff.). Why such a careful preparation of the people? Why these accompanying manifestations of Jehovah's majesty and power? Was it not because Jehovah was giving to the world something that was fundamental and important for the ages to come?

The manner of its presentation is also impressive. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God" (Ex. 31:18). "And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God graven upon the tables" (Ex. 32:15 ff.). Should there be any doubt as to the importance of these commandments when they were given in such a wonderful way, and by Jehovah himself?

They are also important because of what they contain. They in a general way touch all the relationships of life. The first four have to do with our relationship with God. The last six have to do with our relationships with men. The ethical law was based on the Ten Commandments. The ceremonial law was given largely that man might sustain the right relationship with God. It was the law for God's people for the centuries to follow, until Jesus came.

How was it considered by Christ, when he came? In the Sermon on the Mount he says: "Think not that I came to destroy the law and the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whoso shall do and teach them shall be called great in the kingdom of heaven" (Matt. 5:17-19). He informed them, that he did not intend to destroy these commandments, but he would clothe them

with a new and fuller meaning. And this he began to do at once. Read Matt. 3:21-48.

What then is the purpose of the Law as given in the Ten Commandments? Why did Jesus make it so simple and plain? Why did he make it so heart-searching in its application—sharper than a two-edged sword? Was it not to reveal to us our sinful condition? Was it not to make us feel our need of divine grace? For who can live up to the standard of the Law as interpreted by Jesus, alone? Not one. The prophet declares that our righteousness is as filthy rags (Isa. 64:6). What then is our hope? John in his Gospel gives us encouragement. "And the Word became flesh and dwelt among us, full of grace and truth. For of his fulness we all received, and grace upon grace. For the Law was given through Moses; grace and truth came through Jesus Christ." Why this *complet, grace and truth*? Is it not because that truth alone will not save? It is good, but we can not attain to it alone, however much we might desire to do so. The Law reveals to the sinner his condition—he knows what is ideal, but he can not attain to it. But grace is heaven bending low, seeking the lost and lifting them up from the mire of sin, and making them to sit in heavenly places in Christ Jesus.

And then, when we have experienced divine grace, out of the appreciation of our hearts we will love the Lord with all our heart, and with all our soul, and with all our mind. We will also feel such an interest in all humanity that we will truly exemplify: "Thou shalt love thy neighbor as thyself." This can only be done when we have experienced divine grace, and by divine help. The Law will then be fulfilled in this manner through Jesus Christ our Lord.

How we ought to appreciate the Law, in that it reveals to us our need of salvation! How we ought to appreciate the fact that

Grace is flowing from Calvary.  
Grace as fathomless as the sea,  
Grace for time and eternity,  
Grace for you and me.

*Alliance, Ohio.*

## The Task of the Church West of the Mississippi

BY DAVID G. WINE

An Address Delivered at the Home Mission Conference at La Verne, Calif., June 26, 1928

In Two Parts—Part Two

### Types and Phases of the Task

We have several convenient names for our missionary endeavor—world-wide, home, city, rural, Italian, etc. The city and country work have long been considered separate tasks. But less and less will this be true in the future. As people play together, worship together and intermingle in the commercial and social activities, with common education, common knowledge, common experiences, common entertainments and common homes, we shall find the task of the church a common problem wherever undertaken. There will of course be types and phases of work, but they will depend more upon the intellect, education and religious advancement than upon matters of city and country.

Special groups are a task for the church over wide areas, including city and country; they constitute problems for coöperative and coordinated effort. Fruit pickers, harvest help, beet field workers, etc., are in many instances the same people. The harvest season in the Great Plains area is an example. The early fruit and vegetable sections of the south furnish laborers for early southern harvests and these advance northward into Canada. When the harvest is finished the return trip finds them in the potato and beet fields where they remain until late November. Then they go to the city until their itinerary begins in the spring. My own state (Nebraska) has provided school facilities for the children of these transient workers at all seasons of the year. They challenge the church to provide similar opportunities for their spiritual development. It is apparent that no present or ordinary machinery of the church now operative can take care

(Continued on Page 590)



## The Remedy for the Crisis of Our Day

BY GEORGE FULK  
Number Seven

IN our last article in the GOSPEL MESSENGER under the above heading we promised to undertake in our next article to point out some definite, concrete things which, in our opinion, our people can and should and, we believe, will do to help rid the world of war.

The time for this seems fully ripe just now. There is one "emergency matter" at this moment which is calling for immediate action. We feel sure that there are a goodly number of wide-awake, well informed and able workers throughout our Brotherhood, ready at any moment to help out in any important emergency. Hence this article is directed primarily to them. However, every MESSENGER reader is cordially urged to give this matter most earnest consideration.

As this article is written, in the morning newspapers throughout our nation there appears the following telegram: "President Coolidge probably will ask the senate to delay action on the Kellogg anti-war treaty until the navy ship construction bill is taken up and passed. Mr. Coolidge was represented as fearful that once the treaty has been ratified, public opinion, construing the agreement as abolishing war instead of simply renouncing war as a national policy, will turn against the navy measure and perhaps bring about its defeat. At the same time it was intimated that the President may recommend approval of the 71-ship program in place of the 15-cruiser bill which has already passed the house and is now before the senate."

Here is a very serious matter—an emergency calling for help from every peace worker in our nation. On Aug. 27, at the urgent request of our government, the leading nations of the world signed an agreement in which we and the other nations pledged not to resort to war. Three days later the President of our Nation gave out the public statement that he probably will ask the Senate to delay ratification of the anti-war treaty until after the bill for increasing our navy is acted upon, fearing that if the anti-war treaty is ratified first, public opinion would not then allow the passage of the bill for the increase of the navy. In other words, he fears that public opinion will insist that our actions correspond with our solemn treaty with the other nations. That is, when our nation once pledges itself not to go to war, then our people will refuse to increase preparations for war. This opinion is certainly well grounded. Otherwise as a nation we should solemnly sign an agreement not to go to war and straightway appropriate multiplied millions of dollars to increase preparation for war. In considering such action there must be a screw loose somewhere. And just here we find the emergency calling for help from every active worker for peace—especially from those who strive to be followers of the Prince of Peace. What are the definite, concrete things which our people, as individuals and as churches, can do, and need to do, at this critical moment, "to help rid the world of war"?

Every United States senator is a servant of the people of his home state, placed in office by his home people for the express purpose of carrying out the will of his people. Members of the Church of the Brethren, numbering more than one hundred thousand, are represented by these respective United States senators. These lawmakers are duty bound to consider the will of our members as far as they know what it is on this question. The question is: Shall the new Anti-War Treaty be delayed in the senate until the big navy bill is acted upon, in the hope that many millions of dollars more will be voted to increase our fighting machinery before we ratify the Anti-War Treaty already signed by the other nations and ourselves? Or, shall we complete the Anti-War Treaty by ratifying it promptly, and then in this new light consider whether national honor and good conscience would call for increasing our fighting forces or for refusing to increase them?

How are our senators to find out the will of the members of our church on this question? Do we not have a duty to perform here? Is it not the simple duty

of letting our senators know what we wish done in this case? It is practically impossible for these senators to ask the opinion of each citizen whom they represent; but it is a very easy matter for each citizen to let his senator know his opinion on any given matter. For this reason we are prompted to make the following appeal: Will not each one who reads this article do one or all of the following things:

1. Telegraph both President Coolidge and your United States senator whether you are for or against having the big navy bill considered ahead of the anti-war treaty. Also just what you think of both the anti-war treaty and the bill for the increase of the navy.
2. Write both President Coolidge and your senator a personal letter covering the same subject.
3. Get your church and also as many individuals as you can to do the same things.

Remember that, after all, it is public sentiment, of which yours is a part, which determines the official actions of our nation. Do we dare neglect so great a duty?

This concludes our series of articles on, "The Remedy for the Crisis of Our Day." We have it on our heart to write whatever we may have to say further on this subject under the suggestive title: "What the World Peace Worker Needs to Know." We shall be glad to offer to serve for the time being as a sort of "clearing house" to report through the MESSENGER whatever active contribution to world peace on the part of our membership comes to our attention. Let us know what you and your church have done along this line and we shall try to give out this information for the encouragement of others and the good of the cause. And may God add his blessing to every effort made for world peace, as well as the coming of his kingdom in full.

Bethany, Ill.

## The Campaign Column

BY C. ERNEST DAVIS

### Herbert Hoover Takes His Stand

THE Church of the Brethren in Resolution 13, adopted at the La Verne Annual Conference, advised its members "that we support only such candidates as are in sympathy with the amendment, and who favor a faithful enforcement of the law." Therefore, as members of the church, we are greatly interested in the position taken upon this vital issue by the candidates for the various offices within the gift of the people, and especially in the positions taken by the candidates for the Presidency of the United States.

Herbert Hoover, in accepting the nomination, at Palo Alto, Calif., on August 11, said:

"I recently stated my position upon the 18th amendment, which I again repeat:

"I do not favor the repeal of the Eighteenth Amendment. I stand for the efficient enforcement of the laws enacted thereunder. Whoever is chosen President has under his oath the solemn duty to pursue this course.

"Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively."

"Common sense compels us to realize that grave abuses have occurred—abuses which must be remedied. An organized, searching investigation of fact and causes can alone determine the wise method of correcting them. Crime and disobedience of law can not be permitted to break down the constitution and laws of the United States.

"Modification of the enforcement laws which would permit that which the constitution forbids is nullification. This the American people will not countenance. Change in the constitution can and must be brought about only by the straightforward methods provided in the constitution itself. There are those who do not believe in the purposes of several provisions of the constitution. No one denies their right to seek to amend it. They are not subject to criticism for asserting that right. But the Republican party does deny the right of any one to seek to destroy the purposes of the constitution by indirection.

"Whoever is elected President takes an oath not only to faithfully execute the office of the President, but that oath provides still further that he will, to the best of his ability, preserve, protect and defend the constitution of the United States. I should be untrue to these great traditions, untrue to my oath of office, were I to declare otherwise."

Wenatchee, Wash.

## Incidents on the Way to Africa

BY J. B. EMMERT

ONE day I sat down by the porter in the tourist car, and putting my hand on his knee began telling him what I considered one of the best stories I have heard in a long time. It was about a porter who once went up to a man in his car and said: "Boss, you are a preacher, are you not?" To which the preacher nodded assent. The porter continued: "I was almost a preacher once myself." The preacher became interested at once and inquired why he was not wholly one. "Well, sir! it was like this," the porter replied. "While I was preparing for the ministry, my younger brother was converted and he said he, too, wanted to be a preacher. We were poor and did not have money enough to send both to school so I told my brother that he should go to school and give his life to the ministry while I would go back to the porter business and make money to pay his way. He did so and I returned to the train service." "Did your brother become a preacher then?" was the preacher's next question. "Oh, yes, boss, he is a preacher and they call him 'Bishop Scott,'" was the reply that brought great surprise and keenest pleasure to the listening preacher.

The porter smiled as I finished and said, "That is a good story." He went on about his duties efficiently and in a most commendable manner. Just before our train arrived in Chicago a beautiful, well dressed, and refined looking Negress entered the car. She was introduced to a fine looking Negro gentleman in the forepart of the car by the porter. Presently he came back to me, and with a smile of satisfaction informed me that the woman who had just come in was his wife. I could not but congratulate him. Then he told me that he, too, was entering the ministry the coming October and that he had come in contact with Bishop Scott at the seminary. The fine looking Negro to whom he introduced his wife is an evangelist and was on his way to an evangelistic service at the time.

Bro. Bonsack is an excellent traveler and brings cheer and joy to many fellow passengers. The other day he made friends with a child and she was much pleased with their little chat. She ran over to her mother and related her experience. Wishing to point out her new found friend she lifted her hand and said: "See, there he is, that nice big man with a face like a heart." That little child was not the first to discover that some folks are so big-hearted that it shows in their faces.

At the dining table we have the pleasant companionship of two young American gentlemen. One is a New Yorker, formerly from Ireland; the other comes from Iowa and is of Swedish descent. Both are very intelligent and alert and reveal a wide acquaintance with affairs in general. They are making many acquaintances among the passengers and often tell of their new finds at the dining table. It has been very noticeable that they always have something good to say about the people they meet. To encourage this trait a listener remarked that he was pleased with their ability to see the good in people. To illustrate how much they were doing that, he remarked that only once had he heard them make an adverse criticism and that was, that a certain passenger was a cynic. At once the fine young fellow from Iowa meekly apologized and asked pardon for making even that one unfavorable remark, adding that he made it a rule never to speak evil of any one, since that helps neither the speaker nor the one spoken of. His displeasure at having made one unfavorable remark seemed to dull his ear to the commendation of his many favorable comments.

Another young man is on his way to Oxford University. He had gone far afield in life and conduct and was on the verge of ruin. A chance acquaintance directed him to the Calvary Episcopal church in New York City with the assurance that he would find friends there. He is a minister's son and had seen much sham in religion so was not very enthusiastic about following the suggestion of this friend. He went. He marveled and was completely gripped by what he found, a group of young and old who were thoroughly in earnest in their religion and who were



carefully conforming the details of their conduct to their profession. They showed in act and word that they were genuine and were getting joy out of it all. It was new to him. His own life was changed and he is now as thoroughly mastered by this new power as are those whom he found at the church. He shows it in his contacts with the men on the boat. It would be well for more of us to commit ourselves to the three chief principles stressed by this group: complete submission to the will of God; conscious seeking and response to the leading of the Holy Spirit and intelligent and persistent effort to win others to the kingdom of God by personal work. He goes to his studies in Oxford with the purpose of making his life tell in the experience of his fellow students.

S. S. Carmania.

## Sharing Life With Our Friends

BY CHAS. D. BONSAK

I HAVE been talking with a young man on board our ship who is the son of an English clergyman. He says he never quite understood his father's religion and started out to live up to the falsely reputed statement that a minister's son is the worst of all. In New York City he met a friendly minister who shared his faith in Christ in a gripping way. He is now returning to England to prepare for the ministry. As one looks into the fine face of this earnest man he is impressed with his intelligent and simple faith in the power of Christ to redeem men.

Two deep impressions come to me from this incident. Are we as parents doing our full duty in sharing our faith and hope with our families? Is there not much misunderstanding and criticism growing out of our modern busy life because we do not know how to live together? The happiest moments of family, church or community life are when we share simply and understandingly our hopes and feelings with each other! Must this all depart because of the rush of the age?

Then does it not present the finest kind of evangelism there is? The kind that Jesus practiced and upon which the early church was built? It is a joyous thing

to just share life with your friend! In fact, that is what friendship is! Jesus says so in John 15:15! We wonder just what would happen if most of us Christians would take one evening a month to share in a simple and friendly way our religion with some friend! Certainly we would get more as we would give more! Of course, this is no new method—perhaps that is the reason it is not appreciated more! But that is the way good folks get friends and bad ones too. It is also the way we get husbands and wives—the kind that stick! Dr. Stanley Jones has found so much joy in this kind of evangelism as a missionary that he refused to accept the bishopric in his church! Let us try it, we shall certainly help our young men back home and to God!

S. S. Carmania, Aug. 24.

## The Fun of the Second Mile

BY EZRA FLORY

THE sweet things of life are found in the second mile. Character is developed by going the second mile. Doing what is law is drudgery. In Christ we should consider ourselves free. Love is the dynamic. "Be a Christian and do as you please," would be a good rule if people would choose to go the second mile.

Many incidents in the life of Lincoln indicate how much he was in the habit of going the second mile. In the museum at his monument in Springfield, Ill., we read an old check written when a poor man with one leg needed help. His handwriting is still legible: "Five dollars, to the poor man with one leg." One time a senator came in agony with a complaint against another senator who had spoken rough words. The senator was determined to write a letter. Lincoln advised that this be done and that he be permitted to read the letter when written. The next morning the letter was brought. It was an unkind epistle. Lincoln read it and put it into his wastebasket. "But you told me to write the letter," replied the senator. "I did so, and you now feel better; but I did not advise that you send it," said the noble man of the second mile.

The fun of life is in the second mile. What pleasure

to have the boys surprise mother with a bouquet of sweet flowers when she is weary! How it helps all of us! There is the old lady at the corner who has not been able to attend church. What joy comes to him who drives a bit farther to have her ride in the sunshine to church one morning! A smile, a word of comfort for the weary, a soft answer that turneth away wrath when the waters are turbulent, these are things of the second mile. It is being patient when it is hard to do so, being kind when others treat you rudely, being hopeful when things seem to be going wrong.

At one of our churches a worthy young man was struggling honestly to pay a debt. Two other brethren voluntarily went to the bank and underwrote his note. This cost these brethren nothing but it brought new hope for the young man.

Who shall be able to repay that crippled minister in the mountains who hobbles eight miles to preach to a full house which is small and humble? After eating his lunch he hobbles home again. He has but a sixth grade education but he is leading the community. He is full of love and hope and inspiration. God alone can fill such a life.

A companion remarks: "You need not dry the dishes." The husband says: "And that is why I do it." Seeing things that should be done, and doing them out of love of doing will enable anyone to find the second mile.

Elgin, Ill.

## Do Songs Grow Old?

BY LULU TERFORD

"ARE you washed in the blood?" "There is power in the blood." "Nothing but the blood." We sometimes hear the expression that certain songs are old. The tune or rhythm may be, but the thoughts expressed in such songs as the above will never grow old because they spread forth a gospel truth that is "the same yesterday, today, and forever." Often a song is a sermon in itself. Many songs are truly uplifting and comforting and we often gain essential assurances that guide us on and on by singing them. There are doctrines being spread over the universe which deny redemption by blood. We should get the thought that is expressed in such songs so fixed in our minds that we will be able to impart its importance to those who are perishing. Modernism is inclined to deny the divinity of Christ. We are warned of these things but if we stand on the solid ground of redemption by blood, modernism or any other ism can not put anything over on us because it is the teaching of the Word from Genesis to Revelation. We know the Word will not be done away with, so there is no ground for worry for a close student of the Word; that is, if he allows the Holy Spirit to interpret it for him. What should worry us is that others will follow their pernicious ways; therefore we should herald the truth to the world.

Los Angeles, Calif.

## "Let There Be Light"

BY OLIVE A. SMITH

A VERY beautiful and impressive taper service, or candle-lighting program, has been devised by the pastor of a Friends church in Kansas City, Mo. So rich is the symbolism that it has been given in churches of all denominations, with the possible exception of those who refute, altogether, the principles of accepted evangelical faith.

The symbol of light, exemplified by the use of more than a hundred candles in a darkened auditorium, centers the thoughts of the audience upon Christianity as the light of the world. Beginning with the commandment of creation, "Let there be light," appropriate music, readings and explanations accompany the lighting of candles representing the history of Christianity and the forces of community life.

The great central candle represents Jesus, the Light of the world. Candles representing every phase of community life were lit by leaders in these respective fields. Candles beamed for the business world, for city government, for social life, for the ministry of

(Continued on Page 592)

## Financial Report of Treasurer for Conference Budget

For Five Months Ended July 31, 1928

### 1. Receipts to Be Divided

For Conference Budget—				
Undesignated			\$ 50,950.87	
Designated for				
General Sunday School Board	34.14			
General Educational Board	32.95			
General Welfare Board	92.69			
General Ministerial Board	17.61			
March World Service	1,435.00	1,612.39	\$ 52,563.26	
Received direct by—				
General Mission Board		69,331.68		
General Sunday School Board		1,725.96		
General Educational Board		526.93		
General Welfare Board		551.68	72,136.25	
			\$124,699.51	
Total receipts credited to churches		224.95		
Less expenses—		6.35		
Literature and general printing		41.21		
Miscellaneous		288.24		
Stationery and supplies		40.00		
Postage		1,761.30		
Office rent		112.78	2,474.83	
Salaries and office help				
Traveling expense			\$122,224.68	
Net receipts to be divided				

### 2. Pro-rata Division of Receipts

	Askings	% Rate	Receipts Divided
(1) General Mission Board	\$347,500.00	89.331620%	\$109,185.29
(2) General Sunday School Board	21,000.00	5.398458%	6,598.25
(3) General Educational Board	5,000.00	1.285347%	1,571.01
(4) General Ministerial Board	8,500.00	2.185090%	2,670.72
(5) General Welfare Board	5,000.00	1.285347%	1,571.01
(6) Music Committee	1,000.00	.257069%	314.20
(7) American Bible Society	1,000.00	.257069%	314.20
	\$389,000.00	100.00%	\$122,224.68

### 3. Cash Distribution

	Received Designated	Received Undesignated	Total Received	Balance On Hand
(1) General Mission Board	\$69,331.68	\$39,000.00	\$108,331.68	\$ 853.61
(2) General Sunday School Board	1,760.10	4,500.00	6,260.10	338.15
(3) General Educational Board	559.88	1,000.00	1,559.88	11.13
(4) General Ministerial Board	17.61	2,500.00	2,517.61	153.11
(5) General Welfare Board	644.37		644.37	926.64
(6) Music Committee		300.00	300.00	14.20
(7) American Bible Society		300.00	300.00	14.20
	\$72,313.64	\$47,600.00	\$119,913.64	\$2,311.04

Clyde M. Culp, Treasurer.



## PASTOR AND PEOPLE

### "What Is the Church?"

BY CALVERT N. ELLIS

Third of four doctrinal sermons preached at Hagerstown, Md.

"THE church of God which he hath purchased with his own blood" (Acts 20:28). At no time since the Protestant Reformation has the Christian church been under as much criticism as at the present hour. The future of the church is questioned and its very right to existence denied. The youth of American universities have rejected institutional religion, and agnosticism and atheism are popular. There are more than one hundred different Protestant denominations, and men are asking the question, which is right?

Jesus Christ while on earth had very little to say directly about the church, but very much to say about the kingdom of God. In fact Jesus used the word, "church," only twice—once at the time of Peter's great confession, and the other time when he said: "Tell it unto the church." Although Christ said very little about the church, he did much for it. He bought the church with his own life's blood; he gave apostles to be teachers and guides of the church; he sent the apostles with the Holy Spirit; he gave the church its sacraments; and finally he gave the church its commission.

I think that the entire question of denominations must be viewed in the light of the relation of the church to the kingdom of God. The kingdom as Jesus taught it is the rule of God in human hearts. Now every believer, who has named the name of Christ, is a member of the church of God and of his kingdom. At the judgment these will be revealed when the wheat is separated from the tares, after they have grown up together until the harvest.

Although Christ said very little about the church, Paul, the great apostle, sets forth, by the figures he uses to describe the church, a very clear answer to the question: *What is the church?* It is well for us to realize the various meanings which the word, "church" has in the writings of Paul. It may mean an assembly of saints; it may refer to all the assemblies, or a denomination; and finally the word, "church," is used to mean that great company of believers, present, past and future, who make up the invisible church, the company of God's elect. What Paul says, then, applies to this church—this assembly of believers; also applies to the great denomination of which we are a part; applies to all believers of the invisible church of God; and lastly, to us as individual believers.

1. *The Pillar and Ground of the Truth.* Paul says in 1 Tim. 3:15: "The church of the living God, the pillar and ground of the truth." Christianity is based on historic facts which are witnessed to by the church. The church must witness to the life and death of the Lord Jesus and to the marvelous power of the Holy Spirit. Christ said: "Ye are my witnesses." This is the duty and privilege of the church.

I can picture Paul sitting in his Roman dungeon and writing these words to young Timothy. Paul is looking at the great foundation stones on which the building, his prison, rests. And he compares the church to those foundation stones. The church is the pillar and ground of the structure of God's truth in the world. On the church rests the burden of proclaiming the truth, the Good News. Christianity is no religion of philosophical speculation, but of fact.

If the church is the pillar and ground of the truth, the duty of the church is fidelity to the truth. Why is it that so many churches seem to lack power? It is because they have not been true to the message of the Gospel and to the Great Commission. A Christian minister has only one message—it is the message of salvation through Jesus Christ. May the church ever be true to the faith once for all delivered unto the saints.

2. *The Temple of God.* Paul in 2 Corinthians 6:16 calls the Corinthian church: "The temple of the living God." What a lofty figure this is to describe the church! To think that he would compare the

church with that beautiful temple of the great Solomon which was the center of the Jewish religion! But I am sure that Paul was not thinking of church buildings when he called the church "the temple of God," because "The Lord dwelleth not in temples made with hands." But, on the other hand, there is a very true sense in which every believer is a temple of God as well as every assembly of Christians. It was Paul who also said: "Know ye not that your bodies are the temple of the Holy Ghost?" In our souls God dwells and there manifests his grace and glory. How careful we should be that nothing enters to defile these bodies of ours! But also the body of believers, whom Peter calls "living stones" is the temple of God. The living stones are the building, the temple of God.

The characteristic of that beautiful temple on Mount Zion in old Jerusalem was "Holiness unto the Lord." Every part of its service had the thought of holiness in mind. And if the church is the temple of God, the duty of the church is holiness. But how far shall the church exercise to keep its body pure? There was a

### The Bible in Broad Scotch

Selected by Adahne H. Berry, Elgin, Ill.

WE are being flooded with new translations of Scripture. That of Prof. Goodspeed is as hard as Chicago pavements. That of Moffatt is scarcely less prosaic. It is interesting to compare his version of the Twenty-third Psalm with Wm. Wye Smith's translation into broad Scotch (The Blythe Message in Broad Scotch). The latter runs:

The Lord is my Shepherd; my wants are a' kent (known): the pasture I lie in is growthie and green.

I follow by the lip o' the watters o' peace. He airts (directs) me for his ain name's sake in a' the fit-roads o' his holiness.

Aye and tho I bude gang (must go) throwe the howe (hollow) whaur the deid-shadows fa' I se fer (shall fear) nae skaith (harm) nor ill for that yersel is aye aside me. Yer rod and yer crukie they defend me.

My table ye has plenish't afore the een (eyes) o' my faes (foes); my heid ye has chrystit wi' oyle: my cup is teemin fu.

And certes, tenderness and mercie sal be my fa' to the end o' my days; and I sal bide i' the hoose o' the Lord forever and evir mair.

There is a version to put beside that in King James'—as natural and as appealing to the heart as a Scotch folk song.—S. S. Times.

day when the Dunker church was overzealous in this matter, but in many places today we are not sufficiently concerned about the purity and the holiness of the church.

3. *The Body of Christ.* Paul says in his Epistle to the Ephesians 1:23: "The church which is his body." To Paul the human body seemed to receive its life from the head, and from there it was diffused through the whole body. The soul was thought to have its seat in the brain, and it was the life of the body. Using this figure, Paul thought of Christ as the Life, the indwelling Spirit, in the body of the church (Col. 1:18). The church is the body, the instrument and agent through which Christ the Spirit expresses himself. Therefore, just as the body is supposed to obey the will of the spirit, so the church should obey Christ.

If we use the figure of Paul, we see that the duty of the church is obedience to Christ. Are we obeying Christ? It has required many centuries for the Christian church to learn that the way of Christ is not the way of the sword and cannon. The Protestant church is just awakening to that which our Brotherhood has always believed—a Christian, a follower of Christ, can not engage in war. The Fighting Parson of Canada stood beside the grave of his dear friend, a Y. M. C.

A. secretary, on Vimy Ridge in Flanders, and with tears in his eyes, raised his hand to heaven, as he said: "Did it take this, O Christ, to show us that the sword is not thy way?"

The church, if it be the body of Christ, should possess the same characteristics of purity and sacrifice which characterized the human body of Christ. I wonder if the church has the sacrificial spirit, when we can send out no new missionaries this year, and when we must ask the missionaries in India to cut down their expenses?

4. *The Bride of Christ.* In the fifth chapter of this same letter to the Ephesians Paul compares the relation of husband and wife to that of Christ and his church, and says in Ephesians 5:25: "Husbands, love your wives, even as Christ also loved the church and gave himself for it." This is the crowning figure. The relation between Christ and his church could not be closer.

If the church is the bride of Christ, the duty of the church is love. The church must love Christ; and if we love him, we will keep his commandments. Oh, if the church loved the Lord Jesus Christ as it should, this would be a different world! Some one in a little country chapel in England placed a motto on the pulpit in front of the minister, so he would see it as he arose to speak. The words which greeted the eyes of the minister each Lord's Day were these, "Sir, we would see Jesus." That is the request which the world is making of every true believer, of every member of a Christian church. Have we loved him enough to show him to others?

I turn forward and I see a picture in the nineteenth chapter of the Book of the Revelation. It is the marriage supper of the Lamb; the church is accepted by Christ as his bride; and time is merged with eternity in this great event. Now the history of the church is complete.

In these short studies we have seen *Who God is*; we have seen *What man is* and may become; and now we have seen that *God's church* is the pillar and ground of the truth, the temple of God, the body of Christ, and the bride of Christ. Jesus Christ established the church, bought it with his own life's blood, and ordained it to be his messenger in the world—the witness to his truth.

May you and I love the church, live as faithful, obedient members of the body of Christ, and one day we shall join the saints around that festal board in the gloryland at the great marriage supper of the Lamb.

Chambersburg, Pa.

### Our Thinking and Conversation

BY OLIVER H. AUSTIN

GOETHE said: "Show me with whom you associate, tell me your chosen employment, and I shall write the horoscope of your future." I am sure that each of us could well say: "Allow me to know your thoughts and your conversation, and I will tell you what kind of a person you are."

There are some people with whom we come in contact and intuitively we know what their conversation will be, for there is but one interest to which they are always awake, there is but one thing of which they are full. With one it is money, and the idea of getting more money, of getting gain in every way possible and becoming rich in this world's goods. With another it is pleasure, sensual pleasure in all sorts of forms. He who is pleasure mad can think of nothing of real value. With a third it is art, music, a concert, a piece of literature, a museum, anything so long as it is cultural and satisfying to the aesthetic sense. A fourth is restlessly pursuing a problem of science. Oh, to be the discoverer of some scientific formula! Another is interested in politics or social gossip. And still for another it is the hunting or the fishing trip, the recent football or basketball game, the prize fight or the baseball score. In all of these, spirituality is lacking if we allow this one interest to so captivate us that we are dull and unsympathetic with respect to every other thing.

If we are to be spiritual, it is necessary that we shall



allow a place for spiritual things in our thinking and our conversation. Too often we are fearful of talking about the things of God lest we offend one or become a boor to another. But when we allow other things to crowd out that which we should say for God, to that extent are we becoming dull in our thinking and idle in our conversation. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think [and speak] on these things."

McPherson, Kans.

## HOME AND FAMILY

### Baby's Smile

BY THELMA HINEGARDNER

Baby dear, your precious smile,  
Lightens many a weary mile  
On life's way from day to day,  
As we tread the heavenward way.

Little dear, you'll never know  
How much joy you shed below  
With your loving smile of joy,  
Oh, my happy little boy.

Tender dear, your beaming cheer,  
Drives away all doubt and fear,  
Makes God's love seem nearer too,  
And our skies more azure blue.

Precious dear, your smile of bliss,  
Tells one of the joy they've missed,  
By not showing childlike love,  
For the good things from above.

Chicago, Ill.

### Joshuas of Today

BY OMA KARN

In Five Parts—Part Five

MIRIAM HUNTER paused in her narration of the reform of her husband to permit Mary Palmer to gain control of the emotion that was shaking her. Miriam's mention of how Mary's husband, Rev. Palmer, had unconsciously played a part in the reclamation of the once brilliant Tom Hunter, had started Mary to shedding tears. She was sobbing now. "How this will encourage Frank and his coworkers," she said, drying her eyes. "And how very glad I am that I never ceased praying for you and for Tom. Go on, I'll try to not interrupt again. Your children, where are they, and how did you ever manage to effect the transformation of this place—make it what it is?"

"The children are in school," said Miriam, motherly pride in her voice. "Miriam is in her last year in Central High and Pauline and Jack are sophomore and junior in the college over on the avenue. The place? Well, it is ours now. We bought it the year after prohibition came in, as soon as Tom became himself. For several reasons Tom preferred to remain here where we were. I consented, thinking it might be best to do so in the way of helping him to overcome temptation. We made the place what it is by hard work—and close saving. Our venture in the real estate line is but one of a number made by residents of the street formerly known as Drunken Row. Not all succeeded in making good as Tom has done. But enough have won out to make the formerly disreputable street respectable, as you doubtless noticed as you came along. For the reason that we have had to repair and refurnish so much, both inside and outside of the house, we are not yet quite free from indebtedness. But we will get clear presently. The children are helping. With the exception of two weeks' vacation during August they work through the summer months. "Oh, Mary," this time it was Mary whose eyes gushed mute witness of deep feeling, "I would be the happiest woman in this great city of more than one million souls, were it not for—"

"For what, dear?" prompted Mary, wondering.

"For the possibility of the return of Hell's Kitchen," was the fierce and surprising response. "The fear that with drink easy to get at Tom's sleeping appe-

tite may be aroused to life again! It is a fear, a haunting dread, shared by every wife and mother on what was once Drunken Row, not to mention other wives and other mothers, and their children in other cities of the world! This repealing of the law, this anti-prohibition work, making wet or dry a political issue, what may it not lead to? What, but the former soul and body destroying business carried on beneath a different guise? What, but the old temptation in a different form? Our children with the taste of liquor born in them, the insatiable appetite but latent and asleep, subject to its influence! Oh, how can Christian people [in her excitement and stress of emotion Miriam sprang to her feet beating the air with her hands, appearing to the astonished Mary like some prophetic of old], the Joshuas of today, stand idle or lie prostrate, prone on their faces and permit the menacing peril to flourish? Are they afraid to rise in the strength of clean manhood and pure womanhood, afraid to fight, as they are well able to do, and forbid the return of—of—the—the—greatest curse of the ages! Oh, that I could blazon it abroad from horizon to horizon, from world end to world end; Vote, vote, vote for prohibition!"

Ashland, Ohio.

### Mothers' and Daughters' Organizations and Our Coming Election

BY MRS. D. F. HYLTON

ON every hand we hear the question: "How are you going to vote?" The question has a keener interest than that of politics. In other words, it means: Do you favor prohibition? Are you in sympathy with the Eighteenth Amendment? What are you going to do about registering your vote as to its enforcement—or its attempted modification? This issue is taking precedence over party politics, and well it may. Our nation went through a severe struggle a few years ago and won on an issue which meant a big step forward in ridding ourselves of the destroying alcoholic beverages. Since that time we have heard it said that the nation does not want prohibition; that it was forced upon us.

If ever we needed to show how we stand on that point it is this fall when one of our presidential candidates, a confirmed wet, boldly declares himself as favoring a modification of the Volstead Act, thus weakening our nation in its enforcement rather than working towards the ideal set. We are glad Christian idealism is taking precedence over political views with multitudes, but the struggle is not won, and will be no easy one.

Even Governor Smith's supporters—such as Mrs. Nellie Ross, former Governor of Wyoming, Senator Dill of Washington, and Hon. Josephus Daniels of North Carolina—say they will, though supporting him, work for the election of a dry congress to prevent him from carrying out his purpose to modify the prohibition law. The national committee on the repeal of the Eighteenth Amendment is sending out twenty-five million post-cards asking each receiving one to sign it as a pledge favoring a repeal of the Eighteenth Amendment and pledge to vote only for wet congressmen. They will upon request send the names of the wet candidates. My appeal is to our mothers and daughters, individually and working through their organizations, to rally everyone of their constituents who can qualify to go to the polls this fall and help to give the liquor interests and their advocates such an overwhelming defeat that never more may we hear the faintest echo that the nation does not want prohibition. Let us help to realize our dreams of pure and noble sons and daughters and better homes for which we are organized. Let us help to save our ambitious dreams for our children from being thrust at our feet in despairing wreckage caused by outside influences which you and I might have helped to destroy.

Woman has always been the big factor back of moral issues, and may we not fail at this time. We are responsible not only for what we do, but for our influences. We have the franchise that we may count for the nation's good and may we not fail now by let-

ting this opportunity for a big service pass by without doing our duty. Can we, and dare we, neglect our duty of going to the polls at any time, and particularly now?

Roanoke, Va.

### Deeds of Kindness

BY D. F. CRIPE

No. 14. A Certain Neighbor

A POOR family moved to a town where they knew few people and had not many friends. They soon made the acquaintance of an old man and his wife who lived near them and proved to be uncommon neighbors. Both families were active church-workers but they did not worship at the same church.

A daughter of the poor family became afflicted and the doctor said nothing would relieve her but an operation. The poor people were not able to bear the expense, and the mother was worried. As friend to friend she confided the condition of the daughter to the neighbor woman, being sure of her sympathy but expecting nothing else.

The next day the neighbor came to the mother and said his wife had told him the condition of the daughter and that perhaps he had made himself a little free, for he had gone and talked to the doctor about her and the doctor, who was a good surgeon, had agreed to perform the operation without pay, if the hospital expenses could be borne. Then he added, "Now if you will let us, my friends, and I will be glad to pay these expenses." Astonished beyond measure, the mother gave her consent.

This neighbor had many friends. He chose a certain number who were in easy circumstances and told each one that a good Christian girl, who was poor, needed an operation. The surgeon would perform the operation free, and he wanted his friend to help pay the hospital expenses. If the friend helped he would tell who the girl was. If he did not help he would not tell him, and when he learned who she was, he would be ashamed that he had refused.

The friends had so much confidence in this neighbor that only one refused, and this one was himself a little embarrassed at that time. The neighbor himself helped liberally and the money was made up. The operation was performed and all went well.

Very often the good neighbor lady took a long walk and sat by the bedside of the patient and encouraged her with the most kind and cheering conversation. She brought her books and read to her such things that helped and buoyed her up. On the days the good wife did not go to the hospital, the neighbor himself would call to learn of her condition, and give the nurse a helpful message to carry to the patient.

When the buggy had sufficiently recovered it was the comfortable buggy of these people that carried her to her home. Even then the visits of these good people did not cease, and the lady proved herself a very angel of mercy. During all the years this poor family resided in that town the kindness and helpfulness of the neighbors never changed.

Even to this day the kindly messages of those good neighbors follow the people they have befriended. And their love and good wishes are always the same.

Let it never be said that those who "love their neighbors as themselves" have disappeared from the earth.

Chico, Calif.

### Grey Skies

BY MAUD MOHLER TRIMMER

HAVE you ever awakened on the morning of a chill dreary day, with grey, overcast skies, when the rain was coming down in such a drizzle, drizzle and you knew there would not be a bit of sun in the whole twenty-four hours? Do you recall the look of wet garments dripping water as they dried slowly, giving off odors scarcely less than that of the goloshes and rubber coats? Wasn't it all dreary? Sunshine and light hearts are closely related. Most people find cloudy days depressing. More folks die in cloudy weather than on clear days. On such days crimes and suicides increase in number.

(Continued on Page 591)



## AMONG THE CHURCHES

### Calendar for Sunday, September 16

Sunday-school Lesson, Paul Writes to His Friends in Corinth—1 Cor. 1-4.

Christian Workers' Meeting, Jesus as a Great Savior.

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### Gains for the Kingdom

Two baptisms in the York church, Pa.  
Five baptisms in the Adrian church, Mo.  
Two baptisms in the Hershey church, Pa.  
Eleven baptisms in the Spring Run church, Pa.  
Seven baptisms in the Mechanic Grove church, Pa.

Three baptisms at Shady Grove, W. Va., Bro. H. S. Will of Dayton, Va., evangelist.

Six baptized at the Happy Hill church, Mo., D. C. Gnagy of Sheridan, Mo., evangelist.

Three baptisms at Sandy Creek, W. Va., Bro. Galen B. Royer of Pittsburgh, Pa., evangelist.

Six baptisms in the Portland church, Ind., Bro. B. E. Hoover of Wawaka, Ind., evangelist.

One baptism in the Bartlesville church, Okla., Bro. Ora Huston of McPherson, Kans., evangelist.

One baptism in the Meadow Branch church, Md., Bro. Marshall Wolfe of New Windsor, Md., evangelist.

Nine were baptized and two reclaimed in the Whitefish Mission, Mont., Bro. S. Z. Smith and wife, evangelists.

Seven were baptized and one restored in the Snow Creek church, Va., Bro. J. W. Rogers of Sebring, Fla., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. S. Carper of Palmyra, Pa., to begin Dec. 2 in the Hershey church, Pa.

Bro. F. E. Maxey of Tate, Tenn., to begin Sept. 16 in the Oneonta church, Ala.

Bro. A. H. Miller of Kent, Ohio, to begin Oct. 7 in the First church, York, Pa.

Bro. Samuel Flora of Sago, Va., to begin Sept. 16 in the Tinker Creek church, Va.

Bro. J. W. Root of Lafayette, Ind., to begin Sept. 30 at the Eversole church, Ohio.

Bro. Walter Landis of Lima, Ohio, began Sept. 9 in the County Line church, Ohio.

Bro. Oliver Royer of Alliance, Ohio, to begin Oct. 6 in the Georgetown church, Ohio.

Bro. B. M. Rollins of Mt. Pleasant, Pa., began Sept. 9 in the Elmore Hall, Frostburg, Md.

Bro. Edw. Stump of North Liberty, Ind., to begin Oct. 7 in the Yellow Creek church, Ind.

Bro. Ralph G. Rarick of Milford, Ind., to begin Oct. 3 in the Turkey Creek church, Ind.

Bro. A. G. Crosswhite of Cerro Gordo, Ill., to begin about Oct. 1 in the Osceola church, Iowa.

Bro. Miller of Ohio began Sept. 9 at the Mohler house, Lower Cumberland congregation, Pa.

Bro. E. E. Blough of Manassas, Va., to begin Oct. 28 in the Easton house, Peach Blossom congregation, Md.

Bro. X. L. Coppock of Greenville, Ohio, to begin Sept. 30, also Homecoming Day, in the Osage church, Kans.

Bro. J. H. Wimmer of Union Bridge, Md., is in a meeting at the Edgewood house, Sams Creek congregation, Md.

Bro. W. T. Luckett of Hutchinson, Kans., is in a revival meeting in the Calvary church, Kansas City, Kans., until Sept. 16.

Bro. Clarence E. Schrock of Hampton, Iowa, to begin Sept. 16 at North English, Iowa; Oct. 14 at Bagley, Iowa; Nov. 1 at Belleville, Kans.

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### Personal Mention

Bro. D. C. Gnagy, having taken up the pastorate of the Honey Creek church, changes his address from Warrensburg to Sheridan, Mo.

Southern Missouri and Arkansas has selected as Standing Committee delegate to the 1929 Conference Eld. J. B. Hylton, with Eld. N. S. Gripe as alternate.

Bro. Paul B. Studebaker, pastor at Nappanee, Ind., informs us that he has time for one revival meeting sometime this winter, preferably before the first of the new year.

Bro. John R. Snyder, pastor at Tyrone, Pa., is giving at the mid-week service a series of studies in the Book of Revelation. The series began Wednesday evening, Sept. 5, and is to continue for ten weeks. It offers "a safe and conservative view of some of these great Bible themes."

A party of House visitors from Lanark, Ill., returning homeward from the Naperville District Meeting, included Bro. W. A. Deardorff and family and Bro. B. E. Eisenbise and wife.

The Byler family of Kent, Ohio, Bro. J. I. Byler, wife and ten children, were visitors at the Publishing House Monday morning. They have been singing their way homeward from the La Verne Conference and the fine program which they gave the Elgin congregation Sunday evening was the seventieth which they have rendered since leaving their home last April.

It was a sad word that came to the mission rooms Thursday morning of last week, a cablegram from Tientsin, China, signed "Flory," telling of the death of Sister Lulu Ullom Coffman Aug. 30 following a surgical operation. Our sympathies go out to all the sorrowing friends, to the workers on the China field, and especially to Dr. Coffman, bereaved of his companion the second time in the mission service.

Bro. A. S. Brubaker of Rice Lake, Wis., recently called our attention to the reprinting of the excellent resolutions passed at the La Verne Conference by the leading newspaper published at Eau Claire, Wis. We are wondering how many of our people succeeded in getting the La Verne resolutions before the public by way of the local paper or some larger community newspaper. The date of issue of the Eau Claire paper referred to was Aug. 8, so that long after the resolutions were passed their influence was being reechoed through the public press.

Bro. W. J. Heisey says, writing from Shou Yang, Aug. 8: "We have just had the Conference dailies, and the 'Messenger' of July 7 came in this morning. I enjoyed them all thoroughly. We are anxious to get the report from the Conference. The General Mission Board had some problems under consideration that we are most anxious to get reports from. These too will be coming in due course of time. The Conference this year must have been a rousing success again. They all seem to be the best. We have had plenty of rain recently. Crops are 100 per cent this fall. In a few cases there has been hail that has done considerable damage. But on the whole the outlook for the farmers is above the average. With communications gradually opening up, the people are taking on new vigor for their work and life. Business was awfully poor when the railway was closed off for seven months. Politically things seem much brighter, and we have promise of temporary peace."

On the Atlantic Aug. 24, Bro. Bonsack wrote: "We have had first a very hot time and then it turned marvelously cold. Decks were almost impossible with an overcoat. More pleasant today. Third class tourist is not bad when weather is decent. Rather good food and decent rooms with sufficient deck space too. A University of Wisconsin professor with some students in our group. About 100 aboard who are employees of the Selfridge Stores of London. Some in our class, others in the higher up. They have been studying Marshall Field and other stores in U. S. Some of the expense is paid by the firm to start with and more of it upon a year's satisfactory improvement in service. A rather clever idea. Sea was rough a few days, came just before we had developed sea adjustments and it was hard to keep courage up and meals down, but succeeded in the latter better than the former. May land at Havre, France, Sunday morning. Fear to go back to London, as we might miss our boat to Africa from Antwerp on Tuesday. Now working out plans to do this. Hope all are well. Bro. Emmert is a good comrade—perhaps too good, may spoil me with his kindness." \* \* \*

### Miscellaneous Items

"The door of his [Jesus'] heart was opened wider than the doors of the hearts of those around him, and so he was able to see what those around him could not see." So

### Mission Study for Women

The text selected for the use of Women's Missionary Societies and Aid Societies for this fall and winter is entitled, "Friends of Africa," by Jean MacKenzie. Sister Nora Rhodes, Dallas Center, Iowa, is furnishing monthly program outlines from this text, and they will be outlined each month in the "Missionary Visitor" beginning October. The first program is as follows:

Chapter I, We Discover Africa.

Hymn, O Zion, Haste.

Scripture, Psalm 68:1-6, 31-35.

Prayer, For all who are studying this book, that true sympathy may be felt for the people of Africa and that a Christlike desire to help them may be born in every heart.

Program, The explorers find Africa (pp. 1, 2; 8-13). Present possessions of Africa. Talk based on map. What has Africa to do with me (pp. 2-4; 15-17; 41)? Africa and the Missionary (p. 4; 17-33). Reading: "Give a Thought to Africa."

Friends of Africa. Cloth, 75c; paper, 50c.

Note: Text may be ordered from Brethren Publishing House, Elgin, Ill.

explains the new Directory of the Calvary church, Los Angeles, Bro. C. Walter Warstler, pastor.

Letters for Brethren Bonsack and Emmert of the Africa deputation should now be addressed to Garkida, Nigeria, West Africa, via Jos. It is true that they plan to be at a missionary conference at Leopoldville until Oct. 2, but inasmuch as it takes some weeks to get mail to Africa, it is evident that the time is past to mail letters other than to the mission station at Garkida.

When Bro. Robert L. Sink and wife of Ankeny, Iowa, passed through the room where the files of the subscription department are kept "Uncle Sam" said something like this: "There goes a man whose 'Messenger' subscription is settled for life for himself and good wife." And how was it done? A year ago these good people, who have long been "Messenger" readers, sent \$35 to the Brethren Publishing House. This entitles them to receive the "Messenger" as long as they live. This money put on interest makes this possible. Others have done the same thing. May there not be many more who would gladly follow suit, if their attention were called to this plan of subscribing for the "Gospel Messenger," which some folks think is not an unimportant paper in the life of our membership?

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### Special Notices

Eversole church will have a Harvest Meeting and Homecoming at the church, Sept. 16, with a basket dinner at noon—Anna Landis, Brookville, Ohio.

To the Members of the Southern District of Illinois: There will be an all-day program at the Home at Girard on Sunday, the 16th, beginning at 10:45 A. M. A very profitable time is anticipated. Everybody is invited. Bring well filled baskets—S. S. Brubaker, Secretary, Virden, Ill.

The Elmdale church of Michigan is looking for a pastor to begin Oct. 15 or as soon thereafter as possible. A half time service arrangement is preferred but an engagement for full time might be made. Write the Chairman of local ministerial committee, Mrs. Mae Tyler, Clarksville, Mich.

If your Junior League group is planning to put on the missionary project for 1928-1929, write to the General Sunday School Board for the "Junior Church League Supplement for 1928-29." This is free. You will also want the "Manual for Junior Church League Leaders." The price is ten cents.

To the churches of Idaho and Western Montana: The attention of each Sunday-school in the District is called to the fact that a liberal offering should be sent in for the support of Dr. Horning. All C. W. Societies or churches are asked to send what money they have on hand for the support of Sister Anetta Mow. These should be sent to the District Financial Secretary, G. G. Bollinger, R. 2, Payette, Idaho.

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### In the "Messenger" Twenty Years Ago

Bro. I. N. H. Beahm recently did some evangelistic work in the Fairfax church, Va., and fifteen put on Christ in the New Testament rite of baptism.

This week we are publishing an essay by Bro. D. W. Kurtz which took first prize in the Theological department at Yale. Under date of June 20 Bro. Kurtz writes us from Leipzig, Germany, where he is to remain until Oct. 15.

The brewers of the country, according to the papers, are opposed to the bad saloon and urge the revocation of licenses of such as do not obey the law. This is all right, as far as it goes, but we are a little uncertain as to what the brewers mean by a bad saloon. It is our observation and belief that the saloon that does the most harm is the so-called respectable one, with dining room attached, where drinks are served to men and women under the guise of respectability. The old-time plain bar room was bad enough, but the modern cafe, with its comforts and attractions and facilities for "respectable" drinking is far more alluring. The "bad" saloon is any saloon, and the worst one is the one that does the most harm.

There are those who read the Full Report from start to finish and then go over it the second time, but there are few who will analyze the publication like Bro. J. F. Neher of Elk City, Okla., has done for the information of our readers. He sends us the results of his careful examination. One brother made twenty-seven speeches, and what he said fills 514 lines. There were fifteen whose speeches exceed one hundred lines. Then fourteen speeches of one delegate fill 301 lines, while the twenty-three speeches of another are contained in 275 lines. It was necessary for the moderator to speak 270 times, and to report what he said requires 912 lines. Aside from those offering motions and seconds, 297 addresses were made by ninety-one speakers. It would thus appear that less than one hundred expressed their views on the various questions before the Conference, and ten of the addresses occupy more than one-half of the Report. The longest speech in the Report contains 2,000 words, matter enough for nearly three columns in the "Messenger." Only twelve members of the Standing Committee made speeches. The number of the delegates who spoke was small. They made their presence felt by voting, and one correspondent, writing of their attitude says "They refused to drift."



### Approaching Unanimity

### An Airplane Accident

## Will There Be Another Reservations Battle?

### Importance of the Congregational Unit

Father. Son and Drink

## On Going Back to School

## Icy Greenland

## News About Butter

### Pay of the English Clergy

## A Land of Contradictions

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

Heb. 12: 22-29

For Week Beginning September 23

ON FAMILIAR TERMS WITH GOD

ON FAMILIAR TERMS WITH GOD

## THE DANGER IN INTIMACY

**THE DANGER IN INTIMACY**  
We are prone to lose our reverence and appreciation for those with whom we are most intimate (give instances from life).

### SOME BIBLICAL EXAMPLES

Lev. 10:1-3: Familiar with the altar service, they took the liberty of offering strange fire. 2 Chron. 26:18: Familiar with affairs, Uzziah attempts to minister in the priest's office.

## THE DANGER IN REVERENCE

**THE DANGER IN REVERENCE**  
 Reverence sometimes becomes superstitious fear. It is often wedded to ignorance. Have you ever observed examples of this?

### SOME BIBLICAL EXAMPLES

**SOME BIBLICAL EXAMPLES**  
 Matt. 12: 1-14: The reverence which the Pharisees had for the sabbath had become a cruel and heartless sentiment.  
 Acts 21: 27-31: The Jews would rather murder than see a Gentile in their temple!

FATHER . . . HALLOWED

**FATHER . . . HALLOWED**  
In this prayer familiarity and reverence are united. In their union each is kept balanced and wholesome. Witness Jesus praying in the garden. Here is the perfect union of familiarity and reverence (Matt. 26: 36-39).

EVERY THOUGHT, WORD AND ACT

EVERY THOUGHT, WORD AND ACT  
either hallows or desecrates God's name.

## DISCUSSION

Which do we more sorely lack, intimacy or reverence toward God and his truth?  
R. H. M.

## A New Type of Murder

**A New Type of Murder.**

Can you use leisure time to good advantage, or must you be entertained in some way to divert your mind from the fact that otherwise you would be alone? Do you have any resources of the mind that can be drawn upon in the quiet moments of the day or night? Can you meditate and get spiritual gain, even as did the Psalmist in the watches of the night? Can you use leisure time—or are you so lacking in resources that you commit the crime of killing time? We were moved to set down these questions on reading the lines of an editor who lamented that people generally are so intensely busy with those concerns which do not matter—with marathon dances, with jazz music, light reading and lighter gossip, cards and what not. Said the modeling Jeremiah: "I want to see more signs that anybody with an hour to spare can fill it in himself, and be contented so to do."

## The Spirit of Science

**The Spirit of Science**

A year ago when Sir Arthur Keith addressed the British Association for Advancement of Science he spoke at length against the common faith in an after life. His words were given wide publicity. Therefore, it seems no more than fair to call attention to the fact that as Sir William Bragg, the new president of the association, delivered his inaugural address he took special pains to offset the views of Sir Arthur Keith. In direct contradiction to the point of the latter's address the new and distinguished president argued that science and religion are compatible. He told his audience of 3,000 that "science is not setting forth to destroy the soul, but to keep body and soul together." Sir William Bragg's views seem so sensible and so much to the point that we are glad to add the following excerpt from what he is reported to have said: "There are some who think that science is inhuman. They speak as though stunkid that science would destroy reverence and faith of modern science would destroy reverence and faith. I do not know how that can be said of the student who stands daily in the presence of what seems to him to be the Infinite. Science is not so foolish as to throw away that in which the slowly gathered wisdom of the ages is stored. In this vie a conservative of conservatives. A new discovery seems at first sight to make an old hypothesis new discovery become obsolete. The words can not be or definition become obsolete. By no means, how-stretched to cover a wider meaning. It has been ever, is that which is old to be thrown away. It has been the best possible attempt to express what was understood at the time when it was formed. The new is to be experienced. In its time it will also be put aside. It is by a series of successive steps that we approach the truth, each step reached with the help of that which preceded it. Men are often needlessly alarmed by new announcements of science and think that they are subversive of that which has been proved by time."



## The Task of the Church West of the Mississippi

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of this phase of mission work. It is a task which can not be well done without a well organized and unified program. Many of these groups are foreigners and do not readily enter into a service not especially for them.

### Lines of Approach to the Task

To approach the task in small squads without close cooperation is to miss the opportunity of effective service, and dissipate our resources in men and money. The entire field can not be covered at once. It may be necessary for some of us to change our ideas of the time and place to begin operations—at least to let our ideas wait. The survey of our two million square miles of territory should be carefully made and the drift of population noted. Summer resorts, winter resorts, key cities and industrial centers should be studied as strategic points. When work is begun a careful record should be kept, not only of people gathered into the church, but of those with whom the church has established contact. When these move to other localities information could be conveyed to some Christian worker in the new environment and immediately the transients would be placed under Christian influence. A unified curriculum of religious instruction ought to be formulated so that no matter where these people go the teaching will not be changed from the story of sin, forgiveness, redemption and salvation to a harangue on whether the soul dies with the body, or whether hell is a reality. To subject the learner, the young disciple, to an argument on pre- or post-millennialism is a crime before the intellectual tribunal of enlightened Christianity. Let the church so function that no matter where the learner hears the message it will be "Christ in you the hope of glory." There is great need for a standardized ministry who will confine themselves to primary and effective teaching of the ministry of Jesus. Churches are torn to pieces and beginners hopelessly confused in these days of shifting memberships and changing pastors, because there is no systematic teaching schedule. Advance men are scarce and our line of march into new territory should be planned with a view to using our best talent in as many places as possible with the least mileage and loss of time. Evangelistic efforts should be planned so that the same evangelist so far as practicable could cover a given area. These men should be selected with reference to their ability to do a specific work. Our present practice of securing evangelists is costing sums sufficiently large to justify the phrase, "high cost of evangelism."

Enough money should be spent on any project to make it possible to use modern methods and modern equipment. Economy is a fine word and sacrifice is the price of sonship with God. But if we can not invest enough money and talent and time in a field to work it intensely it seems unwise to begin. It is a time of intense effort in a large way. The church can not hope to win the approval of any worth-while constituency unless her program is large enough to claim the attention of energetic, far-seeing and capable men of business. The right place, the right worker, sufficient time, and intensive evangelization with a faith in the Master that is unflinching is the key to success.

We must approach this task altruistically, not primarily to establish Brethren churches, but to organize all believers into active groups for gospel campaigns. If a man is ninety-nine points wrong and one point right the church should enter the field of service with that man whenever that one right point is at stake, and extend to him the right hand of fellowship in every righteous service his heart may respond to. The church is a fellowship of righteousness and if he can take one step toward the Lord, however feeble, he should be encouraged to take it. St. Paul thinks so. "Him that is weak in the faith receive ye," and don't enter into arguments or discussions of his weakness. No one should be asked to surrender a conviction. Only sin is our enemy. "He that is not against us is for us," the Master said. If for us, then let us make a

place for him, not denying him an opportunity to serve or fellowship because he "followeth not us." To approach the task with an attitude of superrighteousness, with the mantle of tradition thrown over the teaching priest, is to forestall the victory in the onset. Rather enter with the Master into the crowds, into the homes of the sinful, and say to the self-righteous who would deny church fellowship and figuratively stone the unfortunate, "He that is without sin among you, let him first cast a stone." Present the church to sinners as a city of refuge for those who are too weak to fight sin unsupported, in which Jesus is the Physician, the Protector, and Inspiration for every worthy deed. With a message of love and sympathy, forgiveness and help we can make an approach to the great heart of the Savior which will warm the frigid zones of our denominational life.

### Readiness for Advance in the Church

The church is ready to advance. She has the means. She has the men and women. She has the message. She has the Master's authority to advance and the promise of his backing. She has lived to see all the great doctrines underlying her faith for more than two centuries come into popular recognition. The church saw the wrongs of slavery centuries before it became outlawed. Intemperance was a doctrine of demons the church had no time for. Vain, extravagant living and the untrustworthiness of human courts were proclaimed as evils destructive of all the finer virtues. War has always been banned by the church. The doctrines of peace, temperance, simple living and simple honesty, were emphasized by the church in the time of their unpopularity, not because we were wiser than others, but because we believed the Master a little more completely. We need to emphasize anew our non-coercive principles and practice them ourselves. No creed but Christ is still the message the world needs. The church still believes with all her changes that these great doctrines are the world's deliverance and that Jesus is always right. No matter how unpopular his teaching may be now, time and experience will verify the correctness of his position. There may be giants in this territory but we are well able to overcome them. It is a goodly land and we are able to go up and possess it.

### Readiness of the Field

The field is ripe unto harvest. It is the opportunity of a century to advance now. When the church entered this field a century ago the log hut and sod house were customary habitations. The dense forests and fertile places lay almost untouched. The population was restless. Boom days were everywhere. Permanency was not seriously thought of. We were so busy finding the best places and chasing rainbows we forgot to build homes. Whole groups of people, elder and congregation, left the little churchhouse standing and the community unserved while they migrated to a reputed El Dorado. But the Pacific Ocean has been reached. The shifting of people from one place to another is lessening. Permanency in home building has arrived. Sentiment clusters about the birth place of youth as in the older sections. Boom days are in the past except in limited areas. Values are becoming stabilized. The inhabitants are in a retrospective mood since the Great War. Untold wealth lies in its fertile fields and mineral deposits. As yet, religion is not so bound to a past that it can not be won to larger endeavor. It is characteristic of newer settlements to reexamine the foundations upon which the older are built. The whole area is full of interrogations. This very Pacific Coast is a maelstrom of religious cults evidencing the fact that dissatisfaction with past experience is keenly felt. Jesus said the water he gave would forever quench thirst. These interrogations are awaiting the answer of the church. Spiritual restlessness indicates spiritual dissatisfaction. The field is ready—made so by the sons and daughters of the East who cast their fortunes here. The future of our home mission program will be determined in the next twenty-five years. Whether we like it or not it is ours to accept the task. The generations now coming into control are yearning for a power to come into their lives which will give

them balance and capability. Courses in salesmanship, personal magnetism, Unity, Christian Science and the healing cults indicate the heart hunger of our fellowman for closer fellowship with the Infinite, though they be unconscious of it. The latest figures available on religious affiliation in this territory reveal the startling fact that only one in ten of the population is actively Christian. There is no need of proselytizing. There are about one thousand people who have never accepted Christ for every member of the church in this area. The field is ready.

### The World and Church Growth in America

With the present situation in the world comes a new challenge to the church in America. Our godly forefathers could hardly foresee that the humble message of the church would soon become the subject for discussion in the parliaments of the world. The spectacle of the countries of the world seeking to incorporate into their constitutions some of the principles for which men were imprisoned and hanged two centuries ago should inspire the church to new endeavor. What now will be America's answer and part in the thrilling drama on the screen of diplomacy? Will the church now respond in a new declaration of faith in and allegiance to the Christian message? And will she show by her renewed activity her implicit confidence in the practicability of her message? And is the church ready to demonstrate in practical Christian cooperation the altruistic spirit of her Lord? It is imperative, if the great doctrines the church has taught which are now affecting the conscience of the world are to be realized, that America become much more Christian. Sending missionaries to Africa to teach brotherly love and race equality and lynching Africans at home is a slow way to establish peace and goodwill. To send gunboats to China to protect American citizens while gunmen can terrify a great American city, and courts are too weak-kneed to assert the authority of the law, is poor fruit to grow in a reputed Christian country. The world today is discussing America's religion as well as her politics. We must have here in America a great revival of Christian endeavor. The time when information was not so readily disseminated was an easier time to carry the message to those who never heard it. Today when every act of government for its citizens is heralded to the remotest corners of the globe a few hours after it happens, we can not hide our deformities behind ocean expanse. It is for the church in America to Christianize her institutions. It is for the church to seize the present opportunity to let the world know that it is not backing any government activities out of harmony with the ideals of the Christ. It is for the church to become so busily engaged in bringing the gospel to its own benighted citizenry that the world will recognize our sincerity in insisting that Jesus is the Light which lighteth every man that cometh into the world. If the church in America can grow in grace, in fellowship and numbers; if it can advance into new areas within its own domain; if it can Christianize commerce and tourism; if at any rate it becomes absorbed in a vigorous effort to do it, the world will gain a new interest in the Christian message. To evangelize the world we must evangelize America. Go preach, is still the great commission.

Finally, it is a task for pioneer spirits—men and women who dare go into the uncharted areas of human thought and begin operations for the kingdom of God. It is necessary to value the things of the past, not because they are old and honored, but because they have proven effective for righteousness. It is right to assume that new tasks will bring new and fresh sources of wisdom for the doing. If Christianity can subdue mobs, human passion and the war spirit here in America, we can teach the world to believe in it. Let us encourage the nation to pioneer in this field. Those of us who see must have the courage to do without stopping to quiet every dog who may perchance bark at us. Past methods have not been adequate. That is certain. New methods may not prove adequate. But we must find a way to speed up church growth in America. We need not stop for cynical critics whose favorite speed is in reverse. Different situations must be met in different ways. Too much standardization in methods



stultifies. Standardization of principles is imperative. Jesus did that for us. But the principle of honesty is just as fine and commendable in sackcloth as in broadcloth. And the reverse. With goodwill unafraid of truth, willing to face realities and a desire to understand like the pioneers of old let us blaze new trails for the church. Our country needs now as never before the forward looking counsel of the church. The world has its eyes on America. What will she do? What is the voice of the church? Brethren of the American mission field, let us marshal our manhood, consecrate our means, rededicate our lives and resolve anew that the world shall know through the church in America that Christ is King. Let us free ourselves from ourselves and invite the Lord to lead us into the task, direct us in the work and grant us the victory for his name's sake.

Wauweta, Nebr.

### Grey Skies

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But men and women made in the image of God should be stronger than their environment. There should be sunshine enough in our hearts to chase away the blue devils. If we happen to be mothers and wives it is in our power to bring laughter or gloom to every one of the household. Don't you know how every one seeks mother on entering the house and looks into her face for comfort? I believe it was Ruskin who said that it is the office of women "to glorify the commonplace." Whatever she may accomplish in life, however renowned her name, it is still her highest privilege to be the joy bringer.

But if the heart is heavy on a disagreeable day how can one bring happiness to others? Everyone must find his own sunshine before he can do this. It is a wise plan to plunge right out into the weather to enjoy the beautiful shadows, the charming greens and purples of the landscape, and see how all the little plants have perked up; or, if it is winter, observe how gay the lichens look and smell the delightful odors of a rain washed earth. Whoever discovers delight in a rainy day outdoors will be able to carry it into the house. And a mother will know how to make her family light of heart.

A humming teakettle is cheery as a chirping cricket and a bright blaze in the grate will make a chilly house cozy. There is no better time than a rainy day to put out the prettiest pieces of fancy work and light the candles. A bouquet of scarlet, crimson or gold flowers will raise the spirits of every one. A rainy day at home is the time to make the most of one's personal appearance. Nicely combed hair and a becoming costume will raise the morale of the one so bedecked. There is something about being well groomed that gives the normal person comfort, assurance and a general sense of well-being, and those who enter the house will catch a holiday sensation, an anticipation of pleasure to come. Of course, one must wait for the thrill of dressing up till the chores are done. But if when the family comes home, a warm meal is waiting, the house is warm and cozy and those waiting look content and give smiles for greeting home will seem sweeter than a sunny day, because it affords a refuge from irritating annoyances.

But there are sad grey times when it is much harder to bring joy into the heart than in merely bad weather, times when financial reverses, death, crime, mania or disgrace strikes the family, and everything worth while seems to have gone from life in sad, hopeless days. Then, indeed, one must fight to find joy, or at least to keep from depressing others with the burden of sorrow. And no one can grope to sunlight without the help of God. But there is nothing so terrible that happiness may not be its successor to the patient, brave and those full of faith in the wisdom of God. It is not right to give way to sorrow or troubles nor to spend time brooding over them. Even if our own hearts are broken we still must be joy bringers to others. There is so much suffering in the world, that we must all work hard to scatter happiness. And no sorrowful thing happens but that our Heavenly Father will turn it to good account. We must rise gloriously over adversity, learn to smile through tears.

In times of distress it is not good to grieve over the present, but rejoice over all the gracious events of the happy past. We should lift our eyes to see a promise of usefulness, peace and happiness in the future. No matter what comes in to wreck the present blessed state of our lives, it is our duty to construct a new and if possible, better condition. It is a commendable habit to forget each petty annoyance the instant it is over and let the memory dwell on every little enjoyment. We can always collect happy memories. And we must not press our burdens down on other shoulders. Forever and ever we must carry good cheer to others to lift them out of their despair, so we must learn to see the humorous side of things. Laugh, smile, ignore the thorn pricks of life as we sip the sweets.

Long Beach, Calif.

## CORRESPONDENCE

### DISTRICT MEETING OF SOUTHERN VIRGINIA

The annual conference of our District assembled in the Pleasant Valley church, Floyd County, Va., Aug. 8-10. On Wednesday evening, Aug. 8, we listened to a sermon by Bro. E. F. Sherfy, pastor of the Daleville congregation, on The Acid Test of Our Christianity. Thursday morning in the absence of Bro. C. S. Ikenberry, Bro. Seese from China and Sister Shickel from India gave interesting talks as to the conditions and work on their mission fields. The program called for a second address by Bro. Sherfy, which proved to be very interesting and profitable. In the afternoon Bro. W. M. Kahle discussed The Problem of Engaging Our Folks. Afterward Bro. Paul H. Bowman delivered the educational address.

The last session was given to the Ladies' Aid and missions. Sister Alice Weddle gave the address on the subject, What Obligation Do I Owe the Aid Society? The missionary address by Eld. J. W. Rogers of Sebring, Fla., was strong and forceful.

The business session began Friday morning with J. A. Naff as moderator, H. W. Peters, reader, and S. H. Flora, writing clerk. The program was not heavy and was disposed of in a fine spirit. Elders J. A. Naff and H. W. Peters were elected delegates to Annual Conference.

A section of the report of the Resolutions Committee is as follows: "That we as a people reaffirm our faith in the eighteenth amendment and this body earnestly recommends as a unit a vigorous enforcement of the same, and further pledge our loyal support as Christian citizens to help bring to pass this one of the greatest moral reforms of our generation."

The next District Meeting will be held at the Boone Mill church, Franklin County, Va. S. H. Flora.

Sago, Va.

### "IMPENDING DOOM OF PURDAH"

Recently in many parts of North India, by concerted action evidently, ladies met in many places to discuss and take action regarding the wearing of the veil. They actually came into the open, into the public meeting, unveiled. "It really represented an impressive scene!" "It is a phenomenal success!" "It is wonderful! Who could have expected such a sight!"

You and I smile at this, in this day of our Lord, 1928. And as a matter of fact, women who wear the veil on this side and in South India are comparatively few. An Indian official from South India transferred to North India and present in one meeting said: "I had asked friends in wonder whether only men inhabit this part of God's world, seeing no ladies go abroad in the open."

The lady president of one of the meetings replied as follows: "Purdah is repugnant to the genius of our culture. It is inhuman to deny God's light and air to the women, and it is wrong to suppose women out of purdah [unveiled] would fall victims to the evil designs of unscrupulous men."

Another lady said of the women: "They had eyes, and saw not, they had ears and heard not, they had legs but moved not." She knows something of the Bible, at least.

A motion was passed recommending ashrams to be erected here and there, retreats where women might go and prepare for simple, industrious, useful living. They would make the women good wives, worthy mothers, and useful servants of their country. Large sums were subscribed for this movement.

### But They Still Worship Idols

In my walks about Bulsar I saw a new metal road in the making. Also, I often saw autos and carriages stop at the end of the road, and noticed gentlemen walking back and forth over this road. Being curious I began to inquire where this road might lead. I was told: "To the temple." I was then told that Bhimbhai is building the road at his own expense and at a cost of about Rs. 4,000.

On going to see this temple we found two intelligent

Hindus worshipping before six stone images of the third person of the Hindu trinity.

You wonder why mention is made of a thing so common in this land! Well, I never see it, after all these years, without rebellion to the center of my being. Yes, I never see it without shame for our failure after these centuries to root it out!

The occasion afforded a fine opportunity to preach God, who is Spirit and asks for spiritual worship—worship that is also intelligent. This God is truly revealed in Jesus Christ, "Whom every Hindu of you ought to know. If you don't know him, you should read his words and life as found in the New Testament." We parted good friends. But the heartache continues.

I. S. Long.

Anklesvar, India.

### A BEAUTIFUL HOMECOMING

The Thirty-fourth Annual Homecoming of the Kansas Brethren Home at Darlow, Kans., was held on Sunday, Aug. 12. A well arranged program had been outlined which covered the entire day, including the evening hour. The local church (Pleasant View) put forth every effort in assisting to make this a great day. The automobiles carrying people from various sections of the state, which began to arrive at an early hour, assured us of a record attendance and the usual keen interest in the welfare of the Home. Children, young people and the aged ate together, sang together and worshiped together. Many were the greetings of good cheer and God bless you as the guests of the institution received the hearty handshake from loved ones back home. It was a day long to be remembered and typified in a very vivid manner the final homecoming of all the redeemed when life's day is done.

The entire program was well seasoned with readings, special and congregational music. The speakers were filled with the spirit of homecoming and the heart of the vast audience grew stronger as the temporal and spiritual needs were supplied. Bro. C. A. Miller, the local pastor, presided during the morning session. Following a well directed Sunday-school hour an address was given by W. A. Kinzie on the subject: "The Christian Home." At noon a bountiful basket dinner was served on the Home lawn, "they all ate and were filled," and leisurely sat together on the carpet of green under the spreading elm trees while a duet and a male quartet furnished music in a very pleasing manner. Rev. W. T. Luckett and Judge Frank P. Hedding of Hutchinson, Kans., and Eld. J. E. Young of Florida delivered short addresses, after which Eld. D. A. Crist, president of the board of trustees, introduced the incoming superintendent of the Home, Bro. R. I. Troup of Denver, Colo. Bro. Troup responded in a few well chosen words which brought forth a hearty applause as a token of a cordial welcome into our midst. We feel sure Brother and Sister Troup will be happy in their new field of labor as superintendent and matron of the Home. We are also confident the institution and guests have found real friends in the presence of these splendid people.

At eight o'clock in the evening the church was again filled with eager listeners for the masterly address given by Bro. Crist on the subject: "Rome as I Saw It." The hour for closing arrived; prayer for the institution and for the guests were fervently offered; a closing hymn was sung, a few words of appreciation were spoken; a friendly farewell was given. We departed, each to his own abiding place, and thus we came "to the end of a perfect day" with bright hopes for the new year and a living faith in the cause we are fostering—a Christian Home and Child Rescue Society, the result of the church in action.

W. A. Kinzie,  
Secretary.

Navarre, Kans.

### THE YOUNGEST CHURCH IN THE SOUTHLAND

Sunday, July 28, marked the birthday of the Falfurrias Brethren church, Falfurrias, Texas. Some years ago Bro. John Stump of Miami, Texas, had a vision of a Mexican Industrial School under the supervision and direction of the church, where dependent Mexican children could be educated, trained and evangelized. Falfurrias was selected as a location for the school, land and improvements of considerable proportions being donated by Bro. Stump. Several very successful years passed, but on account of the lack of support of the District and general Brotherhood and the death of Bro. Stump, the school was closed in 1926 and the property became assets of the District of Texas and Louisiana.

A splendid group of about twenty members are located here and for the past nine months have been holding their services at the home of Eld. C. D. Fager. We found a well organized Sunday-school and Y. P. D., and a splendid group of young people. An organization was effected with the following officers duly elected: Elder, C. D. Fager; clerk and treasurer, Pearl Whicher; church correspondent, Sister C. D. Fager. Property for a church building has been donated by Bro. Fager and a building fund has been accumulating; an offering one Sunday a month is being set aside for this purpose.

The Board of Extension and Supervision of the District

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## "Let There Be Light"

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surgery and medicine, for music, for world peace, for associated charities, personal evangelism, for the public schools, for missions and for each line of work carried on in the local church. A representative in Congress lighted the candle representing our national government and the man who has contributed the most toward the city's beauty lighted the candle representing art.

Most impressive of all, save that of the lighting of the central light, was a group of bruised, battered candles representing the nations of the Old World as they are following the ravages of World War. The thought which the entire Christian world is trying to inject into the public consciousness, that the only thing left for nations to try is the religion of Jesus as a settlement of their difficulties, was impressively illustrated by the lighting of these worn candles from the taper dipped in the great central light.

It seems strange, in a sense, that a symbolic service so simple, so childlike in its conception, should be given widely in large city churches. But in its popularity and its deep appreciation there may be a cheering thought for those who are weary of theological discussion and the appeals of the popular pulpit. We need symbolism in religion. The church has never been able to do without it. It was practised by the Master and by his followers. And its apparent increase in these days of scientific study and analysis, may mean that we are, after all, going back to the simplicity, the matchless beauty of the Christ ideal.

Kansas City, Mo.

## Tuning In on the World

BY OTTO LAURSEN

RADIO has brought a new word into our language. "Tuning in" is the term used to denote the adjustment of the receiving instrument with the distance senders. A series of delicate mechanical devices are carefully arranged until the sound waves are caught and turned back to the ear as sound. It was a rather thrilling discovery to find that the air can be filled with millions of waves that have only to be caught to be understood. Recently I listened to concerts in cities far distant, and heard voices a thousand miles away.

Then this thought came to me. Each one of us is a sending station, broadcasting by our voices, our faces, our hands, our souls, the things we think. Our thoughts fly unseen in the social atmosphere, and can be caught by the delicate receiving instrument in the souls of others. All that is needed to understand is to "tune in."

Sometime we may call upon a certain family and "tune in" on the ideals of the home, perhaps finding that they are poor, and that sickness has been a constant guest for months; but at the same time we find them undaunted and full of courage. This is an example of where our hearts catch other hearts' waves and we understand. There is the person with a different religious faith. "Tune in" on him and you may find that you and he mean the same thing.

Now and then farmers think that all city dwellers are in some mysterious way opposed to them, which is not true. If we but tune in we will find that at last we all have the same hearts, and are sincerely trying in the various vocations of life to work out a common destiny.

We are hoping that nations will "tune in" and catch the waves sent out by the different groups of people called nations, and races, and understand and love each other enough so that we can in the various vocations of life work out a common destiny.

Men from all times have believed that there are waves sent out by the Divine Mind that can be caught and understood by any human soul that may tune in with God. Abraham tuned in and heard a call to a great work. Isaiah listened and received a call that is still sounding in the earth. Jesus tuned in and heard the truth of the Fatherhood of God and the brotherhood of man. You and I have the soul mechanism to tune in and get light for our darkness, truth for our

minds, food for our souls, and service for our fellowmen. Life is a wonderful thing if we keep "tuned in" with God.

Gratis, Ohio.

## CORRESPONDENCE

### DISTRICT CONFERENCE OF EASTERN COLORADO

The Annual Conference of our District convened at Denver, Aug. 18-21. The elders of the District assembled on the afternoon of the 18th, reviewing the work of the District and arranging business for the Conference. In the evening, Eld. S. G. Nickey, president of the Home Mission Board, gave a splendid address on the subject: "The Outstanding Needs of the District." He placed special stress on the right type of homes in our District. After this address, Eld. I. C. Snaveley led an interesting discussion on the same subject.

Sunday morning the audience was divided into four groups for the church school hour, each group having efficient leadership. Following this hour Eld. J. O. Click brought a strong message on the subject: "Deepening the Spiritual Life," laying stress on the thought of true spiritual life manifesting itself in service. In the afternoon, Eld. J. Hugh Heckman, of McPherson, Kans., spoke on the subject: "Relation of Our Youth to Our Present Day Program." Following this message Miss Della Lehman of McPherson, Kans., gave a reading that was very much appreciated. Sunday evening Miss Irene Gibson, of Miami, N. Mex., gave an excellent oration entitled: "The Cost of War." Following this oration, Miss Della Lehman gave some interesting poems with comments and another splendid reading. Monday morning we convened for the religious education and pastoral program. Speakers in this program were Brethren Leonard Birkin, O. H. Austin, I. C. Snaveley and Roy Teach. The afternoon was devoted to sectional conferences—Ladies' Aid, Mothers and Daughters', Layman's Organization, and Fathers and Sons'. These conferences were all helpful. Monday evening we had the missionary meeting with the District Mission Board in charge. Eld. E. M. Wampler brought a strong missionary address, making an appeal for a vital interest in our missionary activities. Tuesday morning the business was organized with Eld. Roy Miller, moderator; Eld. E. M. Wampler, reading clerk; Eld. I. C. Snaveley, writing clerk. The business transacted at this session gave evidence that the churches are alive to the best interests of the District. A splendid spirit dominated the entire conference, and it was a means of inspiration to all that were privileged to attend. A number of speakers were not able to be present, but the substitutes had the subjects well in hand. The Denver church appreciated the opportunity of entertaining the conference, and enjoyed their Christian fellowship. The next conference will be at McClave, Colo. I. J. Sollenberger.

Aurora, Colo.

### DISTRICT CONFERENCE OF SOUTHERN MISSOURI AND ARKANSAS

The District conference and Bible institute were held with the Peace Valley congregation Aug. 19-23. The Bible institute proved very beneficial, helping to create a spiritual atmosphere for the following sessions of the conference. A good many expressed the desire that more time ought to be devoted to Bible study in our future conferences. A study of the Lord's Prayer and a few of the parables under the leadership of Bro. Lester Fike led us into the deeper meanings of God's word. A survey of the book of Acts, discussed by Bro. H. M. Fields, emphasized the leadership of the Holy Spirit in the growth of the early church, with the view of increasing our own evangelistic efforts.

The various conferences which followed by the Ladies' Aid, Ministerial, Sunday-school, B. Y. P. D., Mothers and Daughters and Fathers and Sons brought out some of the problems which are confronting us as a District. One of the outstanding realizations of the leaders is the fact that they are growing old and there is a scarcity of younger people to take their place, thus creating dying churches.

There were two developments of the conference which point to a new day in the District. The first of these was the unanimous desire of the young people present to work with and for the church. At an informal meeting of the young people a short but effective message was brought by President V. F. Schwalm of McPherson, after which a discussion of the number of young people in the District and their needs suggested the need of a District organization. This was effected looking forward to the establishment of a B. Y. P. D. in every church where it is possible and the rendering of a challenging program at our next District conference.

The sentiment of the conference as expressed in sections 4 and 5 of the resolutions is also hopeful. 4. "That we pledge ourselves to faithfulness in stewardship and consecration in personal life for the coming year so that there may be a distinct forward movement in the churches of

the District. 5. We recommend that a careful study be made during the year to determine the fruitful fields of endeavor, looking forward to the abandoning of unpromising fields and the development of needy and promising fields."

The business session passed pleasantly, being moderated by Eld. Abel Killingsworth assisted by Lester E. Fike, reading clerk, and Orin Harvey, writing clerk. The Standing Committee delegate to the 1929 A. M. is Eld. J. B. Hylton with Eld. N. S. Gripe as alternate. Our next conference is to convene with the Carthage congregation.

H. M. Fields,  
Assistant Writing Clerk.

Essex, Mo.

### B. Y. P. D. CONFERENCE OF TEXAS AND LOUISIANA

The young people of this District find it necessary to hold their Conference in connection with the regular District Meeting, since the six churches of the District are so widely separated that it is almost impossible to have meetings more frequently. This year the first two days, Aug. 4 and 5, of the Conference held at Nocona, Tex., were given to the young people. Saturday morning, Aug. 4, M. L. Woodhatch, of Rosepine, La., gave an address, after which the young people gave talks on the subject: "What I Expect This Conference to Mean to Me."

In the afternoon reports were given from the various B. Y. P. D. organizations, and the following officers were elected: President, Will Cure, Nocona, Tex.; vice-president, Leonard Firestone, Roanoke, La.; secretary-treasurer, Georgia Farmer, Fort Worth, Tex.; adult adviser, J. F. Hoke, Roanoke, La.

On Sunday the young people gave a program of well prepared talks and special music. Brethren J. J. Yoder, J. W. Lear, and B. F. Summer were present and lent inspiration to the occasion through their addresses.

Fort Worth, Tex.

Georgia Farmer.

### THE BRETHREN MISSION IN CHINA

Our workers are still on their job. The Chinese leader who have been given heavier responsibilities of leadership in the past couple of years, owing to the fact that the foreigners were not at hand, have taken renewed courage now that a few of the foreign workers are getting back into the work. In some cases they were getting considerably discouraged, but the presence of some and hope of others returning soon has put new life into the workers who had been holding on in the time of foreign evacuation.

There have been accessions and new inquirers in all of our fields of work in the past year. Our regular love feasts and council meetings have been held. In some cases they were not at the regular times as previously slated, but in every event they were held without any very serious setback being felt in the delay.

The country evangelism has been held up in parts of our territory because the war activities came near us and in other parts of our field there was no hindrance at all and the work has gone on uninterrupted. The evangelists would rather be in the field at work than to be at their homes trying to keep the family reconciled when the armies were threatening to come nearer.

Many of our members were conscripted into the labor units of the army. A few of our young men felt that they must go either as soldiers or as lecturers in the army, and in a couple of instances they went out as unidentified workers. At home we say spies. The laborers have all come home and in most cases their animals have come too. In a few cases the animals were carried off by the enemy soldiers and we do not know what will be done about this. The folks will likely have to stand the loss. Our unidentified workers are taking up other forms of work now and the home hearts are resting easier than ever before since this last drive. Fortunately so far as we know none of these young men fell into the hands of the enemy, for if they had it would likely have been the last of them, for spies were dealt with very severely when there was real proof of their being spies.

Our school work has had rather regular patronage. All of our schools have been up to the average and the middle school even went beyond our expectations. In some respects the girls' schools are having harder times to keep up than the boys' schools. One wonders why all of this when there is such a new movement sweeping over the country. It is almost sure evidence that the movement, though made much of, has not gotten very deeply into the consciousness of the common people.

There are the leaders and agitators who are really turning over a new leaf, but with the masses there is still the problem of making them over. I suppose the leadership in China will by and by come to the conclusion that most other leaders have, that if we are going to change a mass of people it will be a slow process rather than a job to be done over night. The hearts of the masses do not turn over in a day, but will be changed according to a process of education if they are changed at all. So after all, when we hear of a new day in China, we who are here feel like saying that we are in the making of a new day for China. This making may be drawn out for some time, but if the



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## THE YOUNGEST CHURCH IN THE SOUTHLAND

(Continued From Page 591)

is contemplating the purchase of a tent for District evangelistic work and will in all probability initiate it in a series of evangelistic meetings at Falfurrias sometime during the early winter months, having the promise of the services of Bro. W. D. Keller of Ohio. Falfurrias is located at the upper end of the fertile Rio Grande Valley where splendid opportunities await the home builder. Trucking, fruit growing and dairying are the basic industries and with winters tempered by a tropical sun, summers cooled by a wonderful gulf breeze, the writer is deeply impressed with opportunities for the investor and home seeker and the hopeful outlook for the future of the Falfurrias church.

J. F. Hoke,  
Chairman District Board.

## ANNUAL CONFERENCE OF THE DISTRICT OF OREGON

The annual conference of the District of Oregon assembled in Portland, Aug. 17-21. The summer assembly immediately preceded the District Meeting, which began with the Ladies' Aid and mothers' and daughters' meetings on Friday afternoon. The Aid Societies have overpaid their pledge of \$100 to assist the Albany people in their church building. The Societies also gave \$70.44 to the foreign mission fund and \$709.01 to home work. The mothers and daughters gave a helpful program. Saturday was the day for the ministerial meeting. Many good thoughts were presented showing the greatness of the task of the Christian minister. Sunday was a full day; after Sunday-school and a splendid sermon by Eld. C. H. Barklow, a special service was held when Bro. Hubbard, a minister who recently united with our people, was licensed to preach. This service was in charge of the Portland church and District Ministerial Board.

Sunday evening the Portland young people gave a pageant, The Choosing of the Cross, in an impressive manner. Afterward Bro. H. H. Ritter, a member of the Mission Board, gave the missionary address. Oregon is a large field; the churches are much scattered with some in the southern part, one in northeastern Oregon, thus requiring considerable sacrifice for brethren to get together in our District Meetings.

Monday was Christian Education day. District Conference opened on Tuesday for the business session by electing Eld. C. H. Barklow, moderator; E. E. Tucker, reading clerk; M. C. Lininger, writing clerk. All business coming before this meeting, as well as all the sessions, was handled in a spirit of love and goodwill. Owing to a shortage of mission funds it was decided not to represent by delegate on Standing Committee at Annual Conference next year. A letter of appreciation was sent to the District of Eastern Pennsylvania thanking them for their interest in our District in sending a worker to assist in this needy field. The District Meeting for 1929 will be held at Grants Pass, Oregon.

The following named ministers and wives were present: McKinley Coffman and wife, Walter Coffman of Maryland; W. B. Stover of Seattle, Wash.; Geo. Hilton and wife of Yakima, Wash., returned missionaries; President E. M. Studebaker of La Verne College; S. J. Miller, member of the General Ministerial Board. All these were helpful in the sessions, giving good counsel and splendid sermons. The interest was good but the attendance smaller than usual. This was thought to be caused by the La Verne Conference since some could not attend both meetings.

Ashland, Ore. M. C. Lininger.

## OREGON SUMMER ASSEMBLY AND DISTRICT MEETING

The Summer Assembly and District Meeting of the State District of Oregon convened in the city of Portland the third week in August. Due to the fact that some of our people had attended the Annual Conference at La Verne, Calif., our attendance was rather small. But the weather was ideal and the atmosphere of Christian fellowship excellent.

Among the speakers of the several meetings were a number from other states: E. M. Studebaker and S. J. Miller of La Verne, Calif.; McKinley and Walter Coffman of Maryland; Geo. Hilton of Yakima, Wash.; W. B. Stover of Seattle, Wash. Also Eld. E. J. Michaels of Olympia, Wash., visited with us.

The first three days were given over to the assembly programs each forenoon and evening. On the afternoon and evening of the second day through the courtesy of our city park and fire commissioners we were privileged to have dinner and an evening camp fire program in one of Portland's beautiful city parks.

In the afternoon of the third day the sisters met in an Aid Society and a mothers and daughters' program. There were two addresses in the evening: one by Bro. Studebaker on the theme, The Place of the Church in Modern Society, and the other a Welfare program with an address on Peace by W. B. Stover.

Saturday's programs centered around the minister in the forenoon, with a closing address on temperance in the evening.

Sunday was devotional day with regular Sunday-school and worship hours in the forenoon, a program of worship in the afternoon and a missionary program in the evening including a pageant, The Challenge of the Cross, and a sermon.

Monday was given over to Christian Education, with addresses on the Preparation of the Teacher, The Teacher's Preparation of the Lesson, Grading the Worship Program and Organization and Work of the B. Y. P. D. The afternoon session closed with an interesting round table discussion on various problems of the Sunday-school. An extra feature in the afternoon was an address by Rev. Close representing the Anti-Saloon League, showing our responsibilities in the coming election. The day closed with an educational address by E. M. Studebaker.

There were six days of rich fellowship, information, inspiration and opportunities for deeper consecration to the great program of the kingdom. Many lasting impressions were made and a note of serious, optimistic concern for enlarging the program of efficiency was very evident.

The business session followed on Tuesday. The clerk will report these sessions. But here, too, an aggressive vital concern for the upbuilding of the churches in Oregon was manifested.

We are among the weaker State Districts, numbering about 500 members with churches dotted over the populated portion of the state, widely separated with large unoccupied territory between. Our resources in finance and workers must necessarily be inadequate to meet the need, but we press on strengthened by the help of those who came to us, and by the financial aid of two of our strongest State Districts that are sharing these great responsibilities and interceding in behalf of the work here. We are also rejoicing in the evangelistic efforts of Brother and Sister S. Z. Smith, whose labors brought more than seventy-five into the kingdom.

We have splendid groups of young people in a number of the churches, a prophecy that under wise leadership the District of Oregon shall increase and abound in the work of the Lord.

S. G. Fahnestock,  
District Sunday-school Secretary.

## NOTES FROM INDIA

One of the most vital forces which Christianity has to meet in India these days is the Arya Samaj. This society is made up of members of the Hindu community who make it their business to try to stop the spread of Christianity in India. Their efforts are not only exerted against the Christian movement, but against the Mohammedan as well. They have no scruples whatsoever in methods of carrying on their work of opposition; they seek to attain their ends by fair means or foul.

Several weeks ago this society began its work in Bhat, a village of Jalapor District, where our mission has been working for over twenty-five years. The village is located on the shore of the sea and the inhabitants of the village belong to the fisherman caste. Here we have had a village school all these years which had made good progress in numbers as well as quality of work, and due to the splendid work done it had received government recognition, being registered as well as receiving a small grant from the government each year.

At this place about twenty people had received baptism and the prospects for a fine growing church were bright. But here came the leaders of the Arya Samaj saying to these people: "Here, this will not do. If your children continue attending that Christian school they will all become Christians." These leaders tried to persuade the people not to send their children to the school. They tried to persuade the Christians to give up their faith and become Hindus. Failing in this they began to use their most powerful weapon, caste pressure.

First, they called the people of the village together and had them decide that Hindu children could not be sent to this Christian school and whoever would send their children should be fined eighteen dollars. Then they called the people of seven villages together before whom the Christians were put to the final test. They were threatened that if they refused to denounce Christianity they would be ostracized socially as well as in business. Each male Christian was called before the meeting and asked if he desired to remain a Christian or become a Hindu. Each knew that this would mean that he would neither be helped by any Hindu fisherman or be allowed to assist anyone in the business of fishing. This is a serious matter, for the business of fishing is one in which cooperation is necessary for a handful of men can not do the work alone. In spite of this, all but seven of the Christians have remained faithful. Those who turned for the time being under the mob pressure declare that their faith in Jesus Christ is still firm. Those living so near the border line of starvation are put to the most severe test in a case like this. For all knew definitely and well that a decision by that body of Hindus would be so stiff that no one would dare break the decision of the group, and therefore, no one would allow any of the

faithful ones to be associated either in business or social matters.

To add to the difficulty of the situation and the work of the Arya Samaj leaders the newspaper reports were greatly exaggerated, stating that the number who renounced Christianity was forty rather than seven. This is another way this society has of working; that is, by false propaganda.

An instance of this occurred in Rajpalla State at Umalla only recently. One of the mission workers had been conducting a night school. About fifteen Bhil boys had been attending this school. For several months the school was closed and during that time the Arya Samaj worker for Rajpalla State opened a school admitting these same boys. Immediately he reported in one of the vernacular newspapers that nineteen Christians had reverted from Christianity to Hinduism. The facts are that these boys were not even ready for baptism, had received but little religious instruction, had made no request to be baptized nor were they asked to take baptism, therefore not Christians at all either by their own profession or any one else's. To complete the story, however, it is worthy to note that the boys came back to the Christian worker asking him to again open a school for them as they were not pleased with the work done in the Arya Samaj school. They are now attending school under mission supervision, doing it entirely by their own request.

We could give many instances of this kind of work in India where the Arya Samajists are trying to tear down where others are trying to build. The Christians of all Gujarat, not only of the Church of the Brethren but of all churches in this area are becoming awakened to the situation. They are thinking as they have never thought before, and seeking ways and means of combating this sort of opposition. The Christian movement from the beginning has faced opposition of this sort and has always come out in the end with flying colors. What force is there that can resist the Spirit of the living Christ? God help all of us to be faithful in carrying on his work!

A. S. B. Miller.

Umalla, via Anklesvar, India.

## OBITUARY OF BRO. JEREMIAH WAKEMAN

Bro. Wakeman was called to his heavenly home Aug. 15, 1928. The funeral services were conducted at Valley Pike church by Bro. Lawrence Hiesley, assisted by Eld. H. R. Mowry and Rev. J. L. Haymaker.

Bro. Wakeman was the son of Jonas Wakeman and wife and was born Jan. 8, 1858, in Shenandoah County, Va. He is survived by one brother, L. D. Wakeman, a minister, and four sisters; two brothers preceded him.

In 1884 Bro. Wakeman was united in marriage to Miss Georgia Hockman. To this union were born three sons. In 1907 his wife died and in 1910 he married Mrs. Mollie Coffman.

Bro. Wakeman was an unusually successful and enterprising businessman. He owned several large farms, an orchard, and was proprietor and stockholder in many of the best and most prosperous business enterprises of the Shenandoah Valley. His wealth, intellectual powers and generosity in business relations made him one of the most trusted and respected business counselors in our country. Bro. Wakeman was a scientific farmer, stockman and fruitgrower. The practicing of modern scientific agriculture and the application of the golden rule to practical everyday business life made Bro. Wakeman and his business activities an example worthy of imitation.

Bro. Wakeman while young was baptized into the Brethren Church. Soon after joining the church he was elected deacon in which office he distinguished himself by wisdom and righteousness. He taught a Sunday-school practically all of his life. For twenty-five years he served faithfully as superintendent of the Round Hill Sunday-school. He was never known to be absent from church except on account of sickness. He was a most generous man; he gave liberally to the Old Folks' Homes, Orphans' Homes and to colleges. Especially generous and liberal was he to the poor and unfortunate. For his kindness the Lord showered blessings upon him; the more he gave, the more he had.

This would be incomplete without a word about the faithful widow, who survives this good and godly man. For fifty years she, too, has been laboring and teaching in church and Sunday-school. She is spoken of everywhere as one of the most beautiful examples of Christian character. May God give our Brotherhood more of this type of men and women.

Woodstock, Va.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bond-Wiggins.**—By the undersigned at the home of Sister Bowers, grandmother of the bride, Aug. 22, 1928, Mr. Everett A. Bond, Lawrence, Kans., and Sister Lottie M. Wiggins, Pomona, Kans.—C. W. Shoemaker, Overbrook, Kans.

**Cuveller-Fransham.**—By the undersigned at the home of the bride's parents, Mr. and Mrs. W. C. Fransham, Hampton, Iowa, Aug. 18, 1928, Mr. Sam Cuveller and Miss Doris Fransham.—J. S. Sherty, Hampton, Iowa.

## FALLEN ASLEEP

**Brubaker.** Sister Mary A., daughter of Henry and Anna Bollinger, born in Lebanon County, died Aug. 3, 1928, aged 72 years, 3 months and 1 day. Jan. 30, 1886, she and her husband, Ephraim Brubaker, were elected to the office of deacon wherein she served faithfully. For a number of



years, although confined to an invalid chair, she attended services, which attests to her sincerity and zeal in the Master's work. To them were born three daughters and one son. Husband, son, one daughter and a brother preceded her, while two daughters, four grandchildren and one brother survive. Services by the home ministers in the Richmond house and burial in the Tulpehocken cemetery.—Iram J. Lentz, Richland, Pa.

**Erickson, Anna Katherine Lundberg**, born in Uppland, Sweden, and died at her home in Moulton, Iowa, Aug. 27, 1928, aged 79 years, 7 months and 17 days. She married E. Erickson in 1876. To this union two children were born, three preceding her. She leaves her husband, two daughters, one son, eight grandchildren and one great-grandchild. She united with the Brethren Church in 1905, living a true and faithful Christian life until the end. Services at the Fairview church by Bro. Orlando Ogden. Burial in the Fairview cemetery.—Ola Tarrence, Udell, Iowa.

**Ganger, John M.**, son of Samuel and Rebecca (Rheinheimer) Ganger, born near Goshen, Ind., June 11, 1848, died at the age of 79 years and 7 months. He married Barbara Baker July 28, 1868. To this union were born five sons and two daughters. He united with the Church of Christ in 1877, and remained faithful until death. Dec. 11, 1927, he broke his hip which later caused his death; he bore his afflictions with Christian patience. Surviving are his wife, three sons, nineteen grandchildren, ten great-grandchildren and two brothers. Services in the West Goshen church. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Gruher, Bro. William A.**, died Aug. 20, 1928, at Bachmanville, Pa., in the home of his brother-in-law, within the bounds of the Conewago church, of which he was a member, at the time of his death, aged 59 years, 2 months and 25 days. For over six months he was an invalid, his lower limbs being paralyzed. His first wife, a daughter of Eld. Daniel Hollinger, preceded him in death, about sixteen years ago, and later he married Sister Kate Stauffer, who, with a daughter of the late brother, preceded him in death, about sixteen years ago. He leaves three sisters, living in and around Astoria, Ill., also survive. Funeral services were held at Spring Creek (Hershey) and his body interred beside his former companion, in cemetery adjoining, Elders John C. Zug and John S. Baker officiating.—Martin S. Brandt, Elizabethtown, Pa.

**Hornish, Bro. John W.**, son of John and Eve Hornish, was born in Defiance County, Ohio, and died Aug. 5, 1928, aged 71 years and 1 day. He married Sarah Clear March 18, 1858, and she with three daughters survived. Four other children came into their home but were taken in childhood—three of them almost in a day, of diphtheria. He united with the Church of the Brethren in 1894 and became an earnest worker in the North Poplar Ridge church, being one of the leading deacons for many years. The Lord blessed him with excellent ability as a farmer and he was recognized as one of the most prosperous of his community; but with all this he never forgot the source of his blessings and keenly felt his responsibility to share with others. No worthy cause found his heart closed to an appeal for help. One of his last requests was that there be not much spent for flowers for his funeral.—Let them give the amount for the mission work of the church instead," he asked. Funeral services, conducted by the writer assisted by Brethren John Flory and G. W. Sellers, were held in his home church where he had so often led in song and so often worshipped. An audience of both Protestants and Catholics that filled the large churchhouse came to pay a last tribute to the memory of a man whose whole life had been lived among them and who had meant much to so many of them.—Edward Kintner, North Manchester, Ind.

**McLuhann, John**, born in Belfast, Ireland, died of heart failure, July 9, 1928, aged 86 years, 2 months and 21 days. He came to Canada with his parents in 1846, settling in the province of Ontario. He moved to Saskatchewan in 1913 where he resided since. He leaves three children. Services in the grove near the house by the writer. Interment in the Robsart cemetery.—Ira M. Ziegler, Vidora, Sask.

**Myers, Sister Sarah C.**, wife of Cornelius C. Myers, born Nov. 2, 1858, died Aug. 23, 1928, at her home at Revere, Mass. She was a member of the Church of the Brethren for thirty-five years. She is survived by her husband, three daughters, two sons, one sister and two brothers. Services by Eld. H. R. Rowland, assisted by John Rowland and Elmer Rowland. Interment in the cemetery adjoining.—Mary M. Kreps, Hagerstown, Md.

**Neher, Hannah Cripe**, was born Sept. 26, 1844, and died July 17, 1928, aged 83 years, 9 months and 21 days. She was the third in a family of six children of David and Elizabeth Ulrey Cripe whose home was about two miles northwest of North Manchester. On Jan. 19, 1868, she was united in marriage to Joseph W. Neher, which consummated a union continued for over fifty-five years. Father Neher passed to his eternal home five years ago. To them were born eleven children, all but two growing to maturity, though five have preceded their mother in death. She leaves also one brother, Eld. D. E. Cripe, of Chico, California, and one sister. There are thirty grandchildren and six great-grandchildren. She united with the Church of the Brethren at the age of sixteen. Funeral services were held at the Church of the Brethren by Elders Otho Winger and J. O. Winger.—R. H. Miller, North Manchester, Ind.

**Price, Francis W.**, born Nov. 26, 1868, died Aug. 1, 1928. He was the only son of Wm. W. and Catharine Hungard Price and a grandson of John W. Price, for many years a minister. He was a lineal descendant of John Price, a participating member when the Germantown church was organized Dec. 25, 1723. This John Price is likely the ancestor of all the Prices in the Church of the Brethren for those 200 years. Bro. Price was educated in the public schools of Germantown and turned his attention to banking as his life work. In the Germantown congregation he was the oldest member at the time of his death. He was a member over forty years, thirty-five of which he served as a deacon. He also served the church as Sunday-school superintendent, teacher, trustee and clerk. He continued teaching his class within a few months of the end. Besides the widow, Mary J. Price, two sons survive. The writer and Eld. M. C. Swigart conducted the funeral services in the church. Burial in the adjoining cemetery.—G. N. Falkenstein, Philadelphia, Pa.

**Rarick, Sister Ann**, nee Youtzy, died at her home near the Pine Glen church, July 14, 1928, aged 63 years and 12 days. She had been afflicted with a complication of diseases for over three years, but was confined to her bed only a short time. She leaves her husband, four sons, three daughters and sixteen grandchildren. She was a member of the Church of the Brethren for about thirty years and as long as health permitted was present at the sanctuary. During her illness she helped in the anointing. Services at the church by Elders J. C. Swigart and Lawrence Ruble. Burial in the Pine Glen cemetery.—Ida Mae Miller, Mattawana, Pa.

**Sausman, Sarah Adda**, daughter of George and Hannah Pace, and wife of Samuel P. Sausman, died Aug. 21, 1928, aged 81 years, 11 months and 1 day. She is survived by her husband, three sons, two daughters, her father and three grandchildren. She became a member of the United Brethren church at the age of twelve; since her marriage twenty-eight years ago she had been a faithful member of the Church of the Brethren. For many years she was the wife of a deacon. She served in the office of deacon. She spent her life in the bounds of the Lost Creek congregation. Her death occurred suddenly from heart failure. Funeral services from the Bunkertown church by her pastor, the undersigned.—C. E. Grapes, Bunkertown, Pa.

**Sheets, Mary**, born in Allegheny County, N. C., died at her home in Wilkes County, N. C., Aug. 20, 1928, aged 85 years, 5 months and 18 days. In 1856 she married Alfred Sheets who preceded her. This union was blessed with seven children, four of whom survive with forty grandchildren. In 1873 she united with the Brethren Church; she and her husband were among the first members of the Peak Creek congregation. Through the years Sister Sheets had fought that good fight of a Christian life, and until death claimed her so suddenly, she was faithful to her family, to her church and to her God. Services in the home by the writer.—F. C. Rohrer, Jefferson, N. C.

**Wolfe, Katie**, daughter of Wm. and Mary Bahney, born in Platt County, Ill., Dec. 11, 1878, died Aug. 9, 1928, aged 49 years, 7 months and 18 days. In 1896 she married the wife of Francis J. Wolfe who survives with seven sons and three daughters. One son and one daughter died in infancy. She is also survived by seven sisters, two brothers and one grandson. She united with the Church of the Brethren at La Place, Ill. Funeral at her home, Liberty, Ind., by the writer.—F. E. McCune, Kitchell, Ind.

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"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### The Harvest of War

#### I. A Proper War for Study

Of course there is a harvest of war. But is it possible to gather the red fruit of strife and arrange a full and fair display? Obviously the example selected for study should be one permitting of a most dispassionate appraisal.

The Trojan War would seem to present an ideal case for the study of the harvest of war. This particular conflict is one of the most celebrated that can be found in the annals of western civilization. About it hangs the bright glamour of the past when men were men and the gods not far away. The epic grandeur of the Trojan War has caught the fancy of poets and served to inspire such conquerors as Alexander the Great and Julius Cæsar. The Iliad and the Odyssey have still their power to thrill—to portray war at its best. Thus to take such an example for study is to give the spiritual sons of Mars no basis to claim ungenerous treatment.

Perhaps it should be said that the Trojan War is no myth. The story of a conflict which has thrilled men for almost three thousand years is understood to have a solid basis in fact. The work of Heinrich Schliemann and others has established the historicity of a major Greek expedition directed against the city of Troy. The twelfth century B. C. is the probable date and remnants of the masonry walls which protected the Trojans against the Greeks for so long may still be seen. It is evident from the ruins uncovered that ancient Troy was no mean city at the time when the Greeks set out to capture it. And quite naturally, when the feat was accomplished, it was one the Greeks never forgot; it was one which ever after served to inspire heroic songs and warlike adventures.

Among the reasons why the expedition against Troy is especially serviceable as a basis for a study of the harvest of war one may properly name such items as the following: First, the Trojan War was really a major conflict whether measured by the size of the forces involved or the consequences of the struggle. There is no question but that it presents an adequate test of the war method. An army of 100,000 men and a fleet of 1,186 ships would be a sizable expedition in these days of tremendous resources. How truly monumental such an expedition must have been three thousands years ago when little Greece was drained of men

and resources for the conquest of Troy! Another important consideration is the fact that the Trojan War is far removed from the prejudices of our times. There are no pro-Greek or pro-Trojan hundred-percenters to beloud essential issues or outstanding facts. Thus in the case of the Trojan War it should be possible to make a summary of results with the minimum danger of bias or rancor. Finally, the passing of three thousand years has not only made the scientific attitude possible, but it has provided the time required for their full fruition. From the standpoint of intrinsic importance, availability and full returns the Greek expedition furnishes an ideal case for a careful evaluation of the harvest of war. It is typical, complete within itself and far enough removed in time to permit of a dispassionate appraisal of the delights of the sons of Mars.

#### II. How Wars Begin and End

The immediate cause of the Trojan War is generally known. Paris, one of the fifty sons of Priam, the King of Troy, persuaded the beautiful Helen of Greece to elope with him. Of the moral character of these two persons it is pertinent to say that Paris deserted his wife Ceneone, and Helen left behind her borish but faithful husband—King Menelaus. Both Paris and Helen should have known better—even by the standards of their own day. Thus there is a sense in which neither of them was worthy of a fraction of the blood and treasure sacrificed in their behalf. Yet in this, it may be injected, they doubtless typify the sort of persons, and their acts the trivial issues, which all too frequently serve to plunge nations into the red maelstrom of war. The ancients had their Paris and Helen; the men of this generation have had their Francis Ferdinand and Sophie. Thus if the recovery of a runaway wife does not seem a sufficient justification for the invasion of countless happy homes and the impoverishment of kingdoms that she might be returned to her tiresome husband, what shall we say of a continent soaked in blood because a foolish assassin killed a poor archduke and his morganic wife! But such is war in its origin, and when the call went forth the resources of all Greece were risked on one gigantic, uncertain enterprise—a life and death struggle with Troy.

However, there were some who had an inkling of what the enterprise might cost. Thus two young men, who in the course of the Trojan War became the outstanding heroes on the Greek side, at first refused to be drawn into the project. The first of these was Ulysses, a young King of Ithaca, later celebrated for practical wisdom, resourcefulness and courage. Naturally he thought first of his own happy home—of his young wife and infant son. And as things ultimately turned out this young mother and son were infinitely more worthy of love and protection than the runaway Helen. But Ulysses was finally persuaded to join the expedition against Troy, and in turn won Achilles as a recruit to the enterprise. Achilles was at first deterred because there was a prophecy to the effect that such a step would involve his death. Hence in the Trojan War, as has occurred so often since, youth was called on to make the supreme sacrifice; here was Ulysses leaving his young wife and baby son, and the youthful Achilles gambling with death, in order that Menelaus might have back a willful, indifferent wife.

At last the expedition set sail for Troy, the coasts of Asia were reached and siege laid to the city. But victory tarried for the Greeks though the heroes performed prodigies of valor. With the passing of years there came also quarrels amongst the leaders, much nursing of wounds, even suffering unto death. Thus

one may envisage ten long years of utmost sacrifice, so terrible at times that it was interpreted as due to the meddling of the gods. Meanwhile the cause of the war, Helen the beautiful, was growing older and presumably somewhat less desirable. Perhaps she was just in that period of a woman's life when age has still its marks to make. Even though such heroes as Hector and Achilles were ultimately slain the conflict remained indecisive; the great struggle degenerated into a stalemate. However, the longest war must sometime end, and so by strategy the city of Troy was finally taken. Many of the inhabitants perished miserably when the city was sacked and burned. Yet some lived to pass into captivity or to escape to distant lands as sorrowing exiles.

(Continued Next Week)

H. A. B.

### For Your Prayer List

ONE subject of prayer urged upon the attention of Christians through Paul's familiar words to Timothy (1 Tim. 2: 1, 2) is civil rulers. He exhorts to pray "for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." While the direct object to be sought in this petition is favorable conditions for tranquil Christian living, wise and righteous administration of a public trust on the part of those in authority is involved, for that is how the tranquil state of affairs is to be brought about.

A consecrated reader who feels much concern over the possibilities of the present political campaign reminds us of this Christian duty and privilege. She would have us not forget to pray earnestly that the will of God may be done in this national crisis. If there be any who can not see their way clear to vote in an election of this kind, they must feel a special obligation to fight for righteousness on the battlefield of prayer. And the many who do cast their ballots will not wish to do so carelessly but only after they have sanctified their decision by fervent supplication to the end that wisdom may possess the minds of the American electorate, that all personal and partisan considerations may give place to righteous zeal and that no backward step may be taken in our moral and spiritual progress.

The MESSENGER heartily seconds the motion of this good woman that the coming election be put on the church prayer list. Along with other good reasons for this there is the fact that those who make it a subject of prayer are least likely to go wrong in the matter of their balloting.

### A Suggestion on Making History

A YOUNG man met his college chum whom he had not seen for many years. "John," he said, "are you making lots of money?" It happened that John was not. He was occupied in welfare work in a large city. And so he had to say, "No, I'm not in that line," but he added this in explanation: "I'm making history in my community."

We are not opposed to making money. We believe in it. Yet there are things more important to make than money, and history is one of them. It has a rather pretentious sound though it is a very simple word. But it is not so formidable as it sounds. It is not beyond the skill and wisdom of the humblest disciple. To make history you have only to set in motion some new currents of influence. Wouldn't that interest you?

John's method was good. He was trying to give a certain group of people true ideals of life. He wished to improve their surroundings materially, but even more he wanted to transform them spiritually. That is a fine way to make history. We recommend it heartily.



## GENERAL FORUM

### "In His Image"

BY FRANK C. BECHTOLD

Creator God, upon thy throne  
As Lord of earth and sea and sky,  
To thee my homage; thou alone  
Art All in All in heaven most high;  
Judge thou, my word, thou living God,  
Or am I soul or am I clod?

Why should I falter or should doubt,  
Or prize too high the house of clay?  
'Tis the within, not the without,  
That follows Jesus all the way.  
And I am soul—I am not clod—  
For I am fashioned like to God!

Much more am I than earthy part,  
Nor brute-like, neither bound to clay;  
God's kingdom is within my heart,  
For heaven above has given me birth.  
I am a soul, and not a clod,  
I bear the image of our God!

My flesh may fail, my mind may halt,  
They do but clothe my truer self;  
And that remains devoid of fault,  
Although assailed by pain and pelf,  
While I am still like unto God,  
A living soul, and not a clod.

For God is Spirit—I am Soul—  
In spirit I with him may blend,  
To live in him while ages roll,  
And be in me without an end,  
Though flesh decay and mind be stayed,  
For in his image I am made!

East Dubuque, Ill.

### The Sunday-school Teacher's Opportunity for Service

BY FLORENCE WIEAND NOFFSINGER

THOSE who are Sunday-school teachers, those who aspire to become such, as well as those who sit as pupils in the classes, realize and appreciate that a Sunday-school teacher, who gives time and energy for careful preparation of the lesson, as well as for teaching, in these days when Sunday-school teaching is largely an avocation and not a profession, is rendering a great service. However, the service rendered can never reach the zenith of effectiveness until it does become a profession instead of an avocation; so that the Sunday-school can command the time and highest efficiency of its teachers.

Sunday-school teaching is perhaps the most difficult in the whole teaching field. We expect the teacher to make as careful preparation of the lesson as if it were his profession, which means that between his regular duties he must find extra time to devote to this type of hard work for the Sunday-school. We expect him to be filled to overflowing with inspiration, a thing which is not required in the secular field of teaching. We allow a short period, one day a week for the lesson, a brief time in which a secular teacher would feel he could accomplish little. The fact that so much is accomplished in spite of the short amount of time allotted signifies the great opportunity afforded the Sunday-school teacher, and proves that God most certainly gives the increase. To add to the difficulties, there is such a mass of material to present adequately within the short period. In addition, the Sunday-school teacher often teaches a poorly graded group, such as a secular teacher rarely has to teach. Take a class at random and notice the age range, the different degrees of ability, the variety of interests. To assemble and present suitable material effectively is no small task.

The slogan of the business and professional world at the present time is better service for the public. People realize that to succeed means to offer the best service. To be able to give the best service demands the greatest efficiency. No longer do people blunder into success, for we have found the practical school of life experience too wasteful. Since these new demands for efficiency also extend into the religious world, we also need as our religious leaders those of ability and training.

The Sunday-school teacher's opportunity for service, then, is commensurate with his efficiency; for he should know not only the mind of the pupil, and the different stages of development of this mind, but also the material suitable to be used for the different stages and know how to present it effectively.

These ideals of efficiency need not discourage the teachers who feel they do not measure up satisfactorily, nor those who aspire to become teachers. During the past five years much progress has been made in adult education. As Mr. Keppel of the Carnegie Corporation said recently: "We can now begin from any rung of our long ladder of education." Dr. Thorndike, a noted psychologist, says in his book on adult education just off the press, that we are better able to learn at forty-two than at fifteen, and much better able than at ten. If those of us who are older do not learn, it is not because we can't, but perhaps because we have other interests, or have learned all we want to learn to make a living and have friends, or perhaps because we must relearn to escape forgetting. Education, then, whether secular or religious, is a life process and is never finished. In a survey in adult education made by the writer, it was found that there are approximately 110 colleges and universities, 54 normal schools and teachers' colleges, 30 Bible schools and theological seminaries, and 500 private home study schools offering home study courses. More than 200 courses are offered in the Bible, Religious Education and Sunday-school work, and if a person should happen to be blind, Bible courses in Braille may be had free of charge.

The Sunday-school teacher's opportunity is also commensurate with the needs of the pupil. There are varying degrees of the greatness of the need. Some children are taught so thoroughly in the home that the need of supplementary work of the Sunday-school is comparatively slight. Others are taught religious education under the public school system. In this case, the pupils are dismissed from school and sent to Catholic and Protestant churches where they receive instruction under religious teachers who are also qualified as secular teachers. One of the first schools of our country to initiate this plan was the one located directly across the street from our own church in Brooklyn, N. Y. So while some are well taught in the home, and others receive instruction under compulsory education, the training of many others is almost nil. The teacher's opportunity for service is greatest among those who have the greatest need.

The opportunity for service is also commensurate with the pliability and responsiveness of the pupils. Some people progress faster than others. One person may be about as intelligent as another, but the first one may be satisfied with himself, while the second one is eager to learn and because of it, advances faster than the one who is satisfied. As a result the Sunday-school teacher's work is wasted on the one who does not yield and profit by the teaching. "Age is a minor factor in success or failure. Capacity, interest, energy and time are essential."

The Sunday-school teacher's opportunity for service is commensurate with other conditions, under which he must work, such as physical properties, which, if poor, cause untold waste in efforts. Also, organization may make or mar the teacher's opportunities. In addition, the size of the class may be unwieldy, hampering the teacher's efforts. Last, but very important, teamwork and united man power contribute vitally to opportunities for service. Recently, a church at York, Pa., divided up its parish into ten districts, with a member in charge of each. Sixty others were appointed to work with these ten, until through their coöperation and united man power, they increased the enrollment of the Sunday-school to more than twice the membership of the church. If this can be done once, it can be equaled and perhaps surpassed.

In May, the Chamber of Commerce of the United States held a conference in Washington and the theme for the entire week was teamwork, united man power and coöperation in business. If the people of the business and professional world feel such a need, how much more important must it be in the re-

ligious world, when work is voluntary and dependent on the individual's surplus time.

So let us blaze a brighter and smoother trail for coöperation and united efforts, in the church, Sunday-school, and all worth-while religious organizations, and in so doing increase opportunities for service.

Washington, D. C.

### Six Qualities I Want My Boys to Have

BY A. M. STINE

THE problem of home education in the United States is the problem of sixteen million families with thirty-five million children under eighteen years of age. There are three million children born in the United States annually. The whole social process centers in the home. Educators recognize that home and school education must include everything in the family life that affects character and conduct.

To me, the most encouraging feature of progress is the recognition of the rights of the child. Even the state insists that it is the right of the child to be well born, well cared for and well educated. We have pure food laws, child labor laws and laws governing family relationships, which for the common good and for the good of future generations, must be respected.

This is the century of the child. Child study is now one of the most active and progressive of the sciences. In the early ages the Greek mother had no greater ambition than that her son should develop into a strong physical man. In the dawn of American history woman began to receive some of the respect and consideration due her. But today the child has moved up into first place and rightly so. Never before in the world's history has there been such care and attention, such time and thought, such expenditure of vast sums of money in the education of the young as today. We have today more than five hundred thousand trained teachers in our American schools, five times as many teachers as there are lawyers, five times as many teachers as there are ministers and four times as many teachers as there are physicians. There are one hundred and fifty thousand more teachers than lawyers, ministers and physicians together.

In our Sunday-schools we have a million and a half of teachers, unpaid in dollars and cents, but giving of their very life's blood for the enrichment of the minds and hearts of our boys and girls in the things of greatest value to the home, the state and the church.

In the light of these facts and these conditions, are your boys and my boys having indelibly stamped upon their characters the qualities that make for true manhood? Or are we slighting our parental obligations and delegating to the schools and to society the greater share of inculcating the principles of true manhood into the youths of our land? Probably most of us will be compelled to confess that we have not been diligent, either by precept or example, in teaching the finer virtues to the growing boys about us. Personally, with all my failings, there are at least six qualities that I want my boys to have:

1. *I want my boys to be honest.* Honest with themselves and with their fellow-men. Shakespeare once said: "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." Honesty is honor in action, and a truly "honest man is the noblest work of God."

2. *I want my boys to have courage.* Courage to dare and to do the right even though they incur the contempt of their fellows. Courage does not lose heart if first plans and efforts miscarry, but pushes ahead with a stout heart and dauntless will, knowing that the determined spirit is invincible everywhere. It is a misfortune for a boy to have the path to success made smooth and easy for him.

3. *I want my boys to be faithful.* Faithful in the smallest trust that may be imposed as well as in the larger sphere, feeling that he who has done his best has reached the highest success that the heavens know.

4. *I want my boys to be truthful.* No boy will ever command respect who forms the habit of being untruthful. Bacon says that "there is no vice that doth so cover a man with shame as to be found false."



Truth is as eternal as God himself, and if "crushed to earth will rise again" even though we try to cover it with a mantle of falsity.

5. *I want my boys to be manly.* Being manly is only another name for being a true Christian gentleman. Manliness is expressed in deeds of helpfulness. Jesus Christ was the most notable example of the truly manly Man. As he went about doing good he was never too busy or too weary to minister to the needs of the multitudes that thronged him.

6. *I want my boys to be Christians.* Last, but by no means least, I would have my boys embrace the Christian religion early in life. In fact any boy who possesses in any degree the five qualities previously mentioned will scarcely enter life without becoming a Christian, and if he adorns his profession he will cultivate the virtues that make for the highest type of manhood.

Adel, Iowa.

## Enjoying Our Work

BY BLANCHE STAHLEY MICHAEL

Most of us have our work, either through choice or through necessity. Few are there who do not have a work of some sort. Since it seems to be so general with us it is vitally necessary that we enjoy our work in order that we will give to it our best efforts and obtain the most from it.

Do we enjoy our work? If we are to enjoy it we must be prepared—in a material way. If we have the assurance which preparation gives, then we can go about our appointed task with a surety and an efficiency which will give to us the greatest amount of enjoyment.

Another requisite for the enjoyment of our work, i. e., a full and true enjoyment, is a Christian life—a spiritual preparation. How can we know joy when our souls are harassed by the tempter and tossed about by the storms of sin—when on the other hand that small still voice keeps calling us to come to the Father? I do not believe it possible for people to know joy in their work until they have satisfied that voice; have made their peace with God and have a conscience free from guilt. After we have crowned him King of our lives it seems we have completed our preparation. Armed with the weapons of forgiveness, patience, perseverance and training we are ready not only to do but to enjoy.

Again, to enjoy our work we must take an interest in it and have a large view of it. We must think beyond our immediate task. Like Joseph of old we must do each task as it comes willingly and cheerfully. We must do it to the best of our ability no matter how small or menial it may seem. Joseph knew not the reason for, or the value of the tasks given him. Sometimes the way was dark indeed, but he did his best whenever he worked. In the end when his test came he was prepared and he enjoyed his work to the full. We must not see each small part and each task as only so much work to be done—as an end in itself. We must see each task not alone but as a necessary part of the whole—as a means to an end. We must look beyond the present and vision the work as a completed whole and then we can enjoy our part.

To enjoy our work it is not necessary that it be easy. Easy tasks do not try us. They do not prove the temper of our characters. They do not challenge us to put forth our best efforts. Hard tasks are God's discipline for us, the anvil on which character is hammered out. In Eccles. 3:10 it says: "I have seen the travail which God hath given to the sons of men to be exercised in it." God never gives us anything that we can not do. He gives us hard tasks to prove us; to show us what we really can do. If God gives you some hard thing to do, you may be sure beforehand that he is going to be right there to help you do it. Acids have a disastrous effect on metals. Copper turns green in vinegar. Other cheap metals are completely destroyed by acids. But pure gold is uninjured by any single acid. It is dissolved only by a mixture of two of the most powerful acids known. The hard tasks which God gives us are the acid tests of our characters. If we do them, in spite of the toil and

difficulties, we come through these experiences bigger, better, stronger and more courageous than ever. We are like the gold—only made brighter. The acid test serves only to strengthen us and bring out our best qualities. Sometimes the hardest task we have is to stand for the right. But loyalty to the right at all costs builds noble character.

We have time enough to do all that we should do. Eccles. 3:6 says: "A time to get and a time to lose; a time to keep and a time to cast away." If we find ourselves hurried and flustered over our work, it would be well to take stock of our tasks. God never gives us more than we can do, more than we have time for. We might list them in two columns—the necessary or worth-while, and the unnecessary or trivial. Enjoyment comes from calm activity without worry. A time for everything and everything in its time.

If we wish to enjoy our work we should carefully choose our vocation. Money should not be the ruling factor in choosing. Although it is necessary it should be secondary. Before choosing our vocation we should consider some of the following: Are my natural qualifications or characteristics such as would make for success in this work? Will this vocation allow me to serve God and man to the best of my ability? Will this vocation bring out and cultivate my best abilities or will it repress these and foster some of the more sordid? In other words, choose the vocation that will allow you to live the life of fullest, consecrated service to God and to your fellow-man. For in the knowledge of service is joy.

Work strengthens us; work develops us; work challenges us. Each task, each bit of work that we do demands an effort of mind and body if it be successfully done. And to do a thing truly successfully is to do it so thoroughly and in such a way that it renders a service to those around us. To achieve success of this sort requires our best abilities, our most noble thoughts and aspirations, the best that we possess. And when we have given these we have rendered a service not only to others but to ourselves. For he who serves others, serves himself well. Thus we see that in service to others we serve ourselves, for in the knowledge of service well rendered there is joy.

So if we would enjoy our work we must choose carefully our vocation, be prepared both spiritually and in a material way; we must have a time for everything and not shirk the hard tasks. We must serve others.

Goshen, Ind.

## Youth and the Church

BY OLIVER H. AUSTIN

### 1. What Youth May Expect From the Church

"ALMOST unconsciously and silently youth is challenging the church of today and appealing to it—not for dancing and kissing games—but for the satisfaction of its overflowing idealism." Youth may be dissatisfied with the church but it is not dissatisfied with Jesus for it regards him as the Hope of the world.

The youth of today has a right to expect that the church will be courageous in its condemnation of sin, for youth has no sympathy with cowardice. Youth is asking the church to be fearless and outspoken against all injustice and selfishness regardless of where it may be found. The church may be afraid to speak the truth in some instances, fearing that some wealthy person might withdraw his support, but this will not pass with youth. Youth says that Jesus was fearless in his condemnation of the injustices shown in his day and it cheers when the story is read.

Youth has a right to expect that the church shall be sincere in all she does. One need not go far in the work of "Conversational Evangelism" until he meets this problem, that of insincere living on the part of many who hold a prominent place in the affairs of the church. There is a vast gulf between what youth hears on Sunday and what it sees on Monday.

Youth also has a right to expect from the church, pulpit honesty. For example: "One more hymn and then we will close," "One more thought and I close," or "I must quit." Youth exclaims: "Well, why not quit, instead of talking another ten or fifteen minutes?" Youth people do not care for subterfuge, they are

asking for truth and food. They want to hear the truth about the Bible and the modern interpretation of fundamental doctrines. They are calling for preaching that is primarily educational. This does not mean the elimination of old sacred truths and the emotional appeal, for youth is still emotional and truth that does not burn in the telling is no longer truth. To assure and maintain the kinship between evangelical zeal and modern culture is what our young people are asking of the church. Youth is demanding a worship program that has an atmosphere of dignity and true devotion. Shall the church accept this challenge and supply this demand or not?

McPherson, Kans.

## The Holy Spirit

BY DAVID METZLER

### VII. Illumination for Service

WOULD the Spirit endow one for service without enlightening one to serve? The Scriptures speak clearly on the matter of illumination; note the following: "Except a man be born again he can not see the kingdom of God." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he can not know them because they are spiritually judged." "The things of God none knoweth, save the Spirit of God. . . . But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God." "The Holy Spirit whom the Father will send in my name, he shall teach you all things."

Spiritual illumination can come only through the Holy Spirit. We have many scriptural examples of this fact. "Men spake from God, being moved by the Holy Spirit" (2 Peter 1:21). They prophesied through "the Spirit of Christ which was in them," and "testified beforehand the sufferings of Christ and the glories that should follow them" (1 Peter 1:11). These are some of the things that human wisdom and intelligence could not perceive. "Things which eye saw not, and ear heard not and which entered not into the heart of man. . . . But unto us God revealed them through the Spirit, for the Spirit searches all things, yea, the deep things of God" (1 Cor. 3:9, 10). The accusers of Stephen, the Jewish leaders, "were not able to withstand the wisdom and the Spirit by which he spake" (Acts 6:10). The opposers of the apostles who considered them as being "ignorant and unlearned" men were confounded by this same wisdom and power. By this same illumination men were enabled to distinguish between the value of the material and the spiritual and choose and teach accordingly, and to see to the end of time and foretell events as God designed them.

Human intelligence and training, useful as they may be, can not produce spiritual illumination. The basis for spiritual illumination is faith and the Holy Spirit. The Spirit alone is the Revealer of spiritual things, and faith is the only avenue through which he can be received. On this basis only can one discern and receive the things of the Spirit. It is the only gateway that leads through the material into the spiritual. The natural man, the man who is not born of the Spirit, and who is not in possession of the Spirit is hopelessly shut up in the material regardless of his human wisdom and his intellectual attainments.

The basis for science is sense perception—seeing, hearing, feeling, etc., and the laws of logic. These are limited to the material, the finite and one can not perceive the spiritual or the infinite. It is therefore impossible to enter into the spiritual through these means. Dr. Steinmetz, the eminent scientist, said: "Any attempt of science to deal with an infinite conception, as the infinite in time and space, immortality, the conception of God, etc., must fail and lead to confusion." He further says: "Science and religion are not necessarily incompatible, but are different and unrelated activities of the mind." The natural man must of necessity live in a natural world. He is without spiritual illumination, consequently can not serve on the spiritual plane.

Not only is the natural man shut out of the spiritual sphere, but he is limited in his own sphere. One can

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## Temperance—What Is It?

BY SUSAE BAKER HUNTSMAN

IN October, 1926, we had a Sunday-school lesson on temperance entitled, "The Evils of Strong Drink." It was a temperance lesson according to the standards of the Old Testament teaching. But in the matter of temperance there is a great deal of faulty and misleading teaching in this day.

In the light of what the New Testament teaches, temperance means godly self-control and applies to every avenue of living. It means to be temperate in all things and not only in the use of strong drink. This New Testament teaching applies to the believer only, for only those who know God and are indwelt by the Holy Spirit can really know what godly self-control means. Wherever the Gospel is preached in reality and accepted by a real hearty faith, there temperance follows and all temperance apart from the possession and enjoyment of real salvation through Christ will not save a single soul, but makes it harder to reach them with the Gospel.

Prohibition is a blessing morally, but there is nothing spiritual about it. Perhaps if it had come to us under the name of politics and through the influence of statesmen and not under the name of religion and through the influence of the church, we should welcome it the more. Is it not the mission of the church of God "to preach the gospel to a sinful world and to lead souls to Christ and salvation"?

In Gal. 5:21 we learn that the drunkard is excluded from the kingdom of God; but Christ can save the drunkard and deliver him from the bondage and slavery of drunkenness with all its misery and ruin. Instead of trying to reform the drunkard, better preach the gospel to him and lead him to Christ. Only Christ can save; thus even though a drunkard be reformed, he is still a lost soul. The gospel of Christ, alone, is the power of God unto salvation.

It is one thing to preach reformation through self-effort, and another to preach salvation through Christ Jesus. It is one thing to lead a man to reform himself and another to lead him to Christ and regeneration. Reformation is the work of man, while regeneration is the work of the Holy Spirit. Reformation affects the outside while regeneration affects the inside. Regeneration makes a man a new creation in Christ Jesus and imparts a divine nature and spiritual desires. What a poor lost soul needs, whether a drunkard or a moralist, is "to be made a new creature in Christ Jesus." Therefore, let "Christ and him crucified" be preached to one and all, for even though men are reformed in life they are still lost and condemned unless they accept Christ and his salvation. And let those of us who have accepted Christ and are saved avoid strong drink as well as every other form of evil and sin.

In the New Testament temperance does not apply to things that are evil and sinful, for indeed in things evil and sinful there is not to be temperance at all, but absolute abstinence. There is no sanction given in the Scriptures for temperate sinning. Evil is to be really shunned and avoided. The New Testament writers did not have in mind moderation in the use of wine or strong drink, nor total abstinence from its use when they spoke of temperance. But rather, the believer is to be temperate in all things. He is to be temperate in eating, drinking, dressing, working, sleeping, recreation and every other rightful and lawful thing that enters into human life. He is not to be carried away with any of these things.

Solomon said: "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Alcoholic drinks are but one of the means used by Satan to delude his victims. Our Lord called Satan "the father of lies." He makes it his business to get people occupied with anything that will take their minds off God.

Paul said that a sign of the last days would be that men would be lovers of pleasure rather than lovers of God. Do we not see pleasure making great strides even in the church of today? Satan is so cunning! He has already succeeded in establishing card tables and

dancing parlors in many of the more popular churches of our large cities. He feels very well satisfied when we call off our prayer meetings and put on something more up to date—something amusing and pleasing to the palate as well. So the old-fashioned prayer meeting is being supplanted by the modern committee meetings, receptions, class socials, farewell parties and the like with the result that the church is losing out—not in numbers, oh, no, but losing spiritually.

Let us stop and read from 2 Tim. 4 in which you find these words: "The time will come when they will not endure sound doctrine; but having itching ears will heap to themselves teachers after their own lusts;

## The Campaign Column

BY C. ERNEST DAVIS

### Governor Smith States His Views

From week to week Bro. Davis, head of the temperance work of the General Welfare Board, will furnish our readers with a terse article on some phase of the temperance situation as it concerns our people.—Ed.

ALFRED E. SMITH certainly has not evaded or sought to sidestep the prohibition issue in his campaign. In his telegram to the Houston convention he used half his space in declaring his views and in his speech of acceptance of the nomination, delivered at Albany, N. Y., on Aug. 22, he elaborated on those views in detail.

Space will not permit repeating in full what Governor Smith said, but the following quotations from his Albany address, it is hoped, will fairly present his point of view:

"The President of the United States has two constitutional duties with respect to prohibition. The first is embodied in his oath of office. . . . You may be sure that I shall live up to that oath to the last degree. I shall to the very limit execute the pledge of our platform 'to make an honest endeavor to enforce the 18th Amendment and all other provisions of the Federal Constitution and all laws enacted pursuant thereto.' . . .

"The second constitutional duty imposed upon the President is 'To recommend to the Congress such measures as he shall judge necessary and expedient.' . . . I personally believe that there should be a change and I shall advise the congress in accordance with my constitutional duty of whatever change I deem 'necessary or expedient.' It will then be for the people and the representatives in the national and state legislatures to determine whether these shall be made. . . .

"Jefferson and his followers foresaw the complex activities of this great, widespread country. They knew that in rural, sparsely settled districts people would develop different desires and customs from those in densely populated sections and that if we were to be a nation united on truly national matters, there had to be a differentiation in local laws to allow for different local habits. . . .

"In pursuance with this Democratic principle, some immediate relief would come from an amendment to the Volstead law giving a scientific definition of the alcoholic content of an intoxicating beverage. The present definition is admittedly inaccurate and unscientific. Each state would then be allowed to fix its own standard of alcoholic content, subject always to the proviso that the standard could not exceed the maximum fixed by the congress.

"I believe moreover that there should be submitted to the people the question of some change in the provisions of the Eighteenth Amendment. . . . I personally believe in an amendment to the Eighteenth Amendment which would give to each individual state itself only after approval by a referendum popular vote of its people the right wholly within its borders to import, manufacture or cause to be manufactured and sell alcoholic beverages, the sale to be made only by the state itself and not for consumption in any public place. We may learn from the experience of other nations. Our Canadian neighbors have gone far in this manner to solve this problem by the method of sale made by the state itself and not by private individuals. . . .

"There is no question here of the return of the saloon. When I stated that the saloon 'is and ought to be a defunct institution in this country' I meant it. I mean it today. I will never advocate nor approve any law which directly or indirectly permits the return of the saloon."

On the question of appointments Governor Smith said:

"I will not be influenced in appointments by the question of a person's wet or dry attitude, by whether he is rich or poor, whether he comes from the north, south, east or west, or by what church he attends in the worship of God. The sole standard of my appointments will be the same as they have been in my governorship—integrity of the man or woman and his or her ability to give me the greatest possible aid in devoted service to the people."

Wenatchee, Wash.

and will turn away their ears from the truth, and turn aside unto fables."

Satan tries to persuade men that moderate indulgence can certainly produce no ill effects. He blinds them to the fact that at the last it biteth like a serpent and stingeth like an adder. The evils attendant upon the use of alcoholic drinks are too well known to need demonstration. Sorrow and suffering and sin have followed in the train of alcoholic indulgence. Broken hearts, blasted hopes and ruined homes are associated with the drink evil. But we are encouraged when we remember that Christ came to destroy the works of the devil. In the declaration of our Lord to Nicodemus lies the answer to this as well as to all earth's ills: "Ye must be born again."

The story is told of a mother in India who saw a snake come into her home and coil around her six-months old baby. She thought the reptile was a sacred thing—that she did not dare to touch it. She saw the snake destroy her child but dared not rescue it. I do not know but that we have things right here in America just as bad as that serpent in India. Serpents that are coming into many a Christian home and coiling around many a son and daughter and binding them hand and foot while fathers and mothers seem to be asleep.

Therefore, let us remember that there are other foes to fight dangerous and treacherous as alcohol. There is the deadly cigarette, more terrible and fatal. There is the deluding dance carrying the young people off their feet and plunging them into the heat of the hottest hell. There is the seductive emissary of Satan in the schools, poisoning the minds of the boys and girls with devilish doctrines and denial of God's Word. There are the movies, enticing and alluring, fanning the flames of lust and passion. There are the prayerless homes and worldly parents; children who will never be touched with a gospel message unless the Sunday-school teacher brings it home to the hearts of their scholars. Greed of gain leads men to sacrifice their bodies. Love of worldly pleasures will lead to such excess that the body will be broken down and the mind disqualified for service. One may drink wine, another eat rich foods; another use too much coffee or tea; another may by overwork ruin health and come to a premature grave.

The drunkard is not the only inebriate, for we have fashionable functions and evening dinner parties which have incapacitated many popular preachers who could preach well on keeping the body under subjection, but who, in practice, kept the body under the dinner table. Behold, hath man's brains gone to his stomach? Is it true, that the day cometh when to get a crowd at prayer meeting the preacher must hold up a biscuit? Verily, thou hast heard of the child races of the world. But, behold, it is nigh thee, even at the door. For as one calleth unto the child and sayeth, "Come hither, sweet little one, and I will give thee a stick of candy," even so must thou say to his grown-up mother and father, "Assemble ye together and we will serve refreshments!" And, lo, they come like sheep in a pen.

"Be temperate in all things." The injunction to elders given in Titus 1:7, 8, applies equally to all Christians. It is this: "For a bishop must be blameless, as the steward of God; not self-willed; not soon angry; not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate."

Intemperance, especially the use of alcoholic beverages and harmful drugs like opium, is a world-wide vice and the church should be faithful to redeem men from these clutches of Satan.

Temperance may be promoted through legislation and more largely through education, but the only way to really assure deliverance of men from the power of drug and drink, is to bring them to a knowledge of Christ Jesus as Savior, to the Lamb of God that taketh away the sin of the world.

Martinsburg, Pa.

## "Beware of Dogs!"

BY ELEANOR J. BRUMBAUGH

THESE words are found in Philippians three, two. The term *dogs* sometimes referred to people. To call



anyone a dog is quite an offense and yet some people are very fond of dogs. They make a real companion of them. I saw a woman come to a neighbor's house carrying a dog, and she said: "This is the only company I have." How I pitied her! But the expensive harness and robes and outfit some people have for a dog is surprising. Far more than many a poor child has, and children must cry for attention that is given to a dog. Beware of dogs, I say, or they will be taking the care and attention that should be given to children. It seems strange that intelligent Christian people will allow this love for dogs to creep into their lives and take the place of children, but it is a fact. The dog dies and it is greatly lamented. Transfer your affections to homeless children. Make a home for one who sadly needs a home. It will be a blessing worth while, even if you must suffer and share your comforts. Blessed are they that give food and shelter to a child. Beware of dogs!

Huntingdon, Pa.

### The Lord's Portion

BY BERTHA RYAN SHIRK

A GROUP of mothers were discussing the tithe. "Well, we just can't tithe, we just can't, that's all," said one. "I think we would be better off if we did tithe but we don't," said another. A third mother said timidly that she did not have much to tithe, but a tenth of all she received was placed in a little secret place for the Lord's work.

Here are three Christian mothers, each with a different attitude towards the Lord's portion. The first mother seemed to feel, very deeply, she could not tithe. The father was a day laborer, not a member of the church. They were renters. They had a large family. The weekly wages seemed just enough to pay the weekly bills. The mother's conviction seemed to be, if they needed all their earnings they had a right to use them. The Lord wouldn't care. What do you think about it?

The second mother felt they ought to tithe. They owned their home, had good clothes, and the best of food was always on the table. The income kept up two cars and everybody had a good time. The children and father were members of the church and attended services regularly. The church envelope always contained an offering, but not nearly a tithe. Do you see any reason why the Lord should not have his full portion from this family?

Let us consider the third mother. Her circumstances were probably in between the two others. She seemed to feel it was her first duty to separate the tenth. She did not question whether she would have enough left for herself or not. Her experience in tithing had taught her it was a blessed service, one which her soul could not afford to miss. Then she tried to give other things besides money, and a part of all her time and talents, whatever she could do outside of her own family circle, were given to the Lord.

When a child I loved to read a book we had in our home called "The Bible Looking-glass." I remember the picture of a man trying to carry a cross. On his back was a great bundle labeled, "Worldly Cares." His walk was slow and hindered. The cross was trailing in the dust, almost ready to fall. In the parable of the sower "worldly cares" helped to choke the word and make it unfruitful. It looks like the picture of the first mother, doesn't it?

Another picture in this same old book showed a man digging for worldly treasure. He was so intent upon his task, he did not see the golden crown the Master was holding over his head. Again we are reminded, it was "the deceitfulness of riches" and "the lust of other things" in the parable of the sower that helped to choke the word and make it unfruitful. Is this a picture of the second mother?

The attitude of the third mother seemed to me the only safe ground. We read that Caleb and Joshua followed the Lord fully, wholly. We know the fate of the rest of their people and we know the reward of Caleb and Joshua. The virgins in Revelation fourteen, who were without fault before the Lamb of God and followed the Lamb "whithersoever he goeth"

were the only ones that could sing the new song.

There are at least three groups of Christians in the churches today: those who hear but do not understand; those who hear and understand but do not do; those that hear and understand and perform the tasks that the Lord asks them to do. Which group are you in?

All the churches are having the same trouble as our own. Many are in debt. The established work at home and in foreign fields is suffering from lack of proper support. We feel that we know the real cause but feel timid about expressing ourselves.

Nothing will help much until we get the real "earnest of the spirit in our hearts." This only can be brought about by faithful teaching concerning the Lord's portion. When Christian folk understand rightly they will want to bring their gifts, their all, that there be no lack when the Master comes.

Chickasha, Okla.

### The Province of Unity

BY D. D. THOMAS

THE first thing that the apostle does in Ephesians 4 is to admonish the individual to keep himself down so that he can work for the betterment of conditions. Now sin has so disturbed us that we have a situation which makes it hard to keep us together. We are inclined to assertiveness rather than humility; but we must needs get under our brother before we can help him to a higher plane. Sometimes we are not able to reach him thus; but that is the only way.

I think that most of us fail because we do not let patience have her perfect work. Lowliness and meekness is not indulged in with enough long suffering; that is, the long suffering is too short. A little rebuff sets us back, and we fail to rise again. We are taught to be lowly, but we are to live high above the groveling things of earth. We are not to think of ourselves, but the soul which we are trying to save, and yet we are to think enough of ourselves so as not to allow ourselves to be tempted.

When one remembers how Christ died on the cross it looks on the surface as though his death meant an utter defeat. He could drive the money changers out of the temple with ease, and could elude the crowd that tried to take him and throw him over the brow of the hill at Nazareth. He could take advantage of the elements on the sea so that he could walk on the water. He could still the storm that lashed the sea into a fury. But he seemed to be as helpless on the cross as a babe. There was full self-control but little self-assertiveness. By his own consent he died.

"And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:32). If he could do that, it seems that the cross becomes the great principle of unity. He submitted himself to the death of the cross that he might wipe out that which kept us apart, that he might be the central Figure around which the souls of men could rally and be one. He tasted death for every man, that every man might see how he might be able to save his life by losing it. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). And the binding power of unity is love.

There can be no lasting unity among mankind except in Jesus Christ. When he was laid in the tomb his power to keep men together had just begun, and it grew until the earth was overspread with it, even though they declared that it was "everywhere spoken against." At St. Helena, Napoleon declared the power of Christ was superior to that of any other character; for at that date, hundreds of years after his death, men would die for him. They would cluster around the cross and be one. Here is taught where unity must cluster to be enduring. A fleeting unity can work to no eternal purpose. It was the great thought of the Master, that his followers might be one; as he and his Father were one. The sublimity of this was that it was glorious and eternal.

The great Apostle marks out the field. It is remarkable how many ones he has in it. One body which is the church. One Spirit, the Comforter, who

was to come when Jesus went away, and was to guide the apostles into all truth. One hope of the calling for the eternity that is in reservation for us—a place of happiness and glory. One Lord Jesus Christ. This is placed in the center of the field. One faith, a belief that he is the Savior of the world, that he has power to save us, and to save us to the uttermost.

There is one baptism into Jesus Christ for the remission of sins. It is spoken of as a birth of water and of the Spirit. By it we are ushered into the family of God. There is one God and Father of all, who is over all, through all and in all. Then, he calls our attention to his authority. That he ascended upon high far above all heavens, that he might fill all things. He descended into the lower parts of the earth, that he might liberate all bondage. And with these accomplished, with power in his hands, he gave some to be apostles, some prophets, some pastors, some evangelists and some teachers for the perfecting of the saints. So that each individual might take up the work of ministering unto the building up of the body of Christ, till all attain to the unity of the faith; till all attain unto the knowledge of the Son of God; till all attain unto a full-grown man; till all attain unto the measure of the stature of the fulness of Christ. That we should not be driven about by the fanciful winds of doctrine, responding to that which is pleasing to the natural man. To be grown to the full stature in Christ means wakefulness and workfulness. The love we have for him should make us rejoice to serve him faithfully.

But, the work of unifying should continue. Speaking truth in love, may we grow up in all things into him. Then we as members of the body fitly knit together through that which every joint supplieth make increase of the body unto the building up of itself in love. How wonderfully God is working that we may be united, and yet how strangely we are divided! And what is sad, we are divided upon compromise. In other words, we agree to be divided. We neighbor with one another on friendly terms and smooth over our differences, and still remain divided. We can not say of one another that we are one in Christ Jesus, for one that would believe that could be made to believe most anything.

I can not believe that this division of churches is for the best. It strikes me that the Lord is not the Author of division, for when he has his servants under his inspiration they talk so strongly for unity. It may be that the Lord makes servants of us, as he did of Cyrus of old, to preserve conditions until the time of fulfillment, to bring around things in such a way that it may be best for the elect. He preserves things in his own good way, and cares for us wonderfully, but how about our salvation?

I can not believe that I ought to act as though I thought myself wrong. Especially when God's word confirms what I do. That it seems to me ought to be always the rule of my conduct. In it sometimes I may be mistaken, but its commands plainly given should always be taken implicitly. In it there is shown sincere faith in God's word. To reject anything he says is not faith, and without faith it is impossible to please him (Heb. 11:6).

I can not but believe that the things that I practice are right. If I should do otherwise I would not be honest with myself, or anyone else. I have some fine Methodist friends. I do not know but that they are honest, just as I am. But, like me may be mistaken. I can preach to them all day, and I can not convince them that baptism is for the remission of sins. I can talk to them as to the matter of baptizing infants. I can tell them that I find no such thing in the New Testament Scriptures. They will admit probably that the thing which I say is true. But that does not make any difference. It is just as you believe. Now, that is the condition of things. I am in one enclosure and they in another. There is no unity. Can it be that it is just as you believe when this destroys unity? I think not. And can I call such a man brother in the full sense of fellowship? By it I discourage unity. That for which the apostle so earnestly pleads, showing

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## PASTOR AND PEOPLE

### "Will Christ Come Again?"

BY CALVERT N. ELLIS

Last of four doctrinal sermons preached at Hagerstown, Md.

We have been looking at God's answer to four great questions. There are many who would have closed such a series of sermons with the sermon on the church. But the revelation of God in the world is not complete. The church has tried every conceivable type and kind of preaching, but seems to have often forgotten "Coming Things." And so it is with a very definite purpose that I close this series with the question: "Will Christ come again?"

The last that the world saw of Jesus Christ was on a cross, crucified outside a city wall. His disciples claimed and proved by infallible proofs that he rose from the dead and appeared to them at various times during forty days, and then was taken from them up into heaven. They returned unto Jerusalem, and with joy set about preaching the Christ. The Holy Spirit came upon them, and the Christian church began. But what was the secret of the joy of the disciples? How was it that they could go on their way rejoicing, with gladness in their hearts, when their Leader had been taken from them? I can see the answer in that scene described by Luke in the first chapter of the Acts. Jesus, the risen Lord, and his company of disciples are walking that familiar road, out of Jerusalem, which skirts the Mount of Olives; and Jesus is taken from them into heaven. And while they stand with their eyes fixed on the clouds of the sky, two men in white apparel appear and say: "Ye men of Galilee, why stand ye gazing up into heaven? *This same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). That is my text; that is the secret of the disciples' joy; that is the answer from heaven itself to our question, Will Christ come again?

The church has always believed in the return of Christ. Almost unconsciously we affirm it in the Lord's Prayer, "Thy kingdom come." At every communion service we repeat, or hear read, the words from Paul: "As oft as ye drink this cup, ye show forth the Lord's death till he come." As we stand by an open grave, the minister reads the comforting words: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14). Although nowhere in the Bible do we find the words, "The Second Coming of Christ," the prophecies of the Scriptures do assert the coming of Christ when he shall come with power and glory as distinguished from when he came in humility as a Babe to Bethlehem's manger. This is the coming for which the church has expectantly waited, and which is the believer's "Blessed Hope."

1. I believe that Christ will come again because I believe in the triumph of blessedness and righteousness. I do not believe that this world by a process of natural evolution can bring in the day of the Lord, the day of universal righteousness. It will require some great, catastrophic event to usher in the kingdom. If we believe that man is naturally sinful, how will it be possible for him to bring in the kingdom? Our scientific inventions may increase, but surely the spiritual level of the world is not rising.

But even if the world were to progress by a natural process until the reign of righteousness, it could not be an eternity of happiness and perfect joy, because death would still be here. Christ alone can conquer death, and his return alone can unite us with those who have crossed the river of death. The Stone hewn out of the mountain without hands, which Daniel saw, will strike the image, and this age will be brought to an end by the coming of the Son of God.

2. I believe that Christ will come again, because Jesus himself clearly taught it. In his last discourse with the disciples before the crucifixion, Christ said: "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there

ye may be also." After the resurrection in talking with the disciples Jesus said to Peter, speaking about John: "If I will that he tarry till I come, what is that to thee" (John 21:22)? Also when Jesus spoke of all that was to precede his coming, "Then shall appear the sign of the Son of man in heaven; and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

Jesus Christ was the great Master Teacher in the use of parables. Many of his parables reflect his coming and the urgency of preparedness for him when he comes. The parable of the foolish virgins, and also the man who took a journey into a far country as recorded in the twenty-fourth chapter of Matthew, urge us to watch and be ready for his coming.

3. I believe that Christ will come again because the apostles teach it. The apostles of the early church were men whose backs were to the world and whose faces were toward the coming of the Lord. Luke begins his narrative of the founding of the Christian church in the Book of Acts with the ascension of Christ and the words of the angels: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." This same belief is echoed in every apostolic sermon. Some one has counted at least 318 passages in the New Testament which either declare or reflect the hope of the coming of the Lord.

The great apostle Paul in Titus 2:11-13 asserts: "The grace of God which bringeth salvation hath appeared unto all men teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ." I feel certain that this blessed hope was an inspiration as well as a dynamic in the life of this missionary apostle. Also the apostle John in his first Epistle (3:2) says: "We know that when he shall appear, we shall be like him; for we shall see him as he is." The admonition of James is: "Be ye patient, for the coming of the Lord draweth nigh" (James 5:8).

There are those who wonder if the early disciples may not have been mistaken about the coming of the Lord because although they thought Jesus Christ would come back during their lifetime, he has tarried now almost two thousand years. To this question, the answer of Peter is significant, because the same question must have been raised in his time. "Where is the promise of his coming? But be not ignorant of this thing that one day is with the Lord as a thousand years. The Lord is not slack concerning his promise" (2 Peter 3:4). His delay is no argument against his coming, because he himself set down certain things as having to be accomplished before his coming.

When John saw his vision on Patmos he was an old man. Doubtless, he knew that most if not all of the men who had been associated with the Christ had passed from the scene. With his prophetic eye he saw, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him" (Rev. 1:7).

### "A Little Child Shall Lead Them"

BY JULIA GRAYDON

A MOTHER was telling me about some of her children's sayings, and of the literal way in which children take things. One Sunday she took her youngest little girl to church and when the minister quoted, "Who hath clean hands and a pure heart?" the four-year-old nudged her mother and said loud enough for others to hear, "Look, mother, mine are clean, aren't they?" And she held them up above her head for inspection.

One thing is certain in regard to this incident, the child was attentive to what the minister said and was an example to boys and girls of larger growth and to men and women who let their minds run to other things while the minister is preaching. She knew the meaning of clean hands and rejoiced that *hers* were clean.

Shall not we also strive to keep *our* hands clean so that we too may not be ashamed to hold them up before everyone?

Harrisburg, Pa.

7). And almost his last word to the church and to the future was: "Even so come Lord Jesus."

Through all ages the driving power of the church and the comfort of the Christian heart has been the blessed hope. And it is indeed a blessed hope that Jesus Christ will come back again, to set right the tangled yarn of human affairs, to raise the dead, and to inaugurate his kingdom. In spite of the fact that this doctrine has been abused by those who have made it the foundation instead of the capstone of the church's belief, it is indeed the crowning consummation of God's great revelation. And we should pray with Paul: "And may the God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

"I know not if he come  
At eve or night, at morn or noon—  
I know the breeze of twilight grey that fans  
The cheek of dying day, doth ever whisper, 'Soon.'"

"I know not if we years must wait  
The sunshine of his smile,  
I only know that hope doth sweep  
With thrilling touch my heart-strings deep,  
And sings, 'A little while.'"

Chambersburg, Pa.

### Homely Homilies

BY A COUNTRY PREACHER  
Educational Deficiencies

In the latter part of the tenth month of every year we have a convention. The same is District Conference. And it is good to be there. For there are preachers and laymen in attendance in large numbers, and there are addresses and great inspiration and fellowship.

And it came to pass one year at the close of the Conference, as I was about to return home, that I said in my heart, "Let me now turn aside into this store with a red front and buy some trinkets to make glad the hearts of the kiddies."

And the store bore the name of a man who hath builded a very tall building with nickels and dimes.

So I entered therein and looked around. And behold, there were many things which I knew the children would enjoy, and it was hard to choose among them. But as I sauntered down the aisles I came to a counter on which were displayed some small, thin celluloid discs of many colors. And the price was two for five cents.

Then said I: "Here is something they will be pleased with. I will now buy some of these pretty discs."

But it seemed good unto me first to learn the uses to which they might be put either for work or for play. So I spake unto the girl behind the counter and said: "What are these?"

But she, supposing I did inquire the price, said, "Two for a nickel."

"Yes," I said, "I know. But I mean what *are* they? What are they for?"

Then with scorn for my dense ignorance, as if she could not believe anyone could be so uninformed and still run at large, as if asking herself whether she had heard me aright, she exploded: "Poker chips!"

So in my confusion I thanked her and moved on without stopping to tell her that I had a diploma and a degree from the college, nor even that I was not an escaped lunatic.

Then I made my purchases at another counter and went to my train.

And on the train I told one of the brethren about it. And he said: "Dost thou not perceive that education differs not only in quantity, but also in content? Thus this item of poker chips is one which thou didst overlook in thy getting of knowledge. But the sales girl included it in hers."

And I said: "I have now included it in mine also."

But he said: "Consider it not the fault of thine educators, either thy mother or the college professors, that they did not include this item for thee. Yea, and there be other subjects which they did not include in thy courses, but thou art none the worse for the lack,"



## HOME AND FAMILY

### Be a Neighbor

BY URSULA MILLER

Oh, it's fine to be a neighbor  
To the folks upon your street;  
Let them know that any labor  
That you do for them is sweet.

Smile upon them when you meet them,  
With a kindly beaming smile;  
Let your greeting when you greet them,  
Cheer them many a weary mile.

Oh, it's great to be a neighbor,  
To all souls who grope along,  
Without happiness or favor,  
Full of tears but without song,

Who will come to see life squarely  
When they find they have some friends,  
And in turn will treat things fairly  
And live up to life's demands.

Are you neighbor to the troubled,  
Do they know for them you care?  
Or, are unshared sorrows doubled,  
As alone the load they bear?

With your helpful kindness do you  
Share and lessen sorrow's load?  
Are you to each brother true-blue,  
As you neighbor down life's road?

All around you are those needing  
Something—maybe love and cheer,  
And if you pass on unheeding  
You will miss what life holds dear.

Be a neighbor and life's pathway  
You will find a sweeter place;  
What you give along the highway  
Will return with greater grace.

Hesston, Kans.

### Sociability

BY BESS ROYER BATES

"I BELIEVE I enjoyed that picnic today as much as I ever did a church service," said Grandmother Warren with a little sigh of tired happiness, as she sank back in her chair to rest after the unusual exertion of attending the Sunday-school picnic.

"Why, Grandmother!" exclaimed Sally, her very orthodox companion who kept house for her.

"Yes, my dear, I did, and I'm not ashamed to admit it. When I have a good time with people, I get closer to God. There are a good many ways of worshipping God besides going to church. But that is not what I wanted to talk about. It is this business of sociability that I have been thinking about during the drive home. You know, Sally, we are losing a lot of the worship we might get in our churches just because we are not sociable enough. Did you ever think of that?"

Sally turned from hanging up the wraps, but before she could form an answer, Grandmother continued.

"Sit down, Sally, and rest a little. Supper can wait after that lunch we had. Anyway I have something I want to say about this sociability business. I can remember a day when we were sociable at church. We visited for half an hour about the door. We knew each other, helped and loved each other. But now we jump into our cars, speed to church, sit through the sermon hoping, with an eye on our watches, it won't be too long, walk out quickly, perhaps shaking hands with one or two people we can't avoid, speak to the minister at the door and rush home to the Sunday paper. Now isn't that the way most of us are doing?"

"We-el," temporized Sally, not wanting to agree fully and afraid to object.

"Oh, yes, you don't and I don't, but we are out of things now. I'm talking about the main body of the members. You know they do, and I think we are losing something of real value by it too. We are losing the real worship in sociability for God. When we want to be sociable, we have special meetings, parties, where we are freer, where we think we don't need to take God at all, picnics and special meetings for Sunday-school classes and such. Here we express

ourselves, have a good time, as we say. We give away little pieces of ourselves to others and learn to know each other. We come home feeling better, nearer our neighbors, inspired for better work, and by that much nearer God. We have had a chance to express ourselves, to show what we really are, and no one is happier than doing that very thing. It is a pity we don't get more of that sort of thing in church.

"But of course, we must be careful how friendly we are at church, for anyone may come. Perhaps they will not fit into our crowd, perhaps they won't want their children to play with ours, perhaps they even may be poor (although the really poor rarely come to church now) and need help we will not want to give. Oh, there are a good many reasons, we would hate to admit having, why we can not be too cordial at church. If we really saw ourselves as we are, we would be ashamed and change, I am sure. I wonder if that is why our church services have grown so formal that there is little spontaneous expression of love for God in them any more?

"If we happen to be really worshipful, we sing and pray and listen and receive help; if we are merely doing our duty, we keep one eye on our neighbor's dress and our minds on the work at home and go away with a well, I'm glad that is over expression on our faces. We give nothing of ourselves at the service, we do not express ourselves, we merely sit and take. Oh, I know there are exceptions, the stand-bys who work, but the bulk of the membership are that way.

"The churches are losing something valuable through this condition. I wonder how it can be helped?"

"But, Grandmother," protested Sally, "what about the social committees and visiting committees? You know every up-to-date church has them these days."

"I know. I know. But these are more or less formal. That is not what I am trying to get at. It's the lack of the genuine friendly spirit, the real communion with one another that I miss, that spirit of oneness we get when we are all worshipping God together, really trying to share his greatness and love. We hire the minister to do the work of the church and a choir to do the singing, and I'm quite sure, only a few tried and true stand-bys are ever called on to pray. We want to worship by proxy; and yet, within our deepest natures is this upward push toward God which we starve and shove back and only let come out now and then in little inadequate spurts.

"Sally, wouldn't cultivating a friendly spirit like we have at picnics and parties, making everyone feel that this is his church, where he can be free to serve, advance the kingdom? Why, I believe it would help to have fifteen minutes of visiting as a part of the service, if there wasn't any other way. What do you think?"

"Why, that might do very well," conceded Sally with her mind on supper. "I guess I'll get supper now."

Grandmother leaned back and closed her eyes in a sort of silent communion with God which had been her comfort for many years.

"I wonder if I am too old, if my ideas are biased by age and the golden times of my youth. Sally thinks so. I wonder. Perhaps my time for help is past," she thought, as Sally bustled away.

Pittsburgh, Pa.

### The Life-Long Penalties of Sin

BY GEORGE TUTTLE

SIN is a hard master; its penalties are life-long. This was brought to mind forcibly by the recent conviction and sentence of a former officer in a county vice squad. This man was found guilty of extortion, collecting money as tribute from bootleggers. He was handed out a sentence of five years in the penitentiary, a stiff sentence even if there were none other to follow.

But, hold, this was but the beginning! We are informed that as a result of his sentence this former officer will lose a war pension of one hundred dollars per month, a pension that would have continued as long as he lived. Many years or few may fall to his lot but on the first of each month will memory not say:

"Another hundred dollars to add to the penalty of sin"? A life sentence this seems, or we might call it a hundred-dollar thorn set in his life road every time he rounds the corner of a new month.

Does not this incident, this bit of news with its life-long punishment moral, seem like a parable to illustrate the long drawn out punishment that the sinner invites? Is the shame of a prison sentence a thing of the past when the doors open and the keeper of the prison says: "You are free"? No, not even if God steps in to make us free through faith in the Lord Jesus Christ. Sin is like malaria, for it crops up again and again—if sin is kept under at least the consequences of former sins rise up to torment us. When the sinner seeks employment memory says to the manufacturer, and the merchant, and the banker: "Beware; this man has been a convict!" A prison sentence, even in early life, may prove a stumbling block for opportunity all through life.

How about conscience; is conscience a bee, to sting but once and die? No, conscience persists and pursues with life-long thoughts of what might have been. A moment may suffice for a sin, but the penalties are as liars-in-wait to affix ball and chain to us for life.

Does not sin have wages, wages as certain as the thirty pieces of silver that Judas received when he betrayed his Lord? Sin has penalties—are they not as the sands of the seashore? On the contrary, righteousness beckons to peace and honor, to respect of men, and to peace with God through Jesus Christ our Lord—he who became "sin for us, who knew no sin; that we might be made the righteousness of God in him."

Pasadena, Calif.

### Old Jens

BY AUGUST BECK

OUR garden wall at my home in Denmark separated us from our next door neighbor, a farmer on a small scale, Jens Ravnshøj, by name. Ravnshøj means: raven's hill.

Perhaps in the long ago before any one settled there, this elevated ground had been a gathering place for ravens and hence the name of the first builded farm. Be this as it may, Jens was, when I knew him, a man in his seventies with rather long white hair, clean shaven save for a fringe of white beard all around the good-humored face. He wore the old-fashioned beaver stovepipe hat, a long-tailed dark blue woolen coat with silver buttons, a red damask vest with numerous small silver buttons, buckskin knee pants, heavy white woolen stockings and wooden shoes. Rearing a large family on a farm so small that they could not afford a horse but had to drag and push loads of hay and grain to the barn in a hand cart, had meant a hard life for Jens and his faithful wife, still those long years of toil had not soured him in the least.

With a broad smile he would greet us children as we peeped over the garden wall. Many were the tales of nymphs and brownies he told us, as we sat on his knees. Some of what he told he really believed, for those were the days of gross superstition.

To help him along, father gave him little odd jobs, such as digging and weeding in our large garden, or bringing the Christmas tree from the nearest forest.

One summer evening while the sun still played with waning rays upon trees and flowers (the days are long during summer time in Denmark), and after an afternoon's digging in our garden, our maid seated Jens by the kitchen table right up to the open window. From here he could look out upon the garden, listen to the droning of the bumble bee and the twittering of many birds as they sailed from tree to tree. Here he was served with slices of black bread generously buttered and covered with ham, cheese and chopped egg. A large cup of tea with thick cream and sugar was also placed before him, because the maid, too, like all us children, loved old Jens.

After the meal Jens went straight home. But when the maid came to take the things off the table, she missed the silver teaspoon Jens had used. She looked under the table and all over the kitchen floor, but could

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## AMONG THE CHURCHES

### Calendar for Sunday, September 23

Sunday-school Lesson, The Christian Basis of Total Abstinence (Temperance Lesson).—1 Cor. 8:1-13.  
Christian Workers' Meeting.—Jesus and Temperance.

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### Gains for the Kingdom

One baptism in the Portland church, Ore.  
Two baptisms in the Mt. Joy church, Va.  
One baptism in the Brownsville church, Md.  
One baptism in the Logansport church, Ind.  
Four baptisms in the Glade Run church, Pa.  
Six baptisms in the Waynesboro church, Va.  
Two baptisms in the Ludlowville mission, N. Y.  
One baptism in the Donnels Creek church, Ohio.  
Four baptisms in the First church, Wichita, Kans.  
Six baptisms in the Des Moines Valley church, Iowa.  
Three baptisms in the church at Washington, Kans.  
Seven baptisms in the Calvary church, Philadelphia.  
Twelve baptisms in the Nocona church, Texas, Bro. F. E. Maxey of Tennessee, evangelist.  
Three baptisms in the Thomas church, Okla., Bro. Geo. R. Eller of Kansas City, evangelist.  
Three baptisms in the Hanover church, Pa., Bro. H. H. Nye of Elizabethtown, Pa., evangelist.  
Three baptisms in the Ten Mile church, Pa., Bro. R. E. Shober of Connellsville, Pa., evangelist.  
Thirteen baptized in the Fairview church, Ohio, Bro. R. R. Hatton of Toledo, Ohio, evangelist.  
Twenty baptisms in the New Enterprise church, Pa., Bro. B. F. Waltz of Altoona, Pa., evangelist.  
Three baptisms in the Rockton church, Pa., Bro. A. J. Beeghly of Mt. Pleasant, Pa., evangelist.  
Nine additions to the Codorus church, Pa., Bro. W. N. Zabler of East Petersburg, Pa., evangelist.  
Nine baptisms in the Beaver Creek church, Va., Bro. D. H. Miller of Bridgewater, Va., evangelist.  
Two baptisms in the Barren Ridge church, Va., Bro. Edw. K. Ziegler of Bridgewater, Va., evangelist.  
Five baptisms in the Paint Creek church, Kans., Bro. Herbert Ruthrauff, summer pastor, evangelist.  
Three were baptized and two reclaimed in the Mountain Valley church, Tenn., Bro. J. R. Jackson of Relief, N. C., evangelist.  
Eighteen were baptized and one reclaimed in the Maple Grove church, Md., Bro. J. W. Whitacre of Mechanicsburg, Pa., evangelist.  
One was baptized and one reinstated in the Branch church, Sangerville congregation, Va., Bro. C. E. Long of Penn Laird, Va., evangelist.  
Fifteen were baptized and two reclaimed in the Cedar Grove church, Flat Rock congregation, Va., Bro. L. M. Hlesley of Edinburgh, Va., evangelist.  
Ten baptisms in the Bear Creek church, near Dayton, Ohio, Bro. Ralph G. Rarick of Milford, Ind., evangelist, and Sister Katherine L. Long of Dayton, music director.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. M. R. Ziegler of Elgin, Ill., to begin Oct. 14 in the Sabetha church, Kans.  
Bro. J. Lloyd Nedrow, the pastor, to begin Oct. 14 in the Glade Run church, Pa.  
Bro. J. W. Fidler of Brookville, Ohio, to begin Oct. 8 in the Bethany church, Ind.  
Bro. S. Z. Smith of Sidney, Ohio, to begin Oct. 14 in the Pleasant Valley church, Ohio.  
Bro. L. L. Paul of Camden, Ind., began Sept. 16 in the Upper Fall Creek church, Ind.  
Brother and Sister O. H. Austin to begin Sept. 26 in the Springfield City church, Ohio.  
Bro. R. H. Nicodemus of Covington, Ohio, began Sept. 16 in the Buckeye church, Kans.  
Bro. G. E. Yoder of New Carlisle, Ohio, began Sept. 16 in the East Dayton church, Ohio.  
Bro. J. Lloyd Nedrow of Kittanning, Pa., to begin Nov. 5 in the church at Connellsville, Pa.  
Bro. C. E. Grapes, the pastor, to begin Sept. 30 in the Oriental house, Lost Creek congregation, Pa., and Oct. 14 in the Free Spring house.  
Bro. J. Edson Ulery of North Manchester, Ind., to begin Sept. 23 in the Eel River congregation, Ind.; to begin Oct. 13 in the Buck Creek church, Ind.

Bro. I. D. Heckman of Cerro Gordo, Ill., began Sept. 18 in the La Motte Prairie church, Ill.

Bro. E. O. Norris of Champaign, Ill., to begin about Oct. 15 in the Lower Stillwater church, Ohio.

Bro. R. N. Leatherman of West Alexandria, Ohio, to begin Nov. 10 in the Lick Creek church, Ohio.

Bro. B. G. Stauffer of Manheim, Pa., to begin Sept. 30 at the New Freedom house, Codorus congregation, Pa.

Bro. Wm. E. Thompson of Polo, Ill., to begin Sept. 23 in the Polo church, Ill., and Oct. 14 in the West Branch church. \*

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### Personal Mention

Bro. E. C. Woodie of West Virginia has taken up the work of the Denton church in Eastern Maryland.

Michigan has chosen Eld. D. P. Schechter as Standing Committee delegate to the next Conference with Eld. H. V. Townsend as alternate.

Middle Iowa has chosen as Standing Committee delegate to the next Conference Eld. C. B. Rowe, with Eld. I. W. Brubaker as alternate.

Southern Illinois has selected as Standing Committee delegate to the 1929 Conference Eld. Geo. W. Miller, with Eld. W. T. Heckman as alternate.

The Standing Committee delegate to the Conference of 1929 from Southern California and Arizona is Eld. D. W. Kurtz, with Eld. J. S. Zimmerman as alternate.

Brother and Sister E. L. West of Elkhart, Iowa, were recent visitors at the House. We are always glad when our people make it a point to call, look over the plant and become acquainted with the office force.

Brethren Bonsack and Emmert had a safe arrival at Boma on the west coast of Africa, Sept. 13, according to a cablegram received at the mission rooms the same day. If their schedule has not miscarried they are now at Leopoldville attending the West Africa Missionary Conference.

Prof. O. P. Hoover of Juniata College passed on to the other shore Sept. 13, according to word just received this (Monday) afternoon as his body is laid to rest at Dayton, Ohio, his birthplace and boyhood home. We have no further details concerning his departure. We shall expect to publish soon a suitable account of his life and work.

Bro. Leo H. Miller, recently of Arrowood, Alberta, began his pastoral labors with the Fresno church, Calif., Sept. 2, and is much pleased with the outlook. He wishes the help of "Messenger" readers in finding persons who should have pastoral care. Write him at 819 Therta St., Fresno, Calif., giving names and addresses of those you wish him to see.

Bro. Edward K. Ziegler of Bridgewater, Va., was in Elgin recently in connection with the work of the Student Volunteers of the Church of the Brethren of which organization he is president. We understand that three objectives now being stressed as a result of changed conditions are: maintenance of interest in the volunteer movement, recruiting for the ministry and kindling of missionary interest throughout the churches of the homeland.

Bro. J. H. Moore has sent us a number of his most interesting articles dealing with the history of a number of our great leaders. We expect to begin printing these sometime during October. Our readers will have a rare treat in these stories of some Brethren Pathfinders, for Bro. Moore is a master in treating biography and his intimate knowledge of men and events enables him to carry along his readers in a most delightful manner. And, by the way, you can do some mighty fine missionary work by helping to place the "Messenger" into new homes so that they may have the benefit of his ripe experience as he retells these stories.

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### Miscellaneous Items

Juniata College has opened its fifty-third year with the largest enrollment in the history of the school. There are a hundred and seventy in the first year class.

All members and friends of the Spring Creek church are urged to be present Sept. 23 at our Homecoming and District Tour. Good things and a hearty welcome await you.—Mrs. Ada Mishler, South Whitley, Ind.

The Mt. Vernon church, Second District of Virginia, will be rededicated Oct. 7, when an all-day service will be held. Bring well filled baskets and enjoy the day. A full program will appear next week.—D. B. Garber, elder in charge, Waynesboro, Va.

Eden Valley church, St. John, Kans., will hold their annual Harvest Meeting on Sept. 30. Bro. V. F. Schwalm of McPherson will be the principal speaker of the day. An all-day program is planned. Surrounding congregations are invited.—J. A. Wyatt, pastor, St. John, Kans.

About twenty years ago a young man was working in the Brethren Publishing House. He had learned to love the church and her work. When the time came for him to leave and take up other duties he became a life subscriber to the "Gospel Messenger." He is a grandpa now, a pastor (and, by the way, he does not move every year), and a leader in his District. He has never regretted the money he paid

for his life subscription to the "Messenger." Neither has "Uncle Sam" who knows the names of more people in our church than does any other man. If you would do yourself a favor and also make Uncle Sam smile, become a life subscriber to the "Gospel Messenger."

An appreciative sister writes us of a "good deed" in her behalf: "A good lady friend who does not belong to our church donated me the shingles to cover my house, as I did not have the means to have it done, and some of the good brethren of the church did the work for help; he gets a big pension every month, and he told them he owed enough now. I trust those that have been so good to help me in my needy circumstances will be greatly rewarded."

"Our 'Messenger' arrives late." This is the complaint from some of our subscribers. We know this to be a fact and deplore it as much as do our subscribers, but we know no way of remedying it. We mail the "Messenger" as early as we ever have mailed it, but the postal service is not as good as it used to be. We have the same trouble with some of the mail coming to our office—it is not as prompt as formerly. Further, in some places there are no Saturday afternoon deliveries during the summer months; this again causes delay.

"It is still a little too early to give figures on enrollment," writes Prof. R. E. Mohler of McPherson College, "but we can see how things look a little. Our greatest increase is in the Freshman class. We are enjoying a fifty per cent increase in that class over last year's enrollment. The enrollment in the other classes is also satisfactory. President Schwalm said this morning that he thought we had seventy-five more students on the campus today than we had a year ago. Everyone is feeling very much encouraged over the outlook for the year."

A summer pastor, now back in school in one of our colleges, recently wrote the mission rooms some details of his summer's work. One of the things essential to success in such work is indicated when this young pastor says of the people he worked with: "They cooperated nobly as is shown by the fact that we baptized fifty and admitted three on former membership. Any minister could be happy with such folks." Here is a young pastor and the members of one congregation who will long carry with them the memories of an inspiring summer's experience.

From various quarters come evidences of the interest which our people are taking in the presidential campaign. A number have written to commend the stand taken by the "Messenger," which deserves no special praise however for performing so plain a duty. And some would stir us up to more energetic action by citing the strong words of other bodies such, for instance, as the resolution of Ohio Methodists in conference at Springfield, condemning the attitude of Governor Smith and encouraging "the churches in pressing for such a victory as will leave no doubt in the thought of the world as to the genuineness of our purpose to sustain and advance the cause of prohibition."

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### Special Notices

Rally and Homecoming Day will be observed in the First Church, Connellsville, Pa., Sunday, Oct. 7. Sunday-school will open at 9:45 o'clock followed by a special program by the children and brief sermon by the pastor, Bro. Shober. Those who have previously worshipped here, and all others are cordially invited to come and enjoy the day with us.—Mrs. R. E. Shober, Connellsville, Pa.

"Bethany Sunday." Bethany Bible School is planning to send literature to every church in the Brotherhood for use on Oct. 28, which was designated by the late Conference as Bethany Sunday. Two suggested sermon outlines will be furnished to pastors and elders in the hope that each local church will observe the day appropriately.—Frank N. Sargent, 3435 Van Buren St., Chicago, Ill.

Program of the District Convention of Northeast Kansas to be held at Navarre, Oct. 5-9, beginning with a sermon Friday at 8 P. M., by Miles Blickenstaff. Oct. 6, 8:30 A. M., Elders' Meeting. 9:45, Sunday-school Program. How Conserve Our High School and College Young People for the Church.—Roy B. Teach. The Primary Purpose of the Sunday-school Restated.—E. M. Frantz. The World's Sunday School Convention.—W. H. Yoder. 1:30 P. M., Fathers and Sons' Conference, and Mothers and Daughters' Conference. 2:45, Young People's Program. Crusading for the Lives of Youth.—Della Lehman. Crusading for Liberty and Law.—John Lehman. Crusading for Universal Brotherhood.—Viola Bowser. 7 P. M., Welfare Program. Address, Citizenship.—V. F. Schwalm. Oct. 7, 9:30 A. M., Bible School. 10:45, Our Great Responsibility.—J. J. Yoder. 2 P. M., The Relation the Church Sustains to the World.—R. H. Nicodemus. 4 P. M., Combined Conference of Pastors, Ministers and Laymen. 7:30 P. M., Needed, an Equivalent of the Missionary Challenge.—V. F. Schwalm. Oct. 8, 8 A. M., Elders' Meeting. 9:30, Ministerial Program. The Work of the Ministry.—J. Hugh Heckman, Earl M. Frantz. What Can We Do to Make the Ministry More Attractive to Young Men?—R. E. Mohler. How Finance

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## AROUND THE WORLD

### Hughes and the World Court

On Sept. 10 Charles Evans Hughes made public the following message regarding the latest honor that had come to him and the country he represents: "I thank you for your telegram. I am highly honored by my election as judge of the permanent court of international justice and it will be a privilege to serve. I have the deepest interest in the work of the court."

### Dependent Children

The acting chief of the children's bureau of the labor department, Katherine F. Lenroot, is authority for the statement that there are more dependent children in the world at present than there have ever been since comprehensive records have been kept. Would the reader venture a reason? Here is what our authority says: "The World War and the unemployment after the war are the reasons." As a general thing the nations with dependent children are acknowledging their responsibility to these unfortunates as never before and it is to be hoped that the experience has not been without some stress upon the lesson that an ounce of prevention is worth a pound of cure.

### Airmail to Panama

Airmail service to Panama will begin by the first of the new year. Lines from New York and Chicago will converge toward points in Florida. From Key West there will be a hop across to Havana, Cuba. Then the proposed route passes across to Morida, Mex., thence to Belize, British Honduras. One point will be touched in Nicaragua and another in Costa Rica before Panama is reached. A glance at a map of the continent of North America will show that the proposed route is more direct than the casual student of geography might suppose. The airline distance from Chicago to Panama is 3,000 miles and it is estimated that planes traveling the proposed route will require thirty-six hours.

### Too Much Publicity

Those who yearn for a bit of publicity should consider the trials of those who would escape its burdens. Consider the case of John Coolidge, the President's son. This young man comes of good New England stock and evidently believes in the dignity of labor. He has set the youth of the land a good example by getting down to work seeking to carve out a career for himself. But the President's son labors under special handicaps. Whatever he chooses, be it in clothes, food, company, work, words or career is regarded as public property by those who make it a business to pry into the most private affairs of the great and near great. Think what a trial it would be to your own son, if his head were not completely turned by public attention, to have to go to work guarded by a secret service operative! Could any young man be at his best when so many curious or designing eyes are upon him that he must have a bodyguard? The young man who keeps his head and makes good under such handicaps must be above the average. Other young men who do not face the evils of too much publicity have a lot to be thankful for.

### How Make the Eighteenth Amendment Effective?

Mr. William C. Durant of automotive fame is offering a prize of \$25,000 for the best and most practicable plan to make the Eighteenth Amendment effective. The plan should be stated in not over 2,000 words and be submitted prior to Dec. 1 to the Prize Committee on Eighteenth Amendment, Room 2401 Fisk Building, New York City. It is said that within nine days after the prize was announced not less than 1,500 solutions of the enforcement problem had been submitted. All of which indicates, according to one newspaper's comment, that "America's army of contest addicts has swung in behind W. C. Durant's financially attractive plea for a practical plan to enforce prohibition with zeal and ardor." Thus the probability is that most of the plans submitted or to be submitted are not worth or will not be worth the paper written upon. It occurs to the writer of this paragraph that the chief value to be derived from Mr. Durant's offer will not be in the plans submitted but in the publicity given to the whole matter of enforcement. Of course, it is possible that some one may submit something that is not known or appreciated now. Such a fortunate outcome is to be hoped for. But it is the writer's judgment that social reform comes normally by a process of growth or change in public sentiment that roots right down into a change of heart. Prohibition will be made effective, much as it was won, by a long hard process of building here a little and there a little until the drying out process becomes fairly complete. For those who would figure on a plan in harmony with Mr. Durant's call it may be said that the essential part of the Eighteenth Amendment is as follows: "The manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited."

### Wet or Dry

The two leading candidates have made their positions with reference to prohibition unusually clear. Thus in the popular mind the one is a wet and the other a dry. And we believe that the editor of "The Christian Century" is quite right in suggesting that the November elections will virtually amount to a referendum on prohibition. Of course, there are other issues; but more and more prohibition is coming to be the clear-cut moral issue upon which men and women the country over can vote their convictions. This situation is not to the liking of the professional politician. But it is just what the conscientious voter has longed for, for these many years. And now let our voters say whether this country is wet or dry!

### Science and the Voice of Authority

Some who regard themselves as scientists assume to speak with the voice of authority. And doubtless there are some things the scientist knows if your questions do not press him into deep water. But the true scientist is meek and teachable; he knows that there are many things he does not know. And why should he not be so when the scientific text book written fifty years ago is hopelessly out of date, the one written twenty-five years ago not much less so, and the ten-year-old scientific book scarcely worth its weight as paper for the junk man? Can science speak with a voice of authority when much of the data in this field is so incomplete or faultily interpreted that, as William Lyon Phelps says: "The average life of a scientific theory is, I believe, about seven years"? All of which should make one not less appreciative of what science can give, but perhaps more appreciative of the greatest record of human experience—the Bible—which ministered to man in the hour of his deepest need in the past, is useful today to men in the day of trial, and will continue to be a refuge as long as man is man.

### "Seventeen Car Loads of Flowers"

"Seventeen car loads of flowers" were a part of the last burst of glory which came to one Antonio Lombardo, a Sicilian ruler in Chicago's little Italy. Nominally Lombardo was a commission man, but he branched out in other lines where he made such an impressive success that he was commonly accompanied by two body guards. But ultimately he was shot down by rivals on a nice Friday afternoon in a busy downtown district. Thousands saw his spectacular end and other thousands saw Lombardo borne away to the cemetery with his flags and flowers. He was buried—or rather, left in a mausoleum—without benefit of clergy. So Lombardo was a great man in his day—but his day was short. He represents that aspiring type of alien who should be forced to blush unseen in far-off Sicily. 'Tis said that if the United States government had more money for border patrolmen and immigration inspectors many of those who would emulate Antonio Lombardo would be kept home or sent home. All of which would help mightily toward drying up the bootlegging industry and save money that would otherwise go for flowers. Let us hope the funds will be available and used with one hundred per cent efficiency.

### Our Rubber Supply

The United States uses the bulk of the world's rubber crop but our own production is still in the experimental stage. Rubber as grown today is essentially a tropical product made from the juice of the so-called rubber trees. As rubber consumption has increased by leaps and bounds, the problem of increasing the supply became more and more important. The first and natural efforts at expanded production were made in the tropics. Here the idea has been to improve the rubber trees and utilize the dirt cheap labor available in most warm countries. The next step has been the consideration of possible rubber production within the United States. And we have the curious situation that the rubber tree would not be an economical rubber producer in the United States, even if it could be grown here. The extraction of rubber by means of tapping countless trees would involve so much labor, which comes at high wages, that some other type of rubber producing plant must be found. The point is, that rubber production within areas with high labor costs must be of the sort adaptable to machine methods. If some plant can be grown and harvested by methods comparable to the methods now used by the large scale grain farmers, then rubber can be produced economically in the United States. At first thought such possibilities may seem far off since they involve conditions so different from those under which rubber is at present produced in the tropics. And yet, where there is an American will there is generally an American way. Thus the economic strategy required is that of finding suitable or improvable rubber producing plants and the perfection of machine processes for extraction. And more progress has been made toward the development of a domestic rubber supply than some realize, for we read that "A mechanical process has been developed and applied successfully to the extraction of rubber from the guayule shrub, a desert plant which grows wild in northern Mexico. In addition to guayule, there are hundreds of other species of trees, shrubs, vines, and smaller herbaceous plants that

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Lord's Prayer III

Matt. 13:31-33

For Week Beginning September 30

### WHAT IS THE KINGDOM?

It is the rule or reign of God. Wherever his will is done, there his kingdom has come (Luke 17:20-21; Rom. 14:17).

### THE KINGDOM COMES SLOWLY

Teaching, patience, forgiveness, study, training, suffering, praying, hoping—these virtues must operate in us a long time in this godless world to bring his kingdom in. Because the change is so vital and thorough it can not be a mushroom growth (Matt. 13:31-33; Mark 4:26-29; Luke 19:11 ff.).

### THE KINGDOM COMES SUDDENLY

Then after long preparation the old evil is overturned and right triumphs. The quiet patient effort comes into its own (Acts 1:6; 2 Tim. 4:1; 1 John 3:2).

### A SPIRITUAL KINGDOM

The wealth of the kingdom increases by sharing. Its commerce is in the things of the heart (Rom. 14:17; John 18:36).

### A KINGDOM OF PEACE

Since the wealth of the kingdom increases by sharing, what occasion is there for a fight (Isa. 9:6; John 14:27)?

### A UNIVERSAL KINGDOM

Since spiritual wealth increases by sharing, in the very nature of the case it must become universal (Matt. 28:19, 20).

### DISCUSSION

How does it help our local church work to consider the world-wide welfare of the kingdom? R. H. M.

### Special Notices

(Continued From Page 604)

an Aggressive Church Program?—W. H. Yoder 1:30 P. M., Christian College Program. Speakers, J. J. Yoder, J. Hugh Heckman. 7 P. M., Aid Society Program. Sermon, Jesus, Rock of Ages.—R. H. Neodemos. Oct. 9, 8 A. M., Business Session.—W. B. Devilbiss, Ottawa, Kansas.

The Ministerial Institute and District Conference of the First District of West Virginia will be held in the Harman congregation, Oct. 12-14. Friday, Oct. 12, 1 P. M., Elders' Meeting. 7:30 P. M., Elders' Qualifications.—Jeremiah Thomas. Outstanding Principles to Be Taught by Every Minister.—John S. Fike. Saturday, 9 A. M., District Conference. 7:30 P. M., The Elder's Duty.—B. W. Smith. Demands on Our Present Day Ministry.—Ezra Fike. Round Table. Sunday, 9 A. M., The Elder's Reward.—Jeremiah Thomas. Self-Improvement of the Ministry.—A. S. Arnold. The Minister Caring for New Converts.—W. L. Teets. Pastoral Plan of Our General Committee.—D. H. Zigler. Parties coming by rail, come over Western Maryland R. R. to Hendricks, W. Va., and change to Dry Fork R. R. to Harman, W. Va. If coming by auto come via Red House and State Road to Thomas, W. Va., through Canaan to Dry Fork to Harman.—Enra T. Fike, Oakland, Md.

The Annual Ministerial Meeting and Sunday-school Convention of the District of Southeastern Pennsylvania, New Jersey and Eastern New York will be held in the Quaker-town church, Pa., Oct. 3 and 4. Wednesday, 2:30 P. M., Source of Inspiration for the Pastor.—Glenn Norris. Comparison of the Preaching Today With Forty Years Ago.—J. A. Bricker. The Pastor Officiating at Special Occasions.—M. C. Swigart. How May the Pastor Increase His Spiritual Power in the Community?—T. L. Fretz. Ministerial Problems of the Brotherhood.—M. J. Brougher. 7:30 P. M., Missionary Address.—Kathryn R. Holsopple. The Unfolding of Child Life.—Ross D. Murphy. Sunday-school Program, Thursday, 9:30 A. M., What Are We Here For?—E. M. Hertzler. Business. 1:30 P. M., How Develop a More Devotional Spirit in the Sunday-school?—D. Howard Keiper. Using the Unused Members of the Sunday-school.—S. G. Greyer. How Make Sunday-school Inviting for Adults?—Q. A. Holsopple. How Tie the Sunday-school Up With the Church?—John Schlegle. How Increase the Missionary Offerings in the Sunday-school?—P. R. Markley. Group Conferences. 7:30 P. M., Echoes from the World's Sunday School Convention. Simultaneous Conferences.—Ross D. Murphy, Philadelphia, Pa.



## The Holy Spirit

(Continued From Page 599)

not have all the sense-perceptions on a given point, consequently the conclusions derived must be imperfect. No process of reasoning can arrive at a conclusion that is not contained in the premises, and since all the facts are not in the foundation the conclusions must be defective. On this point Dr. Steinmetz says: "Science derives its conclusions from the sense-perception by the laws of logic. But what proof is there of the correctness of the laws of logic, except experience, which, no matter how comprehensive, always must remain limited?" The imperfection of sense-perceptions and the laws of logic necessarily must result in more or less guess work and theory. The following incident illustrates this point. A lime core was given to a certain state geologist to determine its age. After a careful examination he pronounced it to be forty thousand years old. The fact is that through some one's mismanagement of a lime kiln the core had been formed a few nights previous. "The wisdom of man is foolishness with God."

The natural man can not produce a spiritual religion. No one but the Spirit of God in and through man can do this. The natural man's religion must therefore be materialistic. His Christ must be a mere super-man—a man who had no supernatural birth, who performed no miracles, who was not raised from the dead, who did not ascend to heaven and who will not return again. His Christ saved not by the shedding of his blood for the remission of sin, but by living a life above the average that men might have an *example* by which to regulate their lives. The same is true of the natural man's Bible. It can contain only that which can be explained on a natural basis, consequently that which can not be so explained must be considered as "folklore" and "superstition." His religion likewise begins and ends with the material. Just as the mechanic can not register heat with his speedometer, so likewise the natural man can not discover the things of the Spirit by the use of his natural means, neither can he speak of them with authority.

It is important that we know the true source and value of spiritual illumination, lest we be misled. Strong faith in God and his word, and consecration and devotion to his work, coupled with a rich experience in spiritual things, is a far better qualification for spiritual discernment and teaching than the natural materially-minded man can possibly have. His teaching on spiritual things should not be considered seriously.

Nappance, Ind.

## Old Jens

(Continued From Page 603)

not find it. This loss was serious, for the spoon belonged to a set of solid old silver knives and forks, big and smaller spoons and teaspoons that had been handed down from generation to generation and of which the greatest care had always been taken. She went to mother; mother sent for father. There was real grief in our home; it was not the loss of the spoon, but to think that old Jens whom they had known and loved all those years would do such a thing; and yet, what other explanation could there be since the spoon was nowhere to be found and Jens certainly was the last to use it?

Not long after, Jens took sick and died. To the very last father hoped he would send for him and confess.

Three years after, as I romped in the garden, I discovered high up in a tree the nest of a magpie. Up I went to look for eggs or young ones, but the nest was empty. Hold on, what was that? Surely there was something bright almost buried among the twigs—a silver teaspoon! Light dawned upon me as I climbed down. "Mother! Mother! The spoon! The spoon!" I shouted running in to mother, holding high a tarnished silver teaspoon. Again father was sent for, again there was grief, but also joy in our home—joy that Jens had thus been an honest man and the deepest grief that he had died a suspected thief.

After the meal when Jens left the spoon on the table

by the open window, a magpie which loves all shining things had evidently swooped down and carried the spoon to its nest.

Chicago, Ill.

## Snobs

BY MAUD MOHLER TRIMMER

THE genus Snob is found in every clime, latitude, longitude and every condition of the human race. It consists of so many species and varieties that most of us could be classified under it. Yet there is not one of us who does not resent such a title. It bears a certain stigma. The snob is a cheap imitation of an aristocrat and bears the same relation to the genuine article as a rhinestone does to a diamond or leatheroid to the real skins. The aristocrat is the idol of the snob.

It is true that the aristocrat is fully aware of superiority of birth, breeding, education or means, but because of this he feels impelled to serve mankind just a little better than do those he considers inferior. He feels an obligation to the world on account of his advantages. This is not true of the snob who apes those above him and caters to them while he snubs those beneath.

The snob is conscious of inferiority and full of ambition to better his condition, not by any effort to improve his mind, refine his emotions, or grow into that fineness of feeling which results in courtesy, but by "toadying" to his superiors and snubbing those who can not assist him to achieve his ends. Very, very often the snob is a social climber. Those who have arrived, as we say, have no need of making noticeable efforts to assure the world that they belong to the higher circles.

There are many different kinds of snobs. A very common one is he who boasts of family—but he usually imagines the extra excellence of his race. Actually there are, in America, those who make a big fuss over being descended from nobility or royalty, in spite of the fact that these very kings and nobles may have been weak, stupid and dissolute. Such a descent is something to be mentioned in whispers, if at all. There is usually a bar-sinister in the coat of arms. Truly well born people do not rub in their better birth. It is not necessary. Good blood usually speaks for itself. If it doesn't it does not amount to anything.

This form of snobbishness will be found prevalent in one section of America and other forms in other localities. There is a snobbishness of education. It is just as silly as all the others. There are so many kinds of education, or rather, phases of it. Training of the mind, of the hand in fine and practical arts and that of the soul are all forms of education. There is so much to know that no man can learn more than a small part of the whole. Of necessity he will be ignorant of much. The wise know that they have such a meager part of the world's knowledge that they stand ready to learn from the most humble. Anyone who has gone through the turmoil of life has something of value to impart to others, that is, if he reasons at all.

Perhaps the most aggravating man suffering from a superiority complex is the fellow who points his nose to the sky on account of his religion. He is so much humbler, so extra generous, so industrious, so cocksure that he is of the one right cult and that no other one has merit. Big men and women are too concerned about doing the business of the Father to take time to pat themselves on the back or even think much of themselves.

The lowest form of snobbishness is that of the folks who measure men by the size of their pocketbooks. They can not stand the people of small income though they rush to associate with vicious, disgusting, boorish, dissolute folks who always ooze an air of financial success. It is impossible for a money snob to enjoy a possession or gift without knowing the exact cost in coin. If they do favors the one benefited will somehow be informed of the money cost. A sacrifice of filthy lucre is the only one they can possibly recognize.

It is the teen age that is most liable to the superiority complex; also this is the age in which the fault is most easily cured, for life sends so many blows that the young snob will be forced to take a true perspective. Youth is an age of unhappiness. Poor dears of this

age suffer agonies over what they consider the deficiencies of their elders. Very impatiently, but with great persistence they try to bring up their parents in the way in which they should go, correcting their manners and speech, trying to give modishness to their costumes, and making over the house according to their ideas of the homes of gentility. The fine, good friend of the family who comes to call in her quaint old-fashioned clothes and tells embarrassing reminiscences is a source of torture to young ears and eyes. Children going through this period are a cause of much anguish to the parents who have toiled year in and out to give them every advantage, and who pause at times to wonder if they have not made a mistake in their efforts.

It does not pay to take young snobs too seriously. Laugh and remember that they now know more than they ever have or will. Time, the great healer, will cure them. Humility will come with the inevitable failures as they try their own wings. When they realize the difficulty of the battle of life, they will know how nobly father and mother struggled for them and they will appreciate their fineness. Yes, they will be glad to turn to the dear parents for advice. They will know that perfection does not exist on earth, but will rejoice in beauty of character, however humble the heart in which it dwells.

Snobbishness is so utterly silly. There is no one, who by his own unguided effort has been or done anything. But every one who is at all worth while has something fine or good about him for others to admire. We should seek this fineness in others and strive to develop it in our own lives, not slavishly copy the appearance of it. When all's said and done, God's no Respector of persons. Why should we be?

Long Beach, Calif.

## The Will of God

BY MARY STUDEBAKER HINSHAW

HE that doeth the will of God abideth forever. Not everyone that saith unto me, "Lord, Lord," shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Wherefore be ye not unwise, but understanding what the will of God is. Whosoever willeth to do his will shall know of the doctrine. And this is his commandment, that we should believe on the name of his Son, Jesus Christ, and love one another, and this is the will of God even your sanctification. That you may stand perfect and complete in all the will of God. Sanctified and meet for the Master's use, and prepared unto every good work. And God will make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, who said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

It is the will of God that none should be lost—weak, hungry, doubtful, sinful, unfruitful or powerless.

It is the will of God that we be led by his Spirit. The Holy Spirit never leads contrary to the word of God but in accordance with it. He never contradicts himself. He has nothing now to say contrary to the New Testament. He helps us understand that writing but adds nothing to it.

It is the will of God that we be partakers of his divine nature, his mind, by abiding in him. Let this mind be in you, which was also in Christ Jesus. So perfect was the union of his will to God's that his feeling was not, I must, or even, I ought, but: "I delight to do thy will"; "My meat and my drink are to do my Father's will." "I seek not mine own will, but the will of the Father which hath sent me." So should we be willing, patiently and quietly, to submit ourselves to God's dealing with us in all conditions, humbly to apply ourselves to his wise and fatherly administrations, and take heed of murmuring; for he intendeth nothing but our good, even the salvation of our souls, which is the chiefest good of all. God always takes possession of a surrendered will. He delights to put his law into our minds.

It is the will of God that we be filled with his Spirit. He wants to so fill us that we shall have constant vic-



tory, and constantly bear the fruits of the Spirit. Be not conformed to the ways of the world, but get into the fullness of the power of the Holy Ghost, and live, doing the will of God from the heart.

For this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. Pray without ceasing. Grow in grace, being fruitful in every good work, and increasing in the knowledge of our Lord. Rejoice evermore. In everything give thanks unto the Father, which hath made you meet to be partaker of the inheritance of his dear Son, preserving blameless your whole spirit and soul and body unto the coming of our Lord Jesus Christ.

"The best will is our Father's will,  
And we may rest there calm and still.  
Oh, make it hour by hour thine own,  
And wish for naught but that alone  
Which pleases God!"

"The battle of our life is won,  
And heaven begun,  
When we can say, 'Thy will be done';  
But, Lord, until  
These restless hearts in thy deep love are still,  
We pray thee: 'Teach us how to do thy will,'"

Washington, D. C.

### No Radiating Joy

BY GRACE HILEMAN MILLER

FOR the first time I attended a service in the Catholic church not long ago. I was intensely interested in the seeming reverence and devoutness of the worshippers as they dropped on their knees before the image of the crucified Christ, the image of Mary or the life-size portrait of the Lady of Guadalupe ("the apostle to the Indians"), made the sign of the cross over their hearts and repeated prayers—many of them with an earnest facial expression which bespoke an inner hungering of the soul for real food. But as I searched the faces of the worshippers as they passed down the aisle after their reverent devotions or arose from their knees I saw only serious perplexed expressions, and not one sign of radiating joy which the face of the Protestant reveals when communing with God. Indeed, mission workers among these people can usually tell whether they are Catholic or Protestant by the expression of the face.

When one associates with them and learns how very legalistic their church government is he easily can understand why they are a nervous, fearful people—they are not anchored to the living Christ; they do not pray to him but to the saints. It was really pitiful to see mothers bring their little ones and have them all kneel most reverently—and yet, we could not help but ask ourselves why we who worship the living Christ are not just as earnest and steadfast about our own worshiping and the teaching of our children to worship?

La Verne, Calif.

### Form and Legalism

BY REBECCA FOUTZ

FREQUENTLY one both hears and reads of how our church is throwing off form and legalism and is emerging into a freedom which presages much growth and spiritual prosperity. But such a thought and attitude can only come from a serious lack of thinking this matter through.

There can be no such thing as doing away with form, either in church architecture, church services, bodily apparel or in the things we do. We can change form, which we have done. But in so doing we have not attained either less form or no form. For in all these respects we have form, and in some plenty of it, only, it is form that conforms more to the world about us instead of nonconforms.

The main question for the church or the individual Christian to consider is what form is most helpful in living out the teachings of the Gospel, letting our light shine before the world and in saving others. If, as some feel, our former form almost amounted to a hindrance, can they truly feel that our present form is

more conducive to these attainments in the Christian life?

Is there no spiritual blight, yea, even death, in worldly activities and amusements or in the forms designed by the ungodly for the hair and person? Or in the failure to maintain some gospel teachings which are ignored by most denominations but which God gave because he knew human need?

As to legalism, one is almost led to think that such a thing does not exist outside of church rules and government. How the great deceiver can delude! Even if the church were guilty of it to the extent that some think, hers could in no way equal the dictates and legalism of the world. If observation does not convince you of this, even a slight contact with the forces that have to do with the producing and marketing of clothing, etc., will furnish abundant proof. There is almost no choice as to personal taste or what is becoming. Certain forms are decreed. By whom? But who, outside of a few humble Christians, questions this unseen power or attempts to defy its authority or edicts?

Let us be honest. If legalism from one source is irritating and deadening to the spiritual life, it can be no less so from another source. If one source has no right to dictate, why has another? Especially when we are not supposed to belong to its kingdom and it has no concern for our eternal welfare.

May we be willing that our life in all its forms be an expression of the Christ who is supposed to reign within. Then we will not be so ready to yield to the desires of the carnal mind which war against the soul. Let us be concerned about the world form and legalism which now both hinders and threatens our life and message.

Philadelphia, Pa.

## CORRESPONDENCE

### HAPPENINGS ABOUT VADA

During the month of July about 800 patients came to our little mission dispensary to get "good medicine" from the missionary. The poor all about us sadly need healing for both body and soul. The missionaries long to bring to them the healing of the crucified Christ.

In our mission compound there is a shrub bearing lovely white fragrant flowers. One day the gardener caught one of the boys of the town plucking them and in tones none too gentle asked what he meant by stealing flowers from the missionary. "Our gods like this kind of flowers," he stammered and away he ran, clutching the flowers in his hand. Stolen flowers please the gods! But only a sincere and contrite heart can please our God, the true and living God. How much India needs to learn this lesson! Perhaps even in America the same truth may need to be reemphasized.

Mrs. Kaylor has an interesting class of boys who come each morning to learn English. They are eager to speak English; the missionary is eager to teach them not only English, but also the Gospel of Christ. Is it too much to hope that each may find the heart's desire fulfilled?

Miss Brumbaugh who has charge of the rural boarding school at Pinjarb is just now shut in by unbridged rivers. She is giving herself fully to this work. Though there are many obstacles to be overcome, some of these farmer boys are in the school. And now that rice planting is nearly over we are expecting a larger attendance. To some it may seem a great sacrifice to bury one's self away in a little Indian village. To a faithful missionary like our sister, it is all joy if some may be won for the Lord.

The other day eight or ten roughly clad men of the backward classes came to our mission home and seated themselves on the veranda. They were Varlis from the little village of Vira far back in the hills. They had come to bring their greetings to "Kaylor Sahib" who has been visiting their village and helping them in various ways. That evening they bared their heads and knelt in prayer with the Christians and tried to learn to pray. They urged the missionaries to come to their village and teach them more about this new religion of Jesus. "The grass is too high for you to come now," they said. "Oh, but I will come on my horse now," Bro. Kaylor said, "and after the rains are over the ladies will come and teach your women about the Christ."

A heavy monsoon shower came up just as the Bible women came for the regular afternoon work in the non-Christian homes of the town. After the shower was over we set out with our Bibles, hymn books and picture cards, picking our way through the muddy, filthy streets toward

the potters' quarters. We stopped at one of the larger houses where we always receive a welcome and usually an audience is ready to hear our message. We stooped to enter the low door. A little girl brought us wooden stools and we seated ourselves comfortably and familiarly in the midst of this potter's household. There was the mother-in-law holding two babies. The one mother had gone to plant rice, she explained, and the other was getting water for the family. Another daughter-in-law was holding her baby and a little girl was caring for her baby sister. Two other daughters-in-law were grinding grain in another corner of the room. Our friend, old Dwarkibai, who used to be Bro. Berkebile's water filler, was calling there and greeted us with profuse salaams and asked us for about the fortieth time to write a letter to John Baba (Bro. Berkebile's oldest son who was born in Vada) telling him to come to India and meet his old friends in Vada.

Then we took out our hymn books and sang that beautiful Indian bhajan about the Christ whose love is more tender than a mother's. One of the Bible women explained the hymn. Then followed a lively conversation in which we all took part.

"We know our idols can not save us or help us. They are stones just like the common stones over there by the roadside. We believe there is only one God and he created us all."

"Yes, and Jesus has come to reveal this true God to you and to give you eternal life. Why not accept him as your Savior for he is the only One who can save?"

"Yes, yes, you speak a true word and we do believe but our customs bind us. What can we do?"

Just one step farther and many of India's people would belong to Christ. But that one step is hard to take. Maybe the day is nearer than we think when many may renounce their idols, defy their customs and find in Jesus eternal life.

Vada, Thana District, India.

Alice K. Ebey.

### TWO DUTCHMEN ON VACATION

Bro. Beahm has nothing old to give the world and the church but the Old Testament and the old time religion. He has nothing new to give but the New Testament and the new commandment, that ye love one another. Such is his creed, if a creed at all may be allowed. In telling the story of Two Dutchmen on Vacation, it was decided to begin with a creed rather than with the phrase, Once upon a time. To the reader this may not be so charming, but "suffer it to be so now."

Well, anyhow, after strenuous urging and prolonged consideration, it was decided by these two certain Dutchmen in a certain city to take a little time off from the routine of daily toil and go out amongst the highways and into the hedges.

These men live in Berks County, Pennsylvania, where nearly everything is as Dutch as Kutztown. They are wisely, considerably, and safely conservative. They are bearded men and "in order," a very attractive equipment in this latter day among strangers. This "two and two" is a method of Jesus in sending out the twelve. The Antioch church sent out two. These later separated into two twos. No marvel, then, that the high water mark of American Dunkerism was before great college days when the preachers went two and two and so much in apostolic appearance. It was then the love feast was called the "big meeting," with its big influence. They were not great evangelists as we have today, yet they had a great influence.

These former patriarchs of former days with their garb and grandeur and with impress like unto the prophets of old, challenged the admiration of the people and the greatest religious thought of the time. They were meekly devotional and bravely aggressive. Great discussions came. The Brethren were profoundly successful in "defense of the gospel." Converts came by the thousands from near and far. Great religious discussions were the Olympic games then.

We are losing prestige by compromise, by dropping all distinctions and putting on worldly dress. The smooth face is bringing the smooth message. The stylish sermon is bringing the stylish appearance. Like preacher, like people. Salary tends to soften. We give the demands of the time rather than the claims of Christ and the apostles. We are growing evolutionary, but they were revolutionary. They stood for regeneration from the inside to the outside.

Similarly it was noticeable that these plain, bearded and orderly Dutchmen captured the folks as they moved with and among them. Their singing and their talking took effect. These men of the north want to come to the south again. But the sturdy rural folk still more strongly desire to see the return of the "northmen" of the Brethren.

Think for a moment of their program: Left Reading Saturday, 3 P. M., July 21, and returned home Tuesday night, July 24, drove 700 miles, attended nineteen public services, sang about 100 hymns, prayed and preached often. They lost much perspiration but gave more inspiration. Their vacation work was a freewill offering to the Virginia mission territory. They got a lovely "look-in" on a part of the forty counties of the Eastern District of Virginia. Come

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## (Continued From Page 601)

I have some Baptist friends. We talk together and we know that there are some Bible doctrines upon which we do not agree. We believe that baptism is for or in order to the remission of sins. The reason why we believe that is because the Bible says so (Acts 2: 38; Mark 8: 4; Luke 3: 3; Gal. 3: 27). But, they say it is all right. You may believe your way, and we will believe ours. In fact, we agree to disagree. Is that the way to make unity, to bring it about? Do we settle our differences that way acceptable to God? And can we please God in that way when he urges us so strongly to unity?

It is said that we are complete in Jesus Christ (Col. 2:9, 10). For in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the Head of all principality and power. There is no need of a Mormon prophet or an Islamic prophet, for Jesus is all in all (Col. 3:11). With the powers of darkness opposing, Jesus can give us a peace that no other one can. One would think that the opposition could only make war and strife, but hear the apostle again: "And the peace of God that passeth all understanding shall guard your hearts, and your thoughts in Christ" (Philipp. 4:7).

## Notes From Our Correspondents

**Chico.**—Our quarterly council was held Sept. 1. As our elder, Bro. Leppert, has gone to another field, Bro. A. L. Boyd was chosen elder and a charge for the coming year Sister Eldora Wright was selected Sunday-school superintendent.—D. E. Cripe, Chico, Calif., Sept. 5.

**Live Oak** church met in council Aug. 30. Bro. Gilbert Brubaker was elected Sunday-school superintendent for the coming year. Bro. John Ott and Bro. C. W. Brubaker were chosen church delegates to district conference. And Sisters Iva Hartman and Anna Ott, Sunday-school delegates. A large delegation of the Live Oak members attended the joint Y. P. D. meeting held at Rio Linda Aug. 26. A very interesting program was given on, Youth in the Solution of World Problems.—Bessie Fillmore, Live Oak, Calif., Sept. 10.

[illegible]

**Oakland.**—Sunday evening, Aug. 19, Bro Harrison Frantz of La Verne was here in the interest of La Verne College and gave us a sermon on the theme, Is My Child Saved? Two Girl Reserve clubs have been organized and are well started. The Ladies Aid Society has had its regular meeting and decided to hold a revival campaign at the home of Mrs. J. H. Frantz after District Meeting and continuing three weeks. Our pastor will be the evangelist, preaching three evenings each week. The other evenings being devoted to personal work. The next service will be held at 6:30 P. M. at the close of union service. We also elected officers for the coming year: Sunday-school superintendent, Bro. H. O. Coleman; correspondent, the writer; president of Aid Society, Sister W. T. Williams; secretary, Sister L. Whitlow; church members, Sister H. O. Coleman and Sister L. R. Whitlow; Sunday-school delegates, Sisters Leah Greek and Clara Williams. The next conference will be held at the home of Sister Nine; alternates, Bro. H. O. Coleman and Sister W. T. Williams. Sunday evening, Sept. 2, we had our first district meeting and joined thirty new churches and Organized Labor Council at the home of Sister Nine. A union service held at the municipal auditorium on Sept. 3. The Sunday-school enjoyed a picnic dinner and social time at a beautiful place

**COLORADO**

**First Grand Valley.**—Our Church has appreciated the presence of those who stopped over on their way to or from Conference. On July 16 Henry Elder of Salem, Va., preached for us. His sermon was a splendid introduction to the series of sermons which began the following Sunday beginning the next night at 8 o'clock. He also gave a very interesting lecture on Saturday afternoon Bro. Frank McCune of Indiana and Bro. J. Heckman of Fruta gave short talks, following which we had a program by the Fruta young people. On Sunday morning, July 20 to 23 we were glad to have the Byler family of Kent, Ohio, in our midst. They gave a program of songs and Christian The First Grand Valley and Frunita churches made quite an impression church in Clifton. This showing how family worship can best be enjoyed. We also enjoyed the wonderful effect of singing spiritual songs every day. Eld. J. E. Bryant and Brother and the World's Sunday home. Our church attended the Horenaker, Clifton, Colo., Sept. 5.

Payette church met in council Aug. 9. Officers were chosen for the coming year. Bro S. J. Kenapp was chosen elder and Bro Sam Bollinger was retained as pastor. He and Sister Bollinger have done splendid work and we are pleased to keep them with us. The work of the Aid is progressing nicely under the leadership of Sister Bollinger. The writer was chosen correspondent.—Mrs. J. E. Greene, Payette, Idaho, Sept. 1.

**Hickory Grove church**, as requested by the Council of Promotion, observed Sunday, Sept. 9, as Harvest Sabbath. And a wonderful day it was with Eld J. W. Smith at the helm. As speaker of the day he brought us messages of power that are characteristic of his preaching. We decided at our last business meeting to have an old-fashioned love feast on Oct. 6 and a Homecoming on Sunday, Oct. 7. We will welcome all to our church on these dates. We are glad to see you. We time we expect Prof. O. G. Davis of Chicago to be with us. We will extend a cordial invitation to all of our neighboring churches to be with us both at the feast and Homecoming. Especially do we urge all who ever worshipped here to come and renew old time acquaintances.—Oscar L. Garrall, Ill, Sept. 12.

**La Motte Prairie.**—We had our Vacation School in July with an attendance of forty. Our pastor's wife, Mrs. Clinton I. Weber, was superintendent. The children gave their program on Sunday night following the close of school. We were represented at District Meeting by Bro. Weber. We had no preaching services during August, while our pastor and family were away. We expect Bro. I. D. Heckman to be with us in a revival meeting beginning Sept. 18. On the following Sunday, Sept. 23, we will have an all-day service and basket lunch. Mrs. Inaya Plunkett, Palestine, Ill., Sept. 10.

**Bethany** church met in council Sept. 6. Nine letters of membership have been read since the last report. Bro. J. W. Fidler of Brookville, Ohio, will be with us in a series of meetings Oct. 8. We will have our communion meeting the evening of Oct. 20. Different church officers were elected with Bro. A. E. Clem, elder. The Sunday-school is progressing with Bro. Burt Neff, superintendent, and the Christian Workers with Sister Martha Eisenhour, president. Bro. G. E. Weaver is expected to be with us the evening of Sept. 19 for a chalk talk.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 17.

Mrs. Berman church met in council Sept 7 Our communion will be Sunday morning, Oct. 20, which will be followed by a revival meeting at the same place.

Sunday-school officers were elected, Bro. Lee Buchanan being chosen superintendent of the adult department. Bro. Chas. C. Crisp was chosen elder for another year. Our pastor, Mr. Nappanee preached for us in the morning and an offering of \$45.05 was taken for general missions. In the afternoon we had a Homecoming, the first one held at our church since the war.

Many neighboring churches were well represented and many friends came from all over the country. A number of the church have been baptized and some who formerly lived here have returned. We are encouraged by the progress our church has made.

Wm. L. Shaffer, Bremen, Ind., Sept. 11

**Cedar Creek.**—The church held a Daily Vacation Bible School from June 1 to 12. The first of this kind held in our church, also the first in the township. The pupils had to be conveyed to and from school during the busy harvest season, cars being supplied each day by the church. The attendance was very good, the workers of the school being in the community. We had four teachers and 100 workers of the school (church), an enrollment of 150. A confirmation program was given on Sunday evening, June 10. The church was very well represented, and the confirmation which was attended by parents of the children and people of the community who much appreciated the work done by the school. We had our quarterly business meeting July 12. The pastor, Bro. C. J. Crisp, and our pastor, Bro. A. H. Horst, both reflected for the coming year. The Homecraft night, Sept. 10.

Cedar Lake church met in business session Sept. 8. Sunday-school officers were elected, with Bro. Heber Haynes, superintendent. Voted to postpone our love feast until spring. Sunday evening Sept. 10, a joint meeting of the Pleasant Chapel, Cedar Creek, Auburn and Cedar Lake congregations was held at the Auburn church, a Bro. Galen Bowman gave a very interesting and inspiring report to the Annual Conference and the World's Sunday School Convention. The meeting was well attended.—Ethel Sherman, Auburn, Ind. Sept. 21.

[illegible]

**Elkhart City** church met in council Sept. 4. Sunday-school officers were elected for the year. Trustees are to investigate the cost of school improvements for the basement and the same is also to be redecoration. These officers are also instructed to purchase four lots for a parsonage and church site. A young people's conference will be held at our church in October. Homecoming day is Oct. 7 with picnic dinner at the church—Mrs. Fred Berkey, Elkhart, Ind., Sept. 6.

**Logansport** church met in council Sept. 5. We elected church Sunday-school officers for the coming year. Bro. Ora Yoder chosen superintendent. Church work has been progressing nicely through the hot summer months. Since our council meeting in June we have baptized one, received three by letter and reclaimed three, making a total of seven. Sunday evening, Sept. 9, we held our regular service of prayer, singing and the Lord's Supper. At the feast and communion which were well attended. We expect to hold a series of meetings some time in October.—Mrs. Homer A. Schuchman, Logansport, Ind., Sept. 11.

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and, **Phasant** (Sist.) church met in special council July 30 for an installation service. Bro. Wike of Arcadia, Ind., and Bro. N. N. Goshorn of Ladoga assisted in advancing Brother Daniel Miller, who Stoner to the full ministry. Brother and Sister Miller, who have served most creditably the past year, were released at their request. We observed annual Harvest Day on Sept. 2 and are indebted to Brother and Sister Carl Rarick of Muncie, Ind., for conducting two splendid services. We have had an active Sunday-school the past year, and are sorry that many of our young people have again deserted for school and other employment.—Mrs. Paul Stoner, Ladoga, Ind., Sept. 10.

[illegible]

**Spring Creek**—Since our last report the pupil has been held at several ministers from Manchester College. Bro. H. Michler also gave a report of the Annual Conference. Bro. J. B. Miller also was away in evangelistic work. Our quarterly business meeting was held on Sunday, Sept. 10. School officers were chosen for the following year: Geo. Wirth will continue as adult superintendent. We are preparing for a combined all-day meeting Sept. 23—the District Convention. Bro. Ocho Wirth will have plans being made for us and our annual Homecoming. Bro. Otto Wirth will give the message at least one message during the week. We also look with pleasure to the coming of Bro. H. K. Ober the latter part of October or first of November. We expect to have a number of evangelistic meetings; our love feast will be at the close of the year. The attendance at the meetings, Sunday-school and church attendance has been quite well during the vacation season. Another year we appreciate much the help of Bro. Landis who visited another year; his good sermons and example in life serve as an inspiration to us to live nobler and truer lives.

Adm. Mrs. M. L. Smith, South Whitley, Ind., Sept. 10.

**Stomelick**—Eld Jesse Noffsinger ably filled an appointment for recently. Bro. Henry Mankey's of Middletown have moved in the congregation and he is our pastor for the coming year. Eld. Clarence Erhaug met with us Sept. 8 in council. Our revival meeting is being held by Bro. B. D. Hirt, late of Cincinnati, preceding our love feast Nov. 11. It was decided to have prayer meeting once a week in the town and at church—Anna Lesh, Goshen, Ind., Sept. 10.

**White church** met in council Sept. 3. Bro. D. L. Barnhart of Plymouth was chosen elder for the coming year. Our fall communion will be held Oct. 6. Sister Geneva Dunbar was elected "Messenger" age and the writer correspondent. The young people are preparing a missionary pageant to be given soon, entitled, Hanging the Sign—M. Youngs Loveless Colfax, Ind., Sept. 12.

**Des Moines Valley** church met in quarterly business meeting Sept. 10 and elected officers for the coming year. Bro. Robert L. Sink was chosen elder and Geo. L. West, clerk. Our love feast will be Sunday evening, Oct. 14. Two of our young people have gone to begin their college education: Gleen King to Manchester and Ruth Hildreth to Mt. Morris. Since the last report six have been received into church fellowship by baptism, and four letters were granted. Our church has been reshingled and some repairs made on the parsonage building. The Ladies' Aid redecorated the interior of the church.—Earl F. Duff, Elkhardt, Iowa, Sept. 10.

Dorf, Effingham, Iowa, last report Salem and Stringtown, a neighbor-  
 hood church. The Daily Vacation Bible School with an enrollment of fifty  
 our summer pastor taught, and two of our young people assisted.  
 Five of our young people attended the Boone conference and brought  
 back excellent reports. On the evening of July 14, the young people  
 gave a program of special songs and plays, Ordered South. A special  
 will of our young people for the young people's project in India. A  
 group of our young people went to Mt. Etina and gave the same play and program. S.  
 coming of our summer pastor, the attendance and program. S.  
 was good, especially at the Sunday evening service. The young people  
 closed his work here on Sept. 10. Sunday evening, Sept. 10.

**Spring Creek.**—Our regular council was held at the Spring Creek church Sept. 1. Plans were made and a committee appointed to investigate ways and means to remodel our churchhouse. Officers elected for the coming year: Elder, Roy E. Stern; Sunday-school superintendent, Bro. L. E. Weibly. Our love feast will be Saturday, Oct. 20 and Harvest Meeting Oct. 21. Brethren Roy E. Stern and L. E. Weibly were chosen delegates to District Meeting.—Mrs. I. Weibly, Fredericksburg, Iowa, Sept. 10.

**Monitor** church met in business session Sept. 5. Our pastor, Lehman, and Bro. W. H. Kepinger will represent us at District Meeting Our Vacation Bible School was well attended with an enrollment of sixty-five. We are planning a Harvest Day meeting Sept. 12 with a basket dinner and a program in the afternoon. We expect to have Rally and Promotion Day Sept. 30. Brother and Sister J. M. will be with us to hold our revival meetings and our love feasts will be soon after the meetings close.—Mrs. Laura Murrey, Conway, Ark. Sept. 10.

Morrill church met in council Sept. 4. Sunday-school superintendent was elected, the general superintendent being Frank Bailey. C. C. H. delegates to District Meeting are our pastor, Bro. H. Yoder and Mrs. C. C. H. Yoder. During Bro. Yoder's absence at Conference and the W. A. S. Sunday School Convention, the services were taken care of by Bro. A. Sawyer and Roy Kistner. Various programs were given during the report at a union service of the Conference, also gleanings from the convention. On Sunday, Aug. 5, Brother Yoder returned from the convention and occupied the pulpit at 7:30 p. m. on Monday evening, and gave very timely and helpful talks. On their work in India. Our love feast was held on Monday evening, Oct. 15.—Mrs. C. H. Stover, Morrill, Minn.; Sister H. Stover, Morrill, Minn.

**Paint Creek.**—Aug. 23 marked the close of Brother and Sister Ruthrauff's summer pastorate at this place. They did very commendable work in the two weeks' Vacation School which was a talent in every way. Their helpers were also of evangelistic meetings with a result. Five were baptized. Bro. Ruthrauff is an orthodox, very logical and deeply spiritual. Their preaching work for the summer was most successful. They will return to Bethany Bible School came all too quickly for their three-day vacation.

[illegible]



**New Enterprise.**—Sunday evening was the last service of the spiritual two weeks' revival conducted by Eld. B. F. Walcott. His appeal of his efforts was shown in the large and appreciative gathering which greeted him. He worked hard to visit in every home, and there was need for evangelistic work, and the result was that many new families are now represented in the church membership.

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## TWO DUTCHMEN ON VACATION

(Continued From Page 607)

again, ye Norsemen, ye Dutchmen, ye Pennsylvania Germans, ye brethren of the faith!

The lovely southland field will welcome your return! They will listen with rapture while you sing. They will join you in song praise. Well might the instrument at Mt. Herman Baptist church keep silent, since folks proclaimed to the writer later it was the best music they ever heard there.

Really, reader, that was a nice vacation. Let it be recommended that an active missionary itinerary might be an improvement over the camp vacation. Sing the gospel to the people in their homes. Meet them in their houses of worship and on the court house green as the Dutchmen did in Fluvanna and Louisa Counties on July 23. Some are saddened that in the wake of enthusiasm there were not left abundant tracts for the countryside folk to read. Long live "two Dutchmen on vacation" to the furtherance of the gospel!

I. N. H. Beahm.

Nokesville, Va.

## YEARLY REPORT

The Mothers and Daughters' organization of the Church of the Brethren, each of the three churches in the city being represented, feels that the work of the year has been interesting as well as successful. The meetings have been well attended, the average attendance for each meeting being sixteen. Many interesting subjects have been discussed at the various meetings and much enthusiasm has been manifested in better child training.

Among the subjects studied were, Preadolescent Age, Being a Mother, Christmas, Motherhood, The Straightway of Tomorrow, Child and Money, Obedience, Citizenship. There were no meetings during the summer.

A very enjoyable banquet was given in May, this being called Mother's Evening. An interesting program was given and refreshments were served; about sixty were present. The officers of the organization are: president, Mrs. Price Hylton; vice-president, Mrs. Raymond Stanley; secretary and treasurer, the undersigned.

Roanoke, Va.

Mrs. J. W. Drewry.

## MICHIGAN CONFERENCE

The Conference of Michigan with its associated meetings convened Aug. 28-31 at Battle Creek. The church there is about ten years old and has a membership of approximately 100. The basement for the proposed new church building was used for the dining room and the District tent accommodated the programs. A special tent was provided for the Daily Vacation Bible School which was very creditably conducted by Sister Lois Sherrick of Carson City. The conference was also glad for several well rendered special musical numbers.

The conference attendance was good. A few congregations were not represented by delegates. While in a few instances there are churches which are experiencing some retraction, on the whole the churches are alive and active. We contemplate an increase in the official force of the church in Michigan during the coming year. Two new congregations are to be organized: one at Flint, which has been under the care of Eld. L. H. Prowant, and one at Lansing, which has been led by Eld. Samuel Bollinger. Both will be city churches. The District Ministerial Board will stress the installation of pastors throughout the churches.

Bro. Reuben Boomershire, our field worker, brought with his report some splendid practical recommendations for this District. He will continue his work during the coming year, giving half time to field work and half time to pastoral work in the Shepherd congregation.

We missed some of our older folks this year, especially Eld. P. B. Messner who has been so active in District work for many years and who could not be with us. Also Eld. G. F. Culler who was so unexpectedly taken by death.

The fellowship of the meeting, however, was splendid and the discussions of a high order. Both the District and the Battle Creek church have experienced a definite spiritual uplift. The conference though not yet located for 1929 will likely be held in the Beaverton congregation.

Battle Creek, Mich.

David P. Schechter,  
Writing Clerk.

## RESOLUTIONS OF RESPECT

Resolutions of respect of the Woman's Bible Class of Bunkertown Sunday-school:

Whereas, our heavenly Father in his infinite wisdom has seen fit to visit our school and take from our class a true and faithful worker, our beloved Sister Sara Ada Sausman, therefore be it Resolved, that although we realize God has called her from our class, and that her place is vacant, yet we will be submissive and say, "Not our will but thine be done." For we know she now dwells in the beautiful mansions that God has prepared for his followers, and we will so endeavor to live that when our summons comes we may be ready for that heavenly home;

That we tender our sincere sympathy to the members of the bereaved family into whose lives has come a sorrow beyond the reach of earthly comfort, and to her friends who have lost a true and faithful companion;

That a copy of these resolutions be placed on the minutes, a copy sent to the bereaved family and be published in the county papers.

Committee:

Mrs. Annie E. Scholl,  
Mrs. N. Shallenberger,  
Mrs. J. H. Shallenberger.

Bunkertown, Pa.

## LANNA R. GROSS

Lanna Roena Gross, eldest daughter of D. W. and Fannie Wine, was born at Blountsville, Tenn., July 17, 1884, and departed this life Aug. 14, 1928, aged 44 years and 27 days.



She was married to Simon L. Gross, Nov. 1, 1906, at the home of F. S. Brower, in Idaho, by Eld. L. E. Keltner. To this union were born six children: Arthur Lee, Clarence Paul, Eula Mae, and Alta Leona, two children dying in infancy. She is also survived by two sisters, living in Tennessee: Leona Wine and Mrs. Georgia Large.

Soon after her marriage, Sister Gross united with the Church of the Brethren, her husband being a member. While living in Idaho, they were called by the Beaumont church to serve in the deacon's office, in this position she always served faithfully.

Sister Gross was of a kind and amiable disposition and thus endeared herself to everybody who knew her. She was a loving and dutiful wife and mother in the home, always laboring for the best interests of her family, seeking to rear her children in the fear of God.

She was greatly loved in her neighborhood, as was shown by the kindly deeds of those about her during her illness and death.

Her interest in her church and its work came first in her life as she was always willing to assist in every possible way. She was an ardent worker in the Ladies' Aid, and was never absent when her health permitted, being one of its most staunch supporters. The Sunday-school will miss her untiring efforts as she was always active in the work, being at the time of her death superintendent of the Primary department.

On April 26 she was suddenly stricken with cirrhosis of the liver. Soon after, she called for the anointing after which she was perfectly resigned to whatever was God's will, although she was greatly concerned in behalf of her children. At times she was much improved, but only temporarily. During the almost four months of her illness, her husband was constantly at her bedside, ministering to her wants and doing everything humanly possible for her recovery. In fact, before her illness, they were always together except when he was called away on business matters.

On Aug. 10 she went into a state of coma for about twenty-four hours, and then coming out of this condition she again became unconscious until Aug. 14, when she passed away to her eternal home. Services were conducted by Eld. O. V. Long who used as his text 2 Tim. 2: 19. The funeral was largely attended, the final resting place being many and many a mile from rest at Fairhaven cemetery to await the coming of the resurrection morn.

Fullerton, Calif.

Elizabeth Long.

## IN MEMORY OF BRO. J. M. SHIVELY

When the Long Beach, Calif., Church of the Brethren was organized, Bro. J. M. Shively was a charter member, and he had always worked in the interest of this congregation.



He served as superintendent and teacher in the Sunday-school, gave helpful talks in the Christian Workers' Meeting, and served the whole Brotherhood as Secretary of the Committee of Arrangements of Annual Meeting five years. But it is not for these public services that we of Long Beach miss him. Rather, it is for his little everyday kindnesses. Bro. Shively was twice married, and both times he chose a devoted Christian woman. Never did the Shivelys forget "to show love unto strangers." Many people speak of the warm welcome given them by Shivelys when they first came. Strangers sat at their table frequently. Bro. Shively owned an automobile dedicated to the Lord.

It is he carried children of families not belonging to our church to our Sunday-school. This summer he used it to bring teachers of the Daily Vacation Bible School to their work and though both he and his wife were busy in connection with the school they provided food and shelter for the leader and her assistant.

John M. Shively was born in Clinton County, Ind., on June 18, 1860, and died at Riverside, Calif., Aug. 13, 1928. His parents were Andrew and Barbara Shively. When he was twelve years old, they moved to Illinois where he grew to manhood. At an early age he became a member of the Church of the Brethren to which he was constant in service. In 1907 he was elected deacon. He was married to Katie Wagoner at Oakley, Ill., on April 4, 1881. They moved to Long Beach in 1906. Sister Shively died Aug. 12, 1924. He was married to Sister Estella O. Weir on March 25, 1925, all address his brother with many relatives and friends, mourn his loss. Dr. D. W. Kurtz gave a brief funeral address after which the body was taken to La Verne for interment.

Long Beach, Calif.

Maud Mohler Trimmer.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. A request should be made when the notice is sent, and full address given.

**Bachman-Thomas.**—By the undersigned at his home, Sept. 1, 1928, Bro. Elmer Bachman of Center Valley, Pa., and Sister Susan Thomas of Quakertown, Pa.—Wm. J. Wadsworth, Jr., Pottstown, Pa.

**Cubbage-Weir.**—By the undersigned at the home of the bride's parents, Aug. 16, 1928, Bro. Saylor C. Cubbage of Midland, Va., and Sister Estella O. Weir of Lonaconing, Md.—Arthur Scrogum, Accident, Md.

**Dierdorff-Dickey.**—By the undersigned at the Manchester Church of the Brethren, Sept. 1, 1928, Reuel Dierdorff of Mount Morris, Ill., and Hazel Dickey, daughter of Eld. and Mrs. John S. Dickey, at home, West Milford, N. J., after Sept. 15.—R. H. Miller, North Manchester, Ind.

**Greim-Mohler.**—By the undersigned Aug. 15, 1928, at the home of the bride's parents, Carl C. Greim of Joplin, Mo., and Sister Genevieve G. Mohler of Warrensburg, Mo.—Jesse D. Mohler, Warrensburg, Mo.

**Hoyt-Franklin.**—By the undersigned at his residence, Aug. 23, 1928, Mr. L. A. Hoyt and Miss Elsie M. Franklin, both of Wichita, Kans.—M. D. Royer, Wichita, Kans.

**Jamison-Miller.**—By Bro. D. A. Crist, June 9, 1928, at Quinter, Kans., Bro. Jos. M. Jamison of Quinter to Sister Ruth Miller of Blackwell, Okla.—Mrs. Ruth Jamison, Quinter, Kans.

**Landis-Wagner.**—By the undersigned at his home, Sept. 1, 1928, Bro. Vernon A. Landis and Treva J. Wagner—Van B. Wright, Dayton, Ohio.

**Leever-Smith.**—By the writer, Sept. 5, 1928, Mr. Laurel C. Leever and Sister Mabel I. Smith—Van B. Wright, Dayton, Ohio.

**Miller-Whitehead.**—By the undersigned at his home, Aug. 24, 1928, Mr. Wendell Marshall Miller of Milford, Ind., and Sister Arvilla Marie Whitehead of Nappanee, Ind.—Leroy Fisher, Milford, Ind.

**Nicholson-Burkett.**—By the undersigned at Gypsy, Pa., Aug. 23, 1928, W. M. Nicholson and Annie Catherine Burkett, both of Nanty Glo, Pa.—G. E. Weaver, Nanty Glo, Pa.

**Obringer-Lowry.**—By the undersigned, July 28, 1928, at his home, Frederick V. Obringer and Clara Belle Lowry—Van B. Wright, Dayton, Ohio.

**Royer-Emmert.**—By the undersigned at the Panther Creek church near Adel, Iowa, Aug. 23, 1928, Bro. D. L. Royer of Adel, Iowa, and Sister Anna Mae Emmert of Redfield, Iowa.—H. L. Royer, Adel, Iowa.

**Severus-Snyder.**—At the home of and by the undersigned, Sept. 5, 1928, Mr. Wilber Albert Severus and Miss Elsie Leola Snyder, both of Lima, Ohio.—Willard Byerly, Lima, Ohio.

**Widdowson-Dick.**—By the undersigned at his home, June 24, 1928, Max Widdowson of Clymer and Miss Mildred Dick, daughter of Mr. and Mrs. J. M. Dick of Clymer, Pa.—G. E. Weaver, Nanty Glo, Pa.

**Will-Royer.**—By the undersigned, Aug. 23, 1928, at the home of the bride, Harper S. Will of Dayton, Va., and Naomi L. Royer of Westminster, Md.—M. R. Wolfe, West Windsor, Md.

## FALLEN ASLEEP

**Baker.** Bro. Wendell G. died of heart trouble Aug. 27, 1928, aged 36 years, 4 months and 24 days. He is survived by his companion, Malinda Brill Baker, two brothers and two sisters. He was a faithful member of the Church of the Brethren for thirty-one years. He was buried in the common schools for years. Funeral services at the home by Bro. H. K. Ober and at the Elizabethtown church by Eld. H. H. Nye and the writer. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

**Baldwin.** Sister Charlotte, died Aug. 27, 1928, aged 78 years. She was a faithful member of the Church of the Brethren at Hagerstown, Md., for over fifty years. She had been at the Fahmy Memorial home, having had a fall and breaking her hip a short time before coming to the home. She possessed wonderful Christian patience through all her suffering. She leaves one son. A short service was held at the home by Bro. H. K. Ober and at the Hagerstown church by her pastor, Bro. A. B. Miller. Suidie Barnhart, Boonsboro, Md.

**Brandt.** Catharine, daughter of Eld. Daniel and Catharine Keller, born in Lancaster County, Pa., April 28, 1838, died Aug. 14, 1928, at the home of her daughter, Mrs. I. J. Kough, with whom she had made her home in her declining years. When nine years old she with her parents moved to Cumberland County, near Huntsdale, Pa. In 1857 she married Wm. Brandt who preceded her twenty-six years ago. In early life she accepted her Savior and had lived a beautiful, useful, Christian life. She was a member of the Church of the Brethren and stood firmly for the doctrines and the faith of the Gospel. She was always active in the work of the church. Her greatest delight was in relieving the suffering of the needy or sick. She was a charter member of the Aid Society of Upper Cumberland church. She is survived by three sons, two daughters, three brothers and two sisters.

Services by Eld. A. E. Blough and at the old home church, Huntsdale, Pa., by Eld. S. M. Stouffer—Edna Kough, Waterloo, Iowa.

**Christner.** Eliza Jane, daughter of Mr. and Mrs. Wm. Snyder, born in Elkhardt County, died July 30, 1928, aged 66 years, 7 months and 16 days. June 19, 1883, she married David Christner who preceded her in 1918. She was for many years a member of the Church of the Brethren. Surviving are a stepson, five sisters and three brothers. Services at the West Goshen church by Eld. Wm. Hess. Burial in Union Chapel cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Coleman.** Martha Jane, died Sept. 2, 1928, at her home in Frostburg, Md., aged 69 years and 1 month. Dec. 11, 1879, she married Hiram Coleman to which union were born eight children. She united with the Coleman to which union were born eight children. She was a member of the Cherry Grove Church of the Brethren forty-two years ago and had been a consistent member, devoted to the Christian cause ever since. She is survived by her husband, seven children and six brothers. Funeral in the Cherry Grove church by the undersigned, assisted at the home by Rev. W. D. Reese and at the church by Brethren R. A. Haney and Arthur Scrogum. Interment in the near-by cemetery.—B. M. Rollins, Mt. Pleasant, Pa.

**Connolly.** Sister Mary Ann, daughter of Reuben and Kathryn Sponseller, born in Deane County, Ohio, June 21, 1866, died Aug. 15, 1928, at her home near Ney, Ohio. She united with the Church of the Brethren at the age of nineteen and lived a consistent Christian life. She married David E. Connolly Oct. 20, 1886. To this union were born twelve children. She leaves her husband, eight children, two brothers and six sisters. Services in the U. B. church at Sherwood, Ohio, by the undersigned, her pastor, assisted by Bro. R. R. Hutton and Rev. Elizabeth Long, Fullerton, Calif.

**Cook.** Mary E., nee Kepling, born at Hagerstown, Md., died Aug. 26, 1928, aged 66 years, 3 months and 5 days. She married Samuel Cook in 1879. She united with the Brethren Church early in life and was a consistent and faithful member. She lived in Kansas for twenty years, spent some years in Washington and Oregon, and came to California in 1923, having lived in Santa Ana the past two years. She was an invalid for a number of years but bore her suffering patiently. She is survived by her husband and son, also a brother. Services by Eld. O. V. Long. Interment in Fair Haven cemetery.—Elizabeth Long, Fullerton, Calif.

**Crawner.** Sister Mary E., died July 17, 1928, at the home of her daughter, Sister Geo. Hood, Westminster, Md., aged 81 years, 3 months and 10 days. She was the widow of Bro. John W. Crawner who died twenty-six years ago. She is survived by four daughters, four sons and one brother. She was a loyal member of the Church of the Brethren for many years and though totally blind for the past thirteen years bore her affliction with great Christian fortitude. Services in the Westminster church by the writer assisted by Eld. G. A. Early. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

**Daasdorff.** Sister Catherine Mummert, died at the Old Folks' Home near Huntsdale, Aug. 30, 1928, aged 74 years, 6 months and 28 days. She is survived by three children and three grandchildren. Services by Elders C. L. Baker and W. G. Group in the Mummert meeting-house near East Berlin. Burial in cemetery adjoining the church.—Paul L. Wagner, York Springs, Pa.

**Dintaman.** Elizabeth M., daughter of A. B. and Catherine Capp, born in Ohio, died at her home, Aug. 7, 1928, aged 68 years, 4 months and 20 days. She married Abel Dintaman, Dec. 11, 1879. To this union were born five children, two sons dying in infancy. She with her husband and children came to Boone, Md., where she lived twenty-two years ago and moved to the farm which had since been her home. During the past year she gave her heart to the Savior and united with the Mennonite church. She trusted and was devoted to God. She had been in poor health for several years and during the past two months had been confined to her bed. She was patient in all her illness. She is survived by her husband, two sons and one daughter, eight grandchildren, three brothers and two sisters. Funeral from the Mennonite church by Rev. David Yoder, assisted by Eld. Samuel Bowser. Burial in the Mennonite cemetery.—Lizzie G. Reese, Altoona, Pa.

**Doran.** Mrs. James, aged about 35 years, met with a tragic death Dec. 13, 1927. She and her daughter were in a Ford sedan when a front wheel came off and the car turned over. The daughter was unhurt but the mother suffered a fractured skull. She had been a member of the Brethren Church for ten years. She is survived by her husband, five children, one brother, and three sisters. Services at the home of R. L. Bowers by Rev. C. N. Grubbs and W. H. Bradley. Burial in the Vanclevessville cemetery.—Lucy D. Miller, Martinsburg, W. Va.

**Fasnacht.** Lillie, daughter of Jacob J. and Celis S. Bowers, born near Kingman, Kans., died at Pomona, Calif., July 19, 1928, aged 36 years, 11 months and 25 days. At an early age she accepted Christ and united with the Church of the Brethren, remaining a faithful and



active member. In 1906 she with her parents moved to Conway Springs, Kans., where she married Ira W. Fasnacht Aug. 31, 1910. In 1911 she and her husband moved to eastern Colorado and in 1926 to Pomona where she resided at the time of her death. When attempting to go around a freight train, she was caught by a passenger train coming in the other direction. In her passing the Church loses a faithful and active member; she was especially talented in music. She is survived by her husband, two daughters, her father and mother and one brother. Services by the writer, assisted by H. A. Frantz. Burial in the Mountain View cemetery, Pomona.—A. O. Brubaker, Pomona, Calif.

**Goin, Laura Alice**, youngest child of Oliver E. and Cecilia Frank of Fargo, Idaho, born in Wayne County, Ohio, Jan. 4, 1903, died in the Caldwell Hospital Aug. 30, 1928, after a brief illness. At the age of nine she was baptized in the Boise Church of the Brethren and had remained faithful. Oct. 3, 1918, she married Paul Goin who survives with three daughters, her father, mother, brother and two sisters. Funeral at the Fargo schoolhouse near Caldwell by the writer, assisted by Eld. Herschel Shank—H. H. Keim, Nampa, Idaho.

**Grassmire, Martha**, aged 86 years, died July 21, 1928, at the county home, Shirleyburg, Pa. She had been a former resident of Belleville. She had no near relatives surviving. Funeral at Spring Run Church of the Brethren by Bro. Lawrence Ruble. Burial in Spring Run cemetery.—Mrs. Ira Masemore, McVeytown, Pa.

**Hopkins, Doris Larue**, infant daughter of Wm. B. and Hilda M. Hopkins, of Westminster, Md., died Aug. 15, 1928, aged 8 months and 18 days. She was a granddaughter of Brother and Sister Geo. Hopkins. Funeral in the Meadow Branch Church of the Brethren by the writer, assisted by Eld. E. R. S. Patterson and the writer. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

**Layman, Eliza C.**, died June 22, 1928, aged 58 years, 8 months and 21 days. She was highly esteemed by all who knew her, on account of her unselfish nature. She was always ready to share the afflictions of others and to minister to their needs. She was the daughter of James and Mary C. Layman. She was a member of the Mill Creek Church of the Brethren. She is survived by two brothers and one sister. Services from the home of her brother, Chas. C. Layman, by Eld. C. E. Long, assisted by the writer. For three or four years she was afflicted but she seemed to forget her own suffering when she would minister to others.—P. S. Thomas, Harrisonburg, Va.

**Leas, Bro. Adam L.**, died Aug. 19, 1928, at the Brethren Home near Huntsdale, aged 80 years. He was found dead, kneeling by his bed in his room. He was faithful to his God and was a consistent member of the Church of the Brethren at York until the last few years which he spent at the Home. Surviving are one son, one daughter, eight grandchildren and one sister. Services at the home of his son by Eld. M. A. Jacobs assisted by Rev. F. D. Sherman. Burial in Greenwood cemetery.—Florence L. Keeney, York, Pa.

**Livingston, Bro. John W.**, died at his home near York Springs, Aug. 19, 1928, of cancer, aged 52 years, 7 months and 18 days. A few weeks before his death he and his wife were baptized and became members of the Church of the Brethren. He also was appointed. He is survived by his wife, Sister Minnie, and four children, also a sister. Services by Eld. C. L. Baker at the home and in the Latimore meetinghouse near York Springs by Elders W. G. Group and C. L. Baker. Interment in the cemetery adjoining the church.—Paul L. Wagner, York Springs, Pa.

**Miller, Peter**, born in Rockingham County, Va., died at his home in Jonesboro, Tenn., Aug. 6, 1928, aged 76 years, 2 months and 3 days. With his parents he came to Tennessee in 1827. He united with the Brethren Church at the age of fifteen and was elected to the ministry about forty years ago. He married Angie May, April 25, 1875. He is survived by his widow and five children, also six grandchildren, one by his brother and two sisters. Services at the Jackson Park church, Hild. S. H. Garst, assisted by H. S. Hamilton of the Methodist church. Interment in the Maple Lawn cemetery, Jonesboro.—Mrs. J. R. Saylor, Jonesboro, Tenn.

**Mohler, Bro. Jacob**, died July 23, 1928, at the home of his niece in York, aged 80 years. Death was caused by a complication of diseases. He was a member of the Church of the Brethren. He is survived by his wife, three sons, two daughters and twenty grandchildren, also one brother and three sisters. Services at the home by Eld. M. A. Jacobs. Interment in Prospect Hill cemetery.—Florence L. Keeney, York, Pa.

**Pressel, Mrs. Eva Pearle**, died Aug. 12, 1928, at her home in York, Pa., aged 28 years, 5 months and 19 days. Death followed a lingering illness due to a complication of diseases. She is survived by her husband, Bro. Clarence Pressel, two daughters, two stepsons, two brothers and three sisters. Services at her home by Eld. Daniel Bower. Burial in Stump's union cemetery.—Florence L. Keeney, York, Pa.

**Querrey, Anna Frenek**, widow of Frank Querrey, died July 22, 1928, at Lewistown Hospital. One week before her death she fell and fractured a bone in her right leg below the knee. Heart trouble was the cause of her death. Since the death of her husband she was cared for at the home of her sister, Mrs. John Treaster, in Lewistown. Many years ago she united with the Church of the Brethren, Aughwick congregation, Beech Run church, in Hares Valley, where she spent most of her married life. She is survived by three sisters and one brother. Funeral in the Spring Run church by Rev. J. M. Pheasant, Methodist, assisted by Bro. H. W. Hanawalt. Burial in Spring Run cemetery.—Mrs. Ira Masemore, McVeytown, Pa.

**Rench, Sister Emma**, daughter of the late Bro. John R. and Sister Elizabeth (Studebaker) Rench, was born near Shideler, Delaware County, Ind., Nov. 25, 1869, and departed this life at the Brethren's Home near Middletown, Ind., Aug. 27, 1928, at the age of 58 years, 9 months and 2 days. Since the death of her father, for whom she kept house after the death of her mother, she had made her home at the Brethren's Home of which she always spoke in the highest terms. Sister Emma united with the Church of the Brethren in her youth, at Union Grove in the Missisnawaua congregation. Her life work consisted in caring for her aged parents. She was one of a large family of whom the most have passed over. She leaves two brothers

and two sisters. Funeral services in the Union Grove churchhouse, Delaware County, Ind., by the writer assisted by the pastor, Bro. I. E. Weaver. Interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

**Summers, Bro. Jos.**, died at his home in Bareville, Pa., aged 75 years, 10 months and 18 days. He was a member of the Conestoga church for twenty-two years. He is survived by his wife, Sister Summers, two daughters and two sons. Funeral by Elders Martin Ebersole and D. S. Myer. Interment in the Bareville cemetery.—Amos B. Hufford, Bareville, Pa.

**Webster, Sister Hannah**, daughter of Jerry and Nancy Garst, born Jan. 20, 1875, died July 24, 1928. She married Chas. F. Webster, Jan. 16, 1895. To this union were born six sons and seven daughters. Eleven children survive with her husband and four brothers. She was a member of the church for about forty years. She spent all her church life in the Peters Creek congregation and was actively engaged in the work of the church until physically disabled. She was one of the staunch supporters of the Sisters' Aid Society. Funeral services by the writer assisted by Elders J. S. Shewalter and E. C. Crumpacker. Burial in the Peters Creek cemetery.—D. C. Naff, Roanoke, Va.

**White, Mary Elizabeth**, daughter of Eld. Daniel and Mary Ann Dierdorf, born at Franklin Grove, Ill., died at Empire, Calif., April 14, 1928, aged 71 years, 2 months and 9 days. She united with the Church of the Brethren at the age of fourteen and lived a faithful, consistent Christian life until death. She married Eld. A. M. White Nov. 3, 1903. The same year they moved to California and in 1912 to Empire. She leaves her husband, a stepdaughter, and two brothers. Services at the Empire church by Bro. L. Winklebuck. Burial at Franklin Grove, Ill.—Pearl Wirth, Empire, Calif.

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"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

No. 39

Elgin, Ill., September 29, 1928

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## ...EDITORIAL...

### The Harvest of War

#### III. The Fruits of Victory

AMONGST the obvious fruits of victory was the recovery of Helen—ten years older and perhaps ten years wiser. Then, too, the Greeks could reckon on the credit side certain prisoners—especially a number of Trojan ladies to be parceled out as slaves or wives. Of course, the sack of the city of Troy yielded something, but certainly a paltry sum when placed beside ten years of sacrifice! What were a few bags of gold and such trinkets as might be saved from a burning city by the side of such losses as the Greeks had sustained in time, material, life and heroes like Ajax and Achilles? Broken and discouraged captives were a poor exchange for the uncaptured Greek dead. Most of Troy was consumed by the very processes through which it was taken, and the Greek losses over a period of ten years must have totaled almost as much. So far as material wealth was concerned the Greeks would have been infinitely better off if they had stayed at home. The chances are that runaway Helen might even have returned of her own accord if Menelaus had not started after her. But once the processes of force were invoked the whole tedious, expensive program had to be carried through.

However, there was one thing which the Greeks did gain which some would place far above the treasure and captives they managed to save from a ruined city. The Greeks won in the test of strength, even though by questionable means, and to win was something! Henceforth as a race they were to have a new measure of self-confidence; they were to bear the victor complex. Thus in later ages they were stirred mightily by the deeds of their legendary heroes. Down through the ages the might of these great ones was to sound until the leaders of other groups heard and sought to emulate the deeds of Grecian heroes.

It would seem that there were no fruits of victory for the Trojans; yet the soothing hand of time does not distinguish sharply between victor or vanquished. Nobility and courage are the main tests applied and hence it is not strange that in later times the Trojan heroes loomed as large and worthy as those of the Greeks. After a thousand years it was not so clear that the Greeks had won and the Trojans lost—or even that the new Greek spirit engendered as a result of success in the conflict would bless either the Greeks or the world at large. On these points it would seem to

be the part of wisdom to reserve judgment until the last gleanings of the harvest of war are in and measured.

With this in mind, consider a check on the value of the harvest of war as it may be gathered from a brief survey of the personal fortunes of the leading Greek heroes. If any Greek gained aught from the struggle, certainly Menelaus should stand at the head of the list. As the husband of Helen he got back his runaway wife and together they seem to have repaired their marital fortunes and achieved some measure of happiness. But at what a cost in terms of sacrifice and loss to others! Agamemnon, the brother of Menelaus and the leader of the Greek expedition, returned to a broken home. His fortunes, and those of his family, were so heart-rending that they became favorite subject with the Greek tragic poets. Great Ajax, famed for his size, physical strength and beauty, after winning renown in many battles died by his own hand. Achilles, the central hero of the Iliad and the slayer of Hector, was killed near the end of the war by Paris. After ten years of service in the war Ulysses had yet to face ten years of wandering. When he finally reached home the infant son he left behind had grown to manhood, and his wife though sorely pressed by a host of suitors, had remained faithful. Thus there is nothing very impressive on the gains side in the harvest of war, even when the heroes on the winning side are considered. Against the tragedy in the life of Agamemnon, the suicide of Ajax, the death of Achilles and the wanderings of Ulysses there is but one small credit item—the measure of happiness that borish Menelaus managed to achieve with his independent, runaway wife.

#### IV. The Vanquished in War

In figuring the harvest of war it is but fair that some account be taken of the fortunes of those upon the losing side. Net gains can only be arrived at after all costs are deducted—those of the vanquished as well as those sustained by the victors. Thus on the Trojan side it is of importance to note the losses which came to the aged Priam, the King of Troy. He perished at the fall of his city. The struggle also cost him most of his fifty sons and resulted in captivity, or worse than captivity, for his wife and daughters. As already indicated, the great and noble Hector was slain. Paris, the chief cause of trouble for his people, received a mortal wound at the taking of Troy. Other notable losses on the Trojan side were Memnon—an Ethiopian hero slain by Achilles, and Penthesilea—a queen of the Amazons, also slain by Achilles. The list is hardly complete without mention of the priest Laocoon, who with his two sons was strangled by serpents, because he warned fellow Trojans against the strategy which resulted in the fall of Troy.

The best known of the surviving Trojans was Aeneas, who after many adventures is reputed to have founded Rome. From Aeneas sprang the line which after a millennium avenged on all Greece the destruction of Troy. At the moment of the fall of Troy it seemed that the Greeks had at least won a psychological victory, even if the plunder obtained was insignificant and the personal fortunes of the heroes not furthered by the campaign. But ultimately even these gains were denied them for they developed a mind-set which made a united Greece impossible and Roman conquest certain. And in the latter event one sees how time nursed the defeated Trojan exiles back to power and supremacy. And thus it is that the centuries give little assurance that victory will remain with those who are at first accounted the winners.

In any war there are many comparatively innocent persons or groups who suffer along with victors and vanquished. Such were Memnon and Penthesilea, allies of the Trojans. But consider especially the women

as touched by the Trojan conflict. What did the women as a class succeed in gathering as the harvest of war? One of the first to begin to reap the harvest was Eneone the deserted wife of Paris who ultimately hanged herself in a moment of surpassing sorrow. Iphigenia, the daughter of Agamemnon, is one of the outstanding characters in western literature from Greek until modern times. Phases of the tragic story of her life have received treatment at the hands of such poets as Aeschylus, Sophocles, Euripides, Nævius, Ennius, Racine and Goethe; parts of it have been set to music by many composers, including Gluck. Laodamia, the wife of the first Greek slain, died of a broken heart. Polyxena was sacrificed on the grave of Achilles. Hecuba saw most of her children slain or made captives before her misery was ended. Clytemnestra proved unfaithful to Agamemnon and was implicated in a murder before she was slain by her own son. Creusa, the wife of Aeneas, was lost at the fall of Troy. Dido killed herself for unrequited love of Aeneas. Penelope was left as a young wife and waited faithfully for the return of her husband for a period of twenty years. Of the notable women affected by the Trojan War but two gained any measure of happiness—and even theirs was mingled with unutterable tragedy. There was Helen—the chief cause of the train of untold suffering for others who has furnished tragic material for the greatest of Greek, Roman and modern poets. Perhaps she attained a measure of happiness, and yet Tennyson is measurably right when he represents Helen as a woman of sorrow saying sadly: "Where'er I came I brought regret." The other woman who may have grasped some measure of happiness was Andromache, wife of the noble Hector. By a strange mingling of fortune and misfortune, this Trojan woman finally became the queen of a Greek Kingdom. But never could this later advantage erase from her mind the sweet memories of her earlier years as the wife of the noblest of the Trojans. Brief as this incomplete summary is, it plainly indicates that the harvest of war as gathered by women is overwhelmingly composed of sacrifice, sorrow and death. H. A. B.

(Concluded Next Week)

### Keeping It From Spoiling

OUR Christianity is like the manna in the wilderness, Egbert Smith says. There is enough for everybody, but if anyone tries to keep it to himself it will spoil on his hands.

There is a big missionary sermon in this fact. The church's obligation to evangelize the world is bound up in it. Our individual obligations to hunt out the need of our neighbors, both physical and spiritual, and minister to that need to the extent of our ability, is bound up in it. Sharing with others is the very essence of the Gospel. It will not keep in seclusion. It must be used. It can not be hoarded.

This means that if we are not giving our Christianity to others, the thing we have is not Christianity.

### Who Seeth in Secret

WE read of men who disfigured their faces when they fasted that they might be seen of men to fast. Jesus did not approve of it. He wanted acts of worship and of consecration to be practiced with the whole foreground filled with the thought of God. He wanted men to be hungry with desire for closer companionship with God, for complete absorption in spiritual pursuits. He would free them from earthly chains. He would have them use physical substance and human friendships as servants of the higher, deeper self within, that intangible and imperishable self which finds fulness and rest only in the arms of the Love that searches out the secret places of all human aspiration.



## GENERAL FORUM

### My Mother's Faith

The fire upon the hearth is low,  
And there is stillness everywhere,  
And, like wing'd spirits, here and there  
The firelight shadows fluttering go.

And as the shadows round me creep,  
A childish treble breaks the gloom,  
And softly from a farther room  
Comes: "Now I lay me down to sleep."

And, somehow, with that little pray'r  
And that sweet treble in my ears,  
My thought goes back to distant years  
And lingers with a dear one there;

And as I hear my child's amen,  
My mother's faith comes back to me—  
Crouched at her side, I seem to be,  
And mother holds my hand again.

Oh, for an hour in that dear place—  
Oh, for the peace of that dear time—  
Oh, for that childish trust sublime—  
Oh, for a glimpse of mother's face!

Yet, as the shadows round me creep,  
I do not seem to be alone—  
Sweet magic of that treble tone  
And "Now I lay me down to sleep!"

—Eugene Field.

### The Holy Spirit

BY DAVID METZLER

#### VIII. Energizing for Service

"Ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses."

"The Spirit also helpeth our infirmities."

SINCE the Spirit endows and enlightens for service, he will also give the power to serve. The giving of power or the energizing for service is one of the outstanding works of the Holy Spirit. This is seen both in the teaching and examples given in the Old and New Testament. We are told again and again how the Spirit of God energized men and gave them power by which they performed wonders for the Lord. The last promise given by Jesus to his disciples was the promise of power through the Holy Spirit, by which they would be enabled to serve him.

In Gideon we have a fine demonstration of the Spirit's power. We are told that "the Spirit clothed himself with Gideon" (margin). Gideon was as responsive in the hands of the Spirit as clothing is to the body. He cared nothing that his army of thirty-two thousand men was reduced to three hundred. He knew that his strength and success was in the Spirit and not in the number of men in his army. In the Spirit's power he went forth to conquer, and did conquer. Of Samson it is said that "the Spirit of Jehovah came mightily upon him." Under the direction and in the power of the Spirit he went forth alone and accomplished wonders for the Lord. The faint-hearted cowardly Peter was made to deny his Lord by a passing remark of a maid. But after he received the Holy Spirit and his power, he entered nobly, boldly and unafraid into the Lord's work, testifying for him under the most difficult and trying conditions. Many others like these received strength and grace through the Spirit in whose strength they served the Lord faithfully and nobly. When the Spirit takes possession of one there will be action, energy, boldness, faithfulness and success.

The power and energy to do spiritual service can come from the Spirit only. The energy and activity that come from other sources must not be confused with the energy that comes from the Holy Spirit. Action may be and is produced by human devices. But just as intellectual attainments can not produce spiritual discernment, so human devices can not produce spiritual power. Too often action is considered as a mark of success regardless of the agent that produces it. Activity that is produced by the devices of man is no evidence of success or of spiritual power.

Two outstanding needs of today are: first, to know that human wisdom and intellectual attainment are no evidence of spiritual discernment and to limit such intelligence to its proper sphere where it can function properly and become a blessing to mankind. The other, is to know that religious activity and zeal are no evidence of spiritual power, and that such activity apart from the Spirit is a waste of energy and time. The Pharisees, Jesus said, compassed sea and land to make one proselyte, and when he became such he was no better than he had been before.

When church machinery such as organization, goals, standards, programs, social functions and such like are overemphasized and pressed to the front, the Spirit as an essential Factor in the accomplishment of the Lord's work becomes a secondary matter and the result will be a religion defective in spiritual power, one that fails in the crucial hour.

Furthermore, society has become so saturated with that which is amusing, entertaining and exciting, that it has become difficult to attract people without something that has a "thrill" in it. This condition has a tendency to induce church workers to cater to this depraved appetite by attempting to make religion amusing and entertaining in order to create "interest," "activity" and "hold" the people. A course of this kind must result in failure. People will be interested more in the amusement than they will in the religion. Novelty will create interest but it is a vanishing matter. It centers people in that which is perishing and lacks power to magnify the Lord.

Activity can not produce spiritual power, but the Spirit will produce activity. The light does not produce the electric current but the current produces the light. Activity produced by the Spirit will not cast reflection on Christianity nor on the dignity of true manhood and womanhood. It is ennobling, elevating and enlightening. It has an upward not a downward tendency. It is clean and wholesome. The end of it all is to glorify the Lord.

The one great need of the church, of course, is spiritual power. That will solve the problem of deficits, indifference and a score of other hindrances that block the way to effectual church work. The way to supply this need is for church leaders to do Holy Spirit preaching, teaching and writing. People must be able to distinguish between the importance of Holy Spirit power and mechanical activity and relate themselves to these properly. Herein lies the success of the church. The time the church had the greatest success was when she had the least machinery and the most Holy Spirit power. This was true because of the emphasis placed on the power. There is no reason why the same emphasis should not produce the same results now.

Isaiah encouraged the enlarging of the tent, and spreading forth the curtains, and the lengthening of the cords and the strengthening of the stakes. It would be useless to make this enlargement without strengthening the stakes. If these are not strengthened the collapse will come with the storm. As organization and activity are increased in the church, spirituality must likewise be increased or these avail nothing. It is very evident that our efforts and attention for some time to come should be centered on the stakes.

Nappanee, Ind.

### Youth and the Church

BY OLIVER H. AUSTIN

#### 2. What the Church May Expect From the Youth

THE church has the right to expect from the youth, preparation for the great unfinished task. We have heard from the missionary convention held some months ago at Detroit that the messages given there did not center around the statement, "The evangelization of the world to Jesus in this generation," nearly so much as, "The proper relationship among the nations." If this statement gives the task, the young people must do the work for the older ones have spent their best energies in trying to accomplish it. Even yet there are many big souled older ones who would join the ranks of the young, but this number would be all too small to accomplish the task alone.

The church also has the right to expect that the youth will carry on the work of the church even in a more gracious spirit than it has been done in the past. The older veterans of the church are willing to admit some failures but the youth must be capable of seeing the good that has been done, and be willing to "carry-on." The church may expect youth to recognize in those who have served so well in the past, the spirit of sacrifice, loyalty and devotion to the cause that may well challenge them to greater sacrificial service.

The church also has the right to expect that youth will supply her pulpits with consecrated, spiritual men who are capable of leading boys and girls, young men and young women into deeper spiritual living and who are willing to wrestle with all problems confronting the youth of tomorrow. Humanity has always had its heartaches and it will always need sympathy and understanding. Misunderstandings are the curse of the church and society.

Youth is not only to supply the pulpits but the schools, the marts of trade and the ranks of the world's workers. The youth of today will be the world's home builders of tomorrow, not only the homes on the fashionable boulevards but "on the streets below," and if our homes fail, what is to become of the church, school and society? Youth must receive its challenge from the church and it must not follow the modern slogan of, "Let George do it," but must prepare itself to do the work. And for youth to get the idea that a better day will come to the world through mere brain power and scientific development alone without an equal and adequate development of man's conscious will toward decency, it will have committed the greatest blunder that could possibly be committed in this age or any age. Youth must learn as Woodrow Wilson so aptly said, "The heart of the world is under very plain jackets. The heart of the world is at very simple firesides. The heart of the world is in very humble circumstances; and unless you know the pressure of life of the humbler classes you know nothing of life whatever."

McPherson, Kans.

### An Enlightened Public Opinion

BY GEORGE S. M. BEERY

To one who is in work, the results of which have a direct bearing on the life of the community, one's responsibility to the public seems a potent factor determining success or failure. Too often have we heard men say that this or that person does not cater to the community and hence, is a failure. The preachers or teachers or public workers themselves become inured to the line of reasoning which says: "Cater to the public, for it can make or break you." Much effective work is left undone because some person with the real life of the boys and girls or men and women at heart is afraid to buck this force called community thinking.

Just what constitutes a community's thinking or the public opinion of some particular place? Public opinion has been defined as the collective attitude of some community toward some measure or topic of general interest to that community. While the definition is broad and all-inclusive, it fails to state the vitalizing force of that opinion. Who forms public opinion for us? Some one with a strong personality and traits of leadership, some one with a wide acquaintance, some one with the power of making his voice heard above the noise of the rabble, some one with a grudge at something or somebody—these are the ones who by talk, argument, written opinion, or slander direct a community's line of thought. Mayhap the opinion or collective attitude approaches the ideal, that of constructive, vitalizing, practical thinking; but too often the public opinion is composed of the personal opinion of narrow-minded and disinterested fault-finders with a chronic grudge at everything and everybody. These destructive critics consider it their business to pry into the affairs of others in order that those affairs may become public property—forgetting that they are two weeks behind time in attending to their own affairs—often to the detriment and harm of an honest, capable,



whole-souled character. These critics do not faithfully represent the community at large, for they are the ones who are not busy at some productive and constructive labor, but do sit around at various gathering places, and with coarse jest and story talk over the town's welfare. Jealousy, envy, backbiting, fault-finding, contention, strife—all enter into the lists against good.

What should be a community's real responsibility to those in the public eye? Is it to permit its morals to be dictated by a group of immoral loafers? Is it to see faithful and forceful teachers harshly criticized and driven out for trying to break down the forces that tend to pull down character? Is it to permit a few low-brows to dictate policies, forgetting that "asses bray, but gentlemen speak low"? In the average small town community these conditions are too often found. Of course, the bad points are not to be shielded, but the good must be permitted to grow and advance. It seems that no particular element is responsible for the let down in the community's thinking—only the good, well meaning, influential Christians have too long been passively good. Their virtues have not been active and they have winked at the destruction of community character and morals. Why not let these good people be heard? Why not get them to be actively good and virtuous instead of passively indifferent?

It is "America Awake!" for as goes the small town, so goes the whole community; as goes the community so goes the state, for it is made up of individual communities; and as goes the state so goes the nation. Who can deny that state politics stink to the very heavens? Or who can deny that into our national government have crept the seeds of jealousy, hatred, money grabbing and envy? And it all comes from the small town talk and comment which has been unbridled and uncured.

We must learn to pick out the good qualities of leaders and support these qualities. We must not dabble in gossiping and slander, but rather help out the weak, urge on those who are lifting morals, and encourage and fortify those who are undecided. The Golden Rule has become obsolete only because we have been too narrow-minded to obey it, but it must be revived and made the standard of community action. No one will willingly drag himself through the mire unless he is such a benighted pygmy that muck is his life; therefore, why drag some one else into it? We must look up and lift up. Let our public opinion become the collective attitude of an enlightened community. Let the topics of general interest be supported by the Christian element, which shall become a majority instead of a minority. Foster right living and right thinking. Make King Store Box Politics abdicate in favor of Queen Enlightenment! Purge the community of bad and let good arise. Send out the clarion call for men—men who will live, labor for righteousness and let live. Vitalize public opinion with correct methods of living and correct habits of thinking. As individuals who compose the community, let us become living threads in the cloth of public opinion instead of worm holes which destroy the fabric.

Markle, Ind.

### "Don't Read This"

BY EDITH WOODARD

AFTER reading the modern daily papers, are you satisfied with present day conditions? Are you sitting down and contentedly folding your hands? Does your pastor preach the soothing type of sermon—the pat you on the shoulder type—that makes you feel all comfortable inside?

Listen! Here is a bit of truth from a state which leads the nation in the production of tobacco. Were it not for that perhaps some of you would never hear of it. Now don't throw stones as long as you use the filthy weed yourselves.

Why the present crime wave? There are two tremendous forces at work today grinding out criminals. One is the press, with all its crime advertising, and the other is the movie house, featuring crime and sin in every phase. I have before me a copy of the *Raleigh*

*Times*, dated Jan. 7, 1928. One whole page is devoted to the advertising of a murder story which was printed recently. I really don't think the editor will care if I state the whole page since all of *Raleigh* read it any way. Here is the advertisement word for word:

#### THE "CANARY" MURDER CASE

Read the Story of  
The Most Astounding Crime in a Generation  
More Baffling Than the Present

##### Hickman Case

Never was there a case more baffling, more contradictory than the murder of the beautiful Margaret Odell, whom men call "The Canary."

This is the tragedy around which S. S. VanDine has written the story of "The Canary" murder case, a masterpiece of mystery-detective-fiction. It begins Monday, Jan. 16, in your favorite paper—

"The Raleigh Times."

A short time previous to the printing of this story, "The Benson Murder Case" was enjoyed by the morbidly minded adults and thrill seeking youths of our city. Now our favorite paper also devotes the major part of a page to a favorite sport, the modern prize fights, masquerading under the name of boxing matches.

Now what part do the movies play in this grinding out of criminals? I have clipped from *The Raleigh Times*, Jan. 6, 1928, the following item under the heading: "Hickman Shown at Superba Theater. William Edward Hickman, kidnapper and alleged slayer of Marian Parker of Los Angeles, will be featured in the Paramount News Reel at the Superba Theater on Friday and Saturday. Hickman will be shown in his cell in the Los Angeles jail. These are the first pictures of 'The Fox,' to be shown on the screen in *Raleigh*." I have given only one instance, and for the sake of brevity I will not state more, though I could fill pages and yet not tell the tenth. But why make heroes of our criminals?

Here are the exact words of a local lawyer with regard to crime: "Crime has become so serious right here in our own state that a citizen feels as compelled to take out burglary insurance as much as fire insurance." This man happens to be superintendent of the North Carolina State Prison.

O, horrors! All that in North Carolina? Yes, but wait! I've just found that a popular woman's magazine, that is considered quite indispensable, is also guilty of crime advertising. In a recent issue this magazine devoted nearly a whole page to the advertising of a story which was printed in a popular weekly magazine. It reads like this:

"Sax Rohmer—The Emperor of America." Start this new mystery series, by Sax Rohmer—. You will be thrilled as that master criminal, 'The Emperor of America,' tightens the web about his victims in the story "Diamond Z."

On the same shelf with the discarded woman's magazine I found a discarded copy of another popular weekly which advertises as follows: "Blackshirt Next Week. The amazingly thrilling story of the crackman Blackshirt by the popular author Bruce Graeme, begins in our issue of January 21." This advertisement winds up by saying: "Be sure your subscription is paid up so you will not miss any of the installments of this unusual story."

Are your favorite daily papers and magazines immune from such contamination? I have a suspicion that this deplorable condition exists all over our country. Can you give me a list of popular papers and magazines which stand for clean fiction? What are we to place on our library tables?

Why am I interested? To be sure I have a son for whom I feel tremendously responsible. But that isn't all. My neighbor across the street has four sons. Another has two. One of these boys came to my door one evening with two tickets to the prize fight. "Can — go with me to the prize fight tonight?" Without even turning to me for my opinion the reply came: "Nothing doing, I don't want to go." But how long can we hold him against outside influences?

What are we to do about it? Here is what our family did. We discontinued the daily paper and I also dispensed with the woman's magazine. But that

wasn't a drop in the bucket. Those two papers are going on just the same. We hadn't been patronizing the movies so couldn't stop that. We expect to try the other local paper but—

To me the task is a stupendous one. It looms up like a mountain on a plain. It's evident one person can do little. It looks like a job for the churches together with all other civic organizations.

Ah, but you say: "We can't get along without our paper." If all the good people of our land would unite and declare, "We will not support your paper or your magazine until you clean up, and then follow that up with concerted action, no one would need do without his or her paper very long. The same treatment applied to the movies would revolutionize them. What a power for good the movies might be!

In the face of all these facts, can we afford to quibble about things of little consequence? Will we sit idly by and watch our youth march to perdition to the tune of criminal advertising via the press and the movie?

*Raleigh, N. Carolina.*

#### Judge Not

BY D. E. CRIPE

"JUDGE not, that ye be not judged, for with what judgment ye judge, ye shall be judged" (Matt. 7:1). Jesus makes it very positive that we shall not judge our brother. That no one has a right to sit in judgment on another. Sometimes it becomes the duty of the members of the church assembled in council to judge an erring member, but even this must be done under the direction of the Spirit of Wisdom, and in harmony with the word of God.

To make this teaching which forbids one brother judging another still more emphatic, Jesus gives the parable of the mote and the beam. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." A mote is very small, a mere speck, while a beam is much larger. With a beam in his own eye he can not see clearly enough to pull the mote out of the brother's eye. The lesson is very plain. We must get ourselves into a good condition before we can improve our brother.

To judge in the sense Jesus uses it in the above text means to examine, to test, and also to pass sentence. This he strictly forbids, and describes the penalty: "With what judgment ye judge, ye shall be judged." In our voluntary judgment of a brother we can not have all the evidence; we can not understand all the motives which may have influenced him; and our judgment is very apt to be biased by partiality. This means an unfair and an unjust judgment, such as we ourselves would not wish to bear.

He who knows all the weakness and imperfection of our human understanding has not made it our duty to judge one another. For this we should be very thankful, as it would be a heavy burden for those who are honest and conscientious to try to judge others. It is true we are told we "shall judge angels," but this is to be in a distant day when we are wiser than we are now. Some may apply that deceptive saying that "by preaching we learn to preach," and think "by judging we learn to judge," and want to begin on our brothers. But judging where we have only a part of the evidence can not benefit the one who judges or the one who is judged.

We have one opportunity of judging where we can have all the evidence, know all the motives, and yet need not wrong anyone. It is also an excellent opportunity of proving our impartiality and fairness and in no sense violate any command of Holy Writ, but follow the command of the apostle where he says: "If we judge ourselves we shall not be judged." This kind of judging we can do every day and it will not

(Continued on Page 622)



## Awake—Face the National Crisis!

BY J. H. CROOKER

Our people who demand liberty to drink, believe that liquor is a life-giver. But this belief is only an ancient superstition. Alcohol is not a stimulant but a depressant; not a real food but a poison to cell and tissue. Wine is a mocker. Whisky and beer deceive the user. He thinks that he is stronger and warmer. But scientific tests prove that he is mistaken. Even moderate drinkers can not walk or run as fast as abstainers. They can not lay as many brick or set as many type in an hour; nor commit as many lines of poetry or solve as quickly mathematical problems.

The Eighteenth Amendment is a statute that puts these discoveries of science into the form of law. The state, in view of these facts, can not longer grant liberty to drink, now that investigation has proved that liquor injures both the user and also society. A man has no right to demand liberty to do what is harmful to himself and others.

The automobile demonstrates the necessity of prohibition. It is so obvious that drinking drivers (not drunkards but moderate drinkers) are a menace to society that this matter is beyond argument. The annual slaughter of thousands and the injury of tens of thousands (more or less due to this cause) are an unanswerable argument against giving any man the liberty to drink. With some twenty million autos on our highways, the absolute need of abstinence is made tremendously impressive.

There is no chance for argument here. Does any court ever discharge the offender on his plea that he has the natural right to drink? Offenders are never so foolish as to make such a plea. What they try to prove is that they had not been drinking. And in this connection it should be emphasized that the danger from drink is such a serious fact that, no matter how many millions it costs, the bootlegger must be suppressed, and if our law is modified so as to put liquor on sale in groceries, how are we going to be protected from drinking auto drivers?

If the contention of the wets is reasonable—that drinking whisky is a natural right because it is a life-giver—then the wise thing for the state to do is to provide oil stations with free whisky bottles and compel every driver to take a drink before starting his car!

Here attention needs to be called to the fact that these auto disasters (due to drink) are only incidents in the general ruin caused by liquor. They are spectacular and obvious, but the incapacity and injury here so forcibly illustrated run through every department of human life. For every person killed or injured by drinking drivers, a thousand others are harmed by the drink habit.

The case against drink is closed. The Supreme Court of Human Experience has rendered a unanimous and decisive opinion. The witnesses on whose testimony this momentous verdict rests, are, in the main these: (1) The great captains of industry like Henry Ford and Judge Gary—the managers of big business, with big minds and big hearts. They demand abstinence in order to make the shop safe, to increase the output and to benefit the families represented. Therefore, laborers must not drink liquor. We know that even ordinary beer cuts down production 10%. Hence employers insist on protecting themselves from loss and their men from accidents. Moreover the drinker is the first fired and the last hired.

Did anyone ever see, before the days of the Eighteenth Amendment, a shop or factory where higher wages were paid to beer-drinkers? Do we ever see an advertisement like this? "Wanted: Typewriters who drink whisky. They will be given extra pay?"

(2) Another group of witnesses is composed of doctors and surgeons. The former large and frequent use of liquors in hospitals has practically ceased. A surgeon never prepares himself for a serious operation by drinking whisky. Does any man ever select a physician to care for wife or child because he is known to be a patron of bootleggers? When a doctor is called to treat a case of pneumonia, does he ever say: If he

had been a moderate drinker, there would now be a better prospect of curing him? What he does say is the exact opposite.

(3) The managers of great life insurance companies give important testimony. Their experiences are exact and broad, extending over many years and embracing hundreds of thousands of cases. They deal with life-expectancy as a science. Are there any companies which prefer to insure moderate drinkers? There are none. Do any write a larger policy at a lower premium for the man who insists on his liberty to drink whisky and practices what he preaches? That is never done. Do they send out circulars to their policy holders urging them (if they can get it) to drink beer freely? Never! Even in foreign countries, many large companies insure only abstainers or give abstainers more insurance for less money.

(4) The prominent philanthropic men and women, who are doing special rescue work in our nation along a score of lines, would crowd the largest auditorium in our land. They labor among the wreckage of humanity and seek to lessen and prevent the miseries of mankind. They have first hand knowledge of the causes of crime, poverty, insanity, deformity, and delinquency. If assembled, the vote against drink would be unanimous. Not one would plead for more beer and whisky. In face of such facts, good citizens ought not to demand liberty to drink and indulge in a custom so destructive of human happiness. Surely the

## The Campaign Column

BY C. ERNEST DAVIS

### Do Your Bit

From week to week Bro. Davis, head of the temperance work of the General Welfare Board, will furnish our readers with a terse article on some phase of the temperance situation as it concerns our people.—Ed.

THE issue in this campaign was recently summarized to me by a newspaper man of our city as a struggle to determine whether we shall maintain the institutions and ideals founded in this country by a Puritan ancestry or turn to the ideals of continental Europe. One candidate represents the traditional idealism of the past with its roots closely identified with the soil and rural life. The other candidate represents the later, big city attitude, detached from rural traditions and standards and colored by the liberal moral standards of continental Europe. "From the sidewalks of New York," is not merely a chance phrase, it is a significant expression. It has been apparent for some time that a clash between these two elements would come. So far the ideals and moral standards of rural America have dominated our national life. Now the big city interests are making their bid for power. The prohibition issue, as a phase of this great struggle, shows in a clear-cut manner the difference in ethical thought and political ideals between the respective groups.

This question of such momentous importance will be settled not in discussion groups, not in the pages of the press, not in our homes, but at the polls, and every voter may have a part in the decision. As citizens to whom the interests of the nation are entrusted we should express ourselves on this fundamental issue. There has been too little interest taken in public affairs in this country recently. It is estimated that there are 58,300,000 people legally entitled to vote in the U. S. A. In some recent elections the number actually casting their ballots was less than half those entitled to do so. Such indifference is not healthful. It opens the way for grave evils.

Indications are that the registration and vote this year will be exceptionally heavy. It should be. Let every citizen show an intelligent interest in this campaign, register so as to be qualified to vote, and on November 6 discharge an important obligation of citizenship by expressing his opinion with a ballot. The Church of the Brethren with a heritage of rural traditions and sound morals as old as the nation should be a one hundred per cent factor in this epoch determining election. That can only be as each of you does your bit. Do it.

Wenatchee, Wash.

state is justified in denying that liberty, for the man who patronizes the bootlegger is not a good citizen. He not only disobeys the constitution of the nation, but he violates the law of his own life.

(5) Among the witnesses in the Supreme Court of Experience, the experimental psychologists give most valuable testimony. It is rigidly scientific. By the apparatus that shows the "time-reactions" of an individual, the psychologist demonstrates that even light beer lessens the activity of both body and mind, while making the individual believe that he acts more rapidly. These experiments prove two things: first, that a small amount of alcohol really lessens the vigor of the drinker; and second, that it deceives him respecting his own condition, making him think that his actions are quicker, when, in fact, they are slower. The glass of beer makes the laborer feel that it has banished his weariness, when, in reality, it has only benumbed his senses, so that he is not aware of his fatigue, which, however, not only remains but is increased by the liquor.

Mr. "Wet": Do you realize that the liberty to drink whisky which you demand, if exercised by the surgeon who is to operate on your son, might cause the lad's death? Be honest! Will the pleasure from the liquor equal your sorrow for the beloved boy?

Mr. "Wet": Do you realize that the liberty to drink which you demand, would, if freely exercised by all those who run autos, greatly increase the deaths and accidents, now so common, and make highways too dangerous for use? Be honest! Do you really wish to contribute to that multiplication of death and misery?

Mr. "Wet": Do you realize that the liberty to use wine which you demand, if freely exercised by college students, would blight thousands of young lives and also burden society with dangerous derelicts? Be honest! Is it worth while to pay such a price for a few glasses of champagne?

Mr. "Wet": Do you realize that your demand for liberty to drink liquor, if exercised by athletes, would bring defeat to every ball team in the world that uses whisky? Is it ever said that the champion won because he drank more whisky than his opponent? Be honest! Is it a liberty worth having, which, if used by mountain climbers, will compel them to stop before they pass the foothills?

Mr. "Wet": Do you realize that the liberty to indulge in much beer, which you claim, if generally granted, would surely bring back the saloon, the promoter of every vice and crime, the robber taking bread from the mouths of thousands of hungry children, the prolific source of disease and misery? Be honest! Is your satisfaction of the thirst for liquor sufficient to justify that vast human wreckage?

Mr. "Wet": Do you realize that you are responsible for the bootlegger, whose operations create innumerable crimes, institute civil war in our land, impose great financial burden upon our nation and spread sorrow everywhere? Be honest! Is the momentary gratification of an appetite any justification for the personal and social ruin wrought by the bootlegger?

Finally Mr. "Wet": Do you realize that the liberty to drink whisky which you demand, if exercised by Lindbergh, would have sent him to the bottom of the sea, and the world would have lost one of its noblest heroes and one of its most thrilling stories of human achievement? Be honest! Is your bottle of whisky worth that?

Elgin, Ill.

## What the World Peace Worker Needs to Know

BY GEORGE FULK

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

DISTRICT CONFERENCE of Southern Illinois recently refused to put their candle of world peace principles under a bushel, but put it on a candlestick, instead. They sent the following telegram to President Coolidge: "Newspapers report you consider advising senate to pass bill increasing navy before ratifying Kellogg Anti-War Treaty. Coming three days after signing



Kellogg Treaty, generally understood as opening road to disarmament, would this not imperil the faith of the world in our national integrity? If report true we pray your reconsideration of the matter in the light of our national honor and good conscience to humanity." A telegram in similar vein was then sent to our United States senator from Illinois. Another telegram to the National Press Club of Washington, D. C., placed a copy of the conference telegram to President Coolidge at the disposal of representatives of the leading newspapers in all parts of the world.

Do the members of our church fully realize what the struggle during the next three months for and against increasing the United States navy means—first, to us taxpayers, and then to the world at large? To our taxpayers, this bill, if passed, means an added burden of four hundred fifty million dollars the first year, with the understanding that this is the first installment of a five-year building program. This means a tax of a million dollars a year to the members of our church for increasing our navy. At this psychological moment, as this is written; when fifty-five nations of the world are officially sitting in conference at Geneva, planning for world disarmament, with the general understanding that the Kellogg Peace Treaty is for the express purpose of taking all remaining reason and excuse for increasing armament, could not even a "way-faring" man tell what it would mean to the world to have the United States increase her navy? When fifty-five nations of the world are unitedly and officially endeavoring to fulfill the Scriptures by "beating their swords into plowshares and their spears into pruning-hooks," shall we, as a professing Christian nation, appropriate a half billion dollars for the purpose of beating our plowshares into swords and our pruninghooks into spears?

At this point why not each one of our congregations take the matter up, urge President Coolidge and the senators for their respective states: first, to ratify the Kellogg Peace Treaty, then to defeat the bill for the increase of the navy? If successful in this, then figure out how much this saving amounts to in cash for our members, and urge each member to give a tithe of his portion of the saving to the General Mission Board. About one dollar per member, or one hundred twenty-five thousand dollars for the General Mission Board is what this tithe would amount to. Would it not be a fitting prayer to the Prince of Peace to ask divine help in ratifying the Peace Treaty and defeating the war measure, and pledge in advance our tithe of the saving which this would effect? A policy of that kind would help bring peace and wealth at the same time to every petitioner,

In this concrete case may we not have *works* as well as *faith*?

Bethany, Ill.

### Conduct Towards Evil

BY MARY STUDEBAKER HINSHAW

"Overcome evil with good" (Rom. 12:21)

We are living in an evil day, in the midst of a crooked and perverse generation. We all have to contend with evil, both in ourselves and in others, and it is believed the methods often adopted tend to undermine or blight the Christian life, and prevent God answering prayer.

There are three distinct methods of dealing with evil.

(1) *The Natural.* This is the method of the natural or unregenerate man. It is to render evil for evil, railings for railings, blow for blow, and then some. This is the way of the world, and in no way does it meet the demands of our text, for in place of overcoming evil, it creates more evil.

(2) *The Neutral.* That is, not to do anything in return for evil. This is the method most Christians adopt. They simply endure it or wash their hands of it and do nothing at all about it; but this method does not conquer evil. It may be good as far as it goes, but it does not meet the demands of our text: "Overcome evil with good."

(3) *Christ's Method.* This is the true and only way to conquer evil, either in ourselves or in others, not simply to ignore the evil, but recognize it and dis-

place it with good. Where there has been unkindness, show genuine love; where there has been injury, give blessings by word and deed. Do some positive good to those who harm you. Watch for opportunities to do so. And, above all, in secret pray for those who despitefully use you, and God will give special grace and opportunity to those who thus seek his glory, and you will be more than conqueror over evil through Jesus Christ. Your life will be cleared of all rubbish that hinders God answering prayer, and you will be filled with that peace and love which passeth knowledge. Try it.

Washington, D. C.

## CORRESPONDENCE

### OPENING THE NEW YEAR AT ELIZABETHTOWN COLLEGE

Elizabethtown College opened its twenty-eighth year of school life with the annual convocation exercises. At these exercises the school chapel was well filled with the incoming student body, patrons, trustees, local ministerial association and Elizabethtown chamber of commerce. Mr. J. Hoffman Garber, president of the chamber of commerce, welcomed the student body to the social, industrial and business life of the town in a terse, effective and Christian manner. Eld. S. H. Hertzler, president of the board of trustees, in his characteristic, witty and humorous fashion, welcomed the student body to the churches of the town. The convocation address on the theme, *The Quest for Truth*, was ably and effectively presented by President R. W. Schlosser.

Dean A. C. Baugher reports an enrollment of 151 students to date. This is an increase of twenty-five per cent over the past year. The freshman class numbers seventy-one, an increase of sixty per cent over last year's class. A senior class of about thirty will likely develop throughout the school year. The extension department just opened for the year promises a largely added enrollment.

The Gible Memorial Science Hall, dedicated on May 26, 1928, affords ample space for much needed lecture rooms and laboratories. The Alumni Gymnasium Auditorium promises to be completed about Thanksgiving Day. This building supplies an indispensable asset to the college for the physical, cultural and social development of the student.

New teachers have been added to the faculty to supply vacancies created by others in attendance at the university for the advancement of their credentials. Dr. Minnie Jane Merrells, Ph. D. of Clarksburg, W. Va., serves as Professor of Education and Dean of women. Prof. Henry Mountjoy, A. M., of Boyertown, Pa., serves as Professor of English and Dean of men. Prof. T. K. Musik, A. M., of Charlottesville, Va., serves as Professor of Commercial Science. Mrs. Mary Hess Reber of Elizabethtown, serves as Director of Art. Professors E. G. Meyer, Mrs. E. G. Meyer, Daniel E. Myers, and Jose Martinez (Spaniard) have returned after their summer's work at Columbia University and the last at the University of Sorbonne, Paris. Prof. Martinez has also been recommended by the Spanish Minister of Education to King Alfonso XIII of Spain for the Cross of Honor, a rare honor awarded by the king for marked personal achievement.

The year's work has now been fully organized and the routine of the college year which proves very interesting and inspiring, is well under way promising a very successful year of collegiate work.

Elizabethtown College, Pa.

H. H. Nye,  
Secretary.

### THE LATEST FLORIDA STORM, SEPT. 16 AND 17

Yesterday as we returned from the Seneca church, we paid especial attention to the conditions as they are since the wind has ceased and I will tell you what I saw. Around Eustis there was very little damage except to trees and from water blowing into houses in every way it could. At Apopka there were many large trees down or broken, between here and Winter Park, some house roofs had strips of roofing torn off; in Orlando, some large trees had given way and were being cut out of the streets; at Kissimmee the same was noticeable; along the way from Kissimmee to Haines City the damage appeared to be about the same as above there, with a few poles leaning over or down; Haines City was in the direct line of the storm but escaped with about the same damage as the surrounding country and towns; through Lake Alfred, Auburndale and on to Lakeland it was about the same with a bit more damage to the telegraph lines. Just east of Lakeland more poles were down than anywhere along the hundred miles we traveled. In Lakeland two or three roofs or parts of roofs were torn off and the rain did much damage to the contents inside of the building, especially one furniture store. As to the damage about West Palm Beach, I have only the newspaper reports and can not verify them at present. The inland towns did not suffer as much as the two or three

coast towns around Palm Beach. The estimate of the damage to the oranges is 10% and possibly higher to the grapefruit.

Although storm bound all day Monday, we enjoyed the stay very much with Brother and Sister Ira W. Miller at the Seneca church. We had a week-end Bible Institute and after the last session Sunday night it was raining and storming and we went to their home and enjoyed their hospitality till Tuesday morning when the wind had ceased and we made our way back to Lakeland to find most everything all right.

J. H. Morris.

Lakeland, Fl.

### OUR CHURCH YEAR

Sept. 1 is a very significant date. In some ways even more so than Jan. 1, July 4, or Dec. 25, though they are far more noted and celebrated by the popular mind.

These dates are all more or less arbitrarily chosen, and spectacularly and perhaps superficially celebrated. But the first week of September is forced upon our attention by more or less inevitable natural causes, and so, many of our national and social events and programs are influenced or dictated by it.

At the bottom, I suppose, lies the fact that September is preceded by July and August—the two hottest months of the year in this climate—and therefore the vacation time. And when vacation comes, schools are out, families are away, business slumps, employees are off, programs are held up; for America has taken to the woods, the highways, the national parks, the lakes, the mountains, and the seashore.

Inevitably "school doesn't keep." Church programs, too, are profoundly affected, and religious education arrangements must be adjusted to these national upheavals.

But when September comes and "Labor Day" is over, then the schools begin and the world's largest army of peace and progress goes on the march, and daily to and from the drill ground.

By Sept. 1 the children and youth must be in school and college. Therefore families must be home. By September, too, the weather is finer and more bracing. America has had her vacation. Everybody is invigorated. Sun and tan, fresh air and chance, oxygen and ultra violet rays, have done their best and the year's work, the daily grind begins with new vim, and things go off almost with a bang.

And so, inevitably, of course, the "Church Year," too (as well as the "school year" and the "business year") begins Sept. 1. Church families are back, the children are again in their places. Pastors have had their vacations and the renewal of their health and courage. Pastoral changes have been made. Reorganizations are effected in church and Sunday school. Rally days are on. Attendance increases. The spirit of the season like the spirit of Christmas—is contagious; attendance increases, new workers are enlisted; new campaigns are launched, and there seems to be new life everywhere.

Several recent events have conspired to start this train of thought. First of all there was the return with my family from the biggest vacation I've ever allowed myself—and incidentally with the deepest coat of tan since boyhood. Then there was the getting ready for the opening of the school year at Bethany, and helping a bit to get reorganized in our practical mission work and Sunday-school programs in Chicago.

The other day, too, three young pastors and their wives—all former Bethany students—stopped on their way to new fields of labor, and a fourth brother and his wife—also former students here—passed near by. Benjamin Sumner and wife go to Warrensburg, Mo., Francis Barr and wife go to Albany, Oregon, Harper Will and wife take up the work at Twin Falls, Idaho, Paul Longenecker's go as assistant pastors in the famous Waterloo, Iowa, congregation. Earlier in the year Harlan Smith's located at Eldora, Iowa, Fred Hollenberg's at Stanley-Worden-Maple Grove, Wisconsin, the Eschens at Freeport, Ill.

### The Opening at Bethany

The opening at Bethany this year brings us a splendid group of students. The enrollment of men in the seminary is now (at the end of the first week) as large as at the close of the autumn quarter last year and there are at least two more to come that we know of definitely. The number of seminary women registered is at present a little short of that last year. However, there are a few others to come.

In the training school, so far as we can now foresee, there will likely be twenty or so fewer students this fall term than last. The correspondence department, with Bro. Ira Scrogg at its head, is taking on new life, and with his whole-hearted devotion to it, promises better and bigger things for all who are eager for some vital, thoroughgoing, systematic Bible study, and yet who can not have the privilege except by home study.

### Conference Ownership

With full Conference ownership and control of its theological seminary, which makes every member of the Brotherhood a stock holder and part owner, and puts the whole church officially behind it, with all of our church colleges organically related to the church seminary, the Church

(Continued on Page 624)



## PASTOR AND PEOPLE

### Jesus and His Sense of Humor

BY PERRY L. ROHRER

In Two Parts—Part One

Foreword

At first thought it might seem incongruous to attempt any portrayal of the humor of Jesus. For many centuries we have seen Jesus as "a man of sorrows" acquainted only with grief. Yet it would be difficult to picture Jesus, the great Lover of little children, holding them upon his knee and never smiling into their faces. Or to imagine him attending a wedding occasion with never a look of merriment.

It is not intended here to indicate that he was not acquainted with much sorrow and suffering. Our purpose is rather to set forth certain facts regarding his life as recorded in the Bible. In so doing we hope that there is nothing of sacrilege or disrespect suggested. Furthermore, we would not leave the idea that Jesus entered into the cheap joking type of conduct which is so oft mistaken for real humor and wit.

The humor and wit of Jesus at no point approach anything which would detract from his human or divine personality. In his sense of humor, as in all else, he is superb. Let those who are afflicted with a morbid concept of Jesus and his outlook upon life, study carefully the references contained herein or perhaps as they are recorded in the Bible. Certainly no one can long study his life without becoming convinced that he had a keen sense of humor which had much to do with his success with men.

This study is limited to this particular phase of the character of the Master. It is not intended to be exhaustive, preferably suggestive. It should not be taken disassociated from the remainder of his life, but blended with it. It seems proper and fitting that this particular characteristic should be set forth clearly in the light of the importance it played in his life as portrayed in the Biblical accounts.

#### The Hyperboles of Jesus

A hyperbole has been defined as an obvious exaggeration. This is a figure of speech that is well known, and when skillfully used, is an effective device in the teaching process. Psychologically the hyperbole prepares the mind of the listener for the truth involved by inciting a positive attitude. The individual who has allowed his mental powers to be occupied with thoughts which produce humorous emotions has necessarily had negated ideas and attitudes swept out of his conscious realm for the time being and he is ready for the more weighty truths which follow. Furthermore, the hyperbole includes a tremendous appeal to the sense of awe. One object of extreme height, size, color, temperament, etc., is put up against a background which strikes up a feeling temporarily of awe and amazement. Close on to the heels of amazement come the humorous emotions.

Picture for a moment the rich young man talking with Jesus. "All of these things he had observed." Then Jesus puts his finger on the one great sore spot of his life, his possessions. Ah! must he give them up? It was too much. He went away sorrowing. Here stood the disciples; they, too, had heard what Jesus had said. The lesson of the Master Teacher was taking root. Jesus saw their astonished faces and struck while their astonishment was at its height. He wanted to impress upon them the difficulty of keeping both worldly possessions and a true sense of values. At the peak of his teaching situation what method does he use to drive home this all important truth? Perhaps we would at first thought expect him to utter a very terse statement condemning riches and pronouncing woes, but such pronouncements are reserved for hypocrisy and kindred sins. He wanted to win them to the truth of his statement, "It is hard for a rich man to enter the kingdom of heaven." Picture if you can the strength of the figure used by Jesus to drive home this truth. In the first place he called to his aid a camel. The camel was a common beast of burden and utility

in those sections. The long legs, hump on the back, unsightly neck, and straggling hair, to say nothing of its bulging body, made it a fitting background for the other object which he employed.

As over against the camel Jesus took a needle. No doubt the disciples had oft seen the Jewish workers in clothing materials as they strained their eyes trying to thread their needles, using painstaking methods to get the small thread through the eye of the needle. Yet here Jesus pictures to them the total mass of legs, hump, neck and bulging body of the camel being passed through the eye of the needle, when the tailor had difficulty in getting even a small thread through the eye. Can you not see the disciples as they look at each other? The truth which Jesus has in mind is so obvious that they catch the humor of the situation for a brief moment, and then because it has been so forcibly put they inquire: "Who then can be saved?" What a master stroke of teaching! He used humor as a means to accomplish the end, but he did not leave them with empty humor alone. It had merely aided in driving home the truth which he was eager for them to grasp. A guiding principle of Jesus seems to be this, that he never employed humor for the sake of humor alone. Jokes without lessons involved could not be associated with him.

Upon another occasion Jesus used the camel coupled with the gnat to drive home the inconsistency of the scribes and Pharisees. They followed him about watching to see that he paid strict attention to the rites and ceremonies of the Jewish law. The minute details were the chief object of their concern. They accused him whenever opportunity arose. He was a Friend of publicans and sinners, a winebibber, a Healer of the sick on the sabbath. Many other issues which concerned the technical matters of the law they accused him of violating. Jesus called to his aid an ordinary small gnat which had long been the symbol of smallness and insignificance. "Ye strain at a gnat and swallow a camel." The strength of the figure is appalling. Here were the scribes and Pharisees straining at the bits of legality of the Jewish law which Jesus transcended and at the same time failing utterly to catch the meaning of the great truths put forth by Jesus. The faults which they tried to find in Jesus were as gnats when compared with the sins in their own lives which they swallowed down in a gulp. Imagine if you can the ungainly body and trunk of the camel with its long hair, hump, legs and neck all being swallowed down by the straining Pharisee!

Chicago, Ill.

### Titus, the Partner of Paul

BY WARREN SLABAUGH

TITUS first appears in the story of the early church at Antioch. The church there was sending relief to the mother church at Jerusalem by the hand of Barnabas and Paul. To help dispense this charity, Titus was brought along, but his presence in Jerusalem proved exceedingly embarrassing to Paul. For Titus was a Gentile Christian, probably a convert of Paul himself, for he later calls Titus his true child after the faith. It may be remembered that when the Hellenistic Christians were driven out of Jerusalem by persecution they went everywhere preaching the word. And a group found their way up the coast to Antioch. Here they found the same welcome as elsewhere, but in the synagogue here there were not only Jews, but also Greeks. For the Jews of the Dispersion were more liberal than the Jews of the homeland and found no difficulty in welcoming Greeks into their synagogues, and many Greeks had come. Dissatisfied with the old religions which did not minister to the deeper longings of the soul, they were turning to Judaism in increasing numbers. True, not many of them became proselytes, but in spirit they were true worshippers of Jehovah. Many of these devout Greeks at Antioch became Christians. The church at Jerusalem had had to face the problem of the Gentiles when Cornelius was baptized by Peter. Objections were immediately raised by some in the mother church but Peter was able to justify his action. So when later the news came that Gentiles at Antioch had become Christians, the church raised no

objection but sent Barnabas to organize the new congregation. However, the matter was not finally settled. It was one thing to have Gentiles in the church in far-away Antioch and another to meet one in Jerusalem. And to Titus belongs probably the doubtful honor of being the first Gentile Christian to set foot in Jerusalem. And what a stir this created! The whole Gentile problem was up again. The radical group, composed of those who had found fault with Peter and who had never been satisfied with the action of the church, raised anew their demand that the Gentiles be circumcised and taught to keep the Law of Moses. Paul and Barnabas had a private consultation with the three pillar apostles but the radicals had their representatives at the meeting also. Things were at high tension—on the one hand the desire to preserve the dignity of Judaism, on the other the vision of a world unified in Jesus Christ. Perhaps the pillar apostles leaned in their sympathies toward the radical group and counselled submission on the part of Paul for the sake of peace. But Paul stood out for his gospel of freedom and even resisted the demand that the offending Titus be circumcised. And the apostles perceiving the grace of God which had been over his ministry gave to him and Barnabas the right hand of fellowship. And going back to Antioch they were immediately sent out to evangelize the Gentiles.

Titus presently joined the ranks of those helpers of Paul whom he used so successfully in his campaigns. While Paul was preaching at Ephesus he was planning a contribution from all the churches of the West for the poor saints of Judea and it was Titus who was intrusted with this important work among the churches of Europe. And much credit must be given to Titus for the liberal response to this charity. But about this time he was rendering a greater service than the one mentioned above. Conditions at Corinth were in a very bad way; they had never been good. The very character of the Corinthians and their environment made stable Christian character difficult to develop. This is reflected in First Corinthians. But later the situation grew worse; outside agitators came in plotting against Paul and attempting to subvert his teachings. The most unworthy means were used; slanders were circulated against Paul's character. Paul hurried to Corinth to restore peace but failed; only sorrow and trouble came of it. Broken-hearted he went away, undecided what was best to do. Planning to return, he changed his mind and wrote a letter instead. It was a sharp letter of rebuke, written in tears and bitterly regretted after it had gone. And Titus went as a personal mediator accompanying the letter. In the meantime Paul had no relief for his spirit; without were fightings, within were fears. He had planned to meet Titus at Troas whither he was presently to go in the work of the gospel. But Titus did not come on the day arranged, and Paul leaving the open door unentered, crossed over to Macedonia and pressed on to the south to meet Titus coming with word from Corinth. And when at last he came, it was good tidings that he brought. Paul's anxiety and sorrow gave way to peace and comfort. The vexing situation had been cured and much of the credit was due to Titus. For Titus had proved again that he was more than a messenger sent on an errand—he was a fellow-worker and partner of Paul. He had shared in Paul's concern, he had brought all his powers of persuasion to bear upon the Corinthians and was as greatly rejoiced at the outcome as was Paul himself. Paul was sure when he sent Titus that he would do nothing unworthy but walk in the same spirit and steps as himself. And when Paul sent Titus back to Corinth to finish raising the offering against his arrival in a few months, it was a pleasant assignment, for Titus had greatly endeared himself to the church there.

The case of Titus proves the soundness of Paul's policy with regard to training helpers. From the humbler task of running errands they were promoted to places of responsibility and Titus proved himself capable and trustworthy. And it is in just such a place that we next find Titus; Paul assigned him to the oversight of the churches of Crete. The history of the founding of these churches we do not know,



But there was need of oversight and organization. A Jewish element in the church was destroying whole households with its propaganda. The members of this group were not sincere, but used their profession as a means of material gain. The very character of the Cretans made for slow and disappointing progress of the gospel. One of their own poets said: "Cretans are always liars, evil beasts, idle gluttons." (And thereon hangs a riddle.) The difficulty of the task proves the worth of Titus; perhaps of all the men at the call of the apostle, there was no one quite so capable as he. To Timothy in a place of like responsibility, Paul writes in a tone of concern and compassion as for his child; to Titus, he writes as man to man. For indeed Titus was surely of more mature years than Timothy whose youth was at this time proving a serious handicap. And then the last word of the record finds Titus in Dalmatia, doing the work of the gospel and it was because there were men like Titus who could carry on that Paul could finish his course without a fear for the future of the work.

The further history of Titus is associated by tradition with Crete. As its bishop he lived a celibate life to old age and the traditional place of his burial is there. And we give all honor to such men who owe their success, not to the ease of the task but to their devotion to the cause and the spirit of their Lord.

Chicago, Ill.

## HOME AND FAMILY

### Silvered Hair

Can you tell just when and where  
You won your crown of silvered hair?  
Slowly, surely through the years,  
By anxious thought and furtive tears:

Days of toil and hours of rest;  
Your spirit torn, your spirit blessed;  
Loss and gain, they both are there  
To form that crown of silvered hair.

Faith and hope alike have place,  
And love inspires the aging face —  
Real worth, however rare,  
Adorns the crown of silvered hair.

Legend of the locks now white  
Is written plainly there in sight;  
Read it first as history,  
And then again as prophecy.

—Lawrence Keister.

### What I Overheard and What I Thought

BY MRS. W. B. STOVER

"MOTHER, Fern and I are going to the Valley this afternoon to try to get a little Sunday-school started." So said a young girl as her eyes sparkled with the enthusiasm of her purpose. Of course mother smiled assent. She started, then turned at the door to say: "And mother, please don't mention what we want to do till we really get it going, will you?" "Why, no," said mother, and added, "but why do you ask?"

The bright face clouded as she replied: "Oh, it doesn't matter, only Deacon Bond said this morning that we young folks were always trying to start something and not making it go. He was talking about our girls' club and how it wasn't much of a success. But, mother, you know how hard we tried, don't you? And I just thought I'd rather not have any one say that we are trying to start a Sunday-school."

Mother understood and patted the dear girl's shoulder as she promised again not to mention it and added: "Never mind what Deacon Bond said. He didn't mean anything by it I'm sure."

And I thought: Deacon Bond has lived here at least twenty-five years; I wonder if he ever tried to start a Sunday-school among the day laborers in the Valley.

"Hey, Jimmie, what do you mean by ringing the telephone so early in the morning? Don't you know it's Sunday, when folks like to sleep longer?" It was sister's voice, but Jimmie looked at mother and said: "It's Billy I'm calling, he's up long ago out there on the ranch and I want to tell him to hurry and get his

chores done, and Smiths are coming by in the car and will bring him along to Sunday-school and church if he's ready. I asked Mr. Smith last night. You know the folks where he lives never go to church."

Mother saw it all. "Yes, Jimmie, and tell him to ask if he can stay here for dinner, and you can take him home in time for evening chores if it's all right with the folks." The boy looked straight into mother's kind face as he said: "You always have so much to do, and lots of company." "Never mind, Jimmie, it's all right. Why, Billy seems just like one of us, and it won't be a bit of trouble. When you get it all arranged, you can help by stemming the strawberries for dinner." Gladly the boy's voice rang out over the phone, and soon all the plans were made. As they said "Good-bye" Jimmie heard Billy say, just before he hung up the receiver: "Oh, boy, won't that be great!" And Jimmie smiled as he ran to tell mother.

And I thought: The joy of motherhood—to live close to our boys and girls!

It was chilly for summer time. The janitor wondered, as he went over to the church that Sunday morning, whether he should kindle a fire or not. He decided, however, that a little fire would be welcome. Presently a sister came in, and without even saying good morning, ejaculated: "Well, I do declare, fire in the summer time! That's the way the fuel goes! Seems like janitors never know how things ought to be!" The janitor was a kind-hearted, willing young man with hearing not the least impaired.

At that moment another sister entered, a motherly soul was she, and she crossed the room to shake hands with the janitor first of all, as she said: "Well, now, how nice to have a little fire. It's chilly out this morning. I can always get more out of a service when I'm warmed up to begin with." And her smile went straight to the janitor's heart, and his smile in return was good to see.

And I thought: Did you ever see a better illustration of two kinds of people? I wonder which one I resemble the most.

"Father, I'm going early to try to get Fred to come along to church. You know he hasn't been there for several Sundays. I thought maybe if I would tell him we need another boy as usher he might come. No use to come if there's nothing to do."

"All right, son, and say, it's pretty far to walk. You boys wait at Fred's and we'll come round that way and get you in the car."

And I thought, "The church will grow if our boys and girls have something to do."

Seattle, Wash.

### Add a Book to Your Handy Shelf Today

BY MARY POLK ELLENBERGER

Who has not seen the lovely advertisement: *add a pearl?* Few of us have taken advantage of it; for even though pearls are beautiful, some of them almost priceless, there are other things, good books for instance, that are of far more value to us in a higher sense—and also within our reach. Poor indeed is he who does not have his handy bookshelf.

Next to the warm handclasp, the understanding glance or the beloved voice of a trusted friend is the solace that comes from the perusal of a good book, one that never grows old to us, that we read, reread and then refer to frequently, conning over the favorite passages. For there are books that we scan point by point, while to others we give but a passing glance; the former are character builders, our book friends, they furnish inspiration for clearer thought and higher living. They are an incentive towards self-improvement and a stronger, more generous service; they help us to solve many of our own problems and enable us to reach out the helping hand to weaker ones; they warn us of unforeseen dangers and lead us out from the shadows of our own crude dullness. Companion of lonely hours, joy of vacation time, guide, teacher and friend is a good book.

If you have a handy bookshelf, *add a book today.* If you do not have one, start one at once.

*Quiet Talks on Home Ideals* by S. D. Gordon, is the book I have in mind as I write. There is not a dull or weak page in the book. Give it a place on your handy bookshelf, store its strong, helpful wisdom away in your mind and heart, allow its delicate suggestions to help you in your innermost thoughts, and in your private affairs.

"This volume, one of many written by Mr. Gordon, is said to make the widest appeal of any of his writings. Touching as it does upon the very foundation of the Christian life these 'quietest talks of all' will be accepted as vital messages to the present generation." So said the publishers.

In the Introduction the titles of the different chapters are given, they catch our interest immediately and give us a hint of the riches awaiting our perusal. "Ideals: God's Tuning-forks to Keep the Music of Life up to Concert Pitch." "The rough outer shell of things is transfigured by the glory of the ideal in our heart. When one stands in our midst whom we know and recognize, he idealized life for us, while our hands were tugging away at tough tasks."

"The idealizing of the outer world is one of God's ways of teaching us to see the beauty and fineness that lie hidden in the uncouth and rough and commonplace, the victory that awaits our grasp within every difficulty, it spells out for us the great simple lesson that Paul had learned, the comparative value of the things seen with those that are unseen."

The chapters on friendship and upon the home are especially fine. Here are treated friendship in the home, between husband and wife, parents and children, and between the children themselves. The discussion reminds us that too often we forget the little courtesies, the thoughtful consideration for the comfort and rights of others in the home. We neglect the kindness ordinarily shown to the merest stranger when dealing with use, and that real culture is most obvious under trying circumstances. You love your children, they love you, but are you friends? You love, but do you like each other? There is no stronger bond than friendship, for friendship in its simplest essence is love. Is there friendship in your home?

"Home is more than a place, it is an ideal; and more yet, an ideal being worked out, in a varying degree, into the real." "Practical idealizing is seeing the purpose of God under and behind everything that comes, and insisting on getting it out into real life."

The book was written, it is obvious, by one whose wisdom is based not upon superficial observations, but upon a firsthand knowledge gained by having lived and known the deeper experiences of life in their fullest sense. And because the author's life is so rich and full he must needs reach out and help others in his own way by giving us these character building, thought provoking "Quiet Talks" on the vital subjects of life: ideals, united lives, the home, the fruitage of home, fatherhood and motherhood, the babe, heredity and training.

Sacred, inspirational, practical and educational are the words of wisdom from cover to cover, home makers can not afford to be without it.

Ames, Iowa.

### "Why the World's So Poor"

BY RACHEL KATHRYN LEHMAN

"HELLO, 'Gramma!'"

Paul stopped short, and before closing the door, he could see that "Gramma" was in one of her dark brown studies. She lifted her gray head slowly, pulled the little shawl more closely about her shoulders, and gave the fire an extra poke because his cheeks were glowing with January cold. The fact was, however, that she needed the extra heat more than he whose every move bespoke youth and vivacity.

What a vast difference between youth and age! To him there was nothing more serious than the loss of a football game to his team. His home was comfortable, his father supplied most of his needs and the future seemed only a panorama of things to do, places to go and worlds to conquer, without very serious thought

(Continued on Page 622)



## AMONG THE CHURCHES

### Calendar for Sunday, September 30

Sunday-school Lesson, Review: Paul, the Missionary.  
Christian Workers' Meeting, Our Public Worship Program.

### Gains for the Kingdom

Three baptisms at Smith Corner, Pa.  
One baptism in the Albany church, Ore.  
One baptism in the Topeka church, Kans.  
One baptism in the Yakima church, Wash.  
One baptism in the Phoenix church, Ariz.  
Three baptisms in the Roxbury church, Pa.  
Two baptisms in the Pomona church, Calif.  
One baptism in the Maiden Creek church, Pa.  
One baptism in the Myrtle Point church, Ore.  
One baptism in the Silver Leaf church, Redoak Grove congregation, Va.  
Seven baptisms at Jennersville, Pa., Bro. Walter Hartman of Annuville, Pa., evangelist.  
Two additions to the Big Creek church, Ill., Brother and Sister C. B. Smith, evangelists.  
Six baptisms in the Schuykill church, Pa., Bro. Nathan Martin of Lebanon, Pa., evangelist.  
Nine baptisms in the Danville church, Ohio, Bro. I. R. Peery of Markle, Ind., evangelist.  
Two baptisms in the Cedar Grove church, Ohio, Bro. C. V. Coppeck of Sidney, Ohio, evangelist.  
Twenty-six baptisms in the Walkers Well church, Va., Bro. S. H. Flora of Sago, Va., evangelist.  
Six baptisms in the Garrett church, Pa., Bro. Geo. L. Detweiler of Huntingdon, Pa., evangelist.  
Six baptisms in the English River church, Iowa, Bro. A. R. Coffman of Mt. Morris, Ill., evangelist.  
Three baptisms in the Prices Creek church, Ohio, Bro. Wilmer Petry of Eaton, Ohio, evangelist.  
Four baptisms in the English Prairie church, Ind., Brother and Sister Oberlin of Monticello, Ind., evangelists.  
Six baptisms in the Allison Prairie church, Ill., Bro. John Wicand and wife of Bellefontaine, Ohio, evangelists.  
Nineteen were baptized and six reclaimed at Melvin Hill, N. C., Bro. L. A. Bowman of Boone Mill, Va., evangelist.  
Nine were baptized and one reinstated in the Smithfield church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.  
Six were baptized and two reclaimed in the Montebello church, Va., Bro. W. E. Cunningham of the home church, evangelist.  
Four baptisms at Pendleton, Trevilian congregation, Va.; five baptisms at the home church, Bro. I. N. H. Beahm of Nokesville, Va., evangelist.  
Two were baptized and one reclaimed in the Fairview (Georges Creek) church, Pa., Bro. L. G. Humphrey of Buena Vista, Va., evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Bowser of York, Pa., to begin Nov. 3 in the East Fairview church, Pa.  
Bro. Guy West of Chicago to begin Oct. 14 in the West Dayton church, Ohio.  
Bro. Jesse Whitacre, the pastor, to begin Nov. 4 in the Mechanicsburg church, Pa.  
Bro. W. E. Buntain, the pastor, to begin Sept. 30 in the Dallas Center church, Iowa.  
Bro. A. J. Beeghly of Somerset, Pa., to begin Oct. 13 at the Diamondville house, Pa.  
Bro. A. C. Miller of Roaring Spring, Pa., to begin Nov. 1 in the Roxbury church, Pa.  
Bro. Ira E. Long of Goshen, Ind., to begin Oct. 28 in the Pine Creek church, Ind.  
Bro. L. L. Paul of Camden, Ind., to begin Oct. 28 in the Upper Deer Creek church, Ind.  
Bro. D. P. Hoover of Windber, Pa., to begin Oct. 1 in the Bear Run church, Mill Run, Pa.  
Bro. Clyde Mulligan of Thornville, Ohio, to begin Sept. 30 in the Black River church, Ohio.  
Brother and Sister J. Edwin Jarboe to begin Nov. 11 in the Pleasant View church, Kans.  
Bro. Samuel Lindsay, the pastor, to begin about Nov. 4 in the Chambersburg church, Pa.  
Bro. C. Ernest Davis of Wenatchee, Wash., to begin Sept. 30 in the Manchester church, Ind.  
Bro. J. Edwin Jarboe and wife of Lincoln, Nebr., to begin Sept. 30 in the church at Newton, Kans.  
Bro. H. J. Woodie of Winston-Salem, N. C., to begin Sept. 29 in the Shelton congregation, N. C.

Bro. L. H. Root of Minneapolis, Minn., to begin about Christmas time in the Cherry Grove church, Ill.  
Bro. Walter Hartman of Annuville, Pa., to begin Nov. 4 at Mt. Nebo, Fredericksburg congregation, Pa.  
Bro. J. A. Buffenmyer, the pastor, began Sept. 24 in the Manor church, Purchase Line house, Pa.; to begin Oct. 14 in the Lititz congregation.

### Personal Mention

The Standing Committee delegate from Tennessee to the Conference of 1929 is Eld. S. H. Garst, with Eld. A. E. Nead as alternate.  
The Standing Committee delegate to the 1929 Conference from the Second District of West Virginia is Eld. A. C. Auvil, with Eld. W. J. Row as alternate.  
Bro. Ralph Cripe and wife of Goshen, Ind., made their first visit to the Publishing House last week and kindly included the "Messenger" rooms in their rounds.  
Bro. A. C. Wicand's communication on page 617 will have some points of special interest for you and your congregation along with his general observations on the church year.  
Dr. D. L. Horning and family are visiting in Elgin at 23 S. Edison Ave. Mrs. Horning is a sister of Mrs. H. A. Brandt. The Hornings spent eight years as missionaries in China.

Bro. J. C. Inman has been feeding his flock at Canton, Ohio, from the rich pasture lands in John seventeen. "The Splendid Isolation" and "Christian Unity" are two of his sermon topics.

Northeastern Ohio has chosen Elders G. S. Strausbaugh and C. H. Deardorff as Standing Committee delegates to the next Conference. Elders D. F. Stuckey and T. S. Moherman are alternate delegates.

Bro. U. H. Hoeft, pastor at Lena, Ill., requests the prayers of interested persons in behalf of the evangelistic meetings which he is conducting at Ottumwa, Iowa. The pastor there, Bro. E. R. Myers, is under quarantine for scarlet fever.

Sister Elma Rau who was detained from active service the past spring and summer by illness, is again able to resume her work. Any church desiring her services in evangelistic singing or Daily Vacation Bible School work should write her at Beaverton, Mich., R. 2.

Sister P. J. Jennings of Raphine, Va., has been compelled to suspend her evangelistic work on account of the illness of Bro. Jennings. She earnestly desires the prayers of the church to the end that her husband may be healed and that she may also be enabled to resume her work in the Master's vineyard.

Two members of the General Education Board, Chairman D. W. Kurtz and President A. C. Wicand of Bethany, were in evidence early Monday morning, ready for the Board meeting that day. A preliminary meeting of the Board of Religious Education was scheduled for Tuesday morning before the Joint Board meeting. Other board meetings were to follow.

Bro. L. A. Bowman of Boone Mill, Va., is now located at 2215 E. Broad St., Richmond, Va., and will have pastoral care of the work in that city. He will appreciate it if those who know of persons living in the city who might be interested in the church services will write him, giving names and addresses. He will be glad to look after the spiritual needs of such.

Bro. J. H. Moore writes us that the Florida winter residents and tourists are already looking in that direction. Bro. J. H. Garst and wife have recently returned to Sebring. Brother and Sister D. E. Miller are expected soon. Bro. Miller will have pastoral charge of the work there. The damage done by the late storm was comparatively light at Sebring. There were no fatalities in that section.

### Acts of the Apostles in Bura

Sister Clara Harper has just sent the mission rooms from the Africa mission three copies of the newly printed volume "Kithlir Ar Aposlayiri" (Acts of the Apostles).

Our missionaries have translated the book of Acts into Bura and this is the first opportunity these people have had after all these centuries of reading the gospel.

The first two verses of the Book of Acts read as follows: "Ndir na akuma, i hara, ya Theophilus, ata kira shang su tu Isa badita hara ka thlipa. Tar vi tu mda Ilu ni amta, ahila ti tsa ka Mambula Pdakkarkara bamta psinya aka aposlayiri na to tsa ku chera."

The printing of Bible portions in our Africa territory is assisted by help from the British and Foreign Bible Society which works in this part of Africa.

In the August "Missionary Visitor" of this year Brother Stover Kulp furnished an article on the present literature which the mission has supplied the Bura people. It now includes a First and Second Reader, a Life of Christ, Stories from the Old Testament, a Book of Songs and Selected Devotional Portions and the Gospel of Mark, and now the latest edition is the Book of Acts.

### Miscellaneous Items

The halls of the Publishing House show a marked increase in population this week. The joint meeting of the church boards and the separate meetings are a sufficient explanation.

The Walnut Grove congregation of Johnstown, Pa., of which Bro. G. K. Walker is pastor, has decided to support another missionary, Sister Glen (Detwiler) Norris. Sister Norris was formerly from this congregation and it is a splendid move for her congregation to support her in Scandinavia as soon as conditions permit Brother and Sister Norris to take up this work. The Walnut Grove church also supports Bro. Byron Flory in China and one of their Sunday-school classes partially supports Sister Hutchison in China.

Says the Circulation Man, "I have just been told that in the very near future Eld. J. H. Moore, for years the editor of the 'Gospel Messenger,' will give to the 'Messenger' readers a series of striking stories dealing with the lives of brave brethren who helped make history for the Church of the Brethren and for the world. If I don't miss my guess those stories will be worth reading, for Bro. Moore is a past master in ferreting out and narrating the deeds of men who loved God and man and who feared God but not man. Watch for them."

### Special Notices

The new churchhouse in the Greenbrier congregation, W. Va., will be dedicated Sunday, Oct. 7, with Eld. J. A. Dove of Cloverdale, Va., in charge of the services.—A. M. Frantz, Springdale, W. Va.

The Ridgely, Easton and Denton churches of Maryland will cooperate in a missionary rally to be held at the first named church Oct. 7. The subjects to be considered are stewardship, home and foreign missions.

Smithfork congregation near Plattsburg, Mo., will hold their Homecoming and Rally Day in an all-day service with dinner at the church on Oct. 7. An invitation is extended to all who formerly worshipped there, as well as any others who wish to enjoy the day with them.—Ada Sell, Plattsburg, Mo.

The Church History students of Bethany this year are in need of a few volumes of Schaff's Church History. Anyone having Volumes II to VII, which you will be willing to part with, will do us a favor if you will write and tell us, stating the price you ask per volume.—Elgin S. Moyer, Teacher, 3435 Van Buren St., Chicago, Ill.

The Plum Creek church of Western Pennsylvania will hold an all-day Homecoming service on Sunday, Oct. 14. All who have worshipped here in the past are cordially invited to be present. If you can not come greetings will be appreciated. We expect messages from the former pastors. There will be special music. A basket dinner at noon. Come and enjoy a day of reunion and worship.—Arthur L. Dodge, Shelocta, Pa.

The Grand Rapids Church of the Brethren will hold its first Homecoming celebration Sunday, Oct. 7. Invitations are being sent to about 500 individuals who have been members residing in Grand Rapids. Many of these are now living in other localities, but who, it is hoped, will read this announcement. A very cordial invitation is extended to those who may wish to be with us on this day. We are asking that those who, because of illness, distance, or occupation can not attend, may write a letter to be read during the program. Any wishing to send such correspondence or desiring to indicate an intention to attend should correspond with Harold S. Chambers, 220 Watson Building, Grand Rapids, Mich.

To those brethren and sisters who reside in the city of Flint and to those who have relatives and friends who are members of the Church of the Brethren living in the city, we announce an all-day meeting Sunday, Oct. 7. Bro. Bowser of the District Mission Board is expected to preach for us in the morning; in the afternoon Bro. Bowser and Bro. Schechter, as a committee from the District Meeting, are to consider with the church the advisability of organizing Flint into a separate church, and very likely will effect the organization. The meeting is to be held at the church, 3210 W. Corunna Road. We would be pleased to make the occasion one when we may meet members who may have recently moved into the city.—L. H. Prowant, elder, Flint, Mich.

Old Folks' Home, Scalp Level, Pa.—The management of the Home are pleased with the interest some of the churches are taking in the Home. Recently the Women's Bible Class of the Walnut Grove church redecored room No. 1. They had the walls painted, placed new curtains on the windows and a new Wilton rug on the floor. They have taken this room permanently and will keep it in first class condition. Sister Flory, the occupant, says it is the finest room in the Home. The Aid Society of the Pike church placed a new rug in the room they had furnished when the Home was built. We trust that others will catch the spirit. Sept. 27 has been set aside as Visitors' and Donation Day. We are anticipating a great Day for the Home.—D. P. Hoover, Windber, Pa.



## AROUND THE WORLD

### The United Church of Canada

The United Church of Canada has been heralded as out in front in the matter of liberal thought, and yet a recent news item from Winnipeg read as follows: "Ordination of women as ministers of the United Church of Canada is unlikely in the near future, it appeared at today's session of the church's general council. Thirty-two presbyteries voted in favor of ordaining them, thirty-four opposed, twenty-three advised delay and twenty-three made no report." Women make good preachers in the United States—why not in Canada?

### New Type of Sunday Accident

Holidays and Sundays always bring an extra toll of accidents. This is true for the reason that auto traffic is much heavier on these days; as, for example, the Sunday when it seemed that half of Chicago's thousands upon thousands drove out to Rockford to see what a storm had done to some factory buildings. But now we are getting a new type of Sunday accident. On Monday, Sept. 10, the daily that comes to the writer's desk announced: "Eight persons were killed in eight airplane accidents over the nation yesterday and seven others were injured, four so badly that they are expected to die. Three of the accidents resulted from testing new planes, one a home-made affair."

### The Strenuous Life for Public Officials

Much is said these days of the strenuous life of public officials. They have worries that the average man knows little or nothing about. And yet, to the average man who must pay his taxes and be content with a week or two of vacation, the life of a public official does not always seem so strenuous. Indeed, the ultramodern type of official seems to find in his office an open door to countless trips and lengthy vacations. One often wonders how the necessary work of governing gets done—if it does. There are plenty of indications that some taxpayers would get more for their money if public officials would stay closer home and actually attend to the duties of their office.

### The World Youth Peace Congress

Our readers will doubtless be interested to know that 500 youth, representative of twenty-seven nations, met at the little village of Eerde in Holland during the latter part of August. An American delegation of eighty attended the congress. Practical questions were faced by five commissions for the intensive study of economic, political, educational, religious and racial aspects of the peace problem. The British section gave a number of practical suggestions looking toward an ever-widening growth of the world viewpoint. Specifically this delegation urged the importance of international holiday camps, exchange of students and teachers, international exchange of magazines and papers and the study of foreign languages and literature.

### The Mind Behind the Robot

Ingenuous men have been trying to perfect a mechanical man or robot. Two Englishmen have added the latest touch to their human machine by giving it a complexion so like that of a human being that when dressed up it will be hard to tell the robot from a living person. Of this curious machine we read: "The robot which is to open the exhibition will rise from its seat, bow to the audience, deliver a speech—actually it will be the voice of a real person speaking through wireless mechanism concealed in the throat of the robot—and then answer any questions that may be addressed to it by members of the audience." But you will notice that with all this robot's outward likeness to a man it is after all but a clever machine controlled by a master mind. And how much greater is the mind than the product of its thought!

### Power Farming

The improvement of the farmer's tools during the nineteenth century made the American farmer about twenty times as effective in the field as he had been before. What we mean to say is that a man with a reaper is equal to twenty men with scythes. However, American methods are still little used in the populous countries of the world, with the result that the bulk of the food supply of mankind is still produced by the laborious methods that have come down from the past. And now the American farmer is taking another step in advance, even though the world has not come to the machine pace he has already set. Power farming is the next step forward, and it should result in the release of more millions for leisure or other lines of work. For the result of the coming of machines has been a tendency toward a stationary farming population since a few men with machines could do more than many more without machines. Now it is expected that the coming of power for the operation of farm machinery will continue the process. One agricultural engineer thinks that the increased use of power on the farm will mean that by 1950, when the United States should have a population of 150,000,000, we will not need more farmers than in 1850.

### Bridging the Mississippi

When the transcontinental motorist comes to the Mississippi River he is up against a real problem. Indeed, mountain ranges do not present as serious a barrier to motor traffic as does the one great American river which can not be escaped by a flank movement. However, most states have been more interested in building hard roads within their borders than in the building of bridges across river boundaries. This natural preoccupation with immediate problems has resulted in a dearth of bridges across the Mississippi. Meanwhile motor traffic has developed in such volume that private enterprise is entering the field, building toll bridges, with the result that five major bridge projects across the Mississippi and within Illinois territory, were begun at about the same time. Of these the Alton project is in use; the one at Louisiana, Mo., handicapped for lack of paving on the Illinois side; the new bridge at Cape Girardeau about ready; the one at Mitchell scheduled to be opened sometime this fall and the fifth bridge at Cairo perhaps by March of 1929. But there is room for more bridges for but two of those mentioned break the three hundred mile stretch from St. Louis to Memphis, Tenn.

### Our City Government

Our city governments leave much to be desired in the way of efficiency and even the matter of serious devotion to the common good. And if this situation is evident to Americans it is certainly not less so to one who comes in from the outside. A Mr. Arthur Collins, secretary of the Institute of British Municipal Treasurers, is reported to have said: "The mismanagement of American cities under the present elective system can only be remedied through the adoption of an entirely new form of government wherein city executives are trained for years to fill the particular jobs they are to hold. Political patronage is the worst evil with which you have to contend in your cities here. The inefficiency of present American municipal government never can be remedied under such a form as now exists." Mr. Collins' statement is sadly near the truth, but there is hope in what he suggests as a possible way out. We need more capable city officials and they can be gotten when once we find a way to elect responsible men in place of self-seeking politicians. We have plenty of the men we should have in office, but under our system we fail to select the most capable men. Ultimately the time will come when we will avail ourselves of the best.

### The Ancient Cities of Mexico

In southern Mexico, particularly in the states of Oaxaca, Chiapas, Campeche and Yucatan, explorers report that there are the remains of many ancient cities. Many of the cities are well preserved, which clearly indicates that for some reason they were deserted long before the Spaniards came. For wherever the natives opposed the Spaniards their cities were razed. Thus one recent explorer remarks: "What interested us perhaps most was the fact that even the oldest of the cities through which we traveled had perfect systems of drainage, were laid out in regular form with wide streets, and stone bridges crossing ravines and rivers. Judging from the extent of well paved roads which traverse the regions of southern Mexico, there must have been very extensive commerce there in long past ages." Just what caused the decline of this early Mexican civilization is as yet unknown. The empires of the East were victims of the spirit of conquest. Doubtless this figured in the case of some of the Mexican cities. But the state of the remains seems to indicate some other important possibilities. Perhaps some epidemic of disease or some serious defect in the social life of the people brought on the disaster. But whatever it was, the deserted jungle cities of southern Mexico indicate that American civilization is much older than once supposed.

### The Church in Politics

Perhaps no church in America today has taken a more militant position on the prohibition issue as it is before the American people than has the Methodist Episcopal Church. There have been criticisms of this stand and it may be of interest to note Bishop Francis J. McConnell's defense of the position of his denomination. Writing to the point in an article published in a recent number of "The Christian Herald" he says: "Of course we always have with us those who talk about the pure gospel and the duty of the church to stick to that gospel. If by pure gospel we mean that which was most often on the lips of Jesus, we ought to remember that he was always speaking of a man's duty to his fellow-man. He said something also about those who put stumbling blocks in the way of their fellows. He was insistent upon keeping the road open toward the kingdom of heaven. Was it not Lord Bryce who said that it is the object of government to put hindrances in the way of hindrances to the good life? If the church is to preach the pure gospel she has a right to cry out against the hindrances to that gospel. More and more we are seeing that the gospel is for life—not for theology, or for ritual. If this is the true purpose of the gospel—and who can doubt that it is?—we have the highest warrant for standing against anything which does not make for the largest and best life for men—and standing in the name of the pure gospel."

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Lord's Prayer IV

John 14: 15-21

For Week Beginning October 7

#### OUR FATHER'S WILL BE DONE

Men often rule selfishly. God rules to give, not to get. His law is born of his love (Deut. 4: 30; Joshua 24: 24; Jer. 26: 13; 2 Cor. 10: 5).

#### WHAT IS OBEDIENCE?

If God's law is the offer of his wealth, man's obedience is the acceptance of the gift (Deut. 8: 20; 11: 27; Isa. 1: 19; Rom. 6: 16; Heb. 5: 9).

#### ALL OUR INCREASE IS GOD'S GIFT

We obey the laws of agriculture, steam, electricity. There follow immense wealth and great convenience. We do not earn them; God gives them (Jer. 42: 6).

#### LETTING GOD'S LOVE HAVE ITS WAY

When we obey, God's love is allowed to have its way. Our obedience lets God do what he is forever eager to do (1 Sam. 15: 22).

#### OBEDIENCE THE ROAD TO FREEDOM

A holy God is supreme in this universe of ours. Unrighteousness is therefore an outlaw and must sooner or later come to grief. Only righteousness is free (Acts 5: 29; Rom. 6: 16).

#### NOT PASSIVE BUT ACTIVE

The prayer is not, "Thy will be done by thee and I submit," but, "Thy will be done by me" (Heb. 5: 8).

#### DISCUSSION

What are the causes and cure for present day lawlessness?  
R. H. M.

#### Brains Make a Difference

A professor in the University of Birmingham, England, thinks that the supremacy of business in the United States is due to the attraction it has for the best brains in the country. He thinks that in the United States business gets the first grade brains and the professions the second and third rate minds. In England, according to this professor, it is just the other way—incidentally this keeps the professor's own standing high. We do not know how much there is to the professor's contention, but it would seem that brains should make a difference.

#### A Children's Crusade

Sir Thomas Lipton outlined recently a plan for a children's crusade. In brief, the plan is to provide for an exchange of visits by selected children of the various nations of the world. Next year twenty-six specially chosen young British subjects will visit the United States and the same number from the United States visit England. The boys chosen will be sixteen or under. It is hoped that in a few years the visits can be broadened to include not only America and England, but also all of the continental countries. Sir Thomas Lipton is credited with saying: "There is no greater way to promote universal understanding and good will. I will do all in my power to aid it."

#### Tropical Storms

As we write these lines Porto Rico, some of the lesser West Indies and the southeastern coast of the United States is strewn with wreckage caused by one of the worst tropical storms of recent years. One is sometimes tempted to think that these storms are more frequent than they once were; and yet, on this point it should be remembered that our memories are short and our weather records comparatively recent. A Mississippi flood in 1827 would have meant little, because few people were then living in the part of the country where thousands suffered in 1927. Something of the same holds for the part of the United States so lately visited by a tropical storm. A hundred years ago winds and waves could dash against the eastern coast of Florida with slight damage. But today the situation is different. Men have built ambitious cities on low sandy beaches. And when the storms come, and beat upon such cities they are sure to fall, just as they have fallen for thousands of years, and will doubtless continue to fall for years to come. We do not mean to minimize the suffering or lessen the sympathy for those to whom disaster has come. But it is as simple as two plus two makes four that when cities are built on a sandy shore in a country more or less subject to tropical storms, eventually the day of trouble will come. We venture to say that if our weather records for Florida reached back one thousand years we should find that weather conditions in 1928 are no more than one should expect occasionally. And then the damage is done, not where men have located carefully and built well, but rather where they have dared nature by building on the sand.



## Judge Not

(Continued From Page 615)

only prove very helpful in developing the ability to judge, but it will make us the better for it.

Paul seems to have found this same inclination to judge others in his time, for he admonishes the Corinthians to "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." When the Lord comes all the hidden evidence shall be revealed, and all the motives of the heart made manifest. We know the Lord will judge the world and every individual in righteousness.

In writing to the Romans Paul asks a searching question: "Why dost thou judge another man's servant? To his own master he must stand or fall." We are all servants of the same Master, and if he in his wisdom and gracious mercy can bear with the imperfection of a servant, why should not we have grace enough to leave him in his Master's hands, and love him even if he is an erring brother? Perhaps the all-seeing Master sees more faults in us than we do in our brother. Even in our weakness and imperfection we may through love, gentleness and kindness help the weak-brother for whom Christ died, to a better life.

Jesus says: "Ye shall know them by their fruit." This is sometimes understood to mean about the same as judging others. But there is a vital distinction between judging a brother and knowing him by the fruit of his life. When we judge we have to do much guessing because we lack the evidence. When we know a brother by his fruit we have the evidence clearly before us. Even then we are not given the privilege of sentencing and condemning him. We only know him. This does not give us the privilege of telling every one or any one what kind of a man he is. The knowledge we get from his fruit is for ourselves only. All who wish can see the fruit for themselves, if they choose, and if they do not wish to see the fruit they do not need the knowledge we have thus obtained. If the fruit is not good the ax is laid at the root of the tree, but it is not our privilege to cut down the tree. That is the work of him to whom the ax belongs.

Then let us love our brethren, weak though they may be, and every one be careful that he lays no stumbling block where a weak brother may stumble over it. Paul said he would eat no meat while the world stands, rather than to offend a weak brother.

Chico, Calif.

## "Why the World's So Poor"

(Continued From Page 619)

as to how these things were to be accomplished. To her the picture presented less brilliance, as if she saw through a glass darkly. She had come a long way. There had been many by-ways and cliffs, deserts and thorns as well as roses along her pathway.

It troubled him to find her in such a somber attitude of mind. It was as if a shadow had passed across his iridescent vista. But it was only momentary as is customary with youth. A doughnut was all it took to cause utter forgetfulness of any clouded thoughts, and he was off with the coasting party, leaving grandmother alone with her meditations.

"Gramma" was a reader and she had just been reading of some of our expenditures which were too much for her; and little wonder. This was what she thought as she sat forgetting to light the lamp, the shawl slipping half from her shoulder:

"Candy, five hundred million dollars per year: peak days six million, average one million dollars a day. Christmas gifts, two hundred million dollars a year in one state alone—Ohio." (If that is the average it would mean approximately nine billion a year in the United States. If only half of that sum were spent on necessities or even suitable luxuries—perhaps I shouldn't be concerned—but how many trivialities, like the bubble, make a beautiful showing; but also, like the bubble, pass as suddenly into oblivion, or are hauled out the following year to be passed on to some one else!)

"Millions go for chewing gum." (Enough power

goes to waste, which if harnessed properly, might light many homes. She thought of the time she had sat up front in a public gathering and chancing to look about, noticed that at least nine out of every ten of the mouths present were in perpetual motion. It was then she made the resolution that if she ever did feel the need of exercising her submaxillary, she would do so within the confines of her own home.)

"Millions spent on tobacco, which might easily be used for something more agreeable if not more useful."

"Millions spent in theaters and movies. Fifty thousand for one wedding gown of an actress; ten thousand per week for a star's pay envelope; average cost of a picture about one hundred fifty thousand dollars; director's salary (the one who supervises the making of a movie) anywhere from five hundred dollars to twenty thousand dollars a week. Sometimes the total cost of producing a picture is six thousand dollars per hour; the average leading man or woman gets one thousand two hundred fifty dollars to twenty-five hundred per week; the leading woman can't be dressed for less than two thousand five hundred dollars; a ball dress often requires twenty yards of silk at five dollars per yard, with perhaps one thousand dollars' worth of ermine on it. A super-spectacle may reach the sum of three million dollars in production; any one of three or four musical hits in New York City handles tickets and cash amounting to thirty-five thousand dollars every week; four dollars and forty cents per seat in the nineteenth row; the bare walls of the theater rent at seven thousand dollars per week." Too much, too much! Incomprehensible! "Gramma" sat stunned as the picture of hovels and scantily fed, barely clad children passed before her.

"Millions spent on furs and silks, poisonous liquor, sports and amusements, such as prize fights and baseball—things that for a time tickle the senses but have no lasting endurance."

Finally she comes to our government expenditures. "In 1924 the government pay roll was one billion six hundred eighty million dollars [*World's Work*, July, 1925], including active personnel, retired lists, and pensioners. Of the entire population of the United States, one person in every one hundred ninety is employed in the Federal Executive Civil Service. According to Census Bureau, there are not less than two million, full-time public servants. It costs us about fourteen per cent of our income to keep up federal expenses. If you had to work out your share it would take you about seven weeks every year. The average cost per family of five is four hundred dollars per year."

The magazine "Gramma" was reading dropped from her hands, she drew the shawl more tightly, and crept up closer to the stove. All the audible sound one could hear was the faint crackle of the ebbing fire and the tick of the old-fashioned clock on the shelf. But her thoughts were almost loud enough to hear: "I'm glad that our President is trying to reduce the government expenditures; but there are so many leaks, so often not for value received, and we must not hold one man responsible for their control. But all these millions, millions! What perverted tastes! What will be required of the future to satisfy that longing for thrills?"

She shook herself from this little wave of despondency and said to herself: "I'm getting old; perhaps I'm not keeping up, maybe it's the age we're living in, maybe—it's—all right—" Then she fell asleep to dream of the days when it didn't take so much to make one happy.

Covington, Ohio.

## Finding God

BY ARCHER WALLACE

PEOPLE find God in different ways. There are as many roads to God as there are people. Perhaps half the bitterness in the world has been caused by trying to compel everybody to conform to certain religious types.

Toward the close of his earthly ministry Jesus told how some people found God. They found him by be-

ing kind, loving, and thoughtful to others. They fed the hungry, welcomed the stranger, visited the sick and those in prison. In doing these things they found happiness—and God.

Religion to be real must be practical. It is not in theological controversy, nor in discussions over ecclesiastical affairs that men find the truth, but in obeying the divine will. A historian of the Middle Ages tells us that men became so disputatious over religious matters in those days that a merchant would not do business with a customer who did not hold his views. Men actually attended Christian councils with daggers concealed beneath their cloaks, ready and prepared to defend with their lives, their pet doctrines.

"If any man will do his will he shall know of the doctrine," said Jesus. Here is help and guidance for troubled souls. When men do their duty to the needy souls nigh at hand the light will grow, and the road to God will become clearer. When Hon. W. E. Gladstone was asked to draft an inscription for the monument of that sainted philanthropist, Lord Shaftesbury, he said of him: "He devoted the strong sympathies of his heart and the great powers of his mind to honoring God by serving his fellow-men."

Toronto, Can.

## Children of God

BY IDA M. HELM

God is our Father, the Creator, Sustainer and Ruler of the world. Jesus, our Elder Brother, came to brush away the thick fog of accumulated falsehood and superstition, selfishness and sins that the corruption of centuries had interposed between God and man. Jesus the holy Son of God died to mellow and cleanse the human heart, "deceitful above all things and desperately wicked" (Jer. 17:9).

That man might understand God it was necessary that we should see him as one of ourselves, tempted and tried as we are ourselves, victorious in every conflict; suffering as we suffer and suffering for us, bowed down under the burden of sin under which all the world is groaning and staggering. There was a craving in the desolate human heart, a reaching out after something better than men had yet known. Thus when the fulness of time came, Jesus came to our relief. "He hath chosen us in him . . . that we should be holy and without blame before him in love" (Eph. 1:4). In him, the One who is pure and lovely, we, the sinful, the unlovely, have our acceptance. We, his children, are to be like our Father. It is the operation of the Spirit of God's Son on our hearts that enables us, the sinful, to approach the throne of the pure and holy God and in humble contrition cry, "Abba, Father." Jesus is our Representative and died as our Sin-offering that we might be redeemed to God and walk according to the Spirit. We have redemption through his blood, by our acceptance of Christ for our salvation. "As many as received him, to them gave he power to become the sons of God." The presence of the Spirit of Christ is such that when he dwells in the human heart, there Christ dwells, there is his home. He is the Life-giver and we have life because the Spirit of Christ has joined us to him. "Therefore, brethren, we are debtors." We are in debt to God. In striving to live a life of holiness for him each day, the truth of suffering and pain in one form or another, comes to every child of God. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6, 8).

If we have not the Spirit of God in our hearts we are poverty stricken, we have nothing to pay the debt we owe to God. If I have yielded my body to be the temple of God and the Spirit of God dwelleth in me, I have riches untold. I am a child of the King and he will cancel the debt. If we are obedient to all the demands of his word in truthfulness and in love that seeketh not her own, in forgiveness, in penitence and confession in his name; if we have followed him down into the water of holy baptism; if we have been patient and humble the indebtedness still remains, it is im-







## OUR CHURCH YEAR

(Continued From Page 617)

of the Brethren is in a most advantageous situation to provide just the kind of training that her church workers most of all need. And nothing is more important, nothing more vital to the life, polity and progress of the church than the proper training of its church leadership. Together we should interest every leader, every church official, every local church—if possible every member—in this cause in their prayers, sentiments and personal efforts whenever there is opportunity. For as the leadership is trained so goes the church.

## Bethany Day, October 28

It was therefore a wise and far-seeing action of the Annual Conference this year when it was decided to recommend to the local churches the observance of Bethany Day on Oct. 28. This will give the opportunity needed to call the attention of the rank and file of our people to the important subject of training the workers for the ministry, the Sunday-school and the mission field at home and abroad. It will afford opportunity to remember this phase of the church's work in united public prayer, to answer questions and give information concerning the work and needs of Bethany Bible School, and to create intelligent sentiment in its behalf. To all who desire it, full information will be furnished and such help given as may be needed. A special Bethany "Bulletin" will be issued and furnished to those who ask for it.

The writer of this article does not know whether the reader realizes it or not, but each and every member of the Church of the Brethren is joint and equal owner of Bethany Bible School. And so, you, the reader, own as much of it as I, the writer.

The writer may be called upon to work and give more directly and definitely to this cause of training our church workers, but he owns neither more nor less of it than the reader; and the benefits of the right kind of leadership training will in time affect every local congregation and every member of the church.

Chicago, Ill.

Albert C. Wicand.

## BE SURE TO REGISTER—THEN VOTE

With interest I have read the several articles in the "Gospel Messenger" referring to supporting the right kind of a candidate in the coming presidential election.

Living in the West where temperance is much in evidence I wish to emphasize, if possible, the need for every eligible citizen to register in time (in California the last day is Oct. 6) and then vote for a man who can stand on his record for prohibition, and who will support the constitution of the United States.

My observation has been that when a good cause is lost it is because the people who call themselves Christian, are oftentimes too indifferent to vote, thinking the issue will carry without their support.

Never before in the history of our country has it been so important that the good people who want prohibition get out as large a vote as possible on Nov. 6.

Our people should declare themselves 100% in a time like this, and the world is watching results. Now is the time to get busy.

Anna W. Strickler.

El Centro, Calif.

## DISTRICT MEETING OF SOUTHERN ILLINOIS

The District Meeting and associate gatherings were held in the Okaw church Aug. 31 to Sept. 3. From Friday afternoon beginning with an earnest message by Sister Allie Eisenbush until the close of the Sunday evening service, inspirational meetings came in rapid succession. Many remarked they were the most helpful ever held in connection with our District Meeting. Friday evening was given over to an address on the Layman's Movement by Herbert Mohler, followed by the Aid Society program.

A new feature of the Ministerial Meeting on Saturday was a report of the District member of Standing Committee. The helpfulness of the great convention with its stress on outstanding religious issues of our time was very aptly presented by Eld. E. F. Caslow. The entire ministerial program was full of practical suggestions for our ministry.

President Coolidge's proposal to delay signing the peace pact until the navy bill has passed congress put Bro. Geo. Fulk in just the mood, too, for a very effective address at the peace meeting. Messages were sent to the President, our representative in congress and to the associated press registering our protest and presenting our stand on peace principles.

Saturday evening was given over to the present temperance situation. Both Dr. A. M. Wells, district superintendent of the M. E. church, and Eld. E. F. Caslow brought forcibly to our attention the alarming issue of a wet candidate. A plea was made to vote for dry candidates regardless of party issues.

Sunday morning and also at B. Y. P. D. meeting in the afternoon, C. H. Shamberger and A. W. Shively brought stirring messages. A fitting climax to this program was a six o'clock vesper service on the hillside.

Sunday evening came the missionary meeting with Otho Winger of the General Mission Board, and recently returned from a world tour, at his best pleading that the kingdom of God have central and foremost place in our lives.

On Monday the business session was held with W. F. Heckman, moderator; I. D. Heckman, reader, and N. H. Miller, writing clerk. I. D. Heckman was elected moderator for 1929. Geo. W. Miller was chosen to represent our District on Standing Committee for 1929, with W. T. Heckman, alternate. Some very constructive plans were discussed and passed for our future work. The meeting closed with the best of interest for upbuilding the kingdom of God in our District.

N. H. Miller.

Lintner, Ill.

## Notes From Our Correspondents

## ARIZONA

Phoenix church met in council Sept. 14. Officers for the new Sunday-school year were chosen. We decided to have a love feast, the date to be set later. One was welcomed by letter and one by baptism since the last report. We are planning to have promotion day Sept. 30. Those who were gone for the summer vacation have returned. Some have also come from the east to winter here. Our attendance is on the increase and interest is good which is encouraging. The extremely hot weather is over and everyone welcomes cooler days and nights.—Mrs. B. R. Fox, Phoenix, Ariz., Sept. 15.

## CALIFORNIA

Fresno church met in council Sept. 4 and held an election for officers. Bro. Miller was chosen elder; he is also our pastor. Bro. Leonard was chosen Sunday-school superintendent; Sister Rhodes and Bro. Miller, delegates to District Meeting; Sister Iva Hoff, "Messenger" agent. We decided to have a series of meetings when our pastor sees best to have it. Bro. Miller is doing a good work in organizing the church.—Maria Crisp, Fresno, Calif., Sept. 15.

La Verne church held its semiannual love feast a week ago with Eld. Geo. Carl in charge. He was assisted by Bro. Leo Miller of Fresno. Bro. Peter Keltner of Illinois and a number of the home mission workers were present. The tables and we had a very pleasant and inspiring service. A table was set in the Aid Society rooms to accommodate the aged people. Pastor Rothrock and his wife were in charge of this service. The next day Bro. Rothrock visited the homes of those unable to attend and had a short service with them. At our recent council Ray Cullen was reelected Sunday-school superintendent and L. A. Bickelstaff was chosen superintendent of the Christian Workers' Society. Bro. Edgar Rothrock, J. P. Dickey, W. I. T. Hoover and H. A. Frantz represented us at the recent District Meeting. We have enjoyed services by many visiting brethren this summer. A few weeks ago the mothers' class gave a dinner to all those seventy years old or over. This proved to be a very pleasant occasion and was much appreciated by the older people. The women's Bible class held a farewell reception for Mrs. Martha Pike the other evening; she is moving to Bakersfield. Harvey Brubaker is directing the church choir this summer. Harper Frantz directed the work of the Sunday-school this summer while the superintendent was away at school.—Grace Hileman Miller, La Verne, Calif., Sept. 17.

Pomona.—Last Sunday morning at the close of service we rejoiced when three of our Sunday-school scholars came forward for church membership; two have been baptized and one awaits the rite. At our members' meeting, Sept. 10 all church and Sunday-school officers for the coming year were elected. Bro. J. A. Brubaker was reelected elder and Bro. Joel Bowser, Sunday-school superintendent for adult division. We are looking forward to Sept. 16 when the Santa Ana Sunday-school will give us a program. We are glad so many of our brethren and sisters could visit us lately and for the gospel messages they brought us. It was also our privilege to have Brother and Sister Beahm and Bro. Heckman of Africa tell us of their work and needs.—Clara B. Wolf, Pomona, Calif., Sept. 14.

Waterford.—Aug. 30 our regular quarterly council was held, and we met Sept. 4 to finish the business. Officers for the new year were elected: Elder, J. W. Deardorff; clerk, Cecil Smith; trustee, John Sharp; "Messenger" agent, H. L. Miller. District Meeting delegates are Ira Martin and David Kunk. Sunday-school superintendent is Roy Moss; Christian Workers' president, Sister Ina Martin. Our delegates to Sunday-school Convention are Cecil Smith and Anna Fike; Sunday-school circuit meeting, delegates, Clarence Weaver and Chas. Brown. The report of the annual church visit was made. Bro. C. Price from Florida preached Sunday, Sept. 9, on Assurance of Salvation, which was very impressive and full of power.—H. L. Miller, Waterford, Calif., Sept. 12.

## IDAHO

Boise Valley church met in council Sept. 8. Sunday-school officers were elected for the coming year, the superintendent being Earl Flory. We decided to try to get Bro. S. Z. Smith of Ohio for a series of meetings this fall, at the close of which we hope to hold a love feast. We are planning to have a series of meetings to try to enlist our missionary work. Bro. H. G. Shank of Fruitland took up pastoral work here in connection with Bownest Sept. 1 and we are expecting much good from his efforts.—Mrs. Russell Broocks, Meridian, Idaho, Sept. 14.

Weiler.—With the coming of autumn we look back over the summer months and note that blessings and good things have followed us all the way. No very perceptible summer slump has been felt in the general attendance at all the services. The Brethren did not join the union evening services of the town. On July 4 about forty members of the Sunday-school enjoyed a splendid outing high up in the hills among the pines. A three weeks' Daily Vacation Bible School began July 9, conducted by our pastor, assisted by local talent. Later several of our number attended the summer assembly held at New Meadows. Following this we enjoyed a short visit from the Rev. J. Schwalbe of McPherson College. He visited in several homes and gave a spiritual message to the church at the regular prayer service on Wednesday. At our regular council Sept. 7 all the officers of the church for the coming year were elected. Bro. Edwards who has been retained as pastor for the coming year was chosen as elder also. Bro. Alvin Hoover is church clerk; Bro. Willis Peterson, Sunday-school superintendent; Sister Alvina Peterson, "Messenger" agent, and the writer, Christian Workers' president and church correspondent. We are getting ready for the Rally Day service Sept. 2.—Emma K. Miller, Weiler, Idaho, Sept. 15.

## ILLINOIS

Big Creek church met in council Aug. 4. The Sunday-school officers for the following year were elected with Dow Ridgely, superintendent. Will Matthes was elected delegate to District Meeting. Aug. 19 Brother and Sister C. B. Smith came to us to conduct a two weeks' revival. He delivered some very uplifting sermons which resulted in two additions to the church. The work is progressing well. Nov. 1 I. D. Heckman was reelected elder for another year.—Maude Matthes, Parkersburg, Ill., Sept. 17.

Cherry Grove church held a business meeting Sept. 6. We decided to begin our series of meetings near Christmas time. L. H. Root of Minneapolis, Minn., is to be the evangelist. Bro. W. A. Deardorff was elected elder. Harry Sword, Sunday-school superintendent, Bro. Deardorff is to remain with us another year as pastor. Sept. 9 we held our Harvest Meeting. Bro. Deardorff delivered a very fitting sermon, after which we made a liberal donation for mission work. Our Aid

Society is drying apples and corn to be sent to our missionaries.—Lanark E. Shidler, Lanark, Ill., Sept. 17.

Decatur.—Sept. 6 the members met in quarterly session. We selected Sunday-school officers for another year. Several committees gave reports of the work under their supervision. The pastor handed in his resignation to take effect Dec. 1, which was accepted by the church.—Mrs. P. A. Shearer, Decatur, Ill., Sept. 11.

Lanark church met in business meeting Sept. 14. Bro. W. W. Zuk was reelected superintendent of the Sunday-school. It was decided to make plans for a revival meeting at an evangelist can be secured. The Sunday evening union meetings held on our church lawn Oct. 1 and Aug. 26 with the Bible Class Federation of Women in charge. Our pastor, Bro. Forest Eisenbush, gave a report of his work. The Sunday school officers gave a report of their work. The collections taken at each union meeting were to help this worthy cause. Bro. W. W. Peters of Mt. Morris gave us a splendid address on Christian Education at each union meeting. These meetings were very well attended, 310 being present at one evening. During the absence of our pastor, the pulpit was filled by Bro. J. E. Miller of Elgin, Bro. J. B. White of Tennessee, Bro. Merle Hawbecker of Cherry Grove, Bro. A. W. Shively and Bro. Shenton of Mt. Morris, also Bro. W. W. Peters, Bro. Eckert and Bro. Clyde Broadwater of Lanark. Bro. D. D. Stutzel also gave us a report of his trip to Conference. The interest and attendance kept up very well during the pastor's absence.—Mrs. Ada Royer, Lanark, Ill., Sept. 15.

Millidgeville church has had the privilege of enjoying many good things this summer. We observed Mother's Day by having a banquet the Friday evening preceding the Sunday program. The church held its semiannual council May 19. It was decided to have our next council on another year.

Brother officiating. Bro. Summer and family of India were with us one Sunday. He gave a splendid message in the morning and in the evening his stereoscopic lecture. On the evening of October 11, Bro. G. E. Weaver of California gave one of his chalk talks on the Mansion at Manchester. Our young people gave the Pink Rose service in our church, also at the Polo church. The Local Luks Class of the Polo church brought us the Missionary Awakening of Elm Grove. Bro. Mathis' parents visited a week at the parsonage this summer. We Sunday we enjoyed a basket dinner at the church in their honor. We were also glad to have with us the same day Brother and Sister J. M. Blough from the India field. Bro. Blough brought us the morning message. A rally and promotion day program is being prepared for the last of the month. The church has engaged the services of Bro. Harvey Replogle for a series of meetings in the spring. We were also to have with us Sept. 16 Brother and Sister J. E. Miller; the former gave an interesting talk about the Conference.—Pauline Fike, Millidgeville, Ill., Sept. 17.

## INDIANA

Auburn.—Sept. 16 we held election of officers: Elder, C. C. Curren, clerk, Bro. Albert King; Sunday-school superintendent, Bro. Will Graham. Our pastor has been preaching very well considering the work we are without a resident pastor. We are greatly encouraged in our work. We have a very efficient leader for the young people and have been having some very interesting Sunday evening meetings.—Ethel Sively, Auburn, Ind., Sept. 18.

Buck Creek church met in business session Sept. 8. We will hold our love feast Oct. 13, beginning at 10:30 a.m. The services of the North Manchester church will begin his revival meetings following our love feast. Sunday evening, Sept. 2, Bro. Walter Replogle of Anderson church gave us a stereoscopic lecture on the Chicago work; the offering was \$10.10 for Bethany Bible School. Sept. 9 Brother and Sister Summer gave a stereoscopic lecture on the work of the Brethren in the missionary work. They will leave Sept. 12 for their new field of labor in Missouri. We appreciate Bro. Summer's stay and work very much.—Mrs. Phoebe E. Teeter, Moorland, Ind., Sept. 11.

English Prairie church enjoyed a Harvest Meeting Aug. 21. Bro. Claybaugh from Middlebury preached both morning and afternoon. His talk in the afternoon was along the line of the duty of Christians to protect our beloved America for the safety of our boys and girls. An offering was lifted for missions. Aug. 23 Brother and Sister Obidiah from Monticello came to assist in a series of revival services. The Word was preached with power and all were encouraged to accept of the Word. We have a very efficient leader for the young people and the girls gave her heart to God. We met at the church for service and then went to Cedar Lake for baptism; it was a very impressive service.—Mrs. Banks Light, Howe, Ind., Sept. 13.

Kokomo church held her council meeting Sept. 3. Bro. Leo Ockerman and Bro. Alvin Hewitt will continue preaching each alternate Sunday for us. The church has been redecorated and the outside is being painted now. Our communion is set for Oct. 21 at 7 p.m. Sept. 16 was the day set for our Sunday-school outing. At Sunday-school 125 were present. After preaching service almost every day we went to the park and over 300 were there for dinner. The afternoon was spent in a social time and later ice cream was served to all.—Mrs. Anna Davis, Kokomo, Ind., Sept. 19.

Manchester.—The pastor, R. H. Miller, reports that in September the membership of the congregation was 922 and the ministerial body numbered forty-nine. On Sept. 6 the church held its quarterly council with Bro. J. E. Miller, Bro. J. E. Miller, Bro. J. E. Miller, and Bro. J. E. Miller. A committee was appointed to nominate Sunday-school officers, and a committee of four was selected to investigate the possibilities of calling for the Annual Conference of 1929, to be held in this town. On Sunday, Sept. 9, Bro. Otho Winger delivered a stirring missionary sermon, after which an offering of \$218.00 was received. Following this a basket dinner was prepared in the basement of the church, and it is estimated that nearly 500 people were present. In the afternoon Bro. Miller gave a chalk talk to the children and Bro. J. H. Wright of Chicago to the older people. At this second service about 400 people were present, and of these were about ninety people who were above thirty, and of these seventeen were between seventy-five and eighty, and seven above eighty. Sept. 13 the talented family of Bro. J. I. Byler of Kent, Ohio, gave a musical program to a full house. The election of Sunday-school officers was held on Sunday evening. Our revival meetings will be held on Sunday evening. Sept. 16 Bro. O. G. Wenatchee, Wash., will be in charge.—Kathryn Wright, North Manchester, Ind., Sept. 17.

Maple Grove.—We held our council meeting Aug. 17 with Eld. N. B. Heeter presiding. Sunday-school officers were elected for the coming year with Bro. Carl Kieckner, superintendent. Sister Mary Cook of North Manchester is holding our revival meeting, beginning Sept. 10. Our love feast will be Saturday, Sept. 29, at 7:30. The work is going along very well at this place.—Bertha A. Heeter, New Paris, Ind., Sept. 18.

Shipshewana church met in council Sept. 14. Reports of the annual visit were very encouraging. We will hold our love feast Oct. 27 at 7 p.m. We will have a week's meeting sometime this fall, with Bro. J. E. Miller, Bro. J. E. Miller, Bro. J. E. Miller, and Bro. J. E. Miller. We elected church, Sunday-school and Christian Workers' officers for the year: Elders, Geo. Sherry, Bro. J. E. Miller, Bro. J. E. Miller, and Bro. Dan Kauffman, Christian Workers' president. The interest and attendance have been fine this summer. Sept. 2 we had our Harvest Meeting and singing contest. Neighbors and friends enjoyed the day with us. Sunday evening, Sept. 9, Bro. Noble Bowman gave a report of the Conference which we enjoyed very much. Aug. 26 we closed services at the Lupold house and all went to the Florence house, at the north end of the District, and enjoyed the day with them. The work is progressing well. We are all greatly rejoiced when we willingly gave his life in service to the Master.—Mrs. Geo. S. Sherck, Middlebury, Ind., Sept. 18.

Summitville church met in council Sept. 9. We decided to return to our minister, Bro. C. H. Hoover, for another year. The churches of this community—Baptist, Christian, Methodist and the Church of the Brethren—were held in the respective churches each Sunday evening, the messages being given by the different pastors. The music was under the direction of a member from one church or another. The services



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## DISTRICT MEETING OF NORTHERN ILLINOIS AND WISCONSIN

(Continued From Page 623)

shows that the time for three members will expire in 1929, four in 1930, one in 1931 and one in 1932. This arrangement was made to avoid having an entire new board at once.

O. D. Buck and A. C. Wicand were elected to Standing Committee with S. S. Clough and Edward Frantz alternates. Because Bro. Bonsack could not be present and serve as moderator, he was unanimously chosen as moderator for next year.

It was voted to support Bethany Bible School according to the plan recommended by General Conference and churches were urged to meet their quota as rapidly as possible. The secretary was authorized to gather the Minutes of District Meeting as fast as possible and have the same bound in a volume to be preserved for District use.

Elgin, Ill.

J. E. Miller, Secretary.

### DR. A. W. DUPLER

It is with sadness indeed that we record the sudden death of our beloved classmate, teacher and friend, Dr. A. W. Dupler, who departed this life June 9, 1928, at his home in Huntingdon, Pa., in his forty-fifth year. He is survived by his wife, two sons, two daughters, and his stepmother. His parents and brother and sisters passed to their reward many years ago.



Alphacius William Dupler was born near Thornville, Ohio, July 27, 1883. His father, Melancthon Dupler, a deacon, was of German ancestry, while his mother, Elizabeth Beery, was of Swiss descent. He was married to Olive, daughter of Eld. J. Z. Replogle, of New Enterprise, Pa., Sept. 4, 1906, at Altoona, Eld. W. S. Long officiating. To this union four children were born, the oldest having graduated from Juniata College this year, and the youngest being but six years of age.

Although reared on a farm, Alphacius early turned his attention in the direction of a higher education. He graduated from the Hopewell Township High School at Glenford, Ohio, in 1902. The year 1905-1906 was spent as a student at the Bible Institute and Canton College, Canton, Ohio. In 1907 he entered Juniata College, from which he received his A. B. degree in 1911, the year 1909-1910, however, being spent at Ursinus College. He engaged in graduate study and research at Cold Spring Harbor Biological Laboratory, Long Island, Johns Hopkins University, and the University of Chicago, the latter of which conferred upon him the degrees M. S. in 1914, and Ph. D. (magna cum laude) in 1916.

Dr. Dupler's career as a teacher began in the public schools of Perry County, Ohio. Upon his graduation from college in 1911, he was elected professor of biology by his Alma Mater. Three years later he resigned in order to engage in graduate study. While in Chicago, he was an instructor in the Y. M. C. A. After receiving his degree at the university, he was professor of botany at Lawrence College, Appleton, Wis., for one year, and professor of biology at Bridgewater College, for two years. In the year 1919, the latter institution elected him to the position of dean, but he resigned in order to accept a call to the professorship of biology at Juniata. For the next eight years he not only occupied his chair with distinction, but also served very acceptably as registrar and director of the summer session. During the last year, he was a member of the faculty at Millersville State Teachers' College, but he had arranged to be back at Juniata during the coming year.

Bro. Dupler was active in the church as well as in educational endeavors. He united with the Church of the Brethren in the Jonathan Creek congregation, Perry County, Ohio, in November, 1895, Quincy Leckrone administering the initiatory rite. In August, 1904, he was called to the ministry, and installed in the following October by Elders Tobias Hoover and Samuel Sprankle. The Huntingdon congregation advanced him in June, 1909, and had him ordained May 4, 1921, Elders W. S. Long and J. C. Swigart delivering the charge. Following his first installation he served his home congregation as the only active minister for three years. During his year's study at Ursinus College, he served as pastor of the Roysford church. For several years he was chairman of the official board of the Huntingdon congregation. Although a regular pastor for only a few years, his Sundays for the rest of the time were largely occupied in pulp supply, Anti-Saloon League field work, and Bible institute lectures among the churches.

Professor Dupler was a scholar. In our days as fellow students at Canton, Ohio, it was difficult to keep pace with him in class. A professor at Johns Hopkins stated that they never had a more brilliant mind in the student body. A Juniata declared he was the clearest thinker on "the

hill." For many students he cleared up the difficulties concerning biological principles and the Book of Genesis. Aside from his thesis on "Gametophytes of Taxus Canadensis," he had published papers on "The Staminate Strobilus of Taxus Canadensis," and "The Ovulate Structures of Taxus Canadensis." He was a member of the American Association for the Advancement of Science, the Botanical Society of North America, the Pennsylvania Academy of Science, the Ecological Society of North America and Sigma Xi.

Bro. Dupler had many outstanding qualities as a man. He had a willing heart as well as a brilliant mind. When called to the ministry, he promptly resigned his position as a teacher in the public schools, in the spirit of "this one thing I do." He had a genial disposition which won for him many friends. Moreover he was devout in the presence of the nature he studied and loved. He could see the divine in the trees and flowers, and discerned the handiwork of God even in the blade of grass. To him nature and revelation were both the word of God.

One who lives so intensely is not likely to live so long, and so it was with our friend and brother. For several years his health seemed to be failing. For a time he sought relaxation for his overworked nerves in a new interest in his flowers. Finally a change of work seemed advisable, and he accepted the position at Millersville. At first the lighter task seemed to bring the desired relief, but later in the year complications developed that led to his final collapse. But since one's days are to be measured by their quality rather than by their number, who can say that his was not a finished life?

M. Clyde Horst.

Windber, Pa.

### CATHERINE CHROWEL KELVER

Catherine Chrowel Kelter born Oct. 6, 1852, in Darke County, Ohio, departed this life Aug. 21, 1928, at her home near Crumstown, at the age of seventy-five years, ten months and ten days. She was married to Daniel D. Kelter May 21, 1872, at Plymouth, Ind. She was baptized in 1864 and lived a faithful Christian life, serving as president of the Aid Society for a number of years. Also she had served as church chorister, Sunday-school superintendent, and was a teacher for quite a few years.



For four years she was in ill health and suffered a great deal. Mrs. Nancy Latton of Michigan City, a sister of the deceased, who attended the funeral, died two days after returning to her home. Sister Kelter leaves her husband, four sons and one daughter. There are also twenty-four grandchildren, seven great-grandchildren, one brother and two sisters. Although married fifty-six years, mother was, with the exception of an infant, the first to leave this large circle.

Funeral services were held at the home of her son, William, and at the North Liberty church, by Bro. Edw. Stump of Walkerton. Interment in the North Liberty cemetery.

North Liberty, Ind.

### IN MEMORY OF BRO. DAVID E. LITTLE

David E. Little, son of Amos and Ellen Little, was born Jan. 9, 1863, in Carroll County, Md., and was the third child of a family of nine children—four sons and five daughters.



In 1884 he married Emma J. Grove and to this union one child, a daughter, was born. In 1891 Bro. Little and wife moved to Baltimore, Md., where he resided until his death. At the tender age of sixteen years he united with the Church of the Brethren in the Meadow Branch congregation, and through the passing of the years he developed into a whole-hearted Christian worker and real leader in the local church.

For twenty-eight years Bro. Little served the church in the office of deacon and in a very commendable way he measured up to the qualifications. For many years he also served as a trustee and on various committees in the local church. Then, too, there was a winsome, social side to his religious life and one always felt helped and cheered in his presence.

Formerly there were three Brethren missions in Baltimore, two of which were well known as the Hill Street Woodberry Mission and the North West Baltimore Mission. Later these missions each secured a church in its own right, and were organized into separate congregations as the Woodberry and Fulton Avenue churches. In these two missions at different times Bro. Little was a faithful member and even after they were organized he labored for a time in each, having at the time of his death held his membership in the Fulton Avenue church (recently changed to First Church of the Brethren).

In Sunday-school work Bro. Little in his earlier years had no peer as a teacher of intermediate boys and girls. For six consecutive years he was the capable teacher of a mixed class of thirty-five to forty such pupils in the Woodberry Sunday-school, and many pleasant memories of those days still linger with members of the class who are now members of the church.

It was probably in 1896 that the first public service of the North West Baltimore Mission was held in the home of Brother and Sister David Utz, which marked in a definite way the beginning of said mission. The mission with this small and humble beginning gradually grew and although at times it met with adverse conditions, after a lapse of thirty-two years developed into what is now known as the First Church of the Brethren. Its present numerical strength is perhaps a few more than 250 members. Through all this development Bro. Little's helpful service and influence were highly valued and appreciated. Here again in the Sunday-school he was an ardent worker and taught a class of young ladies for twelve consecutive years. Though this familiar figure and worker in the church has gone, the work remains and continues.

Bro. Little was in ill health the last four or five years and during the last year he was physically unable to be active in the work of the church. On June 20 he was anointed. He bore his suffering with great patience and a cheery spirit under the untiring and tender nursing of his wife and daughter. On Sunday evening, July 8, 1928, he peacefully fell asleep in Jesus. Surviving are his wife, daughter, two

grandchildren, two brothers and three sisters. A brief service was held at his late home by the wife and Rev. C. Ogg. The final service was held in the Meadow Branch church near Westminster, Md., in charge of Eld. W. E. Koop, assisted by Eld. Geo. A. Early. Text, John 14: 1-3. Interment in the cemetery near by. F. D. Anthony, Baltimore, Md.

### BAKER GOLDEN WEDDING

On Sunday, Sept. 2, Brother and Sister J. W. Baker of the Santa Ana church celebrated their Golden Wedding Anniversary. Eight children, three daughters-in-law, two sons-in-law, fourteen grandchildren and the writer and his family were present. Thirty-five sat at the long table reaching across two rooms and burdened with that which bespeak of a rich harvest and of bountiful blessings. Two children and three grandchildren were not present.

Brother and Sister Baker came to Kansas in the early days of their experience where they did faithful service in the Master's cause, later pioneered in Colorado, being instrumental in founding a number of Sunday-schools and working most faithfully for the upbuilding of the kingdom. They came to the Santa Ana congregation from Colorado Springs in 1925. They, with the children now living here, are among the most faithful and dependable workers in the church. When given a task to perform they never hesitate.

In these days of unpremeditated marriages and easy divorce proceedings a golden wedding is an occasion for especial note. The Church of the Brethren may well take pride in the stand we have taken in the matter of the sacredness of the home. We do well to honor those whose example of fidelity is so marked. May the blessing of heaven ever adorn these lives the example of which is a challenge to the modern home and society. We pray that Brother and Sister Baker and their children and grandchildren may multiply the years of faithful service even to infinity.

Roy P. Hylton

Santa Ana, Calif.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a "Golden Wedding" notice for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Albin-Vought.**—By the undersigned Sept. 9, 1928, Bro. Chas. A. Allen and Sister Ica Mae Vought.—E. B. Hoff, Maywood, Ill.

**Beshore-Rapps.**—By the undersigned at his home, June 24, 1928, Bro. Ervin Beshore and Miss Reta Rapps, both of Rich Hill, Mo.—D. C. Gnagy, Warrensburg, Mo.

**Blair-Mack.**—By the undersigned at the parsonage, Aug. 12, 1928, Mr. Henry U. Blair of Akron, Ohio, and Sister Anna Blanche Mack of Conneville, Pa.—Ralph E. Shoper, Conneville, Pa.

**Blough-Friend.**—By the undersigned at the summer home of the bride's parents, Aug. 29, 1928, Bro. Wm. McKinley Blough and Margaret Rowena Friend, both of Conneville, Pa.—Ralph E. Shoper, Conneville, Pa.

**Harmer-Wampler.**—By the undersigned at the home of the bride, June 17, 1928, Mr. Matthew Harmer of Edgerton, Mo., and Sister Rowena Wampler of Warrensburg, Mo.—D. C. Gnagy, Warrensburg, Mo.

**Martin-Strowbridge.**—By the undersigned at his home, Sept. 1, 1928, Mr. Reginald A. Martin and Sister Margaret K. Strowbridge.—Van F. Wright, Dayton, Ohio.

**Pobst-Buntain.**—By the undersigned at his home on Aug. 19, 1928, Bro. Aubrey M. Pobst and Sister Mary Buntain, both of Plain, Wash. Noble E. Deardorff, Wenatchee, Wash.

**Stutzman-Hecker.**—By the undersigned at his residence, Aug. 11, 1928, Bro. Calvin T. Stutzman and Sister Mary E. Hecker of Johnstown, Pa.—L. B. Harshberger, Johnstown, Pa.

## FALLEN ASLEEP

**Beamblossom.** Wm. S., who was born in Illinois, died Aug. 2, 1928, at Nampa, Idaho, aged 86 years, 6 months and 15 days. He united with the Church of the Brethren early in life and remained faithful and loyal to the last. He moved from Illinois to Nebraska and later with his family to Thomas, Okla., where he took a claim on which he lived till four years ago when he with his two daughters moved to Idaho. The body was brought back to Thomas for burial in the Mount Valley cemetery by the side of his companion who passed away nine years ago. He leaves four daughters, one son, six grandchildren and seven great-grandchildren. Services in the Brethren church at Thomas by Eld. Jacob Appelman assisted by Brethren Goss and Herndon.—Mrs. H. L. Hutchison, Thomas, Okla.

**Bentley.** Felina, nee Hodges, born March 26, 1856, died of heart trouble at the home of her daughter, Sister Minnie Jarboe, near Peace Valley, Mo., Aug. 19, 1928. At an early age she united with the Christian Church and lived faithful to her belief. April 6, 1873, she married W. S. Smith. To this union six children were born, two having preceded her. She leaves one son and three daughters, six grandchildren and two great-grandchildren. She was left a widow in 1896 and on Sept. 16, 1900, she married Robert T. Bentley who died in 1903. Services in the Peace Valley church by Lester E. Fike and A. W. Adkins. Interment in the New Hope cemetery.—Zella M. Fike, Peace Valley, Mo.

**Bratton.** Sara Jane, wife of Grant Bratton, died Aug. 8, 1928, in the Spring Run congregation, Milford County, Pa., aged 62 years, 8 months and 8 days. She united with the church many years ago and was faithful in observing its principles and advocating its doctrines; she was quite a student of the Bible and an earnest Sunday-school worker. She had a paralytic stroke but lived several weeks, hearing her suffering very patiently. She leaves her husband, three sons and one daughter. Funeral by H. W. Hanawalt and the writer.—J. C. Swigart, Mattawana, Pa.

**Cripe.** Sister Bertha, daughter of Isaac and Catharine Cripe, born on a farm near Rossville, Ind., died at the same place Aug. 31, 1928, aged 51 years, 7 months and 2 days. For many years she had been a sufferer with tuberculosis. She was baptized into the Church of the Brethren in 1849, lived a devoted life, called for the anointing and died in the triumphs of a living faith. Her father died when she was quite young, two sisters died in infancy and another with the same disease in 1924, leaving only the aged mother in the home. The funeral was held at the home by the pastor. Interment in the Pleasant View cemetery near by.—J. G. Stinebaugh, Rossville, Ind.

**Dennis.** Bro. Samuel B., died Sept. 4, 1928, aged 81 years, 7 months and 26 days. He had been living in Vienna, Ill., with his daughter. He was a faithful member of the Elizabethtown church of the Brethren for some thirty years. Surviving are his wife and three daughters. Funeral from the home of his daughter, and in our town church by Elders S. H. Hertzler and H. H. Nye. Interment in Florin cemetery.—M. B. Miller, Elizabethtown, Pa.

**Graham.** Sister Emma Viola, wife of Thomas Graham, Sr., died Sept. 7, 1928, aged 67 years and 9 days. For several months she had suffered a sufferer from cancer. Surviving are her husband, eight children, twenty-three grandchildren and one great-grandchild. Funeral services by the writer in the Walnut Grove church, Johnstown.—Galen K. Walker, Johnstown, Pa.

**Hevener.** Sister Lucy Mae, daughter of J. H. and Fannie Gordon, died July 6, 1928, aged 26 years, 4 months and 8 days. She was born near Churchville where she spent her entire life. Surviving are her husband, seven brothers and seven sisters, her mother and father. Funeral in the Elk Run church by N. J. Miller assisted by W. H. Zigler. Interment in the Green Hill cemetery near Churchville.—Minnie F. Smith, Churchville, Va.



**Leathery, Bro. Geo. W.**, born in Dover Township, died of heart trouble, Aug. 24, 1928, at his home in York, Pa., aged 52 years, 4 months and 8 days. He was baptized in York in 1903 and in July, 1909, he was elected to the deacon's office in which he served faithfully for nineteen years. He was treasurer of the relief fund of the deacon board, served as a trustee of the church, and also as Sunday-school teacher of a men's Bible class. He married Sarah J. Altland Dec. 30, 1895. To this union were born two daughters and five sons. Surviving are his widow, six children, six grandchildren, two brothers, one sister, three half brothers and two half sisters. Services at his home and in the First church by Eld. M. A. Jacobs, assisted by Bro. Harrison Gipe. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Liskey, Lethe**, wife of Bro. Chas. Liskey, died Sept. 8, 1928, aged 62 years. She with her family moved to the Anville congregation nine years ago, coming from Virginia. She was in failing health for several years but attended services whenever possible. She is survived by four sons, four daughters and a number of grandchildren. Funeral at the Anville church by Walter Hartman and Simon Bucher. Interment in the South Anville cemetery.—Sarah Winters, Lebanon, Pa.

**Miller, Bro. Mahlon Henry**, born at Grantsville, Md., died at his home in Meyersdale, Pa., Aug. 25, 1928, aged 67 years, 11 months and 11 days. Sept. 24, 1882, he married Miss Annie Eichorn who died Dec. 26, 1905. To this union were born eight children. Aug. 9, 1908, he married Miss Ella Kreitzburg and to this union were born two children. He united with the church early in life and remained faithful till death. He is survived by his wife, one son, six daughters, one brother and a sister. Services in the church by Bro. T. R. Coffman. Interment in the Maple Grove cemetery at Grantsville.—Mrs. Theo Bittner, Meyersdale, Pa.

**Oster, Sister Lydia Emma**, born Sept. 14, 1878, died Aug. 11, 1928, aged 49 years, 10 months, and 27 days. She was a member of the Church of the Brethren for many years. She is survived by her husband, two daughters, one son, mother and nine brothers and sisters. Funeral services were held from her late home, 457 East Washington Street, conducted by her pastor, Bro. Samuel D. Lindsay. Interment was made in Coble's cemetery near St. Thomas.—Katherine M. Hartman, Chambersburg, Pa.

**Shroll, Sister Sarah Ann**, born in Marshall County, Ind., Aug. 3, 1870, died Aug. 21, 1928, at the home of her daughter, Mrs. John Ullery, in the bounds of the Pine Creek church. She married Henry Shroll July 20, 1889, who died several years ago. To this union was born one daughter who survives with one sister and five grandchildren. She united with the Church of the Brethren in her youth and remained steadfast in the faith. She called for the anointing a few weeks prior to her departure. Services in the Pine Creek church by Eld. Jas. O. Kesler. Burial in the Fair cemetery.—M. S. Morris, North Liberty, Ind.

**Snider, Chas. B.**, son of Israel and Jane Snider, born in Perry County, Ohio, April 6, 1860, died Aug. 18, 1928, after a long period of illness. Sept. 9, 1883, he married Metta E. Bouserman. To this union were born two daughters and three sons. One son preceded the father in 1911. In 1884 he united with the Church of the Brethren to which he gave his faithful services until death. He was a good citizen and Christian worker, upholding at all times that which he thought was good for the community and God's kingdom. He had suffered for eight years but through it all he was patient. He leaves his wife, two sons, two daughters, three granddaughters, three brothers and three sisters. Funeral at the Somerset M. E. church by Bro. E. B. Bagwell, assisted by Bro. Mulligan and Rev. Elrod. Interment in the Somerset cemetery.—Clyde Mulligan, Thornville, Ohio.

**Speicher, Sister Eliza Jane (Lahr)**, born in Tuscarawas County, Ohio, May 11, 1866, died in Goshen, Ind., at the age of 62 years, 3 months and 21 days. She united with the Church of the Brethren at the age of nineteen and remained faithful until death. She married Benj. J. Speicher who died Nov. 24, 1908. She leaves two sons, one daughter, one sister, five brothers and eight grandchildren. The body was brought to Ellet, Ohio, to the home of a son. Funeral from the East Nimishillen church by G. S. Strausbaugh. Burial in church cemetery.—Mrs. Russell Uplinger, Middlebranch, Ohio.

**Stoudt, Sister Louisa**, born in Lancaster County, Pa., died within the bounds of the Kent church, Sept. 9, 1928, aged 52 years, 2 months and 4 days. In early life she accepted Christ as her Savior and was identified with the Brethren in Christ until of recent years she united with the Church of the Brethren, and lived faithful and consistent until death. She married John Stoudt in 1870. There were four children, two of whom survive. Funeral in the Kent church by the pastor.—A. H. Miller, Kent, Ohio.

**Wallace, Amasa Wm.**, died July 30, 1928, aged 52 years. He had been ill more than three years, heart trouble and complications having followed an attack of influenza. During all his sickness he always had a smile and pleasant word for all. He was the son of Brother and Sister Josephus Wallace and was born in Ellettsburg, Iowa. He was married to Olive V. Smith June 1, 1901. She survives with the parents, one brother and two sisters. Funeral by E. G. Whitmyer. Burial in the Prairie Street cemetery.—Mrs. Goldia M. Struble, Elkhart, Ind.

**Wissinger, Mrs. Mary Blough**, born July 30, 1846, in Somerset County, Pa., one of a family of nine children. Her father and mother were John and Rachel Berkley Blough. In 1864 she married Geo. W. Wissinger. To this union were born four children, two preceding her. Surviving are a daughter and son, eight grandchildren and eleven great-grandchildren. She was a member of the Church of the Brethren for over fifty years. She and her husband opened their home for services in this community, the first services of our church being held there. They also gave the land upon which the old Walnut Grove church now stands. She made her home with her daughter, Mrs. W. H. McCreary, her husband having preceded her a number of years ago. She died Sept. 9, 1928. Services in the home by the writer and interment in the Wissinger cemetery.—Galen K. Walker, Johnstown, Pa.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26; 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-8); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

# RALLY DAY

Of the annual days of the Sunday-school, Rally Day is one of the most important. The special efforts to reach all who in the past have been identified with the school is a great incentive that will arouse all the workers. It provides opportunity to secure the renewed interest and attendance of those who have ceased attending as well as some who have never been in Sunday-school.

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No. 336. The design and invitation of this card particularly appeal to children of the Cradle Roll, Beginners and Primary ages. This card is produced in dainty colors. Price, per dozen, 20c; per hundred, \$1.25.



No. 337. Here is offered a worth-while rally invitation suitable for young people and adults, and produced in harmonious and striking colors. Price, per dozen, 20c; per hundred, \$1.25.



**Rally Day Bannerettes.** Multicolored bannerettes of felt with the words "Rally Day" printed in white. 2 inches in length. Per hundred, \$2.00

\*\*\*\*\*

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## Notes From Our Correspondents

(Continued From Page 625)

**Nathan Martin.** Fifty of our members attended the meeting in Lebanon Sept. 11. Eld. S. Z. Shuler of Colorado, ninety-two years of age, preached a sermon. Bro. Happy Old Age. Our love feast will be held Oct. 27 and 28 at the Big Dam house at 10 A. M.—Carrie Dohner, Pine Grove, Pa., Sept. 17.

**Smithfield** congregation is happy to announce that nine were baptized into the kingdom and one reinstated during the revival held recently by Bro. D. I. Pepple of Woodbury, evangelist. We held the semi-annual love feast Sept. 8. The harvest sermon was preached at the Smithfield church Aug. 18 by Bro. Pepple. The house was filled with members and friends from near by. Sister Bertha Longenecker left Sept. 11 for Bethany Bible School to prepare herself for the service of the Lord.—Dorothy Winland, Martinsburg, Pa., Sept. 13.

**Tyrone** church held its quarterly business meeting Sept. 5. Officers were elected for the coming year, Bro. D. P. Maddocks being re-elected elder; Bro. G. V. Fagley, church clerk; Mary Hitchings, "Messenger" agent; Carrie Snyder, correspondent. We planned for our revival meeting which is to be held in February, and arranged to have with us at this time Brother and Sister E. L. Rutledge, singing evangelists. Sept. 6 Rev. Noah E. Yeiser, who presented to the community a motion picture entitled, "Lest We Forget," a temperance picture. The pastor is now giving a series of lessons from Revelation on Wednesday evening at the Bible study hour. The young people's conference of Circuit No. 1 will be held in our church Sept. 30. Oct. 1 we are planning a Rally Day and Harvest Home service.—Carrie B. Snyder, Tyrone, Pa., Sept. 14.

**Upper Poplar Run.**—We closed our two weeks' meeting Sunday evening with the love feast; twenty-nine gathered around the table. This meeting was held two miles from East Freedom, where what is called the Johnston road. This is a new field; we have about sixteen members and there was no pastor to take care of them. Now the members want to erect a small chapel. During these meetings three were baptized. This will give the writer two charges to take care of, Upper Run and the one near Smith Corner.—Archie Hosking, Claysburg, Pa., Sept. 14.

**Walnut Grove.**—Our young folks rendered a pleasing and profitable program. Aug. 5 Eld. G. K. Walker, the pastor, reported on his trip to the Pacific Coast, Yellowstone Park, the World's Sunday School Convention and the La Verne Conference. Aug. 12 in the evening Eld. S. S. Blough, Sterling, Ill., treated the subject of Self-denial in a very practical manner. The next Sunday evening our four Bible School delegates and two Y. P. D. delegates gave thoughts on the District Convention. Bro. Clarence C. Heckman, African missionary, delivered an interesting address on the morning of Aug. 26. Bro. J. M. Blough and wife, on furlough from the India field, were here in the evening; he preached a highly appreciated sermon on Christ's commission to his disciples, and Sister Blough addressed a united meeting of the C. W. branches. In our quarterly business session Sept. 6, Bro. Russell Custer was continued as Bible School superintendent. The officers and teachers chosen for next year will be formally installed on the morning of Sept. 30, and the next Sunday, attendance recognition services will be held. October throughout will be rally month, a gradually increasing attendance being urged for, closing the 28th with 650. A general boosters' committee to urge the reaching of an enrollment of 1,000 in 1929 was selected. Our semi-annual communion will be Nov. 11. We decided to lead some financial rally by the Pioneer Boys. The girls will likely organize soon. Quite a number of our boys and girls from various departments, were at Camp Harmony this year, receiving new soul life and enthusiasm. A helpful feature last Sunday evening was a special prayer by the pastor for members of our congregation starting to or reentering college. Our Wednesday night singing class is led by the pastor. There is a spring of spiritual information and inspiration.—Frank B. Myers, Johnstown, Pa., Sept. 15.

## VIRGINIA

**Bridgewater.**—M. M. Myers has been installed as pastor of this church for one year, to succeed M. G. West who has gone to Bethany Bible School. O. S. Shuler, who was pastor for three months during the summer, Bro. DeWitt L. Miller has been installed as minister. Our love feast will be held Nov. 3.—Ida Fry, Bridgewater, Va., Sept. 17.

**Montebello.**—Aug. 26 Bro. W. E. Cunningham of this place began a series of meetings at the Montebello church which continued until Sept. 2 with large crowds in attendance, especially at night. He preached two sermons each day, the one in the afternoon being related to the duties of the Christians, and being for the older people who could not attend in the evening. Bro. Cunningham labored earnestly for the cause of Christ, preaching in all fifteen inspiring sermons. As a result six were baptized and two reclaimed. July 31 Sister Thelma Ramey from Manassas, Va., began a District Bible School which continued for ten days. It was largely attended, having an enrollment of about fifty. Owing to heavy rains they were forced to close the school without rendering their program. Bro. Cunningham and Sister Katie Fauber assisted in the school. We will hold our love feast Oct. 13 at 3 o'clock.—Edna Ramsey, Wake, Va., Sept. 12.

**Redoak Grove.**—The regular council was held at Redoak Grove church Sept. 9. The visiting brethren gave a favorable report. We are to have the love feast Saturday, Oct. 13, beginning at 4 P. M. The treasurer gave the quarterly report of church receipts and disbursements; we are glad that we are so far meeting our quota. Bro. Roy L. Sheler of Pleasant Valley congregation came to Silver Leaf church Aug. 29 and stayed until Aug. 29. His efforts were greatly appreciated by the community as was shown by the good attendance in spite of the unusually heavy rains during the week. One young person stood for Christ and was received into the church by baptism.—Anne A. Vest, Copper Hill, Va., Sept. 12.

**Richmond.**—Aug. 26 I began a series of meetings in the Melvin Hill Church, in the North Carolina District and continued until Sept. 9, preaching in all nineteen sermons besides taking part in two funerals. Also preached one time at the Brooklyn church and attended council meeting at the Mill Creek church. This was my first visit among the churches of the North Carolina District. I think this a good field for our folks. Like many other places, more workers are needed. I think the meeting at Melvin Hill was enjoyed by every one attending. The singing was splendid. A number of duets and quartets were given during the meeting. We thoroughly enjoyed the hospitality of the brethren and sisters of Melvin Hill. While they have had their troubles, since they have Bro. W. A. Reed as their pastor, giving most of his time to the work, I feel that a much larger and stronger church is in the near future. Twenty-six were added to the church during the meetings, of whom nineteen were by baptism. This was quite an encouragement to the membership.—L. A. Bowman, Richmond, Va., Sept. 12.

**Trevilian.**—June 4 Bro. I. N. H. Beahm began a series of meetings at Penitentiary, a mission point within the bounds of this church, continuing for two weeks. Four were received into the church by baptism and one awaits the rite. Sunday-school was organized June 21 with Bro. L. A. Shumake as superintendent. Splendid interest and a large number of young people make this a very promising field. July 1

Bro. Beahm began a meeting in a grove at Ferncliff, also within our boundary. A week of meetings resulted in great interest in the community. The faithful few here are looking forward to building a churchhouse Aug. 5. Bro. Beahm began a series of eighteen gospel sermons at the home church, closing Aug. 19. Five made the good choice and were baptized. The church feels greatly strengthened and built up through the efforts of Bro. Beahm. We would greatly appreciate a few Hymns of Praise books from anyone wishing to dispose of same. Our love feast will be held Oct. 28 at 6 P. M.—Bessie N. Shumake, Lousa, Va., Sept. 17.

**Walkers Well.**—Eld. S. H. Flora of Sago, Va., began a revival at this place Aug. 12. He preached ten sermons and as a result twenty-six have been baptized. The members are planning to build a church in the near future. They have preaching once a month and have had Sunday-school through the summer months in a schoolhouse.—Mrs. S. H. Flora, Sago, Va., Sept. 15.

## WASHINGTON

**Yakima.**—Since our last report Aug. 1, one has been baptized. Sister Clara Lyon, our delegate, gave us a splendid report of the District meeting and the young people's assembly. Two of our Mission Board members, Brethren R. F. Hiner and G. C. Deardorff of Wenatchee, were with us Aug. 19 in the interest of the pastoral work. Brother and Sister Hilton are leaving for other fields of labor. Bro. Coffman from Maryland expects to take up his work here. Bro. C. Faw left on Aug. 20 for Bethany Bible School. We held our regular business meeting Sept. 5. Bro. R. F. Hiner was chosen elder, and Bro. L. A. Gans, assistant; Bro. E. A. Cable, Sunday-school superintendent. Our love feast will be held the evening of Nov. 10. We decided to hold our council meeting quarterly instead of monthly, to make it more convenient for Bro. Hiner.—Katie Baldwin, Yakima, Wash., Sept. 14.

## WEST VIRGINIA

**Sandy Creek.**—A revival meeting was held at the Union Center church, beginning May 26 and closing June 3. This meeting was conducted by Evangelist Earl Wm. Fike, of Egdon, W. Va. Quite a bit of interest was taken, and the meeting was well attended. Seven were baptized. The revival meeting at Salem began Aug. 14 and closed Aug. 26. Evangelist Galen B. Royer, of Pittsburgh, conducted the meeting. The services were well attended and good interest manifested. Three members were baptized into the church. The love feast was held on Saturday evening, August 25. The meeting at Hazelton was held sometime in the latter part of June. It was conducted by Evangelist Harper Will, of Bridgewater, Va. The meeting first part of July. It was also conducted by Harper Will. Reports seem to indicate a very successful meeting. A revival meeting at Mountain Grove was conducted by Elder Jeremiah Thomas, of Sandy Creek congregation. The revival meeting at Mountain Dale conducted by Jeremiah Thomas, closed Sunday evening, Sept. 16. The love feast at this church was held on Saturday evening, Sept. 15. This is the last meeting in Sandy Creek congregation for this year. All the churches have had a revival meeting which has been very successful, and has done much to build up God's kingdom. We feel that God has richly blessed our congregation this past year.—Ralph E. Caton, Clinton Mills, W. Va., Sept. 17.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 12-14, N. Iowa, Minnesota and S. Dak., at South Waterloo.  
Oct. 12-14, West Virginia, First, at Harman.

Oct. 26-29, Southeastern Kansas at Mont Ida.

### LOVE FEASTS

**Illinois**  
Oct. 6, Hickory Grove.  
Oct. 6, 7 pm, Allison Prairie.  
Oct. 14, Lanark.

**Indiana**  
Sept. 29, 7:30 pm, Maple Grove.  
Sept. 29, Pine Creek.  
Sept. 29, 7:30 pm, English Prairie.

**Ohio**  
Sept. 30, Fairview.  
Oct. 6, 7:30 pm, Anderson.  
Oct. 6, Laporte.

**West Virginia**  
Oct. 6, Yellow Creek.  
Oct. 6, 7 pm, Turkey Creek.  
Oct. 6, White.

**Virginia**  
Oct. 6, 7 pm, Plymouth.  
Oct. 6, 10:30 am, Lower Deer Creek.  
Oct. 11, Middlebury.  
Oct. 13, Osceola.

**North Carolina**  
Oct. 13, Beech Grove.  
Oct. 13, 10:30 am, Buck Creek.  
Oct. 20, 6:30 pm, West Manchester.

**South Carolina**  
Oct. 20, Bethany.  
Oct. 20, Bremen.  
Oct. 20, 6:30 pm, Rossville.

**Georgia**  
Oct. 20, 7:30 pm, Indianapolis.  
Oct. 21, 7 pm, Kokomo.  
Oct. 27, 7:30 pm, Middletown.  
Oct. 27, 7 pm, Shipshewana.

**Iowa**  
Sept. 29, 7:30 pm, Greene.  
Sept. 30, Ankeny.  
Oct. 14, Des Moines Valley.  
Oct. 20, Spring Creek.

**Kansas**  
Oct. 15, 7:30 pm, Buckeye.  
Oct. 17, Morrill.  
Oct. 27, Overbrook.  
Oct. 29, Sabatha.

**Maryland**  
Oct. 14, 6 pm, Beaver Dam.  
Oct. 20, 2 pm, Myersville.

**Michigan**  
Sept. 29, Harlan.  
Oct. 6, 7 pm, Thornapple.  
Oct. 27, Elsie.

**Missouri**  
Oct. 7, Shoal Creek.

**Nebraska**  
Sept. 30, Beatrice.

**North Carolina**  
Oct. 20, Shiloh.

**North Dakota**  
Oct. 21, 7:30 pm, Minot.

**Ohio**  
Sept. 29, 6 pm, Sugar Creek.  
Sept. 29, 7:30 pm, East Dayton.

**Oregon**  
Oct. 6, 6 pm, Georgetown.  
Oct. 6, 7:30 pm, Rose.

**South Carolina**  
Oct. 13, Owl Creek.  
Oct. 20, Danville.

**Tennessee**  
Oct. 20, 7 pm, Harris Creek.  
Oct. 20, 6 pm, Pittsburg.

Oct. 20, 7 pm, Donnels Creek.

Oct. 20, 10 am, Fairview.

Oct. 27, 6:30 pm, Lower Stillwater.

Oct. 29, Black Swamp, all-day.

Oct. 27, Kent.

**Oklahoma**

Oct. 20, Ames.

Oct. 20, 2 pm, Bartlesville.

**Oregon**

Oct. 13, Portland.

**Pennsylvania**

Sept. 30, Hooversville.

Sept. 30, Middle Creek.

Sept. 29, 30, Fredericksburg.

Rankston house.

Sept. 30, Leamerville.

Sept. 30, Palmyra, all-day.

Oct. 6, 2 pm, Ferry at Three Springs.

Oct. 6, 6 pm, Dry Valley.

Oct. 7, New Enterprise.

Oct. 7, Shade Creek at Berkeley house.

Oct. 13, Buffalo (Pike church).

Oct. 13, 14 am, Fairview.

Oct. 14, 7 pm, Marsh Creek.

Oct. 14, 7 pm, Claysburg.

Oct. 14, 2 pm, Spring Grove.

Rankston house.

Oct. 14, 6:30 pm, Hunsdale.

Oct. 14, Bear Run.

Oct. 14, Fairview.

Oct. 14, Penn Run.

Oct. 20, 1:30 pm, Conestoga at Bareville.

Oct. 20, 6 pm, Spring Run.

Oct. 20, Lebanon.

Oct. 20, 10:30 am, Falling Spring, Hade meetinghouse.

Oct. 20, 21, Maiden Creek.

Oct. 20, 21, 10 am, Big Swatara at Hanoverdale.

Oct. 21, Newville.

Oct. 21, Hanover.

Oct. 21, Glade Run.

Oct. 27, 1:30 pm, Akron.

Oct. 27, 7 pm, Lost Creek, Free Spring house.

Oct. 27, Lower Clair.

Oct. 27, 28, 1:30 pm, Little Swatara, Ziegler house.

Oct. 27, 28, 10 am, Schuykill, Big Dam house.

Oct. 28, Roxbury.

**Tennessee**

Oct. 6, Knob Creek.

Oct. 6, French Broad.

Oct. 6, Mountain Valley.

Oct. 13, New Hope.

**Virginia**

Sept. 29, 6:30 pm, Fairview, Unity.

Oct. 6, 4:30 pm, Mt. Joy.

Oct. 6, 4 pm, Topeco.

Oct. 13, 4 pm, Redoak Grove.

Oct. 13, 4 pm, Oak Grove.

Oct. 13, 6 pm, Midland, at Mt. Hermon.

Oct. 13, 3 pm, Montebello.

Oct. 20, Lynchburg.

Oct. 20, 4 pm, Beaver Creek (Second).

Oct. 28, 6 pm, Trevilian.

**West Virginia**

Oct. 7, Uni n Chapel.

Oct. 14, 2:30 pm, Berkeley, Lee-town house.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ... EDITORIAL ...

### The Harvest of War

#### V. War in Greek and Roman Life

BUT the harvest of war is not complete with the generation of those who would gather the first illusive fruits. The three millenniums of years which have passed since the Trojan War have given time for most of the results of the struggle to come to fruition. It is interesting to note that the story of the conflict became the principal basis and inspiration of Greek literature. The deeds and fortunes of the Greek heroes in the Trojan War furnished the poets of Greece their favorite themes. Indeed, the tales of the heroes were so much a part of Grecian thought life that indirectly the ideals and attitudes thus inculcated came to shape the destiny of the race. With all their good qualities, the ancient heroes were also independent and quarrelsome, ready to all but wreck a great cooperative enterprise to gain some personal end. And this individualism became so much a part of the Greek spirit that rivalry between states was ever keen and statesmanlike cooperation all but impossible. The quarrel of Achilles and Agamemnon foreshadows such large scale rivalry as came to exist between Athens and Sparta and Thebes and Sparta. The glorious Trojan exploit through its pervasive influence upon Greek thought made it but logical that the Greek states should quarrel and sacrifice each other after the manner of the individualists who fought so long in the shadow of the walls of Troy. Thus self-exhausted Greece became an easy prey to Macedonia and Rome. The victory at Troy turned out to be Pyrrhic in the sense that it ultimately conditioned a war complex which precluded a united Greece under Greek leadership.

Equally significant was the long run influence of the Trojan War upon Rome as the cultural heir of Greece. Roman youths were inspired by the deeds of the Trojan heroes much as were the Greeks themselves when Alexander the Great stopped at Troy, prayed for the success of his campaign against Asia and succeeded in investing himself with the heroic atmosphere of the Trojan war period. For Julius Cæsar took a special interest in Troy since the Julian family traced its descent from Ascanius, a son of Æneas the exile from Ilium. Thus when military-minded Rome was Grecianized in culture there was an accentuation of its military spirit which made it impossible for the Romans to fully adjust their administration of an empire to peace time conditions. As long as the Roman world was being extended by conquest the principle of force

as tempered by the Romans seems to have been adequate. But ultimately, when the known world was conquered, the problem of integrating their gains proved a bit too much for them. Had they received any help at this point from the Greeks the Romans might have succeeded as peace time administrators. But the Greek emphasis was all upon the side of an intense individualism. Their heroes were mainly eager but quarrelsome individualists who had yet to learn the fine art of glad cooperation, even against a common foe. The Greeks never achieved able peace time administration, hence they could give no aid to the Romans in the testing days of success as rulers of a world empire. Therefore, what the Romans achieved as organizers was attained in spite of the Greek example and spirit. The Greeks gave the Romans no help, but rather accentuated inherent common weaknesses, in a day when Romans needed every measure of enlightened administrative ability that they could muster. As a consequence Roman organization did not get much beyond the theory of rule by force—a theory which works pretty well upon the upgrade but always fails when success is achieved and gains must be wisely and peaceably integrated if they are to be held. If Alexander the Great had lived a few years longer, and if the Romans had learned more from him than petulant Achilles and stubborn Agamemnon, they might have been more successful as peace time organizers. But this was not to be and the world was again to learn that they who live by the sword ultimately perish by the sword.

#### VI. War and Western Civilization

Nor is this all. It seems quite clear that the pervasive influence of the Trojan War which divided and ruined Greece politically and accentuated the divisive elements in Roman character may be isolated and justly labeled the Nemesis of modern civilization. For our dominating western civilization is mainly Greco-Roman in spirit. The barbarians who swarmed into Europe in the last days of the Roman empire, and who finally overwhelmed it were as militaristic as the Greeks and the Romans. There is no essential conflict here as may be seen by the popularity of the Trojan tales during the middle ages. Greek and Roman heroes were adopted and placed along beside the swashbuckling Norse gods and heroes. The strange legend of Faust, in which the Greek Helen is introduced as the mistress of Dr. Faustus, but serves to indicate how much Greek, Roman, Celt and Teuton had in common on the basis of typical racial interests. And down to our own day the Trojan tales have their interest for adults as well as for youths. Thus the Trojan War heroes still live and shape our lives far more than the average person suspects. For is it not the mind-set which doomed Greece to weakness and Rome to failure that prevails so largely in the world today? What turned Europe into a veritable shambles, even within our own times, but such a spirit of rivalry and lust for conquest as characterized many of the ancient Greek heroes? Too long has the world been ruled by the shadows cast by such so-called heroes as Ajax, Achilles and Agamemnon.

Summing up the influence of the Trojan War and placing its fruits in one final exhibit, it must be evident that the force of its spell over men was not spent in a generation or two. But rather, as a motivating force in the lives of men it gathered power as spiritual sons down through the generations took up the story of the Trojan expedition and sung of the deeds of its leaders. These tales were built into epic songs of power until all the world, even until now, has listened, admired and leaped to join in the mad frenzy of battle. The shades of those ancient Greek heroes have inspired conquerors

like Alexander the Great and Julius Cæsar; they have inspired more generals and wrecked more nations than the average historian has suspected. The cult of the Trojan heroes has veritably turned the world upside down, for it has made might to seem right, slaughter the basis of glory and destruction a noble achievement. It has so perverted the finer sensibilities that the organization of the world for progress is difficult and all but impossible of accomplishment. First, Greece was bled white by her own hand; then Rome was confirmed in a mind-set which made the highest type of world leadership impossible; finally, the forbears of the modern European races were inspired to a factionalism which has all but wrecked civilization. That false aurora which doomed Greece to early but exhausting precocity and left Rome stranded, touched at last the keen, savage minds of Celt and Teuton and stirred them to conquest until most of western Europe has been soaked with human blood. Thus the red glow of the burning towers of Troy gleams far down the aisles of history, touching here and there a ravaged land or a captured city. When will men turn from the mad frenzy of strife as exemplified in the futile destructive lives of the Greek heroes? When will they cease to gather the illusive harvest of war?

#### VII. What the East Thinks of War

Out of the ancient, teeming east there has come another interpretation of the ends of life. And it may be said that this new interpretation was arrived at by the paths the west is now pursuing. The east is very old; the east has nursed the bold Assyrian and the consummate Tamerlane. The east has had her battles, the like of which for sheer blood letting the west has never seen. Consider as an example the little land of Palestine and the battles that for millenniums were common on her hills and in her valleys. The east began to learn her lesson when war was war—when choice armed men stood foot to foot and fell down slain in heaps. Europe has never seen a battle like the ghastly spectacle staged one day in the hill country of Ephraim when eight hundred thousand chosen men, who were mighty men of valor, trapped four hundred thousand of their cousins upon Mount Zemaraim. But the trapped men of Judah gave a shout and advanced upon the foe. It is said that God smote Jeroboam and all Israel, and that there fell down slain of Israel five hundred thousand chosen men! How is this for one day's work? Is it any wonder that long ago the wise men of the east began to say that sometime there would come a Prince of Peace? Thus the east was the first to learn the futility of strife and her chief gift to the west will most certainly turn out to be the Christian emphasis upon the value of human life, with brotherhood set up as the ideal in human relationships. The harvest of war is so costly in human values, so futile when lifted up as the goal in a philosophy of life, that the day must ultimately come when the message of the east will be generally received in the hearts of men.

H. A. B.

#### An Investigator's Report

"THERE is an enormous difference between what Christianity might do and what it is doing," a recent investigator finds. In our opinion he has the right idea. There is quite a difference.

This searcher for facts throws a little further light on the situation. He says that Christianity has a good heart and is getting a better brain all the time but is short on muscle. He means by this that its intentions are good and its intelligence is improving but it fails to act.

Now what shall we do with his report? How shall we get more action? Can you help some?



## GENERAL FORUM

### Sea Power

BY H. A. BRANDT

The glory that was Athens rose  
To spread by paths of trade  
Until the wide Ægean bowed  
And hated tribute paid.

But soon Athenian glory sunk  
Into a siren sea;  
For gleaming battle fleets were lost  
From Thrace to Sicily.

\*\*\*  
The grand armada moved from Spain  
With white sails gleaming wide;  
The mighty fleet set out to sea  
Invincible in pride.

The Briton proved a valiant foe  
And struck with wind and wave.  
A wrecked armada drifted back  
To fill its Spanish grave.

\*\*\*  
Let those who trust in metal fleets  
Recall the frowning row  
Of splendid battleships towed out  
And sunk in Scapa Flow!

America, gray battleships  
Can not command the sea;  
They simply challenge other men  
To war's absurdity!  
Goodwill is all that ever brings  
The true prosperity.

Elgin, Ill.

### Shall We Vote as We Pray?

BY S. S. SANGER

IN America the Christian voters hold within their sure grasp the balance of voting power sufficient to determine the result of any election wherein moral issues or Christian interests are involved. Readers will readily recall the days when the voting public were not very well informed as to the character and qualifications of persons whose names appeared upon the ballot.

Conditions have greatly changed. Voters are intelligently informed and they vote independently and with precision. A candidate can not be put across by the political bosses like he might have been some years ago. The voter usually knows—and always should—just why he votes for one person and refuses to vote for another. If I am not informed sufficiently as to candidates for a certain office, I leave that part of the ballot and vote only where I know definitely in my own mind why I am voting for each individual. There are usually acquaintances from whom I can obtain information regarding candidates about whom I wish to be further informed. To vote blindly or carelessly is a reproach to our dignity and self-respect.

#### Influence of Our Vote

There are comparatively few straight party tickets voted these days. Under our form of government the ordinary citizen can hold his head erect and vote with the satisfying assurance that he is definitely wielding his influence in determining the character and policies of our government. Sometimes we do not feel that impulse as keenly as we should. We should also remember that office holders of every rank always have one ear open to the public, and are encouraged and influenced by a written or spoken word from the voter. You and I are but integral parts of the mighty influence of public sentiment.

Is there reason to hope that God will relieve us of responsibility for our opportunity as voters? He can be greatly glorified through a righteous government, or the progress of his kingdom greatly retarded by unrighteous acts or attitudes of a government. All through human history has he not gladly manifested his pleasure with God-fearing governments and displeasure toward those of unrighteous tendencies?

#### The Coming Election

At the coming election the Christian and self-respecting voters have an exceptional privilege. For years

have we not prayed and worked for the promotion of prohibition and sobriety among the peoples? In the mercy of God the cause of prohibition, battling constantly against the most insidious efforts and propaganda that the demons of darkness could devise, has grown in volume and influence till today America stands before the world as a mighty and irresistible leader in the onward march of temperance and peace.

Surely we should thank God and take courage, because the minds of the public and the columns of the press have in the past few months shown remarkable and almost unbelievable trend toward peace among nations and the permanent acceptance of prohibition both as to law and principle.

The presidential election emphatically presents a referendum, as it were, upon the attitude of the country upon the Eighteenth Amendment and enforcement of prohibition laws. The entire world is looking on with intense and interrogating interest! The question is being pondered in every language, "Will America vote in approval or disapproval of the prohibition they have tried out for these eight years?" Reports from travelers and newspapers are conflicting but the vote will tell.

And alas! Some Christians of America will ignore God's mighty challenge and the greatest voting opportunity of their generation. I, though a Democrat, shall esteem it a sacred and gladsome privilege to walk into the voting booth, if I be permitted to live till then, and pull down my first lever at the name of a presidential candidate who is known to be dry in sympathy and in practice; this in preference to recording my vote for a candidate known and heralded the wide world over as being identified with the wets.

#### Not a Religious Issue

The national platforms of the two great parties are remarkably similar in their declarations regarding the principal issues, such as farm relief, tariff, labor and prohibition. After listening in on their two great conventions I feel optimistic for the welfare of our country, in view of the prominent part played by character, personality and human interest. But platform declarations do not appreciably change the established conviction of a candidate. A dry plank in the platform pleases the majority in the party but it does not make a wet president dry.

I have no patience with religious intolerance, nor with Protestant preachers who would embarrass the situation by trying to inject religious strife into the campaign. Personal religious choice is too sacred a privilege to discuss very loudly under present circumstances. That privilege is vouchsafed by the very constitution whose eighteenth amendment we seek to defend. But prohibition involves a government policy toward a gigantic economical, social and moral problem, affecting our whole nation—and the world. We shall not permit the evacuation of the ground we have won!

Vote as you will. The Lord permitting, I'll vote as I pray.

Seattle, Wash.

### What the World Peace Worker Needs to Know

BY GEORGE FULK

OUR local American Legion Post has just met and made their plans to take part in the celebration of National Navy Day, Oct. 27. Our local papers announce the names of the committeemen appointed for carrying out the plans, and say: "This committee was appointed to select speakers to be sent to the schools of the city and to arrange for the post what other participation may be requested of it. Speakers will talk to school children on the topic of 'Sea Power and Commerce,' a subject suggested by the War Department."

Do our peace workers realize the full meaning of this? Do all of us know that National Navy Day is celebrated each year for the purpose of influencing public opinion to believe that our commerce will prosper and increase just in proportion as our navy prospers and is increased? That is, that the increase of our navy is necessary to bring increased prosperity to

our country. This movement is well organized throughout the United States. It is promoted by the Navy League. The plans provide for a large number of speakers to address the school children on the subject of "Sea Power and Commerce." In a few years these school children will be controlling our government, and if they can be won over now to the idea that a bigger navy means a bigger commerce and increased prosperity throughout our nation, the multiplied millions of dollars from the taxpayers will be assured in the near future. So, also, will the fat salaries of the naval officials, and the adding to the payroll of new officials in the bargain. This program would only cost four or five dollars per capita each year, and, in the minds of the increased navy advocates, this would be a small matter, not worth considering. Let each reader figure up for his own congregation what this would amount to for next year—four dollars for each man, woman and child in the congregation!

Now what can the peace workers do about it? First, remember that "discretion is the better part of valor." Good tact is half the battle. We shall not need to dispute the big navy advocates openly on National Navy Day, Oct. 27. But two weeks later there will be another national day observed—Armistice Day, Nov. 11. This is a more important day than National Navy Day. It will attract more public attention. It will afford the peace workers their golden opportunity to educate public opinion on the fundamental truths as to how peace and national prosperity are to be secured, and the relation which armed force bears to these. Also to acquaint the people with the facts of current history, history just now in the making on the subject of outlawing war altogether, putting reason and justice in its place, and then, as the system of war becomes obsolete, cutting down the armament of the nations, and bringing increased prosperity through the saving of the money and man power spent on armament, and through unbroken peace which comes from a warless world.

One wonders whether the "children of light" will be as wise in presenting their cause to the public on Armistice Day as will the "children" of the increased navy on National Navy Day. And let us note particularly that Armistice Day comes on Sunday this year!

Bethany, Ill.

### Christ Seen in Us

BY OLIVER H. AUSTIN

"THOU shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbor as thyself." To love God himself and one's neighbor, differs only in form and in fulfillment; for in commandment, it is one and the same. It is true, that our experiences with people can be so bitter that hatred rather than love will spring up within us for them, but this is not Christ-like and we are here to show Christ to men.

There is something mysterious within one which attracts something equally mysterious in others whom he meets on the highway of life. At such times we overlook failings, forgive sins and fail to notice plainness, and with the mysterious power of love, envelop another in the kindness of our being. This is the warm glow of divine sympathy which bursts from our hearts, and thus the love of God is being revealed through us.

We may have love for a few whom we consider worthy of our love, but this is not yet having love for our neighbor and fulfilling the second commandment. Love for man must be like the love for God. There must be no partiality, or else the love for man would put back the love for God in our hearts; therefore, love for our neighbor has become nothing more nor less than love for whatever of God there is in man.

We know a masterbuilder by the palace he has built; a poet by his songs; a mighty thinker by his book; a Christian by how much he lives and loves; many will only know Christ as he is seen in us. The Master-builder and Artist has shown us first his works of love in nature; then he comes a second time and in man shows us his image; he comes again and shows us his love in Christ. Now the question is: how well are we



who profess to be followers of the Christ letting this love be known to others, thereby allowing Christ to be seen in us?

McPherson, Kans.

## The Paris Peace Pact

BY D. C. REBER

THE world's latest and greatest declaration of its will for peace is the multilateral peace treaty signed at Paris on August 27, 1928, by fifteen of the leading nations. This solemn event was characterized by a conspicuous absence of kings, priests, soldiers or verbal bombosity. The ceremony was notable for silence, sincerity and simplicity. Three hundred men and women of whom more than sixty were Americans witnessed what may prove to be the most notable event of the twentieth century so far as the general weal of mankind is concerned.

In the immediate presence of these three hundred deeply interested visitors and the fifteen plenipotentiaries, only one speech—an address of welcome—was made and heard by radio around the world. In fact not only the ears but also the eyes of the whole community of nations were fixed upon what M. Briand of France called the "greatest collective deed born of peace."

The plenipotentiaries signed for their respective countries in the following order: Dr. Gustav Stresemann for Germany; Hon. F. B. Kellogg for the United States of America; M. Paul Hymans for Belgium; M. Aristide Briand for France; Lord Cushendun for Great Britain, and also for India; Hon. W. L. Mackenzie King for Canada; Hon. Alexander J. McLaclen for Australia; Hon. Sir Christopher James Parr for New Zealand; Hon. Jacobus S. Smit for South Africa; Mr. William T. Cosgrave for Irish Free State; Count Gaetano Mazoni for Italy; Count Uchida for Japan; Mr. A. Zales for Poland; Dr. Edward Benes for Czecho-Slovakia.

Born in the same room in which the League of Nations was born ten years before, with the flags of all nations floating over the building sheltering the peace signatories, the Pact of Paris proclaims a new kind of prohibition of world-wide scope and significance. William Allen White says: "Under the new prohibition, war will have to be bootlegged, so it will be poisonous and ill-famed."

This treaty prohibits war by outlawing it, by declaring it illegal, by renouncing it as an instrument of national policy. In the past, war was considered as a divine right and remained in international ethics as an attribute of sovereignty, but now this treaty makes war devoid of what constituted its most serious danger—its lawfulness. Henceforth it is branded as illegal, and mutually and deliberately and, it is hoped, universally outlawed so that a violator of this solemn covenant will incur the unconditional condemnation and probably the enmity of all its cosignatories.

This treaty delivered the death blow to the institution of war which is a relic of barbarism. Gradually but surely the forces of Christianity are freeing civilized society from the bondage of chattel slavery, alcoholism, war and kindred evils.

Peace has been the golden quest of humanity which it has pursued since the dawn of time. Priest, king, baron and soldier alike failed to achieve it. Now in the twentieth century, that unforgettable day, August 27, 1928, ushers in a new era for mankind through a formal document which voices the common man's God-like yearning for peace. It is the voice of millions of God-fearing, peace-loving peoples who have seen or experienced the horrors of the World War. It expresses the conscience of humanity sincerely endeavoring to attain Christian brotherhood. A great hope has been awakened in humanity's breast for the dawn of the new epoch of international justice and goodwill.

How can this treaty, lacking military sanctions to enforce it, prevent war? How can it bring about a stable permanent peace? Militaristic newspapers and godless magazine editors by their sarcastic comments try to nullify it. While only fifteen governments representing more than 500,000,000 people have already

signed it, yet forty-nine other nations have been invited to sign it too, and are eagerly awaiting the opportunity to adhere to it. If all the nations, or nearly so, sign this treaty, an international solidarity will be created which will encompass the whole world. Not military but moral forces, chief among which is public opinion, must uphold and validate the effectiveness of it. The signatory nations will gradually forsake the habit of associating national prestige and national honor with the idea of force and thus peace will become stabilized. War as a means of arbitrary and selfish action between nations shall no longer be considered lawful. As no threat of war will any longer hang over the economic, political, and social life of peoples, the smaller nations will henceforth enjoy real independence in international discussions.

The Treaty of Versailles grew out of a desire to liquidate war. America refused to ratify or be a party to it. This is considered to be the greatest organized instrument or assurance to achieve world peace. Now comes the Pact of Paris born out of the collective will for peace to reinsure or reinforce the aim of the Treaty of Versailles. America too has had a leading part in its consummation and undoubtedly will ratify it through the United States senate. By it, now universal peace and goodwill to all peoples are proclaimed without military threatenings. But this is only a noble beginning, a first great step toward a worthy goal proclaimed by the Prince of Peace under whose leadership the cause of peace will triumph.

Since war has been discarded on civilization's junk heap, a substitute must be instituted so that peace may be maintained, and not merely proclaimed. France's famous foreign minister, M. Briand, proposed that this latter treaty be dedicated to the memory of the dead who fell in the World War. So let it be.

North Manchester, Ind.

## The Holy Spirit

BY DAVID METZLER

### IX. Guidance in Service

#### Part 1—Conscience and Guidance

SINCE the Spirit endows, illuminates and energizes for service, we can also depend on him for guidance in service. All of this means that there is a divine plan for each one's life; a goal that is to be attained, and the reaching of this goal is the individual's highest achievement. Therefore, in order to make the greatest success of one's life, there must be a complete response to the minutest promptings of the Spirit. We mention two essentials in this connection. The one is the relation conscience sustains to the guidance of the Spirit. The other is the means the Spirit uses to guide in service. The better these are understood the fuller can be the response to the Spirit, and the more successful can be one's life.

In divine guidance the place of conscience should be considered with care. One should distinguish carefully between the promptings of conscience and the guidance of the Spirit. Conscience is usually considered as an infallible guide in things pertaining to righteousness and God. But just as human wisdom can not discern the things of the Spirit, so conscience can not discover the will of the Spirit, neither can it be "educated" to do so. The promptings of conscience can therefore not take the place of the guidance of the Spirit.

Conscience is a feeling soul-power that prompts action in harmony with judgment and reason, or with that which one *believes* to be right, not with that which is intrinsically right. Since conscience prompts action in harmony with that which one *believes* to be right, it is evident that it may prompt action against, as well as in harmony with the will of the Spirit, because one's *belief* may be in harmony with the will of the Spirit or it may be contrary to it. This fact is seen clearly in Paul's experience. His "good conscience" as he calls it, prompted him to oppose the Holy Spirit. At the stoning of Stephen, a man "full of the Holy Spirit," the "Spirit by which he spake," his conscience prompted him to consent to Stephen's death, thereby opposing the appeal of the Spirit as it came through Stephen. This same good conscience prompted him

later to persecute Christian men and women who were born and led of the Spirit, and to persecute the church which is his temple and dwelling place. That his conscience prompted him to do this is not a matter of conjecture, it can not be doubted. He explains his attitude toward his conscience by saying, "I have lived before God in all good conscience until this day." And again, "Herein I do always exercise myself to have a conscience void of offense toward God and man always." He never, according to his statement, disregarded his conscience, either before or after his conversion. While he was on his way, being led or prompted by his conscience to destroy the work of the Holy Spirit, in harmony with the teaching of the Pharisee's religion, which he *believed* to be right, the Almighty intercepted him, smiting him to the ground, not because he was disregarding his conscience but because he was opposing the will of God. The fact is, his conscience was good but his *belief* was wrong, consequently his conduct was out of harmony with that which was intrinsically right, which is the will of God.

Before conscience can prompt one to do that which is intrinsically right, one must know what it is and accept it as such. Paul's experience at the time of his conversion illustrates this fact. At that time Ananias being sent to Paul through a vision from the Lord, led him to "know his will . . . and to hear a voice from his mouth," and to believe and accept his will. His conscience had not been changed, neither had it been "educated," it was still the same good conscience, it did just what it did before; it *prompted him to do that which he believed to be right*. But now, instead of believing the Pharisee's doctrine to be right, he believed the *will and words* of the Lord to be right and his conscience became a factor in shaping his actions in harmony with the will of God and consequently in harmony with the will of the Holy Spirit.

It is evident that conscience can not detect the right from the wrong and can therefore not guide in it. When judgment and reason decide what the will of the Spirit is, then conscience normally will become the impelling power to prompt action in harmony with the decision and consequently with the guidance of the Spirit. But if judgment for any reason should err as in the case of Paul, and decide against the guidance of the Spirit, conscience becomes a factor in directing action against the will of the Spirit.

The promptings of conscience must not be confused with the guidance of the Spirit. The important matter in this connection is, first of all, to *discover* what the will of the Lord is. When this fact becomes established in the mind of the individual, then a good conscience becomes a mighty factor in the guidance of the Spirit.

All of this does not mean that conscience should at any time be disregarded, but that it should be accorded its rightful place the same as any other faculty of the mind. We are so constituted that each faculty has its special and peculiar work to perform, and if these are allowed to function as God has intended that they should function, and the word of God be given its rightful place, his will for us will be carried into effect.

Nappanee, Ind.

## The Christian Seal and Work of the Holy Spirit

BY CHAS. M. YEAROUT

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

I WENT recently to hear a Seventh Day Adventist preacher deliver a message on "The Beast, His Image, and His Mark." He maintained that the Sabbath was God's seal, and that all those who do not keep the Seventh day Sabbath will be lost. I thought, what folly! A man may keep the Sabbath as commanded and not be a Christian at all. I feel impressed to write an article on the above heading.

It is evident that the New Testament teaches that the Christian is sealed by the Holy Spirit. The office of the Holy Spirit is to confirm the teaching of Christ, "Reprove the world of sin, and of righteousness, and

(Continued on Page 638)



## God's Tenth

BY MARY S. CARR

IN touching the question of giving or paying, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3:10).

Here plainly the payment of tithes is made the condition not only of an abundant outpouring of the Spirit, but temporal blessings are definitely promised in the succeeding verses. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirements of tithes. But "tithes" mean money or other equivalent value, and the effusion of God's Spirit and material prosperity is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jews to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. 12:2). Here is consecrated giving, laying by in store, a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our Exemplar One who "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich."

In the light of such high standards, who can say that we ought not to give at least one-tenth of our income to the Lord's work? If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises: First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord's work; and secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to his people and sets up a test case, saying: "Prove me now."

Taking this Scripture in connection with others, we find that there are two points to be demonstrated in this connection: First, that faithful and proportionate giving will be rewarded with superabundant spiritual blessings. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to impersonate a shining cherub in a play, on being covered over with a coating of gold-leaf which entirely closed the pores of the skin, died in consequence before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity restrained! He is thenceforth dead spiritually, though he may have a name to live.

Second, that faithful and proportionate giving, which is another name for tithing, will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst

out with new wine" (Prov. 3:9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give unto your bosom" (Luke 6:38). Do we believe these words of our Lord? Can we question that they refer to abundant temporal returns in recompense for abundant giving?

Cincinnati, Ohio.

## Waiting the Time of Asking

BY OMA KARN

AN agent was canvassing the neighborhood taking orders for an article of household use that sold readily. A lady was very desirous of buying. The agent called on a Monday morning. The lady of the house was at work in the basement. The woman at the door rapped twice. Receiving no response she turned away from the door in much bitterness of spirit. She was discouraged over repeated failures in obtaining admittance into homes and in making satisfactory sales. Later the two ladies met at an afternoon tea and the circumstance of the agent calling at the door was discussed. "If you would but have continued knocking I would have heard you presently and made my appearance," said the second lady. "I was back in the cold storage room where sound is not easily conveyed. I was greatly in need of what you could have furnished that morning."

"And I was greatly in need of the encouragement your order would have been to me," said the agent. "For my mistake in leaving so hastily I spent two days of misery. I failed to get a single order until Wednesday morning. Had I but sat down in one of those comfortable porch chairs of yours and rested a moment and awaited your appearance, with the order you gave later, how differently things would have appeared!"

Is it not possible that we frequently miss the blessing of answered prayer by being too quickly discouraged in the way of waiting for the reply? The kind heavenly Father does not run after us to bestow the reply upon us. Neither does he call us back to receive it. What heartache and misery might be dis-

## The Campaign Column

BY C. ERNEST DAVIS

### The Paramount Objective as Defined by Raskob

Governor ALFRED E. SMITH chose as his campaign manager and Chairman of the Democratic National Committee his long time friend John J. Raskob. Mr. Raskob is a Roman Catholic, a Knight of Columbus and a Director of the Association against the Prohibition Amendment. He is listed in "Who's Who in America" as a Republican. It doesn't take a very good pair of eyes to see that this selection is of considerable significance.

In a statement justifying his acceptance of the appointment Mr. Raskob defines the chief objective of the campaign in words of amazing frankness when, after stating that his previous interest in politics had been only nominal, he said:

"Now, however, I see the opportunity of performing some constructive service by helping to relieve the country of the damnable affliction of prohibition. Governor Smith has taken a courageous stand on that important question, and I accepted the chance to help him."

Whatever may be the attraction for others in Governor Smith's campaign, his own manager is for him because he proposes to overthrow prohibition. That is the main plank in his platform, the one that decided Mr. Raskob, a Republican, to accept the chairmanship of the Democratic National Committee.

By every test Alfred E. Smith is wet. He is wet in his political associations with Tammany Hall, wet in his official record as a legislator and governor, wet in his choice of a campaign manager, and wet in his personal declaration of intent and purpose. Why deliver the destinies of prohibition into his hostile hands?

Wenatchee, Wash.

pensed with were we less hasty in deciding that our petition has not been granted. Prayer is more than clapping our hands, raising our eyes toward heaven and speaking some words: it is asking admittance into the very presence of God; it is knocking at the door of heaven and reverently and patiently awaiting its opening. Quiet waiting alone is beneficial to our spiritual life. It brings strengthening power if not the boon we sought. It is on record that the Apostle Paul, man of power with God as he was, had to pray several times before the door opened to him. We can well imagine him keeping on still longer had the reply not been received when it was. Our Lord and Redeemer spent a whole night in waiting upon the heavenly Father. May his Holy Spirit help us to be reverent, fervent, and persevering in our praying. One has said that "prayer is the breath of the soul." Then let the soul never cease breathing.

Ashland, Ohio.

## Those Mexicans and the La Verne Conference

BY GRACE HILEMAN MILLER

### Picture No. 1

"THERE is just one thing the matter with La Verne and this Conference," grumbled an elderly member of the Church of the Brethren one morning just at the close of Conference.

"What is that?" asked his friend—a resident of La Verne.

"These Mexicans around here, why I saw a lot of them in the meeting last night."

"Well, brother, the Mexicans were here before the whites were, and many of them act whiter than people with white skin," replied the sister kindly. "Hear that?" asked his wife.

"Well, they ought to stay down in their own part of town, the Annual Meeting tent is no place for them," he grumbled.

### Picture No. 2

"Mrs. Miller," said our good usher at my elbow the second evening of the Conference, "there are some of your Mexican friends at the door who want you to tell them if they shall come in."

Looking around I saw quite a group, some whom I had never seen near a Protestant church before. I went back and invited them to come sit with me. Quite a group did. While they did not just get much out of the addresses they liked to be in such a big group and especially enjoyed the hymns. At the close they asked if they might come again—and they did again and again. Unconsciously all the brethren and sisters around them invited them back or said by their actions you have no business here—however, the latter were decidedly in the minority.

### Picture No. 3

A group of brethren and sisters took a walk through Mexicantown. They were astonished at the beautiful yards they saw filled with beautiful flowers and thrifty vegetables. As one sister was admiring a rare flower in the garden of a Protestant Mexican—the owner came out and said: "You like flower, I give you." Suiting the action to the word she plucked the flower and handed it to her. In her broken English she welcomed the visitors to help themselves to her flowers and to visit her home.

### Picture No. 4

The junior group of children were going down the street from the college building toward Mexicantown, a group of thirty or forty, on Tuesday morning. They passed right through the center of the Catholic colony and stopped at the one Protestant home in the block and went in to give a short program of song and devotions. The children sang a few simple choruses in Spanish learned for the occasion. The Protestant Mexican children mingled their voices with those of their friends. Quite a crowd listened on the outside. The group passed on to a couple of other homes scattered over the colony and repeated their program. The Mexicans thanked them over and over, one good old grandma praying God's blessing upon them for this wonderful testimony of the coöperative spirit among



Protestants before her neighbors who know not Jesus as the living Savior.

Time and space do not permit me to describe a number of other pictures—but the La Verne Conference had its influence on the La Verne Mexicans. Never before had they seen such a large tent, nor such a large group of people worshipping together. Many of them felt the warmth of the friendly feeling as they passed brethren and sisters on the street and were thus drawn toward the Savior whom this great crowd were worshipping.

More than one member of the church went home determined to make an honest effort to show a Christ-like spirit of friendliness to their Mexican and other foreign speaking neighbors.

*La Verne, Calif.*

### That Fishing Trip

BY D. D. THOMAS

It was a sad thing that the disciples went fishing that day. Enough had been happening to keep their minds and hearts busy all the time. But the change of affairs had so disconcerted them that they were constrained to go to the old ways they had learned before they learned of Jesus. They had been stirred with fine prospects of great things. Jesus had not told them all the things that were in their minds. In fact, many of the things that he had said taught them differently. But, the people of this world do not have the mind of Christ, and because of this their imagination led them away from him. So the disciples wandered away in that dark hour. It may be well for us to think whether we may not be led away in a similar manner.

The resurrection experience surely should have given them enough to think about, so that they would have much to investigate and learn of the wonderful things that were happening. To some extent these things attracted their attention. The disciples could run to the grave when they learned that Jesus was not there. Thomas could stand the test when the risen Lord gave it, and go away believing. And the trip to Emmaus showed that they were thinking.

But, one wonders whether their going did not seem a case of necessity. This event had caused the organization to cease. Judas had gone with all the money and at this time was no more. They had to live and there seemed no other way for it. They reasoned that they should starve if some provision was not made. They were workmen and a vocation meant much to them. It was woven into their lives. It was the most natural thing for them to do. Many a man in our day has gone after a vocation, a training from his youth though called of Christ, and yet he is deemed a model Christian. When God said, "Thou shalt love the Lord thy God with all thy might," I think that he meant what he said. This does not come as an ordinary command, though that would have been strong enough for us to obey, but it comes as a fundamental principle. It is a very constitutional feature of the kingdom itself. A vocation that lessens or modifies it is not of God.

The next point was their success. They began in the evening and they fished all night, but they caught nothing. It was a persistent effort though fruitless. They did not get a vision of what the Master had said. They could not yet understand why he had to be crucified, although he had told them that he should be killed. He had taught of the resurrection, and yet they were as much surprised as any when they learned of it. It was hard for some of them to believe and it had to be demonstrated before they did. But in the face of all this evidence they did go a fishing.

Here is a fine example of God's providence. They went forth in their own strength. No if-God-wills was in it. It was simply, "I go a fishing," and "We also go with thee." And that night they caught nothing. The fine thing of it was that in the morning they saw Jesus standing on the shore. But they did not know him. It has been said that love is blind. But that was never, never said by the Great Master. God is love and God sees, and his love sees. John is called the beloved disciple, perhaps because he leaned on the Master's breast at the Supper, and John saw first. I think one may rely upon it that love has more power to make

us see than anything else. It helped John to see his blessed Lord at dawn and it will help us to see him also.

It was a long time no doubt to them when they toiled all night and caught nothing. It makes one think that the greatest lessons and the brightest lights come to those who are willing to toil through the dark hours. It might be reasoned that since they had not practiced for some time, therefore they were not successful. But I think that God was in it. In his love he tries us but does not discard us. It was well for them to see that the Master's bidding was better than an old vocation. In their own strength they could do nothing, but at the Master's command note what a change.

This fishing trip seems to be the darkest hour that had come to them since Christ's death. The only hopeful feature of it was that they were willing to try so much. Though in the wrong they were a noble set of men. I do not know whether they thought it was their only way to have a living or not. But, surely they felt that it was needful to make an effort, while they were going to this extremity. At least to some extent they must have forgotten the One who had schooled them for three years. They must have lost faith. When faith goes darkness comes. So it was to them a dark hour.

God looks down upon us and loves us, but he does not always come to us at once. Little trials help us to know him. It is the many favors that spoil the child. We are all of us God's children, whether we are good children or bad children. He loves and keeps us through the sorest trials by which we may be able to see him in the right light. If we labor faithfully we shall see him by the light on the shore.

It is wonderful that Jesus came at all to them. No one can rightfully say that he had not done enough for them. He had died for them. But I do not think that they saw that at all at that time. He had shown a wonderful spirit in his hours of agony for them. His death was the noblest that one could imagine. In the trial of it he never lost his purpose. Through it all he showed a power that a merely human being could not have shown. And all nature supplemented it.

God raised him from the dead—an honor that in its fullness was never given before. He was the first-fruits of them that slept.

One would think that after he had done all this the disciples could not expect him to do more. But, we find after it all, he sought them on the sea shore. He had said: "I pray for them that thou hast given me." He gave proof in seeking them that his prayer was sincere, that he was willing to do much that they might work for him, that they might be fishers of men.

But that morning after the night of toil they all saw something that greatly attracted their attention. God always brings things strongly enough to us so that we may see. The one great bar to seeing God's manifestation is the will. The will to see and the will to hear. Many souls today are turning away to the world rather than see and hear of the good things that God has for them. They are turning to fables and the doctrines and commandments of men.

The blessing came to those disciples that morning before they knew their Lord. The wonderful draft of fishes and the wonderful preservation of the net that it did not break under the heavy strain, all contrasted so happily with their night's experience that it must have struck them in an unusual way. The seeming stranger gave advice that might have been judged no good, and yet by its use bringing results that they had toiled for so long. It was not so much a wonder that John saw, as it was a wonder that the others did not.

When John said, "It is the Lord," that changed things at once. Peter felt sure that he was right and acted accordingly. The rest of the disciples came to land at once but not so impulsively. Indeed, there was no need now as they had caught a draft of fishes, that for which they had toiled all night. They were ready to go to the shore. But I am glad to note that the excitement was mostly because Jesus was there. Many a kindred blessing have we received from his hand, but it failed to attract as it did the disciples.

So, then, of whatever wrong they may have been

guilty, by the gracious visit of the Lord it was canceled. The Master supplied them wherein they needed, and gave them a bounteous feast to the soul. Jesus sent the Comforter and these same men were willing at any time to give their lives for the sake of their Lord.

*Glendale, Ariz.*

## CORRESPONDENCE

### TENNESSEE DISTRICT MEETING

The Tennessee District Conference was held at the Mountain Valley church, fifteen miles from Greenville, Tenn., on Aug. 16, 17 and 18. The elders met at 1:30 o'clock on the sixteenth and while they were in session, the Sisters' Aid Conference was held and a program given. A short business session of the Conference was held during the same afternoon at which time the following organization was effected: moderator, A. E. Nead; writing clerk, Ralph E. White; reading clerk, S. H. Garst.

According to the plan of the Conference, the inspirational talks and addresses were in the morning and at night, with the business of the Conference in the afternoon. On the first night Bro. W. M. Kahle brought a very inspiring and practical message to the young people concerning the young people's work of the church. The first meeting of the second day was a Sunday-school meeting with a worship period conducted by Mrs. John B. White and an address by Bro. Kahle. At the missionary service, which followed, Dr. S. J. Bowman preached the sermon, after which an offering for the District Mission Board was taken. The speaker gave instances of missionary devotion during pioneer times in Tennessee which challenge the missionary devotion of the present generation.

All of the business of the Conference was finished during the afternoon of the second day. The docket was not heavy, consisting principally of reports and election of officers. S. H. Garst was elected member of Standing Committee for 1929 and A. E. Nead is the alternate. Saturday forenoon was given to the work of the District Ministerial Board. This District has a number of isolated churches. The ministerial problems of the isolated church were discussed by representatives from some of these churches.

Some of the visitors present who helped to make the meeting worth while by their presence and inspirational addresses were: Dr. Paul H. Bowman, Bridgewater, Va.; Walter M. Kahle, Daleville, Va.; D. H. Zigler, Broadway, Va.; and J. R. Jackson of Relief, N. C. Many commented upon the absence of Eld. P. D. Reed, one of the oldest ministers of our District. This was probably the first time that he has missed the District Conference in forty years. Much of this time he has served as an officer of the meeting. The Conference adjourned at noon of Aug. 18, planning to meet again next August in the new church at Johnson City.

*Johnson City, Tenn.*

*Ralph E. White.*

### A FEAST OF FAT THINGS

Sept. 15 about 4 o'clock, five nice looking autos drove up in front of the writer's dwelling in Westfield, Mass. The cars were filled with brethren and sisters from Pennsylvania. The patriarchs Isaac and Jacob were not in either car, but Eld. Isaac Taylor and Eld. Jacob Longenecker, whom I shall designate as the leading spirits, were.

They all came in and Bro. Taylor began a meeting in which several brethren took a part, closing with prayer by Bro. Smith—who was called the pilot of the expedition. Then there was a little visiting and planning of a program for the coming Lord's day. After this all sought quarters for the night.

Sunday morning dawned a little foggy, but about 9 o'clock it brightened off into a God-given beautiful day and two cars lengthened the train, making seven containing twenty-four brethren and sisters, on none of whom did I detect the smell of liquor, tobacco or useless perfume, as we greeted each other as brethren do.

I was also much pleased with their plain, modest and becoming way of dressing—no jewelry or useless, fashionable trappings. And say, I did admire the long hair and scriptural head covering of the sisters. We all entered my den and started right off for a glorious time. First, we had a Bible class led by Bro. Frederick. He did fine in leading off in a way to inspire others to follow, switching off into a sermonette, in which three or four did well. This took till noon when we retired for dinner.

At 4 o'clock we met again, this time for an examination in view of a love feast in the evening. Bro. Taylor led off in a strong, right-to-the-point gospel talk. Then followed a talk upon and description of the ordinances by Bro. Herhey. How my heart swelled with love and gratitude to God as I listened and took in the instruction he gave us! Others then talked on related lines.

The love feast followed, in charge of Bro. Longenecker with the reading of those two appropriate chapters, the comments upon them and the prayers offered for blessings

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## PASTOR AND PEOPLE

### Timothy, the Young Bishop

BY WARREN SLABAUGH

ONE of the outstanding features of the missionary work of the great apostle Paul was his training of young men for helpers. This was necessary for the successful propagation of the work. The field that he worked was so large and the demands of the work so heavy that other men had to be trained to serve. These men began as servants, but through training were able to take up more responsible tasks and after Paul's death were able to carry on the work. Of the large group who rendered notable service to the cause, perhaps the outstanding one is the subject of this sketch. The story of his family and early years is interesting. In the Jewish colony at Lystra a Jewish maiden named Eunice fell in love with a Greek and became his wife. This probably meant for her something of separation from the Jewish group. The son who was born to the union was reared as a Greek. But the mother had not forgotten her God in her new relationship; the sacred Scriptures, the greatest treasure of the Jews, were her stay and it became her joy to teach her son, Timothy, their great truths. For here was the history of a noble race from the days of the patriarchs, here were the Laws of Jehovah which he spake to Moses, here the beautiful poetry of the Psalmist and the wisdom of the sages, here the messages of the prophets with their wealth and ethics and glorious promises of the golden age to come. So under the gentle teaching of both mother and grandmother the child Timothy grew into young manhood, his character shaped and moulded according to the great ideals of Judaism.

There came to their city two men concerning whom there arose great excitement. For at the word of one of them a crippled man was miraculously healed and the native Lycaonians in their superstition cried out that the gods had come down in the likeness of men, and it was with difficulty that they were prevented from offering sacrifice to them. But though they were men and not gods, they declared that they were messengers of the God of heaven who was announcing a wondrous gospel to men: that God had manifested himself in the person of his incarnate Son who by his sacrificial death on the cross and his triumphant resurrection from the dead brought salvation to mankind. Thus spiritual forces had been set in motion which could release men from the bondage of sin and fear. The Messianic kingdom for which the Jews had waited so long was dawning. Of the many who believed the preaching of the apostles were Timothy, Eunice and Lois. But a change came over the people; influenced by opposing Jews from the neighboring city, they were moved to hatred against Paul, and making a mob they stoned Paul and left him for dead. As the sorrowing disciples stood around his body, to their joy he revived. And it may well have been that Paul spent the night in the home of the gentle Eunice before departing the following day. Thus the knowledge of Christianity came into the life of Timothy and claimed his allegiance to the day of his death.

The days went and a second spring came, when to the home of the pious Christian widow, there came the great apostle again. His face was set toward the great cities of the West, even imperial Rome. He was looking for men, young men whom he could train as helpers in his great work. He had already been drawn to Timothy on his former visit and regarded him as his spiritual child. Every report concerning him was favorable. So to Timothy was given the invitation to train under the greatest leader of Christianity. And presently we hear of their work in Macedonia where Timothy and Silas were left behind to finish the work which Paul was not permitted to do. Then at Corinth, the great industrial center of the south, and then for three years at Ephesus, the preaching of the Gospel went on. And during this time we catch glimpses of Timothy, as he went now to Corinth, now to Macedonia, working the work of the Lord. Then he went

with Paul on his fateful journey to Jerusalem and was his companion during the weary years of imprisonment.

It is in the epistles which bear his name that we learn to know Timothy in his maturer years. Paul was touring the churches of the East, perhaps after his release from prison. There was much that needed to be done in the way of reconstruction. It was important therefore that others have a share in the task. To Timothy was committed the difficult field of Ephesus and the surrounding region. The churches had suffered through lack of supervision, the organization was not adequate, and certain groups were disturbing the church. This then was Timothy's task, and for it he was set apart by the solemn rite of ordination. Upon his head were laid the hands of Paul and the presbyters. The prophets spake words of encouragement. For Timothy was not merely a bishop, he was endowed with authority to appoint bishops, an authority approaching the power though not the title of the apostle. He may be called a missionary bishop, delegated by the apostle Paul. As suggested above, Timothy's task was no easy one. It took courage to face the situation. The turbulent Jewish element who doted on questionings and disputings about the Law, supposing that piety consisted in wordiness, would try the patience and skill of any leader. Men needed to be taught how they ought to behave themselves in the house of God. Choosing proper men for responsible positions was no easy task. Persecutions were threatening and would fall heaviest on the leaders. Many of his parishioners were older than Timothy and this alone made his task difficult. For he found himself under a double handicap: his youth and an inherent timidity of spirit. Under such conditions if he expected to be successful, he would have to avail himself of all the values of his training and in full measure stir up the gift of God that was in him.

It was a difficult place for a young man to fill. It was the tradition of the Jewish people that authority was inherent in age. Therefore, the elders became the rulers in each community. This same idea obtained in the Christian church. Yet here we find a comparatively young man elevated to the highest position under the apostolate. The temptation would be to draw back. No wonder Paul had to exhort him: "Let no man despise thy youth." Every phase of the work was made more difficult because of his lack of years. The older men must not be rebuked but exhorted as fathers. Perhaps for Timothy the greatest temptation lay in his relations with the younger women of the congregation. "The younger women as sisters in all purity." Many a young pastor of today needs to take Paul's wise counsel to heart. And Timothy was under the handicap of a diffident spirit. This may have been partly the result of his training at the hands of women. Perhaps he carried his practice of humility to the extreme. At any rate he found self-assertion difficult. To properly assert his authority and yet not fall into arrogance is always difficult for the timid man. The Jewish graybeards of the congregation tried his mettle; for he was tempted to shirk his duty or else be drawn into controversy. There was a streak of the ascetic in his make-up, and Paul exhorted him not to be a teetotaler. "Take a little wine for thy stomach's sake." Many a bishop since that day has not needed the suggestion. And persecution tried the soul of timid Timothy. "Suffer hardship as a good soldier of Jesus Christ," is the burden of Paul's last letter to him. For persecution soon came with increasing violence; even as Paul wrote the opposing powers had reached out and seized him and he was in the dungeon awaiting the day of his departure. Timothy and his companions were exhorted to carry on; the Gospel must be preached even at the cost of sacrifice and martyrdom. "And the thing which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others." Paul could suffer hardship and rejoice for he was a hardy soul, but Timothy might shrink back. Paul's heart of pity went out to him as a father to a son, if perhaps he might be able to bear some of the burden for him. No wonder that in the two letters addressed to Timothy, to the customary

grace and peace of his greetings he adds mercy. There was a depth of tenderness here that Paul felt for no other man.

But Paul's confidence in him which began at first in far-away Lystra was justified. Timothy did carry on after Paul's death and when persecution came he did not run away. For the unknown author of Hebrews writing years later tells us of Timothy about to be released from prison. And tradition tells us that he continued as bishop of Ephesus till his death and Eusebius relates his martyrdom in a tumult that arose among the pagans. In Timothy we have a sample of the splendid Christian character of the first century, of one whose service was not marred by any harshness of spirit, who through his affection for Paul and his devotion to the cause wrote his name large in the history of the early church.

Chicago, Ill.

### Jesus and His Sense of Humor

BY PERRY L. ROHRER

#### In Two Parts—Part Two

##### A Sense of Humor in the Rebukes Given by Jesus

ON a certain sabbath day Jesus and his disciples walked through a grain field. The Pharisees, ever on the alert in looking for an opportunity to catch him where they might legally accuse him, grasped at the opportunity. Here was a blatant violation of the Jewish law. Now they would have just ground for bringing accusation against him. He had allowed his disciples to gather grain on the sabbath and there could be no mistake about the interpretation of the law regarding such acts. No good Jew would think of committing such a gross misdemeanor.

Jesus might have turned upon them with retorts and arguments which would have immediately started an argument, but the Master Teacher saw here the real humor of the situation. Here was a group of Pharisees, the particular students of the law. If anybody ought to be familiar with the law it would be these Pharisees. Jesus approached them in the field of their greatest knowledge. He informed them in a humorous manner that they had overlooked certain phases of their law. "Have you not read?" and then he proceeded to remind them of the account of David, how he entered into the house of God and ate the showbread. Here Jesus had "gone them one better," in their own field of greatest knowledge. One can almost see the grin on the faces of certain of the disciples as the Pharisees were silenced by the Master's reply.

Upon the same occasion he further discomfited the Pharisees by asking, "Have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?" Here were their own priests. They dare not declare them guilty. What could they do? They had been simply but plainly outwitted. From that day they went out and took counsel how they might kill him.

Again they came to him with another problem which their sinister minds had conjured up that they might ensnare the Master. They had it cleverly planned. They would involve him with the rule of Cæsar. If only he would say something which would get him in conflict with Cæsar. They wanted to get a statement from him regarding the paying of taxes to earthly rulers. Surely he would say that only tribute was due himself, since he claimed to be King.

The reply of Jesus was so simple and direct that it created a genuinely humorous situation. They produced a coin. Jesus asked a question. They answered it by reading what was printed on the coin. They might have read this without coming to the Master, but out of their own words he answers them. Cæsar's inscription was on the coin, then they ought to know that it is right to give unto him the things which are his, and then he carries them a bit deeper into eternal realities and advises that they also give unto God the things which belong to him.

##### The Humor in the Analogies of Jesus

No one has ever excelled the Master in the ability to use analogies. They are a piece of art in themselves. Clever, to the point, and with penetrating force

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## HOME AND FAMILY

## Fellowship

BY BLANCHE HEWITT HARMON

Can we find him ever near?  
Is he here when doubt and fear  
Enter in, and take the joys of life away?  
Yes, he never will forsake,  
If our cares to him we take,  
He will lift the heavy burdens day by day.

Yes, I know the blessed peace,  
And the joys that will increase,  
If we cast on him our every doubt and fear;  
He's a true and faithful Friend,  
And his cause we will defend,  
If we love him, he has promised to be near.

Holy Spirit, come, I pray,  
Take all doubt and fear away.  
Make thy presence full and sure within my soul,  
I would live on higher ground  
Where true joys and peace abound,  
And where Christ in every plan may have control.

In him lives may be complete,  
And all bitter cups made sweet,  
For he came that in us, life might more abound.  
Oh! that faith might be increased,  
And the fettered soul released,  
And true freedom, in his precious love be found!

He can cleanse our hearts from sin,  
Make us pure, without, within,  
Oh, the freedom, in the presence of our King!  
Just abide, and in him live,  
Go, or stay, or wait, or give,  
As he bids you in his love rejoice and sing.

## Where Cross the Crowded Ways of Life

BY MARY POLK ELLENBERGER

Scenes in a Western City

In a western city three little fifteen-year-old girls were laughing and chatting on their homeward way from school. Their freshman year in high school was nearing its close. Two seventeen-year-old boys, classmates, walked a few feet behind them—one of them sullen and gloomy. Then there was a sudden movement, a flash, a sharp report and screams from her companions as one little girl fell writhing in death agony upon the pavement. Another shot into the helpless body before the astonished onlookers could prevent it, and then with the revolver placed at his own head the sullen boy finished the awful deed, a double tragedy. It was caused, they said, by adolescent jealousy.

Then came the ambulance. How quickly the shifting scenes change in the drama of life—the bloody, tragic sight was removed from the shocked gaze of the excited throng that had gathered. Tongues began to utter such remarks as: "He has ruined two homes by his mad act." "They have always been sweethearts." "She had been flirting with other boys." "Her parents are separated; her father is married again, but he was devoted to his daughter, took her to all the Friday night dances and to the movie every Sunday. Why, just last Sunday he took both of them to the movie and they were so happy!" "The boy's father and mother are separated too." "The boy saw a ring on her finger that another boy had given to her—a pitiful little imitation diamond." "He was crazed with jealousy." And then I heard the reiteration of the sage remark: "He has ruined two homes by his mad act."

But after thinking the whole situation over it seems wiser to conclude that the two mismanaged, desecrated and broken homes were responsible for the ruin of the two children and for the pall of gloom cast over a great city.

There is a big window facing upon the street which I pass often while taking my evening walk. Prompted not by curiosity, but by a very human interest, I looked in at the scene within the comfortable, well lighted room. It was the same, evening after evening. A gray-haired woman sitting alone by the table, her white hands moving about, her eyes bent intently over them. One evening I asked the friend who walked with me,

what she was doing? "She is playing solitaire," she replied. And yet we have been made to believe that *time is very precious.*

On a busy corner as I was waiting for a car a handsome (?) dashing woman rushed up to a group of her friends exclaiming, "Gee, but I'm happy today!" "How come?" they asked.

"Oh, I got that old divorce today at last. Say, maybe you think I didn't have to run a line of lies. Well, I am glad of one thing, I paid for my Buick with my housekeeping allowance. My, but the bills did make him frantic! But I don't care; he threw money too!"

"What are you going to do now?" one of them asked her.

"Oh, marry again, I suppose."

While I was standing in a drug store waiting for a prescription to be filled, a very modern flapper with the age-old devices employed by Jezebel came to the stationer's counter and bought two of the lurid magazines so much in evidence on most bookstands. When she had passed out, the stationer said to the soda fountain clerk: "That family averages fifty cents a day on those magazines, and their old man can't make ends meet to save his face."

Of course we will all agree that self-improvement must be managed some way, or somehow or progress will cease; and that a well stored mind is a mine of wealth; but what are we going to do about the flood of impure, fiery literature that is engrossing the fine minds of so many of our boys and girls today?

## Achievement

One can understand and appreciate the pride of achievement and the warm glow of satisfaction in the little farm mother's heart as she views her fine baking of wholesome bread, her freshly laundered curtains, her clean house, the well made garments however simple they may be, fashioned by her busy hands. Even the clean, neatly mended overalls for her sturdy little son, the broods of growing chicks, the flower beds and rows of lusty garden stuff all contribute to her happiness. These things go into the making of her pure, innocent home and family life; she is achieving great things. I can understand, and love it all, her work and herself, for she is the salt of the earth. But I can't get the viewpoint of the woman, the wife and mother, who exhausts her energy in a constant round of social activities: Bridge parties, dances, theatres, movies and kindred amusements. I can not sympathize with the social climber whose greatest ambition is to dress and go, who has no quiet hours in her life, no true home ideals, no worth-while objective, who is simply a piece of flotsam upon the sea of life.

## Prayer

I often think, and fear that we do not think of prayer with the reverence that we should, or as we once did. The privilege of prayer we do not regard as we ought, for it is the only avenue between ourselves and God. We have all seen people rush through difficulties for the opportunity to speak to some great person; and yet, all anyone has to do to enable him to speak with our Creator is to go apart a little way and call upon him. He will never slight us nor turn us away. Too often we think we are praying when in reality we are simply putting in our time studying up the things we want, in trying to convince God that we know best what is good for us, and in trying to bring him around to our way of thinking. In short, we put in a great deal of time talking to God, and I fear we sometimes talk down to him, so great is the ego of our modern mind and time. We use salesmanship methods to impress him with our wisdom, instead of being quiet that he may talk to us. "Be still and know that I am God," is a very impressive and significant command. No doubt our prayers may be very admirable and high sounding to the finite mind, but I am wondering if they do not savor of the presumptuous to the infinite mind of God. He misses the travail of spirit, the holding on mightily to him in submission and in self-abnegation. We do not always call unto him, too often we call at him.

## The Two Journeys

It was a beautiful June morning made more so by bright sunshine, a pure atmosphere, a cool refreshing breeze. We congratulated ourselves, for we had a journey of almost two hundred miles before us. We hoped to start soon after the noon hour. The packing was done and the car had been inspected and pronounced in good traveling trim. All conditions seemed favorable.

But as the hour of our departure approached the clouds gathered, it grew dark and threatening with terrific flashes of lightning and claps of thunder followed by a heavy rainfall. One of our party asked: "What shall we do?" We all knew it would be very inconvenient to change our plans, so some one said: "We will wait and see." The statement was incontrovertible; yes, we would wait and see, and in the meantime we would continue our preparations.

Finally, the clouds cleared away and we started on our journey, hoping to drive out of and beyond the rain area before we left the graveled highway, which fortunately we did. But before we had finished our journey we had narrow escapes from collisions on the sharp and dangerous turns on the winding detours, we had steep and unexpected hills to climb, and when within but a few miles of our destination we picked up two tacks which resulted in a flat tire. But finally, at one A. M., we arrived at the home of our loved ones, where a warm welcome and a much needed rest awaited us.

I thought: how like the journey of life! The path may seem wondrously fair and happy, reaching off into infinitude before us as we go singing on our way. Then the clouds gather and the storm approaches and breaks in fury above our defenseless heads. The lightning strikes and the fair way is made desolate, the song is hushed. We go quietly where unseen dangers threaten, sharp detours appear and we must traverse them while the shadows lie dark and deep around and about us. We can only "wait and see," trusting in the Master of wind and wave; wait in patience and with fortitude, looking through the glass darkly, waiting for the time when standing face to face we will understand, having come out from the shadows into the light, where a warm welcome and rest await us. Yes, "let us wait and see." Wait in faith and hope, and when the time comes see the glories that await us.

Ames, Iowa.

## Their Mission

BY JULIA GRAYDON

I READ in a daily paper not long ago about a movement to be launched by a large organization of women to make war on indecent literature, and I said to myself, "I hope they will accomplish what they have set out to do for it is sorely needed."

My own experience in reading has been this. I go to a public library and get out a book with an interesting title, and it is well written, remarkably well expressed and I think I have a treat before me, when by and by I come across some subtle remark with a hidden meaning or a suggestion which would not be tolerated in a decent house. The things we do not discuss even with our intimate friends stand out in bold relief and for no absolute reason for the title of the book would not lead one to expect that sort of thing. When I find such things in books I take the book back, even though I know there other things in it that I would enjoy, for I can not stand its impurities.

Now on the other hand a good book has a wonderful mission, a good article has a mission also, and a very hopeful sign of the times is the religious trend in the secular magazines, and there the writer reaches a vast number who will not read a religious magazine, but who will sometimes ponder over something religious in amongst the secular articles.

What we read in our youth has a great deal to do with what we will become in after life. I believe fully in the influence of a good clean book, a book we can read anywhere, and to anyone.

Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, October 7

**Sunday-school Lesson**, Paul in Ephesus.—Acts 19:1-41; Eph. 4:1-16.

**Christian Workers' Meeting**, Our Denominational Program.

### Gains for the Kingdom

Two baptisms in the Hemet church, Calif.  
 One baptism in the Pleasant View church, La.  
 Two baptisms in the Johnson City church, Tenn.  
 Two baptisms in the Woodberry church, Baltimore.  
 Four baptisms in the North Solomon church, Kans.  
 Five baptisms in the Santa Fe church, Ind., Bro. J. W. Norris of Marion, Ind., evangelist.  
 Six additions to the Broadfording church, Md., Bro. M. G. Wilson of Chicago, Ill., evangelist.  
 Three accepted Christ in the West Milton church, Ohio, Bro. I. J. Kreider, the pastor, in charge.  
 Three baptisms in the County Line church, Ohio, Bro. Walter Landis of Lima, Ohio, evangelist.  
 Two additions to the Pleasant Valley church, Tenn., Bro. J. R. Jackson of Relief, N. C., evangelist.  
 Six were baptized and one reclaimed in the Delphi church, Ind., Bro. Moyné Landis of Sidney, Ind., evangelist.  
 Five additions to the Oakley church, Ill., Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.  
 Seventeen were baptized and one reclaimed in the Piqua church, Ohio, Bro. G. Yoder of New Carlisle, Ohio, evangelist.  
 Three were baptized and one received on former baptism in the Elk Run church, Va., Bro. S. G. Greyer of Philadelphia, evangelist.  
 Five baptisms at Thorn Chapel, Crummet Run congregation, W. Va., Bro. E. A. Lambert of Dry Run, W. Va., evangelist; three baptisms at Stony Run schoolhouse, same congregation, Bro. J. J. Wood of Earlysville, evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. F. Waltz of Altoona, Pa., to begin Oct. 15 in the Rummel church, Pa.  
 Bro. Hoover, the pastor, to begin Nov. 25 in the home church, Beaverton, Mich.  
 Bro. X. L. Coppock of Greenville, Ohio, began Sept. 30 in the Osage church, Kans.  
 Bro. Ralph R. Hatton of Toledo, Ohio, to begin Dec. 2 in the First church, Lima, Ohio.  
 Bro. John R. Snyder of Tyronne, Pa., to begin Nov. 19 in the Eagle Creek church, Ohio.  
 Four additions to the Glade Run church, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.  
 Bro. C. B. Smith of Bridgewater, Va., to begin Oct. 28 in the Christiansburg church, Va.  
 Bro. D. I. Pepple of Woodbury, Pa., to begin Nov. 18 in the Carson Valley congregation, Pa.  
 Bro. Ralph G. Rarick of Milford, Ind., began Oct. 3 in the Turkey Creek church at Gravelton, Ind.  
 Bro. H. W. Hanawalt of Aughwick, Pa., to begin Oct. 21 in the Hill Valley house, Aughwick congregation.  
 Brother and Sister O. H. Austin to begin Nov. 26 in the Marion church, Ohio; Oct. 17 in the Pleasant Dale church, Ind.  
 Bro. H. Q. Rhodes of Berlin, Pa., to begin Oct. 8 in the Woodberry church, Baltimore, Md.; and Nov. 5 in the Scalp Level church, Pa.  
 Bro. I. J. Kreider of West Milton, Ohio, to begin Oct. 28 in the Hickory Grove church, Ind.; he began Sept. 30 in the church at West Alexandria, Ohio.

### Personal Mention

The Standing Committee delegate to the 1929 Conference from Washington is Eld. C. E. Holmes.

Sister Wealthy A. Burkholder changes her address Oct. 10 from Shirleysburg, Pa., to the Brethren Home, Carlisle, Pa.

Bro. J. M. Blough's are now located at 18 Denison St., Hartford, Conn., having registered as students in the Kennedy School of Missions. "We think we shall enjoy our winter's work very much," Bro. Blough writes.

Two college presidents sent substitutes to the meeting of the General Education Board. Bro. D. W. Kurtz, Chairman of the Board, acted for President E. M. Studebaker of La Verne and Bro. I. Harvey Brumbaugh for President M. G. Brumbaugh of Juniata.

Bro. Lester W. Huffman of Bridgewater, Va., is available at present as a director of evangelistic singing, singing classes or chorus work.

Sister Linnie E. Toney of Boston, Ind., is serving the churches as song leader in evangelistic work. She has some time available between Oct. 1 and Dec. 15.

Northern Indiana has selected as Standing Committee delegate to the next Conference Elders J. W. Grater and Ira Long, with Elders Frank Kreider and H. A. Claybaugh as alternates.

Bro. Trosie P. Dick, after five and a half years of service in the Perry congregation, has taken up the pastorate of the Coventry church, Pa. His new address is R. 3, Pottstown, Pa.

Bro. Roy D. Boaz, Principal of Daleville Academy, has been granted a year's leave of absence for further study. He has enrolled in Yale Divinity School and may be addressed at Suite 1, 308 Main St., West Haven, Conn.

Bro. V. R. Wotring of Woodland, Mich., is beginning a series of chalk talks in Southeastern Pennsylvania, speaking first at Quakertown Oct. 3 in connection with the Ministerial Meeting and Sunday-school Convention of the District.

Bro. J. H. Cassady of Huntingdon, Pa., is again in position to do some evangelistic work. He has just closed a very enthusiastic meeting in his old home church in West Virginia. "At times the crowds were large enough to fill the church three times."

It was a pleasure to learn from Bro. Winger the other morning when he dropped into the "Messenger" office almost before breakfast, that Sister Winger has practically recovered from the attack of neuritis with which she came home from her trip abroad.

Bro. J. K. Miller of Cedar Rapids, Iowa, recently appointed layman member of the General Mission Board, had not been able to attend the August meeting of the Board. His participation in the joint and separate meetings of last week was therefore his first official service to the cause.

The Board of Religious Education into which the Sunday School and Welfare Boards and Music Committee were merged by action of the late Conference, has effected an organization with Bro. H. K. Ober as Chairman. For the complete organization, see the Official Directory, page 643.

Bro. R. H. Miller of North Manchester, Ind., was seen about the halls of the House last week, though he did not seem to be attending the Board meetings. His visit may have had some connection with a projected book about which the literary editor has been in communication with him.

Early Monday morning callers at the Publishing House were President O. W. Neher of Mount Morris College, Trustee O. D. Buck and Pastor G. L. Wine. They had driven over for a conference about some of the District work. Bro. Neher says the college is having a very encouraging opening.

Bro. W. B. Stover, 130 N. 78th St., Seattle, Wash., telegraphs: "Prelection number 'Little Brother Magazine' peace prohibition invite folks send me twenty names one dollar." We interpret this to mean that Bro. Stover will send a copy of the special issue of his magazine over a list of twenty names for one dollar.

Bro. J. J. Yoder of the General Ministerial Board was elected Chairman of the Council of Boards, as the Boards in joint session decided to call the new organization unit which takes the place of the Council of Promotion. The complete organization will be found in the revised Official Directory published in this issue in its usual monthly position.

Conference Secretary I. B. Book is such an infrequent visitor at the "Messenger" rooms that his presence may have attracted our notice more than that of the other equally good men we found there on returning from the noon luncheon—men like Dove, Schlosser, Ober, Schwalm, Shultz, Brightbill, Henry, Davis, Bowman, and whoever else it was. Others just as good are unnamed because they could not wait for us to catch them and identify them.

Bro. Glen R. Montz, 425 Eighth St., Bakersfield, Calif., has pastoral care of the work in that city. Services in Seventh Day Adventist church at Eighth and I Streets one block west of Chester Ave., main street of the city. Coming from the south turn west on Brundage Lane and inquire at Virginia Service Station. If you know of members or friends in the city please write the pastor or superintendent, Bro. Arthur Fike, 414 K St.

Letters from China give the details in connection with the passing of Sister Lulu Ullom Coffman. Bro. F. H. Crumpacker and Bro. W. J. Heisey have both written at some length. The latter was in Peking with Dr. Coffman's throughout the sad ordeal. On Aug. 9 a baby boy was born to Sister Coffman by the aid of a Caesarean operation, with excellent prospects of a successful outcome for both mother and child. Complications developed later necessitating a second operation and then a third. All that the best medical science and skill afford was available but the fatal issue could not be averted. After much suffering the mother passed peacefully into her final rest with a smile on her face

on the morning of Aug. 30. Temporary interment was made at Peking with arrangements for the later removal of the body to the mission station in the interior. Dr. Coffman with little Mary and baby Carl Royce is returning to America, and was expected to reach Vancouver last Saturday, Sept. 29.

Bro. Frank Crumpacker reports in a letter of Aug. 27 that conditions in China look good for a splendid evangelistic season this fall. The Lord is blessing their work and Bro. Crumpacker thinks they will be able to show some good results of their present labors. He asks for the prayers of the home church for all of China and our workers over there.

### Miscellaneous Items

**Homecoming Day** at the Bear Creek church (Ohio) is Oct. 14. All members and friends who have at some time lived in the Bear Creek district are cordially invited to be present and enjoy the day with us.—Maudie Filbrun, Dayton, Ohio.

**The First Homecoming** of the Grand Rapids church in Michigan will be held Oct. 7, 1928. There will be services morning, afternoon and evening with a basket dinner at noon. We are expecting as many former members to come home as can possibly do so. Some 400 invitations have been sent out. A special program is being prepared. Come and let us renew acquaintances and worship the Lord in the home church again.—W. C. Sell, Pastor.

One live pastor who urges his members to take the "Gospel Messenger" writes: "The industrial situation has been so acute in this section the past year that it is hard to convince a laboring man that he can spare two dollars for a religious publication that he has not been in the habit of taking. However, he often spends three times that amount for a daily paper and as much more for a current magazine of doubtful value, but he does it. We are trying to educate our people." That last statement is the hope of the church. Are you, brother pastor, trying to educate your people? Page for page and value for value the "Messenger" really believes that it is giving to its readers much more than "value received." Our readers are our best advertisers. As they speak to others others become readers.

### Special Notices

The Board of Religious Education, which is now charged with the responsibility of welfare work, urges that local churches cooperate with relief agencies such as the Red Cross organization in bringing relief to those who suffer from the hurricane disaster.—C. H. Shamberger, Secretary, Elgin, Ill.

The Northern California District Conference will be held in Laton, Oct. 12-15, beginning Friday at 10 A. M., with the Elders' Meeting and a conference for elders' wives. 1:30 P. M., Mothers and Daughters' Association Program. 3:30, Ladies' Aid Business Session. 7 P. M., Welfare Conference. Peace—Lorell Weiss. The Crisis—H. J. Knott. Saturday, Oct. 13, 9 A. M., Ministerial Conference. Behold Your King—J. V. Funderburgh. Obedient unto the Heavenly Vision—Leo Miller. Workmen Unashamed—Glen R. Montz. The King's Vineyard—M. S. Frantz. Educational Conference, 1:15 P. M. Address—E. M. Studebaker. 3 P. M., Sectional Conferences, Ladies' Aid Program and Laymen's Conference. 7 P. M., Home-Life Conference. Young People's Program. The Kingdom in the Home—J. A. Smeltzer. Sunday, Oct. 14, 9 A. M., Sunday-school Workers' Conference, Sunday-school, Junior Church. Sermon by E. M. Studebaker. 2 P. M., Present Day Facts—J. V. Funderburgh. How to Meet Them—J. M. Boaz. Missionary Conference, 7 P. M. Monday, Oct. 15, 8 A. M., Business Session.—J. I. Coffman, Laton, Calif.

Program of the District Conference of Southwest Kansas to be held at the Conway Springs church Oct. 12-16: Friday at 7:30 P. M., and Saturday at 8 A. M., Bible Hour.—J. Hugh Heckman. Oct. 13, 9 A. M., Conference of General Church Work. Building a Worship Service.—H. F. Richards. The Church and the Present Moral Crisis.—G. W. Burgin. The Present Evangelical Appeal of the Church.—J. W. Lear. 1:30 P. M., Mothers and Daughters' Conference, and Fathers and Sons' Conference. 3 P. M., Elders' Meeting, Conference of Ladies' Aid Society, and Young People's Conference. 7:30 P. M., Educational Meeting, in charge of McPherson College. Sunday, Oct. 14, 9 A. M., Bible Hour, followed by Sunday-school and Worship. Sermon by V. F. Schwalm. 1:30 P. M., Young People's Conference. Musical Program by Men's Glee Club from St. John. 3:30, Laymen's Conference. 7 P. M., Music Program; Missionary Address.—J. J. Yoder. Oct. 15, 9 A. M., Ministerial Conference. How Increase the Religious Dynamic of Our Churches?—Frank Howell. What Factors Make for Effective Preaching?—Galen Lehman. Book Review.—V. F. Schwalm. Address.—J. W. Lear. 1:30 P. M., Conference on Religious Education. Current Trends in Teaching Methods.—J. A. Blair. Vitalizing the Young People's Society.—G. W. Burgin. The Place of Religious Education in a Unified Church Program.—J. W. Lear. 7:30 P. M., Welfare Program. Oct. 16, 8:30 A. M., District Conference.—J. L. Hoff, McPherson, Kans.



## AROUND THE WORLD

### Toward Unification in China

Recent news out of China seems to indicate important gains toward unification. The defeat of an army of 100,000 Chihli-Shantung troops controlling a section of northern Chihli tends to open up contacts with Manchuria. This will facilitate the union of Manchuria and Nationalist China even though Japan may object. A reorganization of the Chinese government eliminating the previous soviet form marks another recent gain in China. Thus step by step the colossus of China seems to be awakening to its possibilities.

### The City of Darulaman

Some months ago the papers were full of the doings of the King of Afghanistan as he progressed from one European country to another. Now we read that King Amanullah learned much on his trip that he feels his subjects should have. He is instituting educational reforms with remarkable energy. Not the least concrete of his reforms is the city of Darulaman, the new capital which is to replace Kabul. The new city is built around a central administrative district which includes a beautiful royal palace and elaborate government buildings.

### The Matter of Transportation

The matter of transportation is a serious one. It is serious because transportation costs so much. Let us put the situation concretely. The city of Shelly, Idaho, has offered to furnish a carload of potatoes for the hurricane victims of the southeastern states if transportation is supplied. We do not know whether the Idaho potatoes will get to Florida or not, but last July the writer saw large potato fields in Kansas ready to dig but with the potatoes left to rot in the ground because it was cheaper to let the crop waste than to try to dig and market it. Yes, transportation is one of our major problems, because it takes such a large slice of the price our products will bring.

### Airplanes and Orchids

Few types of freight can as yet stand the transportation charge required when shipment is made by airplane. But flowers seem to be an exception—especially orchids. Just the other day a San Diego florist with a consignment of orchids worth \$1,000 alighted from an airplane in Chicago. Talking for publication, and certainly with an eye to future business, he said: "With the airplane we in California can ship to the middle west flowers as fresh as they can be delivered in California. This trip is only a forerunner of what we intend to do. We have evolved a new method of shipment, sticking the stems through rubber stoppers into test tubes filled with water and then placing the whole thing in cotton. The flowers are thus preserved perfectly."

### Temperance and German Railways

Some weeks ago a news item from Berlin called attention to the fact that German railway officials evidently have a very high opinion of the economic aspect of temperance. The statement in part was as follows: "The federal railway administration has ordered that milk markets be installed at strategic points to enable railwaymen to quench their thirst. The administration will soon send out a special train to show the workers, from scrub women to division managers, graphically the injurious effects of drink and the necessity for abstinence. In a letter to employees the administration stated that in view of attempts to improve the speed of trains, it was absolutely essential that workers be sober. Some of the cars have been converted into class rooms and others contain exhibits. The railway workmen of cities and towns along the way will be required to report for instruction."

### Three Million War Refugees

One of the by-products of the World War was the stranding over the face of Europe and Asia of more than 3,000,000 refugees. About half of these were Russians; the second great group was in the Near East. Of this great army it is now reported that all but 200,000 have been definitely settled on a self-supporting basis in new surroundings. In the case of the Russian refugees, large numbers were simply absorbed by the countries harboring them. But the Turk and the Greek refugees of the Near East presented a different problem. Here the clash of race and ideals was so fundamental that under the terms of the treaty of Lausanne "It was agreed that all of the Greek residents of Asia Minor were to be uprooted from their homes and sent back to Greece, while the Turks that still remained in Greece were similarly to be torn from the soil that had been their home to be sent back to Turkey. That was without precedent in history. It involved the transfer of nearly 1,200,000 Greeks from Asia Minor back into Greece and about 400,000 Turks from Greece into Turkey. All of these are being steadily settled down on a self-supporting basis under the auspices of the league and with the help of an international loan floated by Greece with the league's backing."

### The People of India Desire Some Rights

What are the rights of people in native states where an ordinary typewriter, and especially duplicating machines, are considered so dangerous by those in authority that it is said special licenses from state authorities are required? The All-India States Subjects' Conference meeting in Bombay was interested in this question and decided to send a deputation to England to combat the work of a deputation sent by the India princes. The dilemma of the Indian subjects of a native province has been pictured as follows: "The subjects, it is said, do not possess any appreciable political rights unless the British uphold them and they can't very well revolt, because the British government has undertaken the responsibility of helping the native rulers against any disturbances within their own states." All of which indicates that a deputation must represent but a mild protest against what western people would consider an intolerable situation.

### Mexican Restraint

Through the period of the crisis following the assassination of President-Elect Obregon the Mexican people have shown unusual restraint. And now the crisis seems safely past with the selection of Senor Emilio Portes Gil as President for a short term. In joint session the senate and chamber of deputies chose Senor Gil to serve from the expiration of President Calles' term to Feb. 5, 1930. In the meantime, or in November, 1929, it is planned that a popular election for President will be held. The interim President is notable for coming from outside military circles. "Until selected by President Calles for his cabinet he had been governor of Tamaulipas, where he had established partial prohibition, suppressed open gambling and established the first state supported industrial school in Mexico for indigent children." Aside from these recommendations it may be noted that the new President is known as a friend of the United States and will certainly do all in his power to preserve friendly relations across the northern borders of his land. It is to be hoped that Mexico may reap the fruits of commendable restraint through the months to come.

### The Nature of Life

The problem of the nature of this life is one in which interest never flags. For what is all our hurry and bluster about these days but to seize, experience and possibly interpret a bit more of life? It is not strange, therefore, that when a group of scientists get together they also begin to talk about life and its nature though they may not venture far toward explaining its meaning. Recently at the meeting of the British Association for the Advancement of Science held in Glasgow, Scotland, one eminent scientist advanced the novel view that death may be largely due to a failure of the body's fuel supply. Thus, in the measure that this is true it should be possible to defy death by refueling the human mechanism. "The savant's conclusions, which were reached after a special study of muscles and nerve cells, are based on the fact that when the human mechanism runs down, with consequent death, it is due to the failure of the oxygen supply, which leads to an interruption of oxidation, thus affecting the molecular structure." However, to us the significant aspect of life is not its physical side and whether or not science may find a way to keep the machinery running a bit longer; rather, it is the question of the meaning of life. Upon this depends all else.

### On the Question of Tolerance

"From one of the most liberal denominational papers on our exchange list, 'The Herald of Gospel Liberty,' we quote the following on tolerance as the issue presents itself today: 'Just now this nation is experiencing one of the most peculiar backlashes to which it has ever been subjected. Men and women are losing their heads on the idea of tolerance and are bandying the stigma of bigot about indiscriminately. Just to show how narrow-minded and bigoted it is to vote against a man because he is a Catholic, they loudly declare that they are going to vote for him because he is a Catholic! Such shallow silliness would be laughable were it not such a serious thing to inject into American life. . . . Thus is tolerance running wild in America today and becoming absolutely intolerant. Men and women are not permitted to set forth the indisputable and historic facts regarding the Catholic Church without being called bigots, nor oppose a wet and Tammany candidate without being accused of opposing him on religious grounds. They may criticize the Protestant denominations to their hearts' content. . . . But Roman Catholicism, that is different! . . . To point out the hopelessly narrow and medieval dogmas upon which it bases its claims to be the only true church; seriously to question the wholly undemocratic theory and the peril involved to a republican form of government in a parochial system which from very childhood sets one group of its citizens off from another—to venture into any of these things which ought to be subjects for clear and sane thinking because they have much to do with American life, is to subject oneself to all sorts of abuse as a fanatic. Just why should the Catholic church be thus set off in such a class all to itself—its theology, its system, and its institutions not to be exposed to

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Lord's Prayer V—Our Daily Bread

Matt. 6: 25-34

For Week Beginning October 14

#### GOD'S INTERESTS FIRST, THEN OURS

God's name, his kingdom and his will come first. Then we may present unto him our personal needs (Matt. 6: 33).

#### HOW IS THIS?

Is it a case of larger interests crowding out petty worries? No, this does not account for it. God is always near us. He is true to his promises. When we give ourselves to his cause he assumes the care of our personal needs (Matt. 6: 25-32).

#### A PAGE FROM EXPERIENCE

Have not all of us known those rare moments when complete absorption in some good work put petty cares to flight? God was near! We were doing his will! He bore all our temporal cares! It was real living (Acts 20: 23-24)!

#### NOT BY BREAD ALONE

A beautiful child . . . a dreaming, searching youth . . . an adult madly striving for a few acres . . . an old age cradled in physical comfort and cynical of earlier dreams . . . if this is the course of man's life here we are left with a heavy sense of disappointment (Matt. 4: 4; Luke 12: 33).

#### IT TAKES SO MUCH PHYSICAL LABOR TO SUPPLY THE NEEDS OF EACH ONE OF US

If some one does my share of this heavy manual toil I must give him in return some of the fruits of my toil (1 Cor. 9: 15).

#### HOW DOES GOD GIVE US BREAD?

Not in such a way as to free us from the toil that makes character. He frees our hearts from worry, not our hands from work. Is not this exactly what we need (Eph. 4: 28)?

#### FOR WHAT PURPOSE?

That we may give ourselves with greater abandon to his cause (Acts 18: 9, 10)!

#### DISCUSSION

What are some of the marks of the man who trusts God for bread? R. H. M.

that same kind of wholesome and penetrating criticism to which everything else American is constantly subjected? This it is which has led to the present situation. . . . But if Governor Smith is defeated for the Presidency, as we hope he will be, he will be defeated because he is a wet, and not because he is a Catholic."

#### The Perfect Crime

It is a long way from Chicago to Honolulu—more than 4,000 miles by the shortest route. Yet in far-off Hawaii Yatake Fukunaga read of the Loeb-Leopold and Hickman cases. Young Fukunaga was a bright and good boy, yet his mind was strangely worked upon until he felt that he was perhaps the one who could commit the perfect crime. He captured, held for ransom and killed the ten-year-old son of a leading bank official. But Yatake Fukunaga was soon captured and face to face with the sordid, pitiful denouement to his young life. May youth take warning rather than inspiration from the heinous deeds of those young fools who would commit the perfect crime.

#### The Cheapness of Sugar

Sugar is one of the cheapest commodities that the American housewife can buy. However, this cheapness has not come about by the will of the sugar producers. Back in the days of the war the beet sugar industry of Europe was disorganized. Then there came the stimulus of war prices to Cuban sugar planters, the greatest sugar producers in the world. Naturally they expanded their plantings. Meanwhile other tropical countries did the same. By the time the war was over and European production again had to be reckoned with the world's sugar production had gone far beyond demand. There seemed but one thing to do if prices were to be maintained. And that was to restrict production by sacrificing part of the crop. This the Cuban planters did up to forty per cent of their crop, leaving the cane uncut in the fields. But the reduction of the Cuban crop only cleared the market for Cuba's competitors who really had a better market than before. Thus the Cubans got nothing from their efforts at restriction and with the coming year will return to the rigors of competition. Cuba is ideally adapted to the raising of sugar cane with low costs and a convenient market on her side. Hence, the new plan is to produce as much Cuban sugar as possible, and as cheaply as possible, with the idea of crowding out the marginal producers of other lands. In such a merry war the folks who like sugar have much to gain, for Cuba's planters are now out to win markets by producing sugar just a little cheaper than their competitors.



## The Christian Seal and Work of the Holy Spirit

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of judgment." And to the Christian he is Teacher and Leader. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"But when he the Spirit of truth is come, he will guide you into all truth for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 14:26; 16:13). All legal documents have a seal, an official recognition of their genuineness; just so with God; when the sinner complies with all the stipulations and conditions of salvation as set forth in his word, and is "born of water, and of the Spirit," God recognizes the work, and puts his stamp of approval upon it by the bestowal of the gift of the Holy Spirit. "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." In order to be sealed with the Holy Spirit, one must make an unreserved surrender to God, and have implicit trust and confidence in him, and have faith that will lead to obedience to all things commanded in the plan of salvation.

Paul makes this very clear in Ephesians 1:13, 14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." "The gospel of your salvation" is the means provided by God for saving us through Christ Jesus our Lord. Obedience to the gospel brings us in touch with the life of Christ, and changes us from the realm of carnality into the realm of spirituality; from the world "into the kingdom of God's dear Son." "Old things pass away, and behold, all things become new." A new creation takes place. Neither the government nor its agents will put the stamp of approval on legal documents until all laws pertaining thereto have been complied with. Neither will God stamp with his approval, by giving the Holy Spirit, until all conditions in the gospel have been met and complied with. (a) This will require an uncompromising faith in God and his plan of salvation. "For without faith it is impossible to please him: he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (b) To come to God in an acceptable manner, one must repent, turn away from his evil ways. "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon." (c) And he or she must be "baptized into the name of the Father, and of the Son, and of the Holy Spirit." This brings us into divine relationship with the heavenly family. Thus we get into God the Father, and into Christ the Savior, and into the Holy Spirit the Comforter (see 1 Thess. 1:1; Rom. 8:9). In order to be sealed with the Holy Spirit we must be born into God's family, and thus become sons and daughters of God, then God recognizes us as his children, and ratifies that relationship by the gift of the Holy Spirit, who is our Leader and Guide through life.

We are now in Christ, and led not by man but by the Holy Spirit. "For as many of you as have been baptized unto Christ, have put on Christ" (Gal. 3:27). It is just as impossible to get into the kingdom of God independent of the divine laws of regeneration as it is to be born into an earthly family independent of the organic laws of generation. "Ye must be born again; of water, and of the Spirit." "And they that are after the Spirit, do mind the things of the Spirit." To follow the vain worldly fashions, and fleshly lusts, is an incontrovertible evidence that we are not led by the Holy Spirit, but are led by the dictates of the flesh. "For they that are after the flesh do mind the things of the flesh." In order to do the will of God, we must become spiritually minded. "For the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." The sealing of the Holy Spirit is represented by the apostle John as an anoint-

ing. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John 2:27). Anointing was used in Bible times in setting men apart to official positions, and the followers of Christ are represented as a royal priesthood; waiting continually at the altar of service. "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5, 9). By this anointing of the Holy Spirit we are inducted into the royal priesthood as kings and priests of God. There is today in the church entirely too much following the leadership of men, and entirely too little following the leadership of the Holy Spirit; this condition of things ought to be reversed. The church would be much more Christlike and heavenly-minded if she followed the leadership of the Holy Spirit, and cast aside much of the teaching and leadership of men.

Santa Cruz, Calif.

## The Esthetic

BY W. A. KINZIE

THE coal man had just completed the task of carrying a ton or so of coal into the basement for one of my neighbors. His many trips to and fro, which were necessary for such a job, caused him to leave the newly made walk besmirched with coal dust. Immediately the careful housewife appeared on the scene all dressed in sweater, cap and mittens and carrying a broom and a bucket of water. She persisted in trying to restore her front walk to its usual bright, clean appearance. Why did this woman slave in the cold? Why mop the kitchen floor and dust the furniture? Why should a person care as to color, style or fitting of a garment? Why should a house or an automobile carry more than one color of paint?

What prompts a man to precede the rising sun to a beautiful valley or to a majestic mountain for the purpose of spreading a few colors in an effort to reproduce the wonders of nature? Why spend time and money for the training of our young people in art? Why care about the general appearance of our homes, parks and churches? One finds here the same reason that caused my neighbor woman to drudge in the cold morning wind in an effort to remove the ugly black coal dust from her front walk. She was expressing the hidden desire for beautiful things. We call it esthetic, or the underlying principle of beauty given us by the Master Artist. This gift deserves cultivation.

Navarre, Kans.

## Anæmic Virtue

BY ARCHER WALLACE

A DISTINGUISHED physician recently told a group of medical students that a very large number of people had no reserve strength whatever. There is but a step between them and death. They must carefully watch everything they do and from that watchful attitude there must be no holidays. They can not take the chances that robust people do, for a chill which would give a healthy man a cold, may mean pneumonia or Bright's disease for them. He went on to say that what people ought to do is to safeguard themselves by getting a surplus of health rather than taking stringent measures when sickness comes.

The weak person, constantly at death's door, is a reminder that in regard to moral health, it is also possible to have a very uncertain and anæmic life. Rev. W. L. Watkinson writes of virtues that are "bed-ridden and sick." The good qualities exist: faith, patience, generosity, temperance and many others, but very little temptation changes the mood, and the virtue disappears.

Moral safety lies in having abundant health. As a person, physically robust, has enjoyment and satisfaction in life because of abundant vitality, so the abundant life in Christ brings endless peace and infinite security. It is well-known that the very wind which

blows out a match would only fan a strong fire to a greater extent, and the hardships and temptations which might bring moral shipwreck to the anæmic Christian will only intensify the life and testimony of the consecrated soul.

Toronto, Can.

## Jesus and His Sense of Humor

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he used them to clarify a situation. By the use of certain stories which are invariably drawn from the surrounding environment he makes the truth stand out so plain that it becomes genuinely humorous.

Ponder for a moment upon the occasion of Jesus trying to impress upon his followers the simple fact that a man's fruits are to be the final criterion for deciding his sincerity and integrity. He picked the most familiar objects of that country—the fig tree and the thistle, also the grapevine and the thorn tree, all of which abounded in that territory. "Do men gather grapes of thorns?" he asked of them, or "figs of thistles?" There was no need of further comment. They readily caught the picture of figs growing upon the pestiferous weed, the thistle. Equally absurd was the picture of grapes growing upon the contemptible thorn tree.

The scribes and Pharisees were constantly sitting in judgment against Jesus and his followers. At every turn of the road they sought opportunities for making a case against them. How boldly Jesus portrayed them in his analogy of the man with the beam in his eye. In modern terms he reminded them that they are like a man with a beam in his eye going to another fellow-citizen and criticizing him ruefully for having the tiniest splinter in his eye. The humor of the figure becomes apparent when the real size of the beam referred to is fully comprehended. The beam referred to here is undoubtedly one of those crudely hewed beams of that day which were used for general building purposes. Suffice it to say that it was large enough to totally obliterate the entire head of the average man. Yet here is a man going about with this beam in his eye, and coming up to his brother with the wee splinter in his eye, he rails upon him for being so careless. Who could keep from catching the humor of this analogy?

Again, Jesus reminded the Pharisees that they washed the outside of the cup and shined it very carefully, but allowed the inside to become filthy. Here is real teaching humor. Every time they raised the cup to their lips they could not but think of the analogy which applied to their innermost lives which they allowed to become nauseatingly filthy, while they went to no end of trouble to see that they kept up a good outward appearance. To rob the teachings and life of the Master of the genuine wit and humor would take away the effectiveness of much of his teachings.

Chicago, Ill.

## CORRESPONDENCE

### DISTRICT MEETINGS OF WEST VIRGINIA, SECOND

The District Meetings of the Second District of West Virginia convened in the Pleasant Valley church, Aug. 30 to Sept. 2. Aug. 30 we held our Ministerial Meeting. Our theme was: An Efficient and Faithful Ministry. Much interest was manifested in this part of the meeting, and I believe our ministers were inspired to a greater service.

Aug. 31 came our conference. Eld. W. J. Row, retiring moderator, conducted the services, until a new organization was effected, which resulted in the writer being chosen moderator; Eld. H. C. Sanders, reader; and Eld. W. J. Row, writing clerk.

Not many papers came before the meeting. All unfinished business was closed and all appointments to fill vacancies made. On account of the death of Bro. J. F. Ross it became necessary to appoint a trustee for the Maple Grove Child Rescue Home, and Bro. E. Lodge Ross was appointed to fill the vacancy. Also a new committee was appointed for this District, as directors of the Home. The writer was chosen District Field Worker, also a member of Standing Committee for 1929; Bro. W. J. Row is the alternate. Sister Zeta F. Row was appointed District Sunday-school Secretary. The District Meeting of 1929 is to be held at Lucretia, our Grafton mission, in the Bethany congregation.

In the evening Bro. D. H. Zigler preached the missionary sermon. An offering was taken which amounted to \$40.15.



Thornton, W. Va.

Why should we use graded lessons in our Sunday-school? was assigned to Bro. W. A. Reed, but he prevailed upon Bro. Kahle to speak for him. We are all graded and that is the main reason for using graded lessons. Then, too, our Bibles are graded. It is suitable for children, farmers, merchants, housewives, and in fact everyone will find certain portions suitable for his or her needs. Then why not

Landrum, S. C.

In the afternoon of Wednesday the field worker of Michigan, Reuben Boomershine, gave an address on how Michigan is going forward rapidly, but there are still many points to be strengthened and many problems to be solved. The making of a life is an art, but we are all artists. We all have a part in molding our own lives and the lives of others. Jesus was the Master Artist. We may permit our lives to unfold into the beautiful, rich Christian life. If a tiny seed can become a beautiful flower, what can the lives of humanity bring forth if nourished with the blessed gospel truths? Every church should have a consecration service once a year and a series of meetings. We should reach out

This was followed by an address by J. Winger of Indiana, who said: "Do we have a vision of what the church really

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Westfield, Mass.

## Notes From Our Correspondents

## CALIFORNIA

**Long Beach.** The very important council meeting was held here Sept. 21. This treasurer reported that during the past nine months we have expended for I-rem missions \$747.62; home missions, \$812.23; charity, \$97.25 and home church expenses, \$4,806.18. Officers were elected for the following year, including the governing board, as follows: President, J. R. Kutz; Vice-President, J. B. Trimmer; Secretary, J. D. Kutz; Treasurer, J. R. Kutz. A large vote was cast to decide that the church organize a large men's Bible class of all the adult members of the church to be taught by Bro Kutz. Our regular semiannual love feast will be held Oct. 24. Oct. 14 will be observed as Rally day for the Sunday-school, also as a Harvest-Missionary Day. Dr. D. Kutz will preach next year's pastor—J. B. Trimmer, Long Beach, Calif., Sept. 19.

## COLORADO

IDAHO

**Nampa** church reorganized the Sunday-school. Bro. Richard Keim being selected superintendent. Our average attendance is 200; we are trying to make it 300. We were shocked by the sudden death of one of our sisters, Aunt Jennie Young, widow of Newton Young. She had spent the last few days of her life in the hospital. She was expecting to return to her Idaho home soon. She died suddenly of heart disease Sept. 5. Eld John Leach and Eld Ananias Neher are the healthiest heartiest and most cheerful of the congregation. The pastor had the junior Sunday-school conduct a very interesting service. The children sang the hymns, and the pastor read the Bible. The pastor led the song service, while another played the piano; one read the Scripture and another opened with prayer; all twelve years—H. H. Keim.

**Nampa, Idaho, Sept. 18.**

## ILLINOIS

**Oakley.**—A very inspiring two weeks' series of meetings closed Aug. 28 conducted by Bro. R. N. Leatherman. There were five additions. Bro. Leatherman remained with us for the communion services on the 29th. Everyone felt that the occasion was attended by unusual spiritual fervor. At the close of the Sunday-school session Sept. 1 the school reorganized, electing Bro. Albert Brooks, superintendent. Mattie E. Bickenstaff, Corro Gordo, Ill., Sept. 24.

## INDIANA

**Wabun.**—Aug. 5 we held our annual Harvest Meeting. Brother Art Sister Wm. E. Overholser of the North Winona church were with us. Bro. Overholser preached to large audiences both morning and afternoon. An offering was lifted for world-wide missions and the day was spent in prayer and singing. The next morning we held a day of prayer and singing at the home of Mrs. G. E. Weaver, the district Meeting Aug. 21-23. Aug. 28 and 29 Bro. G. E. Weaver was with us, giving his chalk talks. Attendance at these meetings was very good, many being drawn in by the singing which was not only entertained but was strengthened spiritually. At the close of our regular council Sunday-school officers were elected for the coming year. Bro. Russell Rohrer was re-elected superintendent. Our love offering was \$10.00. Held Oct. 13 at 7 P. M. Mr. T. G. Weaver, Tippecanoe Ind., Sept. 24.

## IOWA

**Ottumwa.**—We enjoyed a spiritual feast on Sunday, Sept. 16 when we had our Homecoming Day, also the beginning of a two weeks' revival conducted by Bro. and Sister Hoeft of Lena, Ill. Bro. Wm. Brover, former pastor gave the morning address. Some of the afternoon speakers were unable to attend but we enjoyed a good service together. Bro. Hoeft is brimming strong, soul-stirring messages and we know the church will be strengthened spiritually. We expect to hold our love feast on Monday evening, Oct. 1, at 8 p.m.

pastor is shut in because of sickness we are working under quite a handicap. We held our election of Sunday-school officers Sept. 7. Bro. Arnold Scott was chosen superintendent.—Mrs. Anna Weimer, Ottumwa, Iowa, Sept. 24.

## KANSAS

**Salem.**—Our regular council was held Sept. 8. Officers for the ensuing year were elected, Bro. Geo. W. Burgin being reelected; John Lolling, church clerk; Fred Beck, Sunday-school superintendent; Etta McGonigle, "Messenger" agent; the writer, correspondent. Our Sunday-school and church attendance is good. A movement is now on to organize an orchestra with Bro. Clarence Hawkins as director. Roy F. Jennings, Nickerson, Kans., Sept. 27.

## LOUISIANA

**Pleasant View Church** closed a nine day series of meetings Sept. 10, conducted by Bro. F. E. Maxey of Tate, Tenn. He gave us two gospel sermons which were very inspiring and provided food for serious thought. One interesting talk was on the subject, Where Do You Spend Eternity? This created much favorable comment. As a result of the meetings we were baptized two. As a result of the meetings we have two earnest and helpful ministers: Bro. M. L. Woodhatch, resident of Rosepine, and Bro. Leonard Firestone of Roanoke, La., who is teaching here in high school. We appreciate having these two capable workers with us—Dossie B. Midkiff, Rosepine, La., Sept. 24.

## MARYLAND

**Woodberry.**—Since our last report two have been added to the church by baptism. Sunday evening Bro. J. M. Henry who is gathering data for the history of the Brethren Church in Maryland, preached for us. Now that the fall months are here our church

activities are taking on new life. Our Sunday-school is planning a bigger and better program. The Sisters' Aid Society has reopened after a few weeks' vacation. Our choir, under the direction of J. Arthur Smith, is preparing a cantata for Christmas. The young people's department has opened work for the winter with more zeal and hope for the coming month to be the best yet.

H. H. Scholten, of New Hope, Pa., will convene a series of meetings Nov. 4 at 5 P. M. We will hold our fall love feast.—Mrs. S. F. Rains, Baltimore, Md., Sept. 20.



[illegible]

Beaverton church members' meeting Sept. 7. The time for the holding of our fall revival was set for Nov. 25. Our pastor, Bro. Hoover, will be the evangelist. We had a very successful Daily Vacation Bible School this summer with Bro. Hoover as director. The enrollment was 146 with an average attendance of 114. 24 of our pastor conducted a very successful installation service for our new Sunday-school teachers. Following this service Bro. Reuben Hoover, our field worker, brought us a message on Christian Service. Sunday, Oct. 7, we will observe Rally Day in our church. Our goal is, Every enrolled pupil present on Rally Day with a cheerful heart and a ready mind. We are glad that 24 members attended the District Conference at the University of Michigan, Ann Arbor, Mich., Aug. 28-31. We greatly appreciate the efforts and labors of our pastor and wife in this church.—Elnora R. Brayton, Mich., Sept. 19.

**Flint.**—The Church of the Brethren at Flint has been progressing nicely this summer under the leadership of Bro. Elmer Leckrone. Now that summer vacations are over and we will soon be fully organized, we are planning more activities for the fall and winter months. Anyone knowing the present address of Bro. Ivan Brvant and wife will please notify the writer.—Mrs. Arthur Taylor, 1913 Cadillac St. Flint, Mich. Sent, 19.

Mich., Sept. 19.

Lakeview church met in council Sept. 8. Sunday-school officers were elected. Our low feast will be held in the evening of Oct. 6. We are rejoicing over the fact that our pastor, Bro. Chas. Forror, and his wife have decided to remain with us for another year. With their patience and diligent cooperation our church has received a wonderful testimony the past year. Since Sept. 19 we all enjoyed a county Sunday-school rally at our church. Our pastor was chosen president of the District.

Opal Leckrone, Brethren, Mich., Sept. 25

**Dear Creek.**—Brother and Sister Lichty arrived home on Aug. 13 and on Thursday evening followed the church gave them a reception. There were 150 present and all seemed to enjoy the program and the social part very much. Aug. 19. The messages were well up at both morning and evening. Ralph G. Rarick came to assist us in a revival which continued until Sept. 9. His messages in word and song from first to last were interesting, inspiring and helpful. A total of twenty men were received into the church by baptism. We held our members meeting Sept. 8. The visiting brethren were L. A. Bookwalter and C. H. Baugh. As a result of our Sunday-school election Bro. Charles Erbaugh was reelected superintendent. Brother and Sister Al Richards were ordained to the full ministry, the services being held at the church on Sept. 15. Brother and Sister Lichty were given the charge of the District Ministerial Association for the Oct. 1-15, 1934 Homecoming day. The program will be missionary in character. Brother and Sister Lichty will be with us—Maudie Filbrun, Dayton, Ohio. Sept. 24.

**Black River.**—A busy and prosperous summer of church work is just passing away for the members of our church. The Ladies' Aid Society improved the interior of our building greatly by having it papered. The men also pledged money enough to buy window shades. Sept. 1 an all-day Harvest Meeting was held at the church. An offering of \$105 was taken for world-wide missions, to which was added \$35 Sunday-school missionary money. Sept. 18 a surprise pound soup was given for the minister's family, Bro. D. E. Sower. About ninety people were present and many useful things were given to the families. The next week the children's devotionals were enjoyed. Our young people have been very

A splendid social time was enjoyed. Our young people were active the past year. We were pleased to receive the picture given by the B. Y. P. D. for having the highest number of points in Northeastern Ohio. We are looking forward to our two weeks' series of meetings to begin Sept. 30 conducted by Bro. Clyde Mulligan.—E. C. Garver, Spencer, Ohio, Sept. 20.

**County Line.**—Bro. Walter Landis closed a very interesting two weeks' series of meetings Sept. 23. Sister Cecil Burke led the service. Three were received into the church by baptism. Our next feast was held Sept. 22 with Bro. Landis officiating. Bro. S. I. Dri also was present.—Bessie L. Guthrie, Lafayette, Ohio, Sept. 25.

**Fairview (Ohio)**—Bro. Ralph R. Hutton of Toledo, Ohio, conducted a very successful series of meetings at this church beginning Aug. 2 and closing Sept. 9. He preached seventeen special sermons and thirteen accepted Christ and were baptized. There were also 100 letters. The services each evening were attended by large interested audiences. We were favored with special music by several neighboring churches. We closed the meetings with a love feast with surrounding the churches. The visting ministers were Geo. Garner, Thronc, Harold Hendricks, S. I. Driver and J. A. Guthrie, with officiating—Ered W. Garner, Blissfield, Mich., Sept. 23.

**Fostoria** church met in members' meeting Sept. 13. Officers for coming year were elected: Bro. David Painter, Sunday-school superintendent. Our Harvest Meeting was held Sept. 9. With the assistance of Bro. J. O. Winger we had an inspiring revival in August. Mrs. I. E. Dukes, Fostoria, Ohio, Sept. 20.

Greenville church met in council Sept. 14. Several vacancies in different committees were filled. The trustees were appointed to after redecorating the church. Bro. D. J. Lichty and wife were Sept. 23 in the interest of missions. An offering was taken for general missions. The primary department of our Sunday-school will promotion exercises Sept. 30. Bro. John Wieand of Bellefontaine, Ohio, will assist in a series of meetings in January. The attendance at our services kept up pretty well during the summer months.

**Hartsville.**—We are glad to have our pastor back again after month's leave of absence. Bro. Deardorff, wife and four daughters, returned to North Dakota to visit Mrs. Deardorff's parents and relatives. During this time Bro. S. S. Shoemaker and J. F. Kahler were among our inspiring messengers. The state annual conference of the B. Y. P. U. of our District will be held here Sept. 1-3 with the last attendance they have ever had. Sept. 8 we met in council. Sunday school officers were elected with Ira Young, superintendent. It was decided to hold our communion services on the evening of Sept. 10 at 7 o'clock. Sept. 16 a special offering of \$150 was collected for Mrs. M. Arrington at the Wesleyan. The monthly day services this fall will be on Tuesday, Hartsville, Ohio, Sept. 24.

**Marion** church met in council Sept. 11 when Sunday-school officers were elected. **Brother** John Ballinger is superintendent. **Brother** S. C. Canfield from Rockford, Ill., began their work with the Sunday-school and the church gave them a reception, sponsored by the G. A. R. The Sunday-school class, at which time we welcomed them into our church and community. Interest is growing in Sunday-school and services since **Bro.** Canfield's coming. The **Ch. Soc.** and **W. Soc.** will have their services **Nov. 25** we will start our revival month with the pastor's conference. **Nov. 26** we will start our revival month with **Brother** and **Sister** Austin in charge - **Mrs.** Forest Ballinger, **Marion, Ohio**, Sept. 21.

**Middletown.**—We had an all-day meeting Sept 9 Bro J A  
ston gave a wonderful message after which we took dinner at  
Park; here Bro. Robinson gave us another message. Miss  
diplomas were given to four who completed the mission study  
are glad to say that Bro. Clarence Erbaugh and wife have  
recovered from their auto accident; Sister Erbaugh had both

broken and Bro. Erbaugh received many cuts and bruises. The young people's class had a lawn party at the home of the writer Sept. 20. A wonderful program was worked out and fifty-seven were present. Bro. Henry Mankey and wife have taken up the ministry at Stone Lick church—Glenna Setty, Middletown, Ohio, Sept. 22.

**Oakland**—Word has been received from our former pastor, Bro. G. C. Genter, who has gone to Florida, that he is locating in Eustis for installation services for our new pastor, Bro. Howard Martin, from the Third V.D.M. He was delayed on account of his brief illness, until Sunday, Sept. 10. Bro. Martin is coming in a very unceremonious manner. Bro. L. A. Bookwalter conducted the service in an unceremonious manner. Bro. Martin is coming with his wife and two children. Bro. Genter is leaving on Sunday, Sept. 11. Bro. D. G. Berkhelie is accepting the eldership of the Oakland church for the present. Our Sunday-school will begin its new year Oct. 1. Bro. Ray Petersime and Sister Mary Petersime were elected acting adult and children's superintendents for the coming year. The following changes go into effect at this time—Ruth E. Hight, Gettysburg, Ohio, Sept. 24.

**Painter Creek** church met in council Sept. 13. Sunday-school officers were chosen for the coming year with Bro. Jesse Baker as superintendent. Our love feast will be held Oct. 13 at 6 P. M. Our Sunday-school is planning for promotion exercises on Oct. 7.—Mrs. Opal Honeyman, Greenville, Ohio, Sept. 24.

**Piqua.**—We are all very happy to be back in our new church. Our building formerly had only one main room which served six classes of our members. The new building has a pulpit serving the primary department of our classes. Our church without basement or heating system, other than coal stoves, is now a beautiful remodeled structure having a well planned basement of one large room for primary school, a convenient kitchen, hot air heating system, and a large hall that was made possible by faith, hope and charity of a group of people who only a few years ago hoped for greater things. Aug. 26 we celebrated the dedication of the church with an attendance of 264. Sunday-school, followed by a sermon by Bro. Yoder of New Carlisle, Ohio. This also was the beginning of a ten days' revival. Bro. Yoder gave us some splendid and inspiring messages. Seventeen were received by baptism, one by profession of faith. The meetings were very successful. This growth and interest and the unflinching faith of our pastors, Brother and Sister Floy, and others who have been so helpful in making our hopes come true.—Mrs. Clara Kreider, Piqua, Ohio, Sept. 20.

**Big Creek church met in council Sept. 13.** The deacons gave the report of the annual visit. Our love feast will be held Oct. 13. The church voted to retain Bro. J. W. Fairbairn as pastor and elder for the coming year. An offering of \$13 was lifted for the General Mission Board. A goodly number of our members attended the District Meeting and brought back interesting and inspiring reports. The District Sunday-school Convention of all denominations will be held in Okla. at McAlester, Okla., Sept. 17.

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Carson Valley congregation met in council Aug. 30. At the request of the District Sunday School Board, our officers were elected to the year Oct. 1. Chester E. Hoover was elected superintendent. The love feast will be held Oct. 14. Our series of meetings will begin Nov. 18 with Bro. D. I. Pepple of Woodbury, evangelist—Mrs. Wendell Bruhaker, Duncansville, Pa., Sept. 19.

**Emanuel Lutheran** congregation held a very spiritual revival service conducted by Bro. Walter Hartman of Annuville, Pa. Six were added to Christ and the church. Bro. Hartman's message was very stirring and the meetings were well attended. All our people have been appreciative of his visit. The service was held at the school building in harmony with God's word. The church had its School at the East Petersburg house June 18 to 29. The school was well attended by local children of different churches. It was also well attended by the rural district. The teachers made themselves useful to all who came to it. To convey the children from the school. Our own members directed the work very well, namely Sister Eichelberger. All of the teachers but two are average students. The enrollment was interesting program was rendered by the children. The offering taken to help the work along. We had a very

Harvest Meeting on Sept. 1 at the Salunga house. The service was in the hands of the visiting brethren who came from Petersburg May 20. Love feast was much enjoyed. The members present on that occasion had a fine report of new strength and power to go on in the service of the Lord and Master. Sept. 2 the East Petersburg church had its children's meeting. Bro. Francis Bare from Ohio was the special missionary for the afternoon. Sept. 3 the East Petersburg church had its children's meeting at the East Petersburg house. The sermon was delivered by Mr. Martin of Lebanon. Sept. 30 there will be a children's meeting at the Salunga house. Oct. 14 we will have a Social Purty and a church council meeting at the Salunga house at 10.30. The following services, now being held will convene Nov. 2 at the Salunga house. Nov. 10, 17, 24, 30, 1901. A Harvest Meeting at Salunga house on Dec 8 at 1.30 P. M. Clyde Weaver, East Petersburg, Pa., Sept. 24.

**Elizabethtown.**—Owing to the fact that Bro. Ober had to meet the joint boards the last week in September, our evangelistic meetings were held earlier, beginning Sept. 9 and ending Sept. 21. The pastor's message had the right ring, in that he gave the message of God with the certain sound. Attendance and interest on the part of the members were good. The last night one Sunday-school member and a member of another church, a boy and a young woman, were baptized.

up—Mr. B. Miller.

**Glade Run.**—At the time of our regular council was Sept. 22, 1906, the business the church decided to postpone the next time. The church is now in a very prosperous condition for the present. Last May we were favored by having Bro. Rhodes of Berlin, Pa., as our evangelist. He was here for 10 days and added to the church 12 members.

**Marburg.**—Bro. O. B. Obery of Martinsburg, Pa., has promised to be with us for a two weeks' meeting, closing with a love feast. The first meeting will be conducted by the pastor, J. Lloyd Lammie, on the 14-21, at which time we expect to have a very large attendance. The pastor expects to have a syncretistic meeting at the Berhel house, on the 22-29. We expect to have a large congregation, Sept. 24 to Oct. 8, and on Nov. 6 another evangelist, Bro. J. W. Hays of New York, will be with us at Newellville, Pa. Our attendance and interest in our church has increased since the church services have been held very often throughout the year.

**Miner.**—The next Rally Day service on Oct. 14—Mrs. Weyer, Kittanning, Pa., Sept. 20.

**Indian Creek** church met in council Sept 1. Bro D H. Ca elected prayer meeting leader for one year and the writer, correspondent and "Messenger" agent. An offering was also for replenishing the church treasury. Our love feast and con

services are to be held Saturday afternoon and evening, Oct. 27. We enjoyed a two weeks' series of evangelistic services in August conducted by Eld Michael Kurtz of Richland, Pa., who held forth the word with power in a total of seventeen Spirit-filled, helpful and inspiring sermons. Our annual Harvest service was held on Saturday afternoon, Aug. 23, at which we had service of a number of adjoining congregations as well as from Bro. Kurtz, our evangelist. An offering of \$104 was lifted for the benefit of Nevfessive Orphanage and world-missionary work. P. Landt, Vernfeld, Pa., Sept. 24.

**Koontz.**—We held our Harvest Home meeting Sept. 9 Eld. D. I. Pepple, our pastor, gave us a very able sermon. A liberal offering was lifted for the benefit of home missions. Sunday-school and church services have been good this summer. Our love feast will be Sunday Oct. 21, preparatory service Sunday morning at 10:30, and the love feast in the evening at 6 o'clock.—H. S. Koontz, New Enterprise, Pa. Sent. 25.

**Pittsburgh**—Mountain tops, babbling brooks, shady parks—all have their special times to lure us, but thanks be to the God of nature, none of these joys can satisfy like the sanctuary. We have had no more uttered in praise of God's Word than in the past, and through the month of September the teaching services were in charge of Bro V. Holsinger; the attendance was excellent showing that his message was timely and well received. At the same time Bro W. H. Williams conducted a series of Sunday school classes in the city of Virginia. During the absence of Bro W. H. Williams, the duties of the Sunday school superintendent, the assistant, Bro Walter Thomas, took charge of the school. All are back, bringing new vigor and zeal which is also bringing new life to the church. The next conference circuit on the evening of Oct. 14. A message just came announcing the death of Sister James Repligie, wife of one of our members. Her death will be sadly missed by all. There are many places of service in the church which have been vacant for many years. Another such is vacant in our church since the death of Sister Mary Workman, wife of Bro Solomon Workman, who passed away in August. We are glad to hear that the members of the church in the city of Hamilton, field secretaries, are all well. The members of the church in the city of Pennsylvania, will be with us Sept. 30. This will also be the promotion day for our Sunday school. Rally Day will also be held on the week after, Oct. 7. Fresh class in Bible study, Rev. E. J. Harris will commence on Nov. 11 at 6 to 10 P. M. We are our love feast and communion. Among all our blessings we rejoice in the bright future of our church. We are all well. — M. E. Elizabeth Barrett, Pittsburgh.

**Rosbury.**—Our Daily Vacation Bible School opened June 11, continued two weeks, closing with a splendid and largely attended program. It was under the direction of the pastor, H. E. Blou, assisted by a strong corps of home teachers. The enrollment was 230, somewhat below last year, because the Fingerticals had a school at the same time. The three classes were: Mother Mine, given by the dramatic club of the Fidelitys and at the Siles Chautauque, etc.; Somerset Church of the Brethren and at the Siles Chautauque, etc. much favorable comment. At the last named place it carried a

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**Seaving**—Jerome E. Blough, pastor in special charge, 111ers Broun and Galt, and Elder Walker were in charge taking the vote. The church in the election of the pastor, Bro J. A. Buffum, as a result was that the pastor was selected for an indefinite term. Having been very large majority. Aug. 11, 1902, we gave a very interesting m. C. Heckler of the church of the Brethren Mission in far away Africa. We were very glad for this message since our congregation, since the death of Burke on the Africa. The pastor, M. Blough of India in our morning service from Blough always has a message and surely he had one at the named service. We are looking forward with interest to our next week's service to Nov. 5, when Eld. Blough will open a two weeks' meeting in the church, Purchase Line house Oct. 14 the pastor will begin a series in the Littlez congregation; in his absence the pastor will be J. A. Buffum. C. C. Sonnenberg will supply the pulpit. Mes. J. A. Buffum.

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**Tyrone.**—We held our business meeting Sept. 6. The annual conference of officers was held. Bro. Maddocks was reelected elder; G. V. Clark, and Brethren P. P. Ray and Lawrence Stewart, trustees; J. W. Hagley, Sunday-school superintendent; Mrs. Mary Hutchings, "senger," agent, and the writer, church correspondent. It was decided that we hold our love feast Sunday evening, Nov. 4. Plans were made for our evangelistic meetings. We hope to have Prof. M. Rutledge of Tennessee assist us. Sept. 30, afternoon and even-

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Grand Rapids, Mich.

## La Verne, Calif

This draft of a constitution has met with near universal approval among Indians proper, and not a few Englishmen have admitted that it is a restrained statement of Indian aspirations. Certain provincial councils have agreed to co-operate with the commission. This proposed constitution is likely to be put before the legislative assembly, at the capital, Delhi. The commissioners will surely give it the measure of respect it is due, so the future, politically, is brighter than for some time. I should add, too, that com-

Anklesvar, India.

Live Oak, Calif.

Roanoke, Va.

**Stutheit-Phillips.**—By the undersigned at the Church of the Brethren, Lindsay, Calif., Sept. 9, 1928, Mr. Samuel Stutheit and Miss Myrtle Phillips, both of Lindsay, Calif.—M. S. Frantz, Lindsay, Calif.

## FALLEN ASLEEP

June 18, 1928, at  
P. A. Harmon, Richfield, Idaho.  
Manges, Bro. Curt C. was born in Bedford County, Pa., died at  
Rummel, Pa., Sept. 11, 1928, aged 36 years, 1 month and 24 days.



He developed kidney trouble eighteen months ago and suffered intensely much of the time. He was married to Shild, which is survived by his wife, five sons and two daughters. Funeral services in the Rummel church by his pastor, the writer, assisted by Rev. John Richter of the Lutheran Church. Interment in the Rummel cemetery.—D. P. Hoover, Windber, Pa.

Miller, Israel Good, born July 17, 1846, died Sept. 2, 1928, aged 82 years 1 month and 15 days. His wife and one son survive. He united with the church early in life and served faithfully until he was called home. He was blessed with a strong body. Early in the spring a complication of ailments weakened him but later he became stronger and was a regular attendant at the services, until four weeks before his death when he again was confined to his home. He was removed to Memorial Hospital, at Johnstown, Pa., Aug. 29, where he underwent an operation Sept. 1. The church has lost a loyal worker and the home a faithful husband and father. Services in the Middlecreek church by the writer, his pastor, assisted by Eld. W. K. Kulp. Burial in the church cemetery.—Walter F. Berckhale, Rockwood, Pa.

Myers, Mrs. Sarah, was the daughter of David and Susan John, born at Hagerstown, Ind., Nov. 12, 1845. She was married to Levi W. Myers, Dec. 15, 1867. She was the mother of seven children, three of whom died in infancy, a son in 1923 and a daughter in 1926. Two children survive. She was a member of the Church of the Brethren for more than fifty years. Funeral services were held at the Church of the Brethren by the writer. Burial followed at the North Vernon cemetery near North Manchester. R. H. Miller, North Manchester, Ind.

Reighard, Bro. Abraham James, died of complications at Windber, Pa., Sept. 3, 1928, aged 74 years, 9 months and 26 days. He is survived by his wife, three sons and three daughters. Services in the Windber church by the writer. Burial in the Richland cemetery.—D. P. Hoover, Windber, Pa.

Rife, Alberta Jane Gaunt, born at Liberty, Ill., died Aug. 8, 1928, at the home of her daughter, the writer, at the age of 68 years, 2 months and 4 days. In 1877 she married Geo. Rife. Six children were born to them, three of whom with the father preceded her. Surviving are a daughter, two sons, eight grandchildren, four great-grandchildren and two brothers. She went to Colorado in 1906 and to Kansas in 1911, living near Great Bend several years before moving to a farm near Garden City where she resided for a number of years. She had made her home with her son, N. F. Rife, since the death of her husband, until her last illness which came upon her three months ago. Early in life she became a member of the Church of the Brethren, her membership at the time of her death being at Eden Valley, near St. John, Kans.—Mrs. Oscar Williams, Great Bend, Kans.

Simmons, Bro. Elijah, born near Sugar Grove, W. Va., died July 29, 1928, aged 66 years, 8 months and 27 days. In December, 1883, he married Mahulda Wilfong. There were two sons and five daughters. His wife died some years ago and he married Mrs. Ruhamic Puffenbarger who survives with one son, four daughters, three brothers, two sisters and a number of grandchildren. He united with the Church of the Brethren at an early age and remained faithful until death.—Clara R. Bodkin, Sugar Grove, W. Va.

Sites, Nannie Blanche, born April 29, 1878, died at her home near Hiser, Sept. 1, 1928. She married Will Sites Nov. 15, 1899. To this union were born eight sons and three daughters. Four sons and one daughter died in infancy. She leaves six children, her husband, father, and two brothers. Although her health had been bad for some time she came very unexpectedly. Early in life she united with the Brethren Church, remaining a faithful member until the end. She devoted her whole time to her home and to the church. She was always ready to lend a helping hand to a neighbor who needed assistance. At every sick bed she was present to comfort and cheer. She was a constant church goer, and even after she became too weak to go alone, she leaned on the arm of her husband or son and went to the house of God. Funeral by Rev. Arnold assisted by Rev. Bridgers and Lightner, at the Brethren church at Brake. Seven ministers were present, showing their respect to Bro. Sites, also a minister. Burial in the North Mill Creek church—Allen L. Bergdall, Myerstown, Pa.

Spoerlein, Ruby Ellen, nee Kauffman, died Aug. 17, 1928, aged 31 years, 8 months and 27 days. She married Arthur Roy Spoerlein Nov. 20, 1927. Her mother preceded her Dec. 28, 1902. She is survived by her husband, father, one sister and three brothers. She united with the Church of the Brethren at the age of fourteen, living true to its ideals and spending a great deal of her time and talent that the cause of Christ might grow. Funeral in the Modesto church by the writer, assisted by Eld. D. C. Glick. Interment in the Modesto cemetery.—John H. Price, Modesto, Calif.

Vanner, Sister Sallie C., born Sept. 5, 1875; near Doe Hill, Va., died in Staunton at the Kings Daughters Hospital, Feb. 11, 1928. She is survived by her husband, one son and five daughters. She was a member of the Church of the Brethren for a number of years. Services in the home by A. S. Thomas. Interment in the cemetery near her home.—Mrs. Addison Crummet, McDall, Va.

## OFFICIAL DIRECTORY

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## Notes From Our Correspondents

(Continued From Page 641)

will entertain the circuit convention of the B. Y. P. D. Sunday, Oct. 7 will be Rally Day and Harvest Home service, morning and evening. Recently a group of our young people linked to Mountain Orchard where a mission Sunday-school is being conducted. They assisted in the service which seemed to be greatly appreciated. Our own Sunday-school continues to grow in interest and attendance. Carrie B. Snyder, Tyrone, Pa., Sept. 20.

## TENNESSEE

**Johnson City.** During the past few months we have had a number of inspiring and helpful services. Mr. Gabriel in behalf of the Near East Relief gave a vivid picture of the Armenians. The Bridge-water quartet gave two programs that were enriched by messages from the following: Paul Bowman, Walter M. Kahle, Anna Bowman Reese, Walter S. Flory and John B. White. One evening's program was a report of the young people's conference at Camp Bethel by Ethel Gann, Amy N. T. White, Ruby White and Will Clark who attended. The B. Y. P. D. gave the pagan, Pan Street, by Margaret Appleghair. They also gave it at Jonesboro and Liberty churches. The attendance and interest in the Vacation Bible School in June were such that we could interest in the Prodigal Son. This was followed by a musical program picturing the growth of a Christian. Miss Elsie Shickel gave a much appreciated lecture on India last Sunday evening. Two have been baptized recently. Our church with the other churches of our city is looking forward to the revival by Gypsy Smith, Jr., in October—Pauline White, Jonesboro, Tenn., Sept. 21.

**Pleasant Valley.** We have just closed a very successful revival with Bro. J. R. Jackson of Relief, N. C., as evangelist. As a visible result of his ten wonderful sermons, two were added to the church. His power of interpretation of the Bible was dominant in all his sermons. We are glad for the commendable service Bro. Jackson is rendering in our District this summer. We held our council Sept. 13. Our love feast will be held Oct. 20 at 3 P. M. We reflected Bro. John White pastor for another year. We cannot say enough for the service of Bro. White and Sister White in our school and securing the service of Bro. T. Ferguson, Jonesboro, Tenn., Sept. 22.

## TEXAS

**Fort Worth.** Sept. 16 after the Sunday-school hour a special program was given on Steadfastness under the leadership of Bro. C. H. Hellerman. There were several addresses, short talks and music. The following Sunday officers were elected with Bro. C. H. Hellerman, superintendent. The young people have had several interesting programs. We are very proud of the manner in which they respond. These same young people have entered enthusiastically on a clean-up and beautifying campaign in and around our little church building. We are truly grateful for the interest manifested by all the members in rendering good service in maintaining and upbuilding the kingdom, through the medium of the church—Alvina Herr Harding, Fort Worth, Texas, Sept. 28.

## VIRGINIA

**Christiansburg.** Sept. 9 we met for Sunday-school and at 11 A. M. Bro. J. S. Showalter, a Roanoke, Va., preached an able sermon. At our regular church council following the service, Bro. Showalter gave the church visit. We decided to have our love feast Oct. 20 beginning at 5 P. M. Bro. C. B. Smith of Bridgewater, Va., will begin a two weeks' revival at this church Oct. 28—Asa Bowman, Christiansburg, Va., Sept. 21.

**Elk Run.** Aug. 12 Bro. S. G. Greyer of Philadelphia, Pa., began a series of meetings with large crowds in attendance and good interest. The meeting continued for two weeks and as a result three were added to the church by baptism and one was received on former baptism. One week prior to the revival our Vacation Bible School began with Bro. Greyer as principal with two other teachers assisting. The school was in progress two weeks with a large attendance and closed with a helpful and interesting program. Bro. Greyer's work was much appreciated. Sept. 8 our church met in council. The visiting brethren gave good reports. Our Harvest Meeting was held Sept. 9 at which time an offering was taken for general missions. The publication agency was placed in the hands of the Sisters' Aid Society. An encouraging report was given by our Sunday-school superintendent stating that our school was now registered as a banner school. Our love feast will be held Nov. 10 at 4:30 P. M. Bro. E. D. Smith was elected Sunday-school superintendent for the coming year—Mrs. Minnie F. Smith, Mt. Solon, Va., Sept. 25.

**Mill Creek church** met in council Aug. 25. Eld. C. E. Long was elected part time pastor and elder. Two young men of the congregation were selected to the ministry: Karl Cline and Walbur Pence. Sept. 8 a council was held at Mt. Pleasant, one of the preaching points of this church. Two deacons were elected: Owen Wisman and Andrew S. Wright. Our series of meetings will begin in November with John T. Glick of Timberville, evangelist. Bertha O. Pence, North River, Va., Sept. 19.

**Moscow church** met in council Aug. 17. This was also our annual visit council and very interesting reports were heard from the deacon brethren. Bro. C. C. Dinkel was elected Sunday-school superintendent for the coming year with Bro. M. G. Wine, assistant. A very interesting and well attended Vacation Bible School was recently held at our church made possible largely through the giving efforts and sacrifice of our superintendent, Bro. M. G. Wine, and others who arranged for the children to be conveyed to the school. There were about seventy-one enrolled. A splendid program was rendered at the close of the school—Anna Zimmerman, Mt. Solon, Va., Sept. 19.

**Poage's Mill church** met in council Aug. 18. The brethren made reports of the church visit. The church budget was looked after. It was decided to hold the love feast on Oct. 20, beginning at 3 P. M. The elder decided to send a written invitation to each member of the congregation urging them to come to the love feast—Mrs. R. A. Henry, Roanoke, Va., Sept. 24.

**Rowland Creek.** Sept. 15 we met in annual visit council. The deacons gave a good report. Our communion was held Sept. 15 with Bro. R. F. Richardson officiating. Sept. 2 Children's Day was observed and a fine program rendered consisting of recitations, songs and a play. We had an all-day meeting and basket dinner which was enjoyed by all. Our mid-week prayer services and Sunday-school are progressing nicely—Mrs. Carl Parsons, Marion, Va., Sept. 22.

## WASHINGTON

**Omak church** met in council Sept. 15. Sunday-school officers were elected with Sister Albie Murray as superintendent. Yesterday we held an all-day Harvest and Rally Day service. Bro. Mohler preached the sermon and in the afternoon the Sunday-school rendered a program. Our B. Y. P. D. began the new term with Bro. Lester Murray, president. Aug. 5 we were privileged to have with us Brother and Sister W. H. Tigner from Gray, Wash. The former preached for us this morning and evening. Sept. 2 there was a union service in one of the town churches. Bro. C. Ernest Davis gave an address on America's Need for the Bible. Bro. Davis spoke to the Brethren church the evening following, when he gave a helpful and interesting address on Home Ideals—Florence L. Brehears, Omak, Wash., Sept. 17.

**Wenatchee Valley.** Fall is here again bringing with it the opening of school, clear days, crisp nights, a riot of bloom and color, and the hurried days of apple harvest. It brings also a renewed activity in the church and much is being done for a forward-looking program. We have with us at this time of the year many visiting members to help with the fruit. Their inspiration and counsel are much appreciated. One outstanding event of the late summer was a piece of fine work handled by the B. Y. P. D. This was the hooper banquet held in the church social room Aug. 31. This banquet brought together the town people and business men with the church. The \$800 which the young people cleared was turned into the funds for the new church building. Such service and enterprise merit our sincerest congratulations. The regular business council was held Sept. 1 at which time officers were elected with Bro. Owen Kintner, elder in charge and S. S. Neher, Sunday-school superintendent. The District Ministerial Board was present and Bro. Orville Booth and Bro. Jay Eller were advanced to the eldership. The building committee asked for a special council which was granted. At that time the church decided to call for the services of Bro. Carl of Hermosa Beach, Calif., looking forward to the completion of the church building. Our pastor, Bro. C. Ernest Davis, gave last on Wednesday for meetings of the board at Elgin, and services at the North Manchester church—Geraldine Eller, Wenatchee, Wash., Sept. 20.

## WEST VIRGINIA

**Crummett Run.** Aug. 6 Bro. E. A. Lambert of Dry Run, W. Va., began a series of sermons at Thorn Chapel, this congregation, continuing for two weeks, preaching in all fourteen soul-inspiring sermons. The interest was good throughout the meeting. As a result five were baptized. Bro. Lambert is a man full of the Spirit and preaches the Word with power. Aug. 20 Bro. J. J. Wood began a series of sermons at Stony Run schoolhouse, same congregation, preaching in all seven sermons to well filled houses. As a result three were added to the church by baptism, making a total of twelve since our last report. Sept. 6 we met in visit council. The report of the visiting brethren was favorable. Sept. 8 we held our love feast with a goodly number of Jos. Carline from Smith Creek, W. Va.—Clara R. Boldin, Sugar Grove, W. Va., Sept. 19.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 12-15, Northern California at Linton.

Oct. 12-14, N. Iowa, Minnesota and S. Dak. at South Waterloo.

Oct. 12-14, West Virginia, First, at Harman.

Oct. 26-29, Southeastern Kansas at Mont Ida.

### LOVE FEASTS

**California**

Oct. 24, Long Beach.

Oct. 29, Inglewood.

### Illinois

Oct. 6, Hickory Grove.

Oct. 6, 7 pm, Alhson Prairie.

Oct. 14, Lanark.

### Indiana

Oct. 6, Santa Fe.

Oct. 6, 7:30 pm, Anderson.

Oct. 6, Laporte.

Oct. 6, Yellow Creek.

Oct. 6, 7 pm, Turkey Creek.

Oct. 6, White.

Oct. 6, 7 pm, Plymouth.

Oct. 6, Lower Deer Creek.

Oct. 11, Middlebury.

Oct. 11, Nappanee.

Oct. 13, 7 pm, Walnut.

Oct. 13, 7:30 pm, Blissville.

Oct. 13, Andrews.

Oct. 13, Oscola.

Oct. 13, Beech Grove.

Oct. 13, 10:30 am, Buck Creek.

Oct. 20, 6:30 pm, West Man.

Oct. 20, Bethany.

Oct. 20, Bremen.

Oct. 20, 6:30 pm, Rossville.

Oct. 20, 7:30 pm, Indianapolis.

Oct. 20, 6:30 pm, Arcadia.

Oct. 21, Cedar Creek.

Oct. 21, 7 pm, Kokomo.

Oct. 21, 7:30 pm, Middletown.

Oct. 27, 7 pm, Shipshewana.

Oct. 27, Union Center.

### Iowa

Oct. 14, Des Moines Valley.

Oct. 20, Spring Creek.

Oct. 20, Iowa River.

Oct. 12, 7:30 pm, Lawrence.

Oct. 15, Morrill.

Oct. 27, Overbrook.

Oct. 27, 11 am, Quinter.

Oct. 29, Sabatha.

### Maryland

Oct. 7, 6 pm, Beaver Dam.

Oct. 14, 5 pm, Baltimore, First.

Oct. 20, 5 pm, Thurmont.

Oct. 20, 2 pm, Myersville.

Oct. 21, 6 pm, Pipe Creek.

Oct. 27, 2 pm, Broadfording.

### Michigan

Oct. 6, 7 pm, Thornapple.

Oct. 13, Lakeview.

Oct. 27, Elsie.

Oct. 27, Ozark.

### Missouri

Oct. 7, Shoal Creek.

Oct. 20, Shelton.

### North Carolina

Oct. 21, 7:30 pm, Minot.

### North Dakota

Oct. 6, 6 pm, Georgetown.

Oct. 6, 7:30 pm, Rosa.

Oct. 13, 10 am, Castine.

Oct. 13, Owl Creek.

Oct. 13, 6 pm, Painter Creek.

Oct. 14, Greenspring.

Oct. 20, Danville.

Oct. 20, 7 pm, Harris Creek.

Oct. 20, 5 pm, Pittsburg.

Oct. 20, 7 pm, Hartville.

Oct. 20, 5 pm, Upper Twin, Wheat.

Oct. 20, 10:30 am, Black Swamp.

Oct. 27, 10 am, Prices Creek.

### Oklahoma

Oct. 13, Big Creek.

Oct. 20, Ames.

Oct. 20, 2 pm, Bartlesville.

Oct. 13, Portland.

Oct. 13, Buffalo (Pike church).

Oct. 13, 14, East Fairview.

Oct. 13, 14, 4 pm, Pleasant Hill.

Oct. 14, 4 pm, Marsh Creek.

Oct. 14, 7 pm, Claysburg.

Oct. 14, 2 pm, Spring Grove.

Oct. 14, 6:30 pm, Huntsdale.

Oct. 14, Bear Run.

Oct. 14, Fairview.

Oct. 14, Penn Run.

Oct. 14, Carson Valley.

Oct. 14, 6 pm, Burnham.

Oct. 16, 17, 9:30 am, Springville.

Oct. 16, 17, 3 pm, Conestoga at

Bareville.

Oct. 20, 2 pm, Spring Run.

Oct. 20, Lebanon.

Oct. 20, 21, 10:30 am, Falling

Spring, Hade meetinghouse.

Oct. 20, 21, 1:30 pm, Upper

Spring, Hade meetinghouse.

Oct. 20, 21, 10 am, Big Swatara at

Hanoverdale.

Oct. 21, Newville.

Oct. 21, Hanover.

Oct. 21, Glade Run.

Oct. 21, Koontz.

Oct. 21, Sipewille.

Oct. 21, Woodbury, Holsinger

house.

Oct. 24, 25, 1:30 pm, White Oak,

Kreider house.

Oct. 27, 1:30 pm, Akron.

Oct. 27, 3 pm, Lost Creek, Free

Spring house.

Oct. 27, Lower Claar.

Oct. 27, Indian Creek.

Oct. 27, 21, 1:30 pm, Little

Swatara, Ziegler house.

Oct. 27, 28, 10 am, Schuylkill, Big

Dam house.

Oct. 28, Roxbury.

Oct. 28, 6 pm, Rummel.

Oct. 28, Woodbury, Replogle

house.

**Tennessee**

Oct. 6, Knob Creek.

Oct. 6, French Broad.

Oct. 6, Mountain Valley.

Oct. 13, New Hope.

Oct. 20, 3 pm, Pleasant Valley.

**Virginia**

Oct. 6, 4:30 pm, Mt. Joy.

Oct. 4, 4 pm, Teco.

Oct. 13, 4 pm, Red Oak Grove.

Oct. 13, 4 pm, Oak Grove.

Oct. 13, 6 pm, Midland, at Mt.

Hermion.

Oct. 12, 3 pm, Montebello.

Oct. 20, 5 pm, Christiansburg.

Oct. 20, 3 pm, Poages Mill.

Oct. 20, 4 pm, Beaver Creek

(Second).

Oct. 27, Lynchburg.

Oct. 28, 6 pm, Trevilian.

**Washington**

Oct. 14, Seattle.

**West Virginia**

Oct. 7, Uni n Chapel.

Oct. 14, 2:30 pm, Berkeley, Lec-

town house.

**Wisconsin**

Oct. 10, 7:45 pm, Rice Lake.

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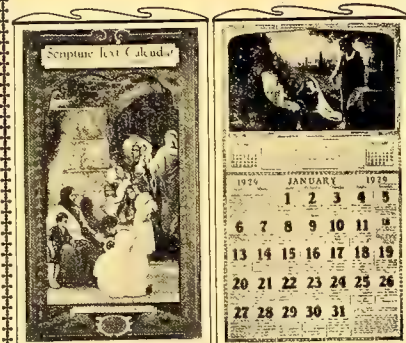
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Elgin, Ill., October 13, 1928

No. 41

Vol. 77

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## ...EDITORIAL...

### The Women of Our Church

Of the eight who stood on the banks of the Eder two hundred and twenty years ago three were women. Thus the women of pious households shared in the founding of the Church of the Brethren, and this early interest has been more than maintained through the long years since.

Doubtless the men of our fraternity have received the greater recognition, yet the women have borne their share of the burden through the heat of the day. Indeed, it may be said that the women of our denomination have contributed much more to our church life than is commonly supposed—perhaps, even more than the men.

Now this is not just a bouquet for the sisters of our church. It is made in the spirit of giving recognition where appreciation is due. Consider, for example, the contribution that our women have made and are still making on our foreign mission fields. If the reader is mathematically inclined let him get down a copy of the 1928 *Yearbook*, turn to pages twenty-nine and thirty, and check over the various lists of our missionaries. The lists contain the names of sixty-eight men and one hundred and sixteen women. What some of us have not known is that women and men have been going to our foreign fields in the ratio of five to three.

Of course, it may be urged in the case of married women that here and there one went to the field because the husband had decided to be a missionary. Yet, such an explanation could not be pressed to account for very many married women, and falls completely flat in the case of the single sisters who have gone to service abroad. The only thing that could be urged here is an economy policy on the part of the board leading it to send out a relatively high per cent of unmarried women. However, in spite of all this, it seems a fair statement to say that as many women as men, perhaps even more women than men, have of their own free will gone out for service on our foreign mission fields. A study of the current student volunteer list for our church indicates the following comparative interest in church work: men 350; women 400.

If the figures just cited are any clew to the general situation at home, then the women of our church must be credited with making the better half of the sacrifice in life, although we doubt if they get this share of credit in the popular mind. For the part that men

ordinarily take in church work is more public in character and thus gets for them a disproportionate recognition. But even here our women are beginning to come into their own. The latest *Yearbook* has the names of thirty-seven sisters on the ministerial list. This is something of a change from the days when Sarah R. Major was our only preaching sister.

Then, too, as one considers the music and the teaching work in the average local congregation it seems to be clear that women outnumber the men. In the Sunday-school, where the competition between men and women is perhaps the keenest, the records for one representative state District show that last year the officers and teachers were in the ratio of 234 men to 312 women. In the daily vacation Bible schools that the writer knows anything about the women have had things almost entirely in their own hands.

All of which indicates that woman's share in the work of the church is certainly just as significant as that of the men, though not so public. Indeed, from the fact that typically it touches life a bit more intimately, it may be rated as even more significant than that of our men. The quiet and unobtrusive way in which most of the women's work of our church is carried on, is also characteristic of that which they have accomplished through their general organization. Doubtless many of our readers do not know that in the eighteen years since the general organization of the Sisters' Aid was effected the number of societies has grown from 119 to 680, the membership from 2,580 to 15,977 and the total receipts from \$5,407.08 to \$145,024.76. For the women of our church have a way of doing seemingly ordinary things with a quiet persistence which rolls up surprising totals.

And so it has been through all the history of our church since three good women joined their spiritual fortunes with those of five earnest men at the founding of the Church of the Brethren. For in the long period before there was any general organization of the sisters' work, or even any large opportunity for service in the local church, the women were doing much in a quiet and all but unrecognized way. The good wives of our active ministers were everywhere making it possible for their husbands to launch out in the pioneer evangelistic work so commonly praised. Often as the husband rode away on horseback to be gone for some weeks, even months, he left behind a good wife all but overwhelmed with the duties of a home. And the good wife has it to her credit that she was as faithful in the face of the vexing cares of home life as was the husband in response to the challenge of his public ministry. The one rode away to change of scenes and kindling contacts with other minds; the other stayed at home with the stuff. Those who would recount the deeds of the good men of God who went forth to recog-

nition as well as to hardships, should not forget that usually the venture was possible because at home there was a capable, faithful wife.

Throughout the history of our church the contribution of our women has been as fine and unselfish as the giving of the woman who broke the alabaster box of ointment as the measure of her appreciation. It has been as concrete and practical as the deeds of one whose busy hands ministered to the varied necessities of the sick and the poor. As the work of our women becomes more definitely organized, and as they gain a larger recognition, may all the wholesome qualities of their work and spirit remain. May there abide spontaneity, modesty and love, even though our women would be organized and efficient.

H. A. B.

### "And Such Like"

THAT is the way Paul concludes his list of the works of the flesh in Galatians five, and then he immediately repeats the idea in these solemn words: "They who practice such things shall not inherit the kingdom of God."

"Such" is the important word in this familiar passage. It is not these particular things only that will damn the soul. It is things of that quality. The acts specified are but samples. They are enough to indicate the type but the list might be extended indefinitely. Whatever has in it the *spirit* of the things named is by implication included.

It is exactly so with the "fruit of the Spirit." A number of fine virtues are mentioned and then comes this summary: "Against such there is no law." "Such" is again the critical word. You can no more make a complete list of all acts and thoughts that are good than you can of all that are bad. But can't you tell easily to which of these two types or classes any given act or purpose belongs?

Why don't we get it into our systems pretty soon that it is the spirit of the thing that stamps it as good or bad? That rule of life covers every act or emotion, actual or supposable. The question is not whether what you did or thought is named in this list or that, but whether it is like "such," or "such."

### Parties and Men

WE are interested in everything that concerns human well-being and that requires us to be interested in political affairs also but party politics we have very little use for. The reason for this attitude is that the lines between good principles and policies and bad ones do not coincide with party lines. Parties come into being usually around some worth while issue but they do not stay that way, thanks to the constant shifting of issues and the exigencies of the scramble for power.

The platforms of the two leading parties in the present campaign make about equally good reading. One might have a slight preference here and there, sometimes for one, sometimes for the other, but taken as a whole the difference between them isn't worth losing twenty minutes' sleep over. Nor is this judgment much affected by the party record of past performance. Both have their strong and weak points. So far as the parties go an open-minded and unprejudiced citizen can find little to choose between them.

But one of the candidates has forced the issue on a matter which we consider vital to the moral welfare of the nation. We commend him for his frankness in telling us just what to expect of him but that does not make us want him for a President. We shall do what we can to keep him out of the White House.

### The Beauty of Dorcas

How fair her wondrous eyes,  
Her understanding eyes,  
To weary ones who came  
With poor or sick or lame.

And sweeter was her voice,  
Than any choral voice,  
To those where grilling pain  
Held throbbing heart or brain.

And dearer were her hands,  
Than soft and jeweled hands,  
To shield from winter's cold  
When coats grew thin and old,

How beautiful for life  
Was her unselfish life!  
O beautiful it reads—  
The record of her deeds.

H. A. B.



## GENERAL FORUM

### Unknown

BY KATHRYN WRIGHT

A day ago  
He came to you,  
He had few clothes  
And no one knew

It was a King  
Who asked your aid—  
You said, "A beggar,"  
Half afraid.

And then, relenting,  
Found an old  
Coat that would help him  
Fight the cold.

You little knew  
An angel wrote  
That Christ was wearing  
Your worn-out coat.

North Manchester, Ind.

### History of the Sisters' Aid Society

BY VINNIE M. FLORY

THE beginning of organized Aid work among the women of the Church of the Brethren dates back to 1885. It is interesting to note that this is soon after the organization of our general mission work and in the early days of our educational enterprises. Evidently the same influence that animated these was also stirring the women to activity.

At the Annual Conference at Mexico, Pa., in 1885, a group of earnest sisters held a little meeting to discuss plans for organized work among the women of the church. Among these were Mrs. D. L. Miller of Mt. Morris, Ill., Ella Snively of Urbana, Ohio, and Eleanor J. Brumbaugh of Huntingdon, Pa. You will notice how widespread was this representation. Though nothing in the way of organization was undertaken at this meeting the seed was sown. Each one carried home in her heart an enhanced desire and determination to do something definite for the Master.

The first evidence of this influence was manifested at Huntingdon. Here on Sept. 22, 1885, a small group of the women of the Huntingdon congregation met at the home of Susan Brumbaugh and organized the first Sisters' Aid Society in the Church of the Brethren. Eleanor J. Brumbaugh was made president at this meeting and Elizabeth Howe Brubaker, secretary and treasurer.

They began at once a line of activity in keeping with the purpose of the organization. They made clothes for poor children to enable them to attend Sunday-school. They visited in the homes of the poor and the sick. Sometimes food supplies and other needs were provided. They also assisted in the work of the Orphans' Home. Very early they started a fund to help worthy girls in college at Juniata. That fund is still in operation.

In the spring of 1886 a report of the work together with a donation was sent to the Annual Conference at Pittsburg, Ohio, but it was not very well received. The work was looked upon as an innovation and therefore dangerous. Knowing, however, that other progressive moves had met with similar discouragement, the sisters accepted the situation and continued to work patiently and quietly in the cause they had espoused.

Meanwhile the seed was taking root in other localities. At Altoona, Pa., the sisters organized soon after the organization at Huntingdon had been effected. And not long after this, through the instrumentality of Mrs. D. L. Miller and others a society was started at Mt. Morris, Ill. Mrs. Flora Teague, now of La Verne, Calif., was its first

president. The records seemingly have not been preserved so the exact date of this organization can not be given.

It is evident that the Aid Societies first grew up in churches closely adjacent to our schools, which is natural enough. But having started, the growth was slow, and the early efforts are almost without record. The work was new and sentiment had to be created. In the few churches where the venture was made, only a small proportion of the sisters were interested. The meetings being small, they met for the most part in the homes of the members.

Then, too, in many places there was a want of leadership. The sisters heretofore had had little or no share in the church's activities and they lacked experience. Mrs. J. C. Myers in speaking of this said: "In looking over the old records I find that nearly everybody was present at the meetings but the officers. This was probably because the officers did not know what to do."

But as time went on, plans and methods of work were gradually developed, greater avenues for service opened up and the leaders gained confidence with experience.

In 1895 Annual Conference granted permission to the sisters "to organize sewing societies provided they work in union with the church and the gospel." This gave the stamp of legality to the movement and was a direct testimony that the work was recognized and appreciated. Unquestionably, too, this helped to advertise the movement, for the work now began to spread more rapidly. In some states and Districts we can find no evidence of any society earlier than this. In Virginia, for instance, the first society was organized in 1896.

During the first quarter of a century of the Aid movement, each society was a distinct organization working independently of the others. The first step toward unified effort was made in 1909. Through the instigation of Sisters P. S. Thomas, Sallie Holsinger, D. H. Zigler and others, permission was granted to give a program at the Conference at Harrisonburg, Va. The program was rendered and the following day a business meeting was called to consider a general organization of all the societies. Plans for organizing

the Districts and securing reports were adopted and the idea of a common project was discussed.

The next year, 1910, at the Conference at Winona Lake, Ind., the organization was made permanent and a constitution was adopted. Mrs. W. D. Keller was elected president, Mrs. Elizabeth Howe Brubaker, vice-president, and Mrs. T. S. Moherman, secretary and treasurer.

The Sisters' Aid Society was now a going concern and made its first report at the St. Joseph, Mo., Conference in 1911. It is impossible to obtain an exact account of the number of societies and members because in collecting statistics many of the societies did not respond. Some idea of the growth, however, can be gained from these reports.

In the year 1911, 119 societies responded showing a total membership of 2,580. The financial receipts for this year amounted to \$5,407. Two years later these numbers were more than doubled. The report then showed 244 societies with money receipts amounting to \$11,177.35. After that the number of societies reporting was somewhat irregular but the financial receipts showed a steady increase except one year, and that was during the general depression. In 1915 the societies numbered 281 and the amount of money received was \$14,830.96. In 1920, five years later, 441 societies reported and \$54,649.52 was received. The year 1925 brings the number of societies to 645 with a total receipt of \$117,462.06. The latest report at hand, 1928, shows 680 societies and \$145,024.76 received.

According to these reports the financial receipts have increased, proportionately, faster than the membership. The first report averaged a little over \$45 for each society, while the last averages over \$200 per society. By this it is shown that the capacity for work has more than quadrupled, which is the best indication of real growth. Altogether the Aid Society has contributed more than a million dollars to the mission work since its organization.

The first great common project the society undertook was the building of the Mary Quinter Memorial Hospital in India. The fund for this work was started in 1915. A pledge for \$13,000 seemed a big thing at that time but inside of five years, more than this amount was sent in and the building was erected and equipped. Immediately after the triumphant completion of that first undertaking, the society at once pledged itself to raise in the next three years, \$24,000 for a hospital at Ping Ting, China, and a girls' boarding school at Anklesvar, India. At the end of three years they placed \$25,000 at the disposal of the General Mission Board for the two projects. The organization has also contributed to the Africa mission work and to the medical work in China.

In the home mission work \$35,000 has been invested in a farm and buildings for the Industrial School in Greene County, Va. This year, 1928, the society obligated itself to raise \$15,000 in the next three years for a nurses' home in India.

Besides these larger general projects, each society has contributed in countless ways to local needs. They have given clothing and food to the poor. They have contributed to the building of churches and in a large measure have aided in furnishing them. If a church carpet is needed, or a new pulpit, or a Sunday-school room is to be fitted up, it is invariably the Aid Society that is called upon to do the work. During the war they helped with Red Cross work and at all times have responded to various calls for relief.

When we consider the limited means of these societies for making money we can not but marvel at the vastness of their accomplishments. Some donations may have been received but for the most part the money has been made by the use of the needle and by serving meals and lunches.

In 1917 the Annual Conference passed a



**Mission Projects of Sisters' Aid Societies, Church of the Brethren, in the Order of Their Undertaking \***

1. Began in 1915. Quinter Memorial Hospital (entire project not yet completed).	
Amount raised .....	\$13,471.91
Amount spent on project .....	6,900.00
Balance available for future developments .....	6,571.91
2. Began in 1920. Goal, \$24,000. One-half for Anklesvar Girls' School Building; one-half for Ping Ting Hospital Administration Building.	
Amount raised, about .....	25,000.00
3. Began in 1922. Goal, \$35,000. Three year project. Greene County, Virginia, Industrial School.	
Amount raised .....	35,424.07
4. Began in 1925. Goal, \$12,000. Two year project. Ruth Royer Kulp Memorial Hospital in Africa.	
Amount raised .....	12,274.76
5. Began in 1927. Goal, \$15,000. Three year project. India Hospital Fund.	
Amount raised to Sept. 1, 1928 .....	5,452.83

\*The figures given were supplied by C. M. Culp, Treasurer of the General Mission Board. The building in the picture is of the dispensary at the Quinter Memorial Hospital at Bulsar, India.



paper recognizing the Sisters' Aid Society of the General Brotherhood as an organization of the church. This not only places it under the jurisdiction of the church but has given added dignity and importance to the work. It is an evidence of how it is estimated by the church as a whole.

In 1919 the organization received some impetus by the adoption of a five-year goal as follows: (1) An Aid Society in every congregation; (2) the average attendance of the society to be twenty per cent of the women of the congregation; (3) the sum of twenty thousand dollars given annually for home and foreign missions. In a few years the financial goal was more than reached and each year shows a large increase. Each year also shows an increase in the number of societies and membership. Perhaps in time that goal, too, may be attained.

One of the noble sisters who began this great work recently wrote: "We had faith that the work would grow." It was faith that began the work. It has been faith that has carried on and enlarged and improved those humble first efforts. And faith must continue to go forward with larger vision, greater efficiency and deeper consecration.

Have the sisters, themselves, lost in giving of their time and energy in this work? We think not. They have been immeasurably blessed spiritually. They have become efficient in organizing and conducting meetings, in rendering programs, and in making and executing plans. They have learned the great lessons of cooperation and united effort. And above all, they have been made sensitive to the needs of those around them and to the great world needs. Without exercise we can not grow and what better way can we find for soul development than like the Master, simply "doing good"?

Bridgewater, Va.

## Our Outlook for the Future

BY FLORA E. TEAGUE

An Aid Society Address at the La Verne Conference

I AM neither a prophetess nor the daughter of one. Neither do I have a vivid imagination, nor am I an originator. So if I fail in handling this subject as it should be handled, attribute it to my lack of a rounded out mental make-up. I very reluctantly accepted the honor of appearing before you, but I belong to La Verne, whose slogan is, "Him can do!"

Much has been accomplished in the past two or three decades. But with better opportunities and advantages and larger numbers, the next two or three decades should show far greater advancement, and we feel confident they will. We will have better trained leaders in the future than in the past. We began with untrained ones. Our organizations have been training schools. Our colleges are sending out trained teachers, trained missionaries, trained leaders and workers in many lines. We are sure some of these latter ones will come to the rescue of the Aids.

Our future work will probably be somewhat along the lines of the past and present, but we shall also develop new lines, lines that will probably be of as great and even greater value than are those of the past. Not only will they be paying propositions financially, but experimentally and spiritually. We do feel the especial need of the latter today. We have given much thought as to how we might create a deeper spiritual growth in our Aids. We believe our future leaders may bring to us help in this line.

Our social needs and benefits have been most pleasantly filled in the past. The coming to know each other better has led us to love each other more and united us as one family. This, we are sure, will continue, and it will be a necessary feature if the church is to continue as one body practicing and enjoying true Christian fellowship.

Another outgrowth in the future will be a more unified organization than in the past. The Annual General Aid Meetings and the District Meetings, along with this plan of bringing before the General Conference Aid work of our hands, will develop far more and will create more unity of thought and work. Each

individual Aid will be desirous of knowing how to better their work when they see what others are doing. Again, not only will the Aid be a meeting place for sisters to handle their needles so skillfully and effectively, but more thought will be given to broadening out in other lines. Lectures will likely be given on the best ways of home making, which will be especially helpful to the young beginner housewife. Also lectures on child training, another most desirable and needed feature, talks on topics of the day and what our attitude towards them and the community should be. We need not only be a branch of the church that contributes financially and materially to the needs of the church, but we shall be an organization that stands for and is known as a civic worker and supporter of the right. We should be interested in cleaning up the community in which we live, if there are undesirable evils.

Heretofore, we have built schools and hospitals in several foreign lands. In the future our interests will probably be more frequently centered in the home land. So many opportunities for Christian assistance are opening up.

The foreigners who are now in our land and are still coming; they need to be Americanized and Christianized. Opportunities in this line reach from coast to coast. The mountain people of the Alleghenies, the Indians of the plains, the intruding Mexicans—all need our assistance, our teaching, our schools, our hospitals, our nurses.

The racial question needs our study. Not all our minds should be centered on needle work, by any means. Let us broaden out and be Aid workers wherever there is need. Our elderly people need more homes, orphan children need more provision. Provision for sane and helpful recreation is needed all over our land. Shall we not as Aid workers give all these more thought?

Again, as we look backward upon the constant and in a sense rapid growth of our work, with but a small percentage of our sisters engaged therein, what may we expect as the church membership increases, and the sisters who have been disinterested or indifferent heretofore, recognizing the great work that is being done by the loyal few, unite their abilities with ours?

Surely the dawn is approaching. Ere long we hope it may not be a trite question any more for discussion—How shall we interest our indifferent sisters in the Aid?

There seem to be many reasons for a better attendance of our sisters in the near future. There ought to be more leisure for women, since so many modern inventions are proving great time savers. Much of the modern women's work is being done outside of the home; more will be. Baking, laundering, garment making, etc., are now being done by factories and plants outside of the homes, and at less expense. The modern homes are more compact and convenient, thus saving labor. The time thus saved ought to be spent in the Master's service and not in frivolous pastimes, time killers and bridge parties. Those sisters with little ones to care for and who are not able to come to the

Aid rooms, could often assist by doing work at home that the Aid would provide for them. Those who are employed in business pursuits could contribute of their wages.

Calls upon the Aids for assistance are beginning to come more frequently. Needs are growing. Let us all put our shoulders to the wheel and push hard. But in our anxiety to answer these worthy and many calls, let us not make the money side stand out too strong as the main goal. The spiritual part should come first. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Sisters, the future outlook for us is broad and glowing. Spread the glad tidings. Enter wholeheartedly and enthusiastically upon your glorious opportunities and blessings and the windows of heaven will be opened for God's blessings to flow out upon us.

La Verne, Calif.

## An Adventure in International Goodwill

BY FLORENCE F. MURPHY

SEVERAL years ago a few far-sighted folk conceived the idea of furthering the cause of goodwill between the nations by developing a real and lasting friendship among the children of the world. As a result dolls were sent by the children of the United States to the children of Japan. This was so successful that our national committee decided to undertake a like endeavor every two years. Thus we have come to the second project, the Friendship School Bags which are now being sent to Mexico.

Being impressed as I am with the significance and far-reaching possibilities of this work, and knowing that many children of the Church of the Brethren have as yet been given no opportunity to take part in it, I write this article. The fostering of friendship and goodwill among the children of the world is a concrete and practical expression of ideals which we have claimed to be very dear to our hearts and convictions for which we have occasionally sacrificed and suffered these 200 years and more. It is very important to make lasting impressions upon children before they are twelve years of age. When I was yet a little girl, beautiful new physiologies came into our country school with a paragraph at the close of each chapter on the evils of alcohol and alcoholic drinks. Those physiologies caught me and thousands of other little girls just in time—later the prohibition amendment and today countless hundreds to defend it even though we did for a while mark time in our educational program.

The first goal of the committee for the Mexican project was 25,000 bags to be sent by Sept. 16, Mexican Independence Day. Twenty-five thousand bags did arrive in Mexico before Sept. 16 but upon the discovery that there was only one bag to sixty primary school children (below the age of twelve) it was decided to continue the sending of bags until Dec. 5 with the hope that there might then be one bag for each class of thirty children. The bag itself is beautifully and appropriately designed for the occasion. Ten or more inexpensive articles dear to the hearts of all children are placed inside and the bag is sent parcel post, tariff free, to the Mexican department of education. Complete instructions are found in each bag.

Some adult or adult group might purchase a bag and present it to a group of children who will find great joy in buying and making the articles and in writing the letters. All told, including postage, the cost will be not over three dollars and a lasting impression will be made upon thirty Mexican children plus the children who send the bag. I can not conceive of a finer missionary investment. The Mexican educational board has worked out a plan whereby the bag shall be given to the child in each class with the highest grade plus conduct. The contents of the bag will be distributed to the children next in rank, the teacher retaining the set of cards which will form the basis of a ten-lesson course of study on International Friendship.

Already the Mexican response has been all that could have been hoped or imagined. A great national demonstration was staged Sept. 15. One little five-year-old girl wrote President Calles a note begging him to

(Continued on Page 654)

## Growth of the Sisters' Aid Society

The permanent general organization of the Sisters' Aid Society of the Church of the Brethren dates from 1910. Beginning with 1911 figures are available as follows:

	Societies	Members	Total	Rec'pts
1911 St. Joseph, Mo.,	119	2,580		\$ 5,407.08
1912 York, Pa.,	no report			
1913 Winona Lake,	244			11,177.35
1914 Seattle,	300			13,441.47
1915 Hershey, Pa.,	281			14,830.96
1916 Winona Lake,	355	6,163		19,523.73
1917 Wichita,	395	7,256		28,595.86
1918 Hershey, Pa.,	319	5,285		26,852.23
1919 Winona Lake,	323	6,172		31,185.07
1920 Sedalia, Mo.,	441	8,563		54,649.52
1921 Hershey, Pa.,	521	10,008		75,225.65
1922 Winona, Ind.,	582	11,923		85,414.88
1923 Calgary, Canada,	621	11,876		88,846.68
1924 Hershey, Pa.,	625	11,833		109,854.00
1925 Winona Lake, Ind.,	645	13,356		117,462.06
1926 Lincoln, Nebr.,	667	13,142		126,361.12
1927 Hershey, Pa.,	677	15,721		134,303.93
1928 La Verne, Calif.,	680	15,977		145,024.76



## The Board of Religious Education Gets Together

BY C. H. SHAMBERGER

SOME one has observed that when two groups cooperate it is frequently a case of one group cooing and the other operating. It is good form to talk about co-operation. It is stern business to actually do it. The new Board of Religious Education faced the necessity of coöperation "plus" when it met on Sept. 25. The "plus" was building a unified program of religious education out of at least three rather distinct backgrounds.

Annual Conference committed the work formerly done by the General Sunday School Board, the General Welfare Board and the General Music Committee to the one Board of Religious Education. At least three "Generals" were eliminated in name. It is to be hoped that the new Board will not lose any significance by the elimination of that word.

Each Board had rather varied programs. The Music Committee probably had a more unitary program than the other two. The Sunday School Board had long since promoted a more general program than just that of the Sunday-school proper. The Welfare Board had represented the unification of several committees, among them—Temperance, Peace, Simple Life and Child Rescue.

Each of these general agencies had functioned differently. The Sunday School Board had worked primarily through its office staff which for the past year had included three secretaries. The Music Committee had worked as a Committee and as individuals, and the Welfare Board had charged each member with some specific phase of responsibility for promotion.

The new Board includes three members who were formerly on the General Sunday School Board—H. K. Ober of Pennsylvania, C. S. Ikenberry of Virginia and L. W. Shultz of Indiana; three members of the former Welfare Board—J. M. Henry of Virginia, Eva Trostle of Illinois and C. Ernest Davis of Washington state; and Dan West of Ohio, who had not been on either of the Boards.

All of these were present with the exception of Dan West whose duties as high school teacher began simultaneously with the meeting of the Board.

Anyone who was present in this first meeting has a clearer concept of the problems of confederacy versus union. It is difficult for anyone to cease thinking in terms of past procedure. The members of the Board not only had that problem, but also felt a special responsibility for the work they had promoted.

That was one of the first questions to be raised. The concept of the work as a unit was readily accepted. This meant that the church was not continuing three Boards within one, but one Board interested and concerned with all that three have been doing.

Having settled that question, it was logical that everyone should learn about what was being done. J. M. Henry told of the work in progress and prospect for peace. C. Ernest Davis explained the part he has been having in temperance and moral welfare. Eva Trostle set forth what she considered to be the status of the emphasis upon the Simple Life within the church. Mrs. Cora Stahly submitted a written report upon the music program as sponsored by the Music Committee. Acting Editor Hoff informed the Board of what is being done in the church school publications. Ruth Shriver described the progress and difficulties in the way of the Children's program and C. H. Shamberger reported on the Young People's program and set forth issues before the Board in the promotion of the program.

With this mass of information before them, the members of the Board arrived at the conclusion that the interests were so varied and so many that all of them could not give adequate study to each question. With this in mind, the major issues were defined and committees of two to four, almost exclusively within the Board membership, were constituted and charged with special responsibility in those regards. The following are included—Leadership Training, Publications, Peace, Children's Work, Music, Temperance and

Moral Welfare (including Dress Reform), Young People's Work, Finance, and Annual Conference Program.

These committees are not executive for the most part, but will bring the results of their consideration to the Board for confirmation and action. In some cases the Board delegated the right of action to these committees where it was obvious that the program could best be promoted that way. Among these were the Peace Committee with J. M. Henry and Dan West as members; Temperance and Moral Welfare, for which C. Ernest Davis and Eva Trostle were made responsible; and the Committee on Church Music composed of Eva Trostle and A. F. Brightbill.

H. K. Ober was elected Chairman and C. S. Ikenberry Vice-Chairman. Ruth Shriver is to continue as Director of Children's Work, and C. H. Shamberger as Director of Young People's Work, and Executive Secretary until a General Secretary is secured. E. G. Hoff continues as Acting Editor and Maud Newcomer as Assistant Editor. It should probably be stated that although the Editor and Assistant Editor are employed by the Board, their salaries are charged to the receipts from publications and do not come from the funds con-

## The Campaign Column

BY C. ERNEST DAVIS

### Party Lines

PERHAPS the casual reader of this series of articles may think the writer has a partisan bias against the candidacy of Governor Smith for the Presidency and that accordingly his statements should be properly discounted. May he assure you that there is no such partisan bias in his mind. In fact, the writer was born in Dixie Land of Northern-Democratic parentage, his early associations were Southern, and at maturity he aligned himself with the forces of Western-Democracy. That defines him as a Democrat and, hence, not guilty of any partisan bias against Governor Smith. Moreover, if this were a mere party fight, an ordinary campaign, he would not occupy his time, nor yours, in this discussion. This is no ordinary campaign. Party lines are being broken right and left. Long standing affiliations and associations are being discarded, for the time being, in the greatest wet and dry struggle ever staged in the U. S. A.

Governor Smith chose a Republican campaign manager, which act was certainly not a good example of party regularity. Then Nicholas Murray Butler, prominent Republican, declared himself for Smith. The McClatchy papers of California are supporting Smith in every issue. Much of this could be duplicated several times, and all of it is merely indicative of the drift of wet Republicans, from one end of the country to the other, to the Smith standard.

On the other hand, consider the defection from the Democratic ranks. Vance McCormick, former chairman of the Democratic National Committee; Mrs. Clem Shaver, wife of the retiring chairman; ex-Gov. Foss of Mass.; Colonel Simmons of North Carolina; and former Senator Robert Owen of Oklahoma are a few of the prominent Democrats who have renounced the leadership of Alfred E. Smith, and the list is being added to almost daily. The Democratic State Convention of Texas split over the issue and many delegates walked out. Past harmony in other strongholds of Southern-Democracy is gone because of unalterable opposition to Tammany Hall and booze.

Surely no one would accuse the Methodist Church, the Presbyterian Church, the Southern Baptists, the Church of the Brethren, and others of partisan bias and give that bias as the reason for their ringing resolutions and strenuous efforts against wet candidates and the nullification of prohibition law.

The truth is party lines are badly shattered. There is a new alignment on a clear cut, vital moral issue. The welfare of the nation is at stake and every voter, regardless of party loyalties, should take a stand and do his duty. The proposed comeback of liquor must be decisively defeated.

Wenatchee, Wash.

tributed by the churches for the work of the Board. The idea of economy with efficiency was evident in all the proceedings of the Board.

Plans are under way for the promotion of Leadership Training through the colleges, Bethany Bible School and field representatives. Since the first of January, 2,170 credits have been issued. This is a gain of 198 over a similar period of a year ago.

The Board is asking the Council of Boards to express an opinion regarding the handling of relief funds in case of disaster. The feeling prevailed that in most instances it should be done through the Red Cross and other agencies organized for such purposes.

Oratorical contests on peace are to be sponsored through the colleges climaxing in a contest at next Annual Conference.

A study was authorized regarding the possibility of a loan library through which those interested in a better understanding of religious education might have access to books on the subject.

Considerable discussion centered around the work within Districts. Would the new organization of the General Board mean the elimination of District Committees? It appears likely that Districts will in time follow the plan of Annual Conference regarding organization. It was felt, however, that certain District Boards and Committees are doing effective work as they now exist, and that there is no guarantee that the elimination of them would result in more effective programs. It seemed obvious, however, that where there is a Sunday School Board, a Welfare Board and Music Committee within a District such agencies should work coöperatively rather than separately.

The Board believes that there must be the closest co-operation between it and the District Boards. A conference of District Boards is being planned at Camp Mack preceding next Annual Conference. It is believed that such a conference will result in the development of mutual understanding and interest in the new and enlarging program.

Elgin, Ill.

## The Council of Boards

BY J. S. NOFFSINGER

Recording Secretary of Council of Boards

ONE of the outstanding actions taken by the recent La Verne Annual Conference was to dissolve the Council of Promotion and consolidate the eight general Boards and Committees of the church into four general Boards in addition to the Annual Conference Program Committee. Representatives from all of the former Boards and Committees met in Elgin on Sept. 25 and formally turned over their work to the new consolidated Boards.

These four Boards—the General Mission, Education, Ministerial and Religious Education, then immediately convened in a joint meeting which session lasted throughout one and one-half days, for the purpose of arriving at a common understanding regarding the problems and program of each and to devise ways and means of carrying out the wishes of our Brotherhood with respect to securing the maximum amount of both economy and efficiency in the administration of our general church activities.

A sincere desire was evidenced on the part of all present to perfect such adjustments as might be necessary to secure the above objectives. Among the more important actions taken at this joint Board meeting were the following:

(1) It was agreed that hereafter each general church Board should concurrently hold one of its meetings in the spring, at which time there would also be held a joint session of all Boards for the purpose of arriving at a unified, well balanced and properly coordinated program of promotional activities.

(2) It was decided that the present secretarial and editorial staffs residing at Elgin, together with the treasurer and business manager of the Publishing House, should meet at least monthly in joint conference so as properly to coördinate all of the field activities necessary for the promotion of the work of each and at the same time to effect such economies as may be possible.



(3) It was deemed advisable that the joint Boards should secure the services of some one who was not connected with any of the general Boards in any capacity, who would study the problems of each Board and of the entire Brotherhood, and who could thus act as an integrating factor in establishing the desired unity, economy and efficiency in our general church program. Eld. J. W. Lear was unanimously called to serve in this capacity. Fortunately it was possible to make arrangements with Bethany Bible School to call Bro. Lear as a member of their faculty on a part time basis.

(4) Appeals for general church funds are to be made in behalf of missions and church promotion. Exceptions to this rule must receive the approval of the cooperating interests. As heretofore, it was decided that the treasurer of the General Mission Board should continue to be the receiving treasurer for all general church funds.

(5) A committee composed of one member from each Board was also appointed to study the problem of the number and salaries of the secretarial and editorial staffs employed. This committee was specifically charged with the task of recommending to the next meeting of the joint Boards how efficiency in the administration of the work of the general Boards may be maintained or increased and at the same time how further economies might possibly be effected within this field.

Washington, D. C.

### Report of the Findings Committee of the Southeastern Regional Conference

Daleville, Va., Sept. 4 to 7, 1928

THE thought of this conference has been effectively directed toward great issues which today confront the church of Christ. Major emphasis has been laid upon those problems which are peculiar to our southern churches; and this report represents the effort of your committee to bring in a concise statement, some of the most valuable suggestions offered by the speakers and leaders of this convention.

*First:* The problem of the rural church has been a major issue of this conference. The vast majority of our congregations are rural and many of them have a small membership. The fact that 50% of the rural churches with a membership of less than one hundred are in hopeless decline is a challenge to our vision and leadership. This conference calls upon our local church leaders to make a serious survey of their communities and develop a program of service commensurate with the spiritual needs of the whole community; upon our college and academy to train our young people for rural leadership and upon our District and Regional officers to provide the necessary help in order that small rural churches may grow into strong working units.

*Second:* This conference has pointed out that on the whole only those congregations which have provided effective pastoral care for their people are making any very marked progress and that those churches without pastoral care are generally on the decline. In view of this condition this conference urges upon our churches of the Southeast the importance of adequate pastoral care for our people. We believe that the most effective solution of this problem lies in a well-trained, spiritually-minded, full-time pastor. We suggest that where the financial strength of a congregation is inadequate to support a pastor, churches combine into one pastoral unit in order to provide for the spiritual nurture of our people.

*Third:* That we are profoundly impressed with the eagerness of our young people to serve in the larger work of the church and with their loyalty and devotion to the spiritual interests of the world. We recommend that sympathetic guidance be given to the local B. Y. P. D. cabinets through District and Regional cabinets and that the B. Y. P. D. be recognized more fully in the councils of the local church and the District Conference.

*Fourth:* We believe that one of the reasons for our impoverished spiritual life and the decline in church going is that we have failed to give our people an experience of God. We recommend that our churches

give thoughtful attention and careful study to the planning of the worship service. We believe that a well designed worship program which follows the soul's procedure in worship will go far toward bringing our people into the presence of God where they experience true fellowship. Let us teach our people that the church is the temple of the living God. Let us endeavor to create true reverence for the church as a temple, the church as a divine institution, and for those who lead her in the conduct of public worship.

*Fifth:* We believe that the spirit of harmony and co-operation is fundamental to the life and work of the church and deplore the fact of discord and division in any congregation. We urge our elders and church officials to manage the affairs of the church in the spirit of genuine democracy and to recognize that diversity of opinion is inevitable but that unity in love, purpose and loyalty is always possible among Christian people.

*Sixth:* We recognize the demand in this age of almost universal education and increasing intelligence for a strong and effective teaching program within the church. We urge that our youth be instructed in the great doctrines of Christian faith and led into an appreciation of the Christian philosophy of life. To this end we recommend: A vigorous teaching program in our homes, a full use of our graded teaching program in the Sunday-school, a strong support of the Sunday evening and mid-week activities of our young people, a faithful endorsement of our leadership training school program, a loyal representation at our training conferences, and a sacrificial effort to have our young people pass through our denominational schools for those sources of instruction which are necessary to round out the equipment of that type of teacher which must be supplied immediately if the church is to meet her new teaching responsibility.

*Seventh:* We urge upon our churches a larger evangelistic program. Our age demands the apostolic spirit in soul winning; a truly gospel message; a consecrated messenger with a spirit in close communication with God, eager to come in personal touch with lost men.

*Eighth:* We believe that the church should provide more adequately for retired and disabled missionaries, teachers, ministers and pastors. These should be regarded not as inmates of homes and infirmaries, but as guests of the church in a commodious church home, with rooms, or suites of rooms adapted to the needs of such persons. Should any one of our extensive college plants no longer be needed for educational purposes, it could be rededicated by trustees and the Educational Board to the use of the church for the purpose suggested. This property already owned by the church could be conserved and utilized for a much needed service for which no adequate provision has otherwise been made.

*Ninth:* This conference recognizes the importance of the Laymen's Movement in our southern churches and commends both the Laymen's organizations and Sisters' Aid Society in their loyalty to all the work of the church, and especially in their devotion to the missionary program of the church. We commend these organizations in the broadening program of service which is now in prospect.

*Tenth:* This conference deplores the curtailment of our foreign mission program and urges the churches of this region to provide a systematic program of missionary education for their membership and a definite plan by which each member of the church may contribute to the larger work of the church.

*Eleventh:* This conference recognizes the earnest efforts of the trustees of Bridgewater-Daleville College to provide superior educational advantages for our young people under the most wholesome religious surroundings. We urge upon our parents and young people the importance of attending the schools of the church, and upon our people generally the obligation to support these institutions with gifts and contributions.

*Twelfth:* We believe that the approaching presidential election represents a crisis in the history of the temperance movement and that its influence will be felt throughout the world. The situation demands an impressive victory for prohibition and this conference hereby joins the Christian forces of the nation in re-

affirming our faith in the prohibition amendment and the Volstead act and urges the men and women of our church to rise not only above "religious prejudice" but also above political prejudice, and make their rights of citizenship a force for moral progress in the coming election.

*Thirteenth:* This conference rejoices in the extension of the sentiment for peace among the nations of the world and especially in the success of the Paris Peace Pact. We pledge to the peace movement our allegiance and support and urge our people to make every effort to foster the altruistic spirit among the nations and peoples of the world. We believe that all propaganda tending to mislead people and create prejudice and misunderstanding ought to be discouraged; that selfish economic imperialism by individuals or corporations should be condemned as unrighteous and out of harmony with the Christian spirit which has been a cardinal principle of our American life; that military armament and preparations for war should be abolished by the outlawry of war through peace treaties, and that only such forces should be maintained as may be needed for police protection; that we advocate the settlement of all international differences by peace conferences and arbitration; that compulsory military training in universities, colleges and high schools, being un-American and un-Christian, ought to be discontinued.

*Fourteenth:* We believe that this conference has made a valuable contribution to the work of our church in the Southeast and we suggest that each congregation send at least one representative to future conferences.

#### Committees:

Paul H. Bowman,	W. A. Myers,
Rufus D. Bowman,	W. M. Shickel,
Ralph E. White,	Raymond R. Peters.

### The Church's Privilege at the Coming Election

BY J. F. GRAYBILL

I AM not a politician, nor would I propagate politics. But I have of late wondered if the Church of the Brethren realizes the gravity of its privilege at the coming Presidential election.

Our dailies are very clever to note anything that points toward the failure of prohibition. They are not slow in commenting on the candidate favoring a lenience toward the Eighteenth Amendment. Prohibition agitators here have been wondering if the States will annul the prohibition law. *The Literary Digest* gives not a little information on the subject. It appears quite evident where the two contending candidates stand on this question. The question is so grave that, even one living in Sweden, can not pass it lightly by.

We have noticed what some churches have done in the States to line up against the liquor traffic. The GOSPEL MESSENGER, received today, informs us of what the Brethren in Oregon have done.

There is danger of thinking the battle is won, of not realizing what is the privilege of the church; or better, the duty of the Church at this coming election. I should think no one in our ranks would desire the return, or looseness in the liquor traffic. But do all see what might happen if many feel indifferent in the matter? Be not at ease in Zion. Prohibition was purchased at a great price. I believe it the duty of a Christian to do his utmost to support the Eighteenth Amendment. We think the coming Presidential election offers a great privilege.

The liquor interests will certainly spare no money, nor leave a stone unturned in this campaign. Should not the Christian people of the country then line up to give the liquor cause a death blow? I have never cast a vote for a president since I am member of the church, and very few for county or township officials; but I wish it were possible for me to do so at this Presidential election. As we see it, the man's chance declaring himself in favor of a modification of the Eighteenth Amendment is only in the indifference of those who favor prohibition. Thus every Christian should awake to his or her duty on the coming election day.

Malmö, Sweden.



## PASTOR AND PEOPLE

### Mothers and Daughters' Work—Problems Facing the Present Generation

BY MRS. O. S. MILLER

Read before an audience of women at the recent Southeastern Regional Conference, Daleville, Va.

Most of our problems, whether they be social, moral or religious, can almost always be traced to the home. The home is the fountain from which issue the streams that make up our national life. If the fountain is impure, the stream is of necessity impure. It is equally true that whatever is of worth in the life of the individual, or in the life of a nation, can be traced to the home.

If we are Christian in our thinking and Christian in our living, the chances are we were born and raised in a Christian home.

It is easy to understand why this is true. The home receives us in the very earliest morningtide of life. It has the shaping of our character during the most impressionable age.

It is impossible to change the giant tree of the forest. If it has become gnarled and knotted it will remain so to the end. But if it is taken in hand when a twig it can be made into a tree of grace and beauty.

The impressions of our early home life are the ones that abide. The problem of first importance, I would say, is the problem of the mother finding time to be with her children. When we compare the condition of the home today with that of our parents, we find a vast difference; with a casual glance, we think that surely the mother of today has many advantages over the mother of yesterday. But when we make a thorough investigation of our present day home life, we find it very strenuous and complicated.

When our mothers kept house, help in the home was easily obtained, at a very small cost. There were very few positions open for girls, except the home. This gave the mother much time with her children.

Today we have an entirely different condition. Adequate help in the home is almost an impossibility. There are so many positions open to girls that very few are considering and preparing themselves for work in the home. Today the children are in school nine months of the year; once, the school term was only five or six months. Everywhere we see the rush for material gain. We are busy from early morning till late at night. There are so many programs and places of amusement to attend that it takes a wise and efficient mother to so plan that she may have some time each day with her children.

She must be able to keep first things first, or all of her time will be given to things of less importance. Just recently I talked with a mother of six daughters, a successful mother. She told me that if she could live her life over she would spend more time with her children when little and less time with her work.

Sometimes we wonder why there is such a wide gap between parents and children. It is because we do not go with them to their programs and places of amusement. We are too busy with less important things. We fail because we do not place first things first. If you want your child to develop into a well rounded character, you must spend much time in teaching and training him in those virtues. We have not found a better way than the wise man suggests: "Train up a child in the way he should go and when he is old he will not depart from it."

Another great problem is that of developing right ideals of work, morality and religion. One mother told me that one of her greatest problems was to get her girls to take the right attitude toward work. The youth of today are criticized very severely by some for their attitude toward work, their morality and their religion.

Our day is spoken of as "the golden age of woman." The modern woman is now in possession of a freedom, such as has belonged to no other generation of women in all history. Freedom is not always a blessing. Whether it helps or hinders depends upon whether we are ready for it. If history proves anything with em-

phasis, it is that freedom coming suddenly to those who are inadequately prepared, brings with it grave dangers.

The modern woman is in danger of pushing her freedom too far. Freedom does not mean the privilege of doing absolutely as we please. No one can be that free. As long as we are in an organized society we are put under certain restraints.

The modern girl often says with the toss of her head, "I am going to live my own life." By that she means she is going to do as she pleases, under all circumstances, and at all costs. But that is not the way to freedom. It is the way to slavery. Real freedom can never come except in conformity to law. For example: the engine at the station is strong and swift. But it is made for a narrow track. As long as it remains upon the track it is free. When it undertakes to leave that track and go across the country in disregard for the law of its being, it becomes a wreck. The great ship at sea, guided by a small compass, no larger than your hand, is free. But if it decides to throw the compass overboard, it does not win a fuller freedom; it becomes a wreck.

"There is no freedom except in conformity to law." This is a truth that both men and women need to remember in this age of disrespect for law.

The modern mother must not only find time to spend with her child, but she must use that time to develop right ideals of work.

The attitude of the parents toward their work will unconsciously become the attitude of the child. If the mother frets and becomes disgusted with the multitude of duties that are hers, can you blame the daughter if she is unwilling to assume the responsibilities of such a home? We who are parents do not have to search very far in our investigation of home problems till we find the cause. The hard problem for us is to correct the cause. It is often a deep-seated failure on our part, and can only be remedied by a series of determined efforts.

The moral and religious ideals are implanted in the early years. It takes a thoughtful and efficient parent to answer the questions of childhood and youth intelligently, and to implant the right ideas of God, of life, and right conduct in young life.

Problem number three is one that applies to the daughter. Shall I follow my vocation or shall I become a home-maker? I am sure it is a real pleasure to every girl to fill a responsible position and draw a good salary. Girls do not like to have to depend wholly upon their parents. They enjoy the independence of making their own money and paying their own bills. It is wise and often necessary to train the girls so that they can make a living outside the home, but to train them for motherhood and home-making is much more important. That is where the majority of our girls will invest their lives. That is what they ought to do. There is where they will live most normally and most abundantly.

A handsome salary will satisfy a girl for awhile, but what normal girl would not give up her good position to become the home-maker for the one she loves?

The Christian conception of marriage is the only right conception. It is right because it fits into human need. It is right because it is conducive to the highest happiness and highest usefulness both to those immediately concerned and to society as a whole.

My fourth and last problem is that of maintaining authority in the home. Our day has witnessed a great weakening of the restraint of the home. The family altar has in too many instances either never been builded, or has been allowed to fall in ruin. Parental authority has been largely discarded. There seems to be a new commandment that reads: "Parents, obey your children for this is customary and the easiest way out of difficulty." To control children today seems to be bad form. Hence many children have their own way from infancy. By the time they are sixteen or seventeen, father and mother are utterly helpless. One of the greatest blessings that could come to America today would be a revival of the right kind of parental authority. This would not only make for the safety of our youth, but their happiness as well. "No child is ever happy whose will is never crossed."

There must be a strengthening of the home. New emphasis must be placed on parental authority and new emphasis placed on right example. The home must be vitally and strongly and winsomely Christian. There must be a return to the abiding truths of God. This is the supreme need. Certainly Christ is the solution of all our problems, and the cure for all our ills.

The pressing perplexities of our day call for a great spiritual awakening. We must return to God. A new and vital sense of his presence will result in better home life. It will create cleaner amusements and enable us to exchange our want to wealth and make friends of even our foes.

Bridgewater, Va.

### Problems of a Little Child

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed

A certain mother, who wisely withholds her name, tells the story of how she met certain problems with her own children. The problems which she met are problems that every mother meets with her little tots. She groups the problems around these six heads: The Fear of Darkness, Fear Among Strangers and Homesickness, The Puzzle About Santa Claus, Disquieting Ideas of God, Ignorance About the Coming of Life and Fears About Death.

After explaining how she made darkness and night a joy to her boys so that they enjoyed the darkness just as well as the light, she states: "Jack has always been especially sensitive to the loveliness of night. During the time, a few years ago, when Mars was very near to earth, he used to ask, 'How soon will it be dark enough to see Mars?' His room, when he was seven and eight, had an east window, and he always preferred to undress by the light of the moon alone, when it shone full and round. One damp, chilly night his mother suggested that he say his prayers in his own room, instead of out on the sleeping porch, as usual, but he answered, 'Oh, no! let's go out where we can see God's beauty.'"

Are your children timid and afraid of strangers? Have you discovered the secret of making them feel at home wherever they are? This mother did and her children found joy in associating even with strangers. She says: "Everything that promotes interest in other people, in different ways of living, in geography, will make children eager, when the chance comes, to go away, and will give them keener enjoyment in what they see and do. One little boy, who was very much alive to the world about him, was asked on his return from a visit: 'Did you enjoy yourself?' 'Why, no!' he answered, and chuckled over the new phrase, 'I didn't enjoy myself; I enjoyed the other people.'"

Can you recall your early conception of God? Rather childish, wasn't it? Do you know how to make God real to children? Do your children think of God as a loving Father, or as a stern Judge? Listen to what this mother says: "Where does the fault lie that children of Christian fathers and mothers should so frequently have loveless ideas of God? May it not be that we parents have not paused long enough to consider what sort of ideas the children are capable of receiving, but have simply taught them whatever custom, or even our own convenience, led us to choose? Certain prayers and hymns have been handed down to us to use, so we teach them without thinking whether or not the ideas they embody are appropriate to the age of our children. We are very earnest in wanting them to be good, so we tell them that God does not like this or that, and in other ways we use religion to develop proper behavior. Since we are conscious that when we do wrong we can not pray until we have made confession, we insist that children should tell God that they are sorry about their disobediences. We presume to know exactly what is wrong, in the sight of God, for a child to do! Bewildered by talk of a Being who apparently is too exalted to understand a little child's play, his troubles and desires, our boys and girls often start life feeling that God is unreal, and form strange pictures of him."

Life is a mystery even to us grown-ups. It is doubly so to children who can not understand whence it comes. Perhaps parents as well as children need instruction on this matter. I quote from page 80: "Parents who are afraid to talk to their children about the origin of life need, more than anything else, to put themselves to school, and learn the marvels of natural law. Let them go to the nearest teacher of biology for suggestions about books to read. It might be well for mothers' clubs to stop talking, for a while, on 'How to Discipline Children' and give time to learning how it is that God continually brings life, in all its myriad forms, upon the earth. They will go back to their homes with the conviction that the surest way to fortify their children against the insidious fascination of bad talk is to help them begin knowing the truth about creation. If we would be first with our children, we dare not postpone this important teaching, because their own curiosity about origins, and the possibility of hearing about

(Continued on Page 655)



## HOME AND FAMILY

## The Sisters' Aid

BY FRANCES E. HARSHBARGER

A poor and stricken widow  
First wept, and then she prayed.  
And God sent her a blessing  
By means of Sisters' Aid.

A little church had struggled  
For lack of funds or lift.  
The pastor's heart grew lighter  
As sisters sent their gift.

And cheeks that once were pallid  
Now blossom like a rose,  
For children share the blessing  
Of needed food and clothes.

Our busy, busy sisters,  
God bless their helping hands!  
With purse and active labor,  
Supplying love's demands.

They've caught the call of service,  
No task makes them afraid;  
Our Father's benediction  
Rest on the Sisters' Aid!

Port Republic, Va.

## Miss Annie's Faith

BY LEO LILLIAN WISE

MISS ANNIE was watching the path winding up to her mountain home. She had caught sight of a weary, trudging woman far down the hillside. She was used to having weary, disheartened folks wend their way to her tiny home.

She was not prepossessing of figure—with a slender, slight body—but to folks who knew her best she seemed a veritable angel of help. Her red hair, not the lovely auburn shade, but wiry and hard to arrange, did not bother folks who knew her best. And her grey eyes could grow very tender and lovesome.

Her life had been spent in a round of giving for others. She had prepared for the teaching profession and just fairly started when an invalid mother claimed her care and attention. Then just as the mother had been released from earthly pain there had been her father and other close relatives. Until at the age of thirty-five she was alone as far as any close relatives were concerned. She had buried them all; none were left to see to her when days of illness might come.

Then the need of trained teachers among folks of mountain districts remote from the busy thoroughfares of life had called insistently to her. And having some independent means she had gone forth as it were upon a life of adventure via the path of service.

The weary woman came nearer and now Miss Annie could see her more plainly. It was some one whom she did not know. She waited on her porch, sitting in her low rocking chair with folded hands.

"Are you the teacher woman?" came the hesitant question.

"I am, will you not come up on the porch," and Miss Annie was pulling out a comfortable rocking chair. Always there are two chairs at least up on the tiny porch.

The woman sank down gratefully. There was a look of wonder in her eyes as she looked curiously at Miss Annie. Her ragged dress, clean though it was, spelled a familiar story to Miss Annie. Then after the woman had rested a bit she began:

"I'm Liza Perkins. We live off over the hills some four or five miles," she pointed off indefinitely. "My girl has heard about your school and she wants to come."

"How old is she?" asked Miss Annie.

"Going on twelve," said the woman

leaning forward eagerly, "and smart too! If only she could have a chance!"

Now Miss Annie checked an inward sigh, there were so many who needed a chance God knew! Then she asked:

"Have you any other children?"

"Three others, a boy ten and another one eight, and then the baby girl is almost four. But if Ruthie can only have a chance the others must wait a while for she's oldest. But I need clothes for her."

There was a pause, a painful pause for Miss Annie was only too aware that she had no clothes on hand for a twelve-year-old girl.

"Oh, ma'am, they tell me that sometimes you have boxes of clothes sent to you that you sell to folks," burst out the anxious mother. "Have you anything now?"

Miss Annie was obliged to tell her that she hadn't any clothing on hand at all. But something in the abject despair of the woman moved her to promise rashly:

"But you come back two weeks from today and there will be something for you!"

Oh, the look of gratitude that flashed over the face of Liza Perkins! That look decided Miss Annie that somehow or other her word would be made good. She made some tea and prepared sandwiches for the woman to eat before returning home. The tiny, immaculate home was an object lesson to Liza. The home made rag rugs upon the floor, the white curtains at the windows, the bookcases made out of packing boxes all made their impression upon her. And somehow as she started homeward there was the determination to do more for her own home in spite of poverty. Her husband, good man as he was, had had one backset after another. But surely, surely, brighter days were ahead! And she vowed that she would pray to the utmost of her ability for clothing for Ruthie and send her to school.

Miss Annie left alone lifted her well worn Bible off the stand and read again and again those wonderful words found in Philipians: "And my God shall supply all your need." Then she prayed: "Oh, Lord, I am throwing myself again upon your mercy, I know that thou canst supply this need."

But as the days passed she could not think where to write and ask for the needed clothing. It seemed to her as though she was compelled to stand still and wait.

Meantime in a far off city one morning a neighbor, tiptoeing up onto the porch of the next door home called out a cheery, "Hoo, hoo!"

"Hoo, hooee," was the prompt answer. "Come on in, Jessie."

Jessie, directed by the sound of her neighbor's voice, went on upstairs where she found Lucile Snodgrass sitting on the floor surrounded by piles of clothing.

"Goodness me!" exclaimed Jessie Collins, "don't tell me that you are beginning to clean house. It's way too early for that."

"I'm not, no danger," laughed Lucile, "but don't you realize that school days will soon be upon us again? And I've been sorting out the children's clothes. But

oh, dear, Carol has outgrown all her dresses and Junior has shot up like a weed the last few months."

Jessie was looking on with interest, then she picked up a certain brown checked dress that had belonged to the twelve-year-old Carol and holding it off at arm's length said ruefully:

"What a shame she can't wear this any longer! But you can't make it any longer. My! when she'd get this on and her red belt and tie and start off to school she was so attractive looking."

"Yes, she was," agreed the other mother, "say, let's make an inventory of our children's clothes and do something with them. I just love to fix over clothes, don't you?"

"Indeed, I do," seconded Jessie. "Oh, I know, we will sort them into piles for mending, for coloring, and those that don't need any fixing. But after we are through with them what shall we do with them?"

Lucile cupped her chin thoughtfully for a moment and then she dimpled:

(Continued on Page 654)

## Aid Society Notes

MRS. JOHN C. MYERS

DURING the past summer many rich experiences came to some of us as Aid workers. Nature and mankind united to give us a hearty welcome to La Verne. The exhibit room so efficiently presided over by our California sisters was a fine place to greet old friends and meet new ones. Here sisters from east and west spent many happy hours. A bulletin board showed the name of every society contributing. The greater part of the articles on sale was sent in by the societies west of the Rockies, so much credit is due them for the splendid sum of \$323 which we were able to give to missions.

Both the inspirational and business meetings of the Aid were well attended, and a wonderful spirit of harmony and goodwill prevailed. The most important item of business was the report of the committee on delegates and methods of business which was given by Mrs. Ross Murphy, chairman of the committee. The committee is making an earnest endeavor to meet the wishes of our women and give us a more efficient way of conducting our business. Let us all read carefully Mrs. Murphy's article in a recent issue of the GOSPEL MESSENGER [issue for Sept. 1, page 552] and thoroughly study this question until next Conference.

During the first week of September it was my privilege to attend the Regional Conference of the South-eastern territory of our Brotherhood. These meetings are proving to be an inspiration in every line of church work in this region.

Mrs. Levi Garst in her charming way presided over the Aid Meeting. Many fine things were given us. Mrs. O. S. Miller gave a very helpful address on Mother's Problems. Mrs. F. F. Holsopple brought us the importance of mission study and helpful ways of doing it.

The round table with its live questions, so well discussed, was certainly worth while. In fact, our meeting was so interesting that we almost missed the free dinner provided by the Aids near Daleville.

On Sept. 11 the Northern Virginia District Aids met in the Greenmount church. Mrs. D. H. Zigler, the president, had charge of the meeting. Both morning and afternoon sessions were good. The Aids of the District are laying by a fund each year to help furnish a home for missionaries on furlough. They are also planning to give something to Bethany Hospital.

Who can measure the strength of a united body, working together to promote the kingdom of the Lord Jesus? Let us not forget that we are "work-ers together with him."

Broadway, Va.



Three Generations of Aid Society Workers

Reader's right to left: Mrs. D. H. Zigler, Mrs. W. A. Myers and Miss Sarah Myers



## AMONG THE CHURCHES

### Calendar for Sunday, October 14

Sunday-school Lesson, Spiritual Gifts.—1 Cor. 12—14.  
Christian Workers' Meeting, Our Local Church Program.

\* \* \* \*

### Gains for the Kingdom

One baptism in the Waynesboro church, Pa.  
Seven baptisms in the Wakenda church, Mo.  
Eight baptisms in the Stony Creek church, Ohio.  
Four baptisms in the Meadow Branch church, Md.  
Two baptisms in the Lakeview church, Brethren, Mich.  
Three baptisms in the Lone Star church, Kans., Bro. C. A. Wright, pastor-evangelist.  
Three baptisms in the Beachdale church, Pa., Bro. Geo. Detwiler, the pastor, evangelist.  
Five baptisms in the Upper Twin church, Bro. B. F. Petry of Burnettsville, Ind., evangelist.  
Eight baptisms in the Fraternity church, N. C., Bro. B. B. Garber of Waynesboro, Va., evangelist.  
Six baptisms in the Montgomery church, Pa., Bro. M. G. Wilson of Brownsville, Md., evangelist.  
Three baptisms in the Ten Mile church, Pa., Bro. Ralph Shober of Connellsville, Pa., evangelist.  
Nineteen baptisms in the Nokesville church, Va., Bro. J. S. Showalter of Roanoke, Va., evangelist.  
Ten baptisms in the Mt. Carmel church, N. C., Bro. W. A. Reed of Melvin Hill, N. C., evangelist.  
Five baptisms in the Sugar Ridge church, Mich., Bro. W. C. Sell of Grand Rapids, Mich., evangelist.  
Eight conversions in the Sunnyside church, W. Va., Bro. D. W. Bucklew of Annville, Pa., evangelist.  
Thirteen additions to the Lost River church, W. Va., Bro. C. M. Key of Mint Spring, Va., evangelist.  
Fourteen conversions in the Mineral Creek church, Mo., Brother and Sister O. H. Austin, evangelists.  
Thirty-one baptized in the Frostburg mission, Md., Bro. B. M. Rollins of Mt. Pleasant, Pa., evangelist.  
Eight baptisms in the Linville Creek church, Va., Bro. Samuel Harley of Bridgewater, Va., evangelist.  
One baptism in the Shady Grove schoolhouse, Cabool church, Mo., Bro. Adkins, the pastor, in charge.  
Six baptisms in the Calvary church, Kansas City, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.  
Fourteen baptisms in the Mountain Dale church, W. Va., Bro. Jeremiah Thomas of Bructon Mills, evangelist.  
Three were baptized and two reclaimed in the Peters Creek congregation, Va., Bro. Rufus Bowman of Roanoke, Va., evangelist.  
Nine baptisms in the Yellow Creek congregation, Bethel house, Pa., Bro. E. M. Detwiler of Everett, Pa., evangelist; one baptism since.  
Six conversions in the Holsinger house, Woodbury congregation, Pa., Bro. Rowland, pastor-evangelist; one baptism in the Woodbury church.  
Five were baptized and one reclaimed in the Lower Lost River congregation, W. Va., Sister Mary Martin Leatherman of Mt. Airy, Md., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Fike of Virginia to begin Oct. 28 in the Locust Grove church, Md.  
Bro. Niels Esbensen, the pastor, to begin Oct. 21 in the Freeport church, Ill.  
Bro. M. C. Swigart of Philadelphia to begin Dec. 3 in the Curryville church, Pa.  
Bro. W. F. Berkebile, the pastor, to begin Oct. 14 in the Rockwood church, Pa.  
Bro. Michael Kurtz of Richland, Pa., to begin Nov. 17 at the Chiques house, Pa.  
Bro. H. C. Eller of Lynchburg, Va., began Oct. 7 in the Copper Hill church, Va.  
Bro. Edgar Detwiler of Everett, Pa., to begin Nov. 12 in the Fairview church, Pa.  
Bro. C. H. Petry, the pastor, to begin Oct. 21 in the Springfield church, Ohio.  
Bro. Tobias Henry of Myersville, Md., to begin Oct. 22 in the Everett church, Pa.  
Bro. B. D. Hirt of Francesville, Ind., to begin Oct. 28 in the Stonelick church, Ohio.  
Bro. Wilbur Bantz of Ft. Wayne, Ind., to begin Nov. 4 in the New Salem church, Ind.  
Bro. D. R. McFadden of Smithville, Ohio, to begin Oct. 14 in the Wooster church, Ohio.  
Bro. J. Edson Ulery of North Manchester, Ind., to begin Oct. 25 in the Roann church, Ind.

Bro. L. U. Kreider of Churubusco, Ind., to begin Oct. 14 in the North Liberty church, Ind.

Bro. Reuben Boomersbine of Brookville, Ohio, to begin Oct. 15 in the Crystal church, Mich.

Bro. B. T. Stutsman and wife of Bethany Bible School began Oct. 7 in the church at Dixon, Ill.

Brother and Sister W. C. Sell of Grand Rapids began Oct. 7 in the Woodland country church, Mich.

Bro. Jno. E. Rowland of Woodbury, Pa., to begin Nov. 3 in the Spring Run church, McVeytown, Pa.

Bro. McKinley Coffman of Myersville, Md., to begin about Oct. 15 in the South Waterloo church, Iowa.

Bro. D. W. Bucklew of Annville, Pa., to begin Oct. 14 in the Oak Grove house, Salem congregation, Va.

Brother and Sister Lester E. Fike began Oct. 7 in the Pleasant Valley church, Va.; Oct. 21 in Freemont church, Nov. 4 in Pleasant Hill church and Nov. 18 in Redoak Grove congregation.

\* \* \* \*

### Personal Mention

Bro. Minor M. Myers, formerly missionary in China, has been called to the college pastorate at Bridgewater.

Bro. B. M. Rollins of Mount Pleasant, Pa., has accepted the pastorate of the Keyser church, First District of West Virginia. His address is Keyser, W. Va.

The Standing Committee delegate to the Conference of 1929 from North Carolina and South Carolina is Eld. W. A. Reed, with Eld. J. R. Jackson as alternate.

Bro. Wm. U. Wagner gave the Publishing House a first visit, together with his wife and son, early last week. He was in process of transferring his pastoral labors from Mound City, Mo., to the Poplar Grove church of Southern Ohio.

Bro. C. B. Smith of Bridgewater, Va., dropped in on us very unexpectedly the other day. He was in the midst of an evangelistic meeting at Naperville, Ill., and sat in with Pastor J. S. Flory who drove over on some committee business.

Bro. Emanuel Newcomer of Mount Morris, Ill., passed over to the other side Friday, Oct. 5, and his body was laid to rest Sunday afternoon. Had he lived until next March 11 he would have been an even hundred years of age. Is there yet as old a minister among us?

Bro. C. G. Hesse, pastor of the Somerset church, Pa., is having a Rally Day every Sunday in October. The first was for the Sunday-school, another is for the church and another will be communion Sunday. What church will extend the idea to every Sunday in the year?

Bro. M. E. Clingenpeel of Southern Virginia, married and having one child, is finishing his seminary work at Bethany Bible School this year. He will be available for evangelistic meetings next summer and for permanent pastoral work about Sept. 1, 1929. He prefers a location in the eastern part of the Brotherhood.

"It's a great privilege," says Missionary Eliza B. Miller, writing from Jalapour Aug. 31, "to be in this Eastern world now to see the great changes that are taking place. Old things are passing away and new ones coming in their stead, much to the betterment of the people we hope. . . . We are in the midst of the rains and are having a fine season." This leaves us all in the best of health and happy in our work."

\* \* \* \*

### Miscellaneous Items

Have you told your friends about Bro. Moore's "Pathfinder" articles? The first one is coming next week, and the next one the week after that, and so on, and on, and on.

"To let you know we are with you and the G. M. Staff for a greater church and the glory of God," Bro. O. H. Feiler, pastor at Rockingham, Mo., wrote us of the fine outlook for the work there. At the late largely attended communion service "some of the good deacons gave place to new converts."

Aid Society matter which we felt should not be held for this special issue has already appeared, as the report of the committee on organization in the "Messenger" for Sept. 1, page 552, and the report of the secretary in our issue for Sept. 8, page 578. Some other matter which was late in arriving we hope to get in early issues of the "Messenger."

The "Messenger" is indebted to Eld. B. E. Kesler of Poplar Bluff, Mo., for a copy of his treatise on "The Sabbath—Its Origin and Observance." It is an eighteen-page pamphlet and is a vigorous presentation of the argument against the present observance of the seventh day Sabbath and for Sunday as the Christian Sabbath. The pamphlet may be secured from the author at fifteen cents a copy.

A good sister from Eastern Pennsylvania sends in her subscription for the "Advanced Quarterly" saying that she lives away from church privileges but feels she must have the quarterly. Further she states that she is ninety-one years of age, that she is almost deaf, but she takes the "Gospel Messenger," the "Missionary Visitor" and the "Advanced Quarterly." God bless her dear soul! Living on borrowed time, away from the church, but reading the

church publications and enjoying them after four score and ten years is a record not to be ashamed of.

A goodly number are sending in their subscription to the "Gospel Messenger" at the special offer that has been announced through our columns. Others could well afford to do likewise. While we have been stressing Bro. Moore's Pathfinder Stories we would not have you think that the other "Messenger" writers and other "Messenger" features are not of inestimable value to our readers. Many write us that the "Messenger" is good, all good, and we partly believe what they say.

\* \* \* \*

### Special Notices

Middle District church of Southern Ohio will hold its annual Homecoming Sunday, Oct. 21, an all-day service and a basket dinner. Bro. G. E. Weaver of Glendora, Calif., will lecture in the forenoon and evening. Bro. X. L. Coppock of Greenville, Ohio, will be the speaker in the afternoon and special music will be rendered.—I. J. Coy, Tippencanoe City, Ohio.

The twenty-fifth anniversary of the founding of the Brethren Sunday-school in Bellefontaine will be celebrated Oct. 14 by an all-day meeting. Bro. A. B. Horst, who was pastor at the time of the building of the church and the forming of the organization, will be the chief speaker. Other special features are being arranged. Surrounding churches are urged to attend at least part of the day. All ministers who have preached here should come or send greetings. A special invitation to all who have ever attended at this place.—John Wicand, pastor, Bellefontaine, Ohio.

Program of District Meeting of Northern Missouri, to be held at the Bethel church, near Mound City, Oct. 27-29: Elders' Meeting, Saturday, 9:45 A. M., and Aid Society Meeting at 9:15 A. M. Sunday, 1:30 P. M., Ministerial Meeting. Contributions of North Missouri to the Brotherhood in the Past.—E. G. Rodabaugh. Our Ministerial Force in North Missouri Today.—Walter Mason. Vision and Plan for Tomorrow, by Members of Mission Board. Our Duty in the Present Political Crisis.—Mrs. E. H. Eby. Address and Round Table.—J. J. Yoder. 6:45 P. M., Young People's Meeting. Address, Whither Bound with Youth.—C. H. Shamberger. Sunday, 9:15 A. M., Bible Hour and Sunday-school. Sermon, Unseen Influences.—C. H. Shamberger. 1:30 P. M., Christian Educational Meeting. 5:30 P. M., Mothers and Daughters, Fathers and Sons. 7 P. M., Missionary Address.—E. H. Eby. Address.—A. C. Wicand.—Mrs. Geo. Hoover, Plattsburg, Mo.

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### In the "Messenger" Twenty Years Ago

A congregation was recently organized at Clovis, New Mexico, making the second congregation for the Brethren in that Territory. Each congregation is provided with a meetinghouse.

The Bicentennial offering foots up to about \$45,000, nearly \$18,000 of this amount being raised at the Annual Meeting. We should have raised \$55,000 more. We expect the church to do a great deal better at the end of another hundred years.

Our missionaries for China will sail about the first of September: Bro. Crumacker and wife will leave McPherson, Kans., Aug. 20, and stop awhile in Colorado. From there they go on to Seattle, Wash., their sailing point. While our missionaries to India sail east, those to China sail west.

The little band at Dixon, Ill., was organized into a separate congregation July 7, Brethren C. C. Price, John Heckman and C. M. Suter assisting in the work. Bro. John Heckman will be presiding elder until the close of 1909. The new congregation starts out with fifty-three members, including two ministers and two deacons.

We are wondering how much truth there is in the following, clipped from one of the Des Moines papers: "Many of the churchmen spent but little time at the Conference, exerting their energy in sightseeing instead. The State House, historical building and libraries were thronged daily, and thousands visited the army post. Every evening the street cars were filled with those wearing the distinguishing characteristics of the sectarian dress, all bent upon seeing as much of Iowa's capital as possible."

The ministerial list, completed Nov. 8, 1907, and published in the Brethren Almanac for 1908, shows that we have, including all classes, 2,873 preachers, or 575 more than we had ten years ago. At this date, we have about seventy-five more preachers than we had twelve months ago. This remarkable increase in our ministerial force is quite encouraging, and for it much credit is due to our system of having the various churches call men to the ministry. So long as urged to do their duty, we may look for a fairly good supply of ministers. Considering the numerical strength of the Church of the Brethren, few denominations can make a better showing in the number of duly authorized preachers. True, many of our preachers are not active in the work of the ministry. This is our misfortune, and in due time we hope to see the defect remedied. We need more active workers.



### The Game at Johnstown

## Roman Days in Britain

## A New State Hospital

## A Railroad for Persia

### A Friend of the Tired Student

## Discharging Men

## Give Us an Issue

### The Most Valuable Tree

## Latest in Safety Devices

## A Pledge for Parents

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

## Matt. 18: 23-35

For Week Beginning October 21

## ALL SIN IS A DEBT

A TRUE STANDARD

NOT INDIFFERENCE

**HATRED OF SIN . . . LOVE FOR THE SINNER**

ONE WITHOUT THE OTHER

## THE TWO TOGETHER

AS WE FORGIVE

## DISCUSSION

R H M.

### One Ancient Custom

On the Nature of Faith

On the Nature of Faith

An ancient authority on life once said: "And this is the victory that hath overcome the world, even our faith." We know what the Bible teaches of the importance of faith in the Christian life, but it also is true that faith is a condition of victory in every field of activity. Consider the farmer, the business man, the banker, the inventor. Who can hope to succeed without faith? The editor of one of our exchanges has well said "Faith is thus the most practical thing in the world. It counts not on what is but on what is sure to be—sure to be because God is. Nothing was ever more stupid or reckless than to suppose that ideals and standards are to remain static and life unchanged. Faith knows better. Hence faith is willing to endure ridicule now in order that it may not have to be ashamed and humiliated after while. It cares little for passing applause, it is the judgment of the ages upon which it has set its heart—and it knows that the judgment will be based upon ideals and standards as they shall become and not upon the thoughts and ideas of life as they are now commonly practiced. Faith deals in futures, confident that those futuristic are the coming realities. It is not impracticable to advocate new and better things. It is not only impracticable, it is hazardous, to sit still and contend for things as they are. Changes must come and are continually coming. The one great big question for every man and woman is whether or not they themselves are standing still in ideas and ideals or going in the direction in which God is moving mankind."



## An Adventure in International Goodwill

(Continued From Page 647)

please send word up to the United States for a bag to be sent for her very own. President Calles was himself a school teacher and is most deeply and sincerely interested in the project. Another girl of about eight years in a country schoolroom arose to her feet and said: "Teacher, I think every child in this school should have a part of that bag which came from the United States." The teacher, being wise, said: "How shall we manage with over sixty children and only one bag?" And the girl responded immediately with: "Was there not lots of wrapping paper and string around that bag?" Upon being told there was, she said: "Then let's cut it up in small bits until we each have something" (clenching her little hand in emphasis). What possibilities lie in the future for children with such determination and resourcefulness! And these two children represent the thousands who look toward the children of the United States in terms of love and understanding such as had never before been known. Our national flag was unfurled and our anthems sung amid enthusiastic applause and with not the slightest expression of hatred. This was more than the most visionary of us had really dared to hope.

Every effort is being made to send these bags in the name and spirit of Jesus Christ. Equal care is also taken that there shall be no manifestation of sectarianism. As has been suggested, this work is mutually helpful. A little American girl of eight years desired to interest another group of children, so she took her bag with her and made a speech something like this: "You see this goodwill bag is to help us know and understand children that we did not know. We never really like anybody until we know them. This will help us to like the children of Mexico and then war will end and there will be peace on earth." Little Bobby, a five-year-old of Philadelphia, took the money out of his own little bank to purchase a bag which he presented to his beginners' Sunday-school department to fill and send. This was perhaps Bobby's first personal experience as a missionary and it is needless to say that he is "all alive" to the situation.

Recently a missionary in Japan was talking with some girls. An eighteen-year-old said: "I hate America." A twelve-year-old spoke up quickly and said: "Oh, but I love the Americans who sent us our dolls." The one girl was too old for the touch of love, but the younger girl had been caught in its spirit.

Are we doing anything at all to foster goodwill? Are we willing to exert ourselves even slightly to do so? The Master himself had something to say about this very subject. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We have been talking a great deal about "brethren." I wonder if we really understand its significance so that we are willing and ready to live its application to the utmost.

Philadelphia, Pa.

## The Holy Spirit

BY DAVID METZLER

IX. Guidance in Service  
Part Two—Means Employed

It is necessary that we know the means employed by the Spirit to guide in service, that we may understand his will for us, and serve in harmony with his plan for our lives.

One of the means employed by the Spirit is the word of God. Jesus said: "The Spirit of truth shall guide you into all the truth." Again he said: "Thy word is truth." Furthermore, the Scriptures are the product of the Spirit, and are therefore a direct appeal from him. We read: "No prophecy ever came by the will of man, but men speak from God, being moved by the Holy Spirit." Consequently the word is the Spirit's message to man.

The word as a means to guide is specific and comprehensive. Definite statements are made concerning one's relation to one's parents, neighbor, children, enemy, civil authorities, the kingdom, the world, to clothing, money. A great many definite statements give specific direction on particular points. Coupled with

this we have the spirit of the word to guide where the direct statements are lacking. The Interdenominational Council on Church Unity, held recently in Switzerland, illustrates this point. The holding of this council was in harmony with the oft repeated petition of Jesus in his intercessory prayer, for the unity of his followers, and with other scriptural teaching on unity. The Spirit therefore that prompted the prayer of Jesus and the writing of the Scriptures, is the same that prompted the holding of the council. The Spirit always directs in harmony with the word of God.

The Spirit also uses human agencies to direct in service. The believers on the day of Pentecost were so used. They were all "filled with the Holy Spirit and spake as the Spirit gave them utterance." The Spirit used Philip to direct the eunuch. He used Peter to direct Cornelius. He used David, the prophets and others for this purpose. These men were inspired, and so were their messages. Men may be inspired now just as truly as they were then. This does not reflect on the inspiration of the Scriptures, but it gives the Holy Spirit his rightful place in our lives. However, the warning given by John on this point is still in place. He said: "Beloved, believe not every spirit, but prove the spirits whether they are of God, because many false prophets are gone out into the world." Whenever a message is out of harmony with other guiding principles it is not inspired by the Holy Spirit.

The Spirit uses the life of Jesus as a means to guide. Jesus said, referring to the Spirit: "He shall glorify me: for he shall take of mine and show it unto you." Jesus' life was "the light of men." His life was based on principles, and the Spirit reveals his relation to these principles and prompts their incorporation into the life of the believer. By principles such things as service, humility, faithfulness, love, zeal and compassion are meant. One example showing his relation to the principle of service will illustrate this point. Jesus lived a life of service; this is seen by his attitude toward service; also by his statement when he said: "The Son of man came not to be ministered unto, but to minister." Jesus lived to serve, not to be served. We can not use the same methods in serving that he used, these are incidental, but we can use the principle as he used it—and use any method, any time, any place, that will serve the purpose. Our lives will not touch a principle that his life did not touch, for he was in all points tempted as we are tempted. His life was the light; the Spirit uses it to show the way to relate oneself to principles.

The Spirit guides by using providential circumstances, by which he opens and closes the way. Paul's experience as well as the experience of others reveals this fact. When Paul and Timothy planned to preach in Asia, they were "forbidden by the Holy Spirit." Then they planned to preach in Bithynia "and the Spirit of Jesus suffered them not." Then a vision appeared to Paul and they concluded the Lord had called them, and they went into Macedonia. Just in what way the hindrances came that closed the way to Paul's preaching we are not told, but he attributed them to the Holy Spirit. At Philippi he found the way open and founded the Philippian church. His prison experience followed and the way for his preaching closed, but opened for writing, and as a result we have a number of New Testament books which seemingly otherwise we would not have had. John had similar experiences, and because of them we have the book of Revelation, the message of the Spirit concerning the world and life to come. To crowd one's way in where it is closed, or to refuse to walk in it where it is open, frustrates the Spirit's plan for one's life.

The Spirit guides by direct communication also. Jesus said: "The Spirit shall teach you in that very hour what ye ought to say." An instance of this kind is seen when Stephen's accusers could not withstand "the Spirit by which he spake." Philip was directed by the Spirit personally when "the Spirit said unto him, Go near and join thyself to this chariot." Peter had direct guidance when "the Spirit said unto him, Behold three men seek thee." Direct guidance often comes on the spur of the moment, and when other means do not serve. The following incident illustrates

the point. A minister was especially impressed at the close of his sermon to give an invitation, a thing he seldom did. In response a young woman confessed her Lord. A coincidence? Not any more so than when the Spirit said to Philip, "Go near and join thyself to this chariot." We are not living in a world of chance, but under a dispensation of the Holy Spirit.

Eyes to see the immaterial, and ears attuned to the voice of the Spirit, and a will to respond unhesitatingly, are essentials to divine guidance and the perfecting of God's plan for our lives.

Nappanee, Ind.

## Miss Annie's Faith

(Continued From Page 651)

"Do you remember my cousin Nelle who was here last June?"

"Yes."

"Well, I just happen to remember that she told me about an old friend of hers who teaches somewhere among the mountain people. And their Aid Society sends boxes and barrels of clothes to her to distribute as she sees best. Do you suppose—?"

"Do I suppose, what? Go ahead and say the rest of it!"

"Do you suppose you and I could fix up a worthwhile box?" asked Lucile with starry eyes.

"I don't see why not." Jessie was emphatic. "And while we are about it we will just suppose it is for a family. You have two children and I have two children, then there will be a father and a mother. How's that?"

"Fine!" applauded Lucile, "you go ahead, that's a dear, and look these things over while I write to Clara at once for the address of her friend."

And so saying she was off down stairs to write a letter hurriedly before the postman should come. Then followed days of keen pleasure as they fixed over clothes belonging to Jessie's eight-year-old son and four-year-old daughter, and Lucile's ten-year-old son and twelve-year-old daughter. All torn places were carefully matched, and mended. No flimsy garments were given a place in the box at all, for as Lucile said:

"Once upon a time I helped the Aid Society to send a box to Chicago and some of the flimsiest things went into that box, and one Aider would hold such things up and say: 'It's thin of course, but if a body hasn't any clothes it would help to cover up!' Mind you, excusing stuff that by all right belongs in the rag bag!"

Even the men of the household took an interest in the box and suggested some things to be put in it. Uncle Jim, uncle so called by courtesy, who lived near by with relatives, dropped in to watch the pile grow. One day he came in with a bundle and said to Lucile rather diffidently, "Maybe you can use these?"

She said at once: "Why, sure, we can." And then as she opened the bundle her eyes grew misty as she lifted out a lovely dress of dark blue. She knew that this dress had belonged to his wife who had left him very suddenly within the last year. The blue dress was packed reverently.

Then as the box was packed ready to be closed Uncle Jim came in with a letter to be put in it for Miss Annie. What the letter contained he did not tell the two women. They had placed an explanatory note in the box requesting that if it be possible the contents of the box itself might be given to one family with the exception of certain articles that were to be exclusively for Miss Annie.

Now Miss Annie found her faith being severely tested as she waited. But she had not given up hope although the appointed day for Liza Perkins to return had come. Instead she had a lunch ready and the moment Liza appeared she bade her walk in, and after washing off the dust of the journey she seated her guest at the little table and began serving the simple, nourishing meal.

Liza did not ask about the promised clothing; she had all confidence in Miss Annie. She revealed little by little bits of her own history. The two were talking and Miss Annie failed to hear any one coming until a sudden "Halloo" summoned her to the door.



"Oh, I say," began an obliging neighbor, "the man at the office asked me to bring out this box for you. My, but it's warm, ain't it?"

Miss Annie's heart was lifted in thanksgiving, for hadn't God supplied her need? She knew the box would be all right. Then once it was upon the porch she opened it with Liza looking on in wonder. Miss Annie's hands trembled as she read the note from Lucile and Jessie. Then her eyes grew dim as she read the one from Uncle Jim. Ah! the blessings that were in the future for her beloved people!

As she lifted out the garments and showed them to Liza, that poor woman grew quite speechless. But when she laid the blue dress across Liza's lap, the woman broke down and with trembling lips asked, "For me? Oh, no, there must be some mistake, I only asked for Ruthie."

But after having been assured that these goodly garments were for her family she said in awed tone, "Well, God is good, isn't he!"

Miss Annie helped Liza Perkins home and witnessed the pathetic joy of the children, and saw the surprise that dawned upon the face of the man who had met with so many rebuffs. Then as she went back home, home to the little cottage that stands for a beacon of hope to the folks of her community she was whispering over and over again,

"And my God shall supply all your need . . ."  
Bloomville, Ohio.

### Problems of a Little Child

(Continued From Page 650)

a fact which will set them guessing, may bring the emergency of answering upon us before either they or we are prepared."

After reading this book of 102 pages I wished that every parent dealing with little children might have access to it, to help solve some of the intricate, perplexing and interesting problems that children bring. "Problems of a Little Child," bound in boards with cloth back, may be had for \$1.25.

## CORRESPONDENCE

### THE SOUTHEASTERN REGIONAL CONFERENCE

The Regional Conference of the Southeastern Districts held at Daleville, Va., Sept. 4-7, is now history. But it was three days packed full of interest, enthusiasm, inspiration and instruction. Beginning with a Bible hour which was followed by a worship period ably conducted by Rufus Bowman of Roanoke, the meetings of the forenoons merged into discussions of the various phases of church work; and the program was so arranged that all of the major interests of the church came in for special consideration.

It was a rich program that the committee had prepared, one in which no important part of the church's activity was overlooked. Each afternoon was given over to discussion groups in limited sections where an effort was made to get at the very heart of the question under consideration. In the evenings doctrinal sermons or messages pertaining to one or another of the major activities of the church were presented in carefully prepared addresses.

In all there were twelve sessions, two each forenoon, afternoon and an evening session. Among those who took leading parts in the program were H. C. Early, Rufus D. Bowman, F. F. Holsopple, Levi Garst, Minor C. Miller, Paul H. Bowman, Elsie Shickel, J. A. Dove, J. M. Henry, W. M. Kahle, Mrs. J. C. Myers, Mrs. Rufus Bowman, Mrs. F. F. Holsopple, Mrs. Levi Garst and a number of others. Among those who helped to make the meeting a great success, we should not omit the names of C. S. Ikenberry who in a general way managed the entire conference, and Aubrey D. Miller, director of music.

Owing to an extremely wet spell at the time of the conference, the attendance was not so large as it would otherwise have been, but the attendance was good despite the weather, and the entire meeting was characterized by a deep, earnest spirit of inquiry into the needs of the church and a frank and free discussion of the best methods to meet these needs.

The meeting summed up in a business session which made up the program of the last afternoon. Of this meeting Rufus Bowman was elected moderator and Jno. S. Flory, secretary. The report of the findings committee was one of the important features of this service. After the report was presented it was considered in a general discussion for some time after which it was accepted by the conference to be filed as a permanent part of the conference proceedings. Section twelve of the findings, dealing with the present political campaign, was ordered to be submitted

to the associated press, the entire report to be published in the "Gospel Messenger" and the "Southeastern Herald."

A promotion committee for 1929 was elected as follows: M. M. Myers, representing the Ministerial Boards; R. D. Bowman, representing the Pastoral Association; Mrs. O. S. Miller, representing the Sisters' Aid Societies; W. M. Kahle, representing the Sunday-school Boards; W. H. Sanger, representing the Welfare Boards; Cora Click, representing the Young People; L. C. Moomaw, representing Men's Work.

This committee is made responsible for the program of the next conference. Into their hands is also committed the making of a survey of the region upon which they are expected to report at the next meeting.

The meeting closed with the conference address by Dr. P. H. Bowman, in which the work and purpose of the meeting were summed up in a fitting way.

The Southeastern regional conference for 1929 is to be held at Bridgewater. Jno. S. Flory, Secretary.

### LAKELAND, FLORIDA

Owing to the illness of the regular church correspondent, as a member of the Lakeland church I will write a few lines for the "Messenger." We came to La Verne as delegates from the Lakeland church. Our time to start home was set for Sept. 20, but just before that, Sister Leckrone took sick and upon examination an operation was imperative. She was taken to the Pomona Valley Hospital and one of the best surgeons was secured. She was operated on Sept. 7 and was at the hospital two weeks and one day. At this writing she is back in La Verne and doing very nicely. We hope for a complete recovery soon.

We note inquiries coming to Florida for us, also regarding a winter home in Lakeland. I may say that the Lakeland church would be only too glad to see many come to us this winter. Lakeland is much interested in the Brethren. The city commission and twelve churches have united to do everything possible to entertain our Conference in 1930. We now expect to return the latter part of October if all is well. In the meantime send all correspondence to Eld. J. H. Morris, 1009 Dorothy St., Lakeland, Fla., until our return.

La Verne, Calif. J. S. Leckrone.

### DOES IT PAY TO BE A CHRISTIAN?

Does it pay to be a Christian, I mean a follower of Christ? I often think of the experience I had while engaged in church work in St. Louis many years ago. And this was forcibly brought to my mind while sitting in the consecration service at the church in Glendora one Sunday, which day was set apart for missionary day.

Different plans for doing mission work were spoken of. The one presented by Sister Stahly brought to my mind the experience I had when I started out with my Bible to call at the homes in that city. But there is another plan for doing mission work which was not touched upon. I felt pressed in the spirit to speak of this plan, but being in a way like the man that lay at the pool waiting for the waters to be troubled, was too slow, so another stepped in ahead.

Well, the plan that the sister suggested was good, for I have tried it, and good resulted from it. But a person should be thoroughly furnished unto all good works (2 Tim. 3:17) and be ready always to give an answer to every man that asketh for the hope that is in you with meekness and fear (1 Peter 3:15).

You know there is an old saying that charity begins at home. Charity means love. Now if love begins at home it is bound to work out. But where there is no love, there is no forbearance, no overlooking of faults. Is not the life of your companion as precious in the sight of God as the life of your neighbor? If it is, then should it not be as precious in your sight? Is not the life of your children as precious to you as the life of your neighbor's children?

There was a cross-bearer among the applicants for baptism in St. Louis. She was a dear old soul; her husband was a French Catholic. They were both old and gray-headed when he knew she had made application to be baptized, and he declared he would throw rocks at her. But she trusted in God. We baptized in the Mississippi River in those days. Our dear Bro. John Metzger did the baptizing. He and our little crowd walked to the river, it being a mile or more to where the rite was performed. However, the husband did not appear. He occasionally got drunk and would beat his wife; he would then get up and leave her. But when she would find where he was she would go to him. The last time he did this he went to a small town. Then the dear old sister came to me and told me her troubles, and asked what she should do. I said, "Well, sister, he has done this so many times and you have hunted him up and gone to him, I do not feel like advising you to go after him again." She replied: "Yes, Bro. Frank, but the word says 'For how knowest thou, O wife, whether thou shalt save thy husband?'" (1 Cor. 7:16)? I replied: "Well, do as you think best." So she went to him.

Then word came to me that she was leaving the church. I wrote a nice letter to her in reference to the report, and she wrote back, quoting: "Unto whom shall we go? thou hast the words of eternal life." Some months or a year

later this couple moved back to St. Louis. We visited them and in that way got acquainted with the husband and finally got him to attend church. Then one day he made application to be baptized and he proved to be a devout and zealous member. The wife died soon after I came west. But she being dead yet speaketh.

How many professed Christians are there who are willing to do missionary work for Jesus like this dear old saint? Does it pay to be a Christian, which means a follower of Christ? Jesus said to them all: "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

F. C. Myers.

Covina, Calif.

### PASTORS' CONFERENCE, SOUTHERN CALIFORNIA AND ARIZONA

In the above named District every church is supplied with a pastor but one, and this congregation is given pastoral care by a resident minister. The pastors met in a special conference, Sept. 17, in Pastor Rothrock's beautiful cottage in the mountains near La Verne. After a heart to heart talk it was decided to organize and have monthly meetings, the next to be held Oct. 22, at Santa Ana. One of the pastors will discuss the theme: "Pastoral Evangelism." The pastors' wives are to accompany the pastors to this meeting.

The following officers were elected to serve for the ensuing year: Chairman, Edgar Rothrock; Vice Chairman, J. S. Zimmerman; Secretary, C. Walter Warstler.

The meeting adjourned at 3 P. M. Every pastor expressed himself as having spent a very profitable day. May God bless this body of men and the congregations they represent on this western coast. C. Walter Warstler.

Los Angeles, Calif.

### BUILDING A CHURCHHOUSE

Those who are blessed and have the privilege of attending services in a commodious and beautiful church will not be interested in this—aside from a passing glance and perhaps a comment. Why another churchhouse?

Those who recall a bit of the life of one of the queens of Europe will remember that when told her people were crying for bread, she replied: "Let them eat cake." So it is oftentimes with us when we are enjoying the luxuries of life we can not realize that there are those being denied the necessities. Consequently when any real need is presented to us, we should at least be generous in thought and speech. Kindly thoughts and encouraging words help wonderfully those who are in need of them.

Let us think of the time when these blessings and opportunities were not ours, and we will be a little less prone to pass the needy by with not even a thought. We forget so soon the hopes, anticipations, difficulties and struggles when once the heart's desire is attained.

To those whose dreams have come true I make this appeal: be generous in your thoughts, be encouraging in your speech, be a booster in your expression and be a material help with your increase if you are so directed. Do not be a forgetter, or just indifferent when you see or hear the words: "Wanted—a churchhouse," or any other item wanted.

Some may say we can not build churchhouses to accommodate a few scattered members, or give to every worthy cause. It is true we can not, but worthy suggestions for the cause of Christianity should not be ignored. The very thing oftentimes that we consider of no importance proves the greatest blessing.

Alvorna Herr Harding.

Cleburne, Texas.

### SOME RESULTS OF OUR FLORIDA HURRICANE

No doubt many exaggerated statements have been published through the public press relative to our late hurricane, for this is an age of stressing things. However, we had a tropical disturbance of unusual intensity. Palm Beach was in the center of the path of the storm and Okechobee Lake was where the greatest loss of life occurred. The casualty list will likely reach the 1,500 mark. Having traveled over a large part of the storm's path from Jacksonville to Okechobee, a distance of over 300 miles, I find the largest amount of damage is to the grapefruit groves, timber, shrubbery and so on. Many cheap houses, of course, were demolished. All told we think it the worst disaster that has ever hit our sunny state. Amongst that which was destroyed in Okechobee County was our little mission church at Bassenger. It was completely wrecked, and there was no insurance.

This neglect perhaps was due to the fact that we contemplate building a new church as soon as we can secure a suitable location. Yet our misfortune did not hinder our attendance on last Lord's Day. These brave people met in one of our brethren's homes, and to us our lesson for the Sunday-school was the best I ever experienced. Yet I could see on the countenances of those present an expression not unlike that of a flock of sheep without a shelter. We are praying this may be the means of building our new church all the sooner, which is badly needed at this point.

Our present membership here is twenty-nine, with an

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## CORRESPONDENCE

### WHAT ABOUT CONDITIONS IN CHINA?

Several have written lately saying that they don't get any news in the papers these days from China and that they will have to depend on the folks over here to keep them informed. I have been in China long enough that I hardly like to make any statements which look like a forecast, but this time in addition to telling what present conditions are like, I hope I can say something in a way that you can infer something for the future.

First, Chang Tsolin is dead. Many said he was the big trouble in the way of peace. His armies have mostly retreated back into the Manchurian district. There is a little exception to that.

He had recruited a lot of Shantung soldiers into his army a good while ago. When the Manchurian soldiers went back according to orders it seems that these Shantung soldiers, who were a part of the war lord's machine, were not allowed to go or deliberately refused to go. So at present they are camped between Tientsin and the Manchurian border. The Nationalists have refused to reenlist these fellows into their army and so they seem not to be wanted by any party. They will not disband and may make trouble for either one or both elements before they are disposed of. If they had ammunition they could fight as well or better than the Nationalist soldiers, but these fellows are very poorly equipped and as winter comes on they look like they might be a problem.

The Nationalists have had their forces in Peking and Tientsin now for about two months. The Shansi governor was the most popular man at the time of the fall of Peking. The business and commercial interests sent a special invitation for him and his men to control the area. This was done. He is still in control here and at the same time is keeping his province of Shansi in control.

The Nationalist military bunch, including the four chiefs, had a successful getting together in Peking and together they visited the remains of the late Sun Yat Sen and seemingly pledged each other to stand together for the principles of their dead chief. At any rate, from that time till now there has not come to the surface any friction between these leaders: Chiang Kai-shek representing Canton and Nanking; Li, representing Hankow; Feng representing his interests and Yen Hsi Shan representing his province and the interests in the north. So far these men have been working together fine and three of the four attended the council at Nanking a short time ago in which the conference decided on several things first to do. These leaders all agreed to help carry out these decisions. The first was to reorganize the army and disband a lot of the troops. All agreed to this. Then they decided to work on their internal tariff question.

They also want to get their finances in better condition. The council went on record as diametrically opposed to anything that savors of communism. They are watching for communists in every place. Many of the young fellows who were once in the employ of the communists have accepted positions with the new regime and have pledged their support.

Missions, missionaries and Christianity are not to be molested. In some cases this is not always carried out, for some of the armies still seem to do as they please and do not take orders fully from their chiefs.

If these forces can pull together and if the compromise that is now being attempted with the followers of the late war lord can be carried out there will be some hopes for China's reconstruction. It looks like there can be a compromise between the Nationalists of China and this young Chang in Manchuria if Japan will keep her hands off. It seems that the biggest thing in the way of China's real unification just now is the attitude of Japan. No one seems able to explain Japan's attitude.

The Japanese who attempt it do not say the same thing and so the military element of Japan seems to stand in the way of China's getting her forces together. The greatest evidence that there is some hope for China at this time is that the military elements in the Nationalist ranks have worked together for several months without any apparent friction.

If these forces will now work out some of their schemes that they have put up for a tryout there will be a better day for the common people in China. And when they begin to consider the good of the common people there will be a popular support such as they have never experienced since the Nationalist forces began to be felt in this old country.

In most places the missionaries are getting back to their posts and this is especially true in our own province. The place is more peaceable than even it was when they were at the coast cities and adjacent places. Now what is ahead for China? I venture this: If they will carry out their schemes of reorganization and reconstruction there is a lot of real hard work and sacrifice ahead. Why can not they do this? There is no reason why. My plea is that the outside forces keep hands off and let these fellows

demonstrate what they can do. If they fail, then they can not blame other folks.

The church in the meantime can go ahead about the Lord's work and help to build Christian character wherever there is an opening, and the Lord knows there is great need for this particular thing in China, even as there is in the rest of the world.

F. H. Crumpacker.

Ping Ting Chow, Shansi, China.

## Notes From Our Correspondents

### CALIFORNIA

**Hemet.**—The work at this place is moving along encouragingly. The church recently voted to retain Bro. M. Platt, the present pastor, for another year. During the summer months our attendance has maintained a high-water mark. New pupils were enrolled in the Sunday-school nearly every Sunday; the present enrollment being 120. The Sunday-school was recently reorganized. Our Rally Yoder superintendent and Bro. Paula Snider, assistant. Our last report two have been received by baptism, and three by letter. Two others expect to place their letters with us soon. Among these new members we find talent which we expect to be a great help to the denomination. The church decided to restore his ministry to him, and Brethren S. J. Miller and J. P. Dickey, members of the District Ministerial Board, were with us and had charge of the installation services. Bro. Miller also brought with him the Sunday morning message. During July and August we united with other churches in a Sunday evening service in a big tent, the pastors of the several churches doing the preaching, the crowds being large at every service. This church also participated in a community Daily Vacation Bible School furnishing two teachers and the music director. During the fruit season each year, from 4,500 to 5,000 migrants come to the Valley to assist in the harvesting of the apricot and peach crop. This year the community established a junior camp where the children of migrant parents might be cared for during the day while the mothers were busy in the canneries. Miss Sarah Reed, field worker for the Council of Women for Home Missions, was here for the first month to establish the work. Miss Mary Platt of the Church of the Brethren was with Miss Reed learning how to organize and plan the work, so that she was able to assume the responsibility for the camp. The camp was busy this summer making comforters and quilts; some of these the society sells, others are given to needy families. Also many other activities have been in progress. We have prepared a quantity of hospital supplies, some being sent to the foreign fields.—Lulu Terford, Los Angeles, Calif.

**Los Angeles.**—First church met in council Sept. 12. The following officers were elected for the coming year: Elder, Geo. F. Chamberlain; clerk, L. C. Hosfield; "Messenger" agent, Cora Rief; correspondent, the writer; Sunday-school superintendent, Earl Shrock. Our church services will be held here at 4 P. M. Our Sunday-school and church offerings Sept. 23 for foreign missions totaled \$134.59. Three have recently been received by letter. Bro. Root who has been in the Hawaiian Islands teaching, was with us Sept. 9, preaching on the all-important subject of our Redeemer. Our church Aid Society has been busy this summer making comforters and quilts; some of these the society sells, others are given to needy families. Also many other activities have been in progress. We have prepared a quantity of hospital supplies, some being sent to the foreign fields.—Lulu Terford, Los Angeles, Calif.

**Pasadena Church** has just completed a three months' summer program. Preceding Conference we had the pleasure of hearing our returned missionaries and through this personal touch and their spiritual messages, which were greatly appreciated, this church was inspired to give \$1,173.34 for its missionary offering to Conference. The plans for "Pasadena Day" the Sunday following the close of Conference, came up to our highest expectations as this church welcomed in a shady park 1,300 to its seven Sunday-school departments, which had outside leaders and speakers for each division. By this method our young people came to know those who are leaders of church and school whom they had only heard of heretofore through our press. At the 11 o'clock service which followed, a representative of the city board of directors and of the ministerial association, as well as a police escort brought addresses of welcome to the crowd which was estimated at more than two thousand. The speakers held their part of the interest of the assembly until it was broken up for the spreading of the tables where they were happy in the association of old and new friends. The day closed with an evening service held in the church. About twenty of our number attended the World's Sunday-school Convention in Los Angeles while a very large per cent. attended one or more sessions. Our quarterly business meeting was held Aug. 17 for the election of Sunday-school officers, resulting in Bro. E. A. Calvert being re-elected to the office of superintendent. Delegates to District Meeting were Bro. D. M. Heckman and Bro. C. K. Kiny. Our pupils was filled by Sister Emma Horning the last Sunday before she sailed for China. The following Sunday Dora Zimmerman, a sister of Mrs. Kiny, sent out by the Baptist Missionary Society, spoke on Why I Am Returning to China. At the morning service, Sept. 9, we gave \$275 to the "missionary harvest" fund. That evening the joyous thing was a program representing the History of the Church of the Brethren. Our Daily Vacation Bible School closed with a fine exhibit and a most interesting program. One of the most marvelous recoveries of our sick members was that of Neil Kiny, the pastor's son, who sustained a broken neck in an automobile accident July 18. After a period of nearly seven weeks in the hospital he is about again and his friends rejoice in his recovery.—Mary Taylor Niswander, Pasadena, Calif., Sept. 22.

**Rain.**—We held our regular quarterly meeting Sept. 14, when new officers were elected: Elder, Clarence Yoder; clerk, Harvey Snell; church correspondent, Mrs. J. N. Young; "Messenger" agent, Mrs. H. Snell; church delegates, J. O. Kimmel and Harvey Snell; Sunday-school, Mrs. Harvey Snell and C. Moore. Brother and Sister Minnich of Greenville, Ohio, gave us a talk on the World's Sunday School Convention Aug. 5. Bro. Leo Miller will assist us in a revival the last half of November.—Mrs. N. A. Hoos, Caruthers, Calif., Sept. 28.

### COLORADO

**Sterling church** met in council Sept. 26. Bro. R. S. Thompson was elected assistant superintendent of the Sunday-school. We decided to have a communion service on Oct. 10 at 7 P. M. A few new members have been added to our working force and we hope to have their letters of membership in the near future. Nov. 4 we are planning for a joint meeting of the young people of the Haxton and Sterling churches. We decided to give the offering on the first Sunday of each quarter for the general mission fund. We have a good section of irrigated land and we will gladly welcome Brethren who are seeking a change of location. Seek a church home when you plan to move. Many members have been lost to the church by failing to locate where there was opportunity for church fellowship. We have an altitude of about 4,000 feet and irrigation water is sufficient to mature crops of all kinds. Farms are usually rented in this section during October.—S. G. Nickey, Sterling, Colo., Oct. 2.

### FLORIDA

**Winter Park.**—Our church and Sunday-school attendance has held up very well this summer considering all conditions. Some of our members were away a good part of the summer but all are back which makes for more interest in the work. Aug. 26 Bro. Lantz of Naples and Bro. Bower exchanged pulpits which gave a little variation and was appreciated. Brethren J. W. Rogers of Sebring and Bro. Lantz

stopped over with us on their way to Clay County church and gave us a good talk at our Thursday evening meeting. Sept. 27 we met in council. Bro. Bower and Bro. Binger are delegates to District Meeting. We are sending a call for the Annual Conference to be held in Orlando, Fla., in 1930. We will hold our communion Oct. 10 at 7 P. M. Bro. J. H. Morrison, District worker, was with us Sept. 28-30 in a Bible Institute which was well attended. He has promised to come back again for some more meetings. We in the central part of Florida were not hurt much by the storm, only that we had considerable rain and a strong wind at the time, but it seems the interior of the state is a much safer place during such occurrences. We wish to invite tourists to stop with us. Our church is located at 1519 Miller Ave., Winter Park.—Mrs. Clarence Bower, Winter Park, Fla., Oct. 2.

### ILLINOIS

**Cerro Gordo church** held a special business meeting Sept. 17 for the purpose of electing church and Sunday-school officers for the year beginning Oct. 1. The nominating committee made its report and the following were elected: Bro. G. O. Stutsman, pastor; Bro. W. F. Peters, one year; Gladys Turney, church clerk; Daniel Simmons, trustee; Geo. W. Sennebaugh, "Messenger" agent; the writer, corresponding secretary. D. M. Henricks was re-elected superintendent of Sunday-school in the adult department. A nominating committee of six was also appointed. We have three divisions of C. W. with 3800 members. We have three committees reports were made showing progress in the work at this place. One letter of membership was granted. Our Ladies' Aid Society is doing very aggressive work along different lines. They plan to paint the parsonage in the near future.—Mrs. Herbert Mohler, Cerro Gordo, Ill., Oct. 2.

**Champaign church** met in quarterly meeting on Aug. 29. At this time the Sunday-school officers were elected for the coming year, the superintendent being Mrs. Mabel Lewis. The Y. P. D. put on a supper Sept. 21 with a fair attendance. They are making plans for some special programs during the year. The president is Eulha Lewis. We feel very fortunate in having Bro. W. F. Peters, of Elmhurst, Ill., with us to help with the work; also Bro. Elmer Hersh and family of Mansfield, Ill.—Mrs. Mabel Lewis, Champaign, Ill., Sept. 29.

**Girard.**—Bro. A. L. Sellers and family are now located here. Bro. Sellers having taken the pastorate of the Girard church Sept. 3 being Bro. Sellers' first Sunday as first pastor. Bro. Sellers is a very able man who has brought us Spirit-filled messages both morning and evening. At noon a basket dinner was served on the church lawn and a very pleasant social hour was enjoyed. In the afternoon an impressive installation service for Brother and Sister Sellers was conducted by Bro. E. C. Cadow of Vreden. Brother and Sister Sellers are continuing their work in the various activities of the church. Arrangements have been made for the renewing of the B. Y. P. D. Officers' committees having been selected are starting out with an effort to make this part of the church program a success. Several other committees are under consideration and the outlook for the coming year is very promising. Sept. 16 a Homecoming service was held at the Home. A large crowd was present with well filled baskets to enjoy both the morning and afternoon services. A goodly number from our congregation attended the District Conference of Southern Illinois.—Mrs. H. V. Stutsman, Girard, Ill., Sept. 18.

**Mt. Morris.**—Friday evening, Sept. 14, the Mount Morris church tendered the college students a reception at the church. This was well attended, a social hour was enjoyed and closer acquaintance established between students and members of the church. Sunday, Sept. 16, was a day given over entirely to a missionary program. We had with us our representative in India, Sister Sadie J. Miller, who talked to the children's departments during the Sunday-school hour and then addressed the adults during the preaching hour. A fellowship dinner was then enjoyed in an interested audience. In the evening at seven the service was conducted by the Missionary Society, with Sister Miller again giving a talk. It was a worth-while day, and a pleasant one to remember when Sister Miller, who is on her way back to India now, is again at her post doing her part in the regular membership work at which time Sunday-school and church officers were elected as follows: A. E. Hecker, Sunday-school superintendent; G. W. Keedy, assistant superintendent. For church officers, G. L. Wine was again elected elder.—Mrs. A. E. Hecker, Mount Morris, Ill., Sept. 23.

**Naperville church** met in council Aug. 29. Bro. Clarence Good was designated as assistant Sunday-school superintendent and Bro. Ray Peters as elder. Our Harvest Meeting was held Aug. 29. There was a good display of fruits, vegetables and baked goods, all of which were sold afterward bringing in over \$50. Just now our church is in a series of meetings held by Bro. C. B. Smith. The interest and attendance are good. Our love feast will be held Oct. 1 at 7:30 P. M.—Mrs. Ruth Steck, Naperville, Ill., Oct. 1.

### INDIANA

**Arcadia.**—Our fall communion will be held Oct. 20 at 6:30 P. M. On Sunday, Oct. 21, our Harvest Meeting and Homecoming will be held. Both breakfast and dinner will be served at the church.—Sarah Kinder, Arcadia, Ind., Sept. 29.

**Blissville.**—Sept. 6 Bro. Weaver of North Manchester gave us an illustrated talk which was much appreciated by all. On Saturday evening, Sept. 8, we met in council. Sunday-school officers were elected for the coming year, the superintendent being Bro. J. O. Kimmel. The president of the church is Bro. J. O. Kimmel. The church elected two deacons: Francis Smith and Lawrence Pontius. On Sunday evening, Sept. 16, they with their companions were installed. The same evening Sister Faye Pippenger gave a report of our District Meeting which was much appreciated. Brethren Arthus Joseph Miller and Clyde Smith gave a report on the election of the deacons and Bro. J. O. Kessel of Pine Creek in the installation services. Our love feast will be held Saturday evening, Oct. 13, at 7:30 P. M.—Mae Pippenger, Plymouth, Ind., Sept. 24.

**Mississinewa.**—Our B. Y. P. D. has given several Sunday evening programs this summer, mostly musical. One Sunday morning our mixed quartet gave a program in the Royerton U. B. church. We are thankful for talented young people who are willing to use their time for the Lord. Our church enjoyed entertaining the District Conference, and the fine cooperation of all of our people was appreciated. Our new Sunday-school officers start their work Oct. 1 with Paul Weaver, superintendent of the adult department. Our program for the month of October will be, first, Babies' Day, special for children; Oct. 14, Young Folks' Day, special music by young people; and a message on A Challenge to Youth by Prof. L. S. Shively, Oct. 21, Older Folks' Day with an appropriate sermon by the pastor; Oct. 28, Rally and Homecoming. Our love feast will be Oct. 27 at 6:30.—Mrs. I. B. Weaver, Eaton, Ind., Oct. 1.

**North Liberty church** met in council Sept. 18. Sunday-school officers were selected for the coming year with Bro. Harmon Sumner, superintendent. We are glad to report that the past year has been one of growth in our Sunday-school and church work. We are looking forward to our evangelistic meeting to begin Oct. 14 with Bro. L. U. Kreider, evangelist, and Bro. Geo. Anglemeyer, musical director. On Sunday afternoon, Oct. 14, the Nappanee church choir will give a program of music. Our love feast will be held Saturday evening, Oct. 27, at 7 o'clock.—Mrs. Lodema Houser, North Liberty, Ind., Oct. 1.

**Pipe Creek church** met in council Sept. 13. Sunday-school officers were elected for the coming year with Bro. R. N. Clinepiper, superintendent. Bro. Jos. Wissinger was chosen delegate to the District Meeting with Bro. R. N. Clinepiper. The District Tour will be held at this place Oct. 14. Bro. Moyné Landis of Sidney conducted a revival meeting here Aug. 6 to 20. He preached gospel sermons and the members feel that much good was done.—Martha O. Hessog, Peru, Ind., Oct. 1.

**Reams.**—The Berean class of the Walnut Street church of North Manchester gave a splendid program on the evening of Aug. 1. Aug. 12 Bro. Butterbaugh of West Manchester gave two inspiring messages. Bro. Eikenberry of North Manchester met with us Aug. 19 and delivered two helpful messages. The message on Sowing Seed was delivered by Bro. Herman Kessling of Chicago on "The Parable of Sowing Seed." After the services all went with well filled baskets to the home of C. C. Miller as a birthday surprise, and also to show a little of







## SOME RESULTS OF OUR FLORIDA HURRICANE

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average attendance of forty-five to fifty-five. Among this number we must say we are humbly proud of their type, for they promise a future wide-awake congregation in this part of the southland. After all, outside of the uprooted trees, our present disaster will not be so noticeable after a few months. These disasters should only be the means of bringing us closer to the Master, who rode the angry waves of Galilee. And, too, we think of that brave man of God, Saint Paul, who for fourteen days and nights faced a hurricane that the world might know him whom the Father sent that we might have salvation.

J. W. Rogers.

Sebring, Fla.

## AN EXPLANATION

It was no one in Huntingdon who said to me, with the dog in her arms, "This is the only company I have." It was in another city. What she said, she did not mean absolutely, and what I said in the short article, "Beware of Dogs," was surely not intended to offend any one. Only to make us think, which it evidently did. Some dogs really are interesting, and I did not intend to criticize the dog, but only to remind the holder that we should not call a dog our only companion. We should teach our minds and hearts to really love a human being—a homeless child. So many need your love and care. Claim Jesus as your Companion. We sing, "What a Friend we have in Jesus," but fail to claim this best Friend. We do not welcome him, nor witness for him by mentioning his name, by acknowledging him as our Friend and Companion. Nor do we praise him every time he keeps us through some trial or illness, or gives us money or a gift, through a friend. We sometimes thank the giver profusely and neglect to thank God. Do hold up Christ to this needy world.

Eleanor J. Brumbaugh.

Huntingdon, Pa.

## DISTRICT MEETING OF NORTH AND SOUTH CAROLINA

Though we have no active church in South Carolina at present, we have several good members living there and perhaps in the near future we may have some organizations at work in the state.

Our District Meeting which convened Aug. 23-26 in the Pleasant Grove congregation had some interesting discussions on the subject of a revival of our weak and abandoned churches. The entire ministerial and Sunday-school program was helpful and constructive.

In the business meeting three churches were not represented, but the remaining sixteen were represented by active, interested delegates. The discussions were spirited but kindly. A decided trend toward the development of our opportunities was noticeable.

The reports of the captains of the funds collected in the missionary project were quite exciting. The Spirit was truly among us richly, then.

Dr. Ethel Gwin of Tennessee led most of the singing. Bro. Walter M. Kahle of Virginia was ready to meet any need. His warm personality and friendly talks did a great deal to keep up the spirit of the meetings. Bro. R. Pritchett of Tennessee gave two very inspiring sermons. All three gave interesting and constructive talks in the discussion. We were glad for the presence and inspiration of those from outside our District.

Brethren W. A. Reed and J. R. Jackson were chosen as members of the Standing Committee. The meeting next year will be held in the Melvin Hill church. F. C. Rohrer.

Jefferson, N. C.

## READING CHURCH LITERATURE

A church that has no denominational literature is floating toward the dead sea of denominational doom. This literature consists of the Old and New Testament (the Bible) and pulpit and manuscript expositions thereon. The expositions explain the doctrines of these books in order that the people may not be misled into the fathomless meshes of false leadership. Our spiritual enemies are busy in promulgating false interpretation of the gospels and the people of our land must be safeguarded.

In order to meet the grave issues we must have books which teach the fundamentals of pure and undefiled religion. A teacher who has no books and who does not read books lacks the mental and spiritual qualities of an ordained teacher. You may say we have the terms and conditions of salvation explicitly set forth in the gospels, therefore other books are not needed. The same can be said with reference to ordained preachers.

In view of these conditions, as they prevail in our day and generation, we wrote and published a book sometime ago in behalf of the vital doctrine of peace and love as the basic foundation of the plan of salvation, and in defense of the attitude of the Church of the Brethren concerning carnal war. Seemingly and sadly our people do not respond to the situation; or rather respond adversely thereto by neglecting to buy them or to accept them as gifts. They do not buy them at the low cost of publication. Some time ago an offer was advertised in the "Gospel Messenger" giving the book, A Cloud of Witnesses, free to one pastor of each

congregation in our church on receipt of four postage stamps (eight cents), the cost of mailing, and at this date only eight responses have been received. Does this mean that our ministers do not read church literature, that they are not interested in the propagation of our doctrine, that they would advise that such books be ignored or what does it mean? Let some of our D. D.'s explain this ominous phenomenon.

May we earnestly and prayerfully beseech our brethren, the pastors of our congregations, to lend us their efficient help in getting these books out of the musty boxes and into the homes of our people by early orders and a grave problem will be effectually solved.

Repeating our offer of the book entitled, A Cloud of Witnesses, as a gift on the receipt of four postage stamps from one pastor of each congregation in our Brotherhood, we are exceedingly anxious to have early and many responses. It gives me to say that only eight orders have been received up to this date.

D. C. Moormaw.

Roanoke, Va.

## EDUCATION IN INDIA

One can hardly believe the figures. Indians don't believe us when we tell them how few are literate.

In Bengal, so "The Teachers' Journal" states, there is only one primary school for every twenty-two towns and villages, and the pay of the teacher is sometimes as low as rupees three or four per month. Of 100 boys who join Class One only thirty proceed to Class Two, twenty to Class Three, five to Class Four, and three to Class Five.

In the Bombay Presidency conditions are better and education is slowly advancing. Some 157 males out of a thousand are literate; twenty-six females in a thousand read and write.

One hundred fifty-six municipalities of this Presidency have made education free, and some few have made it compulsory, and the money spent on education is now double what it was in 1914. Education is a transferred subject; that is, Indians are at the head of this department of government; yet there is little improvement. Perhaps one should not expect any. The Indians expected things to hum, once the department came into their hands. In this great population, the number of children in school has increased but 251,000 since 1914.

One wonders when this vast population will ever become literate. The higher education seems to me too great in proportion. Graduates pour out of high schools and colleges, and many applications there are for every vacancy.

The minimum wage for teachers in Madras Presidency is rupees ten per month, in Assam rupees fifteen, and in Bombay about rupees twenty per month. The "mighty" dollar is less than three rupees. Do you wonder?

The part missions play in the education of this great people is most praiseworthy; yet it may gratify you, perhaps disappoint you to know that among Christians, out of 1,000 but 355 males and 210 females are literate. "Dis-tressing" do you say? We are doing the best we can, with the means at our disposal.

Of Protestant institutions for all India there are 6 homes for women, 89 agricultural settlements, 51 colleges, 247 high schools (the Brethren do not have one, but ought to, don't you think?), 170 industrial schools, 475 middle schools, 76 teachers' training institutes, 206 dispensaries, 213 hospitals, 60 leper institutions, 85 tuberculosis sanatoria, and 11 homes for the blind. Isn't that list fine?

Perhaps the Roman Catholics have as many more. This is all given in the name of Jesus. His spirit radiates out from every such institution, and India is feeling the effect and is being tenderly drawn to him.

One prays that the words of Keshub Chunder Sen might speedily be realized: "None but Jesus, none by Jesus, none, I say, but Jesus, ever deserved this precious diadem, India; and Jesus shall have it!"

I. S. Long.

Anklesvar, India.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bashor-Ebie.**—By the undersigned at Stockton, Calif., Aug. 25, 1928, Bro. Earl Bashor and Sister Pearl Ebie, both of Empire, Calif.—J. R. Wine, Empire, Calif.

**Bassart-Jenkins.**—By the undersigned at his home, Sept. 22, 1928, Bro. Floyd Bassart and Sister Martha Jenkins, both of Waterford, Calif.—J. R. Wine, Empire, Calif.

**Bisul-Meyers.**—By the undersigned at his home, Sept. 8, 1928, Mrs. Wayne Bisul and Miss Edna Meyers, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

**Bohnstedt-Buchtel.**—By the undersigned at the parsonage, Sept. 12, 1928, Russell Bohnstedt and Mary Buchtel.—R. H. Miller, North Manchester, Ind.

**Coffelt-Dague.**—By the pastor at the Akron parsonage, Sept. 19, 1928, Bro. Howard T. Coffelt and Sister Justina Dague, both of Barborton, Ohio.—D. H. Keller, Akron, Ohio.

**Eikemberry-Wine.**—By the undersigned at the home of Mrs. Martha Minnix in La Verne, Calif., Sept. 21, 1928, Mr. Andrew Eikemberry and Mrs. Mary Wine, both of La Verne, Calif.—W. F. England, La Verne, Calif.

**Good-Bisul.**—By the undersigned at the home of the bride's parents, June 30, 1928, Mr. Dewey Good and Miss Gladys Bisul, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

**Hoover-Müller.**—By the undersigned at the parsonage, Aug. 18, 1928, Bro. Geo. W. Hoover and Sister Cynthia A. Müller, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

**Irwin-Ulrich.**—By the undersigned at his home, Sept. 8, 1928, Mr. Paul E. Irwin and Miss Mary Ellen Ulrich, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

**Kenyon-Buckingham.**—By the undersigned Sept. 3, 1928, at the home of Eld. H. A. Weller, Battle Creek, Mich., Bro. Forrest Kenyon of Middleville, Mich., and Sister Hazel Buckingham of Scottville, Mich.—Frank Baldwin, Chicago, Ill.

**Marshall-Jones.**—By the undersigned at the parsonage, July 26, 1928, Bro. John H. Marshall of Hartford City, Ind., and Mrs. Grace Jones of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

**Robbins-Tharp.**—By the undersigned, at the home of the bride's parents, Sept. 23, 1928, Mr. J. Virgil Robbins and Sister Mary R. Tharp, both of Clovis, N. Mex.—E. F. Weaver, Clovis, N. Mex.

**Verbeck-Kummers.**—At the Church of the Brethren, Olympia, Wash., Sept. 12, 1928, Bro. Gaylen H. Verbeck of Tonasket, Wash., and Sister Helen Margaret Kummers of Olympia, Wash.—Orin B. Gregory, Olympia, Wash.

**Williams-Applegate.**—By the undersigned at the home of their friends, June 9, 1928, Bro. Arthur C. Williams and Sister Mildred Applegate, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

## FALLEN ASLEEP

**Barnhart.** Josiah, son of Eld. Daniel and Catherine (Brubaker) Barnhart, born near Salem, Va., died at the Brethren Home, Greenville, Ohio, Sept. 15, 1928, aged 83 years, 8 months and 15 days. At the age of twenty-one he came to Clark County, and in the spring of 1870 went to Franklin County, Kans., where he purchased a farm and resided many years. Jan. 10, 1871, he married Mary Brumbaugh. To this union were born five children, three of whom with the mother predeceased him. Feb. 10, 1881, he married Lydia Ann Burns. To this union one son was born. At the age of sixteen he united with the Church of the Brethren. All these years he was a loyal and devoted member of his church, serving faithfully in the deacon's office for fifty years. For many years he had been afflicted with partial blindness, so that he was unable to read or labor. Through all the varied experiences of his life, some of which were exceedingly trying, he was seldom heard to murmur or complain. Since the death of his wife he has been rapidly declining in health. He was the last surviving member of a family of twenty-two children, twenty of whom grew to maturity and eighteen of whom were married. He is survived by one son, two daughters, twelve grandchildren and six great-grandchildren. Services at the church in New Carlisle by the pastor, Eld. G. E. Yoder, assisted by Eld. J. B. Gump. Burial in the New Carlisle cemetery.—J. R. Barnhart, New Carlisle, Ohio.

**Barnhart.** Mrs. Lydia Ann, daughter of Isaac and Margaret Ann (Rall) Burns, born near New Carlisle, Ohio, died in the State Hospital, Columbus, Ohio, May 25, 1928, aged 68 years, 6 months and 11 days. Feb. 10, 1881, she married Josiah Barnhart. To this union one son was born. A few years after her marriage a severe illness left her with an impaired mind. When yet a girl she united with the Church of the Brethren in which faith she died. In June, 1920, she came with her husband to New Carlisle. She is survived by one son, two daughters, two granddaughters and a number of step-grandchildren, three brothers and three sisters. Her body was laid to rest in the New Carlisle cemetery. Funeral services in the New Carlisle church by the pastor, Eld. G. E. Yoder, assisted by Eld. J. B. Gump.—J. R. Barnhart, New Carlisle, Ohio.

**Bower.** Chas. Dean, son of Otto and Sister Viola Bower, died Sept. 22, 1928, aged 16 years, 9 months and 21 days. He was killed at a crossing near home early Sunday morning when an automobile was struck by an Erie train, pushing three people into Little River. The others escaped. Sermon by the undersigned and interment in the Lancaster cemetery.—Ezra Fry, Huntington, Ind.

**Brown.** Sister Martha Elizabeth Noll, died Sept. 12, 1928, in Philadelphia, Pa., aged 61 years, 2 months and 25 days. She was born near Waynesboro, Pa. At the age of thirteen she united with the church and remained faithful to the end. The last nine years of her life was spent in Philadelphia at the home of her daughter, Mrs. John Mark. She often visited with her son near the home of her childhood. Through the intense suffering of her declining years she found comfort and peace in the presence of her Savior. Sermon by the writer. Burial in the Antietam cemetery.—H. M. Stover, Waynesboro, Pa.

**Eshelman.** Bro. Jos. H., of Elizabethtown, Pa., died Sept. 15, 1928, in the hospital, Lancaster, Pa., of complications. His age was 72 years, 9 months and 7 days. He is survived by his wife, two daughters, and two children. He was a useful Christian citizen, and his quiet and unassuming spirit endeared him to all who met him. He taught in the common schools for twelve years, after which he entered the Exchange bank, being president at the time of his death. He served on the board of education for nearly twenty-five years and was the superintendent of the Sunday-school for twenty-two years. Funeral from his late home and in the town church by Eld. S. H. Hertzler and H. K. Ober. Interment in Mt. Tunnel cemetery.—M. J. Miller, Elizabethtown, Pa.

**Flory.** Sister Annie, died at her home near Stevens, Ind. 1928, aged 63 years, 6 months and 7 days. Her death occurred suddenly from heart failure. She is survived by one son, one sister, one brother and four grandchildren. Funeral at the Reformed church at Lincoln by Eld. I. W. Taylor and John Myer. Burial in the adjoining cemetery.—Lida M. Zug, Lincoln, Pa.

**Hagle.** Adam G., son of Bro. Alonzo and Sister Eliza Hagle, born in Stark County, Ind., died Sept. 8, 1928, aged 47 years, 5 months and 17 days. April 10, 1918, he married Miss Bessie Erwin and to the union three children were born who survive with the aged mother and four brothers. Funeral in the Knox Christian church by Rev. W. F. Steadman, with interment at Crown Hill cemetery.—Vera E. Wolfe, Knox, Ind.

**Kinslow.** Charles, son of Mr. and Mrs. Fieldon Kinslow, was born in Kentucky, Feb. 9, 1895, where he grew to manhood, coming to Indianapolis, Ind., some six years ago. He was united in marriage to Sister Thelma Jeffers, July 17, 1926. To this union one son was born. He was seriously ill on Tuesday prior to his death on Sunday following: Sept. 16, 1928, he passed away at the age of thirty-three years, seven months and seven days. He leaves his wife, one son, one stepson, four sisters, one brother, and other relatives and friends. Funeral services in the Brethren church in the city, by Bro. G. L. Studebaker. Interment in the cemetery east of the city.—Mrs. S. A. Hyton, Indianapolis, Ind.

**Logan.** Wm. Henry, born near Williamsport, Pa., died Sept. 20, 1928, at the home of his daughter, Mrs. R. E. Gripe, near Thomas, Okla., aged 87 years, 6 months and 3 days. He married Maggie Easton and this union were born nine children. With this family he moved to Kansas in 1878 and to Oklahoma in 1889. He united with the Church of the Brethren at Thomas in 1911. His wife and eight of the children preceded him. Funeral services by the undersigned.—Ed. R. Herndon, Weatherford, Okla.

**Myers.** Bro. John P., of Union Mills, Md., died at the home of his nephew and niece, Mr. and Mrs. Garfield Crowl, Sept. 16, 1928, aged 76 years, 9 months and 11 days. One brother and one sister survive, also a number of nieces and nephews. Funeral services at his late home by the writer. Interment in the Silver Run cemetery.—Wm. E. Hoop, Westminster, Md.

**Orr.** Sister Maud E., daughter of Eld. M. and Sister Rachel Wolfe, born at Fredericksburg, Iowa, Jan. 4, 1881, died at Grants Pass, Ore., Sept. 15, 1928. She with her parents moved to Worthington, Minn., where she married W. M. Orr. He survives with one son, a brother and a sister. Her father will be remembered as elder at the Fredricksburg church and other places. She united with the Church of the Brethren at an early age and was faithful to the end. From



**BRETHREN PUBLISHING HOUSE**

ELGIN, ILLINOIS







# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### The Religious Issue in the Campaign

THE GOSPEL MESSENGER has not encouraged the discussion in its columns of issues in the present Presidential campaign, other than the one on which the church has taken a definite stand. Some of our contributors who have not had quite as much liberty as they desired could testify to this. And now the editor himself is breaking over the line which he has set for others. That doesn't look very consistent but in the light of certain developments a few remarks on one phase of the subject may not be out of place.

It was inevitable that the religious issue should be raised in a campaign in which one of the leading candidates is a Catholic, but we had not thought to pay any attention to it. Liberty of conscience in the matter of religious faith is a cardinal principle of our government and we are in full sympathy with it. We are in no mood therefore to oppose a man's candidacy for the high office of President merely because his religion is different from ours. Neither have we been able to get much excited over the stories that the pope will move his residence from Rome to Washington if Smith is elected and that Catholics in general have their cellars full of guns ready to rise up and slaughter the rest of us as soon as they get into power. However, we do not carry our tolerance as far as Dr. Henry van Dyke is reported to intend to do. We are not going to vote for Smith just to prove how free from religious prejudice we are. Our decision to vote against him is made quite independently of the religious question. Nevertheless, there are a few facts bearing on that question which do interest us, and if the Catholic candidate would give them due consideration he need not affect surprise at the widespread intolerance and prejudice of which he complains. He could easily understand.

There is a good deal of bigotry and unreasonable prejudice, no doubt, in the general Protestant attitude toward the idea of having a Catholic for President. But there is some sense in it also. There is a reason, and it is no credit to the intelligence of Catholic leaders that they do not see it and appreciate its strength.

The biggest factor of course is the Catholic theory of the relation between church and state as voiced from time to time by popes and other dignitaries. The church is not only superior to the state in its own proper realm of the things of the Spirit, but in temporal and secular matters also. All civil rulers of whatsoever rank and type are by right subject to the church and to its head, the pope. That this is the official Catholic position is well known and it is certainly not surprising

that non-Catholics should have their misgivings about the propriety of enthroning such opinions in the governmental leadership of the country.

Added to this are two other facts of considerable significance. One is the antagonism of the Catholic church to our public school system, involving not only the refusal to patronize it but also, in the case of many authorities, the desire to destroy it. Another is the exceedingly intolerant attitude of this church toward all other churches. It absolutely refuses to meet with them in conference and for the most part refuses also to associate with them in worship or in any definite program of social welfare. Complaints of Protestant intolerance come with poor grace from a candidate whose church is itself the incarnation of intolerance.

We doubt not that there are many Catholics whose personal opinions are more liberal than the officially declared position of the church. The present candidate for President may be one of these. And aside from his own attitude or desires, it is probable that he would not dare to go far in defying public sentiment in this matter. We do not believe the danger of this is really great. But a candidate with this sort of church affiliation can hardly expect to allay the fears and suspicions of a large section of the public by merely saying that he would not allow his religion to interfere with his official duties. Most assuredly he can not do this by censuring the people for being intolerant of intolerance. The only way he could do so, and it would not be easy even then in view of the long established record of the Catholic church, would be to solemnly repudiate the position of his church on the points mentioned. If he can not do this he would better keep quiet on the subject of religious prejudice.

We have no use for class hatred of any kind, religious, racial, or national, and no sympathy with any movements designed to foment such hatred. But our liberality in this matter does not blind us to anything as plain as the reason for the Protestant revulsion at the idea of a Catholic President. It does not require a high order of mentality to understand it.

We regard it as a case in which the effect is not likely to cease until the cause has been removed. This would mean a decided change in the official attitude of the Catholic church toward other churches and toward civil government. If such a change does not come by formal action of the church, which is perhaps unlikely, then the record of the past will simply have to be lived down. And it will take time for that.

### Taking Exercise in Religion

A CATCHY advertisement with a pretty picture in it solves the health problem at last. The old teaching is that exercise is necessary to good health but that does not make the right appeal to this button-pressing, ease-loving generation. Now we have it—"exercise without effort, pleasant, passive exercise." You just get a machine, turn on the juice and lean back and watch it give you the exercise you need. It costs more money than a garden hoe or a kitchen mop but these have one great drawback. They require effort.

We are not going to send for this machine. We do not have the money to spare and besides, we are suspicious of "passive" exercise. We are afraid it isn't genuine. The old-fashioned notion lingers with us that there must be some action, some "effort" in connection with any exercise worthy of the name or of any value in the conservation of health.

If the people who respond to that kind of advertising take any interest at all in religion they must be of those who expect to be carried to the skies on flowery beds of ease. They are not out for any prize that must be fought for, nor is the ship on which they have taken

passage charted through any bloody seas. Has their attitude and spirit affected us in any way? Has the love of ease, the passion for effortless living which is so characteristic of our time cast its magic spell over our religion also?

We ought to be afraid of it. We suspect that "passive" exercise in religion is worth about as much for the maintenance of good spiritual health as the same kind is for the health of the body. Which is not enough to be worth mentioning.

### How to Hold the Hand Steady

KEEPING a steady hand on the steering wheel is none too easy when there are so many interesting things along the way to divert one's attention. And this is quite as true of the church life and of one's own life as it is of a Ford or a Buick. Yet it can be done. The hand can be held steady if the head and the heart are steady enough.

There is the presidential campaign, for instance. A time like this always brings its share of exciting incidents and befogging issues. You can forget what is really important and run off after the sensation of the moment if either the head or the heart becomes unsteady. And if both do then you do have a dangerous situation.

And there are so many nice things to buy. Aren't the display windows enticing? Just think how grand life would be if you had money enough to get anything you might want! Under the spell of that sort of seductiveness the head easily becomes dizzy and the grip on the wheel of life's primary values grows shaky.

How to guard against this? First of all watch the heart with a little extra care. The head must help here. Consider, O stop and consider, how limited in satisfying power these nice things are. How short they fall of the ultimate in solid comfort, the peace of the soul.

A conscience at ease and a consciousness of companionship with God through Christ, because you love him with your whole self and your neighbor as yourself—that sort of heart composure and clearness of head will keep the hand steady, the attractions along the highway of life notwithstanding.

### Feeding the Roots

A WRITER of more than average insight and fluency describes the task of the church as "feeding the roots of life." Isn't it a beautiful way to think of it? And gets right to the root of the matter, too, doesn't it?

If life is to yield good fruitage it must be fed and fed right. Else it will be stunted and starved. It must be fed at the right place, the roots. And it must be fed with the right kind of food.

But we can lose ourselves in admiring these pretty figures and make no progress in thought and action after all. If we are actually going to feed those roots we must come down from the clouds of poetic fancy and set our feet on the hard ground of plain facts. We must not forget that the roots of life are such prosaic everyday things as purposes, desires, ambitions. These are what need the feeding.

And what to feed them? That is where the church comes in with her program of inspiration, education, worship, influences of many kinds making for right desires and purposes and ideals. Whatever helps to produce these is good food for the life roots. To furnish such help is the great opportunity, the duty, the business of the church.

And the church can do it easily, surely, if she does not forget the Source of her inspiration and ideals. If she clings close enough to her Lord she can feed the roots well.



## GENERAL FORUM

### They Also Serve

"They also serve who only stand and wait;"  
Not idly, empty-handed, unconcerned  
Save for the plaudit or the purse unearned,  
Or some high circumstance of outward state  
Whereby they wear the semblance of the great  
Who never with transforming purpose burned,  
Nor for a moment from self-loving turned.  
To offer all upon the pyre of fate.

They serve who stand, when the conforming crowd,  
In mean obeisance at the feet of power,  
Cries its compelling cowardice aloud:  
They serve who can withstand the whelming hour,  
And wait, unscathed by shame, unspoiled by pride,  
Until the deathless truth is deified.

—Robert Whitaker.

### Some Brethren Pathfinders

BY J. H. MOORE



Elder John Henry Moore was born at Salem, Va., April 8, 1846. In 1850 the Moore family moved to the Middle West. Here the author grew to manhood under pioneer conditions. Illinois was the chief scene of his labors, where as editor of "The Gospel Messenger" for a generation, he came to know the church as no other living man. Thus Bro. Moore is singularly fitted to tell the story of some Brethren Pathfinders, as he relives a busy life in the quiet of his Florida home.

#### 1. Introduction

FOR some years we have had in mind a number of essays dealing with things a bit personal as well as matters pertaining to observations and experiences. In fact, we have time and again been urged to do some writing along this line. While writing the story of "The Boy and the Man," one of the widely known elders, in the North, insisted on my broadening the scope of the story sufficiently to take in a wide range of our years of experiences and associations with the outstanding leaders of the Brotherhood for two active generations. I wrote him that our story was for the boys and girls and that later on we might have something pertaining to the part that we were, by the grace of God, permitted to play as a man among men.

After thinking the situation over carefully and praying over it, we decided to have our story appear under the general title of **SOME BRETHREN PATHFINDERS**, and as we advance with the story the reader will soon understand the fitness of the title. Some of the men who are to play an important part in these narratives were indeed pathfinders in civilization, opening up the wilderness of the West, industrial pursuits, education, mission enterprises as well as religious and church activities in general. Through the wilderness land, as truly as in thought, they blazed the way and generations followed their trail.

Several of the chapters in which some careful observations will be made, are to deal with the early situation in the great Mississippi basin, a period of history which so far as it relates to the Church of the Brethren, has never in its broad setting been given in the **MESSENGER**. In this wonderful basin reaching from the gulf on the south to the lakes on the north, there have been marvelous occurrences antedating all history. It would seem that wave after wave of human beings have swept over the broad prairies and through the dense forests of this great garden spot of the Western Continent, leaving only mounds here and there, and a few other ruins, to tell the story of the mysterious past. Out of all this there remained only Indian tribes and the untamed wilderness to greet the white man. Into this vast wilderness some of our heroic pathfinders plunged and our story will take note of them as they play their part in making the marvelous basin the granary of the world. We shall watch them as they grapple with problems civil, religious and educational.

For thirty-five years and even longer we have been saving up material for a biographical dictionary of the Brotherhood, taking in all the men and women who have cut anything like a figure in the Church of the Brethren, from the days of Alexander Mack and even beyond, to the present decade. That would mean the

story of hundreds of interesting people. But we are now too far from the somewhat complete libraries of our people to enable us to make use of their records in filling out many important links. Besides assorting and shaping the material would be too great a task for a man of my age. All the writer can do is to keep on assembling data and leave the work for some one else to complete, some one into whose hands the collected material may fall. Not being in a position to prepare the manuscript for the book, as we had it in mind, we thought to offer to the **MESSENGER** readers these articles, and in them make some use of at least a small portion of the biographical and historical matter that we have been filing away.

In telling our story, as we pass from chapter to chapter, and from one period into another, we will be under the necessity of calling attention to several mistakes that have found their way into some of our papers and books. It is amazing how many incorrect historical statements have appeared in print among our people, and as we come across these errors it may become necessary to place on record the needed corrections for the benefit of the future historian. We may find occasion to do this for some of our own early writings. For the man who would treat any part of the history of the Brotherhood there is now more material at his command, a half dozen times over, than there was a half century ago.

In our story we are to spend a good deal of time in the part of the Mississippi basin lying between Indiana and the western line of Missouri, and north of the southern boundary of Kentucky, a section of the country whose history, so far as it relates to the Church of the Brethren, is still hidden away in the files of our church periodicals, or in the brain cells of a very few aged members unclaimed by the grave, or possibly in some faded private records. For the man who could spare the time and means to search the public libraries of Illinois, Missouri and Kentucky there is a mine of information dealing with the pioneer history of our people, and especially the environments, well worth the consideration of any historian. Here is a field awaiting the efforts of some careful writer.

As we pass along we shall have occasion to refer to a very small portion of this history. We may also have occasion to branch out still further and take a dip into Pennsylvania and Virginia as well as touch on the Pacific Coast here and there. We have no idea of writing a history of the Brotherhood, or any well defined part of it. In fact we are not preparing matter for a book. Our purpose is simply a series of articles that can be read from week to week as they are granted space in the **MESSENGER**.

Our story will not be, strictly speaking, the reminiscence type; and yet, there will be a lot of that sort of stuff in it. Nor will it be strictly biographical, while in fact that type of history may receive more than usual attention. For more than fifty-five years we have been in close touch with our church leaders from the days of Eld. D. P. Saylor, Eld. James Quinter and on down the long line of noble Christian men and women. For practically two generations we have known all of them, and some of them quite intimately. We have witnessed the genesis of every activity relating to our fraternity, have taken an active part in the growth and development of most of them; have seen some of our strongest men, best writers and best preachers, come upon the scene and then disappear beneath the sod of mother earth; we have seen the beginning of every school in the Brotherhood, have watched them in their growth and their trials, and now come to tell you in these chapters a few things—maybe many—that relate to the lives and work of the noble dead, the struggles through which our activities passed, and maybe some of the changes, some for the better, and some not, that have come to our beloved Church of the Brethren.

Here and there we shall give special attention to the setting of events, letting the reader take a look at the molding influences that had no little to do with the shaping of lives, history and the forces that made the church what it is. We are not writing in haste, nor on the spur of the moment. We think that we are far enough away from most of the events to be dealt

with to take in a broad view, to see men and their accomplishments in the light of the surroundings. Then, we have reached a period in life, and in life's experience, when we hope to be able to think and write with becoming charity for all and malice toward none.

In several of the chapters, when dealing with the settings of some of the pioneer churches, we may find occasion to make more or less use of the term "Dunkard," as that is the name by which practically all of the early historians of the middle west knew the Brethren. Later on we may say something about the origin, history and meaning of the word in this form.

We have been so long accustomed to the editorial "we" in our writings that it seems really unnatural to make even the slightest departure from the custom, and yet in these chapters it will now and then be quite proper to do so. Paul-like, see any of his personal epistles, we may even mix the plural and singular in the same chapter.

The scene for the first chapter of the story, to appear in next issue, will be laid in Fayette County, Pa., on the eastern bank of the Monongahela River.

Sebring, Fla.

### The Holy Spirit

BY DAVID METZLER

#### X. Assurance

THE Holy Spirit does not leave one in doubt as to one's relation to God, Jesus, himself, the kingdom and the future state; but gives assurance which results in joy and peace in the Holy Spirit.

Assurance of the Spirit's indwelling lies not in material things. The kingdom is not a material kingdom. It is not composed of "eating and drinking," or of rites and ceremonies. These have their place, but one's relation to these is no evidence of the indwelling of the Spirit. Simon was baptized but remained in the bond of iniquity. Judas had his feet washed, yet the evil spirit reigned in his heart. The Corinthians ate and drank at the Lord's table to their condemnation. One can give even one's body as a sacrifice to be burned without profit.

The kingdom of God is spiritual, composed of "righteousness and peace and joy in the Holy Spirit." These are the result and the evidence of the divine indwelling—a living, vital, spiritual reality in the soul. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." The Spirit only can give life, and the fruits of the Spirit are the assurance of his indwelling, a right relation to him, the kingdom and to life.

The indwelling Spirit becomes a pledge of security and complete redemption. We read, "Ye are sealed with the Holy Spirit of promise. . . . The Holy Spirit of God in whom ye were sealed unto the day of redemption." "God who also sealed us and gave us the earnest of the Spirit in our hearts." The sealing is a pledge of security, as is seen in the sealing of the "servants of God" as recorded by John the revelator. The conscious presence of the Spirit of God in the heart is the assurance that God who is over all, will keep one safe amidst sin and in a sinful world, for it is he who reigns within. Jesus, in speaking of his own on this point said: "No one is able to snatch them out of my hand, and my Father who . . . is over all, . . . no one is able to snatch them out of his hand."

Furthermore, it is also a pledge of the security of these mortal bodies of ours, even in the fact of death and dissolution, "For if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

The indwelling Spirit is a pledge also of redemption from human limitations and weaknesses, into the glorious liberty of the spiritual. The Scriptures speak of this as the "first fruits of the Spirit." The first fruit is a sample of that of which there is much more, a mere taste of the whole. Paul says on this point, "Ourselves . . . who have the first fruits of the Spirit . . . groan within ourselves . . . waiting for the redemption of our body." "The Spirit also helpeth our infirmities; for we know not how to pray



as we ought, but the Spirit himself maketh intercession for us, with groanings that can not be uttered." The superiority of the spiritual is felt so keenly that it creates a longing and a yearning for it. It makes the material seem so narrow, confining and weighty that the soul can no more be satisfied with it, but longs for the freedom experienced in the Spirit.

This is true of life itself. Paul's experience of the weakness and limitations of the flesh, and his freedom through "the law of the Spirit of life in Christ Jesus," made him cry out: "Wretched man that I am! who shall deliver me out of the body of this death?" The first fruits, the taste of the spiritual gives one the assurance of the complete liberation from the material which is so confining and unsatisfactory compared with the spiritual.

The same experience comes to one in prayer. The longing and yearning of the soul are so deep, and the material so limited and restricted that satisfactory expression can not be given. Words are so meaningless, so mechanical, that they are entirely inadequate to express the deep longing of the soul. Not only is this true of expression, but it is true of comprehension as well. The problem is so perplexing, so difficult of solution that "we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groaning that can not be uttered; and he that searches the heart knoweth what the mind of the Spirit is, because he maketh intercession for the saints according to the will of God."

These yearnings and longings in the soul, both in living and praying, and the perfect response of the Spirit, are the first fruits of the Spirit, and are the assurance of their full and complete realization when these material physical limitations are laid aside.

The indwelling Spirit is also a pledge of sonship and heirship with Jesus. On this point the Scriptures speak of "God who gave us the earnest of the Spirit"; and again, "The Holy Spirit which is an earnest of our inheritance." Earnest, in Biblical language, means, down pay, assuring the payment of the full amount. This down pay, the Spirit of God in the heart, that cries, "Abba Father," is the assurance of one's sonship and heirship with Jesus, "for as many as are led by the Spirit of God, these are the sons of God." "And the Spirit himself beareth witness with our spirits that we are children of God, and if children, then heirs; heirs of God, and joint heirs with Christ." "And because we are sons, God sent forth the Spirit of his Son into our hearts crying, Abba Father." The Spirit in the heart yearning for the Father, is the evidence and assurance of a right relation to him, and of one's inheritance in the future state.

This assurance will make the prospective change from the material to the spiritual a matter of pleasure. When one knows the relative value of these, the material loses its attractions and the spiritual becomes of supreme importance. The divine Presence makes one conscious of this fact, and enables one to relate one's self rightly to the formal and seen, and to the unseen which is the real and abiding.

Nappanee, Ind.

## America's Great Experiment

BY D. C. REBER

WILLIAM PENN the Quaker founder of Pennsylvania called the establishment of the American republic a great political experiment. Herbert Hoover the Quaker candidate for the Presidency of the United States called the eighteenth amendment to the constitution of the United States "a great social and economic experiment, noble in motive and far-reaching in purpose."

The first of these marvelous experiments is one hundred and fifty-two years old; the second is only eight years old. Was there opposition to founding the republic of the United States of America? Were there enemies of representative government? Many storms has the Ship of State called the United States of America been called upon to weather. The blood of our patriotic, conscientious, liberty-loving ancestors was shed in the American Revolution and in the War of

1812; and even the World War was fought to some extent to make the world safe for democracy. After a century and a half of conflicts without and within, the republic goes marching on, the emulation of the world and of all oppressed peoples.

The twentieth century witnesses a great moral experiment undertaken in the interest of sobriety, temperance and personal discipline. The eighteenth amendment to the constitution is the emancipation proclamation of America's bondage to King Alcohol. Is the latter experiment going to fail?

Ever since the abolition of negro slavery in 1863 and even before, the fight for temperance and the abolition of alcoholic beverages has been raging. The W. C. T. U. has been in the fight since 1870. Scientific temperance instruction was inaugurated in the public schools of America in the eighties. In 1893 the Anti-Saloon League was organized to deal the death blow to the licensed saloon. This great moral crusade waged by Christian forces resulted in the deliberate and victorious outlawry of the liquor traffic by the legal satisfaction of forty-six out of forty-eight sovereign states in 1920. This consummation of constitutional enactment was not immediate but resulted gradually after various methods such as local option, high government license had been tried and found wanting. The experiment to abolish alcoholic liquors has been in process of trial in Maine and Kansas for more than a generation and a half. In these states, there was violation of law and bootlegging for many years until at last, law and order reign, comparatively speaking, compared with New York and other wet states.

The enemies of prohibition say that you can not get rid of lawlessness by passing a law. The truth is that you can not destroy lawlessness by repealing or modifying the Volstead Act and the eighteenth amendment. Lawlessness resides in the human heart and conversion only can destroy it.

It is more truthful to say that the American people are on trial rather than prohibition. It is too soon to pronounce prohibition a failure or unenforceable. The flagrant violation of the law respecting alcoholic liquors by the rich and influential citizens instead of loyal obedience and cooperation by word and deed tends to break down public opinion, and encourages crime in general. The will to obey the law on the part of all is the first essential to its successful enforcement. In the next place, corrupt or unsympathetic officials charged with law enforcement are bribed or connive at the law's violation. Selfishness in the form of appetite for drink or desire for commercial gain is the root of the abuses and immorality growing out of the prohibition legislation. The people will not subject themselves to the self-discipline necessary to live above the law. The law will not compel any one to obey it; it will aid one in living a temperate life who is disposed to make an effort to live so.

Will modification of the eighteenth amendment or Volstead Law as proposed and advocated by the Democratic candidate for the Presidency of the United States reduce the consumption of strong drink and the amount of bootlegging and criminal offenses? Will removing the restrictions of the national law result in temperate living and greater obedience to law? To answer these questions, recall the state of affairs before these laws were enacted. Has the Mullan-Gage repealer enacted in 1922 produced more law-abiding citizens, and a greater degree of temperance in New York State in the last six years? Is there greater respect for the constitution and the national government since the Governor of New York repealed said law than there was before its repeal? To liberalize the prohibition laws or repeal them is to lose the economic, social and moral benefit already obtained and to destroy the fruits of a saloonless nation so prominent in eight short years. It would throw back American civilization more than fifty years and acknowledge defeat and failure of a noble and far-reaching cause.

Instead of relaxing in our ideal of national temperance, why should not all good patriotic law-abiding citizens cooperate in a campaign of education, exemplifying the virtues of a temperate life instead of drink-

ing from four to eight cocktails daily, and nullifying the constitution of the United States? Education alone, it is true, will not accomplish the goal of Christian living. Christ must be preached and his life imitated.

The enemy is saying that prohibition is contrary to the Bible. The greatest code of ethics ever proclaimed is the Ten Commandments, the majority of which say: "Thou shalt not." Of course, Christ reinforced the Decalogue by saying: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." The negative method is used for the children and those of low mentality who can not be reached by the higher motives. After the liquor addict and inebriates die off in our population, the next generation habituated to lives of positive good deeds will easily and willingly obey the prohibition laws. Don't give up the ground gained for nation-wide temperance and sobriety. After November 6 Alcohol will have been defeated anew and agitation to modify or repeal will have subsided.

North Manchester, Ind.

## Our Women's Work in the Twentieth Century

BY FLORENCE F. MURPHY

### I. A Challenge to Christian Womanhood

IN this the second quarter of the twentieth century, we, the women of the Church of the Brethren, ought to shape our every endeavor to the end of making a real and lasting contribution toward the breaking down of race and caste prejudice, toward the establishment of national and international prohibition and toward the outlawry of war. In so doing we shall be coworkers with Christ in establishing that "peace on earth, good will toward men" which was heralded at his birth. These are the real issues of the day. And with the heritage of our past—our simple, honest, sturdy, Christian forbears and our practice of the whole gospel as we have claimed—we of all persons ought to be set apart for just such a day as this. We have washed one another's feet; we have maintained a doctrine of simple life; we have refused to go to war. Practices such as these for over 200 years ought to have made of us outstanding factors in the establishment of world brotherhood and in service to mankind. We ought also to have contributed vitally to the sum total of spirituality, for a real and honest practice of the simple life as Jesus taught tends toward deep spirituality. Because of our devotion to the cause of peace we ought to project a very constructive educational peace program and ally ourselves with all other such programs or movements.

I think the Master never meant that we should engage in our doctrinal practices merely to feel smug and secure in our own religion. But rather that we might develop a spirituality that would help us to understand other very vital and fundamental principles such as the "Go ye," the "Inasmuch," the "He that taketh up the sword shall perish by it," the "Neither do I condemn thee, go and sin no more," and "There shall be neither male nor female, Jew nor Greek, bond nor free."

In studying our historic development, one can not help noting that side by side with this splendid heritage already referred to, there is a constant tendency toward materialism with the emphasis upon physical equipment. This is true in connection with our homes, our churches, and our schools, until today we find ourselves almost breaking under the strain of our materialistic program. And all of this, more or less, to the neglect of spiritual development, intellectual growth and Christian culture and refinement.

Another Christian group, the Quakers or Friends, has grown up side by side with us. And yet by way of comparison we suffer rather keenly. We can pretty safely say that there is scarcely a peace movement anywhere today that has not received a definite contribution or impetus from Quakerdom. The Friends have developed an educational system of international reputation and worth. They have not materialized their religious services but have rather taken time in their worship with its simple setting, to develop the "inner life." It appears that their doctrine of simplicity has

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## Intemperance

BY KEITH M. JONES

Prize-winning Oration in Oratorical Contest

AMERICA, the land of freedom and opportunity, is today confronted with an age old problem; a problem that is as old as man is old; a problem that has torn down and can tear down the mightiest of nations; a problem which today stands boldly in the face of every true American citizen, namely, that of intemperance.

Many phases of intemperance present themselves, making it almost impossible to treat them as a whole; consequently I shall elaborate upon the one against which has been waged a national fight and one over which we, as a nation, seem yet to be confused, the question of drink.

I say "question." But really there is no question. The question was timidly asked almost one hundred years ago and since that time has been discussed, argued, debated, voted upon and finally settled by properly writing into the American constitution, according to methods designated and demanded by itself, the eighteenth amendment, which prohibits the "manufacture, sale or transportation of intoxicating liquors" within the United States or any of its territories.

This does not imply, however, that the fight is over. In fact, it merely signifies that a victory has been won which gives us every advantage over our opponents; a position that is not realized by many of our citizens. And it is no wonder. The clamorous propagandists of the old wet order have raised such a din about the alleged failure of prohibition, such a shouting about the evils it is supposed to have brought upon us and have pushed through the public press such a campaign of distortion and mendacity as to the actual position and achievements of prohibition that multitudes all over the earth, not excluding many Americans, have been grossly deceived as to the true value of prohibition to our United States. As one boy with a tin horn can annoy a whole country side, so can a few propagandists confuse a whole nation.

National prohibition is the voice of the American democracy. It is a thoroughly representative institution. To hear men talk, one would conclude that prohibition is doomed, but ballots show that the majority of men are, at heart, actually dry; 70 to 90 per cent of the men chosen for offices being dry. Prohibition is the result of a hundred years or more of education and experimentation; it is the most popular measure ever written into the constitution, being placed there by political majorities and a legislative unanimity greater than that commanded by any other amendment; its constitutionality is impregnable; it is as definitely settled as is the question of slavery, and as part of the constitutional law of the Republic every true blue American will obey it regardless of his private opinion. He who disobeys it can not with truth claim to be a one hundred per cent American.

Prohibition is being assailed from every side. To a true American, a believer in the constitution and one possessed of an abiding faith in the genius of the American people for self-government, the fact is not disconcerting, however, for all of the arguments now being made against it were advanced during the many years of struggle for prohibition. The alarming fact is the method which is being employed by the wets to seek the accomplishment of their purpose. These agitators do not seek the repeal of the eighteenth amendment which is their legitimate right, because they know that it would be of no use, but they propose an amendment to the Volstead Act which will legalize the sale of light wines and beer. Their argument fails. If the percentage of alcohol in beverages be changed to give intoxicating drinks, the constitution has been violated. On the other hand, if it be changed so as not to give intoxicating drinks, the wets would not be satisfied. They have that already. Can they be howling for that which they already have? No, they would have us defy our constitution to satisfy their personal thirst.

They cry for wine and beer without the saloon and its evils, but where would the trade be carried on? At soda fountains? At grocery stores? At drug stores? These then would become saloons, nothing but the old

American saloon in every sense of the word, which was a beer saloon, not a whisky saloon. More than 90% of all business done by the saloon was beer business and here we would have it again corrupting our womanhood and childhood to a far greater extent than ever under the old saloon system.

Moreover, if our government should legalize the sale of light wines and beers, it would by its own act become in itself the bartender for America. Dare that happen? Never, if we, as loyal Americans, stand firmly giving prohibition a chance; support it at the polls, educate in its behalf, work in its behalf and lastly live in its behalf.

From another direction we hear some one squealing about his personal liberty being abused; that it should be his personal right to pour pure alcohol down his throat if he so pleases. If we were sure he would do that, probably nothing would be said, but when a man engages in a traffic which lessens the value of property in his vicinity, which increases the burdens of taxation,

## The Campaign Column

BY C. ERNEST DAVIS

### What Difference Does It Make?

HAVE you wondered what difference it would make if the United States should elect a wet President? Have you heard it argued that, since it is the President's business to enforce the laws and not to make or change them, after all it wouldn't make much difference if a wet were elected?

William H. Stayton, President of the Association Against the Prohibition Amendment, on Oct. 19, 1927, let slip the secret of why the wets want to elect the next President when he explained that it is a fallacy to believe that thirty-six states must act to repeal the Eighteenth Amendment; that the thing needed is merely one more "liberal" justice in the Supreme Court of the United States.

Justices of the Supreme Court are appointed for life and may retire at the age of seventy. Several of the present justices are getting old and it is highly probable that there will be vacancies in the court during the next administration. In fact, the situation is such that the man who appoints Supreme Court Justices during the next eight years may easily control American judicial policies for the next twenty years.

Assistant Attorney General Willebrandt at the Washington Conference of the W. C. T. U. made it quite clear that whether or not prohibition stays will depend in a large measure on the interpretation of the courts. Almost every argument that you hear brought against prohibition has been answered by our present Supreme Court and some of these decisions were made on a five to four vote. Do you see the logic in Stayton's statement?

Suppose that to the Supreme Bench there should be appointed a man like Nicholas Murray Butler, a man who thinks the Eighteenth Amendment absolutely unconstitutional on the grounds that it is legislation basically different in nature from anything supposed to be included in the constitution, and what have you but the beginning of a fight to overthrow the whole matter of prohibition by a court decision?

Altogether there are about 40,000 appointments to be made by the President. Some of these such as Attorney General, U. S. District Attorneys, and various other officers in charge of prohibition and law enforcement are very important. It can be depended upon that a wet President will appoint to these offices people who hold views similar to his own. Do you want the government forces of the country filled up with appointees unfavorable to prohibition?

The prestige of the Presidency, the influence of the office in suggesting and shaping legislation, the dependence of law enforcement upon the Executive Department, the capital that would be made of the election of a wet President, and the power of the President through appointments make it extremely dangerous and unwise to elect a wet to the Presidency. You can depend upon it there would be plenty of difference, but let's not experience it.

Wenatchee, Wash.

which promotes crime, disease and social disorder in the community, which lessens his working efficiency and reliability in responsible positions where other lives are at stake, then the interests of the people become affected. The personal rights of others are invaded, which rights it is the duty of the state to protect. Personal liberty is infringed upon in exactly the same manner, however, as it is when I am prohibited from hunting down my neighbors with a shot gun when I become provoked. The common welfare of my neighbors comes before my own shallow liberties. "No man liveth unto himself."

Prohibition has strengthened the moral, physical, financial and spiritual fiber of our national life. Drinking has been reduced between 70 and 80 per cent. Alcoholic insanity has been reduced 66% annually. Inmates of county jails have been lessened 200,000 per year. Homes are happier and children are healthier; streets are safer for boys and girls; thousands of children who once would have supported drinking are now high school and college students.

Moreover it has been clearly shown by modern scientific research that alcohol has a peculiar affinity for the brain and that it attacks and destroys brain cells as effectively as if they were cut out with a cold chisel. Furthermore it has been shown that it is not the lower, or animal part of the brain which is first attacked by alcohol, but the higher part, that which corresponds to the social or spiritual being. The animal part of the brain is the last to be attacked, and this latter is what has often caused the drunken man to go home and beat and kill those of his own flesh and blood. The liquor traffic was certainly destructive of that which was most precious in American life.

Thus with courage maintained through succeeding generations Americans have worked and the result is obtained. Prohibition has a hold on the American heart; it will last because it is regarded as a necessity, profoundly desired by the majority of our citizens.

And now, at the feet of stalwart young America is thrown the challenge to dedicate herself to the completing of the unfinished task; the task of making Abraham Lincoln's dream come true—"A whole world without a slave, or a drunkard in it." You and I are America! Therefore upon us falls the responsibility of finishing the task. Is the end worth the price? Are we willing to dedicate ourselves to the preservation of constitutional government, to the creating of a new society, a society rid of one of its oldest and bitterest evils? If we answer, yes—and we dare not answer otherwise, then "this nation under God shall have a new birth of freedom," its kind having never before been known to man.

Syracuse, Ind.

## Giving to Cæsar and to God Their Dues

BY J. F. GRAYBILL

THE present financial depression in our mission treasury does not speak good for a church of our faith, practice and standing in wealth. We are a church which, perhaps more than any other, represents a belief in a religion that is practiced. And more practice in giving the portion due the Lord for missions would solve the financial question. All we have and are belongs to the One who has given his best for us. We are only stewards; and there is great danger of being unjust in our stewardship, of not being aware of it until the Lord comes and calls us to account.

Some would advocate the tithe, and others more, because of our advantage in this dispensation of grace over that of the Jews under the law. This is a fact, and blessing would be great if we practiced this principle. But, as a church, we fall far below the tithing standard.

Hard times, of course, serve as an excuse for the deficit in mission funds. But hard times in the States are equal to good, or at least to normal times, in Sweden. The dues to Cæsar in Sweden are over one-tenth of the people's earnings. The people pay as taxes 13% of their income. A servant girl of seventeen to twenty years receiving about ten dollars a month and boarding, is taxed for the amount received in wages plus what they consider her boarding worth,



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## PASTOR AND PEOPLE

### The Two Oaks—An Allegory

BY WM. KINSEY

ALONG the Lincoln Highway between Michigan City and Chicago may be seen a small oak tree about eight inches in diameter and about twenty feet high. The top is small. The thing that attracted my attention to this particular oak was the way it was rooted to the earth. The soil is very sandy. The surface is more or less rolling. The oak virtually stands on a cone of sand, a small dune as it were. The roots of the oak seem to form the apex of this small dune. It seemed as though a lot of roots converged, above the ground, into the trunk of the small tree. The light of day shines through between the roots. The horizon line of the little dune was visible for the most part 'twixt the roots.

The tree's manner of rooting is obvious. The winds have blown the sand away from around the tree, even out from among its roots. The rains, too, have aided in removing the sand.

This little oak tree with its unstable root base calls to my mind another oak tree, the Wye Oak, the largest oak tree in America. (So I was told that the Forestry Department of the United States reports. However, I have since read of a larger oak tree in California.) The Wye Oak stands near Wye Mills, on the Eastern Shore of Maryland. As I remember, the tree stands eighty-five feet high. The lower limbs have a spread of seventy-five feet in all directions from the trunk. Any one of the lower limbs would make an ordinary tree with a height of seventy-five feet. One foot above the ground the tree is eighteen feet in diameter, the regular trunk measuring six feet in diameter. The tree is over three hundred and seventy-five years old. The soil from which it grows is fertile. The tree, this particular monarch of the forest, is majestic and very impressive. It is stately, spreading, graceful. It has every indication of health. It is at once admired. Tourists journey far to see the Wye Oak.

"Which things contain an allegory." For these trees are two classes of people—one rooted in false teachers and doctrines; the other, in Christ Jesus. The scrubby oak on the little sand dune will never grow large. The lumberman will never look to it for building materials. In fact, it is doomed to topple over in a few years as the winds continue removing the sand from around and out of its roots. It is rooted in shifting sands.

Besides an unstable root base, the sands lack the salts, nitrates, and other such elements which go to build the sturdy oak. Gritty, sharp, crystal sand is unstable and un nourishing.

The sharp sand growing the scrub oak is Theudas (Acts 5:36) who "gave himself out to be somebody." The scrubby oak is the four hundred who joined themselves to him. But he was slain, and the four hundred were dispersed. Another desert, sandy soil was Judas (Acts 5:37); he also perished, and all who obeyed him were scattered.

So might be mentioned all the false teachers and false doctrines of church history to the present time.

Some of the sands growing the scrubby oaks today are Russellism; Eddyism; Behaviorism; Materialistic Philosophy, etc.

A few years ago, a "somebody" gave out as the foundation of a cult by means of which the world would grow better, something like the following: "Every day in every way I am growing better." Well, the "somebody" died a year or two ago. I think most folks did not hear about this. At the time of his death he had a few followers, and possibly has none now. Sand!

There are other desert sands such as worldly pleasures. Many give up the church and Sunday-school for the Sunday movies, Sunday baseball, Sunday bathing, Sunday dancing, etc. These sands will grow nothing but scrubby oaks which are of little use to the world and of short life.

The fertile loam growing the giant oak (Wye Oak) is Jesus Christ and the Gospel. Jesus came into the world and gave his teaching. Folks began to take root in this soil, and are now become a tree older than any oak of the forests, over nineteen hundred years old. The top of the Oak (Christendom) reaches unto heaven, and the tips of the branches reach to the uttermost parts of the earth—India, Africa, China, the isles of the sea. The tree grown by Christ even outstrips the Nebuchadnezzar-tree (Dan. 4:10, 11) the limits of which were marked by the bounds of his empire.

If we are rooted in Christ we are a part of the Great Tree, healthful, strong, and useful. As the loam soil contains the salts, nitrates and other elements with which to build the Wye Oak, so Christ and the gospel contain those life-giving qualities which are conducive to extensive, satisfying and everlasting growth in the Kingdom Tree.

"As therefore ye received Christ Jesus the Lord, so walk in him rooted and builded up in him, and established in your faith even as ye were taught." Rooted in Christ and his teachings is the idea. "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that we may be filled unto all the fullness of God." Saints rooted in Christ's love are qualified to apprehend its height which reaches to God's right hand where Christ himself is; its depth which reaches down to the lowest down in sin; its breadth which takes in all races of mankind; and its length which continues from generation to generation. The Christ-Kingdom-Tree must and will grow, reaching out into space and time, filling the whole earth.

Therefore, take root in the church of Christ, in the Sunday-school, in all the things of God and Christ. "Love not the world, neither the things that are in the world." Beware of false teachings and false teachers.

O Wonderful Tree, O Kingdom Tree,  
The Tree that was, and is, and is to be,  
Reaching from earth to heaven above,  
Rooted in Christ, grounded in love.

Elkhart, Ind.

### The Gospel by Matthew

BY NATHAN MARTIN

LENGTH. Matthew's is the second longest gospel. It contains twenty-eight chapters, 1,068 verses. To be accurate in the comparison, Matthew's length is represented by 28.5; Mark's by 18; Luke's by 30.7; John's by 23.

Contents. It is the gospel of discourses. The words of Jesus occupy one-fourth of the gospel.

Arrangement. Topical, not chronological.

When Written. Clearly after the crucifixion (27:8; 28:11). It is considered by many the first gospel in point of time. It was written before the destruction of Jerusalem. The date is variously given by Bible scholars from A. D. 60 to A. D. 66.

Purpose. Matthew wrote his gospel to the Jews to prove that Jesus is the Messiah. Throughout it is in the form of a great argument. Jesus taught as the Messiah should; he wrought as the Messiah should. He is here: accept him.

Characteristics. Matthew is the kingly gospel; the gospel of the past; the anti-Pharisaic gospel; the exclusive gospel. The Jewish gospel. Matthew mentions Jerusalem, the temple and the altar, without locating or describing them, presuming that his readers are perfectly familiar with them. Locations are not defined, nor Jewish customs explained.

Peculiarities. In point of events and sections recorded by themselves only, Mark has 7%; Matthew, 42%; Luke, 59%; John, 92%.

The Kingdom of Heaven. This is one of Matthew's favorite subjects. It is a kingdom located and operative here on earth, but subject to, controlled by, heaven. The thought of a kingdom found a responsive chord in the Jewish heart. They were under the galling yoke of Rome and were looking for a King who should deliver them. One author speaks of the con-

tents of the gospel by Matthew under the heads of: principles, propagation, progress, problems, prospects of the kingdom.

More than half of Jesus' sayings in Matthew refer to the kingdom.

"Fulfilled." One of the key words is this oft recurring word. Matthew binds together the Old and New Testaments. This follows logically in connection with his purpose. He quotes from the Old Testament no less than sixty-five times, forty-three times verbatim. This gospel has more direction quotations than are found in Mark and Luke combined. The references to the Old Testament are not usually predictions, but are statements of great principles.

Lebanon, Pa.

### A Caution

BY PAUL F. BECHTOLD

A YOUNG Methodist minister has spent a number of years as pastor in a small village. He was a college graduate but decided to leave his parish for further training. Accordingly, while en route to his boyhood home, he stopped to see the bishop under whom he had worked.

As the elevator swiftly took him up to the bishop's city office, he was thrilled with the idea of at last seeing the great good man who had written such fine letters of encouragement, advice and commendation. After a long wait in the outer office, his time came and he stepped into the presence of the bishop himself. With a smile he extended his hand and gave his name.

But alas! The hand was unnoticed! With cold dignity he was waved to a chair. A crisp demand came to state his business. No Second Lieutenant or Fourth Vice-President ever showed more "chest."

The young man went out of the office and out of the ministry. A brilliant young man he is as he goes from his university course into a law office. While disillusioned he is still a devout Christian and will make legal work a ministry.

The M. E. church is becoming dissatisfied with bishops. If they were all McDowells or McConnells all would be well, but they are not.

It matters not so much whether government is administered by many or few as that it shall have intelligence and vision. Right now the Church of the Brethren is heading toward centralization of control. It is making for efficiency. But let this incident of the writer's friend warn us to be cautious that in giving much authority to a few men we do not mistake ecclesiastical ambition for a fervent Christian spirit.

How different is this case from that of a certain elder who, voluntarily and on his own expense, drove a long distance to iron out some local wrinkles for a young pastor in trouble. We have others like him. Let us not entirely discard the dream of democracy!

Carleton, Nebr.

### Our Future Home

BY IRENE HECKER

WHAT would life be without the hope of a future home beyond?

Just recently I attended a sale of household goods which marked the breaking up of a home made years ago—a home that was a happy one, and a real power for good in the community. The mother had gone on to the Better Land, the children all had gone out to take their part in the world's work, the father going to live with a married daughter. What a break, seemingly, from all that life held dear! All the dear, familiar belongings going into strange hands—the beloved, homely things used day after day by loving hands for many years. It seemed hard, but how comforting the thought that though changes come to us in our earthly life, and homes are broken, there is a home waiting for us over yonder, "not made with hands, eternal, in the heavens," and Jesus, our blessed Home-maker, waiting to welcome us with the loved ones gone before, where partings are no more, and family circles will be complete, never to be broken again.

Mount Morris, Ill.



## HOME AND FAMILY

### True Riches

BY RUTH M. DOTTERER

I want my life to be filled  
With jewels of wealth untold,  
With deeds of service true  
More precious far than gold.

I want my life to be filled  
With joy and peace and love,  
With pure and noble thoughts  
That come from God above.

Dear Father, hear my prayer!  
Bestow thy grace on me,  
That through this child of thine  
The world might purer be.

Union Bridge, Md.

### The Fifty Dollar Check

BY BESS ROYER BATES

"I don't see my way clear to push the buying of a piano for the Sunday-school as long as Sam Beeman is against it," decided the Rev. George Willis definitely.

"But, father," protested his daughter Leah, "we need one so badly. You know we haven't a good chorister to lead. And those children could sing so much better with a piano. Sam Beeman is only one. Why do you let him run this church?"

"My dear, Sam may be only one, but his support means a great deal to the well-being of this church. So far I have gotten along with him by not opposing him. He is out and out against a piano in any shape or form. To go ahead and get a piano without his help would mean a church fight, for he has quite a following among the older people. We do not want to fight."

Leah dropped back in her chair vanquished. After a bit of frowning thought she got up to go.

"Well, I suppose the only way to get a piano is to convert Sam Beeman. Did you ever hear of his changing his mind, father?"

"No, I haven't."

"This is the only church in this whole community that hasn't a piano. Even Mt. Hope got one last year."

Leah waited a moment but her father was already deep in his work. No help from him, she decided; and went out.

Leah kept house for her father and for a diversion worked in the Sunday-school. She loved every battered chair with its burden of mischief or decorum. She never saw a youngster on the street without wanting to stop and talk and ask about Sunday-school. To improve the Sunday-school was her one ambition.

She felt she had been patient with the restrictions that Sam Beeman had placed on the Sunday-school. She herself bought chalk and a blackboard and many other things when the money could not be gotten from the church. But a piano was too great a purchase for her to finance even with the help of the Sunday-school. The church must provide the money, but with Sam Beeman opposing that, there was no hope from that source.

Leah stood in the hall with brows puckered in thought.

"I won't give up. I won't give up. I will convert Sam Beeman before I do."

So Leah set to work to solve in peaceable fashion the ever recurring problem of the relations between the young and the old.

She did not go to Sam Beeman and give him a piece of her mind, as she very much felt like doing, but instead, she called on his wife with a new quilt pattern which she knew Mrs. Beeman would like for the Ladies' Aid. She admired Mrs. Beeman's latest quilt and went out to see some early chickens where she found an opportunity of admiring Sam's prize-winning hogs with intelligence. As she stood with the two elderly people by the barn she looked at the substantial house, shaded by old maples, at the clean yards and well-kept out-buildings and said:

"I don't believe there is such an up-to-date farm in this whole community."

"Wal, I pride myself on getting the latest and the best, but I make sure before I buy."

This was not Leah's last visit to the Beemans. Instead of disliking them, as she had expected, she grew to be truly fond of them. Some one has said that one can not truly know any man and dislike him.

Leah discovered several things during her visits.

Sam Beeman liked to lead. He liked to believe that his home, his church, his community was the best to be found. He greatly respected Isaac Wells, a leader in Mt. Hope, but there was a friendly rivalry between them as to who had the best church. Leah pondered these things and laid careful plans for the joint Sunday-school picnic which the two churches held late in the summer.

The picnickers assembled at Mt. Hope church which lay in a grove half way up a slope overlooking a valley. Near by a brook tumbled down over rocks and stones, pausing now and then to form a pool of sufficient depth for wading. Here the children played while their elders visited under the trees. Later everyone drew up to the improvised tables for the lunch—fried chicken, cold ham, sandwiches, salad and fruit; cake and ice cream added joy to the occasion. Later came the program. Leah was on the program committee, so the arrangement fitted well into her plans. The benches were drawn up near the back door of the church. The new piano was brought out on the small porch. The program was opened and closed by the singing of several favorite songs to the accompaniment of the shining instrument. Such singing had rarely been heard in that church yard.

Sam Beeman and Isaac Wells were sitting together at one side near the front. When the singing was over Leah sat down behind them. Said Isaac:

"That piano has helped our singing a lot."

"Umm."

"I wasn't in favor of it at first. In fact, I voted against it, but the young people would have their way. They raised the money and bought it and, I like it," chuckled Isaac. "But I haven't told them yet."

"I'm against them," declared Sam uncompromisingly.

"Yes, so I've heard. You folks over there always were the last to put in anything new. Lost some of your members by it too."

"Not worth keeping," grunted Sam.

"Maybe so," conceded Isaac. "They have been working pretty well over here in our congregation though."

"Keep 'em," growled Sam.

"We will and the rest who will come, if you don't loosen up over there. Now, Sam, it seems this way to me. We have to keep up with the times or we are going to lose the young people out of the church. We old fellows want to run things, of course. If we are going to do it, we will have to lead out. If we don't, they will lead or quit. What sort of churches will we have without them? Think of that. Right here the young people are in the majority. They can outvote us old ones when it comes to that. But I see it doesn't come to that. We work together. We consult together. I know what they think and they know my opinions. I give in to them and they consult me. It's a good thing to have it that way. We old people have had experience. They haven't. They need our advice. We need their help, but when there are factions, the young against the old, that mutual help is lost. A bad condition, Sam, a bad condition. When it's merely a matter of method and a little money, which they help raise, I let them have their way. When it comes to a matter of principle, I stand firm."

"Now as to this piano business. I was raised to believe they were wrong just like you were, but we have had one in our home for years. Why not in the church? Ideas change. Times change. We must change with them. As long as there is no principle involved, I say let's keep in the lead with the changes."

"How did you come out with your hogs this year?" asked Sam.

Leah, who had listened to this conversation with delight, lost hope. Would they have to continue with

the antiquated methods in their school, or fight? Either seemed unendurable.

But the Sam Beemans do not change in a moment. A week later Mrs. Beeman asked her over to supper. Afterwards they three were sitting on the porch visiting, when Sam said:

"Leah, here is a check for fifty dollars toward a piano for the Sunday-school, and I want to talk with you about some improvements. We ought to have more class rooms for the children. Let's get together and see what we can do to make ours the best Sunday-school in the county."

Pittsburgh, Pa.

### "A Unique Sacred Concert"

BY GRACE HILEMAN MILLER

"MAMA, listen to that concert out in the back yard," called Ruth Elizabeth the other morning while we were busy with our Saturday cleaning. Pausing a few moments I heard the twins' voices and that of several playmates singing "Jesus, Lover of My Soul" and then "Rock of Ages." A couple of months ago this same group sang empty popular songs in our backyard. As I went back to my work I asked about the change. Then Ruth remarked: "Do you recognize the Daily Vacation Bible School Hymn contest hymns in that concert out there in the yard, mama?"

"Ah, that explains why they sang those hymns!" Just then the same voices rang out in an India chant in the Gujarati language that missionaries on furlough had taught these boys for our missionary pageant the last day of school.

This incident proves that the best way to get rid of the influence of trashy and jazzy music is to teach the children good hymns and good music. The national hymn contest is a splendid motivation along this line.

La Verne, Calif.

### Leisure Moments

BY RACHEL KATHRYN LEHMAN

THEY say the test of a farmer's worth is the condition of his livestock; the test of a musician's worth the perfection of his technique; the business man's world, his ability to deal with the public; a soldier's worth, his courage to carry out the orders of his superiors; the minister's worth, his ability to preach the truth and still keep his congregation. What is the test of your worth and mine? Of just the common everybody else?

Surely the way in which we spend our leisure moments is an indication of what we are. They either build us up and prepare us for the regular grind, or tear us down so that we are a victim of the regular grind.

You know it has always been true that most of the mischief occurs in idle moments, so we would conclude that most of all of us can keep respectably in order when on the job. So it remains that if we control those hours in which we are unemployed in gainful labor, the whole world would roll on right merrily.

Of the twenty-four hours in each day, approximately eight are spent either in the pit, or on the pinnacle, or somewhere between for most of us, depending on what social or industrial stratum we belong to. Approximately another eight are spent in relaxation with eyes closed to all pleasures and perplexities.

But what of the other eight? It is for this group we should have much concern. For some people, happily, it is no problem. They always have something to do, and that right cheerfully. There is seemingly less of drudgery in this world for them because of their attitude of mind. Some of us may wonder at the fortitude of this group, waiting to see the collapse, but surprised to find them outlasting many who considered their lot more fortunate. This is because each succeeding task is considered a recreation for the preceding one, rather than compared on the basis of being more or less odious.

Let us dismiss this group from our minds; they will take care of themselves, and although some of them may not turn the world upside down, they will at least do very little harm.

But not every one, by any means, belongs to this

(Continued on Page 670)



## AMONG THE CHURCHES

### Calendar for Sunday, October 21

Sunday-school Lesson, Christian Stewardship.—2 Cor. 8: 1-9: 15.

Christian Workers' Meeting, Beatitudes of Matthew and Revelation. \* \* \* \*

### Gains for the Kingdom

Two baptisms in the Plunge Creek Chapel, Ind.  
Two baptisms in the Maple Grove church, Ohio.  
Forty-four baptisms in the Rockingham church, Mo.  
Twenty-four were baptized and one reclaimed in the Ivester church, Iowa.

Seven baptisms in the Trotwood church, Ohio, Bro. H. S. Replogle of Oaks, Pa., evangelist.

Six baptisms in the Oak Grove church, Ind., Bro. Wilbur Bantz of Ft. Wayne, Ind., evangelist.

Thirteen baptisms in the Summit church, Va., Bro. M. G. West of Bridgewater, Va., evangelist.

Ten baptisms in the South English church, Iowa, Bro. C. E. Schrock of Hampton, Iowa, evangelist.

Six baptisms in the Marble Furnace church, Ind., Bro. A. P. Musselman of Flora, Ind., evangelist.

Four baptisms in the Cart Creek church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Twenty-five additions to the Okaw congregation, Ill., Bro. A. J. Beeghly of Mount Pleasant, Pa., evangelist.

Ten baptisms in the North English church, Iowa, Bro. Clarence E. Schrock of Hampton, Iowa, evangelist.

Five were baptized and two reclaimed in the Shiloh church, W. Va., Bro. Henry Sanders of Auburn, W. Va., evangelist.

Twenty baptisms in the Leamersville church, Pa., Bro. Jos. Clapper of Yellow Creek, Pa., evangelist; eight baptisms previous.

Twenty-six baptisms in the New Fairview church, Pa., Bro. Michael Kurtz of Richland, Pa., evangelist; two baptisms previous.

Seven in the Bethlehem church, Va., Bro. E. F. Sherfy of Daleville, Va., evangelist. Sister Elizabeth Barnhart directed the song service. A greatly increased interest in the Sunday-school was a further result of the meeting.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. C. Crist of Wichita, Kans., to begin Nov. 11 at Fredonia, Kans.

Bro. A. H. Miller of Kent, Ohio, to begin Nov. 4 in the Center church, Ohio.

Bro. Max Hartsough, the pastor, to begin Oct. 28 in the Portage church, Ohio.

Bro. J. R. Snyder of Tyrone, Pa., began Oct. 14 in the Norristown church, Pa.

Bro. Ira Long of Goshen, Ind., to begin Oct. 28 in the Pine Creek church, Ind.

Bro. J. L. Guthrie of Lafayette, Ohio, began Oct. 8 in the Mt. Pleasant church, Ind.

Bro. Jesse Brown of Poplar, Mont., began Oct. 14 in the Grandview church, Mont.

Bro. Wm. E. Thompson of Polo, Ill., began Oct. 14 in the West Branch church, Ill.

Bro. Forest Eisenbise of Lanark, Ill., began Oct. 18 in the Yellow Creek church, Ill.

Bro. L. R. Holsinger of Martinsburg, Pa., to begin Oct. 21 in the Stonerstown church, Pa.

Bro. J. H. Cassidy of Huntingdon, Pa., to begin Oct. 21 in the church at Westernport, Md.

Bro. Deardorff of Hartsville, Ohio, to begin Oct. 21 in the Maple Grove church, Ashland, Ohio.

Sister Mary Cook of North Manchester, Ind., to begin Nov. 18 in the Pleasant Hill church, Ind.

Bro. E. F. Sherfy of Daleville, Va., to begin about Nov. 4 in the Trinity house, Troutville congregation, Va.

Bro. R. N. Leatherman of West Alexandria, Ohio, to begin Oct. 22 in the White Branch house, Nettle Creek church, Ind., and the last Sunday in January in the Cincinnati church, Ohio.

\* \* \* \*

### Personal Mention

"At noon today the Brookses and I had the honor of dining with the Suba Saheb from Navsari, and the Naib Suba," wrote Missionary Anetta C. Mow, from Vyara, India, Sept. 17.

Bro. A. S. Brubaker, pastor at Rice Lake, Wis., has recently been appointed by the city mayor a member of the Rice Lake Board of Education. The city schools including the high school have an enrollment of a thousand pupils

and the pastor's opportunity to serve the youth of his community is correspondingly enlarged.

Bro. D. C. Guagy of Sheridan, Mo., is available for two evangelistic meetings during the year. He prefers one before and one after Christmas.

Bro. M. Mays Heiny, Haxtun, Colo., is open for dates after Dec. 1, in the west and middle west, for either evangelistic singing or singing classes.

Bro. Samuel J. Burger is closing his year's work at Battle Creek, Mich., with a special homecoming service Oct. 21. After this he will engage in revival work. He should be addressed after Nov. 1 at Howe, Ind.

Bro. C. C. Hawbaker of South Bend, Ind., with his wife and daughter, made a first visit to the Publishing House last week. He is much interested in the Men's Work activities. The men of Northern Indiana are to meet at South Bend soon.

Bro. A. J. Beeghly, formerly pastor of the Mount Pleasant church, Pa., is now giving his entire time to evangelistic work. He is ready to book dates for 1929 and will be glad to hear from churches desiring his services. Address him at 265 W. Main St., Somerset, Pa.

A letter from China says the missionaries there were gladdened during the first week of September by the arrival of Sister Emma Horning and Brother and Sister J. Homer Bright. They arrived at Ping Ting Chow on Sept. 8. These workers arrived just one week after the death of Sister Carl Coffman, and the great sadness of the mission was in some measure relieved by the coming of these workers fresh from America.

Sister Lydia E. Taylor "died very suddenly" at Sebring, Fla., Friday morning, Oct. 12, according to word received this (Monday) afternoon from Bro. J. H. Moore who says further: "She had been in her usual health almost up to the moment of her going. She passed on without pain or struggle. More later." Sister Taylor was widely known throughout the Brotherhood by reason of her years of faithful service on the Committee on Dress Reform.

Bro. W. I. T. Hoover of La Verne College prepared for publication in the "La Verne Leader" at the time of the late Conference a brief sketch of the History of the Church of the Brethren. Many who remember with pleasure this excellent summary of our church history will be glad to know that the "Leader" has put it into a suitable folder for convenient preservation and wider distribution. These folders may be had for five cents each, ten for twenty-five cents, or a hundred for two dollars. Address "La Verne Leader," La Verne, Calif.

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### Special Notices

The Cleveland church will hold its first "Anniversary Day" on Sunday, Nov. 4. This is Homecoming day for all our members and friends. Dr. C. C. Ellis, Huntingdon, Pa., will speak in the morning and afternoon. Dinner will be served in the dining room of the church. There will be no evening service.—H. D. Emmert.

An unusual number of Sunday-schools sent in their reports upon the conclusion of the Sunday-school year Sept. 30. Northern California led in the percentage of schools reporting by Oct. 15. Other Districts are responding splendidly. Reports should be addressed to the Board of Religious Education, 22 South State Street, Elgin, Ill.

The Committee of Arrangements for the 1929 Conference met recently and effected the following organization: Chairman, Ora De Lauter, R. 2, Ashland, Ohio; Secretary, Walter Balsbaugh, Deedsville, Ind.; Treasurer, Russel L. Showalter, 1239 Homer Ave., Anderson, Ind. Calls for the Conference have so far been received from North Manchester, Winona Lake and Indianapolis, Ind., and Dayton,

Ohio. A brief communication from the Secretary will appear next week.

The dedication services of the First Church of the Brethren, Fifty-first and Lake Streets, Omaha, Neb., will be held Sunday, Nov. 18. Bro. J. W. Lear will officiate. The members of adjoining congregations are invited to be present at this service.

The Annual Homecoming at the Oakley church will be Oct. 21. Address at 10:30, basket dinner at noon, with a varied program in the afternoon of reminiscences and talks. Members and friends once residing here are cordially invited to be present. Those unable to come, write us something good.—D. J. Blickenstaff, Oakley, Ill.

The District Meeting of Southern Pennsylvania will be held in the First church, York, Oct. 30 and 31. The church is located on the corner of West King St. and Belvidere Ave., just one block south of Market St., Lincoln Highway. Those coming by train can take a West Market St. trolley at the square, get off at Belvidere Ave., and walk one block south.—M. A. Jacobs, York, Pa.

The District Meeting of Southern Pennsylvania will convene at the York church Oct. 30 and 31, the Elders' Meeting to be held Oct. 31. All delegates are requested to be present on Tuesday, Oct. 30, at 8 P. M., for organization. The business session will be held Wednesday, Oct. 31. The Mission Board will hold its annual missionary meeting Tuesday evening at the First Church of the Brethren, York.—N. S. Sellers, Lineboro, Md.

A Day of Prayer on Nov. 4. Some religious leaders are urging the observance of Sunday, Nov. 4, the last Sunday before the national election, as a day of fasting and prayer. The matter has been brought to the attention of the Committee on Temperance and Moral Welfare recently appointed by the Board of Religious Education. Bro. C. Ernest Davis, Chairman of the Committee, writes us approving the idea and suggesting that the "Messenger" issue such a call. We assume no authority to appoint special days for the observance of the churches but "prayer of confession, and of intercession, and of request for guidance in our election" is certainly fitting and we would gladly encourage churches in the public assemblies as well as individuals in their own homes not to neglect this precious privilege. We heartily agree with Bro. Davis: "We want America to be committed to the highest possible ideals so as to retain the possibility of world service for Christ."

\* \* \* \*

### A Bystander's Notes

"No romance in a tobacco flavored kiss," begins a recent half-page advertisement of a tooth paste company. And we are inclined to agree, for we remember hearing how one of the best known elders of our church of a generation ago was once so nauseated from saluting a tobacco-using brother that he was forced to retire and experience something akin to a bad case of seasickness. The proof submitted in the advertisement consisted of three letters, which we have every reason to believe are reliable since they tally with commonly observed facts. Thus writes a veteran California smoker: "I smoke a great deal—a pipe and cigarettes—and I could scarcely remember the time when I didn't have a vile taste in my mouth—a dried-out feeling." Wrote the girl smoker pictured in the advertisement: "During a discussion one evening one boy quite frankly said a kiss flavored with tobacco lost its romantic appeal. I'm not especially interested in kissing—yet my own teeth were losing their whiteness and becoming stained from nicotine. My mouth had a perpetual bad taste and I'm sure my breath must have been unpleasant at times." The advertisement advocated the use of a certain tooth paste as a remedy for tobacco-stained teeth, dry mouth and foul breath. We can recommend a much better regimen—cut out the tobacco. By eliminating a chief cause of the undesirable results named, one needs little of the remedy.

What should the evangelist aim to accomplish in a series of meetings? A group of converts is the concrete evidence of success most commonly striven after. But is this all, or even the most significant thing? And especially is this true where the field has been thoroughly worked and few converts can be expected. One of our earnest Virginia pastors suggests that the winning of new converts is but one of several things that may be set as goals. Thus there are times when it would be fine to begin with a survey revealing to the congregation as well as to the evangelist the special needs in the local situation. Perhaps there is need of building up the Sunday-school attendance, need of a new consecration of talents and means to the church on the part of the membership, need of a better understanding and appreciation of just what the church stands for. On this latter point the pastor in question remarks in a recent letter: "I found the people hungry for our own church doctrine presented so youth could appreciate it and see that our church is ahead of the times and has been, in a way, for one hundred years and more." Yes, the evangelist ought to consider more than numbers as he goes to serve a church. The great evangelist Paul not only got folks into the church and organized them for work, but he had a very efficient follow-up system. It is not by accident that we read in Acts 16:5: "So the churches were strengthened in the faith, and increased in number daily."

## PREPARE

IN

## OCTOBER

FOR OUR

## Home Missionary

## Offering

The Annual Special Offering for Home Missions . . .  
the Thanksgiving Offering.



## AROUND THE WORLD

### To Direct International Missionary Council

Dr. John R. Mott who is known the world over for his constructive Christian service is relinquishing many of his former connections with a view to devoting his main energies to the work of the International Missionary Council. Sometime during this month he will start on a ten months' tour of the far eastern countries in the interest of this new line of endeavor—the work of the International Missionary Council.

### China Has a President

Gen. Chiang Kai-shek, the brilliant commander of the Nationalist forces in the Chinese civil war, has succeeded to the highest honor China can bestow. According to the latest word at hand at this writing he has been elected president of the national government of the Chinese republic by the central executive council, a group of forty-four which represents the governing power of the Nationalist administration.

### "Is Any Among You Sick?"

The Protestant Episcopal Church has had a commission studying healing by faith since its last national convention which met in New Orleans, La., in 1925. At this writing we can not forecast the action of the convention, but the commission will recommend in part as follows: "This general convention thankfully recognizes the deepening of the spiritual life of the church which has come through a growing recognition of the healing power of Christian faith. It recommends to the church at large such efforts as are being made . . . to awaken men to the truth that there is healing power in faith in Jesus Christ." This looks like a rediscovery of some suggestions Bible readers can easily locate in James the fifth chapter.

### The New Day in Afghanistan

The new day in Afghanistan is breaking rapidly under the leadership of Amanullah Khan, King of the land. Afghanistan is Mohammedan in religion and is a backward, mountainous country. But the King recently toured Europe for some months and seemingly returned with the determination to modernize his land in a generation—or less. Thus Afghanistan now has an elected parliament, hundreds of elementary schools, a new flag, railroads in prospect and military training. The latter would seem to indicate that the King has learned the bad as well as the good in western civilization. It is to be hoped that he will not be unduly tempted to use his new army, but rather to cultivate industry, education and all those gains which come through the promotion of peace.

### Big City Thrills

Of late Chicago crowds have been treated to some new thrills. On a sunny afternoon some weeks ago one of the bootleg kings of the city was shot and killed on a busy downtown street. In the morning paper that lies on our desk as these lines are being written there is the story of another thrill. Thus we read: "George McCormick, twenty years old, who admits that he has committed seventy-five robberies in small shops in the past six months, was captured late yesterday in a thrilling chase through loose crowds." George was something of a business man in his way. He worked collecting for a furniture company by day. But working for wages was slow, so George tried forcible collecting evenings and nights. His stealing netted him \$200 per week, all of which he spent having a good time. However, on the evening in question George must have begun a little early—anyway his luck was bad, and now we trust he will have plenty of time to think matters over.

### The 1926 Census of Religious Bodies

The Department of Commerce has been releasing the results of the 1926 Census of Religious Bodies as fast as they can be tabulated. The latest totals to come to hand show some interesting results. In 1926 there were in the United States 213 religious bodies as compared to 200 in 1916. Thus the net gain in number of bodies for the period was thirteen. To get the true picture of what happened during this ten-year period it is necessary to know that nineteen bodies seem to have disappeared during this period, while thirty-two bodies appear in the 1926 census which were not listed in 1916. However, not all of the thirty-two bodies are new, "as a number were created by divisions in denominations which were shown as units in 1916." In comparing the ten-year period covered by the 1926 census with the ten-year period covered by the 1916 census we find that the gains and losses of bodies are substantially the same for the two periods. That is: in 1916 some seventeen bodies were dropped from the lists and thirty-one added; in 1926 as indicated above some nineteen were dropped and thirty-two added. Thus it is apparent that the creation of new bodies goes merrily on, although it would seem that long ago we had as many as we really needed. The growth of the constituency of our religious bodies is indicated by comparing the 226,718 organizations of 1916 with 231,983 in 1926. Mem-

bership has increased from 41,926,854 to 54,624,976. Most striking of all is the increase in total expenditures. In 1916 total expenditures as listed in the census stood at \$328,809,999. In 1926 the total expenditures had risen to \$814,371,529. This represents an increase of about 150 per cent over expenditures for 1916, or a most remarkable increase for a ten-year period. Almost equally striking are the figures for the investment in church property. Thus the value of church edifices in 1916 was \$1,676,600,582; this had increased in 1926 to \$3,842,577,133. Is it not striking indeed that in a ten-year period the value of the church plant should more than double?

### What Do They Want?

What do they want—the people who talk about the desirability of light wines and beer, the Canadian system of selling liquor, the failure of prohibition, the mistakes of youth, personal liberty and intolerance? All that we can make out is that they want more of the stuff that for thousands of years has brought inefficiency and disease to the individual and tragedy to the home. What do they want—more of the stuff that made a wild-eyed individual drive his car into a crowd waiting for a street car? Do they want more of the stuff that so unbalanced a father that he shot his own son? Do they want more of the utter disregard of all that is sacred represented by the drunken woman arrested on the streets of Chicago recently who had a three-year-old son clinging to her skirts? What do they want—those people who criticize the policy of prevention, the restraint of the selfish, the improvement of human welfare? What do they want, but a reign of paganism of the sort which has destroyed empire after empire, and will do it again if man glorifies third-rate choices and gives free course to every desire.

### Appraising Pastoral Calls

Almost five hundred ministers in the city of Chicago were asked to rank a list of thirteen common activities in their churches. The aim was to get the minister's own conviction as to the part of his work he considered the most worth while. Preaching came third in the list of thirteen activities. The first was: pastoral calling by the minister. But why was the pastoral call considered so important? On this point Professor George R. Betts has this to say: "It seems likely that the chief use made of the pastoral call, its main function in the economy of the church, is to keep the wheels of the machine oiled and running smoothly. The church of today is rather a complex organization. It has many committees, organizations, programs, what not. There is a machine to run. And some parts of this machine require personal attention. . . . But such things can hardly be called important in the spiritual sense except very indirectly. If they make the church as an organization run better—bring in more attendants, increase the offerings, promote good fellowship, then so far so good. These are, however, but the preliminaries to the true function of the church. For a church is not fulfilling its function merely because the wheels of the organization go round. There must be something in it that defines and motivates the ideal life, something that gets hold of the lives of men and transforms them after a great Pattern. Again we return to the question: Just what does the pastor do in his calling that accomplishes this greater thing?"

### A Grand Juror on the Oath

During August of the past summer the managing editor of "The Christian Century" spent a month on a special grand jury in the city of Chicago. His reaction to the use of the oath and his suggestion of a better way will doubtless prove of interest to many of our readers. Here is the statement in Mr. Hutchinson's own words from a recent article in "The Christian Herald": "Man after man, hour after hour, they followed each other on that witness stand and lied themselves red in the face. No; I'd better revise that ancient figure. They gave no physical evidence of their mendacity. They were evidently too adept and accustomed for that. They merely lied. How did we know they were lying? Frequently because of the way in which they contradicted each other. But sometimes it was not a matter of proof but of instinct. And generally, in those cases, the witness knew that the jury knew he was lying. But that affected matters not a whit. What is to be done about such a condition? I am told that it is normal. And the prosecuting officers assured us that convictions for perjury are dreadfully hard to secure. I certainly have no remedy to offer. But I can not help wishing that the 'ever-living God' could be left out of the proceedings. If there is to be lying of this sort, and all of it done when a man has taken his oath before God to tell the truth, the ultimate effect in breaking down respect for the Deity must be obvious. My weeks in the jury room have convinced me that the Quakers are right about this, as they are about a number of other things. I believe that this swearing of an oath which will be immediately flouted is a mistake; blasphemy. The system should be done away. In its place, let the witness make his affirmation. The affirmation will be rated by the jurors as worth just as much as they rate the witness to be worth. The cause of justice will not suffer in the slightest. And the cause of religion will gain."

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Lord's Prayer VII—Lead Us

Deliver Us

Rom. 7: 14-25

For Week Beginning October 28

### BACKWARD AND FORWARD

"Forgive us" looks backward to sins of the past. "Lead us" looks forward. Genuine repentance hates all sin. It is just as eager to escape future sins as it is to escape the guilt of past sins (Job 42:5; Psa. 51).

### TEMPTATION AND CHARACTER

Temptation is the furnace in which character is forged. Temptation is common to men. Under God's oversight it is good for us (Heb. 4:15; Jas. 1:2).

### LEAD US NOT INTO TEMPTATION

Deep in the heart of every good man is a hunger for freedom from temptation. The images and suggestions of evil are always repulsive to the pure soul (Prov. 1:10; Matt. 26:41).

### BUT THE OBEDIENT

But the obedient child of God, disliking temptation as he does, is willing to face it manfully by God's grace when he meets it (Psa. 71:20; 1 Cor. 10:13; Heb. 2:18).

### DELIVER US FROM EVIL

Evil is an enemy of great and fearful power. It is more than a match for unaided human strength. We must cast ourselves upon God for deliverance (2 Peter 2:9; Rev. 2:10).

### DISCUSSION

Why are we so prone to meet temptation in our own strength? R. H. M.

### Tax Collecting in New Guinea

New Guinea is not as up-to-date as some lands, hence the life of the tax collector is no sinecure. Reports from Java say that the first Dutch Indian police force sent to collect taxes from the Penganis cannibals in the interior of the island met with unusual reverses. There was a surprise attack in which the tax collectors were all killed and later eaten during a feast. Expeditions sent out to see what had become of the tax collectors found that the wild natives had done a little collecting on their own and fled to the wilderness.

### A Correction About Dr. Cadman's Radio Service

In the interest of truth we are glad to give space to the following statement recently released by the Federal Council of Churches: "The newspaper report that Dr. S. Parkes Cadman was to have a salary of \$25,000 as radio preacher when he begins his new program on October 14 over the network of the National Broadcasting Company, has been subject to vigorous correction at the hands of Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America. Dr. Macfarland said: 'Dr. Cadman has not been offered any salary and has never had any salary as President of the Federal Council. It is entirely contrary to the policy of the Council to pay any salary at all to any of its voluntary officers. The sum of \$25,000 mentioned in some of the newspaper statements about Dr. Cadman's new arrangement for broadcasting, refers to the amount of the entire radio budget for this service including musical talent, program and administrative expense.'"

### Massacres in Kansu, China

The rugged province of Kansu is situated very near the center of the great Chinese Empire, and yet far to one side of the thickly populated portions of China proper. That is, Kansu is next west of Shensi and is wedged in between the Desert of Gobi on the north and Tibet on the south. It reaches west to Eastern Turkestan. Its few fertile valleys are inhabited by about 10,000,000 people, about one-third of whom are fanatical Mohammedans. Some months ago the province suffered from terrible earthquakes, the true extent of which was hardly known at the time, for Kansu is far from the centers from which news can easily be sent out. The latest news from Kansu, contained in a letter from a member of the China Inland Mission, is to the effect that the fanatical Mohammedans of the province have broken loose, massacring thousands upon thousands. In part the writer of the letter says "The most tragic touch has been added by the insurrection of the Moslems, who form a third of the population of the province. Though starting in the appearance here and there of unorganized robber bands, it has spread like wild fire and has now become just such a Mohammedan rebellion as has on several previous occasions in the last century laid waste the province and decimated its population. From reports already in from the country district the known massacred exceed two hundred thousand."



## Our Women's Work in the Twentieth Century

(Continued From Page 663)

been, in a measure at least, effective. If you should sit in at the various peace movements and meetings for the cause of righteousness, you could readily recognize our Quaker sisters, not because of any form of appearance but because of that inner light which usually shines with unmistakable brightness. The Brethren have almost as many churches in Philadelphia and have been there almost as long as the Friends, but their influence in those things that make for righteousness suffers somewhat when contrasted with the influence of the Friends. In making Christian contacts in this large and needy city, one looks in vain for the familiar faces of Dunker women. But Mrs. Scattergood of the Friends may be recognized here, there, and everywhere. And usually she stands behind a very definite conviction for some righteous cause.

Now this article has grown out of a desire that the womanhood of the Church of the Brethren might more and more ally itself with all good causes and especially with those great Christian issues already mentioned. I, myself, am historically Dunker—so much so that I can find scarcely a trace on either side of any other denomination. And I do appreciate our rich religious heritage and for that very reason I ask myself again and again if we are measuring up to our possibilities and responsibilities. May we, too, be "Scattergoods" collectively as well as individually!

### II. Organization

I wish to say at the very start that I do not believe in divorcing women's work from men's work in the religious realm or any phase of activity. Both should work together. There is neither male nor female in the cause of righteousness. But for purposes of discussion it sometimes becomes necessary to make the distinction.

If we are to accept the challenge of the twentieth century, it may be necessary for us to unify our forces in a more coöperative organization. We might form a representative council for the purpose of functioning in connection with the great issues in which each and all of the several groups are vitally interested. This council might be composed of from one to three delegates from each group of women (the Aid, mothers and daughters, W. C. T. U., pastors' wives), with a delegate or two at large to represent the women's organized Bible classes and the young women's division. All told, this would make from ten to fifteen delegates who with the presidents of each organized group would complete the council which could effect its own organization for the purpose of definitely acting on such issues as prohibition, world peace, civic righteousness, and all home and foreign missionary endeavor.

Such an organization would not limit or hinder the expression of individuality and initiative of any single group, but would rather encourage these groups to greater endeavor. This centralized organization would undoubtedly enhance the possibilities of asserting our position with regard to some of these great issues. The council being essentially missionary in spirit and character, ought to encourage the several groups in their various missionary activities. A special missionary committee might be formed within the council to study and encourage missionary activity.

I do not believe that any separate missionary societies or organizations should be created, for every group ought to be missionary. And if any work along that line is to be done it should come from a committee that would enthuse and encourage all organizations into greater missionary activity. Every member of the church should be missionary but the moment a missionary society is created a barrier is thrown in the way of those "who do not belong."

It might be profitable, for a period of years at least, to organize the pastors' wives to the extent of making possible conferences for the purpose of discussing problems of leadership. Such conferences held during Annual Meeting and also during the various District Meetings could prove very helpful.

The type of organization in the above mentioned council is merely a suggested possibility with the hope

that it may provoke other suggestions. This same type of organization could be carried down to the Districts and applied in a simplified form. The application could also be made to the individual church. Several churches have some such plan in operation at the present time and are experiencing helpful results of which more will be said later.

Whatever organization may be effected, its operation should be simple and all service volunteer in so far as possible. And Jesus Christ must be the Dynamic if any virtue or power is to be derived therefrom. May we, individually and unitedly, more and more, allow the Spirit of the Master to work in and through us. This is our prayer.

Philadelphia, Pa.

## Leisure Moments

(Continued From Page 667)

group. What is one man's meat may be another's poison. And Emerson says: "All sorts of things and weather, must be taken in together to make up a year and a sphere." So perhaps it was not planned originally that all the race belong to this busy, cheerful, harmless group. It will give some of us something to do, greatly worth-while, to educate the rest of the human family to the proper, rightful use of leisure moments.

"Oh, what shall I do?" is the appeal made by so many either verbally or silently. The former, of course, are more easily directed because we may suggest something which may appeal and just touch the spot, so to speak. But the fellow who just mopes along, keeping his longings to himself, stands a good chance now and then of making some regretful choices. Pity the chap who doesn't know what to do! His own little sphere seems a desert, when just outside is an oasis of ideas if we could just shove him in.

And when are we going to be able to prove to thousands of folks that leisure moments may be enjoyed wholesomely and yet pleasurably without spending them entirely in worthless recreation, that is, worthless outside of physical values, or pure fun values? A man is not much more susceptible to sunstroke with a lawn mower in his hands than with a golf club. Don't understand me as opposed to pure athletics in reasonable degree, nor to some sports intended to make you laugh "fit to kill." But I haven't much use for the one whose interests are so one-sided that he can see no pleasure in anything else. The world's so big, so full, so change-ful! Oh, what he misses! He has a single track mind, I suppose, but what help would he be in suggesting ideas to his fellow-man, or even to his children?

Do not understand he should be a "Jack of all trades and master of none." I am presuming that he is a master in one line, which he uses to gain his daily bread, and that this line is not included in leisure moments.

May all those fortunate folk with a wealth of ideas and special taste for the higher type of leisure employment do their bit in creating similar tastes in others. Don't we believe with Ruskin: "Taste is not only a part and index of morality. It is the only morality. The first and last and closest trial question to any living creature is—what do you like? Tell me what you like and I will tell you what you are?"

Covington, Ohio.

## CORRESPONDENCE

### OUR VISIT TO BAKER COUNTY, FLORIDA

On Saturday, Sept. 15, the members of our District Ministerial Board—Eld. R. M. Lantis of Brooksville, Fla., Eld. A. D. Crist of Middleburg, Fla., with the writer—paid a visit to the home of Eld. A. D. Bowman of Macclenny, Fla. At this point Bro. Bowman and his associate workers have a good wide-awake Sunday-school, with the promise of a bright future to build up a good working congregation for our people.

On Sunday we called the members together in council in the home of Brother and Sister Bowman, at which time the unanimous voice of the church was to license to preach Bro. Walter G. Fisher of Macclenny. Bro. Fisher fully offered himself with his good wife to this high calling. After this service Sister Bowman, according to James 5, called for the anointing.

On Sunday evening we came to the Clay County church where we met a large crowd in regular worship. Bro. Lantis occupying the pulpit on this occasion. This being the home of our late Eld. I. H. Crist, many sacred thoughts came to our minds while with Sister Crist we viewed his grave. As we looked on this sacred spot our hearts rejoiced to think of the many sacrifices he had made for the church.

Sister Crist's only regret seems to be that she is not able in her declining days to go ahead with her class work in the Sunday-school as in the past. She would gladly make every sacrifice over again for the church if she could bring one more soul to Jesus. Thank God for heroes of this type. The church can never fail if we are willing to fill the vacancies of lives like this.

On our return we met with the Orlando church in council, under the efficient leadership of Eld. C. E. Bower. We were made to rejoice to see the unity of this official body in dealing with matters pertaining to the growth of the kingdom. After our week's stay away from Sebring, in our mingling together with the different churches of our beloved District, that spirit of brotherly love was rekindled to try and do more for the cause of the church. The field is great in the Southland and workers are needed. We pray for workers and finances. J. W. Rogers. Sebring, Fla.

### "OH HAPPY DAY THAT FIXED MY CHOICE"

Assuming that the readers of the "Gospel Messenger" will not think that I am vain or boastful (for such is not my motive), I desire to relate the story of my conversion and give the name of the good man through whom God worked to bring it about.

I was born and reared in a Christian home near Hagerstown, Md., and lived within the bounds of the Beaver Creek congregation until I was twenty-two years of age. In those days the ministers of said congregation to whose preaching I listened and whom I revered, were Brethren Daniel F. Stouffer, S. Barton Shoop, Abram S. Rowland, John E. Rowland and my own brother in the flesh, William A. Anthony. From my earliest recollection, Bro. Daniel F. Stouffer was the elder of the congregation and lived in the little town of Benevola, Md., in the lower end of the congregation, as we usually said it. He was widely known in the Brotherhood and, besides being an energetic, capable and clean business man, was also a wise counselor, a talented preacher and singer and occasionally led the singing at our Annual Conferences. Eld. Stouffer was also a successful evangelist and held many series of meetings in some of the eastern states.

In our congregation it was then customary to hold but two regular all-day council meetings each year—the first Saturday in April and again in October. At the October, 1891, council it was decided to have Eld. Stouffer hold a series of meetings in the Longmeadow church in the upper end of the congregation, one half mile from my home. The time set for these meetings was the following November 28 to December 13. He was at first reluctant to hold the meetings on account, I presume, of being the resident elder and perhaps having a sense of modesty and preference toward the other ministers of the congregation. However, knowing that he had the confidence of his flock and the genuine goodwill of the entire community, he finally yielded to the pressure and on Saturday evening, Nov. 28, the first service of the series was held. The Sunday morning following the second service was held and a splendid community spirit was spreading and the people were coming out to hear him because his sermons and singing were heart-searching and appealing.

But, alas, at the evening service a change had come! Incidentally may I say that in those days it was customary (and is yet in some country churches) for the young people to stand on the outside of the church for a while (not a good custom) before going in to the service. That evening I was one of the young men in the group standing on the outside of the church waiting for the service to begin. Upon looking in the window I saw to my very great surprise instead of Eld. Stouffer behind the table, another minister occupying that place—a young man with an open, pleasant countenance, of fair complexion, with jet black hair and beard and neatly but plainly dressed. Meanwhile what had happened? Inquiries at once were made, "Where is Eld. Stouffer?" And, "Who is the strange minister?" Then came the relief in an announcement that Eld. Stouffer had taken ill that day and that Bro. Wilbur B. Stover, happening fortunately and providentially in the neighborhood at the time, had been secured to continue the series of meetings. Bro. Stover was not then so well known in our immediate community and a young minister in the Brethren church was somewhat of a curiosity to us in those days. Hence, Bro. Stover was a curiosity to us indeed, but intensely interesting and he proved a blessing to the church and community!

He was at once interesting, even fascinating to me and I weighed his words and watched his movements both in and out of the pulpit. His personality and ability gripped me from the beginning from at least a threefold standpoint as follows: First, I learned that he was educated and trained in one of our church schools—Mt. Morris College; second, that he took a stand in his young-manhood for righteousness and purity of life, choosing the Christian ministry and



was capable, consecrated and winsome; and third, that he was courageous, hopeful and deeply sincere in his endeavor to do the greatest amount of good to the souls of men and women.

With these observations and gripping reflections tugging at my heart strings as to this young minister's educational attainments and deep interest in spiritual things, I could no longer resist the strivings of the Spirit within me. His heart searching messages from the evening and the touch of his life upon mine, stirred up my own spirit as it had never been stirred before. My quickened, growing desire was to duplicate in my own life what I saw in his life as a necessary preparation for the unfolding of a beautiful life of unselfish Christian service.

Therefore, on Dec. 13, 1891, with two others, I publicly confessed the Lord Jesus Christ before men, and was baptized by Bro. A. B. Barnhart for the remission of my sins and ever since that happy day that fixed my choice, by the grace of God I am what I am.

Speaking in terms of human ties, when we greet each other personally at Conference or elsewhere, Bro. Stover regards me as his own son in the faith and I esteem him as my earthly spiritual father—the man of God who led me to Christ. It is a Paul and Timothy affair. May the divine Father of us all continue to richly bless our dear Bro. Stover and all his family in their work and labor of love in the interests of the kingdom is my devout wish and prayer.

In a concluding word may I say that at the age of twenty while teaching public school, the church saw fit to call me to the ministry after which I took a course in one of our colleges and since then I have been actively engaged in pastoral and evangelistic work. In the language of the apostle Paul, I think it right and fitting that I should be a follower of Bro. Stover even as he also is a follower of Christ (1 Cor. 11:1).

F. D. Anthony.

Baltimore, Md.

#### UNOCCUPIED AREAS

Since the World's Sunday School Convention we have heard much concerning the new emphasis in mission work. The old idea of occupying all the geographical areas of the earth has been superseded by the new, that of fully occupying every soul and mind. To Christianize each of the unoccupied mental areas is now the goal. Many are the prayers being uttered that this may be fully realized.

There must be no withholding of even the smallest part. We, like the woman who broke the alabaster box that she might anoint her Lord, must give all. Too many of us are exercising our collecting instinct in that we think it will be all right and such a little thing that it will never be missed, if we just keep the box.

How far we are from fully following in the way of our Lord was forcefully demonstrated lately. Those who have stood on Fish Hill and viewed the mighty sweep of orchards in the Wenatchee Valley and those who know that from this valley each year are shipped 15,000 carloads of apples, can realize the enormous undertaking of harvesting each apple in its prime.

Though each grower and many of the women and children should hurry and hustle from daylight to dark and then on into the night, the task would be hopeless. They could not begin to care for the crop. Thus it becomes necessary to employ a vast army of transient laborers.

In September the laborers begin pouring into the valley. Some a desirable type of citizen, but also many of the undesirable. Then it is that the police blotter is well filled, then it is that all belongings are carefully brought in and the women folks are more cautious about venturing out alone after nightfall. It is a crowded time of much activity.

The work has to be done at once and often the laborers are few so that in many cases the worker can in a large measure set his own terms. The Wenatchee Packing Corporation has repeatedly found it difficult to get workers to go on to a certain job and stay the season through until the work is done.

Finally, the manager sent to Seattle for twenty-two Filipino boys to do that work. The news reached the pool halls where the men were spending their time. Rumors and much loud talk were heard. Then a mob of 200 transient white laborers formed and marched to meet the incoming train. There were no Filipinos aboard. Inquiry among the passengers revealed that they had been transferred to trucks. Scouts of the party located the trucks coming into Cashmere and a crowd soon collected. There was much vile talk and the Filipinos were ordered to leave within twenty-four hours. The next night a group was called from their bunks in Wenatchee and given the same orders. There was no violence as the Filipinos left. The matter has spread through the agency of the Associated Press. The Governor General of the Philippines has ordered a subordinate here to investigate the situation. Our hearts are wrung that such a thing could be possible. The permanent residents had no part in it and are largely in sympathy with the Filipinos.

A fair chance for all has been an inherent right. One of our outstanding and much beloved track stars who is winning some national recognition is black. Out of those re-

ceiving honorable mention in the high school graduating class for scholastic ability and school citizenship two were colored, one black and one brown. At the Y. M. C. A. camp this summer the boy receiving the vote for honor camper, the lad who loved and was loved by campers and leaders alike, is Italian. In recent years one of our outstanding newspaper men and chamber of commerce members was a full-blooded Indian. We could continue to cite instances of pleasant cooperation and mutual benefit.

There are a number of Filipinos in our schools. They are young men and women who are fired with ideals and ambitions who come here to finish their education that they may return and serve their own people. I have met them many times in the halls and on the streets. They are well dressed, quiet, mannerly, earnest young people with an eagerness and naive simplicity shining in their faces.

And now they carry in their hearts the sting of an unchristian act, administered by a supposedly Christian people. How deep that sting burns and how unending its influence we can never fathom. Because we reserved from Christ a part of our hearts, because we have not let him fully rule our lives, we have committed this unchristian thing. Had the Christ truly and securely been allowed to rule our motives could we have inflicted such an injustice on a brother?

Now that the deed is done, how deep must need be our contrition, how sweeping must be our invitation for the Christ to come into our hearts that we may be forgiven, that we may undo in part the hurt that has been done. We have read of men wanting a fuller revelation of the Christ, and yet by selfishness and greed we have obscured the vision.

Mourn not, young man and young woman, that the fields are filled. True it is that missions have been established in India, in China, in Africa, and the uttermost parts of the world. Glory rather in the fact that ours is a bigger task. Ours is the task of occupying the unchristianized mental and social areas of life. Ours is the task of revealing to those about us more fully the Christ, that he may guide and rule all the areas of life. That brotherly love and goodwill may be practised upon all the planes of living, that "his kingdom may come" into the hearts of all men everywhere. "And I, if I be lifted up, will draw all men unto me."

Wenatchee, Wash.

Geraldine Eller.

#### HOMEWARD BOUND

Homeward bound! Four years ago when we turned our faces away from the skyline of New York, from the very fringe of America, we were sailing out into what was to us an unknown world, an untried work. We thrilled to the adventure of it, and dreamed of what lay before us. We had read much about the part of the world to which we were going, and were thoroughly consecrated to the task to which we felt we had been called. But for all of that we could not quite picture just what it would be like. We felt sure we would love the Bura people and that we would sincerely enjoy our work of giving Jesus Christ to them. But, nevertheless, it was a closed book before us, and it was necessary to open that book page by page.

Homeward bound! With what different feelings we are now sailing eastward. We realize as perhaps we have not before, that ere we return to America again some of our dear ones will have departed. But we are not now leaving "home" to go out upon an adventure of life. We are indeed and in truth "homeward bound." Now we understand full well the dangers, hardships, and responsibilities which await us. This realization only makes us the more keen to get back "home."

Homeward bound! Out there, at our journey's end are people who love us; who want us; who need us and the Christ who dwells within us. Out there are fellow missionaries who have been working under a heavy strain to carry on the ever increasing work. They need us, too. Out there, somewhere, we do not know the identical spot, but we know it will be there, is a house we shall know as home. True, it has crude mud walls, a dirt floor, thatched roof, and is inevitably inhabited by not a few rats, mice, and lizards. But there is home, the only home we know. To the casual observer there are many, many very apparent reasons why we should not be eager to return. To us, those physical discomforts and inconveniences fade into the background and we see ahead of us "Home, sweet home."

Homeward bound! During our year's absence a great deal of work has been done and we expect to see many changes. There will be some slight changes perhaps in the buildings which already existed—changes which make for greater efficiency, health or other desirable things. There will be some new buildings. Most important of these will be the Ruth Royer Kulp Memorial Hospital. Yes, the year has been an important one in the physical growth of the mission. But the change which means the most to us is the change which we are sure to see in folks. The number of baptized Christians has grown from four to twenty-six. The number of those who are preparing for baptism has been increased in proportion. There are Bura women and girls who have publicly declared their desire to follow Christ, two of whom have been recently baptized. My Christian friends, this means far more than mere figures can indicate. Christ actually changes the folks who accept him. He changes them from superstitious, sin-bound pa-

gans, to happy, Christ-loving and Christ-sharing Christians. Homeward bound! How happy we are to go. We have spent an enjoyable year among the churches of America. But that is no longer home. We set our faces joyously toward the land to which God has called us. There is home! En route to Africa. Lucile G. Heckman.

#### BUILDING ON FLORIDA SAND

Every now and then something appears in the northern papers that amuses our Florida people. Recently we had, in the "Messenger," a well intended admonition about the folly of building on the sand, and Matt. 7:26, 27 was cited in proof of such insecurity. The fact of the matter is that all of our buildings, save a few on the southeast coast, rest upon the sand. We have nothing else on which to build.

Some one has said that when the Lord got through making North America he had a big load of sand left, dumped it down here in the sea, and Ponce de Leon found it and called it Florida. At any rate, we got the sand and praise the Lord for it. Within a few hundred feet of where we write these lines, is a large four-story brick, cement and iron hotel that rests on a body of sand possibly one hundred feet deep. The people of Florida build their skyscrapers on sand and find the foundation a secure one.

The destruction of some buildings in the track of the Florida storm was not caused by building on the sand, but because such unfortunate buildings happened not to be strong enough to stand the force of the wind. The sand had nothing whatever to do with the destruction of property or life. Furthermore, we find that these extensive sand ridges are the best places in the world to plant grapefruit and orange groves. Our sand is a fine asset and not a liability or menace in any sense.

And while at it, and in order to correct some misleading statements that have found their way into the general press, permit me to say that the destructive part of our late storm was a local and not a state-wide affair. About ninety-five per cent of the loss in life and property was limited to one county. The storm was not of the cyclone type. It traveled at the rate of about 300 miles in twenty-four hours. We knew of its coming days before it reached us. At first it was a brisk breeze and for possibly ten hours gradually increased until it attained its greatest intensity, and then occupied fully as much time gradually subsiding. Sebring was right in the track of it, and it was about twenty-four hours in passing. So far as we know, outside of the one county referred to, it blew down no well constructed buildings, but ripped parts of the composition roofing off scores of houses.

Some are writing and asking us how this will affect the future of Florida. We answer, none whatever, only to rush methods to make life and property more secure on the rich lands around Lake Okechobee. The low fertile lands around this large sheet of water are for more than a score of miles as level as some great floor, and it was the rolling out of a strong wave that wiped out so many lives. That is what happened to Moore Haven two years ago. For winter vegetable crops the land is too valuable to be left unprotected. The ingenuity and energy of man will in time master the situation. They do in other parts of the world, and they will do the same for the vast fertile everglade section of our state, and thus render it safe and desirable for homes, schools, churches and cities. J. H. Moore.

Sebring, Fla.

#### DIARY LEAVES

Seattle, Wash., Monday, 25th June

Various reports of a large party on their way to Conference, going via Seattle, came filtering through to us. On Friday we heard that it all had fallen through, and none were coming. Saturday Seattle and Wenatchee got together on long distance, agreeing on plans if there finally did come a party of our folks. Later on Saturday we got the news of twenty-five coming.

This little group of folks came to Wenatchee on midnight of Sunday, and all that day the good Wenatchee Brethren kept thinking of it; at midnight the folks were met with many autos, taken home and given nice beds to sleep in till morning. Monday, this morning, they were taken as if through charmed lands, and thus all forenoon. Orchards of ripe sweet cherries, with other fruits; hills and valleys with orchards and homes, good roads and streams for irrigation; Bro. J. Eller and Bro. Sellers surely did their part well.

They had a delightful train ride across the Cascades and arrived here at six o'clock this evening. We had arranged that a big auto bus meet them, with Bro. S. S. Sanger in charge. It was cloudy; it is often cloudy in Seattle, but charge. Bro. Sanger explained that it never blows. Rain was threatening; it often does in Seattle, but Bro. Sanger explained that we have drizzles often, but no electric storms here. Then came a sharp flash of lightning and a heavy peal of thunder; our explainer was true to type, he said this is "quite unusual." And while it was raining the unusual "rain of Seattle," the folks were brought to the "Little White Church on the Avenue," and could hardly get from the big bus into the church without getting wet. Coming in, they were given a hearty welcome, and greeted with many expressions about the unusual weather, whereupon they

(Continued on Page 674)



**Vestaburg.**—Our quarterly church meeting was held Sept. 28, was Sunday-school officers were chosen with Sarah Rose, superintendent. At school our beginning Oct. 1. We decided to hold a revival to Oct. 28, our pastor to conduct the meetings. We will have an afternoon meeting Nov. 4. The writer was chosen agent for the Putnam House, also correspondent. Our attendance is increasing since we have preaching. Five members have moved here recently.—Switzer, Vestaburg, Mich. Oct. 6.



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The Cabool church met in council at the Cabool house Sept. 10. Bro. Adkins was chosen elder and was elected for the coming year. Bro. Adkins will begin a revival at the Maynard Neighbors, clerk. Bro. Adkins will begin a communion. O. Mountain Grove house Oct. 7 and close with the Shady Grove schoolhouse. Pastor closed a two weeks' meeting at the Shady Grove schoolhouse. One was baptized. The Cabool house has been reshingled and plans a house this fall. The Cabool house is arranging to retain Bro. Adkins to repair the interior. We are arranging to retain Bro. Adkins to repair another year.—Ida M. Gallup, Cabool, Mo., Oct. 2.

Jasper church enjoyed a pleasant day's services Sept. 9. About fifteen visitors were present, more than half of this number being from adjoining churches of the District Bro. Geo. Hallett of Fairview, Mo., gave the forenoon address and Bro A. W. Adkins of Calood, Mo., preached in the afternoon and again at night. Following the sermon a young man was baptized, he having been previously converted by services a young man was baptized, he having been previously converted by services during a revival. We appreciated the presence of all who sympathized with us.—Earl Harvey, Jasper, Mo. Oct. 6.

The day with us.—Earl Harvey, Jasper, Mo. Oct. 6.

We closed a very successful

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Wakenda church recently enjoyed a season of refreshing through meetings conducted by Bro. J. Edwin Jarboe at the Rockin' church. As a result there were seven baptized in the Wakenda congregation. Our love feast will be Sunday evening, Oct. 14, at 6 o'clock. Ida P. Hollar, Hardin, Mo., Oct. 1.

**Grandview.**—We held our quarterly council Sept. 29 with Br. Keltner presiding. Bro. Jesse Brown of Poplar and Bro. Geo. S. were also with us. Letters of membership were granted to our Bro. J. S. Geiser, and wife since they decided not to return to Bro. Keltner. He is elected elder for the coming year with Bro. Mow as foreman. Bro. Jesse Brown expects to begin next two series of meetings Oct. 14. We will hold our love feast Oct. 6. Close of the meeting—Alice Richwine, Ford, Mont., Oct. 6.

Octavia church held its business meeting Sept. 28. It was to have Bro. Nicodemus with us in a series of meetings some time in March. Our love feast will be Dec. 3. While visiting in our community Bro. J. O. Streeter from Chewelah, Wash., preached sermons which were much appreciated. -Mary Ann Eberly, C. Nebr., Oct. 2.

Omaha church held its quarterly business meeting Sept. 10. The members of the new year were elected; J. W. Rasp is Sunday-school teacher. The corner stone laying for the new church was held Sept. 15. Bro. Caskey from Council Bluffs, Iowa, presided in the absence of Bro. T. H. Thompson. The building is progressing rapidly. We hope soon to get in the new church. The building is progressing nicely. We feel the church work is going forward under the leadership of our good pastor and wife who labor so earnestly for the church.—Mrs. Bessie Norris, Omaha, Nebr., Oct. 3.

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Kenmare church met in council Sept. 29. Church and Sunday school officers were elected for the coming year as follows: Elder, Wm. Michael; clerk, Sister Larson; "Messenger" agent, Wm. Michael; correspondent, Sister Ida Hodgson; superintendent, Sister Larson. Sunday morning, Sept. 30, we had the pleasure of listening to splendid talks by Bro. Miller and Bro. M. Petry of Minot. E. H. Harris, Kenmare, N. Dak., Oct. 2.

Dupont church met in council Aug. 30 Bro. Walter was elected Sunday-school superintendent and Sister I Christian Workers' president. We decided to have our lov  
Dupont, Ohio, Sept. 29

Greenspring church met in council Friday evening with Snively in charge. We decided to present all new church

with Bibles. The Sunday-school superintendent is Logan Miller. We decided to hold our love feast Oct. 14.—Mrs. Elias Eberly, Old Fort, Ohio, Sept. 26

**Lick Creek.**—Sept. 23 Bro Clyde Mulligan and wife from Chester, Ind., Ohio, and Bro. Frank Mulligan and family from the same place, were with us. The first named is a very able and experienced evangelist. He has been in the field for many years and has had all-day services. We reorganized the Sunday school and the church. After Sunday-school Bro. J. F. Hornish preached a very interesting and profitable sermon. He gave a talk to the ladies on the subject of "The Christian's Home." Bro. Hornish, which was an inspiration to our congregation. Bro. Hendrick, offering taken was \$43. We are sorry that we have without a pastor at present but we hope that we will come and take his place.—Minerva Kintner, Bryansburg, Oct. 3.

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**Portage.**—At our recent council we decided to hold our love f. Nov. 3 at 10:30 A. M. Our pastor, Bro. Max Hartough, will b a revival for us Oct. 28. We are expecting to be assisted by s of our neighboring ministers in this effort. In July our pastor with an acceding minister kept him away for a few weeks and left unable to do much work. But we are glad to say the prospects better now and if all work together things will have to go.—Bea- titude church Wayne, Ohio, Oct. 8.

**Springfield** church met in council Aug. 22. Vacancies on different committees were filled and Sunday-school officers were elected for the coming year. After being without a pastor for six months work was resumed. The Perry family arrived Aug. 29 and on the following Friday evening a reception and fellowship supper were held for them at the church. Talks were given by Bro. Deardorf, Bro. Perry and son, Bro. Walmer Perry. Special songs were also rendered and the evening was much enjoyed. Sept. 9 an installation service was held at the church. Wm. W. Bro. J. C. Innman of Canton, assisted by Bro.

for Bro. Petry by Bro. J. C. Minnow. In connection with this service our new pastor, Kellar of Akron. In connection with this service and officers for the new church was dedicated Sunday-school teachers and officers for the new church. The church will be installed Oct. 7, in connection with Rally Day services. At this time we will also have a program of promotion for the church. Since coming here Bro. Petry has called in 134 homes. Under the leadership of a Y. P. D. has been organized which meets each Sunday evening. Our revival meetings to be conducted by the pastor will begin Oct. 21 and close with a communion, the date to be determined. C. M. Moore, Mogadore, Ohio, Sept. 30.

**Stonelik**—Bro. J. M. Garst gave us a very glad surprise Sunday by coming with his family and giving us the message Sunday night. Bro. Henry Mankey preached as usual Sunday night. Looking forward to the coming of Bro. B. D. Hirt to conduct next week's meeting commencing Oct. 28. Our love feast is to be November 1. Anna Lesb. Goshen, Ohio, Oct. 2

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**Upper Twin church** held a revival at the Wheatville house, Ben Loma, Cal., Aug. 12 with Bro. B. F. Pety of Burnettsville, Ind., as evangelist. The meeting was well attended, thus showing respect for the man who labored for thirty years in this District. We as a church who the two years were very well spent for the message of the Lord. As a direct result of the meeting three junior members were added to the church. The Sunday following the close of the meeting their hearts to Christ. The baptismal service still another was held. A junior boy came. At the baptismal service was conducted a total of five. The baptismal service was conducted by Bro. C. H. Pety—Lucile Brower, West Alexander, Mo.

**Thomas** church convened in council Sept. 28. Sunday-school members were elected for another year, B. F. Stutzman being re-elected as superintendent. Three members were chosen on the ministerial board. The church will try to secure a new pastor next year. The date for our love feast is Oct. 1. Hutchinson, Thomas, Okla., Sept. 29.

**OREGON**

Ashland church met in business meeting Sept. 23 Off Sunday-school for the year were elected with Sister held our Rally Day and promotion, held S superintendent. Our communion services will be held by Rev. Davisson. Medford, Ore., Oct.

**PENNICK.** During the past year July Bro. Ambler. During the absence of Bro. Ambler, the pulpit was filled by the First church, Pennick. The minister of our church, preached for us. His services were very much appreciated. For the summer months we have been supporting an orphan through Sunday-school has been supporting the renewal of East Relief; in July we sent in \$100.00. The evening service during the summer months has been quite a success. Many of our members live quite a distance from the church and it is difficult for them to go to church. We are glad to hear that the church month ladies' O. A. B. C. gave \$100.00 for the church. The next meeting in June will be held Oct. 2nd at the home of Mrs. W. J. Welch, Pa., Oct. 3rd

Bro. Schuch  
Bro. Schuch  
Mabel Boe-  
N. Dak.—

Carlsruhe church closed a series of meetings Sept. 2. W. Wenger of Elizabeth College did the preaching. With only two who stood for Christ, we enjoyed one of the best of our lives had, and we trust the seed has been cast in good ground. Bro Wenger preached throughout the entire good interest was manifested through a call at Sebringer pastor, Bro D. E. Miller, has accepted a call at Sebringer, his service with us. Our love feast will be held on 4 30 P. M. We are thankful that our elder, Bro. J. considerably improved in health.—J. E. Faulkner, Carlsruhe.

During the month of September, the pulpits of

Coventry.—During the month of September, Bro. Trostle P. different ministers. Our new pastor, Bro. Trostle P. of Blain, Pa., began his work Sept. 30. Prof. J. W. Y

a singing class in our church in September. Sept 30 he brought with him a class of singers from the Deep Run Mennonite church and they sang a number of songs in class at the morning service. At 2 P. M. we had a singing class with the assistance of Annie Brethren. The singing classes gave a real musical. A chorus of business members from Morgantown also sang a hymn. Our quarterly business meeting was held Oct. 5. Church officers were elected for the coming year. By the efforts of our church, individuals and for the women's and girls' classes. Bible classes the parsonage has been done over with new paper and paint. The parsonage has been overhauled with new paper and varnish and an electric motor has been installed. At 3:30 A. M. and water. Our Harvest Meeting will be held on Sept. 30 A. M., and the love feast Oct. 27 at 7 P. M.—Annie M. H. Dick, Pittsboro, Pa.

Oct. 9. **Everett** church held Rally Day Sept. 30 with an attendance of 213. Our series of meetings will commence Oct. 22 to continue two weeks ending with our love feast on Nov. 4. The meetings will be conducted by Bro. Tobias Henry of Myersville, Md.—Nancy Lashley, Everett Pa., Oct. 1. The church met in a business session Aug. 31 and elected

**Fairview.**—The church met in a business session, regular Sunday-school officers with Bro. Ernest A. Brumbaugh, superintendent. We also elected two trustees and two deacons. Bro. Ernest A. Brumbaugh preached the harvest sermon for us on Sept. 16. Our love feast will be held Oct. 14. Nov. 12 Bro. Edgar Detwiler of Everett expects to begin evangelistic services for us.—Viola Brumbaugh, Williamsburg, Pa., Oct. 2.

**Liquors**—Sept. 17 Bro. John Graham of the Shade Creek church came to hold a two weeks' meeting for us. The message he gave was Spirit-filled and uplifting and we feel that it was well received and much to the congregation. The following Sunday he gave a fifteen min. talk on church discipline and the following evening, the coming of Bro. Graham to church was a very interesting one. He was accompanied by his congregation and the District Mission Board. Our love feast was held Sept. 23 with a majority of our members present, some for the first time. Prior to the love feast one member was baptized. Our Sunday School class is growing along nicely under the leadership of Bro. J. Kinney. Four classes are working on the book of Galatians. We expect a delegation of Student Volunteers to be here in November for a program of evangelism. We are glad from Juniata to be with us in November for a program of evangelism. We are glad at any time to have visitors, especially those who are here for appointments occasionally. We are glad to have the Menaher high school group here. (Source: Pa. Oct. 4, 1964)

Lower Cumberland congregation met in council in the Bowling Spring church Sept. 13. J. E. Miller, elected elder for three years. The same day, J. E. Miller, corresponding was also re-elected. Bowling Spring church school was reorganized Sept. 16. Bro. Herman Miller was re-elected superintendent. A two weeks' conference was held at the Miller church, closing the first few evenings. The remainder of the time we had with us Eld. Miller of Ohio. We were very glad to have him here. The Miller church was very active during the year. The Mechanics and Baptist church was a series of meetings. The Miller church Sept. 21 with Bro. J. A. Miller of Cuyahoga county in charge. The first evening Bro. Harrison took charge. The second evening the Y. M. male chorus. The number of selections, Ourselves, Psalms and choruses. The Mobler church Oct. 7—Pearl M. Trimm, pastor. The Y. M. male chorus.

**Major** congregation met in council in the Purchase Line church Sept. 29. We decided to hold our love feast at that church Nov. 5-30 P. M. Bro. J. A. Buffenmyer of Windber, Pa., began an evangelistic meeting at Purchase Line Sept. 24 and will continue five weeks. Bro. A. J. Beeghly of Mount Pleasant will hold an evangelistic meeting at Diamondville beginning Oct. 13 and continuing for four weeks.

**New Fairview.**—We had a spiritual feast recently during our of meetings which started Sept. 2 under the direction of Bro. M. Kurtz. He presented powerful and convicting sermons. As a result of the efforts twenty-six were baptized and received into fellowship of the church during the previous week, many more are

of the chch. Two had been baptized the previous month. The meeting was held on the 20th inst. and a total of twenty-eight additions to the church. Bro. Geo. H. Fitz was the guest speaker and was very well attended especially over the week-ends. Bro. Geo. H. Fitz preached for us on Sunday, Sept. 30. Our love feast was held on the 21st. Our Sunday school officers were elected Sept. 1. H. H. Fitz being superintendent. Bro. Jacob Marky was elected clerk. Bro. H. H. Fitz being trustee of the church, on account of illness, a Harry Marky was chosen treasurer, and the writer, trustee.

Mark, Pa., Oct. 6.

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**Pleasant Hill** congregation met in its new house. We decided to hold our annual love feast on Oct. 7 at 4 P.M. We reorganized the church and elected officers. The following were elected: Pastor—Paul K. Newcomer; Sunday-school, the members being reelected superintendent S. D. Gentry; church clerk, Mrs. J. W. Gentry. A meeting was held an all-day conference at Pleasant Hill house. Many good speakers were present by the speakers which we believe proved very helpful to all present. We also expect to hold an all-day conference at Beaver Creek house on Nov. 18.—Paul K. Newcomer, Springfield, Pa., Sept. 26.

Rockwood church will begin their series of meetings Sunday with the pastor, Bro. W. F. Berkbille, as evangelist. The meetings will last two weeks and close with the love feast on Sunday. The young people of the church rendered a program on Sunday. They utilized the church period at the request of the pastor, away conducting a revival. The young people will have a prayer meeting every Wednesday night. The church is conducting 12, it being their plan to have one every month. Lena Schrader, organist, will play on Sunday. The church is located on Wood, Pa., Oct. 4.

**Woodbury.**—The remodeling of the Curry house is completed. The dedicatory services were held Aug. 12. Eld. F. F. Holsinger preached the first dedicatory sermon in this church twenty years ago, conducted these services, delivering three inspiring messages. The theme, "The Mission of the Church and Our Relation to the World," was the theme. The people who

that place. They have added to the  
a number of Sunday-school rooms. Our congregation met  
at the Replogle house Aug. 17 with Eld. D. I. Pepple  
reported one baptism. Harvest services were held at each  
the offerings used for home missions Aug. 18 the gradu  
at the Curry house rendered a splen

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La Verne, Calif., Monday, July 2

The amount was \$90,000. I recall an effort I made at Hershey to analyze the Conference offering. The treasurer, kindly remembering my desire, reports to me the analysis, and that without my asking. I appreciate it very much. Here is the analysis of the cash offering, almost \$1,500. Just have a look at it:

300 one-cent pieces	\$ 3.00
219 five-cent pieces	10.95
298 ten-cent pieces	29.80
299 twenty-five-cent pieces	74.75
259 fifty-cent pieces	129.50
61 dollar pieces	61.00
582 dollar bills	582.00
80 five-dollar bills	400.00
18 ten-dollar bills	180.00
Gold	25.00
Total cash offerings	\$1,496.00

Los Angeles, Calif., Saturday, 14th July

I am having my home with Bro. James Gilbert, 3300

Los Altos, Calif., Wednesday, 18th July

### Stories of the Brethren

2. Bro. Michael, of Kenmare, N. D., tells of a boy who became a preacher among us, who in his boyhood knew real poverty. He had but one suit of clothes. On Monday morning his mother would say: "Dave, off to the bush," and Dave understood. When he returned, his one suit was washed and pressed, and Dave was ready to meet the world again.

Wilbur B. Stover.

Wilbur B. Stover.

130 North 78th Street, Seattle, Wash.

## HENRIETTA BRUNSKILL

Mt. Morris, Ill., Sept. 24, 1928.

Mrs. Brunsell was the granddaughter of Rev. Henry Summers, one of the pioneer preachers of the Methodist Episcopal church. Being reared in a Christian home, Henrietta gave her heart to Jesus when she was not quite fourteen and became a loyal worker in the Methodist Church. She married George Brunsell Jan. 26, 1876, and to this union three daughters, Ella, Alsenia and Bertha were born. After their marriage Mr. and Mrs. Brunsell moved to Iowa and were among the early settlers in that section. Through the hardships of these early days she stood true to her God and was one of the leaders in keeping a Sunday-school in the



and two years later her husband also joined. After the death of her husband, Mrs. Brunsell and daughter Ella moved to Mt. Morris, Ill., where she lived until her death. Mrs. Brunsell was educated in the public school at Platteville. She also attended the Academy and State Normal and then taught in the public schools until her marriage. She became a Sunday-school teacher at the age of seventeen and taught almost continuously for nearly sixty years when failing health caused her to give up her work. Her Bible which is filled with marks and underlinings was always her comfort and inspiration.

She was a woman of strong personality and firm convictions of right and wrong, and was always interested in children and young people. She took several Bible courses, finishing the last one four years ago. She kept up with the news of the world and was well informed on the current topics of the day. For two years her health had been failing and she suffered a great deal in the last three weeks. Monday, Sept. 24, she went home. She was a devoted mother, true friend, and a loving wife. She leaves three daughters—Mrs. Frank Hill of Mt. Morris, Ill., Mrs. E. Sharpe of Rhineland, Wis., and Mrs. E. C. Wise of Rockford, Ill.—five grandchildren, one great-grandchild and two sisters.

To her children she leaves a rich heritage of a life spent for Christ. Funeral services were conducted from the Mt. Morris church by Bro. G. L. Wine.

Rockford, Ill. Mrs. E. C. Wise.

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Flory-Bonin.**—At the Church of the Brethren, Elgin, Ill., on Sept. 25, 1928, by the undersigned, Mr. Charles Flory of Virden, Ill., and Miss Helen Bonin, of Elgin, Ill.—H. H. Helman, Elgin, Ill.

**Hutzel-Chaney.**—By the undersigned Sept. 30, 1928, at the home of the bride's parents, Brother and Sister Walter C. Chaney near Avilton, Md., Mr. Ernest Hutzel and Sister Ruth Chaney.—R. A. Hoxey, Mcgrill, Md.

**Rodabaugh-Snyder.**—By the undersigned at the parsonage, July 21, 1928, Bro. Floyd Rodabaugh of Williamstown, Ohio, and Sister Pearl Rodabaugh of Fostoria, Ohio.—John Wicand, Bellefontaine, Ohio.

**Warren-Ellenberger.**—By the undersigned Sept. 27, 1928, at the First Church of the Brethren, Chicago, Bro. Chester Warren and Sister Ellenberger, Burton Metzler, Oak Park, Ill.

**Wine-Barkdoll.**—By the undersigned at the home of the bride's parents, Aug. 12, 1928, Bro. Lee Wine of Wauneta, Nebr., and Sister Hazel Barkdoll of Kearney, Nebr.—Galen E. Barkdoll, Litchfield, Nebr.

**Allewelt, Lucy**, wife of Howard Allewelt, died Sept. 15, 1928, aged 52 years. She was a faithful member of the Church of the Brethren for many years. She was an earnest church and Sunday-school worker, teaching the primary class for a number of years. She was also a member of the Ladies' Aid, attending the meetings regularly and being a willing worker. She is also survived by her husband, one daughter, two sons and one grandson. Funeral at the home by Eld. C. J. Baker. Interment in Mt. Olivet cemetery.—Effie M. Crawford, Haverhill, Pa.

**Hanon, Malinda**, born at Freeburg, Ohio, died Sept. 26, 1928, aged 75 years, 11 months and 19 days. She married Peter Boron Nov. 15, 1877, and to this union were born one son and four daughters; three daughters and the father predeceased. There remain one son, at whose home she died, one daughter, nine grandchildren and one grandchild. Early in life she united with the Lutheran church and on June 24, 1923, with the Church of the Brethren, continuing a faithful member. Funeral services at the Freeburg church by A. H. Miller. Burial in the adjoining cemetery.—Mrs. J. N. Baker, Homeworth, Ohio.

**Burson, James**, born \_\_\_\_\_ at Hanoverton, Ohio, July 10, 1849, died at \_\_\_\_\_, age \_\_\_\_\_ month and 19 days. He joined the Church of the Brethren at the age of twenty-two; he was ordained a deacon \_\_\_\_\_, and served his church faithfully until death. He married Mary Shriver, April 1, 1872. To this union were born one daughter and three sons; the wife died \_\_\_\_\_, and a son died \_\_\_\_\_, Ford, Colo., the daughter in \_\_\_\_\_, 1899 and a son April 22, 1926. One sister and two sons survive. He was a soldier of the Civil War, and served three years, with the Tenth Ohio Regiment. He died \_\_\_\_\_ at home, Sandusky, Ohio, of heart trouble, having been in poor health for several years. Burial at Hanoverton, Ohio.—Lawrence G. Burson, Narraville, Ill.

**Crist, Sister Mary**, nee Bywaters, born near Luray, Va., died July 20, 1928, aged 63 years, 7 months and 11 days. She was ill for about two years and endured with the greatest Christian patience. She joined the church about thirty-five years ago. She leaves her husband, three daughters, one son, four sisters and three brothers. Funeral by Elders Ernest Cave and Cecil O. Showalter at Beahm's Chapel. Interment in the cemetery near by.—Mrs. Bettie Beahm Sours, Luray.

**Deputy, Elma Mac**, daughter of Ivan and Cora Deputy, died at her home in Jeffersonville, Sept. 12, 1928, aged 8 months and 10 days. She leaves father, mother and one brother. Funeral in Crothersville at the home of her grandparents by Eld. M. Smeltzer. Interment in the Crothersville cemetery. Catherine Smeltzer, Seymour, Ind.

**Fortner, Anderson H.**, son of Jacob and Malissa Fortner, born at Smith City, Mo., Feb. 27, 1871, died at the same place, of the effects of an attack of flu, Kans., Sept. 24, 1903. He was a devoted Christian, and his death was borne with Christian patience. He accepted Christ as his Savior and was baptized into the Church of the Brethren at the age of sixteen, living a consistent Christian life until his death. He was married to Miss Louisa August, daughter of John and Mary August, and had four sons and four daughters, one brother, two sisters and five grandchildren. His father and eight brothers and sisters preceded him in the service of the writer. Burial in the Highland cemetery.—H. F. Cresswell.

Graft, Estella Ruth, daughter of Mr. and Mrs. John C. Fiser, born in Greenville, Ind., Sept. 25, 1895, died at her home in Pipe Creek Township, Sept. 20, 1928, after a short illness. She married Ira Vern Graft in 1916 and to this union were born two children. Besides these she leaves her father, three brothers and one sister. Burial in the township in the Methodist church at Greenville. Funeral from the Pipe Creek Church, Sept. 22, 1928, at 2 o'clock, by Bro. Walter Balsbaugh assisted by D. P. Klempner and Bro. T. A. Shively. Burial in Metzger cemetery by D. P. Klempner, Peru, Ind.

**Hauer**, Sister Louisa, nee Hummel, died at her home near Shubert, Sept. 10, 1928, aged 70 years, 6 months and 12 days. Surviving are her husband, two sons, one daughter and one sister; eight children preceded her. Services at the Frystown house by Elders Ira Gibbel and Henry Ziegler. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Hodges, Pleasant A., son of Welcome and Sarah Hodges, born in Jasper County, N. C., June 6, 1852, died Sept. 18, 1928. His father died in 1856, and in 1868 the mother and children came to Iowa, settling in the vicinity of Des Moines. In 1880 they moved to Jasper County, and a few years later the mother and three children died. He was married to Arminia Bowles Nov. 22, 1891, and is survived by his wife and three daughters, also a nephew. He was a member of the Lutheran church for forty years. Services at the Iowa River funeral home, Des Moines, were held by Eld. T. U. Wheeler assisted by Eld. T. U. Wheeler. Interment in near-by cemetery.—Arminia Hodges, Marshalltown, Iowa.

town, Iowa. John F., born in Daughen County, Pa., died at his home near Pomona, Calif., Sept. 12, 1928, aged 71 years, 4 months and 20 days. He spent his early years in Pennsylvania, moving to Chatham, N. Y., in 1878, then to California in 1882, where he died Jan. 7, 1903, at the age of twenty-one. He was married to Mary Ann, Jan. 7, 1882, and they had four children, all of whom are living. In 1905 the family moved to Ottawa, Kans., where they lived until 1916 at which time they came to Ontario, Calif., living there and in the vicinity the remainder of his life. He was a member of the Methodist church and served as a deacon for nearly forty years. He is survived by his wife, three sons, three daughters, eight grandchildren and one great-grandchild, three brothers and one sister. Services at the Ontario funeral home, 1001 E. Ontario, at 2 p. m. with Brokers, Pomona, Calif.

**Hylton, Susan Barnhart**, born in Franklin County, Va., died Sept. 21, 1928, aged 72 years, 11 months and 26 days. She married D. S. Hylton Oct. 5, 1876. To this union four sons and six daughters were born; the oldest daughter and the youngest son preceded her. She was converted at the age of eighteen and united with the Church of the Brethren, serving faithfully as a Sunday-school teacher part of the time and as a deaconess until death. Her death was rather sudden, with only two weeks of illness. Besides her children she leaves her husband, thirty-one grandchildren and several brothers and sisters. Services in the home by Rev. G. Chadwell assisted by the



writer. Interment in the Mt. Hermon cemetery.—Ranie L. Gass, Ava, Mo.

Kint, Darrel, infant son of Bro. Melvin and Sister Edith Kint, born Aug. 12, 1928, died at the Wesley Hospital, Sept. 22, 1928. Service and burial in the Maple Grove cemetery.—H. F. Crist, Wichita, Kans.

Lincoln, Mrs. Fannie, born April 4, 1853, in Harrisonburg, Va., died Sept. 25, 1928, in Denver, Colo., where she was attending the G. A. R. convention. Death was due to double pneumonia. She spent her early years at the place of her birth, coming to Brooklyn, Iowa, in 1876. She was twice married. She leaves one son and two step-children. She united with the Church of the Brethren early in life and lived a devoted life. She was a liberal giver to missions and other church causes. Funeral at Brooklyn by Eld. Joshua Schechter, assisted by Rev. Nye—Minnie Schechter, Brooklyn, Iowa.

Mahorney, Eld. J. W., born near Ladoga, Ind., the oldest of eleven children; three brothers and two sisters are living at Ladoga still. He united with the Church of the Brethren at the age of twenty-five and was baptized by Eld. R. H. Miller. He married Narcissa Ammen, and they have five children; three sons survive. He moved to Kansas in 1870 and helped organize the churches at Fredonia, Parsons, Galesburg and Independence. He came to California in 1917 and has been a member of the Pasadena church since that time. He died Sept. 30, 1928. C. Kindy, Pasadena, Calif.

Misnich, Jacob N., born Feb. 27, 1846, died Aug. 21, 1928, aged 82 years, 5 months and 24 days. He is survived by several sons and daughters. Funeral services in charge of Bro. D. S. Flohr.—H. N. M. Gearhart, Shady Grove, Pa.

Mishler, Sister Anna, daughter of John and Mary Mumah, born in Mogadore, Ohio, Sept. 26, 1928, at the home of her daughter, Mrs. F. E. Young. When six years of age she came with her parents to Ashland, Ohio. She married Samuel Mishler May 2, 1881. Of nine children born to them, two sons and three daughters are still living. Her all twenty-three grandchildren and fifteen great-grandchildren. Her husband preceded her four years ago. In June, 1882, she with her husband united with the Church of the Brethren and remained faithful and true to the church. For some years she was blind and suffered at times, but had a remarkably clear mind and was always patient and uncomplaining. Funeral at the Springfield church by Bro. C. H. Petry. Burial in the cemetery near by.—Alice C. Mumaw, Mogadore, Ohio.

Mohler, Mrs. Sarah, born near Lafayette, Ind., Sept. 5, 1859, died at the age of 69 years and 11 days. She was of a family of ten children born to Benj. and Catherine Foutz Wagoner. They moved to Webster County, Neb., in 1870, being the first to settle in the township in which the home was located. The years following were filled with many of the hardships common to pioneer days. In 1908 she with her family moved to Mason County, Mich., where she remained until her death. Jan. 11, 1880, she married Edwin Mohler. To this union were born five children, four of whom are still living. Her husband preceded her twenty years ago. She also leaves two brothers and a sister. She united with the Church of the Brethren at the age of eighteen. Burial in the Wagoner cemetery near Red Cloud, Neb.—J. J. Hamm, Custer, Mich.

Mummert, Sister Kate, died at her home near Menges Mills, York Co., Pa., Sept. 10, 1928, of a complication of diseases, aged 48 years and 6 months. Her entire life was spent in the community where she died. She was sick for about two months but bore her suffering patiently. Surviving are her husband, six sons and six daughters, twelve grandchildren, five brothers and one sister. She was married to Bro. Moses Mummert and soon afterward they united with the Church of the Brethren. She was faithful to the church of her choice for twenty-nine years. Eight of her children also united with the church. Services from her late home and at the Pleasant Hill church by J. L. Myers, H. R. Miller and the writer.—Paul K. Newcomer, Spring Grove, Pa.

Myers, Charles Franklin, son of David and Charity Myers, born Feb. 1, 1880, died at his home in Pipe Creek Township, Sept. 6, 1928, after several months' illness, following a stroke of apoplexy. He cared for his father during several years' illness and since the father's death, he and his invalid mother lived together. He leaves his mother, two brothers and two sisters. He was a member of the Pipe Creek Church of the Brethren. Services in the church by Bro. Frank Fisher assisted by D. F. Klepinger. Burial in the Metzger cemetery.—Martha O. Hessinger, Peru, Ind.

Richard, Bro. Walter, died May 4, 1928, aged 87 years, 2 months and 3 days. He married Cynthia A. Rutrough Dec. 14, 1865; she died Nov. 24, 1927. He united with the Church of the Brethren and was baptized in May, 1921, remaining faithful the rest of his life. To this union were born two daughters and two sons. Surviving are one daughter and two sons. Funeral at Stone Wall church by Brethren Vest and Williams. Interment in the family cemetery near by.—Mrs. O. R. Whitlock, Floyd, Va.

Royer, Hubert M., son of Henry and Dora Royer, born near New Madison, Ohio, Sept. 3, 1903, died at their home, Logan County, Ohio, Sept. 19, 1928. He graduated from Manchester College in May, 1922, and taught for several years afterward. He married Miss Hazel Wren on May 26, 1925. That summer he spent in the graduate work in the Ohio State University. It was during the fall of 1925 that he first became aware of his affliction, from which he suffered more or less during a period of almost three years. For seventeen weeks he was bedfast. At the age of eleven he became a member of the Stony Creek Church of the Brethren. He faithfully filled a number of positions and found a place always for real service. At the time of his final illness he was acting as teacher of the young people's class and adult adviser of the Y. P. D. He leaves his wife, father and mother.—John H. Good, Bellefontaine, Ohio.

Royer, Samuel Deppen, son of Philip and Catherine Royer, died Sept. 25, 1928, aged 75 years, 8 months and 10 days. Death was due to complications. He was a resident of Ephrata for seven years. He was a member of the Church of the Brethren for forty-one years. He married Caroline K. Mummah March 4, 1873; she died Sept. 19, 1895. One son was born to them. July 4, 1897, he married Sarah Halderman; they had one son and a daughter. He is survived by his wife and these children. Services by Elders McCann, Samuel Kulp, and David Kihelner at the local church, with interment in the Brethren cemetery at Neffsville.—Gertrude R. Shirk, Ephrata, Pa.

Shrock, Betty Mae, only child of Brother and Sister Hiram Shrock, died at her home in Meyersdale, Sept. 22, 1928, of cholera infantum, aged 4 months and 19 days. Services in the home by Bro. T. R. Coffman. Interment in the Union cemetery.—Mrs. Theo Bittner, Meyersdale, Pa.

Tracey, E. W., born near Elkhart, Ind., died Sept. 30, 1928, aged 78 years, 10 months and 12 days. In 1870 he married Sarah Metz. To this union were born nine children. His wife and two sons preceded him. He and his wife united with the Church of the Brethren in 1875 and served the church many years in the office of deacon. His inspiration and cheer have meant much to the church. Funeral services in the Hermosa Beach church by Eld. J. S. Zimmerman. The body was taken to Missouri for burial.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

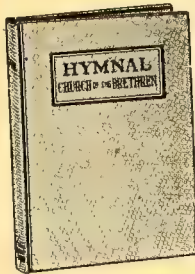
Weaver, Bro. John Isaac, died Sept. 21, 1928, aged 64 years and 15 days. He died very suddenly, not being sick at all. Services by the writer. Interment in the family burial ground.—S. W. Sec, Mathias, W. Va.

Weirick, Peter Gregory, son of Gregory S. and Isadore V. Weirick, born near Wichita, Kans., died at the family home, of heart failure, Sept. 16, 1928, aged 41 years, 8 months and 11 days. He married Marian A. Merkle and to this union three sons were born. He and his wife united with the Church of the Brethren seven years ago and lived in the faith until death. He lived near Wichita all his life. He was of a kind disposition, never speaking harshly or unkindly to anyone, always patient and cheerful. He leaves his wife, three sons, mother and three sisters. One sister and four brothers preceded him. Funeral services in the home by Bro. Albert Williams, assisted by Eld. Jacob Appleman.—Mrs. H. L. Hutchison, Thomas, Okla.

Wilburg, John Chester, son of Bro. A. B. and Sister Emma Wilburg, born Aug. 21, 1916, died Sept. 26, 1928, after several months' suffering. He is survived by father, mother, four brothers and four sisters. Funeral services in the home by Bro. Albert Williams, assisted by Eld. Jacob Appleman.—Mrs. H. L. Hutchison, Thomas, Okla.

## C-h-u-r-c-h M-u-s-i-c

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

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Elgin, Ill., October 27, 1928

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## ...EDITORIAL...

### The "Messenger" and the Candidates

THE unexpected is taking place constantly and the editorial department of the MESSENGER is not exempt from this experience. Occasionally the surprise is so great as to cause us to sit up and take notice. This is what we did when the morning mail presented us with the following:

As the "Messenger" is a Republican paper we doubt if they will let a Democrat sister state a few facts. . . . If you investigate thoroughly the Republican party and be honest about it you will find it is not dry and pretty greasy besides. The candidate for the other party is not wet as you make him out. He is for temperance. His word is as good as Hoover's any place. Is it just or honest to try to hide the sins of one party by keeping silent on them? The election of the President will not open the saloons or make legal the sale of liquor during that four years. . . . A number of "Messenger" folks think our church paper could find better religious reading for its patrons than politics.

Not that it makes any difference to the public in general but as a measure of first aid to this good woman and any others of like mind, we state that in national elections the present editor of the MESSENGER has voted with the Democrats oftener than with the Republicans and with the Prohibitionists oftener than with either. He believes moreover that the present administration should have been much more outspoken than it has been in denouncing the oil scandals and more eager to have the guilty men convicted and punished. He holds also that every administration in power since the eighteenth amendment was adopted, including the present one, has been unpardonably lax in enforcing it and that this laxness is one of the chief causes of the present distress on this point. Still further, he is not loyal enough to the high tariff theory nor does he fear the league of nations enough to make a good Republican. He is interested in political questions but could not be a political partisan. He would not sell out to any political party on earth and could not tell four years in advance what party, if any, he would vote with. He chooses between men and parties as the issues arise.

There are others connected with the making of the MESSENGER and they have their own opinions. In so far as the editor is responsible for the policy of the paper—and he realizes that he can not escape the major share of that responsibility—the MESSENGER is absolutely independent and non-partisan. But that does not require it to lie still in the face of the moral challenge which confronts the country at this time.

What interests us most in the remarks of our "Democrat sister" is the artless simplicity with which

she can brush aside so open and well-established a fact as the wetness of her party candidate. That is as fine an example of what partisan prejudice can do as we have seen for many a day. He "is not wet as you make him out." That would surely make Chairman Raskob laugh, who resigned his position with General Motors and his Republican affiliations that he might help, to use his own words, "relieve the country of the damnable affliction of prohibition." That is exactly what he and his candidate are out to do. They have stated their purpose with a frankness which it is impossible to misunderstand, and yet party devotees refuse to see it or find some way of apologizing for it.

That the election of Governor Smith would give the cause of prohibition a great setback it is not possible to doubt. He could not change the law but he could give much aid and comfort to those who could change it. And he would appoint the officers of enforcement and, more significant still, justices of the Supreme Court in whose hands rests the power of practical nullification. His election would be a great triumph for the liquor forces and they know this very well. They have won a great victory already in capturing the organization of one of the great political parties. They would quite as soon, perhaps rather, have had the machinery of the other party but they gladly seize the one with the most available man. Vast numbers in the party membership are deeply chagrined at the turn of events, some of them beyond endurance. Bryan's bones must be very restless these days.

The situation teaches us anew what a millstone on the neck of righteousness so-called party loyalty is. Loyalty to truth and right is a far greater virtue. How any man or woman with either brains or conscience can tie up with any one party year after year in the face of constantly changing issues and party attitudes, is quite beyond our power to fathom. Excuse us, please, for suspecting that the folks who do this are a little short on at least one of the items named.

The party labels which the two leading candidates wear have nothing whatever to do with the MESSENGER's choice between them. We could easily wish that Mr. Hoover were as outspoken in his advocacy of prohibition as is his running mate, Senator Curtis, but we find no possible room for hesitation between a man not much given to talk who pledges strict enforcement and backs that promise with his personal practice and a consistent record, and a man who pledges strict enforcement and at the same time declares his wish to have the law changed and backs that declaration with his own practice and a record consistent with it.

We are glad to know that the stand which the MESSENGER has taken in opposition to Governor Smith has the overwhelming endorsement of our people, as we had every reason to believe it would have. A few voices have been heard in apology for the Governor and we confess to surprise that there should have been any at all, in view of his universally known record. Nothing that he can say now can change that and that is what counts. He is wet, soaking wet, dripping wet, and all the world knows it.

There are other candidates for President besides the two leading ones, and if any reader of this paper feels it his duty to vote for one of them, we can respect that feeling, though our own interpretation of the present obligations of Christian citizenship is different. As for Governor Smith, or any candidate of like views on the liquor issue, the MESSENGER is against him.

### What Jesus Revealed and How

It was not a new theory of the Fatherhood of God that Jesus gave the world, rightly says Rufus Jones, but "a new experience of God as Father." In like manner, it was not so much a new theory of human

brotherhood that he disclosed as "a new experience of the organizing, transforming, and constructive power of love in the relations of life between man and man."

Spiritual forces surged through him freely, and where he found an answering faith he set these forces to circulating in other lives. The love and grace of God flowed through him like an inexhaustible fountain.

What did he teach about the kingdom of God? Much, but "he himself is the revelation of the kingdom." The reign of God was actually in operation there in that life. We see at last what love can do. Spear and cross can not defeat it. We know now that there are no mountains that can hold out against faith like that."

Thus he revealed God to men. And at the same time gave us a hint of what the power of God might do today in lives wholly committed to him.

### "Pigs Is Pigs" but Men May Be Men

A CERTAIN philosopher once said that he would rather be a dissatisfied man than a satisfied pig. Certain other folks not rated as philosophers have felt the same way about it. And certain others, whether so rated or not, have acted as if they were of a different mind.

It is possible, perhaps, to carry the idea too far. One had better be content with seeking the reasonably attainable than waste one's ambitions on wholly impracticable pursuits. But you can use common sense moderation in this without descending to the level of brute satisfactions.

The important distinction here is one of kind rather than degree. What sort of pleasures satisfy you best? To have attained the maximum of physical comfort—does that put all your longings to sleep? Do you want nothing beyond that?

We agree that it is better to cherish high ideals which you are unable to reach than to be satisfied with the realization of low ones. It is better to pursue a far off goal in the realm of spiritual accomplishment and fall short of it, than to have no goal farther off than a full stomach. But there is something better than either.

Jesus spoke of the possibility of satisfaction in these higher aspirations. They that hunger and thirst after righteousness shall be filled. You do not have to be a pig in order to be satisfied. You can know that blessedness and still be a man. Whoever drinks of the water that Jesus gives has a never failing spring in his own soul.

The satisfaction which he referred to is not that of reaching the point beyond which there is no possibility of further attainment. It is rather the deep and satisfying joy of always climbing up and on to new heights of spiritual mastery.

### Work on the Inside More

THIS living business piles up experience so rapidly and interestingly that one can hardly keep himself in proper balance. Everyday necessitates some new adjustment. Perhaps it's a windstorm or unexpected company or a sudden turn of affairs in the local church life. Or a piece of family good fortune or misfortune, a great sorrow possibly.

Obviously one can not get along in this sort of a world by depending on the control of outside conditions. Too many of them refuse to be controlled. We must do more work on the inside. We must put more reliance on tuning up the soul properly. That means closer companionship with God and a ripper judgment on spirit values.



## GENERAL FORUM

### My Prayer

BY CLEMENT BONTRAGER

Lord, help me not to criticize,  
Nor deal in any way unwise,  
With him who fails to reach the mark  
And stumbles blindly in the dark.

Help me to see my own dark past,  
When sin was crushing; till at last  
Thy blessed grace did set me free  
And helped me walk, O God, with thee.

Help me in silence to stand by;  
Nor raise a hand, nor lift an eye,  
Nor speak a word in him in sin;  
Help me with silence, him, to win.

Help me to weep for his defeats,  
Be sympathetic, my heart beats  
For him be faster; may my soul  
Bleed for his sins till he's made whole.  
Amen.

Stet. Mo.

### Civil Government—Its Author, Purpose, Ministers, and Our Duty

BY H. C. EARLY

WE have in the thirteenth chapter of Romans a clear and comprehensive treatment of civil government—the clearest and fullest given together in one place in the Bible, doubtless. Paul states plainly the author, purpose, and who are the ministers of civil government and our duty to it. In this discussion he uses the word "power" in both its singular and plural forms to denote civil government as the context shows. Let us look briefly at the subject from these four points of view.

First, God is the Author of civil government. In fact, he is the Author of all right government of every kind and grade. "There is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Civil government has its origin in God and is ordained of him.

Second, the purpose of the law of the land is to terrify evil workers, on the one hand; and on the other, to inspire virtue and honor. Or in other words, it is for the suppression of evil and the protection of person and property. It is made necessary by the lawlessness of the human heart. "Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain."

Third, the ministers of the law of the land are God's ministers, his servants. Law of itself is inoperative; it must be administered. And since the law is of God, a divine institution, those who faithfully administer it are the servants of a divine institution; and therefore, the servants of God. Paul puts it thus: "For he is the minister of God, a revenger to execute wrath upon him that doeth evil," "attending continually upon this very thing." "He beareth not the sword in vain." Sword in this case as a figure may symbolize both the authority of the minister and extreme penalty of the law. And since the minister of the law is God's minister attending continually upon the administration of the law, no man is too good to be God's minister.

Fourth, our duty is to obey and support the law of the land. "Let every soul be subject unto the higher powers." That is, let every soul obey the law. Paul also gives the motive for obedience. "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." For wrath and conscience sake. That is to say, we should obey the law not only to avoid its penalty, but from a sense of right—to have a good conscience.

It is our duty to pay tax for the support of the law. "For this cause pay ye tribute also: . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Jesus said: "Render there-

fore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

**Conclusion.** Now, since civil government is of God, ordained by him to preserve order, and since those who enact righteous laws and faithfully administer them are God's ministers, and since it is our duty to obey and support the government, it follows that the government should be the best possible. We have the best form of government, no doubt, for a capable people—self-government, "of the people and by the people and for the people." With the good form of ours the government is usually good or bad according to the men in office. The ballot gives to the citizen his only opportunity for the choice of good men. It is the duty therefore of every citizen concerned in good government to exercise his right. It is doubly important in the present crisis.

The position given prohibition in the present campaign makes the coming election equivalent to a referendum on the subject. The voters will then say whether they want the nation wet or dry. The issue is plain and clear cut. If you stand for the eighteenth amendment and the enforcement laws, then vote for Secretary Hoover. He is dry and stands for a dry government. Or if you favor the proposition to break down the eighteenth amendment and place the liquor traffic under state control with some states wet and some dry, according to the choice of states, then vote for Governor Smith. He is wet and stands for a wet government. This is the issue as stated in the platforms.

Will we vote the wet ticket because prohibition has not prevented the illegal manufacture and sale of liquors? Would we do away with the law of stealing because the law does not prevent all stealing? Would we have no law against murder because murders continue in spite of the law against it? To vote for a candidate means the endorsement of the principles and policies for which he stands. To vote for a candidate with mental reservations is folly. Reservations are not recorded with the vote. All votes are taken at face value. To vote for a candidate whose principles and policies we do not approve is a costly business. It is the compromise of mental and moral convictions. To vote for a wet candidate for President because of party relations when a wet President is not wanted, and then seek comfort for a wounded conscience in the thought that congress will be overwhelmingly dry and a wet President can not get wet legislation through a dry congress is profoundly childish, if not insane.

The coming election puts up the biggest appeal to the women of the nation for their vote since they have had the franchise. It is certain, I feel, that the high-minded womanhood of the nation will not suffer a wet President in the White House.

Dayton, Va.

### Some Brethren Pathfinders

BY J. H. MOORE

#### 2. Farming and Boat-building

It was early in the the spring of 1800, in Fayette County, Pa., on the eastern bank of the Monongahela River, that three men might have been seen hard at work completing a large flat bottom boat. It was at a point about ten miles west of Uniontown, the county seat, a town that was laid out in 1776 but not incorporated until 1796. In the southeastern part of the county is the district known as Great Meadows, where George Washington constructed Fort Necessity in 1754, and where General Braddock was buried after the defeat of his army by the French and Indians in the war of 1755. In fact, it was on historic ground where our three earnest men were employing their time on their well designed boat.

By occupation they were farmers and boat builders, working with their crops in the growing season and building boats when not needed by their farm work. They had been in the county thirteen years, having crossed the great Allegheny Mountains in 1787, coming from the southeastern part of the state. The country was then new and covered with forests in their virgin state. Here and there were small settlements, with now and then an isolated village. The Revolutionary War had closed only a few years before, and

all of the country, much of it in its wild state, extending from the Great Lakes on the north to near the Gulf on the south, and west from the Atlantic to the Mississippi River, was what then constituted the United States of America. Politically speaking, the whole country was in an unsettled condition. The states had secured their freedom, and for a few years there was a very loose form of government. It is said that before Washington took charge as the first President, March 4, 1789, "the United States got on without any national government for nearly six months" (Britannica). Such was the state of affairs when our industrious family decided to leave the well civilized east and cross the mountains into what was then looked upon as the wild and dangerous west.

When this trip was undertaken one of the boys, Jacob, was ten years old, and the other one, George, seven. More than likely the trip was made in a large four-horse wagon, and the distance traveled, over a military road, not far from 300 miles. The venture beyond the mountains, for it was a venture, was not altogether free from danger. The government was not sufficiently organized to insure the protection of life and property beyond the western border of the fairly well settled east. To pass beyond the Allegheny Mountains was to enter the very sparsely settled frontier, and those who made the venture at that early date had to take the risk. But there was something in the make-up of the father of these boys that prompted him to turn his face towards the wilderness west rather than settle down and give his family the benefits of the civilized community.

By nationality he was a Pennsylvania German, better probably a Pennsylvania Dutchman, and at the time he made this trip may have been not far from forty years old. His ancestors were of German descent, came into the new world at an early date, settled in Lancaster County, and there he was born about 1750. He grew to manhood on a farm, became a member of the Church of the Brethren, then called the German Baptist, but more frequently the Dunkard Church. In due time he was called to the ministry and later ordained to the eldership. Judging from the age of his oldest son, Jacob, born in 1777, we should think that he may have been married in 1776 near the age of twenty-six. His mother tongue was the German, and it was in this language that he did his preaching. He could talk the English, but doubtless depended upon the German for his reading.

Like most enterprising members of his day, that is before the war, he knew about the Christopher Sower publishing house, read his German newspaper, and while it was published kept his almanac hanging on a peg in his log farm house. Being a wide-awake preacher, he of course attended some of the Annual Meetings, where he met Eld. Christopher Sower, Eld. Alexander Mack, Jr., and other pillars of the church. Since he spent about seventeen active years of his manhood among the churches in Lancaster County he became quite familiar with the doctrinal claims of the church, her church usages, and was therefore well fitted for carrying the gospel into new fields. In the course of his rounds it is reasonable to presume that he visited the members at Germantown, worshiped with them, and may have preached for them. It must have been an easy matter for him to see Benjamin Franklin, frequently, and even to be acquainted with him. He doubtless saw Washington a number of times, and saw the day when it was his privilege to vote for him as the first President of the United States. Not only so, but it could easily have been his privilege to look upon and even shake hands with half of the famous signers of the Declaration of Independence.

Then he resided in Lancaster County during the whole period, seven years, of the Revolutionary War, and knew something about the hardship of war times. Of course he took no part in the war save to administer to the needs of the suffering ones. The war time was a dark period with the church, as well as with the colonial states. However, after the surrender of Lord Cornwallis at Yorktown and the close of the war, matters began to brighten up with the Brethren as well as with the country at large. It soon became known that



practically all of the country, as far west as the Mississippi River, had fallen to the newly formed nation, and that the best of it would soon be opened up for settlement. This fired the hearts of thousands, and not a few of them began planning for entering some section of the new and marvelous domain. For the Brethren the day of church expansion was beginning to dawn, and there were those ready and waiting for the call to enter the new Macedonian field, to take with them their families, their wealth and their religion.

In the number, and perhaps well forward in the front rank, was Eld. George Wolfe, the man about whom we have been speaking. Just why he bore the name George we are not at this date fully prepared to say. More than likely his father's name was Jacob, for that is the name he gave his oldest son, and is a name that continues with the descendants to this day. Like most Germans he had been industrious, had accumulated considerable property, had a good German wife, two promising boys, Jacob and George, at least one daughter, and as we have seen, had made his way across the mountains to the eastern side of the Monongahela River, into a locality about forty miles south of where Pittsburgh now stands, which place had for more than fifty years been a military post, under different names, but during the residence of the Wolfe family in Fayette County, was noted as a very disorderly community.

While Eld. Wolfe and his two sons were completing their boat, the building of boats was beginning to assume considerable importance in the little but growing town of Pittsburgh. The place had been incorporated as a borough in 1794 and was destined to become a leading commercial center for goods to be transported in great Conestoga wagons from Philadelphia and even Hagerstown, Maryland, and then to be sent by boat—that is flat bottom boats—down the Ohio River and on to New Orleans. At this time, 1800, there were many boats on the rivers leading into the Mississippi and several of them had been built by the firm of Wolfe and Sons. At this point of our story we leave the elder and his boys rushing the work on their boat, for if possible they wish to get started on their trip down the river in the early part of April. In our next everything will be found ready for an interesting journey, and the boat shoved out into the rapid spring current.

Sebring, Fla.

### Who Is to Blame?

BY MAUD MOHLER TRIMMER

Is your church run by a clique, who manage things and hold all the important positions? Let me tell you a secret, but please do not tell—mine is and the other churches I lived in were, too. Let me tell you about the group in power in my church. They are people who so much desire the success of our church work that they will sacrifice time, talent and energy to bring it to pass. And, oh, how they work! And all because they are willing and able to do it. Some folks object to seeing over and over the same people busy at the same tasks. They sometimes complain about it. But do they want the honor for themselves with its entailment of sacrifice and labor? The honor perhaps, but the hardships—mercy, no! They have no time or are not capable, so do please ask some one else. 'Twould be nice to be called captain if it were not for the burden of the captain's duty!

Listen, when you find that the management of your church is unsatisfactory to you there are several remedies. Do some of the work yourself, better if you can, lift your voice in protest or elect some one to do it who suits you better.

Do you disapprove of what was decided at council meeting? Well, were you there to cast your vote? If not you have nothing to say. If you were present, did you express your opinion? There are many folks who will not say a word during business meeting for fear of making a blunder, but how their tongues can wag when it is all over! What does it matter if a man makes a mistake when he speaks? People will respect his sincerity. He will not make an error if he knows the conditions before he voices an opinion. If he does not speak or act he should forever hold his peace about the matter.

Are the men who hold office in your town corrupt? If so, why? Didn't you vote and use your influence? Any member of the church, any citizen of any town or land is obligated to vote. When matters of right and wrong are at stake, how can any one stay away from the polls? The vote you cast will at least cancel one for evil, but if you do not give it the bad vote stands.

When God-fearing men take their consciences to the polls things happen. That is why evil men are so afraid when the churches discuss issues. Recall, if you can, how many years a few people prayed and struggled to bring about prohibition when it seemed hopeless. My home town of bibulous times had seven saloons and just outside the town a brewery. Even this was not enough for the countryside. Nine miles from there I taught in a country district. Every farmer had a "tief keller" or deep cellar for wines and the cross roads store was a boot-legging joint. One night a drunken man stabbed his wife and set the house afire over their heads. She was saved, but he died in his drunken state. Is it any wonder that we all longed for the abolition of alcoholic beverages? Such conditions roused the Christian people and when the time was ripe prohibition was realized by their votes.

At the time this happened I lived in a neighborhood made dry through local option and a charter. Three habitual drunkards, trying to reform, lived there too. Ever so often they would sneak off to where liquor flowed and come back quite drunk. In one of his sprees one of these men tried to kill his son. Because of faithful officers he failed. After the nation went dry these three men, who had always been good when sober, found it difficult to obtain drink and reformed. They are fine men now. Yet they say prohibition is a failure. If so, why are the wets so unhappy about it? Why are they not content with things as they are? Oh, the inconsistency of them!

Again this question of prohibition is a national issue. The country will be wet or dry as we decide, but we will never have our way by staying home and letting "George" vote.

None of us wish to sit at full tables, surrounded by our own rosy cheeked children knowing well that other children, sad faced and wan, are cold and hungry because father has guzzled in drink all the money for food and clothing. Not one of us wishes to see delicate women slaving over washboards for happier families to earn the money to support their children while the so-called bread winners squander the little they have earned over the bar. Would we like to know that these washerwomen have been forced to turn over part of their hard earned coins to their husbands for more drink? And knowing all these things, have it on our consciences that we might have prevented this suffering if we had been loyal citizens? Because we stand for decency we will vote for it this autumn and influence as many others to do so as we can.

Long Beach, Calif.

### The Second Coming of Christ

BY W. E. TROSTLE

In Three Parts—Part One

#### Importance of the Subject

This is a materialistic age, and much thought is given to the present things.

Augustine says: "The love of things temporal can only be overcome by a pleasurable in things eternal. It is the exaltation of these glories of the future, which is needed in this materialistic age."

The presentation of these realities will prove the corrective for the worldliness of the age of sensuousness in which we live.

The church must be made to see the greatness of the future life and world as the apostles and prophets saw it.

The future has little attractive power now. This age of comfort and convenience is characterized by unbelief in, or undesign for, the things of the hereafter.

#### Methods of Interpretation

One reason for the failure to understand the predictions of scripture has been the system of interpreta-

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### A Call to the Colors

BY F. E. WILLIAR

"WHAT doest thou here?" The man to whom these words were directed was not doing anything. He was flat on his back under a juniper tree, whining because life was hard.

He was a man of ability. He had shown great moral courage upon another occasion. He had been trusted by his fellows and honored by God. But now, in the face of difficulty, the only thing he had to offer the world was a curl of the lip, a sneer, and a sob.

As Elijah saw it, the whole world had gone wrong, all had bowed their knees to Baal; only he was left and his health was bad. He wanted the Lord to take his life. This request was refused; instead, the Lord gave him a vacation in the mountains. Here Elijah's tired mind was rested, his drooping spirit brought back to normal.

After the slumber of forty nights and the rest and meditation of forty days, during which time he was fed by the angel of the Lord, Elijah was enabled to throw off his cynical attitude. His faith in his fellows was restored. Now, he could see 21,000 people who had not bowed their knees to Baal. Now, he had tuned in on the right station. He could hear the voice of God in a call to the colors. "What doest thou here, Elijah?" Reading between the lines a bit, can we not imagine the Spirit saying: "Before you are fit to die and go home to heaven, you must go back into society; there fulfill your duty as a man of God among men. Take part in this political life of your country, by anointing Hazael king over Syria, and Jehu king over Israel. Take part in the religious life of your people by anointing Elisha prophet in your room."

Just as Elijah, so many years ago, answered the call to duty, so men and women today are answering the challenge of a call to the colors, in the form of three major loyalties.

#### I

Our first loyalty is to the home. We must protect that basic institution of our social order in which is rocked the childhood of the race. The monogamous family organized itself around the child, in order that the child might be well born, also protected and cared for during the long period of infancy and childhood. Nature has a unique way of making attractive the road to the goal she seeks. The sex instinct serves as a bridge over which the next generation passes. Moreover, it acts as a temporary stimulus in the blending of two personalities until those personalities have discovered the deeper meaning of friendship and comradeship; until that friendship, that comradeship, has developed into the full-grown flower in the larger love-life of a family of children.

No two people have the moral right to enter the sacred portals of matrimony, unless they purpose to take upon themselves the responsibilities incident to family life. To refuse to take this responsibility is a psychological theft. Nature wreaks her vengeance upon those who refuse to obey her laws. Many unions, thus formed, end in the divorce court; if not, they are almost certain to develop into a hell of selfishness, instead of a heaven of love. Edgar A. Guest expresses the truth in his poem:

"It takes a heap o' livin' in a house t' make it home—  
Within the walls there's got t' be some babies born, and  
then  
Right there yev'e got t' bring 'em up t' women good, an' men."

Loyalty to our homes will lead us to protect them from the enemy of public immorality. There are two ways to attack this problem. Both are important. The one is to make this world a better world, and thus remove the temptation to evil. We need to do all in our power in this direction. However, after we have done our best to stamp out social evils, the world will still be a sinful world. This method must be supplemented with an honest endeavor in the building of personality within the home. In the realm of ideals as well as in the realm of the fixing of right habits, is it not possible to "Train up a child in the way he should go; and when he is old he will not depart from it"? The in-



roduction of control into the experience of the child according to the ideals of Jesus, would be the modern way of expressing it. The strength of character thus received in the home will go a long way in the protection of the children and youth as they embark upon the larger experiment of life.

"One ship drives east and another west,  
While the selfsame breezes blow;  
'Tis the set of the sail and not the gale,  
That bids them where to go.

"Like the winds of the air are the waves of fate,  
As we journey along through life;  
'Tis the set of the soul that decides the goal  
And not the storm or the strife."

## II

Our second loyalty is to the Christian church. We must promote that institution to which tired and sin-sick souls are entreated to come and find rest. Here sins are forgiven and blasted hopes renewed through faith in Jesus Christ, the great Savior of the world. We are not only entreated to *come and find rest*, we are challenged to *go*. While the important first steps of conversion and regeneration are necessary, and the church at its best will always serve as a haven of rest for the weary soul—yet, the fact remains that the real moral and spiritual strength are received in the going—going with Jesus in the extension of his spiritual kingdom. The church of Christ is more than a hospital for crippled personalities; it is a spiritual power house, sending out live wires into the social order, in the hope of eliminating the sins of greed, hate and sensuality.

The challenge to go carries with it more than the idea of sending missionaries to the foreign fields. It certainly means that, but in addition, it means the extension of the kingdom of God into business, into politics, into the various professions. If the church is to save the individual, it must seek to save the institutions in which the individual moves. If the church can succeed in the task of Christianizing our American institutions, known around the world as Christian, in name, then her endeavor to present Christ to the pagan world will be more effective. At the recent World's Sunday School Convention the idea was presented: That while the emphasis during the last decade has been placed upon sending the gospel of Christ into unoccupied areas of the world, the emphasis during the decade just beginning should be placed upon sending the gospel into unoccupied areas of the human heart.

As loyal members of the Christian church this is our task, we should ask for nothing better.

## III

Our third loyalty is to the state. Every American Christian should be a Christian American citizen, taking upon himself all the duties of citizenship in this great country. We are privileged to live in a "Land of the free and the home of the brave." Our forefathers formed a government, "Of the people, for the people, and by the people." In this form of government, there are two definite requirements. The first one is, that the people who live here must have a high degree of intelligence. In order to make this possible, the public school system has been developed. Supplementing the public school system, in the realm of higher education, is the system of state colleges and universities. In addition to this, the churches of America have rallied to the cause of education and built institutions of learning all over this land. These endeavors in the field of education have one common end in view: the elimination of ignorance, so that the people as they take upon themselves the responsibility of citizenship may be capable of thinking intelligently.

The second requirement, of which our forefathers dreamed when they formed this government, was that the people who came after them would maintain a high degree of moral and spiritual integrity. In answer to this dream we have made some progress. Our recent efforts to outlaw war are in this direction. The so-called experiment of prohibition is a noble endeavor toward this end. However, there are those among us who are saying, by precept and example, that the prohibition law as we now have it is not practicable. On the part of some who govern as well as some who

are governed, there is a flippant disrespect, and disregard for this fundamental law of the land. "The law is at fault," they say. Is it the fault of the law? Or rather, does this condition of lawlessness not show a lack of moral courage, sufficient to stamp out this scientifically proven evil? After fifty long years of struggle, with our eyes open, we intelligently outlaid the curse of strong drink, but now we wake up to find that the American people do not have the moral courage to enforce the law. With the evidence here gathered, may it not be truthfully said that there is eating at the very vitals of our American civilization the canker of a low degree of moral and spiritual integrity?

At this point in our investigation it may be profitable to review a few of the scenes of ancient as well as modern history. Rome fell, not only because of the ignorance of the Roman people, but more fundamentally because of a low degree of moral integrity, especially on the part of the ruling classes. Greece and her glorious civilization went by the way, for similar reasons. Modern Germany fell not because the German people lacked intelligence, but because of the low degree of moral integrity of the ruling classes.

We are exceedingly anxious that history should not repeat itself with respect to this nation. Yet, the facts stare us in the face—the moral integrity of the American people is being weighed in the balances. The safe and sane way out of this dilemma of lawlessness is not to go back on our intelligence, but to face the facts, and make strong where we are weak. If there are those men or women holding national, state, or municipal office who do not have the moral courage, the disposition, or neither, to enforce the fundamental laws of this land, they should be embarrassed no longer. They should be kindly relieved of the burdens of the office, whose duties they can not fulfill.

On the other hand, if there are those men or women now seeking office in either national, state, or municipal government who would climb into the sacred precinct of public trust, lacking in moral integrity, the righteous forces in this country should fall in line on Nov. 6, saying: "They shall not pass." If it was necessary for our American boys to die on Flanders' field "To make the world safe for democracy," then it is the sacred duty of those now living to make this a sober nation, to develop here a democracy safe for the world. In the sentiment of the immortal Lincoln: this nation can not live and continue to hold its enviable position among the nations of the world, half slave, to the curse of strong drink, and half free from it. The hour for action has struck. There is sounded, a call to the colors—

To the *red*, symbolizing the courage of our forefathers, who crossed the ocean, felled the forests and built the houses and homes of this land.

## Vote as You Pray

BY JOSEPH OLIVER BARNHART

A Hymn for the Times—Tune, "Trust and Obey"

While we walk with the King and his praises we sing,  
For the blessings he showers each day,  
We can scatter abroad all the mercies of God,  
If we only will vote as we pray.

### Refrain:

To triumph over evil; 'tis vote as you pray.  
Vote as you pray, for there's only one way

Though the forces of wrong are relentless and strong,  
And are marching in mighty array,  
Yet the battle's the Lord's and the victory rewards  
His believers who vote as they pray.

Oh, never was given such commission from heaven,  
As God gives to his followers today  
His opponents to meet, and they fear no defeat,  
Whoever will vote as they pray.

If our neighbor we love, our affection to prove,  
My brothers, there's no other way:  
For love's creed we confess and mankind we shall bless  
If we only will vote as we pray.

In his armor divine all God's soldiers must shine,  
Then arise! there's no time for delay,  
For the battle draws near, but no foe we shall fear,  
For we're all going to vote as we pray.

Cerro Gordo, Ill.

To the *white*, the emblem of purity, made possible in the lives of men and women as a result of the gospel of ethical righteousness of the Christian church.

To the *blue*, standing for the truth written into the laws of this land in an endeavor to make them conform to the moral laws of God.

Therefore, the call is sounded in the name of the homes of America, and of the world, that basic institution of our social order in which is rocked the childhood of the race. Not only for the sake of those now living, but for the millions yet unborn, who are knocking with their baby fingers against the curtain of time.

For the protection of our childhood and youth as they embark upon the great experiment of life, the call is made; also to encourage those who are out in the thick of the fight, bearing the burden in the heat of the day—those great and good men and women, who are not only intellectually capable, but morally and spiritually fit to carry on.

The call is made in honor of our noble dead, who with sun-kissed brows and calloused hands blazed the trail to the glorious civilization we now enjoy.

"What doest thou here?"

Mount Airy, Md.

## The Campaign Column

BY C. ERNEST DAVIS

### Pledges, Promises and Oaths

Gov. SMITH in both his telegram to Senator Robinson at the time of the Houston Convention and his speech of acceptance at Albany, N. Y., testified as to his belief that the saloon "is and ought to be a defunct institution in this country." He further states, "I will never advocate nor approve any law which directly or indirectly permits the return of the saloon."

In the light of his record Gov. Smith's words fail to carry conviction. Here are a few events from his record:

- 1908 Voted for bill to remove all zone provisions protecting churches and schools from saloons.
- 1909 Introduced and pushed bill to permit hotel bars within church and school zones.
- 1911 Voted for Sullivan bill opening up prohibited zones about churches and schools to hotel bars.
- 1913 As speaker engineered passage of bill permitting saloons within 200 feet of private schools.

Surely what Alfred E. Smith has done speaks too loudly for his words to be heard.

Again, with the fervor of a circus "spieler," he said in his speech of acceptance, "If with one hand on the Bible and the other hand reaching up to heaven, I promise the people of this country that I will faithfully execute the office of President of the United States and to the best of my ability preserve, protect, and defend the Constitution of the United States, you may be sure that I shall live up to that oath to the last degree. I shall to the very limit execute the pledge of our platform 'to make an honest endeavor to enforce the eighteenth amendment and all other provisions of the Federal Constitution and all laws enacted pursuant thereto.'"

These are indeed fair words and might carry conviction did we not know that, as governor of New York, Alfred E. Smith four times took the oath of office to support the constitution and laws of his state and of the United States and then proceeded to undermine the enforcement of the eighteenth amendment by leading in the fight that repealed the Mullan-Gage (state-enforcement) Act, thereby practically destroying all authority of the 33,000 members of the law enforcing machinery of the state in the matter of prohibition enforcement, and leaving the whole job for some 500 Federal officers—an impossible task.

A campaign pledge or an oath of office is no better than the man making it. The whole trend of Gov. Smith's thinking is against national prohibition. He openly proposes allowing the states with wet inclinations to go into the liquor business. How can such a man, fundamentally opposed to prohibition, with wet political connections and associations, with a hostile official record, openly appealing to the wet vote of America



## CORRESPONDENCE

FROM THE COMMITTEE OF ARRANGEMENTS.

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## PASTOR AND PEOPLE

### The Lord's Supper or the Christian Passover

BY WM. KINSEY

#### 1. Proposition One: Jesus Eats a Supper.

(1) Because he was with his disciples on Thursday evening (sometime between 6 o'clock and midnight) which is the beginning of the 14th Nisan.

"And when it was evening he cometh with the twelve. And as they sat [reclined] and were eating" (Mark 14: 17), Jesus with the twelve ate.

"Now when even was come, he was sitting at meat with the twelve disciples" (Matt. 26: 20).

Jesus "riseth from [ek, out of] supper" (John 13: 4).

"And he said unto them, With desire I have desired to eat this passover with you before I suffer" (Luke 22: 15). This remark Jesus makes during the meal.

Jesus, "In like manner also the cup after supper" (1 Cor. 11: 25).

#### 2. Proposition Two: The Supper Eaten by Jesus and the Disciples Was a Passover Supper.

(1) Because Jesus himself calls it "this passover" (Luke 22: 16). A simple exegesis of Luke 22: 15-18 shows that "this passover" does not refer to the general Jewish passover which was still twenty-four hours in the future, which was eaten in the beginning of the 15th Nisan (Num. 28: 17), or between 6 P. M. and 12 o'clock midnight of our Friday.

"With desire" (epithumia, a model dative emphatically repeating the idea of the verb. The construction is similar to: He prayed with prayer; that is, he prayed earnestly, James 5: 17). "I have desired" (epithumesa, aorist indicative, I desired). So Jesus desired desirously, desired with desire, to eat this passover before "I suffer." He desired earnestly.

"For" (gar) of verse 16 gives the reason for the statement of verse 15, and clarifies the meal idea of "this passover." For, or because, I am saying, now, unto you, that no longer (ouketi: no longer, no more, no further) any fear or possibility lest I should eat it (literal: no more never might I eat it: Gr., ou me, with aorist subjunctive expresses strong denial). Dean Alford says that the full meaning of verse 16, is to be found in "this passover" of verse 15. So Jesus eats "this passover," but no more until it be fulfilled in the kingdom of God.

Again in verse 17, "the cup" supports the particular passover supper as eaten by Jesus and the disciples. The "a cup" of verse 17 is not "the cup" of verse 20 (and the cup in like manner after supper). Jesus drank of the "cup" (in verse 17) because it was a part of "this passover" meal. "Some suppose that it is here implied that our Lord did not drink of the cup himself. But surely this can not be so. The two members of the speech are strictly parallel: and if he desired to eat the passover with them, he would also drink of the cup, which formed a usual part of the ceremonial. This seems to me to be implied in dexamenes ('received'): Labon is the word used by all afterwards, when he did not partake of the bread and the wine."—Alford. That is to say: Jesus received (dechomai) verse 17; but for the cup and the bread, he took (lambano) them, and blessed them; the former he partook of; but of the latter he didn't. The "cup" of verse 17, "Is not only not identical with, but has no reference to the subsequent one in verse 20. That was the institution of a new rite; this the abrogation of an old one."—Alford.

So the "cup" of verse 17 supports a passover meal idea. (2) Because of other testimony non-exegetical:

(a) Alford, relative to the words, "this passover": "It was that particular passover, not merely the passover generally—though of course that also—that was to receive fulfillment in the kingdom of God."

(b) Expositor's Greek Testament, on the words, "before I suffer": "The last passover he will eat with them is looked forward to with solemn, tender feeling."

(c) "We regard it, then, as practically certain that the last supper took the form of a passover meal."—Dictionary of Christ and the Gospels.

#### 3. Proposition Three: The Passover Supper as Eaten by Jesus and the Disciples Is Not the General Jewish Passover.

(1) Because the disciples recognized the Jewish passover as yet in the future. When Judas left the table, the disciples thought that he was going to buy something for the feast, that is, the feast of the passover.

(2) Because Jesus was crucified, and taken from the cross while it was still the preparation day for the Jewish passover (John 19: 14, 31).

(3) Because it was not the time for the regular passover according to the law. The 15th Nisan instead of the 14th Nisan was the legal day.

(4) Because when the ordinary passover was eaten, none were allowed to go out of the house until morning. But in the case of Jesus and the disciples: Judas left the room during the meal and Jesus and the disciples left the house when the meal was finished, going to Gethsemane, etc.

#### 4. Proposition Four: The Passover as Eaten by Jesus and the Disciples Is the Christian Passover, Commonly Called the Lord's Supper.

(1) Because it is a distinct supper, and not the Jewish passover as previously shown, it is a special supper, a supper that is a symbol in itself. The practice of the early church is against the paschal idea as fulfilled in the sacraments, for they ate a supper prior to partaking of the sacraments. Again in Jude 12, the word for love feasts is agape, which every scholar worthy of the name recognizes not as the emblems of the bread and the cup, but as a meal. "This passover," the expression may perhaps point to the fact that this was not the actual Jewish paschal meal, but one which was intended to supersede it by a passover of far more divine significance."—Farrar, in Cambridge Bible. What Dean Farrar says "perhaps" is a passover superseding the Jewish Paschal, we are now persuaded is exactly the case.

(2) Because Paul concedes the paschal meal as practiced by the early Christians by his own view of a paschal meal in connection with the sacrament. After discussing the supper situation (1 Cor. 11: 17f.), at the conclusion he says: "Wherefore, my brethren, when ye come together to eat, wait one for another. If any man is hungry let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come" (1 Cor. 11: 33, 34). Setting in order that which is out of order is to recognize and approve. Paul was greatly opposed to Jewish ceremonialism, or ceremonial works. Had the paschal meal been the Jewish passover, instead of the new order of meal which may well be termed the Christian passover, he doubtless would have attacked it as he did circumcision. Paul says that he received these things from the Lord.

Paul sets in order the disordered, which is not abrogating, or recognizing an abrogation. A meal, and not the emblems, is alluded to in 2 Peter 2: 13, where bad conduct, "revelling" is engaged in, in their feasting.

The fact of the disorders referred to by Peter, Paul and Jude indicates: (1) That there was a supper and not the emblems alone; (2) that the supper was not set aside, but the abuses corrected.

(3) Because the Didache (The Teachings of the Twelve Apostles, "the oldest and simplest church manual."—Schaff) recognizes a meal or supper other than the emblems of the bread and the cup. "The eucharist is not yet separated from the agape, if, indeed, they are not identical, for the latter is not mentioned, though some take chapter 9 to contain the closing prayer of the agape, and chapter 10 those of the eucharist (Zahn, Weizsacher, Weiss, Loofs)."—Dictionary of Christ and the Gospels.

(4) Because of the testimony of Historians:

(a) Dr. Schaff: "At first the communion was joined with a love feast, and was then celebrated in the evening, in memory of the last supper of Jesus with his disciples. But so early as the beginning of the second century these two exercises were separated, and the communion was placed in the morning, the love feast in the evening, except on certain days of special observance. . . . It was a family feast, where

rich and poor, master and slave met on the same footing, partaking of a simple meal. . . . Augustine describes his mother Monica as going to these feasts with a basket full of provisions and distributing them."—History of the Christian Church, Vol. II, pp. 239, 240.

(b) "The traditional interpretation of the Pauline passage (still upheld by Harnack, Zahn, and others) regards the eucharist as the conclusion of a meal taken in common, or agape. A more modern view held by Julicher, Spitta, Haupt and Huffman, holds that the reference of the passage is to one single meal, designated as a whole by the name 'Lord's Supper.' This theory is borne out by the fact that Ignatius uses the term agape and eucharistia indiscriminately for one and the same sacred feast."—Drwys, in New Schaff-Herzog Encyclopedia of Religious Knowledge.

(c) Other historians who view the Lord's supper as composed of a meal plus the emblems of the bread and the cup:

Fisher: "There they joined in a common meal which concluded with a solemn partaking of bread and wine, the whole being a commemoration of the last supper of the Lord with his disciples."—Beginnings of Early Christianity.

Bishop Lightfoot: "In the apostolic age the eucharist formed part of the agape. The original form of the Lord's Supper as it was first instituted by Christ, was thus in a manner kept up."

Prof. James Orr: "The crowning act of the New Testament religious service was the Lord's supper with which in this age was always combined the agape, or love feast. The two indeed formed one sacred meal in the course of which, after blessing, the bread was broken and wine drunk after the example of our Lord" (1 Cor. 11: 23, 24).

Prof. Geo. L. Robinson, McCormick Theological Seminary, Chicago: "The Lord's supper! Originally it was an evening meal; the last paschal, but the first Lord's supper, inaugurated by Christ and his eleven disciples; Judas had gone out." (This statement is as recent as 1928).

Moorehead: "The name 'passover' in the New Testament is applied to the whole paschal feast. This fact must be borne in mind particularly in the study of the last passover observed by our Lord and his disciples."

(5) Because of the Meaning and Relative Importance of the Meal—Part of the Supper, as a Symbol, It Demands Perpetuation.

This argument will be developed in the next article: The Meaning of the Lord's Supper.

Elkhart, Ind.

### "Tears o' Pity"

BY CHESTER E. SHULER

A MINISTER who has spent much time in the Southland, tells a story about a visit he had from an old negro Mammy. She seemed much excited and when he inquired her difficulty, she replied:

"Hit's 'bout Sis Ca'line. Sis Ca'line she done come ter me 'bout some po' fambly. She come a sniffin' through her nose an' sayin', 'Hit's a sad case, Sis Mirandy, dat Ah has sho' shed a barrel o' tears ober.'"

"Dat's sho' a lot o' tears," says I, "but what yo' done gib dat po' fambly, Sis Ca'line? Hit would be mo' comfortin' to 'em ef you'd quit cryin' an' get busy cookin' for 'em."

"But Sis Mirandy," says Sis Ca'line, "Ah is so sorry fo' dem, an'—"

"Yo' see, Mistah —, Sis Ca'line she takes out all her sympathy cryin' ober de afflicted! Yo' ain't neiber heard her sob none wid her pocketbook, has yo'? Naw'n Ah 'specs dere ain't no cheaper way ob helpin' fo'ks dan to cry ober 'em! An' de funny paht ob hit is, if yo' do cry ober dem' ev'ybody says what a kind, symperthetic ha'ht yo' has got. An' dey don't take no notice dat all yo' draps in the contribution plate is a tear ob pity! Dat's Sis Ca'line fo' yo' ebery time! Ah'd lak ter see her sob wid her pocketbook once befo' Ah die, so Ah would. Now wouldn't yo', Mistah Preacher?"

Harrisburg, Pa.



## HOME AND FAMILY

### My Little House

BY STUART P. PALMER

My little house is in the hills,  
Proud hills, fir clad, they stand so high  
One wonders if it only seems  
They nearly touch the sky.

My little house is made of wood,  
Cut from the proud and fir clad hills.  
And my little house is not blown about  
By every wind that wills.

My little house is a green shade,  
For weary travelers on the road;  
And my little house gives flickering hope  
To those who bear a load.

Harrisburg, Pa.

### A Delegate Am I

BY BESS ROYER BATES

"JANE, can't you help me? I am in a peck of trouble."

"What can possibly trouble you?" smiled Jane. "You look as fresh and happy as these apple blossoms."

Margaret smiled at the compliment but immediately sobered.

"I am a delegate to the convention at Somerville. I want to be a good one and I don't know how. Can you tell me?"

Jane smiled as she finished arranging the blossoms in a bowl, but did not answer at once.

"You see," went on Margaret, "you have been delegate so often and always do so well that I want to know your secret. I don't want to be a complete failure after all of your successes."

"I am sure you won't," the older girl replied. "Like everything else, one can learn to be a good delegate. It is simple enough."

"Tell me. I am a willing pupil."

"First, you should attend all meetings possible with an open eye and heart—and a notebook. That little notebook will be the secret of your success, so forget all other allurements such as new stores, parks and enchanting excursions in which some may indulge, and be true to it."

"In it place the theme of each address that you hear. Do not fill it with a lot of random jottings that may appeal to you as you listen. Listen with a purpose. Most speakers talk around one central thought which may be expressed briefly. Get that thought down. If you can also add some particularly striking illustration or addition to it, get that also, but be sure to capture the theme."

"Second, note all special or unusual features, such, as special methods of entertainment. Some day your church may be called upon to hold a convention and these ideas will be valuable. The music, pageants, feeding and lodging, all of these are worthy of study."

"Third, attend the business meetings. Here you may be called upon to vote, so study the issues presented, that you may do so intelligently. You will want to note the new officers elected, any new aims or projects that may be discussed or started, and particularly note the calls for money which may eventually reach your own congregation. Fill your notebook with these things and guard it as a treasure for with it you can fulfill your duty to those who have sent you."

"There is another privilege that is of a more personal nature which you will have. That is the association with other people. Look upon every one you meet as a possible friend. Here is some one with whom you can exchange ideas and enthusiasms. What greater means of culture is there? Do not avoid strangers at the convention, but rather seek them out and modestly cultivate their acquaintance. It is a real adventure, you know, to make a new friend."

"Now the hardest part of the whole pleasant business comes and that is the report you will be expected to make at home. The whole church can not go to the

convention so you are sent to bring the convention to the church. How to get all of the ideas and enthusiasms you have gained into a small talk and really transfer it to your hearers is a real problem. But do not give up. It can be done."

"Do not do as I once heard a girl. She had been sent to a two weeks' school on education, a rare privilege in that community. When she came back she kept repeating:

"Oh, I heard the most wonderful things. If only you could have been there. It was simply wonderful."

"Can't you tell me some of the things?" I asked.

"Oh, it was simply wonderful."

"She continued repeating how wonderful it was and all of the quizzing I could do did not bring forth any information. All of her enthusiasms left me cold for she gave me nothing to be enthusiastic over. She, I am sure, was not armed with a notebook as you will be."

"First, consider carefully just what was the theme of the convention you have attended. What was the central thing it was trying to promote. Have this idea carefully in mind as you prepare your report."

"Second, consider the sort of enthusiasm the convention produced. Then, if you can, help to arrange the opening of the service to produce, by the music, scripture and so on the same feeling. If there was a special convention hymn, it might be sung by a quartet or chorus. So much for the beginning."

"Third, comes the actual report. Keeping the whole theme in mind, now outline briefly the important speeches you have heard, giving the gist of each. Of the business transacted, tell only that which is of local interest, for accounts of business meetings are often dry. Tell of the newly elected officers, though, and where they are from. Then give some of the items of general interest, the gossip things you have noted down, the unusual points of interest. Last, discuss the ambitions of the convention, the aims it wishes to attain, and how your own group can help. By this method, you will be giving the convention to your own church, and thus will be able to reproduce your own enthusiasm. It may sound like a big undertaking, but I know you will be able for it."

"I hope so," said Margaret. "You have given me courage to try."

Pittsburgh, Pa.

### Why Strive So Hard for Chastity?

BY WM. J. TINKLE

A CAPTAIN was making a patriotic speech to his company. The boys showed signs of restlessness and inattention during the speech, so he considered it necessary to review some of the main points afterward. Picking out one young fellow who had been watching the birds in the tree tops, he said: "Private Brown, why should a man die for his country?"

After an awkward pause the reply came: "You're quite right, Captain, why should he?"

By their actions some good, respectable church members are answering the question of our heading in the same way. They seem to think it does not matter if young people sow their wild oats, especially young men. Young ladies have to be more careful, for there is danger of having a child to support out of wedlock.

But the readers of this article are not that kind of people. We feel, often very deeply, that the seventh commandment is God-given and not to be gainsaid. The standard of Christianity is that one should live in strict continence until marriage, and after that be true to one wife. But as much as we feel this to be important, do we not sometimes find our feelings too intangible to impart to others? How can we impress our standard upon our children, who do not understand? or upon our neighbors who disagree?

Several plans have been tried at different times with more or less success; usually less than we should like to see.

One of these, now old and threadbare, is to consider the whole subject of reproduction as something never to be mentioned. After the custom of savage tribes this subject is taboo. Regardless of the fact that the

development of the human body from two microscopic cells is a subject to inspire the wonder of a philosopher, these people consider it impure. Then marriage becomes, not a holy sacrament, but a license to do wrong; a necessary evil (if such a thing really could be). However much confusion this idea may have caused in the past, it already has yielded to others, and will not be held much in the future.

Many have deterred others from vice from fear of venereal diseases. This danger is real and hard to escape. I saw a man who was a lifelong cripple, and another who was incurably insane because of syphilis; besides a number of other pitiful cases. The facts concerning these diseases need to be more generally known. But this is not enough. Some consider themselves smart enough to escape this danger by seducing girls who are healthy and pure.

It is common for speakers who are physicians to tell boys to live pure lives because unchastity and self-abuse lead to physical weakness. Such is true of excessive vice, but often some of those very boys have indulged in vice to a certain extent, yet because they naturally are strong the results are not evident and they think they have "gotten by."

Still another group is coming to discuss sex matters very openly and lightly. This is a reaction against the suppression of past years. If this leads to a better understanding of life processes it is a good movement, but it also is fraught with danger. A flippant attitude does not penetrate to real truth. Besides, the sexual life of the individual is so closely bound up with his real self that there is a kind of sacredness inherent in it. We do not speak lightly of that which we consider sacred. One is likely to lose, first, his self-respect, then his chastity, if he becomes flippant in sex matters.

The greatest reason we should strive so hard for chastity is that to be unchaste is to be false. When two persons have come together in the deepest act of love, assurances have been given (in actions if not in words) of faith, devotion, and union of hearts. As stated so aptly in the second chapter of Genesis and repeated by our Lord, they have become one flesh. Then if they do not carry out these promises by living together and working each for the other's welfare, they are untrue to the deepest pledges any one can make.

It is so much easier to feel this than to express it in words; but feelings do not reach the other person to influence him for good. As we have opportunity, let us not fail to explain this important truth to our children, our classes, and our societies of men and women.

Plymouth, Wis.

### Are You Content?

BY ETHEL ZIMMERMAN LANDIS

FLORENCE DANIELS has a deep concern for others. But somehow she feels that she isn't just measuring up to what God has called her to do. She was somewhat in the dark for a long time until she decided to open her heart to God in prayer. Florence had never done just what one would call great deeds, but she has always been kind-hearted and ready to do what lies nearest her door. I would say that she is a God-fearing woman. She has a small family and thus has her home duties. But with that she is not entirely satisfied. One probably would say that she is already doing a noble work if she is serving her children and her husband perfectly. But no, her conscience is not at rest and often when she finds herself alone, she prays earnestly that the Lord will guide her to a more devoted life to him. Only those who have these desires can fully understand her. But she is the one who is going to find her purpose in life through her earnest and sincere efforts both spiritually and materially.

How many women and girls are just like Florence? Are you satisfied with just going along in the same rut day after day? Or are you willing to let your life, that God has given you, unfold to the finer and more sacred things? "Lord, help us to be instruments in thy hands."

Tampa, Fla.



## AMONG THE CHURCHES

### Calendar for Sunday, October 28

Sunday-school Lesson, Paul's Last Journey to Jerusalem.  
—Acts 20: 17-21, 28-38; 2 Cor. 11: 28.

Christian Workers' Meeting, Life Choices.

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### Gains for the Kingdom

Two baptisms at Spring Grove, Pa.  
One baptism in the Jasper church, Mo.  
One baptism in the Center church, Ohio.  
Nine baptisms in the Pulaski church, Va.  
One baptism in the Ligonier church, Pa.  
Four baptisms in the Detroit church, Mich.  
One baptism in the Santa Ana church, Calif.  
One baptism in the Rocky Ford church, Colo.  
Four baptisms in the Pleasant Grove church, Ill.  
Two baptisms in the Conewago congregation, Pa.  
Eleven baptisms in the Root River church, Minn.  
Three baptisms in the Maple Grove church, So. Ind., Bro. I. R. Hiatt, pastor-evangelist.  
Ten additions to the Blue River church, Ind., Bro. I. R. Beery of Markle, Ind., evangelist.  
Eight baptisms in the Bear Run church, Pa., Bro. D. P. Hoover of Windber, Pa., evangelist.  
Thirteen accessions to the Hatfield church, Pa., Bro. Wm. Zabler of Lancaster, Pa., evangelist.  
Five accepted Christ in the Middle Creek church, Pa., Bro. Berkebile, the pastor, evangelist.  
Two accepted Christ in the Dallas Center church, Iowa, Bro. W. E. Buntain, pastor-evangelist.  
Three baptisms in the Frostburg church, Md., Bro. B. M. Rollins of Keyser, W. Va., evangelist.  
Eight baptisms in the Tinker Creek church, Va., Bro. Samuel Flora of Sago, Va., evangelist.  
Three additions to the Newton church, Kans., Brother and Sister J. Edwin Jarboe, evangelists.  
Five baptisms in the Eel River church, Ind., Bro. J. Edson Ulery of North Manchester, Ind., evangelist.  
Four baptisms in the Loon Creek church, Ind., Bro. H. M. Coppock of Tippecanoe City, Ohio, evangelist.  
Four baptisms in the West Alexandria church, Ohio, Bro. I. J. Kreider of West Milton, Ohio, evangelist.  
Seven baptized in the Maple Grove church, Ind., Sister Mary Cook of North Manchester, Ind., evangelist.  
Twenty-five decisions in the Springfield City church, Ohio, Brother and Sister O. H. Austin, evangelists.  
Twenty-seven baptisms in the Waynesboro church, Pa., Bro. J. A. Robinson of Pleasant Hill, Ohio, evangelist.  
Seven baptisms in the East Chippewa church, Ohio, Bro. R. N. Leatherman of West Alexandria, Ohio, evangelist.  
Four additions to the Lincoln church, Nebr., Bro. J. W. Fidler of Brookville, Ohio, evangelist; three baptisms previous.  
Nine baptisms in the Edgewood house, Sams Creek congregation, Md., Bro. J. H. Wimmer of Union Bridge, Md., evangelist.  
Fourteen baptisms in the Locust Grove house, Allegheny congregation, W. Va., Bro. B. W. Smith of Burlington, W. Va., evangelist.  
Four baptisms in the Topeco church, Va., Bro. Lester Fike of Chicago, Ill., evangelist; four baptisms, the result of decision day.  
Six were baptized and three restored in the Shelton congregation, N. C., Bro. H. J. Woodie of Winston-Salem, N. C., evangelist.  
Ten baptisms and one reclaimed in the Ottumwa church, Iowa, Brother and Sister U. H. Hoefle of Lena, Ill., evangelist and music director.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. M. Rollins, the pastor, began Oct. 21 in the Keyser church, W. Va.

Bro. Emra T. Fike of Oakland, Md., to begin Dec. 2 at the Ephrata church, Pa.

Bro. H. K. Ober of Elizabethtown, Pa., to begin Nov. 12 in the Spring Creek church, Ind.

Bro. R. W. Schlosser of Elizabethtown, Pa., to begin Nov. 16 in the Brookville church, Ohio.

Bro. Harper Snavely of Shamokin, Pa., to begin Nov. 11 in the Battle Creek church, Mich.

Bro. J. W. Fidler of Brookville, Ohio, to begin Nov. 12 at the Bareville house, Conestoga congregation, Pa.

Bro. Chas. Cassel of Manheim, Pa., to begin Nov. 25 at the Bachmanville house, Conewago congregation, Pa.

### Personal Mention

Nebraska is to be represented on the Standing Committee of the 1929 Conference by Eld. David G. Wine.

Eld. B. W. Smith has been chosen by the First District of West Virginia as Standing Committee delegate to the next Conference.

Middle Indiana has selected Elders I. B. Book and R. H. Miller as Standing Committee delegates to the Conference of 1929, with Eld. R. C. Wenger as an alternate delegate.

Bro. W. K. Conner, pastor and elder at the Harrisburg church, Pa., has closed twelve years of very efficient service with this congregation and has now moved to Huntingdon, Pa.

Brother Bonsack sends us an interesting communication from on board the S. S. Elizabethville, written Sept. 7, but it came a little too late to crowd into this issue. Watch for it next week.

Bro. H. L. Hartsough, pastor of the First church, Chicago, desires to learn of any members in the city not in touch with the local church. Anyone having information of such will please communicate with the pastor at 3560 Congress Street.

The mission rooms are in receipt of a cable message telling of the safe arrival of Brethren Bonsack and Emmert at Lagos Oct. 20. This means that they had come from the missionary conference at Leopoldville and were ready to proceed into Northern Nigeria where our mission stations are.

Bro. Joseph L. Mahon who had recently accepted the pastorate of the Scott Valley church of Southeastern Kansas underwent an operation Sept. 14 which disclosed cancer of the stomach. Oct. 14 brought the fatal issue in a hospital at Halstead, Kans. Further particulars are promised us later.

Bro. J. Edwin Jarboe writes from Newton, Kans., Oct. 17: "We expect to begin in Monitor church, Kans., next Sunday the twenty-first, if wife is able. At present she and my son J. Wm. are in hospital here in Newton. J. Wm. is recovering from an operation and wife is taking treatments for neuritis."

Bro. N. W. Coffman, pastor of the Barren Ridge church, Va., writes us that at the morning service of Oct. 14, it was decided to have a special service of prayer on Monday night, Nov. 5, when prayer will be "offered to Almighty God to send the Christian people of our great country to the polls to vote to preserve the constitution of our land."

Bro. Wm. J. Tinkle writes us under date of Oct. 19: "The suggestion of observing the Sunday before election as a day of fasting and prayer strikes me as being very timely. I am a firm believer in divine guidance. I understand that there was such an observance in Chicago last spring, and no doubt it had much to do with the great moral victory. . . . I hope you will announce this proposed day of fasting and prayer in each issue between now and the election."

Sister T. S. Moberman of Ashland, Ohio, Superintendent of Christian Citizenship for the Ashland County W. C. T. U., writes us as follows: "The W. C. T. U. are arranging that Nov. 6, election day here in Ashland, shall be used as a day of prayer. The Lutheran church has offered its Sunday-school rooms. The Protestant churches of the city and near-by country are co-operating, each church or perhaps two churches to be grouped together will come in and take charge for an hour, each being assigned a definite time. Thus all day long the Christian women will be coming and going uniting their prayers, asking God that the cause of truth and righteousness may prevail. All our own churches in and near the town are joining in this move. Ashland City

church is sharing the hour with Park Street Church of the Progressive Brethren and Dickey church with Maple Grove."

Bro. W. E. Trostle of San Gabriel, Calif., is giving Bible lectures at 3 P. M., every second and fourth Sunday of the month, at the home of Bro. E. Shively, 127 N. Orange St., Glendale, Calif. Everybody is welcome, especially members residing in Glendale, Burbank, Van Nuys or other near-by points. Nov. 13, 7:30 P. M., at the same place, Bro. Carl is expected to preside. Tell your friends of these meetings. A permanent church organization is the ultimate hope of the members, Sister Lulu Terford writes us.

Since the passing of Bro. Emanuel Newcomer at 99, the oldest minister in the Brotherhood is Bro. Samuel Miller of West Alexandria, Ohio, ninety-four. Next come Wm. Johnson of Wichita, Kans., and S. Z. Sharp of Fruita, Colo., both nearly ninety-three. The oldest in ministerial service are Daniel Whitmer, North Manchester, Ind., and Noah Longacker, Hartsville, Ohio, both elected in 1861. S. Z. Sharp is a close third, 1862. Bro. Sharp, ordained in 1868, is longest in the eldership. So we are informed by our statistician, Bro. Edgar M. Hoffer of Elizabethtown, Pa.

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### Miscellaneous Items

"I am trying to get my heart in this good work for the Lord." Thus writes a good brother who sends in his check for \$50 for world-wide missions. Isn't this a fine way to take care of the heart?

There came to the business office the other day a letter from a sister who stated that she had been reading the "Gospel Messenger" for forty-three years, and as she laid aside the issue for Oct. 6, 1928, she was wondering whether there had ever been a better issue of the "Messenger" than that one. Then, too, she wondered how many of the "Messenger" readers appreciate the fine standards and the soul-lifting messages which that and other issues contain. Perhaps it will do you good to go back and scan again the pages of the Oct. 6 "Messenger" to see what especially appealed to her.

The following from Mr. W. Cameron Smith, Home Hotel, Pittsburg, Pa., is self-explanatory: "A news item appeared last spring in your valuable and esteemed publication directing the attention of its readers that if the lineal heirs of Bishop Jacob Baker, in his lifetime a bishop of the Dunkard Church, who died in Western Pennsylvania many years ago would communicate with the undersigned and furnish their full names and correct present addresses they would learn something greatly to their advantage. For some inexplicable cause, I have up to the present failed to receive any response from one of the bishop's lineal descendants, some of whom surely still survive. In view of the high position and influence held and exercised by the late Bishop Jacob Baker, I have confidently entertained the belief that the correct identity and place of residence of his children, grandchildren, etc., would surely remain within the memory of and present knowledge of at least the official leaders of the church of which during his lifetime he was a faithful and efficient prelate and therefore with the hope and for the purpose of expediting justice for the actual children and grandchildren of Bishop Baker I am here bespeaking your courtesy and fraternal interest on their behalf by asking you to make this an item for insertion in your next issue."

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### Special Notices

"Bethany Sunday," as adopted by Annual Conference, will come Oct. 28.

Elgin church, Ill., will combine Homecoming and Rally Day services Nov. 4. There will be a basket dinner at the church. All former residents and those who would like to visit Elgin are cordially invited.

To Superintendents and Pastors: If you want your vacation school counted in the report for 1928, it should be sent in at once to the Board of Religious Education, 16-24 S. State St., Elgin, Ill. It is possible that you did not receive report blanks. If so, they will be sent to you upon request.

Homecoming Day at the Palmyra church, Pa., is Nov. 3 and 4, beginning at 7:30 P. M., Nov. 3. We have the promise of Brethren Samuel Hertzler, I. W. Taylor and Henry Zug to be with us. Come and let us renew acquaintances and worship the Lord in the home church again.—Sarah G. Shelly, Palmyra, Pa.

Berkeley congregation of Martinsburg, W. Va., has changed the date of the dedication of their new church-house from Nov. 8 to Nov. 11. An invitation is given to all adjoining congregations and to those who wish to come and help make this a great day for the church here.—Lucy D. Miller, Martinsburg, W. Va.

Beaver Creek church of Southern Ohio will have a love feast at 10 o'clock Nov. 17, with the annual Homecoming the 17th and 18th. Eld. J. Edson Ulery will be present. An invitation is extended to all ministers and others who have assisted in any way in the work here and to all who enjoy an old-fashioned communion. Eld. Ulery will follow with a series of preparatory services for the revival meetings to be conducted by Eld. J. O. Winger of North Manchester.—J. H. Eidemiller, New Carlisle, Ohio.

## PLAN TO SECURE THE PARTICIPATION OF EVERY MEMBER IN OUR THANKSGIVING Home Mission Offering

A special program emphasizing home missions will help secure participation.



## AROUND THE WORLD

### In Praise of the Average Student

The other day the acting president of the Chicago Theological Seminary, Dr. Carl S. Patten, spoke a good word for the average student minister. Said he: "Experience has shown that those students who seem commonplace have been more useful and successful than those who appear highly endowed." And what is true for ministers applies in other lines. Leaders have their place, but what would we do but for the average man in the average place who may be generally trusted to do the best he can?

### Great Britain Glad for Tourists

Great Britain is to the good not less than \$500,000,000 by reason of the tourists who visited England during the current season. Naturally tourists from the United States predominated, some 500,000 having visited the British Isles this past summer. The volume of traffic has been due to the spread of the tourist third cabin idea. Thus persons of moderate means are visiting Europe by the tens of thousands every year. It is stated that the American Express Company handled an average of 10,000 American visitors per day during the past season. In addition to tourists from the United States there were some 40,000 from Canada and 50,000 from South America. No figure is available for the continental visitors but the number was very large. Yes, Great Britain is glad for the tourists—and especially for what they spend.

### Canadian System of Liquor Control

The Canadian system of liquor control, frequently referred to as something desirable by those who oppose prohibition, turns out now to be anything but a solution of the problem. According to "Liquor Control in Canada," a carefully documented statement of the situation published by the Canadian Prohibition Bureau, liquor control is a tragic, ghastly failure from the standpoint of those who would remedy the evils of alcoholism. Indeed, it would seem that many of the evils are rather intensified since government control but serves to dignify what would otherwise be classed as a disreputable business. Rev. Ben H. Spence, one of Canada's well known prohibition leaders, says of the Canadian situation since government control has come: "Everywhere the sale and consumption of liquor has been enormously increased and after all that is the crux of the whole question. The consumption of this poison, and the extent of the resultant alcoholism, is in proportion to the facilities by which the drinker may obtain drink."

### More and More Chain Stores

In a recent study of chain store distribution and management it was estimated that at least one-sixth of every dollar spent in our retail stores goes to chain stores. The grocery business leads the field as to number of chain companies and number of units. The study cited places the number of grocery chain companies at 850 and the number of stores at 64,000. The next in order are variety store chains, 786 chains with 8,100 units. Shoes, drugs, cigars and tobacco, department stores, women's clothing, restaurants, hotels, candy, meat, etc., are listed in the order of decreasing importance. Two of the chief advantages of the chain store system are tremendous buying advantages and the facilities for using the latest merchandising methods. However, these advantages are not entirely beyond the reach of able independent storekeepers. It is altogether possible that by possessing a good location, giving special service, catering to a special trade and pooling his buying with other independents he may prosper regardless of the development of the chain stores. But more and more it is becoming apparent that the race is to the strong.

### Traveling by Water and by Air

Up and down the west coast of South America where distances are immense, and long railroads as yet out of the question, ships and airplanes are to be linked in a strange but efficient union to promote speedy transportation. Normally traffic up and down the west coast of South America is by steamer. Now the new plan contemplates the use of airplanes to fly on ahead of a steamer, in which case the rushing business man can get his business attended to while the slower steamer catches up, and then proceed as before. Another possibility is that of flying off to a city at one side, attending to business and then catching up with the steamer on which passage was first taken. The following is given as a concrete illustration of the possibilities of combined airplane and steamer service: "During the course of the present week a passenger left a southbound mail steamer at Talara on Sunday morning, and arrived at Lima by plane the same day. He spent four business days in Lima, left Friday morning by plane, overtook the same steamer at Mollendo Friday afternoon, and continued his journey south." Thus while the steamer was making the thousand-mile journey from Talara to Mollendo the eager business man or hurried traveler, thanks to supplementary airplane service, was able to spend four days at Lima, the point about half way between Talara and Mollendo.

### Middle Class Hospital Service

Between the rich who can pay for the hospital service they want and the poor who get such service on a charity basis there is the middle class, worthy of good service, but often not able to pay even for the type given to the poor. To meet the special needs of this middle class the great Middlesex Hospital in London will equip a new block of wards for middle class patients. It is hoped to increase this class of beds in this one hospital from 1,055 to 6,000. "According to the new scheme it is declared the patient will know at the start exactly what the charges are to be for his maintenance, special examinations, etc., while the fees for the actual professional treatment will be gauged according to his ability to pay, much as is done in the United States. Income alone will be no guide in the matter. The man with an income of five thousand dollars a year who has a large family and heavy responsibilities might find his bill much smaller than that of the bachelor with an income of but twenty-five hundred dollars per year."

### Iowa Has a Port

As everyone knows, Iowa is a long way from the sea. And most of all, Iowa farmers realize that they are far from the sea when it comes to shipping grain. But the borders of Iowa are touched by great rivers—one of these being the Mississippi. And so on Oct. 10 the new municipal dock facilities of Burlington, Iowa, were dedicated. All of which means that by way of the Mississippi River, the Iowa farmer is as close to cheaper water transportation as the port of Burlington. The dollar and cents value of these new facilities has been figured as follows: "Under actual operating conditions the farmers whose produce has been transported by barge have received six and one-half cents more per bushel of wheat than those whose grain has been shipped to St. Louis by rail and from thence to New Orleans by water. The rate per hundred weight for the rail-water transport to New Orleans is 26 cents. The all water rate is 14½ cents, a saving of 11½ cents per hundred weight or 6½ cents per bushel of wheat. This economy in transportation the farmer realizes in the increased return on his produce."

### Chinese Statesmanship

Recent news from China gives evidence of a type of statesmanship which Westerners can appreciate. Sun Fo, son of the late Sun Yat-sen, has been named minister of railways in the new government. He has already announced the taking of initial steps on some important reconstruction projects. For example, Canton, the great city of south China, is to have a deep water port. At present the great ocean liners must call at Hongkong, and the goods destined for Canton be transhipped. The importance of a deep water port at Canton is therefore evident; it will make it possible for large ships to call directly at Canton. A canal project is to be undertaken at Tientsin under American supervision. This undertaking has the double objective of preventing floods and furnishing work for famine refugees in this district. Finally, a group of American economists will be brought to China to assist the finance minister in plans for currency reform and financial reorganization. Sun Fo is quoted as saying: "China will require large sums for reconstruction purposes, and America is the logical place to obtain them on the best terms. While the contracts already made are preliminary, we realize the whole thing is up to us. If we are able to stabilize the government political situation and reduce our army, the rest is easy, because financiers and business men in the United States, as well as England and Germany, are interested in our problems and are ready to cooperate if China does its part."

### College Presidents on State Liquor Control

Just how would the general situation be affected if the policy of state liquor control should be adopted, as advocated by one Presidential candidate? The executive committee of thirty-two cooperating temperance organizations, of which Dr. Daniel A. Poling is chairman, recently released a series of statements by college presidents dealing with the proposed change and also the effects of prohibition as it now stands. Three representative views follow: President Daniel L. Marsh, Boston University, Boston, Mass.: "... All one needs in order to become enthusiastic for prohibition is to have a memory of what conditions were in the old days and contrast those conditions with conditions as they are today. As President of Boston University, where we have fourteen thousand students enrolled, I can hardly think of any greater disservice to the rising generation than to scrap prohibition." Chancellor E. A. Burnett, University of Nebraska, Lincoln, Nebr.: "... I am personally very much opposed to modification of the present prohibition laws in the direction of laxness of enforcement or in allowing an increase in the alcoholic content of beverages. ... States are too small divisions for the control of the liquor traffic. Under our present system we have much better control than we did in the state of Nebraska when adjoining states were under a license system." President M. G. Brumbaugh, Juniata College, Huntingdon, Pa.: "I am convinced that conditions in the country and in our colleges under prohibition are better than they were under the old order of saloon life."

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Jesus and the Samaritan Woman

John 4:1-26

For Week Beginning November 4

### CAN WE DOUBT THAT GOD PREPARED THIS OCCASION?

Jesus sat weary on the well. Noon sent the disciples to the market for bread and the woman to the well for water. Am I always ready to use the occasions which God so wisely prepares (Eccles. 3:11; Rom. 11:33-35)?

### IF THOU KNEWEST THE GIFT OF GOD

"If thou knewest the gift of God and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water." When men know the gift of God all these Jewish-Samaritan hatreds pass away (Rom. 10:12; Gal. 3:28; Col. 3:11).

### WHOSOEVER SHALL DRINK OF THE WATER THAT I SHALL GIVE HIM SHALL NEVER THIRST

"Jesus, thou art all I want,  
More than all in this world."

"'Tis religion that can give  
Sweetest pleasures, which we live,  
'Tis religion must supply  
Solid comfort when we die."

(Philpp 4:11; Heb 11:34)

### THE WATER THAT I SHALL GIVE HIM SHALL BE IN HIM A WELL OF WATER SPRINGING UP UNTO EVERLASTING LIFE

The water that Jesus gives not only satisfies self, it blesses others (Luke 6:38; Acts 20:35, 2 Cor 9:8)

### GO CALL THY HUSBAND

Partners in sin should be partners in repentance. The man who finds the light will leave no stone unturned to bring his former associates in sin to the light also (John 1:41, 45; 4:39).

### I PERCEIVE THAT THOU ART A PROPHET

Jesus caused her to see and to loath her sin. This is the first result of a holy prophet's ministrations (Job 42:6; Luke 5:8).

### TRUE WORSHIP

Not place and form but spirit and truth make worship acceptable. God is a Spirit and is in search of such worshippers. Jesus himself is the Messiah of God. This is the living water that Jesus offers. If we knew the barrenness and bondage of ancient worship we should call this living water indeed!

### DISCUSSION

How is it that the water that satisfies self becomes a well flowing out to bless others?

Can these two results be separated? Why not?

R H M.

Personally, I am unalterably opposed to any attempt to modify the enforcement laws or to change the amendment to the Constitution. For the good of the training of the youth of this Republic, it should remain dry, and the drier the better citizenry your colleges will produce."

### "War of the Wheels"

In England the "war of the wheels" is fast approaching a crisis. The contestants in the struggle are the railroads and the bus lines. The first represents enormous capital investments tied up in fixed rights-of-way and heavy equipment. The latter has the advantage of a much lower capital investment in equipment that is surprisingly adaptable to prevent day needs. Thus in England train service is confined to tracks that total but 20,000 miles. Over against this motor coaches can go almost anywhere. For where there is a parallel service a breakdown on the bus line simply means that the railway can be used on the payment of the regular fare. In England motor sleeping coaches are coming into use and this would seem to indicate that the longer passenger hauls will have to be shared as more and more with the bus lines. The final outcome is as yet obscure. However, it would seem that much of the passenger service and the lighter freight service will tend to go to the buses while heavy hauling and long distance traffic should tend to remain with the railroads. The present dilemma of the railroads comes from the fact that they have an enormous capital investment in types of equipment which do not allow them to give the convenient, adaptable service which bus lines can furnish. There is, certainly, a large place for both types of service in this age of transportation, but many fortunes will be lost as well as made before sound adjustments are achieved.



## The Second Coming of Christ

(Continued From Page 679)

tion in vogue, which is known as spiritualizing, or dealing with it in a figurative manner.

Bishop Jeremy Taylor wrote: "In all the interpretations of scripture the literal sense is to be preserved and chosen, unless there is evident cause to the contrary."

Tyndale said: "The greatest cause of this captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen and the doctors of his time drew all scripture into allegories, insomuch that twenty doctors explained and expounded one text twenty different ways."

### A Prophecy

Sir Isaac Newton, who lived many years ago, made a very important prophecy. He said: "About the time of the end, in all probability, a body of men will be raised up, who will turn their attention to the prophecies, and insist upon the literal interpretation in the midst of much clamor and opposition."

This is the very issue between the evangelical and unevangelical denominations today.

### Prophecies of a Century Fulfilled in a Day

Prophecies concerning the crucifixion of our Lord, which were made by many different voices at different times during the five centuries from 1000 to 500 B. C. were all literally fulfilled within twenty-four hours on the day of his crucifixion. There are about twenty-five such prophecies. Note briefly how he was to be: "Sold for twenty pieces of silver" (Zech. 11:12; Matt. 26:14, 15); betrayed by a friend (prophecy, Psa. 55:12-14; 41:9; fulfilled (Matt. 26:49, 50); the money cast to the potters (Zech. 11:13; Matt. 27:5-7, 9, 10); forsaken by the disciples (Zech. 13:7; Matt. 26:50; Mark 14:27); accused by false witnesses (Psa. 35:11; Matt. 26:59, 60); smitten and spit upon (Isa. 50:6; Matt. 26:6, 7); dumb before his accusers (Isa. 53:7; Matt. 27:12, 14); how he was to be wounded and bruised, fall under the cross, have hands and feet pierced, be crucified with thieves, pray for his persecutors. People shook their heads, people ridiculed him, garments were parted and lots cast, his forsaken cry, gall and vinegar given him, bones not broken, side pierced, darkness over the land, buried in a rich man's tomb, and other prophecies, were all literally fulfilled; and the Scriptures, too, easily understood.

If these prophecies were literally fulfilled at his first coming, may we not take the hint that the prophecies concerning his second coming may be relied upon in the literal sense? We so take them.

If Jesus were here today would he have occasion to call his disciples what he did his disciples in his day: "O fools, and slow of heart to believe all that the prophets have spoken?"

"All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). Peter seems to divide the Scriptures in two parts, let us read, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow"—the sufferings and the glory to follow (1 Peter 1:11).

It is with this latter part we are to deal. These are the themes of the Old Testament prophecies. How true, then, is John 5:39: "They testify of me." They testify of the cross and the crown; the first coming and the second coming; the humiliation and exaltation. We are to trace out the glories to follow.

### What Historians Say of the Faith of the Early Church

Schaff, the eminent ecclesiastical historian, writes: "The most striking point in the eschatology of the Ante-Nicene age is the prominent chiliasm, or millenarianism; that is, the visible reign of Christ in glory on earth with the risen saints for a thousand years before the general resurrection and judgment. . . . It was a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenæus, Tertullian, Methodius and Lactantius.

Barnabas, a Levite of Cyprus and coworker with Paul, is mentioned twenty-nine times in the New Testament. He wrote:

(a) "God made in six days the works of his hands, and he finished them the seventh day, and he rested the seventh day and sanctified it. Consider, my children, what that signifies: he finished them in six days. The meaning of it is this: that in six thousand years God will bring all things to an end, for a day is with him as a thousand years. Therefore, my children, in six days, that is, in six thousand years, all things will be finished."

(b) "And he rested the seventh day, this meaneth; when his Son coming, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. . . . Wickedness no longer existing and all things having been made new by the Lord, he shall be able to work righteousness" (Ante-Nicene Fathers).

Clement of Rome, mentioned in Philpp. 4:3 wrote about A. D. 95, these words: "Of a truth, soon and suddenly shall his will be accomplished as the Scriptures also bear witness, saying, 'Speedily shall he come, and will not tarry'; and, 'The Lord will suddenly come to his temple, even the Holy One, for whom we look'" (Mal. 3:1).

Polycarp (A. D. 69-155), who died at the martyr's stake, writes that "the earth will be marvelously fertile and fruitful during the millennium, and that he was told this by John, who heard it from the Lord."

Polycarp confirms Papias, who says: "There will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on the earth."

Justin Martyr A. D. 89 writes thus: "I, and as many as are orthodox Christians, do acknowledge that there shall be a resurrection of the body, and a residence of a thousand years in Jerusalem, adorned and enlarged, as the prophets Ezekiel, Isaiah and others do unanimously attest."

Tertullian, whom Wesley calls "one of the most eminent Christians of that age," was born A. D. 160, and died A. D. 240. He writes: "We do confess that a kingdom is promised to us on earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely rebuilt city of Jerusalem." (b) "After its one thousand years are over, within which period is completed the resurrection of the saints, who rise sooner or later according to their deserts, there will ensue the destruction of the world and the conflagration of all things at the judgment."

Similar testimony might be introduced from other eminent fathers such as Tatian, Melito, Clemens, Alexandrinus, Hippolytus, Victorinus, Methodius.

So much for Testimony and comment.

### The Purpose of His Coming

Over at Jerusalem a great council, the first council of all the churches, was gathered to deliberate and determine upon spiritual things, and James the Apostle rose up and said that it was necessary for Christians to understand the purpose of God in this age. It was not to convert the world, but to "call out from among the Gentiles a people for his name: when this calling out was completed, the Lord would return, come back, and would build up the tabernacle of David which had fallen down, and build again the ruins thereof, and set it up.

"That the residue [remnant] of men might seek after the Lord, and all the Gentiles, upon whom my name is called."

We then have in this program,

First, the calling out of a people for his name.

Second, after this I will return.

Third, building up the tabernacle of David.

Fourth, return of the residue.

Fifth, and all the Gentiles (Acts 15:14-16).

In support of this program and testimony he turns to the prophets saying: "And to this agree the words of the prophets," but quotes one of them, Amos 9:11-12.

Anyone who desires to see what the prophets (the word is plural) have to say should read, Psa. 102:16; 69:35; 87:5; 14:7; Micah 7:10-11; Zech. 2:10-12; Zech. 1:14-17; Zech. 2:8-13; Zech. 8:2-3, 20-23;

Isa. 10:21; 4:1-6; 14:32; 11:1, 11-12; Jer. 12:15; 23:5-8; Ezek. 37:14, 21-28; 36:10, 11. Read the entire chapter thirty-six of Ezekiel. So much for what a few of the prophets say.

### Groaning Creation Delivered

Paul writes to the church at Rome, that the whole creation is groaning and travailing in pain together until now. Put your ear to the earth, the mother of us all, you will hear the sigh, the moaning, the plash of tears, the tragedy, the footstep and voice of suffering; everywhere is sorrow, groaning and moaning, mystery and confusion with increasing lamentation; but, lo, the whole creation is in great expectation, waiting for the manifestation of the sons of God, waiting for full salvation at the coming of the Lord, and his glorious heavenly host; then shall creation break her bands of corruption and be delivered into the glorious liberty of the Son of God. Then shall this battle-stained and sin-scarred earth be delivered at the second coming of our Lord (Romans 8:18-23).

### Resurrection and Transfiguration

Paul tells the Corinthian church, in the fifteenth of First Corinthians, that the Lord is coming to waken the dust of those who are his, who are sleeping in his name. The trumpet shall sound, the dead shall be raised and the living changed. And this resurrection and transfiguration he affirms will take place among those who are "Christ's at his coming."

Paul tells the Philippian church that he is coming to change these bodies of our limitation.

He is coming also to justify the faith of the long, waiting ages. He must come to avenge and justify the rack, the stake and the torture.

Men have been inspired by his promises and future purposes and have given their lives for his cause. He will not allow men to be ensnared and deceived by misrepresentations of the word he has himself inspired.

### To Give Peace to Individual Hearts and the World

"In his day [not man's] shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psa. 72:1-19). It is when the "All Ruler takes the kingdom."

"He maketh wars to cease" unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psa. 46:9, 10). But notice this does not happen until the eighth verse occurs, when Jehovah works desolation in the earth, in the awful day of Jehovah, described everywhere throughout the Scriptures.

The angel multitude of the heavenly host praising God said: "Glory to God in the highest, and on earth peace, goodwill toward men." But what kind of men? The Revised Version says: "Men in whom he is well pleased." Who are they? Those who believe on and accept his Son. Has the world done this?

On this basis Jesus says to his disciples: "My peace I give unto you, not as the world giveth, give I unto you," etc.

Again he said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

There are three kinds of peace spoken of in the Scriptures: peace with God, the peace of God and peace on earth. This passage of scripture in Matt. 9:34-35 was Christ's warning that the truth which he was proclaiming would not bring in the kingdom-age of peace, but rather conflict.

Another purpose of his coming, is to justify the faith of the long waiting ages. Men have believed and trusted in his coming, and he will not disappoint them.

Again, he must come to make salvation complete. Salvation is not complete. Man is but half saved. These bodies which have been redeemed by blood and sealed by the indwelling of the Holy Spirit, are not saved while they lie mouldering in the grave. Not until they are "fashioned like unto his glorious body" is salvation complete. It is at his coming this is to take place. The body is in the grip of Satan, for he has the power of death and holds the mortgage until he is destroyed.

They lack their full salvation. Paul says: "Now is our salvation nearer than when we believed."

San Gabriel, Calif.



## The Law of Jehovah

BY E. F. SHERFY

The Gist of a Sermon

"The law of Jehovah is perfect converting [or restoring] the soul" (Psa. 19).

### Introduction.

It is needless to say that there is a widespread lack of respect for law and order. This generation is disposed to question the authority of any group, any government, any church, any book—to lay down for us rules or laws by which our lives are to be governed. I observe that our Methodist brethren are disposed to question rules in the Methodist Discipline. Likewise some in our own fraternity question the Annual Meeting rulings. Then there are those who say our national constitution is not sacred just because it is "the constitution." Then, too, would you believe it, some question whether a thing is sacred because it is found in the Bible. The burden of this message is not to prove that a thing is sacred or binding because it is written down in some book, in some document, or even in the Bible. There may be another reason why a thing is sacred and not to be ignored or passed by lightly. The Law of Jehovah may be something far older, more fundamental, more abiding, more vital than any human laws, written documents, any decalog or any code.

### I. What is the Law of Jehovah?

1. What it is not: It is not the law or laws of any government, or of any club, lodge or church. We may hope that governments, churches, etc., have laws Jehovah can approve, but his law is more than church law. The Bible? Well, evidently the Bible is based on the Law of Jehovah. But evidently Psalm 19 was written long before we got the "whole gospel."

2. What then is the Law of Jehovah? There are two ways of spelling the word: law and Law. All names of the Deity begin with a capital. The Law of Jehovah comes so nearly being a part of God himself that in this article I shall spell it with a capital—Law. The law of the land may not be perfect, but God's Law is perfect because it is simply the silent, often unwritten and unobserved, working out of his great principles of life and truth. The law of mother love divinely implanted in a mother's heart, for example, has never been codified into a thus saith the Lord: "Thou shalt love thy child with all thy heart, mind, soul and body." But it is a law nevertheless. The law of gravitation had been working ages before Newton noticed it and wrote it down.

### II. The Nature of This Law

1. God's laws are eternal, and were in existence ages before men wrote them down. It was socially and morally wrong to commit adultery thousands of years before Moses said, "Thou shalt not commit adultery." Likewise, the whole decalog. Men were—or should have been—their brother's keeper for millenniums; but only of late years have we put that eternal Law into writing in what we call the Eighteenth Amendment—a document which says in substance, "Thou shalt not allow a business in thy land which never has respected the law and which tends to drag to ruin millions of thy youth." Yes, the "Law" existed ages before the "law" was written into our constitution, making us our brother's keeper in this matter. I agree with certain ones that being in the constitution doesn't make it sacred, but some things are in our national constitution or in our Bibles because they are sacred regardless of what a certain great politician, seeking office, may say to the contrary.

2. This divine Law can not be broken. I even wonder whether there has ever been a contravention of God's Laws. The falling of the walls of Jericho was a miracle. Healing a blind man was a miracle; but was it a contravention of divine Law? Maybe what happened there was supernatural rather than unnatural.

No, we can not break his Laws. We may break our heads, our necks or our mother's heart trying to "break the law," but we never break God's Law. Men, even governors of great states, may wink at the breaking of certain laws but they themselves will be broken before God's Laws are broken.

Young people—or any of us—may talk about "getting away with it," but in the long run they never, never do.

3. God's laws are always good. Certain "lewd fellows" howl for personal liberty. Adam was the only man who ever had the right of personal liberty and that lasted until Eve and her two boys came on the scene. By God's Law of social liberty, which existed ages before America was born, whatever is good for my neighbor is good for me. "The law of Jehovah is more to be desired than gold."

4. The Law of Jehovah is spiritual and dynamic, "converting the soul." The Law of the cross, the Law of love, the gospel is the power of God to convert men so they do not want to be lawbreakers. Whoever is elected President, this is our message as Christians before the election and afterwards.

"The gentlemen of the opposition" are right in saying that we "can not legislate goodness into the hearts of men." But we preach a Law which was formulated about the time that the morning stars sang together (and even before New York City or Albany was on the map), which not only tells men how to live but helps them to want to and to actually keep the laws. And why? Because God's Law is operating in their lives.

Young people, brethren, sisters, everybody! Don't be too free to say that certain things are not sacred just because they are written down in a creed, a document, or the Bible. Maybe they are not—just for that reason. But maybe human experience proves that some things are so everlastingly vital to your welfare and mine that prophets and statesmen have observed that such things are inherently sacred, being an interpretation of God's laws and therefore (in some cases by the consent of the people) they are "written down" and called laws or rules.

Yes, I repeat, a thing is not right or wrong because the Bible or the laws say so, but some things are written into the Bible and our laws because they are right or wrong. That is what gives authority backed up by the whole universe and its eternal immutable laws.

Just one illustration. Some wonder why some of us take it so seriously that so many are spending money lavishly, often, for jewelry, tobacco, extravagant cars, clothing, etc., when our mission cause suffers so; and say that such things are not wrong just because they are mentioned in the Bible or in church rules. I agree. But why were they mentioned in the Bible and church decisions if such things were not inherently wrong?

Yes, even after Nov. 6 we shall still have the great task of converting men and women by the Law of Jehovah, for that law is eternal, unbreakable, beneficent and dynamic, "converting the soul" and we puny, bigoted Americans would do well to live by it.

Daleville, Va.

## CORRESPONDENCE

### YYARA GIRLS' SCHOOL

Sometimes things are said which fall on ears other than those for whom they were intended! So it happened the other evening, when a Christian man chanced to be walking behind two Hindus, deep in conversation. The Hindu men had just come out from the Anglo-Vernacular School where a program had been given by the boys and girls of the town. The Suba Saheb (governor of the province) and Naib Suba and the missionaries had been invited to hear the program. The men were discussing the program they had heard and one man asked: "Why is it our children do not speak plainly and put life into their exercises as do the mission children?" The other man answered that it was because the missionaries were so interested in their work and put so much of themselves into the teaching and instruction that the children could not help but be interested. "And why is it," continued the first speaker, "that our girls sing a 'garbo' without any zeal?" The answer came back rather forcibly, "It looks as if our girls don't have strength enough to walk around in the circle. It makes me disgusted. Just think of the way the mission girls sing and keep step in perfect rhythm. I tell you they are strong. They sing as if they were interested and enjoyed it. They get exercise every day, and they are busy with all kinds of work outside of school hours. That's what keeps them so well and strong and happy." Then his

companion commented, "I just wonder what those missionaries thought of this program: I wonder whether they could catch what was being said!" By this time a turn in the road took the Hindus off in another direction, and the Christian hurried home eager to tell what he had overheard, for he felt that the work of the mission had been paid a high tribute.

Of late, the Girls' School has had many visitors. In one way, this is good for the girls, because it keeps them up to standard, and the compound and rooms are kept in readiness for inspection. This past Friday afternoon a group of ten women from the town came in an ox cart. They asked especially to see a "garbo" sung and the daily-dozen given. But the thing which interested them more than all else was the cookstove in the bungalow. While being entertained with music, they arose bodily and went to the kitchen. An American stove seems to be a wonderful sight for Indian women. Ovens, reservoirs, doors, lids, pipes and drafts are so different from the low mud-fireplaces over which they stoop to cook!

There are now seventy girls in the school. Four months ago, there were eighty-five, but because of the deficit and the cut which had to be made, the number had to be decreased. Never before in the history of the school had such a thing happened. The effort had always been made to win girls for the school, so it seemed a hard thing to have to send girls back home. For awhile there were misunderstandings among the children and their parents, but the unrest has quieted down and people seem to understand that the mission did the only thing which could have been done under the circumstances. We can only pray that strength be given us to meet such a crisis wisely and courageously.

Anetta C. Mow.

Vyara, via Surat.

### MONSOONS AND OTHER MATTERS

The rains are still on, and strange to say we are just now, in the end of the season, having the biggest rains of the year. It is Sept. 21. The rains were never more gentle and kind than this year, it seems to me. I hardly see how they could have been more timely either. We let it rain, and enjoy seeing it come straight down from above, and wish India's millions could adequately praise the Giver. For without sufficient rains, they starve. This is the twenty-first monsoon the writer has passed through and it is different from all the others! We have thoroughly enjoyed it. One reason is that before the rains the pesky sand-flies nearly ate us up by night. They paid little heed to mosquito curtains and some other remedies we applied.

We had the privilege of visiting our Wankel boarding school last Sunday and of speaking to the fine lot of boys in attendance. We have a splendid opportunity there and only need spiritually-minded head teachers to do a great work through them amongst a large population of splendid folk of the backward classes.

There is still an occasional communal riot in India. At Godhra the other day some Moslem Ghanchis killed one lawyer, and seriously wounded other leading Hindus. Those Ghanchis are a bad lot. I had a talk with several of them one night on the train. They boasted that any one of them is sufficient for ten or fifteen Hindus.

It is comforting to be able to report that conditions in Bhat, our fisher village, seem to be improving, and the tide seems to be turning our way again. Our teacher there is a man of excellent spirit, and we believe amidst great provocations has shown the Christ spirit. Jesus shall win and shall reign, as he alone deserves to, and all people of like goodwill shall reign with him.

I. S. Long.

Anklesvar, India.

### ONE READER'S REACTION

I have just read an article in the "Messenger," and thanked God that North Carolina has a Christian woman with ability and courage enough to write such an article on the subject she did; also that the "Messenger" had the grace to print it.

The press truly is very much at fault in being so greedy as to print so much on various lines for the money, regardless of the evil generated thereby. Nearly one-half of the printing of today is on account of the greed of mankind, such as can be and is used by Satan to carry out his designs in deceiving men and women—and he succeeds all too well. The public at large is also very much to blame for taking and reading and thereby sanctioning such vile literature as is in so many papers and magazines.

I am right glad that the sister had the stamina to stop taking and reading such matter. If all Christians would do likewise there would be very different doings. She also spoke of the movies. As they are run at present, in trying to please all for the sake of patronage, they act out their greed. I did say: God bless the son who did not want to go and see a prize fight.

But the saddest and most lamentable thought is that Satan has succeeded in getting into the church so many counterfeits who do see so much good, as they call it, in introducing many of the very devil's machines for running religious doings, thereby grinding out sin. Many such are found at the movies, theaters, circuses, prize fights,

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## ONE READER'S REACTION

(Continued From Page 687)

legal Sunday ball games and various other places of amusement.

Another sad fact is that because of these counterfeits Satan can work many of his sophistries. Then there is the disobedience of the church in not working with, and if needs be, scripturally disciplining its members. Gross sins are winked at and vile sinners are allowed to remain in the church, thereby evil designing ones find just what they wish to use against religion.

By the church's conformity to the world in dress, going to questionable amusements and various other doings of the world, the church shows quite plainly there has not been the transformation there should have been. There must be repentance and the forsaking of sin.

Because God's commandments are not kept and Christ's ordinances are not observed religion is belittled and scoffers say there is nothing in it. All things show plainly the time of the end of this dispensation draws near. It is high time those of the Isaiah stamp cry aloud and spare not. And there is need of more with courage to be led by the Holy Spirit to hew up to God's line.

Without a doubt the time is near when the first beast, so plainly spoken of by God's inspired servants, whose number is 666, will give his power over to the second beast, also plainly told of, which in all probability is the apostate Protestant church from which comes the anti-Christ. Then, woe to the world or Satan's kingdom! Then sinners will drink the wine of God's wrath because of sin. Then how important it is that God's words are heeded, his commandments obeyed, and his ordinances observed by us, so that we may be safe with Jesus in his kingdom when he comes.

Westfield, Mass. S. M. West.

## DR. OLIVER PERRY HOOVER

Dr. Oliver Perry Hoover was born in Dayton, Ohio, March 31, 1864, and died in Huntingdon, Pa., Sept. 13, 1928. He was the son of Elder and Sister S. W. Hoover who were prominent leaders in the church in their day. He was united in marriage March 3, 1886, to Sister Ida Klepinger of Dayton, Ohio, who survives him. He is also survived by an only brother, Doctor W. I. T. Hoover of La Verne, Calif.



Doctor Hoover died very suddenly from heart trouble. He had a few attacks a couple of days before his death. They were not thought to be serious. He attended Chapel Wednesday morning, Sept. 12, and met his classes and was apparently his usual

cheerful self. The following morning, Thursday, he suffered an attack from which he could not recover.

His sudden passing was a great shock and sorrow not only to his wife but to his associates and friends in Juniata College, and his many friends everywhere. "Uncle" Perry was one of the favorites on the faculty. He was the friend of every student on the campus, possessing the knack of establishing that greatly-to-be-desired bond between professor and student. The loss of this beloved teacher and friend is an irreparable one to Juniata College, and the Church of the Brethren with which he was actively associated.

Dr. Hoover held the professorship of Latin and Greek at Juniata since 1920. He took his Master's degree from DePauw University in 1894 and studied the next year at the University of Leipzig, Germany. For the next few years he was Professor of Philosophy and Greek at Juniata College. He studied at the University of Chicago in 1901 and 1910. Prior to coming to Juniata in 1920 he was instructor in Latin in the St. Louis (Missouri) High School. Dr. Hoover was given the degree Doctor of Letters (Litt. D.) by Mt. Morris (Illinois) College in 1912. He was a member of the Phi Beta Kappa Society.

The funeral service in Huntingdon was held Saturday afternoon, Sept. 15, in the Stone church in charge of President Martin G. Brumbaugh, who was assisted by members of the faculty.

His body was taken to Dayton, Ohio, and laid to rest in the beautiful Memorial Park cemetery.

The funeral service in Dayton was held in the First Brethren Church with a sermon by the writer from the text, "I have kept the faith," 2 Tim. 4:7. Rev. Beacher, pastor of the Brethren Church, and Bro. Coffman, pastor of the Church of the Brethren, assisted.

The words of the text seemed most appropriate to the life of our beloved, departed brother. He accepted Jesus as his Savior in his early years. In all the years of his work as student, teacher, and preacher, with his residence here and there and meeting all classes of people he faithfully kept the faith. He has gone to get his crown.

May the Lord abundantly bless dear Sister Hoover who more than all others feels the great loss. She and Doctor

Hoover lived together many years as loving and devoted husband and wife. May he bless also the only brother in the far west and the many relatives and friends. God bless his memory to the enrichment of the lives of all who had the good fortune to know him. T. T. Myers. Huntingdon, Pa.

## AID SOCIETY REPORT

Report of the Aid Societies of the Eastern District of Maryland for 1927: Fifteen societies reported with an enrollment of 226 active and 188 associate members; 380 meetings were held with an average attendance of 132. Money received during the year, \$3,356.70; amount given to home work, \$1,994.98; to foreign work, \$358. Much has been done that can not be given in dollars and cents.

This present year a business meeting was held at our District Meeting April 25, which convened in the Bush Creek church. At this time Sister John J. John was elected vice-president for the District, Sister McKinley Coffman's time having expired. Plans were made for the convention of the Aids of the District which took place on July 26 in the Rocky Ridge church, Monocacy congregation. At this meeting twelve of the sixteen societies, one being added this year, were represented.

The meeting was opened with the president, Sister Annie Stoner, presiding. The devotionals were conducted by Sister Elsie Eigenbrode, who also welcomed the convention in the name of the Monocacy society. An address was then given by Sister J. W. Williamson from Washington, D. C., emphasizing the work that women can do as Aid workers. An open discussion followed which was very ably led by Sister Earl Bowman, also of Washington. The topics were, Practical Findings as to the Strong and Weak Points in Our Aid Work, The Joy of Aid Society Work. In this discussion all of the societies present took part, also some visiting societies. Many helpful suggestions were given to provoke thought for the good of each local society. The noon hour devotional was conducted by Sister Annie Roop.

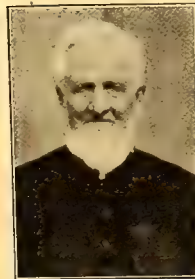
After lunch the session was opened with Sister John J. John in charge of the devotionals. A business session was held when it was decided that we have a project of our own for the District. Three were presented by individuals: Greene County School, Bethany Hospital and Blue Ridge College. After discussion a motion was made that we give \$200 each year for two years toward the support of a young minister at Blue Ridge College. This carried and after other business was disposed of, an address was given by Sister Naomi Royer Will on Little Things, showing how we can grow and develop into larger characters if we keep faithful in doing the little things well. We were favored with special music both morning and afternoon. An offering was taken amounting to \$22.85. After prayer by Sister Clara Englar the meeting was dismissed. We all felt the day had been well spent in the historic church where Bro. Daniel P. Saylor had been elder for many years.

Westminster, Md.

Anna M. Royer.

## ELDER JOHN A. SMITH

Eld. John Asa Smith, the son of Henry and Elizabeth Smith, born Nov. 9, 1842, peacefully passed to his eternal reward July 16, 1928, and was laid to rest in the Pleasant Hill cemetery adjoining the Bush Creek churchhouse.



He was married April 7, 1865, to Rachel Ellen Wagner and to this union were born eight children, seven of whom survive him as do one sister, Mrs. Susan Webster of Frederick, Md., twenty-four grandchildren and four great-grandchildren. His wife preceded him in death, passing away in 1920, after having celebrated their golden wedding anniversary, April 7, 1918.

Early in life Bro. Smith united with the Brethren Church in the Bush Creek congregation and was elected to the ministry about fifty-four years ago and in due time was advanced to the eldership. He became associated with the Woodberry (Baltimore) church in its early history and labored untiringly for it until the infirmities of age prohibited active endeavor and then his prayers and interest in it remained active until the end.

One of those devout men of an earlier generation, untouched by the follies of the present day, his love for his Lord and the church was his supreme interest in life and he held sacred the doctrines of the church until the last.

Truly, a soldier of the cross, he knew and loved the Scriptures and in humility but without fear, he preached with power according to his convictions. The life of this devoted servant of God has undoubtedly exerted a large influence upon those among whom he lived and worked and many of those now constituting the membership of this organization owe their connection with the church to the consistent preaching and living of this consecrated minister of God. Truly, "His works do follow him."

Baltimore, Md.

H. Carroll Yingling.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a third month's Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Couser-Miranda.**—By the undersigned Sept. 22, 1928, at the Church of the Brethren (East Side), Bro. Jacob Wilbur Couser and Sister Mary Catherine Miranda.—Van B. Wright, Dayton, Ohio.

**Cripe-Ketting.**—By the undersigned at the home of Bro. Noble W. Neff, Milford, Oct. 6, 1928, Mr. Russell L. Cripe of Goshen, Ind., and Miss Violet Ketting of Syracuse, N. Y.—Ralph G. Rarick, Milford, Ind.

**Harding-Grant.**—By the undersigned Aug. 23, 1928, at the home of the bride's parents, Mr. Leo W. Harding of San Dimas, Calif., and Sister Florence Grant of Covina, Calif.—G. H. Bashor, Glendora, Calif.

**James-Peebler.**—At the home of the undersigned June 6, 1928, Bro. Don James of Batavia, Iowa, and Sister Vernice Peebler of Libertyville, Iowa.—Glenn Carr, Batavia, Iowa.

**Kirkendoff-Mishler.**—At the home of the undersigned Sept. 15, 1928, Bro. Theodor J. Kirkendoff of Syracuse, Ind., and Sister Edith Mae Mishler of New Paris, Ind.—Chas. M. Arnold, New Paris, Ind.

**McAllister-Volker.**—By the bride's pastor at her home June 27, 1928, Samuel McAllister and Verna Volker, both of Philadelphia, Pa.—Ross D. Murphy, Philadelphia, Pa.

**Murphy-McDermott.**—By the bride's pastor, at Narbeth, Aug. 11, 1928, Miles Murphy of Philadelphia, Pa., and Genevieve McDermott of Narbeth, Pa.—Ross D. Murphy, Philadelphia, Pa.

## FALLEN ASLEEP

**Armey, Jacob J.**, son of John and Fanny (Hoover) Armey, born in Kosciusko County, Ind., Feb. 20, 1853, died Oct. 10, 1928. He was the seventh son in a family of eleven children. He married Emma Thompson Feb. 17, 1878. To this union were born six sons and two daughters. One daughter died at the age of three years, the mother died March 1, 1917, and the older daughter died in May, 1879, and Sister Armey united with the Church of the Brethren in May, 1879, and always found pleasure in the fellowship of the Lord's people and joy in his service. His recent affliction was the result of a paralytic stroke; he received the anointing service which gave him much comfort in his last days. He leaves one brother and six sons, thirty grandchildren and one great-grandchild. Services by R. H. Miller assisted by the undersigned in the Manchester church—J. H. Wright, North Manchester, Ind.

**Clingempeel, Emma F.**, eldest daughter of Geo. W. and Martha J. Cline, born in Carroll County, Ind., died Aug. 21, 1928, aged 59 years, 10 months and 28 days. She married Jacob M. Clingenpeel March 17, 1868. To this union were born four daughters. She united with the Church of the Brethren in early life and lived a faithful Christian life. In her last sickness she called for the elders of the church and was anointed. Funeral services at Bachelor Run church by Bro. B. D. Angie, assisted by the writer—W. L. Angie, Brimhurst, Ind.

**Cripe, James Oliver**, born in Elkhart County, near Goshen, died at his home in Goshen, Sept. 13, 1928, after a four months' illness from complications. He was the son of Mr. and Mrs. Abraham Cripe. He is survived by one brother and a number of nieces and nephews. Funeral at West Goshen church by Elders M. D. Stutsman and Hiram Roose. Burial in West Side cemetery—Mrs. Clayton Ganger, Goshen, Ind.

**Dahl, John W.**, Oct. 8, 1928, at the home of his brother, W. G. Deihl, of Mechanicsburg, Pa., aged 74 years. He was a member of the Lower Cumberland congregation, having moved here some years ago from Juniata County. He is survived by five brothers and two sisters. Services in the Mohler church by Bro. O. J. Jassinger. Burial in the cemetery adjoining—Pearl M. Trimmer, Carlisle, Pa.

**Doering, Mrs. Otto**, was born in Germany on Feb. 17, 1873. On Sept. 19, 1928, she suffered a stroke of paralysis which left her unconscious until the end which came the next morning. On March 17, 1895, she became the wife of Otto A. Doering who preceded her in death. Their entire married life was spent in Chicago. To this union nine children were born, seven of whom survive, also a mother and five grandchildren. Mrs. Doering became a member of the Hastings Street church eighteen years ago—Mrs. Merlin C. Shull, Chicago, Ill. Sister Grace, nee Sauble, wife of Bro. Earl C. Ecker, Tayne, W. Va., died at the Frederick City Hospital, Sept. 1, 1928, aged 30 years, 1 month and 24 days. She had been ailing for the past year, but was ill only a few weeks; death was due to complications. She united with the Church of the Brethren when quite young and stood firm in the doctrine of the church till death. She attended services as long as health permitted. She is survived by her husband and five children, one sister and brother. Funeral in the Beaverdam church by Eld. J. L. Myers, assisted by C. F. Bucher and Geo. Bowers. Interment in adjoining cemetery—M. Ella Ecker, Tayne, W. Va.

**Gorsuch, Royle Jacob**, died Sept. 8, 1928, aged 22 years, 11 months and 16 days. He was the oldest of a family of five children of Bro. Alonzo and Sister Emma (Essig) Gorsuch. His death was caused by typhoid pneumonia after an illness of six weeks. He united with the West Goshen Church of the Brethren at the age of twelve and remained faithful until the end, receiving the anointing the day before he passed away. Feb. 11, 1922, he married Edna Letchman who survives with one son, his parents, two sisters and two brothers. Funeral at West Goshen by Elders M. D. Stutsman and Hiram Roose. Burial in West Side cemetery—Mrs. Clayton Ganger, Goshen, Ind.

**Hunsberger, Maria Witwer**, born Sept. 28, 1842, at East Union, Ohio, died Oct. 2, 1928, at Fremont, in the home of her daughter, Mrs. O. V. Burkett. Death was due to complications, the result of a broken hip. With the exception of the last three years she lived her entire life in Wayne County. She was married to Henry Hunsberger Jan. 25, 1866. To this union were born four sons and three daughters. Her husband, who was a devout Christian and for many years a consistent, faithful member of the Church of the Brethren. Funeral in the Wooster church by A. I. Heestand and Isaiah Royer. Interment in the church cemetery—Mrs. Miriam Hoff Pether, Williamsburg, Ohio.

**Luttrell, Bro. Geo. W.**, died Oct. 6, 1928, aged 63 years and 8 months; he was born at Berkeley Springs. He is survived by his wife, three sons and five daughters. Services at the Lost River church by the writer, assisted by Eld. W. E. Kohn. Interment in the Mathias cemetery—S. W. See, Mathias, W. Va.

**Messmore, Mildred Maxine**, daughter of Orville and Hazel Messmore, born at North Manchester, Ind., Jan. 8, 1920, died at the children's hospital at Akron, Ohio, Oct. 5, 1928. She leaves her father and mother, two brothers and one sister. Funeral by the writer assisted by Elmer Gilbert—R. H. Miller, North Manchester, Ind.

**Pabest, Freddie Bowman**, son of Rebecca E. and Wm. Pabest, died at his home near Fairfax, Va., July 24, 1928, aged 26 years, 5 months and 6 days. He united with the Church of the Brethren when twelve years old. Services in the Oakton church by Bro. C. M. Driver and E. E. Neff. Interment in the church cemetery. He is survived by his parents, three brothers and one sister—Mrs. Edith Miller, Vienna, Va.

**Padgham, Harry Thomas**, died Oct. 4, 1928, aged 60 years. He came to America from England many years ago. He has two sons and two grandchildren. Services by the writer and burial in the Roosevelt cemetery—C. Walter Warstler, Los Angeles, Calif.

**Peek, Francis Marion**, born in Virginia, died at Quinter, Kans., Sept. 27, 1928, aged 83 years, 2 months and 4 days. He was the oldest of a family of ten children. In his boyhood he moved with his parents to Montlon, Iowa. Nov. 11, 1889, he married Adeline McEldred. To this union were born four children. His wife and two children preceded him. He was called to the ministry in 1879 and later to the eldership.



In 1887 he moved to Quinter, Kans. He is survived by two children, five grandchildren, two great-grandchildren and five brothers. Funeral from the church by Eld. D. A. Crist. Interment in the Quinter cemetery.—Linda Flora, Quinter, Kans.

**Randall, Mrs. Margaret R.**, daughter of Isaac and Sophia Ploutz, born at Marsh Creek, Pa., Nov. 14, 1838; died at Scotts Bluff, Nebr., Feb. 28, 1928. She married Will N. Randall in 1891 and to this union were born four sons who survive with the husband and one sister—Mrs. W. J. Ploutz, Glendora, Calif.

**Replogle, Charlotta H.**, the daughter of Thomas Morley and wife, born in Pittsburgh, Feb. 27, 1881. When she was about three years old her mother died and some years later the father married again. She leaves a sister and two brothers, her father and several half sisters and brothers. In 1901 she married Bro. J. C. Replogle. She was installed in the church in 1909 and such her husband was elected and she served as the deacon's office soon afterward; in this office she proved very helpful to the church. For a number of years she taught home department superintendent in the Sunday-school and was in a class. Some time before going to the hospital she called for the anointing. Her death was due to cancer she died Sept. 23, 1928. She leaves her husband, three daughters and two grandchildren. Services from her home by Eld. G. B. Royer assisted by Bro. Dana Z. Eckert. Burial in the Frankstown cemetery.—M. Elizabeth Barnett, Pittsburgh, Pa.

**Shiffler, Bro. Geo. P.**, died Oct. 3, 1928, in Hummelstown, Pa., aged 77 years, 8 months and 13 days. He was run over by an automobile several years ago and never fully recovered from the accident. He was married Dec. 30, 1871, to Miss Rebecca Etter; she preceded him with one son and two daughters. One daughter and a brother remain. He was a faithful member of the Church of the Brethren for almost the sixty years, having united with the church when a young man in the Tulpehocken congregation. For a number of years the family lived in Maryland but the last fifteen years were spent in and around Hummelstown. Funeral and interment at Spring Creek (Hershey) church by Elders John C. Zag and B. W. S. Ebersole—Mamie Gipe, Hershey, Pa.

**Shiflet, Bro. Samuel McDonald**, died Aug. 8, 1928, aged 88 years, 3 months and 4 days. He was interested in the affairs of the church and was one of the builders of the Summit church, financially and a spiritually. He served as superintendent of the Sunday-school for a number of years. He underwent an operation in the hospital at Harrisburg from which he failed to recover; he bore his suffering patiently afterward but was a constant sufferer; he bore his suffering patiently. He is survived by three sons and three daughters. Services at the home by Rev. Glover. Burial in Summit cemetery.—Mattie Craun, Bridgewater, Va.

**Stottlemeyer, Elizabeth**, daughter of Sarah and Isaac Aleschre, born in White County, Ind., died Oct. 3, 1928, aged 72 years and 23 days. She married John Collins and to the union were born four daughters and one son. Her husband, one daughter and the son preceded her. Oct. 26, 1889, she married John H. Stottlemeyer and to this union was born one daughter. Nov. 18, 1925, her husband died. The last several years she had been so afflicted that she could only get about by means of crutches, yet through all this she was as well as her last sickness she was cheerful and patient. She had been a faithful member of the Brethren Church for over forty years. She leaves a twin sister, a brother, a half sister, a half brother, three daughters, five step-children, fourteen grandchildren and three great-grandchildren. Services at the Beech Grove church by J. S. Shepherd and Marion Norris. Interment in Beech Grove cemetery—Vernie Beaver, Pendleton, Ind.

**Studebaker, Geo. E.**, son of Jacob and Maria Studebaker, born in Bedford County, Pa., died Oct. 1, 1928, aged 84 years, 5 months and 9 days. He served the Union forces in the Civil War and was honorably discharged at the close of the conflict. He married Nancy Ellen Meisel Jan. 25, 1865. To this union were born two sons and two daughters, the sons having preceded him about twelve years ago. In the first year of their wedded life they accepted Christ and united with the Church of the Brethren to which faith they remained true. In 1868 he was called to the ministry, in which capacity he served faithfully. In 1900 he went to Rocky Ford, Colo., as a mission worker, spending a number of years there. Because of his wife's failing health, they retired from active work in 1922 and moved to Hampton, Iowa, to be near their daughter. Bro. Studebaker was always cheerful, hopeful and consecrated to his Master. He became ill of heart trouble and died after only a few days' sickness. He is survived by a brother, and died after only a few days' sickness. He is survived by a brother, a minister, Samuel Studebaker, two sisters and two daughters, with one of whom he made his home since the death of his wife in 1924. The funeral services from the daughter's home, Hampton, Iowa, by the undersigned. Interment in the Hampton cemetery.—J. S. Sherfy, Hampton, Iowa.

**Wayman, Chas.**, died at his late home on Manhattan Drive. He was about the home as usual on Sunday morning but when the family returned from church he was found dead. He leaves his wife. Services by the writer and burial in the Inglewood cemetery.—C. Walter Warstell, Los Angeles, Calif.

**Williams, Mrs. Anna Marble**, was born Feb. 3, 1875, and after a short illness passed away July 28, 1928, aged 53 years, 5 months and 25 days. On May 1, 1915, she became the wife of Charles Williams and proved a very faithful companion to him. Though her physical eyes were closed many years she loved so much the music of the birds, the presence of the trees, and the companionship of animals. Wherever she went her life exerted an uplifting influence. She and her husband were very faithful members of the Douglas Park church, having recently received diplomas for perfect attendance three years in the Sunday-school. She was a member of a number of important committees of the church and all greatly enjoyed her readings and solos.—Mrs. Merline C. Shull, Chicago, Ill.

**Wise, Geo. M.**, late of Philadelphia, died Sept. 27, 1928, aged 72 years. Funeral services by the undersigned at the East Coventry Memorial burial ground.—Trostle P. Dick, Pottstown, Pa.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4); 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 13-18; Mark 6: 13); laying on of the hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 17-21; Isa. 64: 6); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); divorce to law, especially against our Christian brethren (1 Cor. 6: 1-9); remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 21; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

## MY AUTOBIOGRAPHY

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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor  
H. A. BRANDT, Assistant Editor

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## Notes From Our Correspondents

(Continued From Page 689)

time visits were made in 211 homes. During the last two weeks evangelistic services were conducted by Eld. J. A. Robinson of Pleasant Hill, Ohio. During the home visitation week the workers met for supper and consecration services, after which they went by twos into the homes. By this means a great interest was created in the salvation of the lost and the church was ready to work with Bro. Robinson when he came. His work in our midst was greatly appreciated. He preached eighteen soul-stirring sermons and with our pastor had much preaching effort in the Sunday-school. The majority being Sunday-school pupils. At the last service Bro. Robinson endeavored to ascertain the ages of conversion of those present. Of the 400 who responded, the ages of conversion before the age of 25, 68 between the ages of 25 and 32 were converted before the age of 30 and 75. Of the last group and 4; and only 5 between the ages of 30 and 75. We had an attendance of 68 at our Sunday-school Rally Day service on Oct. 7—Sudie M. Wingert, Waynesboro, Pa., Oct. 17.

### VIRGINIA

Antioch church met in council Oct. 6 with Eld. J. A. Naff president. The deacons gave a report of the church visit. We will have our love feast Nov. 3 at 4 P. M. On Sunday Bro. Z. E. Mitchell preached. The Sunday-school secretary gave the annual financial report which was very encouraging—Mrs. A. O. Brubaker, Rocky Mount, Va., Oct. 14.

Middle River.—Bro. Minor Myers from Bridgewater spent the entire month of August in our midst. He did quite a bit of visiting among the members and on Sunday the 12th began our series of meetings. He preached every night for two weeks and the sermons were enjoyed by all. One young man was willing to start the Christian life. Aug. 28 we met in annual council. Bro. H. F. Garber was re-elected forward movement director for another year. Bro. E. C. Geiman was re-elected Sunday-school superintendent. Bro. B. B. Garber was appointed chairman of the eldership. Our communion will be Oct. 24—J. M. Wright, Ft. Defiance, Va., Oct. 12.

Montebello church met in council Oct. 12. Church officers were all re-elected for the coming year. Following the council we held the love feast with forty seven members surrounding the tables. Several visiting members were present among them Bro. U. S. Campbell of Lynchburg, Va. On Sunday morning he preached a very inspiring sermon from the text, Nothing but Leaves. Our Sunday-school is doing very nicely—Mrs. Edna Ramsey, Wilkie, Va., Oct. 16.

North Bassett church, Mt. Hermon congregation, met in council Sept. 29. Bro. Peters was elected elder for the next year. Our love feast will be held Oct. 20 at Mt. Hermon. Our Vacation Bible School closed the latter part of August with a good attendance; the attendance was rather low the first week on account of the flood which caused many to leave home for a while. We have had splendid attendance in Sunday-school during the summer. A Sunday-school has been organized at Mt. Hermon for those that cannot get to Bassett easily. We are expecting Sister Elsie Shuckel to visit us some time this fall—Laura Nolen, Bassett, Va., Oct. 6.

Pulaski.—We met in council Oct. 6. Church officers were elected, Bro. Michael Reed from Floyd, Va., being re-elected elder; Bro. Floyd L. Chasley, clerk and treasurer; Bro. F. F. Ward, "Messenger" agent; the writer, church correspondent. Sunday-school officers were also elected for the coming year, with Bro. C. A. Powell, superintendent. There has been a wonderful interest in the Sunday-school and church services the past summer. Since the first of July nine have been added to the church by baptism. It was decided that we have our love feast Oct. 27 beginning at 4:30 P. M.—Mrs. C. A. Powell, Pulaski, Va., Oct. 15.

Richmond church met in council Oct. 6. E. C. Eller was with us and delivered a wonderful sermon on the following Sunday. The Sunday school was reorganized and Bro. C. C. Leary was again chosen superintendent. Bro. Jesse Bowman is clerk; Sister Ewing, "Messenger" correspondent; Sister Cora A. Bowman, president of Ladies' Aid. We hope to do much the coming year. We are very much in need of larger quarters, and a committee has been appointed to look after the matter. The Sunday school has decided to give \$100 for this purpose. The work seems very prosperous. Bro. Bowman, our pastor, and family add much to the work and have the interest and welfare of the work here on their hearts. Our love feast will be held Nov. 10. We appreciate very much having with us Brother and Sister Wampler, returned missionaries from China, and their presence among us is very helpful. Sister Martha C. Senger, who has been our mission worker in the community as well as in our little band—Katheryn Moore Ewing, Richmond, Va., Oct. 16.

Sangerville church met in council Sept. 7. Our Sunday-school superintendents for the coming year are Brethren J. S. Wine and D. W. Garler. Our communion will be Nov. 3 at 4 P. M. On Oct. 7 the young people from Huer church gave us a very interesting program—Meds G. Argenbitter, Bridgewater, Va., Oct. 15.

Tinker Creek.—A revival meeting was held at Tinker Creek church Sept. 16 to 30 by Bro. Samuel Flora. The services were well attended and much interest was manifested. Eight were baptized. The singing, led by Bro. Carl Spangler, was good during the meetings; the Robertson brothers' quartet was enjoyed by every one. Our pastor, Bro. I. T. Hooker, and the evangelist did much visiting during the day. Our love feast was held at the close of the meeting on Sept. 30 which was enjoyed by all. The church which has recently been remodelled was dedicated Oct. 7. The sermon was preached by Bro. Rufus Bowman to a large appreciative audience—Mrs. E. F. Barnhart, Roanoke, Va., Oct. 15.

### WASHINGTON

Wenatchee Valley. During these last weeks the church has been experiencing much activity and prosperity. The harvesting of the world-famous Wenatchee apples is now in full swing. The local banks report the second largest deposits in their history. This is an encouraging feature since we are expecting Bro. Carl in our midst the last of this week to begin a financial drive for the erection of a new church building. Sept. 30 was observed as promotion day. A fitting program was given by the graduates and the diplomas presented by the department superintendents. There was an unusually large class of seniors coming into the adult department. For them there has been created a standard teacher-training class, a particularly commendable step, looking forward to future trained leadership. Following came the installation of all the newly elected officers of the church and Sunday-school. Eld. R. F. Hiner had charge of the service, calling attention to the privileges and responsibilities of the church worker and giving the pledge of consecration and purpose. By his absence we have enjoyed hearing from many of our visiting and local ministers—Gerardine Eller, Wenatchee, Wash., Oct. 14.

### WEST VIRGINIA

Allegheny.—On Sept. 16 Bro. B. W. Smith of Burlington, W. Va., commenced a series of meetings at the Locust Grove house in the Allegheny congregation, lasting two weeks and ending with our love feast on Sept. 28. Eighteen accepted Christ, fourteen being received

into the church by baptism and four awaiting the rite. The meeting was a great spiritual uplift to the church as well as to the community. At our regular council Sept. 22, Bro. B. W. Smith was elected elder in charge for one year.—Zina G. Cosner, Bismarck, W. Va., Oct. 15.

Shiloh.—On Sept. 9 Bro. Henry Sanders of Auburn, W. Va., began our meeting which continued until Sept. 16. He preached the precious Word in its power and purity and made it so plain that all could understand. Bro. Hamstead came on Thursday and gave much assistance in the meetings which were greatly appreciated. Five were baptized, two received and three others stood for Christ. The church was uplifted and encouraged. On Friday we had our regular council. Bro. Hamstead was elected elder for another year and Bro. Henry Sanders, assistant elder. Our love feast was held Sunday evening with Bro. Hamstead officiating—Louella R. Spurgeon, Moatsville, W. Va., Oct. 6.

### WISCONSIN

Chippewa Valley church met in council Oct. 6. We are to have a love feast on Saturday evening, Nov. 3. We also decided to have a series of meetings next year and the ministerial committee was instructed to procure an evangelist as soon as possible. The date of the meeting will be decided later. The election of Sunday-school officers and plans for a Vacation Bible School for next year were left until our next council—Dec. 1. The chorus is now working on a left until our next council—Dec. 1. The chorus is now working on a musical program under the direction of Bro. Lewis Hyde, to be given at the Union church at Rock Falls, as a dedication number for their new piano. The cantata, Joash, which was given at our home church new piano. The cantata, Joash, which was given at our home church Aug. 19 was a big success. Much credit is due Bro. Hyde in his untiring efforts in directing the work and to the many who took part. Bro. Hyde and family enjoyed a month's vacation at Devil's Lake, N. Dak., returning Sept. 20—Mrs. John Cripe, Mondovi, Wis., Oct. 9.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 25-29, Southeastern Kansas at Mont Ida.  
Oct. 30-31, Southern Pennsylvania at York.

### LOVE FEASTS

**California**  
Oct. 27, 7:30 pm, Hermosa Beach.  
Oct. 28, 4 pm, Los Angeles, Calvary.  
Oct. 28, Pasadena.  
Nov. 3, 7 pm, Inglewood.  
Nov. 4, 6 pm, Belvedere.  
Nov. 4, 6:30 pm, Covina.  
Nov. 4, 6:30 pm, Oakland.  
Nov. 4, 6:30 pm, Fingard.  
Nov. 18, 4 pm, Los Angeles, First.  
Nov. 21, San Bernardino.  
Nov. 28, 7 pm, Glendora.  
Dec. 1, 10 am, Redley.

**Florida**  
Oct. 28, 7 pm, Winter Park.  
Nov. 2, 6 pm, Sebring.

### Idaho

Nov. 9, Nampa.

### Illinois

Oct. 27, 10 am, Woodland.  
Oct. 28, Rockford.  
Nov. 3, West Branch.  
Nov. 3, 7 pm, Franklin Grove.  
Nov. 4, Virden.  
Nov. 4, Big Creek.

### Indiana

Oct. 27, 6:30 pm, Mississinewa.  
Oct. 27, 7:30 pm, Middletown.  
Oct. 27, 7 pm, Shipshewana.  
Oct. 27, Union Center.  
Oct. 27, New Hope.  
Oct. 27, 7 pm, Ellettsford.  
Oct. 27, 7 pm, North Liberty.  
Oct. 28, 6:30 pm, Four Mile.  
Nov. 3, 7 pm, South Bend, Second.  
Nov. 3, 7 pm, Bethel Center.  
Nov. 5, Roana.  
Nov. 10, 10 am, Hickory Grove.  
Nov. 10, 10:30 am, Nettle Creek.  
Nov. 16, 6 pm, Upper Deer Creek.

### Iowa

Oct. 27, 7 pm, Prairie City.  
Nov. 24, Sheldon.  
Nov. 28, 7 pm, Franklin County.

### Kansas

Oct. 27, Overbrook.  
Oct. 27, 11 am, Quinter.  
Oct. 28, Sabetha.  
Nov. 12, 6 pm, Washita.

### Maryland

Oct. 27, 2 pm, Broadford.  
Oct. 27, 2:30 pm, Locust Grove.  
Oct. 27, 2:30 pm, Meadow Branch.  
Oct. 28, 5 pm, Reisterstown.  
Nov. 3, 2:30 pm, Brownsville.  
Nov. 3, 2 pm, Longmeadow.  
Nov. 3, 4, 2 pm, Licking Creek at Pleasant Ridge.  
Nov. 4, 6 pm, Woodberry.  
Nov. 4, 6 pm, Denton.  
Nov. 10, 2 pm, Monocacy.  
Nov. 10, 1:30 pm, Antietam.

### Michigan

Oct. 27, Elsie.  
Oct. 27, Ozark.  
Oct. 29, Crystal.  
Nov. 25, Pontiac.

### Minnesota

Oct. 27, Grandview.  
Oct. 28, 8 pm, Bethel Community.  
Oct. 28, 7 pm, Falls City.  
Oct. 28, Kearney.  
Dec. 3, Octavia.

### Montana

Oct. 28, Clovis.  
Oct. 27, 6 pm, New Carlisle.  
Oct. 27, 10:30 am, Black Swamp.  
Oct. 27, 11 am, Price Creek.  
Oct. 27, 10 am, Wooster.

### Nebraska

Oct. 27, Kent.  
Oct. 27, 6:30 pm, Lower Stillwater.  
Oct. 27, 6 pm, Lower Miami.  
Oct. 28, Olivet.

### New Mexico

Oct. 28, Clovis.  
Oct. 27, 6 pm, New Carlisle.  
Oct. 27, 10:30 am, Black Swamp.  
Oct. 27, 11 am, Price Creek.  
Oct. 27, 10 am, Wooster.

### Ohio

Oct. 27, 6 pm, New Carlisle.  
Oct. 27, 10:30 am, Black Swamp.  
Oct. 27, 11 am, Price Creek.  
Oct. 27, 10 am, Wooster.

### Pennsylvania

Oct. 27, 6 pm, New Carlisle.  
Oct. 27, 10:30 am, Black Swamp.  
Oct. 27, 11 am, Price Creek.  
Oct. 27, 10 am, Wooster.

### Virginia

Oct. 27, 6 pm, New Carlisle.  
Oct. 27, 10:30 am, Black Swamp.  
Oct. 27, 11 am, Price Creek.  
Oct. 27, 10 am, Wooster.

### Washington

Oct. 27, 6 pm, New Carlisle.  
Oct. 27, 10:30 am, Black Swamp.  
Oct. 27, 11 am, Price Creek.  
Oct. 27, 10 am, Wooster.

### Wisconsin

Oct. 27, 6 pm, New Carlisle.  
Oct. 27, 10:30 am, Black Swamp.  
Oct. 27, 11 am, Price Creek.  
Oct. 27, 10 am, Wooster.

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., November 3, 1928

No. 44

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## ... EDITORIAL ...

### Two Obligations That Will Remain

THE Presidential campaign is practically over and the American electorate is about to register its choice for a national leader. Whatever the result may be, two outstanding obligations will remain.

One is the duty of maintaining a lively interest in the responsibilities of our public servants. We can not shake that off for four years by the simple device of casting a ballot. That is important but the awkward tangle with which we often find ourselves confronted on election day is due in part at least to the selfish indifference into which we so easily slip back as soon as election day is past. There will be plenty to think about after next Tuesday. Some persons called to public office may need a lot of encouragement to help them make good on their own good intentions. Powerful pressure will be brought to bear upon them tending in the opposite direction. Others less conscientious may need some vigorous reminders of their pre-election promises. Public servants represent the people better when the people are active, letting them know just what they want.

And elections will mean more when Christian citizens understand that it is their business between times to create real issues to be decided in the elections and not merely to pass on the sham issues set for them by the politicians. We do have a real issue this time, but it is difficult to get a free and untrammelled expression of the popular mind concerning it, because the parties have tied it up with other issues which serve to obscure somewhat the primary importance of this one, and also because some people's eyes are blinded by party traditions and prejudices.

This last factor is the great mischief maker in bringing discredit upon churches and Christian leaders through their political activities. No charge may justly be brought against any churchman for taking an intelligent interest in any matter involving the public welfare. But the participation in things political which party regularity demands is not intelligent. It calls for blind following of the party leaders regardless of the character and convictions of the nominees. No person of brains and backbone can answer such a call. This sort of thing ought to cover with shame any would-be follower of Jesus, not to say church leader, who condescends to taking part in it. The political life of our country has no greater need than to have injected into it a large body of independent conviction which calmly ignores the crack of the party whip and considers issues and men upon their respective merits. To raise up Christian citizens of that stamp is the church's opportunity and duty.

The other outstanding obligation alluded to in the opening paragraph, an obligation which will be in full force after next Tuesday just the same as before, is that of making paramount the spiritual mission of the church. In times of excitement over some special interest it is easy to forget this. Let us recover our poise, if any of us have lost it, and without losing interest in any good work let us bestir ourselves in exalting the name of Christ with fresh enthusiasm before the eyes of men everywhere. Our work is with human spirits. To bring increasing numbers of them under the magic touch of Jesus, to lead them into fellowship with him and to strengthen them in that fellowship is our everyday business. If we find it necessary to give attention to matters of state, it is because that primary business of ours demands this. It is because men and women in whom the Spirit of Christ dwells could not be unconcerned in the presence of an effort to break down a great moral reform. It is because no needed human activity can be exempt from the application of Christian principles. But the central and primary aim of Christian endeavor must be continually asserting and reasserting itself and it must do so now.

The deepest of all human needs is the need of spiritual contact with Jesus Christ. People of all classes, ages, vocations and cultures need that above all things. To give them that or to help them to find it is the heart of the Christian objective. It is what the church was founded for. It is what the machinery of the church is made for. It is the true inspiration of the toils and sacrifices of missionaries, ministers, teachers, committees, officers and agencies of many kinds, and so it is of the finest everyday living of the humblest layman. But we need to think of it more. We need to rekindle the altars of our hearts and homes and churches with the hot fire of it.

As for the great national contest to be staged next Tuesday, our advice is: Go quietly to the polls and cast your ballot in the fear of God. Party names and party issues are of small import beside the great assault which the strong drink curse is making on the manhood of America. All protestations to the contrary notwithstanding, the saloon, no matter by what more respectable name it may be called, to all intents and purposes the accursed saloon of the old and evil days is engaged in a titanic struggle to come back. Don't let it. Record your vote against it. Vote against the man who says in one breath, the candidate's breath, that he does not want the saloon back, and in another less guarded breath that he hopes again to "put his foot on the brass rail and blow off the froth." Don't trust that man. He may have some very engaging qualities but in this matter so vital to the national welfare he is not worthy of your confidence. Vote against him.

Then come back home and think upon the two obligations that will still confront you. One will be that of being a good citizen with a live interest in all vital public issues. The other will be that of seeking a closer fellowship with Jesus Christ and living in that fellowship every day.

### Perhaps We Can All Wonder

THERE came a book to our desk the other day with the pretentious title of "Cosmology." In spite of that it's a pretty good book. But it tries our patience with so much attention to the things that matter so little. You can see by its etymology that it deals with the science of the material universe, its general characteristics and basic principles. That is a fairly large order. It talks much of the nature of time and space, of the various kinds of necessity and of extension, of the ultimate constitution of matter, and other problems of physics and metaphysics, till it makes your head swim to think of them.

We thought that rummaging through its pages might brush out some of the cobwebs that tend to gather in the brain cells through the sluggish summer months, and we hope it did. We seem to feel cleaner anyway. We all need a mental housecleaning now and then. But the deepest impression which the process left with us was that of the eternal timeliness of an old observation which runs somewhat after this fashion: "And if I . . . know all mysteries and all knowledge . . . but have not . . . I am nothing." Did the author of this book appreciate the value of that one and absolute "not without which"?

Possibly he did. We would not judge him. But did the reader of it, the reader of that moment, appreciate it? That was more to the point. And do people generally, good people, church people—do they appreciate it? We wondered about this, and we are still wondering. We wonder if you would not help us wonder.

### Matter and Manner

CURSES on workers of iniquity do not surprise us but it was a surprise to find in the Good Book at that a curse on the man who "doeth the work of Jehovah." Jeremiah is responsible (48:10) and his words call for serious reflection even after you have gone on to pick up the last word, "negligently."

The matter is so important that nothing but earnest, careful, diligent work will avail. Light-hearted, indifferent attention to the business of the kingdom is worthless. It must be worse than worthless to call down the curse of God upon it.

It is not sufficient that your work is good. The manner of your going at it comes into the reckoning also. Do you care much? Is your whole soul in it?

### Confirming God's Choice

REMEMBER those frequently recurring words in Deuteronomy, "the place which Jehovah thy God shall choose, to cause his name to dwell there"? They were involved in the old debate between the Jews and the Samaritans as to the proper place for worship. But Jesus brushed that discussion aside, replacing it with the doctrine that God had chosen every place, "to cause his name to dwell there," every place where "spirit and truth" could be found.

Some people think that God has chosen America "to cause his name to dwell there." They are right. He has. He wants to make of this fine land a habitation for his name. So has he chosen every other land for that same purpose. He made all the lands with that very end in view. He wants his name to dwell in every one.

And in every city, in every community, in every home, in every heart. He has chosen all of them as places for his name to dwell in. Not tacked up on a billboard, however. That is not the way. For his name is inseparable from his character, his nature, his self. So close is the connection that we may almost say that his name is his self, himself. His name dwells where he dwells and only there.

And he dwells where "spirit and truth" are, where spirits give him room. He is Spirit himself and requires a spiritual home. He has chosen your home, your heart, "to cause his name to dwell there," his nature, that is to say, his very self. All that is needed to turn that choice of his into objective fact is your confirmation of it.

The old colored janitor was right. He had heard the pastor preach on the doctrine of election. He did not understand it very well but he had his own ideas on the subject. "The Lord has voted for me. The devil votes against me. And so the way I vote, that's the way the election goes."



## GENERAL FORUM

### What Is Your Life?

What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away.—James 4: 14.

A little gleam of time, 'twixt Whence and Where,  
So brief and fleeting,  
Yet 'tis a sacred burden which we bear  
Till life's completing.

'Tis golden opportunity bestowed,  
Wherein to press  
Onward and upward, on the pilgrim road,  
To holiness.

A time in which, by loving word and deed,  
We may essay  
To help the falt'ring ones, and all in need,  
On life's highway.

Till—when earth's pageant shall have rolled away,  
And dawns to sight  
The vision beautiful—time's finite day  
Merge in the infinite.

—P. D. van der Swan.

### On the Way to Nigeria

BY CHAS. D. BONSACK

How one is impressed with the bigness of the world! We have already traveled about nine thousand miles and have almost as many more before we shall reach our mission field in Northern Nigeria. The direct distance is increased in this trip by several thousand miles in order that we may attend a conference in the Belgian Congo. Yet strange to say, this longer distance is made some cheaper in money, if not in time, than the direct one because of special rates to those attending the conference.

There are on board our ship, the Elizabethville, about 300 passengers, fifty of whom expect to attend this West Africa Mission Conference. This group is composed nationally of Swedes, Belgians, French, English and Americans, the latter predominating. Both the white and black races are represented. The larger number are missionaries returning to their fields who have made their time fit into the date of the conference. There are about ten secretaries or those otherwise engaged in missionary administration. It is almost impossible to name the religious groups of this company, for they are many. There are Methodists, Presbyterians and Baptists, both North and South of each. There are two groups represented of the at least seventeen groups of Mennonites. There are also Congregationalists, Disciples, Anglican, Brethren and others. These all work under about fifteen different missionary societies.

While these many names are rather confusing, it is interesting how the spirit of unity and a common faith hold them together. Black and white eat, live and pray together. A Christian Alliance man of many years in service said: "Last Sunday was the most Christian Sunday I ever spent aboard a ship, so many reading their Bibles and all in a mood of faith and good fellowship." He being an American, also said: "I never knew these English people could be so religious." Others have had similar feelings, no doubt. Getting acquainted with each other certainly helps in understanding and tolerance amid religious differences. The spirit of Christ and better understanding is the only hope of world-wide friendly relations.

We hear much of the division of Protestantism and the strength of a united Roman church, but a little experience on our ship has made us wonder if this is as true as we think. There are more than a dozen priests among the passengers of our ship. Coming to their mass at 6:30 one morning, we found some of them officiating with others present, but on deck were a group of priests who did not attend. Later we found that these belonged to another order of priesthood. Of course there may be some good reason for this situation which we do not fully understand, but it was a contrast to our Protestant service where more than a dozen different groups found a common fellowship in the Bible study and prayer service of each morning.

One is again impressed how the missionaries have proven themselves pioneers in international understanding and friendliness by giving to the nations the Gospel of Christ. This has broken down prejudice through all the ages. Peter was of little service to his Master until he got a vision that the kingdom of God was also for the despised Gentiles. Paul was an enthusiastic Pharisee until the Lord led him to join the little church of disciples which he despised! Then what a power he became. This has been repeated again and again in the history of Christian missions.

With such a group of mission workers as we have aboard our ship, one can find much to interest and help. Here are those who have had large experience in missionary service. Secretaries who have wrestled with matters of government, schools, church, personnel, and every other problem that administrators must constantly face. Here is a missionary who has written a series of textbooks with native thought and pictures of African life. Another who has large experience in supervising many different missions among different tribes. What an opportunity to learn! One wishes for larger capacity and keener wits. For farther vision and bigger soul! But one would be dull indeed who could not learn a little.

All of this suggests the reason why we go out of our way to attend the West Africa Mission Conference at Leopoldville, the first ever held in Africa to cover so many interests and problems, and such a large territory. Perhaps America has gotten the "conferencitis," but the multiplying difficulties of the lonely workers in Africa certainly justify one such meeting in a lifetime. Our own work in Africa being new, we felt the necessity of such an opportunity as this conference to learn from the experience of others before attempting to counsel much with our own devoted workers on the frontiers of Northern Nigeria.

The purpose of the conference is not necessarily to agree in viewpoint, or suggest definite methods or conclusions. Many have failed in doing so. Their success is often in the sharing of experience with each other. This gives a background for wise thinking from which those with initiative can return to their work to correct errors, and establish policies of more value than if attempted in a conference. Conferences also furnish stimulus in their fellowship and sympathy in a common cause. This is good, but if we depend upon it alone, we shall become victims of "conferencitis." Their larger value is the background of facts and experience shared and presented. The greater the difference in viewpoint, the better the conference, perhaps, if these differences are shared in love for a common cause and victory therein. (More about this Conference later.)

On Board S. S. Elizabethville.

### Some Brethren Pathfinders

BY J. H. MOORE

#### 3. Finishing the Boat

In the former chapter we left Eld. Wolfe and his two sons, Jacob and George, at work on their flat bottom boat, on the side of which in large letters, with a piece of charcoal, one of the boys might very appropriately have inscribed, "The Wolfe." The last crop of grain had been raised and disposed of, the farm sold, and the date set for giving possession of the place that had been the family home for thirteen years.

But aside from farming and boat building what has this family been doing all these thirteen years? The father was a minister fully imbued with the missionary spirit, and doubtless did a good deal of preaching. Now and then he came in contact with Indians, but his policy was to deal with them on the William Penn plan, treating them kindly and rendering to each one justice. By some writers he is thought to have been the first Brethren elder to have located west of the Allegheny Mountains. This is probably incorrect, for as early as 1776 we find members owning property in the vicinity of where Meyersdale now stands. In 1784 Eld. Christian Hostetler, his brother John and some others of Lancaster County, purchased over 2,000 acres in this community.

Other members had settled there before. This was about forty-five miles east of where Wolfe settled in 1787, and began his work in laying the foundation for what became later known as the Uniontown church. He doubtless visited the members in Somerset County as well as those in Washington County, about the same distance to the northwest. There were other near-by points where members had located and exerted sufficient influence to fasten their name onto places, such as Dunkards Creek, Dunkards Bottom, and Brothers Valley. While in a way isolated, still he kept in close touch with other Brethren communities and the Brotherhood in general.

Two stories have been published of him, both doubtless incorrect. One is that he was a commissioned officer on General Washington's staff during the Revolutionary War. He was not that type of a man. Being an ordained elder in the church in good standing would preclude the possibility of retaining his official standing in the church in Lancaster County while serving as a military officer. He is also thought to have been the son of Michael Wohlfahrt, a member of the Conrad Beissel faction at Ephrata, Pa. This could hardly be for Wohlfahrt seems to have been classed with the "solitary brethren," unmarried, and therefore left no children. He was born in the northeastern part of Germany about 1687, came to Pennsylvania when thirty-six years old, was baptized the next year and died in the Ephrata Cloister, May 16, 1741, aged fifty-four and nearly five months past, possibly nine years before Eld. Wolfe was born. Furthermore, the name Michael does not appear in the records of the Eld. Wolfe family, while George and Jacob continue to this day. However, this Michael Wohlfahrt was a very interesting character. For some future issue of the MESSENGER we have a whole chapter about him. For the present we leave him resting in an unknown and unmarked grave at the Ephrata Cloister.

But as work on the flatboat progressed the situation the country over grew daily the more interesting. Washington, the "Father of his Country," had died the year before, John Adams had succeeded him as President and Alexander Mack, aged eighty-eight, was still living at Germantown. The Indians were still making trouble farther west, in parts of Ohio, Indiana and at other points. On the Mississippi and Ohio Rivers boats were going and coming bringing news relating to the conditions all along the rivers from New Orleans to Pittsburgh. The news, some of it at least, may have been months old, but it was news all the same. Past this section where the Wolfe family lived there was a steady flow of emigrants, coming from the east and passing overland seeking homes in the unsettled west, especially in Ohio. Most of them loaded their families, a few household goods and some provisions, into covered wagons drawn by oxen. There was another class that made their way down the Ohio River, aiming to settle in Kentucky or southeastern Missouri. For this class the Wolfe and Sons firm had been making boats. Among the number was Daniel Clingsmith from the eastern part of Pennsylvania. He made the trip not far from 1795, a few years in advance of the time set for the Wolfe family to start, and it is but reasonable to presume that the Wolfe firm constructed the flatboat onto which he loaded his family and goods. We are to meet him again in this story. One year later, Dec. 6, 1795, Eld. Christian Hostetler, mentioned above, sold his farm, 216 acres, in Somerset County, and moved to Kentucky. He was an elder in the Church of the Brethren, and he and his sons purchased 1,500 acres of land in Shelby County nearly seventy miles southwest of where Cincinnati now stands. As he had originally come from Lancaster County, Pa., and was well acquainted with Eld. Wolfe, it is but reasonable to feel that the Wolfe firm had something to do with the boat that carried the Eld. Hostetler family to its destination. We are to meet up with this intelligent German family later.

To the Wolfe family things were getting interesting and even exciting. Family after family of members, some of them preachers, had gone down the river and scores in covered wagons were passing day after day. Everyone passing had some news to tell, while letters from those who had already selected homes had much to



say about the new and untamed country they had entered. We may consistently imagine that the two young men, Jacob and George, pushed their part of the work with all speed, for they wanted to be off on the exciting trip down the river. They were both fine young men. While they had enjoyed few school privileges still they were well developed physically, strong of body and limb, quick in action, fleet on foot, skilled in the use of the rifle, the fishing rod and mentally alert. Having grown to manhood on the frontier, they were in a sense the children of nature. George was especially witty, well informed, a real thinker for his age, and argumentative almost to a fault. He did not have access to many books, but what he read he made his own. He possessed a wonderful analytical memory and seldom forgot anything he read or heard. And being a young man of fine physique, of great strength, witty and fearless, he easily became an outstanding leader in his community.

The two young men made a splendid team for handling a boat. For years they had been schooled in making and managing boats on the river. We do not know the size of the Wolfe boat. It was probably twelve feet wide, may have been three feet wider, and near forty or fifty feet long. A part of it, as was the custom for such boats, was inclosed and covered so as to protect the family from rain. On it were stored a wagon, some horses, a few cattle, some chickens, household goods, farming utensils and provisions for months. There were rests for long sweeps (oars) with which to propel the boat as needed, and a large steering paddle in the rear. Besides there were long steering poles to be used where the water was not deep.

To step aboard and carefully examine an emigrant boat of this type, just when it had been loaded and everything made ready for the long trip through wilderness stretches, must have been a matter of interest. It was so to speak a floating house that was to be the home of the family for weeks. But by and by all things were ready. It was near the first of April, 1800. The day and the hour had been set for leaving the state and the community to which those occupying the boat were never more to return. For miles around the neighbors were there to see the elder and his family off. He had been preaching to them for years, had solemnized their marriages, helped bury their dead, and had probably baptized not a few of them. It was an impressive occasion, as all such departures were in those pioneer days. There was a brief but pathetic season of prayer, the last song sung, "be with us till we meet again," the farewell greetings, and as the young man of twenty years, standing near the stern of the boat, with his long guide pole in hand, lifted his coon skin cap in special recognition of the group of young people, young men and maidens, who had been his comrades, no one ever dreamed that in the fine make-up of this uneducated youth were the elements and natural gifts destined some day to make him famous, the leader of men, and to give occasion for recording his name upon scores and scores of pages of history, magazines and papers. Amid the tears, the farewell tokens, and the waving of handkerchiefs, the boat was shoved from the shore, guided into the swift current of the winding river, and rounding the bend, with its precious cargo, disappeared forever. As the weeks go by the MESSENGER readers are to follow this boat and the historic family.

Sebring, Fla.

### High Peaks in My Life

BY CHAS. E. WEAVER

Said at the Young People's Conference at Hershey, Pa., Aug. 11, 1928

EARLY in a Dunkard home I learned that to live the most abundant life one must lose his life in other lives and in a cause he loves. I love the life-saving cause of Jesus Christ.

Seeking how best to give my best in this world-wide cause, I want the largest view of a world of human need. On mountain tops horizons widen. Therefore, to mountain tops I am glad to go.

Last winter I attended the Student Volunteer Convention at Detroit. That was a high peak in my life.

Up there, on the high peak, Detroit, there met for worship, conference, and Christian fellowship three

thousand students, representing the colors, creeds, temperaments, and ideas of young people in educational institutions all over the world.

Up there were frankly discussed the problems of races and religions. We were directed in our thinking by the Pauls of today.

Up there on the high peak, Detroit, by those three thousand students was voiced again the abiding conviction that Jesus Christ is the only Hope of the world and that only by faithfully applying his simple teachings in all that we do can we hope to solve the complex problems of this new age.

Up there we saw that by the efforts of loyal Christians of the past there has been an immense diffusion of the knowledge of Christ through the world, but that there yet remain millions of souls ready for but without this saving knowledge.

Up on the high peak, Detroit! There it was good to be.

From there I am come with the feeling voiced in these words by Angela Morgan:

"To be alive in such an age!  
To live to it! To give to it!  
Fling forth thy sorrow to the wind  
And link thy life to humankind;  
Breathe the world-thought, do the world-deed,  
Think highly of thy brother's need,  
And what thy woe, and what thy weal;  
Look to the work the times reveal;  
Give thanks with all thy flaming heart,  
Crave but to have in it a part.  
Give thanks and clasp the heritage—  
To be alive in such an age."

Manheim, Pa.

### "The Loneliness of Leadership"

BY OLIVER H. AUSTIN

HEARING this statement made by a speaker caused me to spend a little time thinking of the loneliness of those who have led, and of those who are now leading. My mind naturally drifted back to Washington, the Father of our country. I thought how lonely he must have been during those trying days at Valley Forge, how that heart hunger and aloneness must have assailed him during all those days when this nation of ours was in the process of being born. I thought Lincoln, too, must have experienced a certain amount of the same loneliness during those days when this same nation was rent with civil strife. I thought of Wilson and others, without a doubt all who have filled the President's chair have felt this same heart hunger and loneliness.

From these I was forced to think of the loneliness of our first missionaries as they led our forces for righteousness into unknown fields. And today I think of those in India, Africa, and very particularly of those who are now in China. However, it is not necessary for us to go to foreign lands to experience this, for we have the loneliness of leadership right here in the homeland.

Many sincere pastors are lonely out on the front, trying so hard to lead their flocks into pastures green, yet it seems to be so very difficult to get many people to follow when there are fields of ease, pleasure and self-gratification luring them in the opposite direction. We rejoice to know that there are usually a few, however, who stay near enough to their shepherd to lend a little inspiration in the hours of solitude. I think also of many of the faithful ones, both young and old, in our Brotherhood who are serving on Boards—how lonely they must become out on the firing line, away from home and family, trying so hard to get things done and then being compelled to see those who are settled on their lees, so uninterested, unsympathetic and even critical.

From these meditations I find myself turning to think of our Savior and Lord. I think of his desolation out there on the front, giving his life, trying so desperately hard to lead people into a richer and fuller experience of divine grace—and they refusing to be led. He experienced indeed "the loneliness of leadership."

The multitudes seemed to misunderstand him; even those who were his closest friends did not always un-

derstand. One can see this in his question to his disciples in Matt. 16:13-20. How greatly he craved frank, loyal friends. He had no vanity to be flattered by the cheers of the multitudes but he did feel the need of close, sympathetic friends. He needed friends just as much as we do today.

Perhaps that explains why he asked the disciples those personal questions about himself as they walked and talked together on their way to Caesarea. Their fellowship had been so sweet and heart warming that they became confidential. What others thought about him mattered little; but what these, his best friends thought, mattered greatly. So we may reconstruct the situation thus:

"It is so lonely in front that it will help me greatly if I know just what you think of me, Peter?"

Peter answered: "I think thou art the Christ, the Son of the living God."

And then the heart of Christ must have throbbed with emotion and love as he answered: "This gives me new courage, I shall go on to Calvary and what is more, upon those who make a similar confession, I will build my church and nothing will be able to destroy it." Yes, Jesus knew the loneliness of leadership and if we would follow him and be leaders, we too, must know and experience the same heart hunger and loneliness.

McPherson, Kans.

### The Second Coming of Christ

BY W. E. TROSTLE

In Three Parts—Part Two

Vital Events Transpiring at the Time of His Coming

THE judgment seat of Christ will be set, for believers, who are already (1) cleansed, (2) changed, (3) glorified, and (4) made like the body of Christ's glory—to be judged for works and rewards, but not for sins (John 5:24; Heb. 10:14-17).

The unsaved dead will remain in their graves until the end of the thousand years (Rev. 20:12).

We shall all stand before the judgment seat of Christ, is only for the Christians (Rom. 14:10-12).

"Every one of us shall give account of himself to God."

"We must all be made manifest before the judgment seat of Christ" (2 Cor. 5:10).

"Knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord" (Eph. 14:5).

At about this time God's two witnesses will preach in Jerusalem (Rev. 11:3, 8).

Jewish covenant with the beast will be made (Dan. 9:27).

The man of sin will be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. The dragon gives him his power and seat and great authority (Rev. 13:2).

The climax of evils will be reached. "And he opened his mouth for blasphemies against God, to blaspheme his name and his tabernacle, even them that dwell in heaven (Rev. 13:6). And all that dwell on the earth shall worship him, whose name hath not been written in the book of life of the Lamb slain from the foundation of the world."

He is called the man of sin (2 Thess. 2:3); the willful king (Isa. 30:33; 57:9); the idol shepherd (Zech. 11:17); the lawless one (2 Thess. 2:8; R. V.); the son of perdition (v. 3); the deceiver (2 John 7); the oppressor (Isa. 14:4); the abominable bauch (v. 19); the anti-christ (1 John 2:18-20).

The great tribulation will be a time of unexampled trouble. Jesus calls it the "Great tribulation, such as was not since the beginning of the world" (Matt. 24:21).

The events from the cross onward are described, in almost identical words in Matthew, Mark and Luke (see Matt. 24:4-6; Mark 13:5-7; Luke 21:8-9). The passages end thus: "But the end is not yet." "But the end shall not be yet." "But the end is not by and by."

(Continued on Page 702)



## Clear Thinking on Prohibition and Politics

BY FOREST S. EISENBERG

(Sermon preached at Lanark, Ill., Sunday morning, Sept. 23)

THE great majority of us do quite a bit of thinking which is far from clear and conclusive.

This is especially true, it seems, on questions of morals and religion. And it is almost as true in matters of civil and political import. Yet the necessity of right thinking, of clear thinking, can scarcely be exaggerated. What we think is tremendously important. Even lazy thinking has a profound effect upon our lives. One author has said:

"Sow a thought and you will reap an act,  
Sow an act and you will reap a habit,  
Sow a habit and you will reap a character,  
Sow a character and you will reap a destiny."

and we are led to conclude with Ella Wheeler Wilcox,

"I hold it true that thoughts are things  
Endowed with bodies, breath, and wings;  
And that we send them forth to fill  
The world with good results—or ill."

Therefore, it is imperative that we do our thinking in a good clear light. Mental twilight and intellectual fog make serious and concise thinking impossible. We need to have our mental processes lighted by the direct rays of the "Sun of Righteousness." The present political situation and the status of prohibition furnish a case in point. There have been so many efforts to befog and bedim the true issues, and to darken and befuddle our thinking on the subject, that we need to take time to get the whole proposition out in the sunlight and get a good clear view of it without a distorted perspective.

To be sure twilight is in many respects enjoyable, and hazy thinking offers one a chance to relax from mental effort and take a reflective siesta. But it is dangerous. Evening is in many ways the most enjoyable time of the day. It is a time for rest and recreation. It is a pleasant time for traveling. But the gathering shadows make driving more hazardous. And when the shadows of evening settle over the landscape evil men and evil beasts prepare for renewed activity.

There is an interesting text on this subject, to be found in Isa. 21:4. The Prophet speaking for Babylon says: "The twilight that I desired hath been turned into trembling unto me." In Babylon, as in all hot countries, the evening hours were looked forward to with delight. We noticed this in journeying through some of our own desert states this past summer. Coming into Santa Fe, N. Mex., one evening just as the shadows were bringing a little relief from the glare of the day we found almost the entire population out of doors. Everyone seemed to rejoice in the cool of the twilight. But in Babylon the evening hours were fraught with anxiety as well. Then was the time most propitious for the besieging Medes and Elamites to push an assault against the city. History records many a brilliant victory won by an assault under cover of darkness. And today there is a host of modern "Medes" and "Elamites," representing the liquor interests of our country, lying in wait to catch us unawares. They are simply waiting for the church and the moral element of society to relax upon the housetop of past achievement, and in the twilight of hazy, misty meditation, that they may then push an assault calculated to overthrow the results of more than a century of righteous endeavor. So let us do some hard, clear thinking for ourselves. Let us drag some of the moldy, musty arguments out into the light and give them a good sun bath of fact and reason.

First, then, let us consider the question of the prohibition of intoxicating liquor. Again and again we have been told that there is more liquor being consumed in our country today than there was in the days of the open saloon. But if this were true then we should see a correspondingly greater evidence of the characteristic results of alcoholism. But the evidence is lacking. On the contrary, reliable statistics prove the reduction of poverty, vice, misery and disease attributable to the liquor habit, since our present prohibition laws went into effect. But indeed such statistics are scarcely necessary to prove the fallacy of the "wet" contention. Any honest, informed individual

who is at all observant, knows that only an ignoramus or a liar would be guilty of such an assertion.

Again, we are told that if, and since, prohibition doesn't prohibit, we had as well repeal the law. Apply the same reasoning to other laws and see what the result would be. We have laws against murder, theft, rape, arson, etc., but are all such acts thereby successfully prohibited? Not so. But who would do away with those laws? No one but a rank anarchist. If, and since, conditions truly are comparatively better now than before the adoption of existing laws, then by all means hold on to the law which we have, and strengthen it rather than weaken or repeal it.

To listen to some "wet" agitators one would think there had never been any drinking by young people in the "good old days" of the open saloon, no moral corruption of boys and girls, no excesses among college students. We know that there was, and what is worse it was legalized by our government. No decent citizen wants to see Uncle Sam become a bartender and a vice king again under any consideration. As for bootlegging, many people seem to have forgotten the activities along this line during the legal reign of King Alcohol. Urged to adopt the Canadian method of government control in order to stop bootlegging, let us refer to available figures and we will find evidence of increased rather than decreased operations along this line in our neighboring commonwealth. Mr. D. R. Poole of Toronto, speaking to the World's Sunday School Convention in Los Angeles last July, plead with the American people to hold on to our present prohibition laws and make them stronger if possible, stating as his conviction that nothing short of complete outlawry and prohibition of the liquor traffic would encompass anything in the way of regulation.

Prof. Irving Fisher and Roger W. Babson are authorities for the statement that prohibition is the greatest contributing factor in our present national prosperity. Compare that with England, with a liquor revenue of \$750,000,000, and one person out of every forty-one an object of charity.

It has cost us thus far about 12c per capita per year for law enforcement in America. Does that tally with the cry of the old soaks that it costs too much to enforce the laws? We would better increase our expenditure along this line and promote better, more efficient enforcement. These modern home and character pirates should lead us to echo the cry of a famous statesman against the Algerian pirates of the early part of the last century: "Millions for defense but not one cent for tribute."

In the second place let us look at the present political situation. The coming election offers some grave possibilities. Indeed, it is not merely a political matter but a great moral issue that is presented. Whatever we may think of church participation in politics we can scarcely refuse to recognize some responsibility in connection with moral matters. And certainly to vote for Gov. Smith, with his record and his personal statements

on the wet and dry question, is simply to endorse him and his position. We know that the liquor element, the riffraff and the rabble will support him to a man. It is inconceivable that any Christian man or woman would want to be linked with any enterprise supported by this lawless, criminal crowd.

Smooth propaganda declares that there is nothing to fear from the moist personal position of Al Smith, for if elected he would be bound by his oath to support the constitution and by the Democratic platform which is built of dry material. This is simply soggy sentiment designed to capture dry votes for a wet candidate. There is surely something wrong with the attitude of a man who must have his hands tied to keep him from tearing down the laws of the country. Who wants a President who must be muzzled and handcuffed to keep him from destroying the constitution? Oh, but we are told that he couldn't really do anything to modify the existing laws if he wished to do so. Over against that we have Mr. Smith's own statement that if elected he would consider it his duty to recommend modification of our present laws on the matter of liquor prohibition. I am personally very suspicious of the motives of a man who has publicly declared that he would welcome the return of the time when he "Could set a foot on the rail and blow off the froth." I should be afraid that a pledge to support the constitution would fare ill in competition with a pre-election pledge to secure modification or annulment of the Volstead Act and the Eighteenth Amendment to the Constitution.

Let us avoid a confusion of fact and fiction. Let us think clearly and refuse to be fooled. Let us "walk in the light" with him who is "the Light of the world." If we do this we will think straight and vote right to the glory of God

Lanark, Ill.

## Facing the Modern Problems of the Rural Church

BY ERNEST F. SHERFY

In Three Parts—Part One

The gist of an address delivered at the Regional Conference at Daleville, Va., Sept. 5.

THE church has always had problems; but my subject has two words in it—modern and rural—which tend to differentiate. Rural Church Problems of the Modern Day is a good subject both because it is modern, because since the days of President Roosevelt it has been a live subject. It is vital to our own fraternity since we are largely a rural people; also because the proper solution of these problems is of vital consequence to our nation as a whole and will mean life and service to our own church; these problems left unsolved will mean our undoing.

But I am not asked to give a solution—only to face the problems. Quoting from Mr. Edward Earp's book: "All the great leaders in the rural life movement from Roosevelt to the present hour are agreed that the country church—the 'Little Brown Church in the Wildwood'—is the most important factor in the solution of the problem of the betterment of rural civilization today." Ely, Fry, Plunkett, Pinchot, Roberts are all at one on this point.

It therefore behooves us to tackle these problems, the proper solution of which will mean everything to our own church. But before we can tackle them we must face them. Let us do it squarely and frankly. Unless we do this, and do it intelligently and prayerfully—judging from appearances in this modern day with modern attractions toward the greater centers of population and with modern means of transportation—it is possible that our beloved rural church with its heaven ordained, benign influence is, in many cases, a doomed institution.

However, some of us who have sung for a quarter century and more,

"For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be given  
Till toils and cares shall end,"

are not willing to assume that pessimistic spirit. That the gates of hell shall not prevail against her, is a promise which today may be cherished even by members of

## The Campaign Column

BY C. ERNEST DAVIS

### Think It Over

IF "Al" Smith is elected President—

Just how seriously will the cause of prohibition be damaged by four years of agitation against it from the White House?

Do you expect effective enforcement of prohibition laws by his appointees?

And when your state goes into the liquor business, according to his proposal, will men of good character seek the government jobs thus created, or will they be taken by bootleggers, ex-saloon keepers, and former bartenders? Just how high regard for the law do you expect such state agents to manifest?

How long do you think it will take the wets to secure control of the United States Supreme Court, declare the Eighteenth Amendment unconstitutional, and overthrow national prohibition entirely?

Will it belay your vote?

Wenatchee, Wash.



rural churches—provided we wake up and see our task.

Let us, therefore, measure the rural church as it actually is regardless of what it may seem to be. I am attempting to use the system of measurements adopted by Prof. Luther Fry of the Institute of Social and Religious Research, as found in his book: *Diagnosing the Rural Church*. The measuring sticks are: money, attendance, program and history.

There being a vital relationship between church finance and church loyalty, let us observe a study of conditions in 98 counties scattered over the United States. We find a general upward tendency towards more liberal support of the church where land values or wages or both are looking up. Thus farmers who own farms valued at \$25 an acre will likely give to the church an average of \$20 a year, while where land is \$175 and up men give on an average of around \$100 a year. This same tendency is more strikingly illustrated in a chart on cash income and contributions, page 56, where a man with a cash income of \$173 a year will give about \$5 a year to the church. Men with incomes ranging up to \$2,644 a year give according to an ascending scale up to \$25 a year per member. But while giving tends to increase with prosperity, let us note another tendency. We shall quote from Mr. Fry: "Evidence clearly indicates two things, i. e., first, that average money contributions tend to increase as prosperity increases; second, that this tendency does not keep pace with the increase in wealth." By way of illustration where wages are averaging \$2,644 per farm, instead of the average contribution per member a year being—as it is—about \$25 a member it should be \$76.25 per member if we may judge by the way the people give on a cash income per farm of \$173. One would think that it would be otherwise for the poor man has no financial margin after he spends for life's necessities. But we have a more or less standardized church program which even the poor churches feel duty bound to maintain. And the wealthier churches often do not feel duty bound to put on a maximum program. So in the poorer churches giving becomes a matter of life and death.

If Mr. Fry is right—and exhaustive surveys prove he is—how about you who are in the wealthier rural sections? Could you not support a stronger, more varied program with D. V. B. S., community lyceum, institutes, training schools, farmers' institutes, W. C. T. U., Red Cross and club work? In a certain section of our country 39 of the stronger rural churches increased their giving 40% by putting on larger community programs.

Let us turn to budgets. One would naturally suppose that in the poorer churches where the struggle for self-existence is so keen they would give only a small proportion of their income—if any at all—to missions, leaving the wealthier churches with financial margins to support benevolences. A study in 97 churches refutes that *a priori* conclusion. According to a chart page 73 in the poorer churches 53% goes for salary, 21% for running expenses and 26% for missions, while in churches where farms are four times as valuable 45.5% goes for salary, 22.6% for upkeep and 31.3% for missions. So you readily see that there is little difference in the divisions of the budgets, the poorer ones giving almost as heavy a per cent to benevolences as do the richer ones so that it seems to be a modern case of the "widow's mite." Mr. Fry suggests that mission boards take note of this as they assign budgets. Too many of the wealthier churches are at ease in Zion—too satisfied with a minimized, standardized program.

Are rural churches giving more or less than thirty years ago? They are giving more in actual dollars and cents. But in actual purchasing power of the dollar in some places they are actually giving less than a quarter of a century ago when wealth was much less than now. Take the Gill and Pinchot study made in Windsor County, Vermont, for example, where we see that in the last thirty years giving has increased 66.5% but in purchasing power of the dollar in that county they are actually giving only 69.4% of what they did in 1889 to 1905.

Summing up our money measure: If you are in a territory where wealth does not abound do not be dis-

couraged. You may still give the widow's mite. If you have wealth put on a program for your community and for missions commensurate with your wealth; and be sure of this one thing, that in point of prosperity and the purchasing power of the dollar few of us are measuring up to the faith of our fathers.

Daleville, Va.

### Protestant Unity

BY PAUL F. BECHTOLD

"THE Roman Catholic Church population of the United States has increased 19 per cent in the last decade—slightly faster than the chief Protestant church membership has grown. . . . The number of Roman Catholic churches increased 9 per cent in this period, 1916-1926, while the total churches of the eleven leading Protestant groups decreased 4 per cent."

The above is a quotation from a *Nebraska State Journal* write-up bearing a Washington date line. It is further stated that one out of every six persons in the United States is a Catholic, the total being 18,604,850, an increase of nearly 3,000,000 in ten years. The Catholics had (in 1926) 18,939 churches—nearly 1,000 communicants to each church (as opposed to 168 per Protestant church).

What a wasteful system denominationalism has become for Protestants. How many discouraged Protestant pastors leave their city churches on Sunday night where they have ministered to a few dozen to be caught in a crowd of hundreds emerging from a Catholic house of worship! Has our message begun to lose power because so divided and competitive? Are we missing the strength which comes from unity? Is it a case of "Unite or Die"?

A serpent all in sections torn,

Upon a banner floating free,

Once caused a nation to be born

Where millions live in liberty.

They learned a truth and raised the cry:

Unite or die! Unite or die!

Religion by division doomed

Great multitudes to know not God;

More martyrs fill more martyrs' tombs,

And rest in peace beneath the sods.

Yet ere they passed they voiced their cry

In agony: Unite or die!

That Spirit we call God on high,

And call in man the Living Soul,

Still seems to be—we know not why—

A set of fragments, not a whole.

O, souls awake; raise now the cry:

Unite or die! Unite or die!

Spirit of God and Living Soul,

Unite and form the Perfect Whole.

May man reach out across the tide,

And anchor on the other side.

Thus may we hold to God on high,

United live, and never die!

Carleton, Nebr.

## CORRESPONDENCE

### INDIA NOTES

The revival of the monsoon in the early days of this week and its activity to date has brought joy and hope to the patient cultivator of the soil. The "Times of India" has the following to say in its issues of yesterday and today:

"At last the long-looked-for rain in the district has come, and a serious situation has been remedied in the nick of time. Reports which arrived early in the present week from the different talukas [counties] outlined a position from which was causing the cultivators considerable anxiety, but the latest news from the meteorological department states that not only have the Bombay Deccan and Karnatak received ample rains, but the present extension of the monsoon is being felt in Gujarat as well. . . . Gujarat, which has so far fared well this season, was suffering last week from a break which jeopardized certain crops, but there now have been received uniform and copious showers which have been most opportune. The crops are now in splendid condition and promise a bumper autumn."

"The rain is by no means unseasonal. As a matter of fact it is eagerly looked for, particularly in the districts, where cultivators lay their hopes of a good harvest upon it. This little spell of the monsoon is known in the Konkon [a region on the west coast in the vicinity of Bombay] as the 'rain of love,' and it is believed to exercise a remarka-

bly beneficial influence on both crops and cattle. When the spell is ended, which is expected by next Friday [Aug. 31], preparations for harvest begin in the cultivator's home. There follows year after year with unfailing regularity, a fortnight of dry weather; then, usually another small spell of rain, lasting perhaps two or three days, which is looked upon with indifference by the weather-learned villager. No sooner has this ended, however, than everyone looks for signs of the last rain that ends the monsoon. This comes after another week or ten days with thunder and lightning and a heavy wind, which by then has veered round to the opposite quarter of the heavens. This veering round of the wind is looked upon in the agricultural tracts as the true indication of the end of the monsoon. And the cultivators of the Presidency make their preparations accordingly. Considering that we are now at the end of August the southwest monsoon will end this year somewhere in the third week of September."

All the missionaries of this station had the pleasure of attending the Gujarat Missionary Conference in its annual session on Wednesday of this week. This gathering of all the missionaries of Gujarat is a means of getting acquainted with each other and each other's work. The absence of those who have gone on furlough, or retired from service or been called away by death is always felt. This year there seemed to be a large number of the regular attendants absent. The meeting this year was given over largely to reports from the Lausanne and the Jerusalem Conferences, all of which proved very helpful, interesting and instructive. The former was reported by the Rev. J. C. Blair of the Irish Presbyterian Mission and the latter by Mr. Phillips, one of the nationals from India and Secretary of the National Missionary Council for India.

The Bombay Presidency will shortly lose its honorable and well-beloved governor, Sir Leslie Wilson, who for five years has led in the administration of this portion of western India. He has been a true friend to everybody, a "tower of strength" in every emergency, a faithful co-operator in every good cause and a sympathetic advocate of responsible government by the people as soon as they are ready for it. His unselfish service will long be remembered by those who have had the privilege to labor with him and live under his wise administration. Perhaps no other officer in the world has a more difficult place to fill at the present time than the one coming to India in these days while the British Raj is endeavoring to help its India subjects to the goal of home rule.

The Jalalpur station misses the presence of Chaganlal Virchand, head master of the Girls' School, in his leave of absence to attend this session of the Billi school at Bulsar. Both he and his wife have been able teachers in this school for five years. In their absence the school is going on nicely under the direction of Dayabai Jivan, a daughter of one of the orphan girls of former years, and two other lady teachers. Chaganlal returns once a month to inspect and help out in all the various details of the school. Our number is twenty less this year, owing to our reduction in the running budget for this year. However, all are interested in their work and so with the cooperation of teachers and pupils we hope for good results. After all it's not the quantity of the work but the quality that proves the success of the institution.

We regret to report the breaking up of our mission school at Bhat, in a fishing village by the seaside. For twenty-eight consecutive years this school has been running with eight consecutive years one after the other, at its head various Christian teachers were in attendance at the beginning of this year and up to June when the school closed. For a number of years, now and then, some of the fishermen and their wives have been becoming Christian and the outlook for others to do likewise was most hopeful. Like of old "enemies" to the good cause, both within and without the village, arose to break up this progress of the work. Persecution of the Christians by every means possible was instigated by those who were opposed to the entrance of the "foreign religion" into the village. Parents were ordered not to send their children to school by the village punch whose authority had to be respected. Some of our brethren were forced through the "shudra" (purifying) ceremony taking them back into the old religion. Those who stood firm either left the village temporarily or remained there and bore their persecution commendably. The teacher of the village remains at his post truly witnessing to the truth, "Blessed are ye when men shall revile you and persecute you, and shall speak all manner of evil against you falsely for my sake."

Lellu Chai Punabhai and two of the young teachers from the Machad school are in further preparation—the former taking second year work in the government training school at Ahmedabad and the two latter in the vocational school at Anklesvar. One of the young men who was in the vocational training school at Anklesvar last year has been added to the staff at Machad where there are 130 children in school.

The head master of the mission school at Machad has become the village postmaster since May 1, when a little post office was opened. This he considers a means of service to the village people. It also gives occasion for many

(Continued on Page 704)



## PASTOR AND PEOPLE

### The Meaning of the Lord's Supper

BY WM. KINSEY

THE meaning of the Lord's supper, then, is determined from the meaning of the meal, and the bread and the cup, which are symbols and which compose the Lord's supper or the Christian passover. We shall set these forth under the heads: The Covenant; and Symbols and Types.

#### 1. The Covenant

The covenant idea of the Lord's supper is set forth in the emblems of the bread and the cup. Jesus said: "This cup is the new covenant in my blood, even that which is poured out for you" (Luke 22:20). "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26:28). "This cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me" (1 Cor. 11:25; also Mark 14:24).

The covenant idea of the Passover meal is based on the fact of the covenant made at Sinai (Ex. 24:6-8; Heb. 9:19ff.), which was ratified by sacrifice. The blood of the Sacrificial Lamb of God is the blood of the new covenant. New covenant: "new" (kainos) in the sense of quality, different in kind; and not "new" (neos) in reference to time—that is, having recently come into existence, young. The new covenant is better (new) in quality and character (cf. Heb. 8:6, 8; 9:11-28).

Without shedding of blood there was no remission of sins under the old covenant. The old covenant was a type or shadow of the new covenant, hence the blood of Christ as the Lamb of God, was "poured out for many unto remission of sins."

(1) *Sacrament*. This term is applied in the light of the covenant-with-God idea. "Sacrament" comes from the Latin, *sacramentum*, and means: "oath," or "vow." Roman soldiers well understood its military significance; for the new recruits, in ancient times, took the "sacramentum," the oath of allegiance to their majesty without reserve, signifying thereto by dipping their hands into blood. In turn the emperor promised protection to the soldiers. So it is with God's covenant in Christ's blood. In it we have the antitype of which the prototype was in the slain lamb and the sprinkling of its blood on the lintels of the Hebrew houses in Egypt. This was God's solemn pledge of safety and protection from judgment of Israel. For he said: "When I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:13). Redemption by the blood is the central truth of the passover. The lamb died that the first-born of each Hebrew family might not die (the vicarious idea). The sign of the blood was a protection. "And the blood shall be to you for a token upon the houses where ye are," was God's promise to his people in Egypt. He has promised us a better protection than any world emperor or kingdom ever can.

(2) *Communion*. This description of the emblems sets forth the idea of participation in, fellowship, or union with. "The cup of blessing which we bless, is it not a communion [participation in] of the blood of Christ?" (May it be stated, by way of parenthesis, relative to a question of this form: It is a rhetorical question, a substitute for an assertion, equivalent to a positive answer when it is negative). Christ and his people commune and fellowship together.

#### 2. The Symbols and Types

(1) *Jewish Passover*. This feast was a memorial. Here is a memorial that pointed in two directions. It pointed backward, lest we forget—historic. The Jews were to remember what had been. It also pointed forward—prophetic. They were to remember what was going to be—in a coming Lamb, offered once for all; retrospective—prospective, historic—prophetic. Now as to symbols and types:

*First, The Lamb*: They looked back through symbols—historic. The main idea was the slain lamb, and

the sprinkled blood. These were reminders of Israel's protection from judgment and redemption from bondage. They also looked forward—prophetic, for the lamb was a type, prophetic of the promise of the sacrificial Lamb of God which would also protect from judgment and redeem from bondage in a larger way and sense.

*Second, The Unleavened Bread*: Leaven was a type, since leaven contained a principle of corruption; so, unleavened bread, is a type of incorruption. Hence unleavened bread constantly proclaimed an ethical character in Israel—"do justly," "love mercy," "walk humbly with thy God," "clean hands," "pure heart," etc.

#### (2) The Christian Passover.

(a) This feast is a memorial also. It also points in two directions. It points backward; "lest we forget." We are to remember what has been on Calvary—historic. We are also to remember what is going to be "when I drink it new with you in my Father's kingdom." The Christian passover is retrospective—prospective; historic—prophetic; the symbols—the types; in other words: the paschal meal—the marriage supper of the Lamb (Rev. 19:7, 8; Matt. 26:28; Luke 22:18); redemption from the bondage of sin—complete redemption, deliverance, and adoption at his coming, a blessed hope (Rom. 8:18-25). Even all creation shall be liberated from bondage.

The Jewish passover was the greatest Jewish national feast—a memorial of physical redemption, and a proclamation of a coming spiritual redemption.

The Christian passover is the greatest church or kingdom feast—a memorial of spiritual redemption in the church or kingdom militant (Luke 22:29, 30), and a proclamation of a coming spiritual redemption in the church or kingdom triumphant (1 Cor. 15:24; Rom. 8:18-25).

God's deliverance is a development: (a) Deliverance from physical bondage—in Egypt, the Jewish nation; (b) deliverance from a spiritual bondage, sin—in the world, the church; (c) final deliverance, all creation, from all sin, all enemies put under foot—in a

### Our Religious Book Club

BY C. C. ELLIS

So you thought, did you, brother, that our little Dunker Church is behind the times and somewhat out of date? You have heard about the Religious Book Club, of course. You know they select a book a month for you and very kindly let you pay the market price for it. Yes, I should have known it; you are up on everything like that, of course. It is a new idea? Well, not quite—it has been in operation about a year—that is, in the field of religious books. The idea is a little older in secular books. But, by the way, did you know that long before that idea was worked anywhere else, our little Dunker Church had established a religious book club that has them all beat? We not only have a committee that selects good books for you, but sends them to you, not at the market price, not at ten per cent or twenty per cent off, but at least seventy-five per cent off; in fact, for little more than the postage. How old is this unusual religious book club? The editor says twenty-nine years. But say, brother, don't go around with your head down any more, thinking we are behind the times. The Gish Fund belongs to that rather large list of activities and attitude in which this little church of ours showed the way to them. If you want to be up to date, send for your Gish books, brother minister.

They are not all books that were published years ago either. (Though I hope you do not belong to that superficial group of folks whose only ear-mark of truth is the year mark.) I have just spent an afternoon on the train with one of these books that has the imprint, 1928. It is one of the most "gripping" books I have ever read. I think I could fill several columns of the "Messenger" just with striking statements which demanded a stroke of my pencil as I read. Brother pastor, you do not need to spend three dollars for that book of striking illustrations either. Here it is ready for you in your own book club. I challenge you to read chapter two and be the same preacher you have been. Chapter four will help you create the kind of church I am sure some of you do not have, and chapter six has dynamite enough in it to wake up several thousand "nominals" and not a few "regulars" in a church that continues to "hold its own." What is it all about? Oh, yes, send thirty-five cents and take advantage of your book club to get a book that costs one-fifty from the publisher, in addition to postage. The title is, "The Desire of All Nations."

Huntingdon, Pa.

new heaven and a new earth, the kingdom of God. Of course, the atonement is eternal, but what a revelation of salvation!

(b) The symbols of the Christian passover (Lord's supper): First, bread and cup: These symbolize the body and blood of Christ. In other words, the death of Christ, the sacrificial Lamb of God, a vicarious death for our salvation. It symbolizes another's death in our stead, "our Passover hath been sacrificed, even Christ" (1 Cor. 5:7). The bread "which is given for you [for: huper: instead of, on behalf of]." The cup "which is poured out for [huper: on behalf of] you" (Luke 22:19, 20). The vicarious idea: it was done "unto remission of sins" (Matt. 26:28).

The unleavened bread: This phase of the symbol has not been properly emphasized. Leaven contained the principle of corruption. Therefore, unleavened bread signified a life of purity and truth. Just as the unleavened bread in the Jewish passover proclaimed from time to time, a life among the Hebrews according to the ethics of God; just so does the bread proclaim a life among God's people according to the ethics or righteousness of Christ and God. The old leaven, leaven of malice and wickedness (1 Cor. 5:7, 8), was to be purged out that ye may be a "new lump, even as ye are unleavened"; in other words: Christian character according to the ethics of Jesus, "The righteous acts of the saints" (Rev. 19:7, 8), will be the kind of linen in the bride's gown at the marriage supper of the Lamb.

It is significant that Jesus did not take a piece of roasted lamb as the symbol of his body. Instead, he seems to have blended the meat of the paschal lamb and the unleavened bread into one symbol. And clean, pure lives, free from insincerity, hypocrisy, malice and wickedness (leaven) are referred to more by Paul than is the death of Christ (1 Cor. 5:7, 8). Paul compared the Christian life with the old passover upon which the feast of unleavened bread followed. So now, since the Christian passover has been begun through the sacrifice of the Lamb of God, all impurity must be removed from our lives.

Second, the meal. This refers now to the part of the meal exclusive of the bread and the cup. The meal is a type, typifying the marriage supper of the Lamb. It is prophetic and symbolizes the Christian brotherhood in Christ's kingdom in a joyous, social way. A blessed fellowship: "Let us rejoice and be glad . . . for the marriage of the Lamb is come."

The expression: "Ye proclaim the Lord's death till he come," we think can hardly be used to say . . . the emblems of the bread and the cup are both retrospective and prospective. "Till he come," future of course, but because the Christian dispensation was, and is partially yet, future. It is still future, today, on! as referring to the part of the dispensation which is still future—from now (1928) until he comes. Proclaim, preach his death—the atonement and salvation thereby—during the Church age—till he comes. The sacraments, then, both look back, and keep preaching the atonement till he comes. They in no way look forward in the sense of typifying another death, or suffering. The sacraments are not typical or do not look forward to his coming in his kingdom, or marriage supper of the Lamb. It takes a supper or feast to do this. What the meal typifies lies after his coming, to the time when he will eat the supper new with us in his Father's kingdom (Matt. 28:29; Luke 22:18). It will be the age of the new heavens and the new earth. So the meal is prophetic, a type reminding us what is going to be.

Christ ate his last meal with them that night, and he will eat the next one when he comes. Christ did not refer to the sacraments (bread and cup) because he did not partake of them, then, nor again when he comes. The cup and bread are for sinners. He did not atone for his own sins, he had none. But of the feast part of the meal—symbolizing love, joy, and goodwill with one another, he then participated in, and will again.

So "the fruit of the vine" refers to the paschal meal as instituted by Christ and the disciples prior to the cup and the bread, the Christian passover (Luke



22:15-18), and not the bread and the cup (Luke 22:19, 20). Matthew refers to "the fruit of the vine," after the distribution of the emblems (28:29); but note: the verse begins with "but" (de), a conjunction which is both adversative, and resumptive. That is, the fruit of the vine-meal (verse 29) is adverse to the sacraments (verses 26-28), and resumes the thought on the passover meal (verses 17-25).

(Concluded Next Week)

Elkhart, Ind.

## HOME AND FAMILY

### Tell the Glad News

BY MARY STONER WINE

If Jesus has lifted your burden of sin,  
Tell the glad news to another;  
If now you have blessing and sweet peace within,  
Tell the glad news to another.

Tell the glad news to another,  
Tell the glad news to another,  
O let the redeemed of Jehovah rejoice  
And tell the glad news to another.

If God through his Spirit is leading today,  
Tell the glad news to another;  
If great loving kindness has crown'd all your way,  
Tell the glad news to another.

If hungry and thirsty your soul has been filled,  
Tell the glad news to another;  
If deep satisfaction your bosom has thrilled,  
Tell the glad news to another.

O let us bear witness with dead and with voice,  
Tell the glad news to another;  
O let the redeemed of Jehovah rejoice  
And tell the glad news to another.

Mt. Morris, Ill.

### Poor Ramsey Stein

BY ELIZABETH R. BLOUGH

"For three things the earth is disquieted, . . . for an odious woman when she is married" (Prov. 30:21, 23).

"THERE goes poor Ramsey Stein, now I wonder whether he has to look for another nurse or whether some farm machinery is broken?" Alice Trent looked out of the window, as she questioned herself. Aunt Hannah followed her and stood looking after the farm wagon which was almost out of sight by this time, she did not understand.

"Why do you call him that? This is the second time today I have heard him called, 'poor Ramsey,' as if he were a cripple or a failure." Aunt Hannah had just come for a visit with her niece, Alice.

"When you lived here, no one called him that. It doesn't sound as if he were afflicted in some way, and he is. Aunt Hannah, Minnie makes his life one long drawn out torment. You knew her before she married Ramsey. Are you surprised?"

"Yes, I am; I can not believe that you are talking about Ramsey Stein. There wasn't a finer boy in our church; he was the comfort of his parents, too. He kept their old farm in good paying condition, too, as long as they lived."

"And all you say accounts for our calling him, 'poor Ramsey.' You haven't seen that farm for eight years. You won't know the place and I am afraid you'll not know Ramsey either." Aunt Hannah looked disdainfully at her niece. She could not believe that the boy she had liked so much had changed and degenerated, why it could not be so! But Alice went on with her story. "You knew Minnie, a soft-voiced, rather pretty girl, who gave Ramsey no peace until he married her. And then, and not until then, did we learn to know the real Minnie. She promptly, within six months, became an interesting, enthusiastic invalid. She cultivated her headaches, and they became serious enough to call the doctor several times a month. She liked large bottles of medicine, and took quantities of whatever was at hand. Then she had stomach trouble and the doctor came several times a week. Poor Ramsey has paid the doctor's living expenses for the past

six years. From present indications he will furnish him with a new automobile this year."

Aunt Hannah patiently answered: "But, Alice, there are other sick wives, you sent for the doctor several weeks ago yourself. Why should it become demoralization for the Steins?"

"Listen, Auntie! When we call on Minnie she starts right in to entertain us with all the symptoms of her latest disease. Then she gives a minute report of the marvellous skill her doctor has shown in treating her, she positively glows as she convincingly relates how she was saved from the grave. Her temperature! and her pulse are all duly chronicled for our entertainment. But as soon as Ramsey comes into the room she is silent. Then she is enveloped in an aura of undeserved and insinuating injury. Sometimes she weeps and uses her tears to shame him before the neighbors, making him feel as if he had abused her. Of course, Ramsey knows that her tears are produced for just one purpose—to influence their friends against him. She uses weakness as a horrible weapon against her husband. And with all this her voice is even softer and her cheeks have that rose leaf tint—"

"How very horrible this all is!" This was all that Aunt Hannah could say, for she had expected great things from Ramsey.

"She is a natural martyr, you know the kind, she was practised in it. So Ramsey was accused of being cruel to his gentle, invalid wife. Minnie took care of that, in her sweet resigned way she let you know that she was not appreciated by her husband."

Aunt Hannah got up and stormed to the door and opened it as if she must have a breath of fresh air. "Why didn't some of you remember that her old Aunt Heneker acted like that? Much good it would have done to warn him!"

"No, he was very much in love before they were married. I feel just as you do about it. And can you believe this? That after I listen to her descriptions of her complaints, and the praise of her great doctor, she has the power to make me doubt whether Ramsey is doing what he should. She seems to possess the secret of somehow making it seem that it is all Ramsey's fault."

"How does he manage to live with her?"

"At first he tried to show us that he was caring for her. He got no sleep, he let his crops spoil in order to wait on her because she would have no one else, but that is all over. I know that this summer, he might be a boarder in his own home; he never speaks to her unless compelled to do so. And she is struggling desperately to regain that strangle hold on him. She reminded him that she had rights, she was his wife, but he walked away. He is improving the farm this summer. And she wears pretty dresses and is waited on hand and foot."

"Does he come to church?"

"Very seldom. Some one talked to him about being resigned to the will of God. But he answered that he did not have that easy faith in God which blamed him for mistakes and laziness. He believed in God, but he knew that he must work out his salvation and conquer lost ground. He is doing it too, the minister helps him and sympathizes. Meanwhile, Minnie is getting ready with some new disease which shall make a slave of him once more. But she will fail, for Ramsey is going to live his life and foot by foot he will conquer lost ground. And the pity of it! When a woman has been given her Father's mansion, that she should

wilfully lose it! Minnie is a human parasite, an encumbrance. Ramsey is fighting day after day, he is gaining steadily. The encouragement of old neighbors, the sympathy of friends who understand at last, all aid him in the unequal struggle. He is determined to do his work as a man should and he begins to look like a conqueror."

New Windsor, Md.

### "A Hundred Years From Now"

BY OLIVE A. SMITH

SOMEWHERE, in an old book or periodical, there is a poem dealing in a light, philosophical vein, with the transitory nature of life and its environments. In the poem the question is continually propounded as to what will be and not be "a hundred years from now." Not having the depth and majesty of "Thanatopsis" or "Gray's Elegy in a Country Church Yard," it is easily remembered as a whole, although not a single quotation can be recalled.

It was while trying vainly to share the rapture of the owners of a beautiful new house that I remembered the existence of this poem. Perhaps there is nothing more fitted to arouse enthusiasm than the completion of a spacious and charming home in a delightfully restricted residential district. If the owners have earned such a home and have risen from the most modest of early surroundings, the enthusiasm is greatly enhanced. But when I thought of the terrible earnestness displayed by this couple, of the long hours of discussion and conference over a few feet of woodwork or the twist of a drapery, when I knew that days, weeks, and months were consumed in anxious worry over the choosing of nothing greater than the design and shade of a wall paper—I thought of that poem. While dutifully admiring the artistic effect of the staircase the thought would come. "A hundred years from now," what will these friends' house all be? Merely a pile of debris.

We seem unable to help this one-sided enthusiasm over the homes for our bodies. The owners of this house were almost as enthusiastic when the beautiful church where they worship was completed, but where was the enthusiasm over the invisible building, the "home of the soul"? Why is it that we can not become as excited over character building as we do over house building? Probably it is just because we do not feel sure that it is building. We can grasp the idea of anything that has to do with what we can see, or taste, or feel; but this abstract building seems to be an impossible conception. With all due respect to the evangelist who stresses the ease of the Christian way, it is not easy to live and build according to spiritual values in this material world.

A hundred years from now all our houses will be piles of junk. The "unit" of our magnificent church edifices so much admired today may then be in ruins. Will there be a well built unit representative of each of us able to live on and on? If so, of what will this consist? How are we adding to it by the daily struggle for comfort and affluence and supremacy?

This is not a simple question. It would be easier to answer if, like some, we claimed to believe that this existence of eating and drinking and getting were all. But we reject the creed, "Let us eat and drink, and be merry, for tomorrow we die." We believe that we shall be, even though our houses are not, a hundred years from now.

The majority of us are greatly in earnest over the realization of some pet ambition. It might be well, occasionally, to hold it away from us, to get a long distance view of it and ask ourselves the question: "How will this thing look to me a hundred years from now? Is it anything that is, in itself, worth while? Or, is it like the beautiful new house, just a material thing? Will its accomplishment be a part of the real home of the soul?" If so, we can afford to get excited over it, to be fiercely enthusiastic over every detail of its completion. It is a wonderful thing to build something which will exist as a unit a hundred years from now.

Kansas City, Mo.

### To Our Contributors

The editor sat in his uneasy chair:  
His thoughts ran on apace:

How can I crowd a yard of report

Into a foot of space?

'Tis three to one, you surely see,

The thing can not be done.

Therefore the poor editorial "we"

Will have to "cut 'er down."

And now, dear "Messenger" contributors,

That nothing may go wrong,

Please send ideas one yard deep

But only one foot long.

—Selected and adapted.



## AMONG THE CHURCHES

### Calendar for Sunday, November 4

Sunday-school Lesson, World's Temperance Sunday.—Rom. 13:1-14.

Christian Workers' Meeting, The Father as a Provider.

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### Gains for the Kingdom

Seven baptisms in the Zion church, Fla.  
One baptism in the Lansing church, Mich.  
One baptism in the Oak Grove church, Ill.  
Four baptisms in the Olympia church, Wash.  
One baptism in the Pleasant Hill church, Ind.  
Three baptisms in the Meyersdale church, Pa.  
One baptism in the West Marion church, Ind.  
One baptism in the Woodland Village church, Mich.  
One was baptized and one reclaimed in the Poplar Grove church, Ohio.

Seventeen accepted Christ in the Polo church, Ill. Bro. Wm Thompson, the pastor, in charge.

Fifteen baptisms in the Osage church, Kans., Bro. X. L. Coppock of Greenville, Ohio, evangelist.

Seven baptisms in the Ross church, Ohio, Bro. John Good of Bellefontaine, Ohio, evangelist.

Three baptisms in the Chimney Run church, Va., Bro. J. W. Fugh of Arborvale, W. Va., evangelist.

Thirteen accessions in the Woodland church, Mich., Brother and Sister W. C. Sell, evangelists.

Nineteen baptisms in the Coon River church, Iowa, Bro. J. F. Burton of Trotwood, Ohio, evangelist.

Eleven baptisms in the Panther Creek church, Ill., Bro. C. B. Smith of Bridgewater, Va., evangelist.

Twenty-three additions to the Mt. Zion church, Va., Bro. C. O. Showalter of Rileyville, Va., evangelist.

Four stood for Christ in the New Freedom house, Codorus church, Pa., Bro. B. G. Stauffer of Manheim, Pa., evangelist.

Three were baptized and one received on former baptism in the Purchase Line church, Manor congregation, Pa., Bro. J. A. Buffenmyer of Windber, Pa., evangelist.

Eleven baptisms in the Turkey Creek church, Gravelton, Ind., Bro. Ralph G. Rarick of Milford, Ind., evangelist, and Bro. Riley Kendall of Topeka, Ind., music director.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Rufus Bucher of Quarryville, Pa., to begin Dec. 1 in the Shamokin church, Pa.

Bro. S. Ira Arnold, the pastor, to begin Nov. 4 in the Olympia church, Wash.

Bro. Samuel D. Lindsay, the pastor, to begin Nov. 4 in the Chambersburg church, Pa.

Bro. Frank Carper of Palmyra, Pa., to begin Nov. 11 in the Mountville congregation, Pa.

Bro. Roy B. Teach of McPherson, Kans., to begin Nov. 11 in the West Wichita church, Kans.

Bro. S. G. Greyer, pastor of Bethany church, to begin Nov. 14 in the First church, Philadelphia, Pa.

Bro. J. G. Rarick, the pastor, began Oct. 28 in the Vestaburg church, Mich.; to begin Nov. 18 in the Rodney church, Mich.

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### Personal Mention

The Standing Committee delegate to the next Conference from Northern Iowa, Minnesota and South Dakota is Eld. J. E. Rolston, with Eld. L. H. Root as alternate.

Sister Bertha Longenecker, Secretary for our Student Volunteers, and Sister Esther Leister, both of Pennsylvania, just now of Bethany, were Publishing House visitors last week.

Among recent visitors were Brother and Sister Ezra Flory, now of Huntington, Ind. Bro. Flory seems to be finding his pastoral work as full of things to do as his former Sunday-school work was. Perhaps the man has as much to do with determining how busy he is as his job.

Bro. G. K. Walker, pastor at Walnut Grove, Johnstown, Pa., is making a Bible Book Study by chapters the basis of the weekly prayer meeting. Some of the questions raised are: the leading subject of the chapter, principal persons, best verse, warnings, commands, teachings about God, prayer, Jesus, Holy Spirit.

It was a sad word that came from Dr. Cottrell of India Friday morning of last week. It told of the death of Bro. Andrew Butterbaugh at Bulsar Thursday night from blood poisoning. No further particulars are known here. To the friends in the homeland, to the fellow-workers in India, and first of all, to Sister Butterbaugh and the children, our hearts go out in deep sympathy.

### Miscellaneous Items

"The Little Brother Magazine" put out by Bro. W. B. Stover, Seattle, Wash., has in the November issue an excellent editorial contribution to the wet and dry question in convenient question and answer form.

"My mail carrier," a Tennessee pastor writes us, "came bringing my 'Messenger' the other day and reading one of the editorials on the moral issues involved in this presidential campaign, as he came along. He handed me the paper saying, 'I agree exactly with what he says there.'"

"The Southeastern Herald" enters on the second year of its history with the issue for the last quarter of 1928. It is a well edited publication under the management of Regional Director C. S. Ikenberry and his assistants. It is the official organ of the Board of Religious Education for the Bridgewater-Daleville Region.

Here are two interesting views of the "Messenger" taken from the last week's mail. The first is from the editor of a local parish paper advising his readers: "Better send him ['Messenger' Editor] two dollars and ask for his excellent Christian paper from now to the end of next year." The second is from a letter to the Business Department: "I do not want the minds of my children poisoned by the venom that drips from the pages of your irreligious weekly. Stop my subscription and remit."

The young people of the West Dayton church, southern Ohio, desirous of carrying on the evangelistic work in India for 1928, arranged a system of self-denial. They were able to send to the General Mission Board \$13.22, collected during June and July by eliminating pie from their lunches and cutting down expenses in other ways. The boys saved \$7.87 and the girls \$5.35. Many other groups have attempted to supply funds by earning without making much sacrifice. Both steps are necessary to insure good missionary offerings.

The Clovis, N. Mex., church voted a letter of greeting to the isolated members on its rolls at a recent council. This is a fine thing to do under any circumstances, and especially so where the parish is a large one and many among the membership too far from church to be regular in attendance. Our Clovis correspondent also writes that one father and mother living 150 miles from the church of their choice brought two of their children that they might receive baptism. We wish to commend such examples of home evangelism.

A good brother whose name we do not mention renewed his "Messenger" subscription about the middle of October. His subscription having expired June 1 he asked that, if possible, he might have all, or as many as possible, of the back numbers. Now we would like to furnish those back numbers, but how can we do it? We usually have a surplus for a short time but sooner or later this surplus is exhausted and we have left only those copies which are kept for permanent file. Moral: Never allow your "Messenger" subscription to lapse.

Put your church on a paying basis! Let the time-tested Layman Company's Tithing Pamphlets do the work. These pamphlets as issued by the Layman Company offer every church a most effective education. They have convinced people by the thousands. Send sixty cents to the Layman Company and you will receive thirty 8-page pamphlets, which can be used for general circulation; three sermons; one account book; two short, convincing playlets; one copy of our new text book, "The Scriptural Basis for the Tithe." The church that is carefully, wisely and systematically taught to tithe will become a tithing church, free from financial difficulties. Sample package, sixty cents. Please mention the "Gospel Messenger"; also give your denomination.—The Layman Company, 730 Rush St., Chicago, Ill.

### Special Notices

A Special Bible Term will be held in connection with the Regional Pastoral and Ministerial Conference to convene at Bethany Bible School Feb. 15. For six weeks prior to this date, beginning Jan. 1, special courses will be offered adapted to the needs of ministers and Sunday-school leaders. Details will be announced later but this notice is given now that those interested may have ample time to make their plans to attend. Further information may be had by addressing the School. Letters of inquiry will be promptly and cheerfully answered.

The Ministerial, Sunday-school and District Meeting of Florida and Georgia will be held at Sebring, Fla., Nov. 30 and Dec. 1. Elders' Meeting and Sisters' Aid Meeting, Nov. 29 at 4 P. M. Nov. 30, 9 A. M., The Home: Importance of Encouraging and Developing the Spirit of Devotion, Reverence and Loyalty.—H. A. Spanogle. Discuss the Best Methods of Indoctrinating Our People.—C. S. Lehman. Discuss the Responsibilities and Duties of Elders in the Church.—D. H. Zigler. How Best Coordinate the Activities of the Local Church with Those of the District?—R. M. Lantis. 1:30 P. M., District Business Session. 7:30 P. M., Missionary Address.—A. D. Crist. Saturday, 9 A. M., Discuss the Best Methods of Arousing and Developing Missionary Sentiment in the Sunday-school.—Bertha Frantz. What Can Be Done More Than We Are Doing for the Young People of Our District?—Jessie Smith. Discuss the Best Methods of Presenting a Lesson to an Adult Class in the Sunday-school.—J. H. Morris. Discuss the Regular Sunday Evening Program of Young People.—H. M. Landis. Round Table.—J. H. Morris, Lakeland, Fla.

The Conscientious Objectors in the late world war are planning a reunion and conference to be held at Blue Ridge College, New Windsor, Md., to celebrate the tenth anniversary of the armistice. New Windsor is on the state highway between Frederick and Westminster. The following tentative program has been adopted: Saturday, Nov. 10, 7:30 P. M., address of welcome by President E. E. Bixler. Symposium—peace work of our organizations since the armistice: Orie O. Miller for the Mennonites, Vincent D. Nicholson for the Friends, Mrs. E. E. Bixler for the Brethren, Frederick J. Libby for the National Council for the Prevention of War. Sunday, Nov. 11, 9:30 A. M., group discussions of the addresses of the previous evening led by Isaac Baer, Howard Branson, Henry Stabler, J. Rowland Reichard and others; 11:30 A. M., religious service with sermon on peace by Marshall E. Wolf; 2:00 P. M., open forum led by E. Russell Hicks; 7:30 P. M., religious service with address on "Peace Caravaning" by Miss Mary H. Roberts. All conscientious objectors from any camp in the country are invited to attend, as well as all camp visitors. Further information may be obtained from John D. Roop, Jr., Linwood, Md.

The Southern Indiana B. Y. P. D. Cabinet announces the first annual B. Y. P. D. conference to be held at Anderson, Ind., Nov. 3-4. The meeting will begin on Saturday afternoon at 1:30 o'clock and will continue in session until Sunday afternoon. The program is as follows: Saturday afternoon, opening session, address by R. H. Miller: "The Joyousness of Jesus." Saturday evening, banquet, John Stoner toastmaster; also reorganization for next year; address, R. H. Miller. Sunday morning, Sunday-school conducted by Russell Showalter. Morning address by I. E. Weaver, "Wanted, Youth for Christ." Sunday afternoon, address by Prof. J. R. Schutz, "If I Were Sixteen." Closing session. It is the earnest desire of the cabinet that all the young people in southern Indiana who can possibly arrange to do so come to the conference. We believe that the program as planned will be one of the most inspirational that has ever been given in Southern Indiana. It will give the young people a new grip on life and will inspire them to live better Christian lives. At the same time the program is designed to bring recreation of a most wholesome kind. The presence of older people who are interested in young people's work will be much appreciated.—Harold Rarick, President.

Program of the Thirty-fourth Annual Ministerial Meeting of the Eastern District of Pennsylvania to be held at Palmyra, Nov. 6-8. Tuesday evening, 7:30, sermon by E. M. Wenger. Wednesday, 9:15 A. M., The Need of a More Worshipful Attitude During Church Services.—Amos Kuhns. The Elder in Charge at His Best.—Chas. Cassel, S. N. Wolfe, Michael Kurtz, Henry Zug. 1:30 P. M., The Transition Period and Our Non-conformity Principles.—Wm. K. Conner. The Minister and His Relationship to: His Home and Community Life.—Simon Bucher. The Church.—Wm. N. Zolber. The State.—S. G. Meyer. 7 P. M., The Position of the Church of the Brethren on the New Testament Doctrine of Peace.—Frank Carper. Maintaining the Ideals of the Simple Life.—A. P. Wenger. Educational Evangelism.—A. C. Baugher. Thursday, 9:15 A. M., Qualifications of an Evangelist.—David Weaver. The Contribution of the Evangelist of Today to the Welfare of the Church.—R. P. Bucher. Our Method of Supervising the Preaching Done by Our Ministers.—S. H. Hertzler. Whom Should the Church Send Out as a Foreign Missionary?—Howard Merkey. 1:30 P. M., How Can the Deacons More

(Continued on Page 701)

## NOVEMBER

is

## Home Mission Month

The President of the United States urges the nation to give thanks. Christ's love impels people to give



## AROUND THE WORLD

### Malaria and the Marines

It was not in the headlines, but nevertheless important news, when it was announced in the "Chicago Daily Tribune" for Oct. 22 that 1,000 marines in Nicaragua are suffering from malaria. We do not know just how many marines there are in Nicaragua at present, but the illness of 1,000 shows something of what it costs to support an imperialistic policy in Central America. One officer is quoted as saying that 100 out of the force of 160 in aviation were stricken.

### Russian Waifs

The dreamers of Russia have not solved all, or even many, of man's problems if recent news reports can be trusted. We know of no other land in which wandering hordes of homeless waifs exist as a sad proof of famine and unutterable human sorrow. In a report from Riga, Latvia, we read: "The annual migration of the Moscow homeless southward began in September, but most of the children, then victims of the famine, are bringing others with them. The homeless population is reported to be about 50,000, who are charged with causing the crime wave beginning with the cold spell."

### A Living Benefactor Honored

Mr. Thomas A. Edison is one man who has proved himself a great benefactor of the race. If the reader desires proof of this characterization let him snap on the electric lights and see in that contrivance one of the many useful inventions that Mr. Edison has given to mankind. We say given advisedly, for whatever Mr. Edison has gotten out of his inventions is as nothing beside what they have added to human well-being. And congress thinks so highly of what Mr. Edison has done that a congressional medal was struck for him. The medal was recently presented to Mr. Edison at East Orange, N. J., by Andrew Mellon in the presence of many notables.

### A United States of the World

Slowly but surely the idea of a better world order is taking shape in the minds of thinking men. Once there was dreaming about a United States of Europe, but recently Bishop Oldham of the Protestant Episcopal Church went a step further picturing a United States of the World. Said he: "I can see arising in the future, far or near, but inevitable as the only condition of enduring civilization on this rapidly contracting, intercommunicating, dependent globe, a United States of the World, patterned somewhat after the United States of America, with forty-eight sovereign states, each sacrificing something of its independence for the good of the whole, and all bound together not by force, such as standing armies along their respective borders, but united in indissoluble union by a great common purpose and conviction, by a controlling and overmastering sentiment of loyalty to the whole, which results in the greatest good of each component unit."

### One Improvement Involves Another

Toward the end of the World War the tank made its appearance on the battlefields of Europe. It placed at the disposal of those who possessed it something of the advantage which came to the foot soldier when he fashioned himself a bit of armor or the horseman when he clad himself in mail and set upon an unprotected enemy. Since the War much thought has been given to the development of the tank with the result that army men are now saying that something must be done to protect the infantry. The tank is now felt to be so far ahead of the defense infantry units can put up with their present equipment that something must be done to even things up. And it is proposed that the power and range of the rapid fire guns of the infantry be improved to the point that tank attacks can be at least met on an equal footing. But bigger and better guns for the infantry will not reduce the awfulness of the appeal to the ordeal of battle. One army improvement but leads to another, adding thereby to the terribleness of war.

### The War on Cancer

Recently a number of the ablest cancer experts in America met in Chicago for a conference. Among them was Dr. Charles Mayo who has long studied cancer, having produced cancerous growths on various plants and trees which under the microscope seem identical with cancerous growths in the human body. Another was Dr. William Carpenter who said that from 125,000 to 150,000 people will die of cancer this year in the United States. Practically all of these will be in middle life. Another was Dr. Maud Slye who has watched the effects of cancer through hundreds of generations of mice in her nineteen years' study of the disease. Her studies have shown that cancer is a disease inclined to be hereditary. The significance of this becomes apparent with the statement of Dr. Mayo to the effect that sixty-five per cent of humans die of the same diseases which killed their ancestors. As to causes of cancer, Dr. Carpenter said: "There is no known specific cause for cancer; the only suggestive symptoms are chronic irrita-

tions at the sites, and the hereditary predisposition." As to cures, it seems that the main hope is in timely preventative measures. But it is held out as entirely possible that the intensive study now being made of this disease ought ultimately to yield a simple diagnosis and doubtless a cure.

### A Prospector's Luck

Few prospectors have had better luck than George Campbell Carson whose field of activities has included the courts as well as the large open spaces. Many years ago our hero patented a process for smelting copper ore which came into very general use but without any royalties going to Mr. Carson. But Carson's claims to the commonly used process seem to have been so good that the highest courts have sustained him. Thus Carson and the men who financed his suit are in for a big melon at the copper companies' expense. The legal fight has cost Mr. Carson and his associates some \$300,000 but the melon they will divide is estimated to be worth \$20,000,000. So we say again that few prospectors have had better luck than Mr. George Campbell Carson.

### Athletes as Students

Over at Madison, Wis., a student has made a survey of the scholarship of athletes. Some of the rather surprising conclusions arrived at are that athletes have grades that average as high as nonathletes, that they actually have better grades during the period of athletic competition than at other times, and that athletics may be said to furnish an incentive to study! The arguments of the defender of athletes as students may be summarized as follows: "While the student is competing in athletics, the survey points out, his grades are closely checked, either weekly or monthly, and any deficiencies are quickly discovered and reported. Thus the athlete, knowing that a certain grade is absolutely required of him, can not dissipate his time. Another reason for his higher standing during competition is found in the restrictions placed upon the athlete in the matter of regular hours. Whatever his motives are, the participant in college sports must be conscientious in his work if he is to remain in activities. The most significant reason, however, the survey states, for the athlete's scholastic success is that he learns to be efficient in his methods of study. He must bring to his academic tasks that same resourcefulness of initiative demanded of him in the field of athletics."

### A Match for the Sea

The battering power of the sea is one of the most irresistible forces in the world. Yet stronger than the sea is the power of living tissue. It is said that the most rapidly growing coral formations are on the outside and not on the sheltered inside of the reef. For coral growth is a matter of food supply and the changing powerful currents of sea water outside the reef bring the richest food supply and this results in the more rapid development of coral formations. For the same reason the surest defense against an encroaching sea is not great dykes or a cement wall which may be pounded to pieces by the tireless attack of the waves. The point we are coming to is that under favorable circumstances certain plant growths may be more than a match for the sea. The Dutch government, for example, is using a grass known as *Spartina Townsendii* to promote the formation of new land outside the dykes. Thus, "a recent visit has shown that at spots where three years ago not a single vestige of herbage was to be found, now-days are cylinder-shaped clumps of over three yards in diameter and twenty-four to forty inches high. Within a few years these clumps will have grown together." Holland's newest defense against the encroachments of the sea bids fair to be a wall of living tissue.

### The Human Problem

John Galsworthy is one Englishman who is much concerned over the plight of not less than 300,000 unemployed British miners. Coal mining is not what it once was as an industry and there is a sense in which this is profound cause for gratitude. Mining is a hazardous industry for it seems always to have taken a heavy toll in life. Furthermore, it is not a line of work conducive to the development of men's higher powers. In England, and we presume in other countries as well, the miner lives at low ebb in a rude, backward community. Thus, while coal mining does not hold out much in the way of the higher rewards, it is not an honorable occupation and one from which the seasoned miner is loath to turn—especially when there is seemingly nothing else to turn to. And this is just the situation in England. Her 300,000 idle miners know nothing of any other industry. They hesitate to change, to venture forth—and who does not? Yet there they are, 300,000 strong and nothing to do! Mr. Galsworthy sees in the continuation of this situation a grave national problem. He characterizes it as a national danger. He thinks that immediately everything humanly possible should be done by the national government in order that a solution may be arrived at. Mr. Galsworthy considers that emigration, the transfer of miners to other industries, the training of young people in mining districts for agricultural and other work and the allotment of unused land to idle miners are some of the possibilities that should be used to alleviate the im-

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Transfiguration of Jesus

Matt. 17: 1-9

For Week Beginning November 11

#### PRECEDING EVENTS

The disciples had been with Jesus three years. Peter had just confessed him as the Christ. They had been told that he must die, that if they would find life, they must follow him. What tempests of doubt and fear must have beset them! How it must have strengthened them when Jesus wore his heavenly glory before their eyes (Ex. 33: 18; John 1: 14)!

#### THREE TAKEN . . . NINE LEFT

Why? An inner circle is wrong when it seeks monopoly and special privilege, right when it is a means of sharing (Mark 3: 14; Luke 9: 2).

#### LET US MAKE HERE THREE TABERNACLES

Peter wanted to prolong the bliss of the occasion. But such is not good. We must descend to the work that awaits us in the valley (Ex. 14: 15; Acts 13: 1-3).

#### JUST ENOUGH OF EACH

To work in the valley all the while would make one a drudge, a machine. To revel continuously in the brilliant manifestations of the mountain top would make one an indolent emotional inebriate. Work is ennobled and glorified when mountain and valley are united (John 17: 4).

#### MOSES AND ELIAS

The bereaved find great comfort in the appearance of Moses and Elias. They were alive and recognizable and interested in the great trial that Jesus was about to meet! Can not faith and hope claim the same of our own departed loved ones!

#### DISCUSSION

It has been said that in all other miracles Jesus is the Giver of help. Here he is the Receiver of glory. Is there any sense in which this miracle gave help to some one? Explain.

R. H. M.

mediate situation. They all promise something, though hardly a complete solution, for England's 300,000 idle miners are as hard to change, even to help, as any other group that might be used to illustrate some aspects of the human problem.

#### Inventor vs. Promoter

Those who have read of the honors tendered Dr. Hugo Eckener and his party should remember that back of all of this there lies the life time devotion of one of Germany's great inventors. That is, Dr. Eckener is entering in to glean where others have sown. And in saying this we are not seeking to detract one whit from all that Dr. Eckener has done for the promotion of aviation. What we do mean to say is that the inventor often works for years with little or no recognition or encouragement. He is sometimes considered as little more than a fool. No doubt many so regarded old Count von Zeppelin, builder of rigid airships. Remember that his first large air-ship was built in 1892; that is, thirty-six years ago. The Count was then fifty-four years old and many years had been devoted to the strange idea that great ships ought to sail through the air much as giant liners sail on the sea. After 1892 Count von Zeppelin kept hammering away at the Zeppelin business. Full of years and accomplishments he died eleven years ago, or in 1917. And today when America acclaims the accomplishments of Dr. Hugo Eckener it should not forget that back of him there stands another—Count von Zeppelin—whose lifetime devotion to an idea made the triumph of Eckener possible. The promoter has entered into the glory which ought to be shared with the inventor on at least a fifty-fifty basis.

#### Special Notices

(Continued From Page 700)

Efficiently Cooperate with the Ministry?—D. H. Cassel. The Family Altar.—Ira D. Gible. The Sisters' Aid Society as a Factor in Advancing Church Work.—Florence Gible.—S. H. Hess, Roversford, Pa.

**A Correction.**—The Iowa church note last week from Sister S. A. Miller should have been headed North English instead of South English. A like mistake was made in the "Gains" column of the week before. The error was due to confusion between the name of the congregation and the address of the correspondent.

**Laymen's Meeting** of the Northern District of Indiana will be held in the First Church of the Brethren, South Bend, Ind., Sunday, Nov. 4. First Session, 2:30 P. M. Pastor and the Men's Work.—Wm. Kinsey. The Duty of Christian Leaders.—Perry Granger. General Discussion. 5 P. M., Fellowship Supper. Organizing Men's Work in the Local Churches.—O. G. Brubaker, Ralph Miller. 7:30 P. M., Address.—Judge Hile.—C. C. Hawbaker, South Bend, Ind.



## The Second Coming of Christ

(Continued From Page 695)

Then Matthew and Mark both go forward at once, leaping over the present dispensation, to describe "The beginning of the great tribulation" (Matt. 24:7; Mark 13:8), giving the same outline of events as recorded in Rev. 6:2, 4. War, the red horse; famine, the black horse; pestilence, the pale horse; then earthquakes (v. 12).

Matthew ends his passage with these words: "All these are the beginning of sorrows"; Mark: "These are the beginnings of sorrows." While Luke says almost the same words (21:10, 11), but instead of saying: "These are the beginnings of sorrows," and going on to continue the account of them, he does not go on. He stops short. He goes back. He introduces a parenthesis detailing and describing something that should take place before all these, the beginning of sorrows. He goes back in verse 12 to describe the destruction of Jerusalem.

But before all these (v. 12), that is, "before" the beginning of the great tribulation, all that is recorded concerning Jerusalem in verses 12-24 should first take place. Then these are the closing words: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Then Luke, when he gets through describing the destruction of Jerusalem in 70 A. D., and the scattering of the nation, begins at verse 25 and describes the second coming of Christ in the clouds of heaven, which is in verses 25-27 of the same chapter, and this agrees with Matthew's and Mark's accounts, but in a little different words. Read carefully Matt. 24:29, 30; Mark 13, 24-26; Luke 21, 25-27. Thus we harmonize the two great events: the destruction of Jerusalem and the end, with the great tribulation.

This same tribulation is described and mentioned in the great prophecies (see Daniel 12:1, 2), where it is called a "Time of trouble, such as never was since there was a nation," which can not be 70 A. D., for verse 1 says it is in connection with the time that his people "shall be delivered," not scattered.

Jer. 30:1-31, 40, describes the same awful tribulation, as: "Alas; for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be delivered or saved out of it."

How shall he be saved out of it? Jesus tells us how in Matt. 24:22: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Those days are shortened, as we see in Rev. 7:1-3. In this scripture the judgments are stayed, while or "till" the servants are sealed (see Rev. 7:4-8), just as Jesus said would happen. Joel in 2:1-11 describes the same events. See Isa. 34:1-8.

In these days it will be idolatry or death. All must worship the beast "or be killed" (Rev. 13:15).

An innumerable multitude will be saved "Out of the great tribulation from all nations, kindreds and peoples and tongues" (Rev. 7:13-14).

Babylon, the seat of Satan's power and government, falls by the judgment of God (Rev. 18:21).

The cause of the great tribulation is threefold: moral, satanic and judicial. The moral cause is in the failure of the Gentiles to fulfill the commission granted to them of God. Space will not permit further explanation of the causes of the great tribulation.

### Christ Will Come to Earth With His Saints

All nations are gathered together to Jerusalem to battle and the city taken (Zech. 14:1-4). And his feet shall stand in that day upon the Mount of Olives, from whence he ascended (Acts 1:11, 12).

Judah accepts Christ as Messiah (Zech. 12:9-14): "I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him." See Zech. 13:1; Isa. 17:10-11.

Israel will be delivered, and accept her Messiah, and become a prolific mother of children. "Before she travailed, she brought forth; before her pain came, she

was delivered of a man Child." This was the birth of Christ at the first coming. As a nation she had no pain of soul for the unsaved world.

But listen to the next expression: "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children" (Isa. 66:7-8, 9).

In this same chapter, verse 19, we see that she becomes the great missionary of the world.

Paul said on one occasion that his conversion was "as one born out of due time" (1 Cor. 15:8), or before the time. Paul thinks of himself here as an Israelite whose time to be born again had not come, nationally (see Matt. 23:39), so that his conversion by the appearing of the Lord in glory (Acts 9:3-6) was an illustration or pattern to those who afterwards should believe when the great national conversion of Israel takes place. See Ezek. 20:35; Hosea; 2:14-17; Zech. 12:10-13; 6; Rom. 11:25-27.

Why was Paul so highly favored, above all others of his race, so as to see Christ face to face in glory at his conversion? He tells us why in 1 Tim. 1:16: "Howbeit for this cause, I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to life-everlasting."

Note the expression: "That in me first." Was Paul the first to be converted? No, but he was the first to be converted by seeing Christ in glory. He also says that it is "a pattern." What is a pattern? By reading Zech. 12:10 we see how the nation will look upon him whom they have pierced and will mourn, as they see him face to face, and as Christ pours out the spirit of grace upon them.

Jesus spoke of the taking away and the leaving of some behind at his coming. It is with the "left ones" the tribulation has to do, while the saints he has taken to earth, "At the coming our Lord Jesus Christ with all his saints" (1 Thess. 3:13b).

"When Christ, who is our Life, shall be manifested, then shall ye also be manifested with him in glory" (Col. 3:4).

"The Lord cometh with ten thousands of his saints" (Zech. 14:5).

"The Lord cometh with ten thousands of his saints" (Jude 14).

The marriage of the Lamb takes place, then heaven opens and the armies (of saints) that are in heaven follow Christ (see Rev. 19:11-16) upon white horses clothed in fine white and clean garments as symbol of righteousness.

Christ with his saints judges the world, as Paul said that the saints would do. "Know ye not, that the saints shall judge the world?" The prophet also saw this day in Psa. 149:1-9. By reading this Psalm very carefully you will discover a very marked division. Note the Israel of verse 2 called, "Children of Zion," rejoicing in their King who is reigning. This division runs to verse 5. Then the "Saints in glory" are noticed, resting, v. 5, "High praises of God in their mouth, and a two-edged sword in their hand," executing vengeance and punishments upon the people, binding kings and nobles with fetters of iron, executing judgments that are written. This honor have all the saints.

So we see in this short chapter, the children of Israel, or Zion, joyful in their King; and the saints are in possession of glory, executing judgment under their glorious King which is fulfilling again Revelation prophecy (see Rev. 2:26-27). "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father."

When did Jesus receive such a power from his Father? The answer is in Psa. 2:7-8, 9: "The day he was begotten." "Ask of me [Jehovah his Father]." Ask what? "The heathen for his inheritance, and the uttermost parts of the earth." What for? For missionary purposes alone, as many preachers take this text? No. The next verse answers it. "Thou shalt

break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The balance of the chapter is a warning admonition to the kings and judges of the earth.

Let me add, that the rod of iron and the dashing in pieces is no symbol of gospel preaching.

Here are a few more vital events that will transpire at the time of his coming. Christ will be seen coming in awful grandeur, while the earth dwellers are afraid of his presence. Those who resist him will be destroyed. The nations will be judged for their treatment of Israel (Joel 3:2). "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

"Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken, and then shall appear the sign of the son of man in heaven."

What is this "sign of the son of man" seen appearing in the heaven? It is the glory of Jehovah, over the earth and in the earth. Read carefully such scriptures as Ex. 13:21; 14:24; 16:10; Num. 11:25; 12:5. Here is an outward sign of his presence in the cloud and pillar of fire.

Later the glory of Jehovah filled the temple (1 Kings 8:10). This is important to notice at this time, for it has much to do with the great coming manifestation of Jehovah (read Ex. 19 and 20). Here the glory of Jehovah appeared again. Note particularly 19:16-20 and 20:20-22. Note Deut. 33:1, 2. Note the glory manifestation in Psa. 18:7-13; the voice of Jehovah is emphasized in Psa. 29:3-9.

Psa. 45 describes Jehovah the King coming in his glory. Read that wonderful fiftieth psalm. "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silent." Read Psa. 68:76. All this gives us an additional description of the glory of the coming Jehovah. Joel 3:11: "Jehovah utters his voice and the mighty ones come down with Jehovah in the earth, when the nations are assembled, while the sun and moon are darkened, and the stars withdraw their shining."

Isaiah, that great prophet, is rich and full of divine predictions what will be seen at his coming. In the second chapter he is seen arising to shake terribly the earth and it will be in the glory of his majesty (note v. 2:19).

In chapter 4 we see the visible glory cloud which comes with him as it surrounds him when he dwells with Israel, and we are told that this glory will rest over Jerusalem, but only after she is purged (Isa. 4:3-5).

In Isa. 11:4, he comes to smite the earth with the rod of his mouth. Note and underscore the "shalls" in this entire chapter. Read Isa. 30:27-31. Isa. 40:5: "And the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Read: Isa. 63:1-6.

Note how the prophet Ezekiel in 9:3; 10:4; 18; 11:23; shows the gradual departure of the glory from Israel because of her sins; but note very carefully the coming back of this glory again to her and Jerusalem (43:1-4), and in verse 7, the prophet says that it will be the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of Israel forever.

Daniel describes this same glory in Dan. 7:13; also Habakkuk in 2:14; 3:3-5, and the last prophet, Malachi, sees this glory in these words: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2).

The New Testament describes this visible glory in Matt. 24:30, 31, and finally we see it revealed in Rev. 19:11-16. The great promise is ours in this scripture, Col. 3:4: "When Christ, who is our life, is manifested, we will be manifested with him in glory." He is a Son bringing many sons to glory, may we well pray: "Even so come, Lord Jesus."

San Gabriel, Calif.



## CORRESPONDENCE

### REPORT OF THE DISTRICT MEETING OF NORTH-EARN IOWA, MINNESOTA AND SOUTH DAKOTA

The District Meeting of Northern Iowa, Minnesota and South Dakota convened at the South Waterloo church, Waterloo, Iowa, Oct. 12-14, 1928. A large crowd was in attendance all of the time, and several from the surrounding Districts were present. Some of the speakers were: Mrs. Chalmers Shull, missionary to India; J. W. Lear, and E. R. Henricks. Bro. Miller of Chicago, spoke at the Laymen's meeting on Sunday evening.

For the business session, Eld. J. E. Rolston was elected moderator, Eld. R. E. Zook writing clerk and Galen Albright reading clerk. On motion, a moderator was elected for 1929, Eld. J. A. Eddy being elected. Eld. J. E. Rolston was elected to serve on Standing Committee with Eld. L. H. Root alternate. Eld. L. H. Root was selected to be our District field man. A program committee, to have in charge the preparation of all programs for District Meeting, was elected.

Various reports indicated progress in the churches of the District. At Minneapolis, where Bro. L. H. Root is pastor, a new house of worship is to be erected during the next year at a cost of \$50,000. Reports showed that the money for this project is practically all raised. The church there is supporting this project in a most noble way, and the prospects are good for a strong church in Minneapolis in the future. Our next conference will be held in the Sheldon church, Iowa, in August, 1929.

Ray E. Zook,  
Writing Clerk.

Preston, Minn.

### WILL THE END SOUGHT JUSTIFY THE MEANS?

There is quite a strong sentiment among our people that we have of late years had a good deal of that which is questionable brought into the church or introduced into her services. While some of these things have been opposed by many in the church, there are others who seem to rejoice that such opposition is gradually being overcome. Many of the latter may even regard these things as an indication of "progress" while others, especially many of the older are aggrieved and believe we are in such things making backward strides.

Some of the things referred to have come with astonishing rapidity. In this respect it reminds me of the saying of the man who in describing a runaway team said: "The faster they ran the farther they got." Referring to such we may well ask: what may we expect next? I am also made to ask, how are these things brought about?

Recently it was my misfortune to sit for about two hours in a church building (I will not say a church service) and witness a moving picture show. There was a full house and the occasion was a District Meeting gathering when most of those in attendance had come from one hundred to four hundred miles or more presumably for spiritual benefit and to transact the business of the District.

It might have been supposed that all were to be given a treat of good things when it was announced that the meeting was to be turned over to "Doctor —, president of one of our colleges." Doubtless those who enjoy in the novelty of a church service things of an exciting and fun-provoking nature would aver that it was even so. Others, including a number of elders, expressed themselves otherwise. One veteran of the cross said: "I have never before seen any such and I am positively opposed to such a performance." Were it not that there are those who are averse to being known as "fault-finders," or "disgruntled," and who may have some apprehension if not overanxiety about a "back-seat" which might be reserved for them, I feel sure that more would have been said of this evening's entertainment. May I here be allowed to remark that the church should beware of any group, or any power, or influence within her ranks about which there is a question or misgiving or hesitation regarding the course such group or such power may choose to pursue. The history of the church in ages past has proven over and over that such a condition is dangerous to her welfare. Human nature under such a situation is not to be trusted. Others may decide for themselves as to whether we are approaching such a condition. One thing is sure, and that is, this picture show could not have been given at such a meeting five years ago.

Paul says: "I determined to know nothing among you save Jesus Christ and him crucified." Surely in a meeting of God's people in God's house there ought to be a man of God in the pulpit to point the hearers to the Lamb of God. Instead there was on this occasion an exhibition of the activities of students and their buildings. There were shown the bustling traffic and hustling industries of the school city and surrounding country. There were brought in the modern baseball and football games showing just how the young men appear along with the excited throng of on-lookers cheering when the great scores were made and when the players pile up three deep in their struggles to win the day.

Camping parties were brought showing the great fun they enjoyed as gathered on the banks of some lake or river

mixed crowds of men, women, boys and girls swam together and took their turns at the diving board. The ludicrous maneuvers of those sliding down the mountain slide served to produce many snickers in the audience. The queer and laughable antics of certain babies belonging to the families of the school management served the same purpose.

If we could say there was nothing outside the realm of the legitimate even in a social gathering, yet where is the good to come out of such in a pretended religious service? It was nothing but questionable entertainment. It is a fine way to cater to "Lovers of pleasure more than lovers of God." As a meeting of God's people it was fruitless of any spiritual uplift. No one was brought nearer to God or made more to realize the need of a Savior. There was nothing leading in that direction. The people went away entertained but not fed on spiritual things. May we not ask that in a meeting of God's people with a view to worship God whether anything detracting from the spirit of reverence and worship is not approaching the sacrilegious? Is it not approaching the kindling of "strange fire" on God's altar?

But withal for the purposes given this picture show was doubtless a decided success. It was a strong appeal: first, to those who love such; second, as a means of drawing the young people to the school scarcely anything could have answered quite so well. The boy or girl tiring of the "dull routine" of home life and home duties can look forward to exciting "good times" during the years of "preparation for their life work."

There has been much discussion of late years about the perplexing problem of having so many young men attending the schools and universities primarily for the athletic games. These games are drawing many to the schools who otherwise would not be found there. Complaint is made that in many cases the "coaches" are drawing greater salaries than the university presidents. It seems to be a case of the "tail wagging the dog." In view of these truths as to the worldly institutions, what should be said of "our schools" making these worldly appeals to the young people? Will the end justify the means?

These worldly games are nation-wide in their scope of influence. The same can be said of the "movies." Millions of money are spent upon them. Hundreds of thousands of men and women and the young people are attending and thus aiding in extending these worldly influences which are mainly if not wholly under the control and sway of the enemy of God, the enemy of man and the church of Jesus Christ. Through these influences unnumbered throngs of people drown their thoughts of God and eternity. Doubtless they are esteemed for this purpose. One thing we do know from the throngs attracted to them, that they are "highly esteemed among men" and as such we know further—for our Lord says so—that they "are an abomination in the sight of God."

B. E. Breshears.

Omak, Wash.

### DIARY LEAVES

#### Grants Pass, Oregon, Thursday, July 19

Yesterday coming along on the train, for some one reason or several, we became later and later, until we arrived here at 9:30 instead of 7:30, and the evening meeting previously announced for eight o'clock could not be realized. At one point the train stopped and the passengers all wondered. In time, we learned that some one had placed an auto on the track at a bend in the road, and the engine hit it. Doubtless it was a frame up, and the owner would claim insurance money.

This afternoon folks gathered, mostly women folk, for the meeting was announced as a mothers and daughters' meeting, at which I should speak. Of course, we worked out together some of the highest ideals of life, for with the mothers and daughters the highest ideals are most normal, and most desirable. Mere men find it difficult sometimes to measure up to the standards of mothers and daughters, but the more's the need of such standards. I have my home with the Sutphins, visited with Bro. R. C. Flory's on their fruit farm, and expect to take the train north, that I should have come by last night. The church is growing, and Bro. Sutphin has an opportunity for service in Grants Pass that is worth while.

#### Seattle, Wash., Thursday, Aug. 2

We have had an unusual experience the past two days, and the joy is shared for many along the way have had the same blessing. I refer to the coming of the John I. Byler family, consisting of father, mother, and ten children. I know there is a great risk in parading one's children, as well as in parading one's self; there is also a great blessing to be brought to many others if the exhibit element can be subordinated to the religious spirit. Brother and Sister Byler realized this before they set out from their home in Kent, Ohio, on their long singing trip to Southern California, thence north to Seattle, and back east to Ohio again. They gave programs all along the way, and were well received everywhere. The offerings just about met expenses. We tried an experiment here; the first night was in the church; the second night, thinking to reach some who do not feel the call of the church, we hired the Masonic hall and held the program in it. Byler's favored us with two

nights; they wanted the day in between for general wash up purposes. The offering in the church was \$19.38. In the Masonic, the offering was \$7.32 and it cost \$2.50 rental, besides \$3.75 for 500 hand bills.

In the prayer meeting tonight, I asked all to express themselves on what they observed in the Byler family, and I wrote it on the board. Among other expressions were these: The cheeriness of the father, the tender patience of the mother, the willing obedience of the children, the spirit of cooperation, the naturalness of all, the atmosphere of devotion and the willing response to religious training. The prayer meeting was splendid. There is something admirable about a large family, when the parents lead and all the children follow in the service of the Lord.

#### Chewelah, Wash., Tuesday, Aug. 14

The Summer Assembly has come to be a real experience in the lives of many of our people, but Washington is so big and our churches are so far apart that many who would like to come, can not because of distance. Think of it, I came here on a 400 miles trip, and have 400 miles to return. The manufacture of magnesite here is a wonderfully interesting thing. We were all shown over the government factory, gathered geological specimens only available here, and fell in love with the beautiful Colville Valley. The District Meeting has been a pleasant one, held in the Methodist church, with cafeteria in the hands of the Methodist ladies, led by their lady pastor. The meeting appointed a nominating committee, and the elections which usually consume a lot of time uselessly, passed off quickly and to the pleasing satisfaction of all. Bro. O. B. Gregory was moderator; Bro. Cletas Holmes was chosen on Standing Committee. I am having my home with Bro. Streeter who says he is soon going to California. Well, mark my word; he will come back again. They nearly all do.

#### Portland, Oregon, Tuesday, Aug. 21

From Chewelah I came to Spokane and then down the beautiful Columbia River to this place. From Spokane to Portland is 380 miles. I came direct, and then went to Seattle for the Sunday services (183 miles north) and returned for the District Meeting. The very bigness of this northwest country, with its almost unlimited rich valleys, is a constant challenge to me. The opportunity for the wide-awake church, to do the work that a church is created to do, is another constant challenge to me. So I dwell between the challenges. The District Conference is very pleasant; a faith that is expectant of larger things seems permeating all. The Portland Conference is about a third the size of Washington Conference, but the same spirit is enjoyed by both. The Eastern District of Pennsylvania is doing a good thing in maintaining a church worker here; when one District helps another, we have entered into a new field of service that has great possibilities.

#### Seattle, Wash., Friday, Aug. 24

This has been a full day. Bro. Harry Wingert, of Kingsley, Iowa, is here. In Bro. Simon Neher's car we took a trip north about seventy-five miles to Skagit County, to Burlington where Bro. Holdereed lives. And we three; what a trip! If any one wishes to know more of Skagit, he should have a talk with either of these Brethren, or drop a line to Bro. Wingert. There is the rich soil; well, one should see it himself. I have a strong feeling that a dozen or more of our good people, coming into these parts now, would build larger than they know in the light of the years to come. I am not a land man, but I do want to be a church man. I do want to be able to plan successfully, and see the kingdom of God enter into the most strategic centers, and grow.

#### Stories of the Brethren

1. Bro. Harry Wingert related the following: I was riding along on the train, when a brakeman came and sat down by my side. We began talking; I saw that he was eager for intelligent conversation. He asked me if I was a minister. Yes. Protestant or Catholic? Protestant—the Church of the Brethren. "Oh, yes, I know those people," said he, "always honest, always good, and say, their word is as good as their bond." Presently, he went on confidently to say: "Let me tell you, I am the only man on this train crew who intends to vote for Hoover." I asked why. He replied: "The conductor, the engineer, and the black porters all expect to vote for Smith. I am a Democrat, but I intend to vote for Hoover. Why? They want easy liquor, and, believe me, sir, I am dry. With our present rate of living, the liquor business is a veritable powder magazine."

2. Bro. McKinley Coffman said in the Summer Assembly of Washington state: I walked carelessly into a barber shop and sat down. I had on this khaki outfit, and nothing to indicate that I was a preacher. The barber looked me in the face and said: "Are you a preacher?" I said, "Yes," and asked what made him think so. He replied: "I have shaved folks for twenty years, and when I look a man in the eye, nine cases out of ten, I know whether he is a preacher or not." My brethren, I want to be known everywhere and at all times as a man of God. This is one of the greatest thoughts of my life.

3. At the Washington District Conference, Bro. J. O. Streeter said: "In our congregation we hold memory services once in a while; we have a memory day. The preacher

(Continued on Page 706)







of Wichita rendered a splendid program to a large appreciative audience. The rooms of our basement are being redecorated, sponsored by the Ladies' Aid. The young people are pausing their own room. The pastor's league sent five dollars to the mission board to apply on the pastor's salary. Bro. H. F. Richards of McPherson is expected to be with us in a Harvest Home. The play entitled, "The Awakening," is to be given by the Conway Springs church. We feel much good come from exchanging programs. The revival followed by Roy B. Teach of McPherson is to be of great interest in the prayers of our readers by a love of the young souls to Christ.—Mary Sharpe Royer, Wichita, Kans., Oct. 18.

## MICHIGAN

[illegible]

**Grand Rapids.**—Our council meeting was held Sept. 26. Officers for the coming year were elected. Homecoming Day, Sept. 28, was observed by all. Three services were held and a basket dinner was served by the church basement. Inspiring sermons were given by two former pastors—Bro. S. B. Wenger and Bro. J. H. Sander. The new pastor, Bro. Amos, of Indiana, who had charge of the work here before our new talker, Minister of Indiana who had charge of the work here before our new talker, church was built, which was about sixteen years ago. The new church were given by both Brother and Sister. A man of Ohio also was joyed. Brother and Sister. Part of the afternoon was given over welcomed by their old friends. Local church, and reminiscences by many a talk of history of the church. Letters were sent by many unable to attend. The old members. Rev. M. J. Duryea lectured on How to Prepare for November Prison. A Rally Day program is being prepared and Sister Sell. Our love feast will be held with us and are looking forward to beginning their second year with us and are looking forward to big year with us. Working and cooperating.—Wm. Register. Mich., Oct. 20.

**Hart** church met in council Sept. 25. Church officers were elected as follows: Elder, J. J. Hamin; foreman, Wm. Smith; clerk, Elmer Swartz; trustee and Sunday-school superintendent, Alfred Anderson. Oct. 5 Bro. Boomershine, our field worker, gave us a lecture on Heredity and Environment which was very good. The church decided to hold a revival in December to be conducted by Bro. E. Kieher of Grand Junction, Colo.—Alma Swartz, Hart, Mich., Oct. 14.

**Lansing.**—Oct. 1 we were organized into the First Church of Brethren at Lansing, being a part of the Sunfield church before. Brother Smith of Woodland, who preached for us in the forenoon presided in the afternoon meeting, was elected pastor. It was determined to hold our meetings in our field of work. That week that we include all of Ingham county in our Sunday-school, retaining Bro. Chelmer as superintendent. We held our love feast last Sunday evening. The members are Bro. and Mrs. Roberts of Woodland and the superintendents of Indiana and Bro. McRoberts of Woodland and have present a youngling started meetings here three years ago and has preached for us faithfully since, with only the advancement in the church the mind A sister was baptized August 1895, Mich., Oct. 22

Shepherd church relected Sunday-school officers, with Bro. C. Spencer, superintendent, and Sister Katie Utz, assistant. We are to have Brother and Sister Boomershine with us. We have just electric lights put in our church. Our love feast is Sunday, Nov. 15. Wm. Spencer, Shepherd, Mich., Oct. 17.

Mrs. Will Spencer, Shepherd, Mo., writes:

**Woodland Village church** is planning on holding its Homecoming Nov. 11. The service will be held at all-day meeting, a day of reunion and thanksgiving. At our election of Sunday-school officers, we elected Bro. Eldon Farrell superintendent and Sister Arlie Spivey assistant. A number of our people enjoyed a very spiritual communion with the Lord on Sunday evening, Oct. 21. One of our boys was baptized at that time. We are looking forward to the coming of Brother B. to the group at that place, as the result of his new membership with us. We are glad to have Brother Mark Schrock with us as pastor. His wife is proving to be very satisfactory and helpful—Mrs. L. J. Plank, Woodland, Mich., Oct. 24.

## MISSOURI

[illegible]

**Rockingham** church has been enjoying some wonderful revival meetings in September, conducted by Bro. J. H. Jarboe, forty-three were received by baptism. He gave us very helpful and Spirit-filled messages. Sixty-seven members have been added to the church since our pastor, O. H. Heiler, was installed in the Ray County churches. At the close of the meeting about a third of the church are in communion service. We appreciate so much the splendid cooperation of the high school and grade teachers in our community; nine out of ten of these are Christians. The young people are attending our own church college. The W. M. F. organization is growing and doing good work. The Sunday school started a new year's work the first of September. The three separate departments of workers and leaders are cooperating. There is a fine spirit of cooperation and fellowship between the ministering brethren, church officers and the pastor, also between the church membership and the community. We have a live prayer meeting group each day evening; the attendance for the last two weeks was fifty-sixty-seven, a growing group. Some other signs of progress mentioned in our last report—vesper services, church league, volunteers for definite service. We appreciate the tireless efforts of our pastor, Bro. Feiler, in helping us to meet our needs.—Ethel Early, Hardin, Mo. Oct. 17.

## NEW YORK

Lake Ridge church met in council Sept. 29 with E. F. charge. Prof. Munson of West Groton and his Sunday-school young folks were with us Sept. 30. Dinner was served in Prof. Munson gave an interesting talk in the forenoon. The enjoyable time was spent by both old and young. Oct. 7 and daughter of Petersboro and Bro. Geo. C. York of Iowa were Oct. 11 Bro. Gould, the pastor of the Baptist church of Ithaca band gave an interesting program. Bro. Gould gave a

about Religion and Christianity Oct. 14 Lawrence Nedrow and Abe and Paul Strauss gave a very interesting report of the seventy-third State Sunday-school Convention. Oct. 21 we reorganized our Sunday-school with F. M. Krum, superintendent. Nora S. Sutphin, Atwater, N. Y., Oct. 22.

## OHIC

**Ashland City church** met in council Oct. 17. Eld. G. A. Snider who had served the church very faithfully several years was elder asked to be relieved, which request was granted. Eld. C. H. Deardoff of Hartsville was chosen elder for the coming year. The ministerial committee was asked to secure an evangelist and arrange for a series of meetings in the near future. The election of officers took place but many changes were made. Mrs W. L. Devenberg was chosen "Messenger" agent and the writer, church correspondent—Mrs. E. Maherman, Ashland, Ohio, Oct. 18.

**Lick Creek.**—Oct. 7 Bro. Unah Garner, wife and daughter from Blissfield, Mich., were with us and Bro. Garner preached a gospel sermon. Oct. 14 Bro. Claude Leslie from Lakeville, Ind., preached for us. We were glad for their presence and inspiration. spiritual help. Oct. 21 Eld. G. W. Sellers gave us a message from the 6th chapter of Daniel.—Minea Kimmer, Bryan, Ohio, Oct. 22

[illegible]

**West Allegheny**.—Brethren Jonas Groff and Geo. Kempf were chosen as Sunday-school superintendents for the coming year. Bro. I. J. Kreider of West Milton, Ohio, was engaged to preach Sept. 10. He preached strong gospel sermons to good audiences each evening. He visited in the homes of the community. The church addresses at the high school and grammar schools. Four were baptised. The congregation was greatly encouraged and the spiritual life deepened. Four were baptised three being heads of families; one is a splendid Sunday-school worker. The Southern Ohio young people's conference will be held here Oct. 28-30. Our pastor is doing some evangelistic work this fall and winter. Address, West Allegheny, Ohio, Oct. 18.

## OKLAHOMA

Washita church met in council Oct. 12 Bro Jno. Pitzer was us. The Washita County singing convention was held at our Oct. 14 and was greatly enjoyed by all. Our singing, under the tion of Sister D. J. McCann, will continue each Wednesday night will have our love feast Nov. 12 at 6 P. M.—Mrs. Floyd L. Cordell. Okla., Oct. 16

## OREGON

**Portland.**—Oct. 7 was Rally Day when our newly elected S. G. school officers and teachers were installed. Oct. 13 we met in the evening for the first time. Sixty-seven members were present. The charge of the services with Bro Geo. Carr of Hermosa Beach, a former pastor, officiating. Sunday morning, Oct. 14, Bro. and brought a soul-searching message from the scriptures. In the evening our chorus under the direction of Mrs. S. G. Edwards and Fahnsteeck, gave a program. A special feature was the singing of several German songs. We all deeply appreciate the faithfulness and loyalty of our number of the members here.—S. G. Fahnsteeck, Portland, Oct. 22.

## PENNSYLVANIA

**Bear Run church** just closed a two weeks' evangelistic campaign. Bro D. P. Hoover of Windber, Pa., in charge. Fifteen SPIRITUALS were delivered and as a result eight were received by the church. The meetings closed with a love feast, forty-five members confirmed. The little country church has had a hard struggle, but the people are taking hold and everyone shows much interest in the future outlook is good.—Mrs. R. E. Shober, Connellyville, Pa.

**Harrisburg.**—July 29, Education Day, our pastor and elder, Bro. A. C. Conner, gave us a message on Christian Education in the morning. Bro. A. C. Baugher of Elizabethtown College gave one in the afternoon. Bro. A. C. Conner resigned as elder and pastor of the Harrisburg church, the resignation to become effective Oct. 1. He has been faithful for a period of twelve years. There were many expressions of regret over his departure by both members and non-members. Bro. Conner took a great interest in young people and labored much for them. He tried hard to create in old and young a love for the church. He stands as a great memorial to him.

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**Hollidayburg** church at the October council reorganized into four departments. Most of the former officers were re-elected. Work along all lines for the past year was fairly successful. The outlook for the future is encouraging. The settlement revealed a discouraging deficit, but the late statement showed a clean slate. The Sunday-school out of a surplus in 1967. The church's apportionment to Bethany Bible School, without a resident pastor and is likely to continue so. There is always available help for the pulpit. The fall

held Oct 14 with an attendance of about one hundred - Jas A. Sell,  
Hillsburg, Pa. Oct 16.

**Lindsay Creek.**—Eld. R. A. Nedrow of Ludlowville, N. Y., accompanied by his wife, began a two weeks' series of meetings at Lindsay Creek on the evening of Oct. 22 and continued until Oct. 7, preaching with great power and success. The interest and attendance were excellent and we feel that the church is greatly and forever strengthened by his earnest efforts. This is the home of Brother and Sister Nedrow's childhood and sister's presence of nearly twenty years it was a real joy to meet them with us again. During their short stay at Lindsay Creek they visited in about fifty homes. Good love letters on a special feature of the meetings which closed with two weeks of July a special evening, Oct. 7. During the service by Bro J. C. Beal and daughter, the successful Bible School was conducted by Bro J. C. Beal and daughter. The attendance was good, this being the first Bible School conducted at the County Line Sunday-school. A very little of the time was given at the close of the school.—Mrs. W. H. Kern, Donegal, Pa. Oct. 35.

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The church is  
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love feast was

Continued on Page 708}



## DIARY LEAVES

(Continued From Page 703)

reads without the Book and preaches without notes. Lesson leaves and commentaries are all absent. Hymn books have been previously gathered up and taken away. It is a splendid plan. Try it, some day."

4. "When I was a boy at home, my mother used to sing again and again; frequently it was the hymn, 'When all redeemed singers get home.' She liked that hymn. I learned it by heart. Even now, when I am asked to suggest a hymn, the first one I think of is, 'When all redeemed singers get home.'"—Jay Eller, Wenatchee, Wash.

5. "My father, as I now recall it, was very insistent on the family worship. At times, when threshers came, he would go out to the barn and call them in, one by one, and have prayers with all together. There was no breakfast until after prayers. And the men, every one, appreciated it."—E. M. Studebaker, La Verne, Calif. W. B. Stover, Seattle, Wash.

## A GLIMPSE OF ST. JOSEPH, MISSOURI

The movement from the country to the city is still on. Many members of our own church help make this movement. Hence we are all interested in the cities, for they are becoming the homes of more and more of our enterprising folks.

St. Joseph, Mo., is the door to a large district of Western territory. Its railway facilities are of the best. Its terminal facilities far surpass those of Kansas City. One of the transcontinental highways (No. 36) passes through the city, and is fed by a number of laterals. A new bridge is in course of construction which will give free transportation across the Missouri River.

There is developing a fine spirit of civic consciousness which is finding expression in the building of boulevards, a fine civic center, the lighting of the streets, and in the erection of several new school buildings, for which the bonds were recently voted by a handsome majority of the citizens. St. Joseph is growing in importance in aviation. Several mail lines cross here. The city has what was the first municipally owned air field in the country. A good aviation school is held here.

Over a million dollars will be spent in the next year in the improvement of the public school buildings. The Quaker Oats Co. is spending some three or four million dollars in the construction of three ten-story mills. Other business concerns are being built as well as a number of new dwellings. Industry is looking up.

St. Joseph is in the midst of one of the finest apple growing districts in the United States. Horticulture is a thriving industry. A canning factory takes care of the surplus crops. Hundreds of acres of tomatoes are being grown. Small fruit of all kinds grows well and finds a good market.

The North St. Joseph Church of the Brethren offers a church home for any and all who come to the city either on a visit or to live. We should be glad to be informed of the names and street address of any members or members' children who are living in the city. We should also be delighted to help in the location of any family or any individual who may be coming to the city to live. We want to help them find a pleasant place to live and a spiritual home in our church here in North St. Joseph. We have good street car facilities, and living quarters can be found in walking distance of the churchhouse.

Please write us of your coming, or of the whereabouts of your friends in the city. We will do all we can for them and you.

2923 St. Joe Ave., St. Joseph, Mo.

E. H. Eby,  
Pastor.

## FROM OUR INDUSTRIAL SCHOOL

The Church of the Brethren Industrial School enjoyed a good series of meetings held by Bro. Bollinger Sept. 30 to Oct. 12. Bro. Bollinger placed much emphasis upon the duty of each Christian to live the true, active Christian life. He pointed out that it was necessary to forsake drinking and evil companions, and to mingle with the children of God after baptism in order to be Christ's follower. He also told how to become a Christian, and twenty-four expressed a desire to unite with the church. Some of the children from our school family were rather young but when questioned by Bro. Bollinger, they answered the fundamental questions with enough understanding to become Christians. The first one to stand was a little boy of nine years, who is with us for the second year. After the service I said to him, "Junior, did you ask any of the teachers before you went forward tonight?" He said: "Yes, I asked you last year and you told me to wait until I was a little older, so I would understand more fully what I was doing. I just thought I was older now and I ought to go before I put it off too long." There were fifteen of our school children who became Christians. It is a great joy to see them come into the church in their youth. We are doing our utmost to "Bring them up in the way they should go."

Recently we had a love feast in our school chapel and about ninety communed. We were glad to have many of our community brethren and sisters with us and Brother and Sister Harley and Sister Varner and daughter from the Manassas church.

Our young people's service on Sunday night is progressing nicely, under the direction of Sister Sherman. Much interest is shown in the services and our young people are not forgetting to give toward our twenty-five-dollar mission share taken out for a period of five years. Though we took out the share late this year, we hope to have the full amount raised for the first year by the close of 1928.

Our school enrollment shows that we now have ninety-five students receiving instruction here. A few of our community children have been helping with the home work and have not entered school yet. The interest and spirit of the student body are inspiring.

We have thirty boys and thirty girls in our boarding school family. This is the largest number in the history of the school. The industrial work of our children shows up well with their school work. Last week they helped in the making of 100 gallons of cane molasses. They pared practically all the apples and did much of the stirring for the making of eighty-five gallons of apple butter. We plan to boil apple butter again in a week or two.

We have a very good black walnut crop this year, and have already sold a few pounds of nut meats. If any of our friends would like to try some of our walnuts, we will be glad to supply you.

The County 4 H Club had an exhibit this week. We heard that our school received a number of prizes; we eagerly await a definite report.

We greatly appreciate the gifts of new and used clothing that are sent from so many churches, Aid Societies and individuals. With the cooler weather our needs increase. Our girls are making over clothing into little dresses and suits and making new garments from the yard materials that are sent to us.

Our school family is well and happy. We were so glad for the visit of Brother and Sister H. C. Early of Dayton, Va., and Brother and Sister Neff of Ephrata, Pa., last Sunday. We welcome any of you to our school.

Geer, Va.

Mrs. O. R. Hersch.

## ALMOST FIFESCORE YEARS

Had he lived until March 11, 1929, he would have reached one hundred years. As it was he died Oct. 5, 1928, so he was just 99 years, 6 months and 24 days old. And the Sunday before his death he attended services as was his custom. A few days of bronchial pneumonia and he breathed his last.



Who was this brother that lived so long and saw so much come into the world, for the century through which he lived was probably the most wonderful in the way of invention, discovery and progress that the world has seen? Eld. Emanuel Newcomer of Mt. Morris, Ill. And what is the simple chronology of the life of

this aged brother? Born, March 11, 1829, near Hagers-town, Md.; married, March 10, 1853, to Isabel Knock; the father of ten children, of whom only two survive him; united with the Church of the Brethren at Pine Creek, Ill., 1864; called to the ministry in 1869 and ordained to the eldership about 1888.

At the age of fifteen he with others drove from Hagers-town, Md., to Mt. Morris, Ill., in the traditional "covered wagon." Measured in days this was then a journey of forty-two days. From that time on except for nine years he lived in or near Mt. Morris. The house in which he was married stands just a block away from the house of his daughter, Martha Miller, with whom he lived since the death of his wife, and where he died. The home paper in commenting on his death spoke of him as "the oldest resident of Ogle County and in all probability the most loved person in Mt. Morris."

It was my privilege to know him well for more than half a century. He was long known as "Uncle Emanuel," partly because of his age, but more because of his fine Christian character. His was a simple life, not given to worry, optimistic in outlook and founded on an abiding faith in his Savior. His mind was keen and logical. His sympathies were as broad as the world. His thoughts in the pulpit were always of the best, though they never passed for their full value because his delivery was not as forceful as was that of others whose thoughts fell far short of his. His long life gave him an insight into the future that those of us who have lived a shorter period can not have. This enabled him to appreciate changes as they came and to adapt himself to those changes as they came. I think I never knew another such young old man and brother.

He saw the good in others and did not fail to speak of it.

As I was leading the procession from the chapel at the funeral of Bro. D. L. Miller, Bro. Newcomer said as I passed him, "John, you had a good subject both in text and person for this funeral." Such remarks were characteristic of him. May it be that his long life in part was due to his self-control, to his hopeful disposition and to the fact that he gave God a chance in his daily talk and walk? I believe it.

Funeral services were conducted in the church at Mt. Morris by Brethren G. L. Wine, E. P. Trostle and E. A. Bolinger.

Elgin, Ill.

J. E. Miller.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Carpenter-Barlow.**—At the home of and by the undersigned, Sept. 22, 1928, Robert Porter Carpenter of Watford and Sister Lois Charlotte Barlow of Empire, Calif.—J. W. Deardorff, Watford, Calif.

**Cook-Denton.**—By the undersigned Oct. 15, 1928, Bro. Walter L. Cook of Hartford City, Ind., and Aola Denton of Huntington, Ind.—Ezra Flory, Huntington, Ind.

**Eckert-Senseng.**—By the undersigned Sept. 23, 1928, at his residence, Lancaster, Pa., Mr. Harvey W. Eckert of Lititz, Pa., and Miss Bertha H. Senseng of New Holland, Pa.—H. B. Yoder, Lancaster, Pa.

**Hamler-Anan.**—At the groom's home on Oct. 7, 1928, Geo. Hamler and Cora Anan, both of McClave, Colo.—W. D. Harris, McClave, Colo.

**Harshman-Beachley.**—At the home of the bride's parents, Myersville, Md., Sept. 19, 1928, Wilbur C. Harshman and Theo M. Beachley, by Rev. R. E. Beachley, brother of the bride.—Elmer E. Beachley, Myersville, Md.

**Miller-Christman.**—By the undersigned at the parsonage, Sept. 22, 1928, Bro. Paul Miller of Wenatchee, Wash., and Sister Lucy Christman of Mossy Rock, Wash.—Jay V. Eller, Wenatchee, Wash.

**Paxson-Reahm.**—By the undersigned, Oct. 17, 1928, in the Walnut Grove Church of the Brethren, Mr. Leslie J. Paxson and Miss Mildred E. Reahm, both of Johnstown, Pa.—Galen K. Walker, Johnstown, Pa.

**Reaver-Scheller.**—By the undersigned at the home of the groom, Frederick County, Md., Oct. 6, 1928, Mr. Rudolph E. Reaver and Evelyn Louise Scheller, both of Mt. Airy, Md.—Wm. E. Gossnell, Mt. Airy, Md.

**Shawalter-Moomaw.**—By the undersigned at the Wooster church, D. Warren Shawalter of Ashland, Ohio, and Miss Gladys Elizabeth Moomaw of Wooster, Ohio.—D. R. McFadden, Smithville, Ohio.

## FALLEN ASLEEP

**Brown,** Sister Ellen Bowers, wife of Eld. Jacob K. Brown, born near Martinsburg, May 13, 1854, died Feb. 3, 1928. She had a lingering illness, but bore it patiently and submissively. She was a member of the Church of the Brethren from young womanhood. She had a definite Christian experience, and lived a beautiful Christian life. She exemplified in a remarkable way these qualities: unselfishness, kindness and sympathy. In her sphere of service—the home, the church and the community—she was faithful. In the church she was a regular attendant, only ill health keeping her away. For many years she was the teacher of a class of children in the Sunday-school. In the Aid Society she worked efficiently and faithfully, as long as health permitted. As a parishioner she was kind and encouraging to her pastor. As an elder's wife she performed her part freely and fully. In the community she was kind and helpful, entering sympathetically into the joys and sorrows of her friends and neighbors. Her husband, three sons and one daughter survive. Funeral service by Bro. Walter S. Long. Burial in Dry Hill cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

**Cavender,** Virginia Bogart, born July 1, 1893. She married I. W. Cavender about six years ago and moved into the bounds of the Peace Valley church. Her parents were members of the Church of the Brethren, but her father died when she was young and she was raised to womanhood by foster parents. She was a trained nurse and was well thought of in the vicinity and will be missed greatly here. Her mother, Sister Mary Bogart, was the only one of her relatives present at the funeral. Services by the writer in the New Hope Baptist church and burial in the Brethren cemetery near by.—P. L. Fike, Peace Valley, Mo.

**Gorsuch,** Daniel L., son of Mr. and Mrs. Wm. Gorsuch, was born in Elkhart County, Ind., died Oct. 9, 1928, at 73 years and 24 days. His wife, Lucy Ruple Gorsuch, preceded him fourteen years ago. He leaves two sons and one daughter, eight grandchildren, two brothers and two sisters. He was a member of the West Goshen Church of the Brethren. Services by the writer assisted by Eld. J. S. Staatsman. Burial in the near-by cemetery.—Frank Kreider, Goschen, Ind.

**Group,** Ida Lehman, born in Lee County, died at her home in Franklin Grove, Ill., on Sept. 20, 1928, aged 63 years, 1 month and 14 days. Jan. 14, 1890, she married J. Frank Group who survives with one son and two grandchildren. Soon after her marriage she united with the Church of the Brethren and lived faithful and loyal to her belief. She was also a faithful member of the Aid Society. Funeral in the Brethren church by Bro. O. D. Buck. Interment in Franklin Grove cemetery.—Lulu M. Smith, Franklin Grove, Ill.

**Huntsman,** Wm. C., son of Wm. and Mary Huntsman, born at Cora, Pa., died of heart failure at his country home near Martinsburg, Pa., Oct. 4, 1928, aged 73 years, 5 months and 21 days. He married Anna Elizabeth Chalcote and to this union were born five sons and five daughters; the mother and eight children survive; two daughters predeceased him. The earlier years of their married life were spent in Huntington County; about twenty-seven years ago they moved to the vicinity of Martinsburg where he resided until the time of his death. He was a faithful member of the church for more than thirty years and served in the office of deacon for twenty-four years; he also served as superintendent of the Sunday-school for a number of years. He was in failing health for several months but his condition was not considered critical until a week before his death. Sept. 29 he was anointed. He bore his suffering with patience. Services in the Martinsburg church by Eld. W. S. Long assisted by Eld. D. B. Detwiler. Burial in the Martinsburg cemetery.—Susie Baker Huntsman, Martinsburg, Pa.

**Jackson,** Eugene Virgil, son of Brother and Sister Bruce Jackson, born in Kokomo, Ind., where he died at the age of nineteen years. He had suffered an illness about a month previous to the nature of a collection with a hemorrhage of the brain caused by a tumor. Besides the parents he is survived by two sisters and three brothers. Funeral services in the home by the writer, with burial in Crown Point cemetery in Kokomo.—J. Andrew Miller, Muncie, Ind.

**Lam,** Mary Ann Zieafoose, born near Circleville, W. Va., Oct. 2, 1852, died Sept. 25, 1928, at the home of her daughter, Mrs. Geo. Danner at Astoria, Ill., with whom she made her home the past year. She married Noah W. Lam April 17, 1873, who with one daughter and two stepdaughters preceded her. She leaves one brother, three daughters, one son and one stepson, twenty-two grandchildren and fifteen



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# THE GOSPEL MESSENGER

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EDWARD FRANTZ, Editor  
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## Notes From Our Correspondents

(Continued From Page 705)

communion in the evening, among whom was one who at that service was received on former baptism in a sister denomination—Rosetta Cottrell, New Enterprise, Pa., Oct. 16.

**Parkerford**—The Baptist and Brethren Sunday-schools held a Joint Vacation Bible School on Sunday during the last week in June and the first week in July; 125 children were enrolled with an average attendance of ninety-nine. There were fourteen well-trained teachers, many of them experienced in public and Sunday-school work. Sept. 30, F. P. Hoopes of Norristown preached the morning sermon in the 30 F. P. Hoopes of Norristown. In the evening a deputation team of Juniata College had charge of the service. Our young people have organized a separate C. E. society with Hilda Steiner as president and the pastor, C. E. Norris, adult adviser. Our senior society is continued pastor, C. E. Norris, adult adviser. The two have a joint service before with C. P. Beckwith, president. The two have a joint service before with C. P. Beckwith, president. The two have a joint service before with C. P. Beckwith, president.

**Philadelphia** (First)—Sept. 30 in the morning we held our Harvest Home meeting. The platform was beautifully decorated with fruit, vegetables, flowers and autumn foliage. The next day these were taken to the Home for the Aged, Happy Day Nursery and to the families. Oct. 7 we had Rally Day. After the Sunday-school lesson the children gave an exercise building in which each department had a share. In the evening the writer gave the report of the La Verne Conference. We are prayerfully planning evangelistic service to be conducted by Saylor G. Greyer, pastor of the Bethany church, beginning Nov. 14. We are hoping to visit the churches in the meetings to create interest and revive the work. We have again resumed the work of conducting services at the Galilee Mission each third Thursday evening of the month for the coming year.—Mrs. Wm. H. Schnell, Philadelphia, Pa., Oct. 19.

**Ross** congregation held their communion Oct. 6 with a goodly number surrounding the tables, including several from a distance. Bro. John Good officiated, assisted by S. L. Driver. The latter preached for us Sunday morning, bringing us a wonderful message on the subject, "Get Right with God." The morning service was well attended. In the afternoon we held our community singing. In the different churches afternoon we held our community singing. In the different churches afternoon we held our community singing. In the different churches afternoon we held our community singing.

**Rouzeville** Sunday-school held its annual Rally Day on Oct. 7. Eld. Daniel Bower of York delivered a wonderful sermon in the morning on the Unfailing Christ. He told of how Christ never fails but man often fails to do his part. Lunch was served at noon to a goodly number. The afternoon program consisted of songs and addresses. Sister Gertrude Newcomer delivered an essay on Individual Responsibility. Eld. E. S. Rowland spoke of More Intensive Lesson Study. Bro. Bower told of the Possibilities of Young People. A round table conference consisting of one minute talks on Sunday-school work was conducted by Bro. J. I. Thomas. Old and young received new courage to do their part in this great Sunday-school business. Preaching to do their part in this great Sunday-school business. Preaching to do their part in this great Sunday-school business.

**Somerset**—Our pastor, Bro. C. G. Hesse, returned Aug. 1 after attending Annual Conference at La Verne and the World's Sunday School Convention at Los Angeles. We are indeed glad to have him back and to receive his inspiring messages. Our church met in with us again and to receive his inspiring messages. Our church met in with us again and to receive his inspiring messages. Our church met in with us again and to receive his inspiring messages.

**Westmont**—During the last few months we have had a number of inspiring and helpful services. In August, the time of our pastor's vacation, Bro. C. C. Sollenberger very ably filled the pulpit. We are glad he has moved into our community; he has also been chosen as our presiding elder. Our Sunday-school has recently been reorganized. Bro. Jas. Livingston has been elected general superintendent. Bro. E. C. Sollenberger had charge of the installation services. We had a series of evangelistic efforts and are glad to report his work has been successful; nine were reborn. The Maple Spring church rendered a splendid missionary program under the supervision of their pastor, Bro. W. K. Kulp. The Volunteer Mission Band from Juniata also gave us one of their best programs in October. Rally Day was observed with a program rendered by the Truth Seekers' Class. Our quarterly business meeting will be Oct. 24, preparatory services on Sunday morning Nov. 4, followed by the love feast in the evening at 7 o'clock. We also had a Harvest Home meeting in charge of our pastor who gave us a splendid sermon; a missionary offering was taken.—Wm. H. Rummel, Johnstown, Pa., Oct. 22.

## VIRGINIA

**Chimney Run**—We have just closed a very successful revival meeting with Bro. J. W. Pugh of Arborvale, W. Va., evangelist. He preached fourteen gospel sermons. Three were added to the church by baptism and others await the rite. We held our love feast Saturday evening, Oct. 13, with thirty-four members surrounding the Lord's table. We feel our community has been greatly built up.—Mrs. J. E. Knicely, Warm Springs, Va., Oct. 23.

**Me. Zion**—Aug. 5 Bro. C. O. Showalter began a series of meetings at this church which continued for over three weeks with large crowds in attendance. Bro. Showalter labored earnestly for the cause of Christ, preaching very inspiring and helpful sermons. As a result of the meeting twenty-three were added to the church and the church was greatly strengthened spiritually. Our annual love feast is to be held the fourth Saturday in October.—Elsie Broyles, Luray, Va., Oct. 20.

**Topoco**—Our series of meetings closed on Oct. 7. Bro. Lester Fike came to us and preached twenty sermons. He is a deep and earnest thinker and an able speaker. Brother Fike made many friends while in our midst; they visited almost every home in the community. Four were received by baptism. As a result of decision day four juniors were also received by baptism.—Almeda Alderman, Floyd, Va., Oct. 17.

**Valley Bethel** church met in council Sept. 7. The report of the annual visit was given which was very encouraging. Sept. 8 Bro. M. G. nual visit was given which was very encouraging. Sept. 8 Bro. M. G. nual visit was given which was very encouraging. Sept. 8 Bro. M. G. nual visit was given which was very encouraging.

## WASHINGTON

**Yakima**—Our new pastor, Bro. Walter S. Coffman from Maryland, came to us Oct. 4 and we are glad for his presence, and are looking forward to a year of good work. Last Friday night we gave the pastor a hearty reception which was a complete surprise. About sixty were present, there was a good program and all enjoyed the evening. Last present, there was a good program and all enjoyed the evening. Last present, there was a good program and all enjoyed the evening.

## WISCONSIN

**Maple Grove**—In June our young people's conference was in session for three days with an attendance that exceeded that of last year. In August two weeks of evangelistic services were held, closing with our love feast. Bro. Bright was here visiting with relatives and he gave us several good sermons. Oct. 2 the church met in council for the election of teachers and officers. The superintendent is Leon Robinson. Our pastor, Bro. Hollenberg, has been doing the work this past summer for the three churches, but it was decided to have some one help him next summer. Our Aid Society has done considerable for the church this summer by having ice cream socials and sales. The Christian Workers have reorganized with Sister Gladys Pearson as president.—Alfred Lein, Boyd, Wis., Oct. 20.

## ANNOUNCEMENTS

### LOVE FEASTS

- California**
  - Nov. 3, 7 pm, Laton.
  - Nov. 4, 6 pm, Belvedere.
  - Nov. 4, 6:30 pm, Covina.
  - Nov. 4, 6:30 pm, Oakland.
  - Nov. 4, 6:30 pm, Figuerden.
  - Nov. 14, 4 pm, Los Angeles, First.
  - Nov. 21, San Bernardino.
  - Nov. 29, 7 pm, Glendora.
  - Dec. 1, 10 am, Redley.
- Florida**
  - Nov. 18, 6 pm, Zion.
- Idaho**
  - Nov. 9, Nampa.
- Illinois**
  - Nov. 3, West Branch.
  - Nov. 3, 7 pm, Franklin Grove.
  - Nov. 4, Virden.
  - Nov. 4, Big Creek.
- Indiana**
  - Nov. 3, 7 pm, South Bend, Second.
  - Nov. 3, 7 pm, Plymouth.
  - Nov. 4, 7:30 pm, Sugar Creek.
  - Nov. 4, 7:30 pm, Bethel Center.
  - Nov. 5, Rouan.
  - Nov. 10, 10 am, Hickory Grove.
  - Nov. 10, 10:30 am, Nettie Creek.
  - Nov. 10, 6:30 pm, Fairview.
  - Nov. 15, 7 pm, West Marion.
  - Nov. 16, 6 pm, Upper Deer Creek.
- Iowa**
  - Nov. 24, Sheldom.
  - Nov. 29, 7 pm, Franklin County.
- Kansas**
  - Nov. 12, 6 pm, Washita.
- Maryland**
  - Nov. 3, 2:30 pm, Brownsville.
  - Nov. 3, 2 pm, Longmeadow.
  - Nov. 3, 4, 2 pm, Licking Creek.
  - Nov. 4, Pleasant Ridge.
  - Nov. 4, 5 pm, Woodberry.
  - Nov. 4, 6 pm, Denton.
  - Nov. 4, 6 pm, Monocacy.
  - Nov. 10, 1:30 pm, Antietam.
  - Nov. 10, 3 pm, Pleasant View.
  - Nov. 11, Washington City (D. C.).
  - Nov. 17, 2 pm, Pinesy Creek.
  - Nov. 18, Peach Blossom at Fairview.
- Michigan**
  - Nov. 4, Shepherd.
  - Nov. 24, Grand Rapids.
  - Nov. 25, Pontiac.
- Nebraska**
  - Dec. 3, Octavia.
- Ohio**
  - Nov. 3, 7:30 pm, Pleasant Valley.
  - Nov. 3, 6 pm, Bradford.
  - Nov. 3, 10:30 am, Portage.
  - Nov. 3, 7 pm, Chippewa.
  - Nov. 4, 6 pm, Trotwood.
  - Nov. 10, 10 pm, Salem.
  - Nov. 10, 10:30 am, Lick Creek.
- Oregon**
  - Nov. 3, Albany.
  - Nov. 12, Grants Pass.
- Pennsylvania**
  - Nov. 3, 2 pm, Hatfield, Hatfield house.
  - Nov. 3, 6 pm, Aughwick, Hill Valley house.
  - Nov. 3, 1:30 pm, Welsh Run.
  - Nov. 3, 4, 1:30 pm, Richland.
  - Nov. 4, Geiger.
  - Nov. 4, Rockwood.
  - Nov. 4, 3 pm, Lancaster.
  - Nov. 4, Tyrone.
  - Nov. 4, Reading.
  - Nov. 4, 7 pm, Norristown.
  - Nov. 4, 6 pm, M. Olivet.
  - Nov. 4, 2:30 pm, Ridge.
  - Nov. 4, 3 pm, Shamokin.
  - Nov. 4, Everett.
  - Nov. 4, 5:30 pm, Manor, Purchase house.
  - Nov. 10, Mechanic Grove.
  - Nov. 10, 11, 1:30 pm, Myerstown.
  - Nov. 10, 11, 1:30 pm, Mountville.
  - Nov. 10, 11, 1:30 pm, Mountville.
  - Nov. 11, 1:30 pm, Annaville.
  - Nov. 11, 4 pm, Ephrata.
  - Nov. 11, Walnut Grove, Johnstown.
  - Nov. 11, 6:30 pm, Pittsburgh.
  - Nov. 11, York.
  - Nov. 11, Litz.
  - Nov. 11, Altoona, Twenty-eighth Street.
  - Nov. 11, 6:30 pm, Huntingdon.
  - Nov. 11, Martinsburg.
  - Nov. 11, Williamsburg.
  - Nov. 11, 12, 2 pm, Elizabethtown.
  - Nov. 13, 14, 4 pm, West Green.
  - Nov. 13, Rhema house.
  - Nov. 17, 18, 2 pm, Conewago at Bachmanville.
  - Nov. 18, 6 pm, Chambersburg.
  - Nov. 18, 6:30 pm, Ardena.
  - Nov. 18, 4:30 pm, Harrisburg.
  - Nov. 18, Mechanicsburg.
  - Nov. 18, 6:30 pm, Conellsville.
  - Nov. 18, 6:30 pm, Waynesboro.
- Virginia**
  - Nov. 3, 3 pm, Langerville.
  - Nov. 3, 4 pm, Antioch.
  - Nov. 3, Bridgewater.
  - Nov. 3, Mountain Grove.
  - Nov. 4, 4 pm, Newport.
  - Nov. 10, 4:30 pm, Elk Run.
  - Nov. 10, Richmond.
  - Nov. 17, Troutville.
  - Nov. 29, 4 pm, Summit.
  - Nov. 10, Washington.
  - Nov. 10, Yakima.
  - Nov. 17, Olympia.
- Wisconsin**
  - Nov. 3, Chippewa Valley.

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13

Vol. 77

Elgin, Ill., November 10, 1928

No. 45

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## ...EDITORIAL...

### Disarm and Arm

THREE things combine to give Armistice Day this year a little extra significance. It falls on Sunday. It rounds out the first ten years. It comes soon after the Paris Peace Pact outlawing war.

The first fact simply brings it more inevitably to public attention. As we gather for eleven o'clock worship we can not forget that at that same hour exactly ten years ago the guns ceased firing on the long battle line of the western front. And the preacher can hardly avoid some reference to it if indeed he does not build his sermon on it. In such an atmosphere we must breathe peace, think peace, feed on it. And it is well that it should be so.

Ten is a nice round number. Ten years is a convenient chronological unit. So is a hundred, but we can not wait for that many. We'll not be here for the hundredth anniversary of the ending of the Great War. We must leave it to our grandchildren to celebrate that. But what a time they will have! Can you imagine what a celebration that will be, provided—oh, the dread uncertainty and awful possibility! Or glorious possibility? Will it be peace or war? Which? Well, let the thick curtain hang, since we can not remove it. How graciously Providence veils the future from us. The ten at least are safe. Shall we not rejoice in them? Ten years of peace are something. A decade! That name is more dignified, sounds longer.

President Coolidge has called the Kellogg treaty the greatest barrier against war ever constructed. A natural pride in the achievements of his own administration may make him over enthusiastic but we hope he is right. Even so it will be none too great, for war is an exceedingly clever and vicious invader, hard to keep out. But the treaty is undoubtedly a great accomplishment in spite of the explanations and reservations. To have war branded by the nations as a criminal is surely a real gain. Now that it has lost caste a respectable nation will be more ashamed to be caught in company with it. And this is the greatest thing about the treaty, the thing which goes far to justify the President's high estimate. The protection which it provides is at the point where it can be most effective. It is an educator of public opinion. It fosters in the public mind a correct moral appraisal of war, and trains it to think of war as an impossible method of solving international troubles.

Right there is the real secret of world peace. As a nation thinketh in its heart, so is it. We do not have

war with Canada and are not going to have, not because we never have anything to fight about but because the citizenship of both countries has ceased to think of war as a possible means of settling our differences. No matter what the dispute is we never dream of going to war over it. The idea is simply intolerable to our thought. We must and do and will find some other way out of it. As between these two countries mental disarmament has been effected and that settles it.

That is the problem for the rest of the nations. We believe the outlawry treaty is a good thing because it will promote general mental disarmament. No treaty, league, "sanctions" or any other device or promise is absolute proof against war but whatever educates the public mind away from the war complex will hasten the day when unbroken peace has become a moral certainty. To cultivate faith in the possibility and practicability of peace in the face of any and all provocation, until the idea of resort to war is so intolerably absurd that nobody will dare to suggest it—that is the way to get rid of this terrible world plague. It is a matter of *thinking* peace, peaceful methods of adjusting differences instead of the war method. Our task is to get that habit established, to get the idea fixed in the consciousness of the nations. It has been done in the case of a limited number of international relationships, that of the United States and Canada, for example. The range of this achievement can be extended indefinitely. It must be extended throughout the world.

We have called this mental disarmament, following the example of whoever it was that invented this apt phrase, but there is nothing essentially negative about the process. We might equally well follow the example of Peter who conceived of this business of right thinking as a positive thing. Said he: "Arm ye yourselves also with the same mind," and that mind is the mind of the Christ who "suffered in the flesh," suffered injustice and wrong. It isn't taking something off so much as it is putting something on, this matter of rightly appraising the madness of war and the unspeakable folly of using it "as an instrument of national policy." Why speak of it as *disarmament*? It is armament rather, putting on the mind of Christ, the most effective defense equipment which has ever been devised.

The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

There it is—the Paris Peace Pact—in its simple and solemn stateliness. What an advance over the arbitration treaties of the past which so carefully exempted questions of "national honor" and of "vital interests." Nothing is exempted now. The nations have said that nothing can justify resort to war. We must teach the people and all the peoples to say those words over and over until they actually think them. We must make those great words mean what they say.

Then "nation shall not lift up sword against nation, neither shall they learn war any more."

### Suggesting a Program of Service

DID you ever hear of "a program of service to individuals or families designed to help them out of their troubles, and into wholesome living"? Wouldn't such a program fill a long felt want? Naturally the mere mention of it attracted us. We found on examination that it is so much like the program of service which Jesus urged on the attention of the human race that

it occurred to us that his program taken straight and carried through faithfully might meet the situation. The more we think of it the surer we are that it is exactly what is needed to help individuals and families out of their troubles and into wholesome living.

So we are going to recommend that. We mean to press it on public attention with all the strength we can command. But there is one thing about it that gives us a good deal of concern. Do you think the public will stand for it? Would you? Do you know how exacting it is? It is made up almost entirely of brotherly love. It requires that you should be as much interested in other people as in yourself. It even goes farther than that. To make it a complete success you must prefer the happiness of others above your own.

Would you be willing to enlist in a program of service so radical as that? Just to help individuals or families out of their troubles and into wholesome living?

### The Side of Providence

THE oft-quoted remark that Providence is on the side of the heaviest battalions is one of those half truths which are more mischievous than outright falsehoods. Indeed it is an excess of charity to call this a half truth, for history shows more instances than Thermopylae when Providence even in the form of immediate victory, which is what the saying means, was not on the side of the heaviest battalions. And as for the larger outcome, the whole net result when all profits and losses have been taken into the reckoning, did you read "The Harvest of War"?

Or have you considered how wars generally fail to accomplish their primary purpose? The last one did not "make the world safe for democracy." The only thing that can do that is assurance that wars will not recur. No, "there is something above and beyond physical force in the presence of which such force becomes futile."

It must be confessed that physical force is often a terrible thing. Earthquakes, hurricanes and floods are witness, and so also are heavy battalions of arms. But these are effective in the realm of things, material things, while the victories that matter most must be wrought in the world of spirit, the world of human wills and wishes. Here guns are helpless and even the mightier impact of natural forces may be no more availing. "Iron sharpeneth iron" but "a man sharpeneth the countenance of his friend."

It takes the force of spirit to accomplish spiritual results. "Faith working through love" is more powerful than battalions light or heavy because it operates in that subtler entity which lies behind atoms and electrons and deeper down. Providence is on the side of right desires and clean choices.

### Using Up the Surplus

SOMEBODY remarked within our hearing lately that our missionary casualties are unusually heavy this year, alluding to recent deaths and illness, one or both of which have visited all three of our most distant fields. Why it should be so, we do not know. It is certainly a costly way of making room for our surplus material, isn't it? Costly in tears and heartaches, we mean—costly for the widowed and orphaned who do the paying.

That word "surplus" doesn't sound any too well but we were just alluding to the fact that funds available are not sufficient to employ all the missionaries available. Are we going to need them all possibly, even so? It will be a wonder if somebody doesn't wonder whether Nature is coming to our relief (!) by helping us to even up the score!!



## GENERAL FORUM

### The Why of Life

BY STUART P. PALMER

I contemplate the passing of the years:  
Like wild west winds they go, and I am old;  
The youth that yesterday was mine is cold,  
Frail hopes I held are fled or turned to fears.  
Reluctantly, as summer disappears,  
I bow and yield to autumn's wasting hold,  
I wonder why her arabesques of gold  
And flame caress the earth. Are these her tears?  
Why do all things thus die? And why is death?  
I merely ask, not knowing why. Yet God  
Alone, who breathes into the seed the breath  
Of life, can tell. He thrusts up through the clod  
The blade of grass, that it may die. Yet I . . .  
Frail . . . small . . . that I should muse upon  
the why!

Harrisburg, Pa.

### Some Brethren Pathfinders

BY J. H. MOORE



Elder John Henry Moore was born at Salem, Va., April 8, 1846. In 1850 the Moore family moved to the Middle West. Here the author grew to manhood under pioneer conditions. Moore was the chief scene of his labors, where as editor of "The Gospel Messenger" for a generation, he came to know the church as no other living man. Thus Bro. Moore is singularly fitted to tell the story of some Brethren Pathfinders.

#### 4. On the Ohio River

IN our last chapter we saw the Eld. George Wolfe family on their well constructed flatboat, "The Wolfe," floating down the Monongahela River. At the start the course was north, then west, past the present city of Pittsburgh, and then north and west until the Ohio River was reached. The speed of the boat was regulated largely by the swiftness of the stream. There were other boats on the river, many going and some returning. At that period of our history, there were no railroads and a growing traffic was carried on upon the waters extending from Pittsburgh to New Orleans. In a way it was an interesting period of development.

The down stream journey was considered easy enough, but to bring a loaded boat from New Orleans up to any of the points along the upper Ohio was a laborious task often requiring months. At the end of the down trips the boats were often sold, and the lumber in them utilized in constructing buildings. In building their boat the Wolfe family probably had this in view. On reaching their destination they would have lumber enough to erect a fairly comfortable farm building.

We are not advised of the number of persons occupying the boat. It may have been of sufficient size to accommodate another family or two, at least there were in all likelihood other men besides the elder and his two sons. These would have been a help in handling the boat in the spring when the waters were high and the current swift on account of the spring rains and melting snows. Day after day the boat wended its way southward and westward as flowed the great Ohio River between Ohio and what is now known as West Virginia. There were no cities to grace the banks on either side. Here and there, miles apart, a small village, just a few houses, might be seen. One great almost unbroken forest lined the stream for hundreds of miles. Here and there mountain slopes on the Virginia side came into view, and on the other side were vast stretches of unoccupied, untamed and fertile lands. The scenery, with everything in its virgin state, must have been beyond description—a trip never to be forgotten.

Daily life on the boat as the weeks slipped away was not without its charm and interest. It was anything but monotonous. With the everchanging scenery the lover of the beautiful and fascinating might have wished that the voyage could go on forever. In the passing woodlands were plenty of deer, wild turkey and other game. An hour on shore with the unerring aim of the rifle of either Jacob or George might easily have meant enough venison or wild turkey for the better part of the week or longer. With a bit of fish-

ing tackle an ample supply of the best of fish at any time was an easy and sometimes an exciting proposition. At one end of the boat, probably the stern, was a low log pen, say five feet square, filled with earth to the depth of eighteen inches, and lined with stone around the edges. Over a blazing fire on this temporary hearth, the mother hung her cooking pots, and here she, assisted by her daughter or daughters, prepared the daily meals and baked the corn pone to satisfy the craving appetites of the active crew that manned the floating vessel that was her home, her kitchen, her dining room, parlor and sleeping apartments all combined. Or, she may, on leaving her Pennsylvania home, have insisted on taking on board her nice cooking stove, and with that properly installed, she could have done her cooking with more ease and comfort.

With the horses to feed, the cows to milk, and the few chickens to look after, there was constantly a farm-like air about the surroundings. Of course there was no cat on board, for the Wolfe family was of typical German ancestry, and the Germans as well as a lot of other people, did not believe that it meant good luck to move cats. But we naturally suspect that Tige, the family dog, was a most welcome passenger on board the floating "Wolfe," but on limited space, and having nothing to chase, and no place to do chasing, he hardly knew what to do with himself. However, several times during the trip he had opportunity to work off some of his doggy energy when one of the young men, out of pure mischief, pushed him overboard just to see him swim, and beg to be hauled aboard again. We say out of pure mischief, for there has always been a streak of clean innocent fun running through the Wolfe family.

At this time Eld. Wolfe was not far from fifty, possibly a little older, and his wife was about the same age. Jacob, the older son, was twenty-three and George, twenty. There was one daughter. (See *Gospel Visitor*, 1853, page 165.) We have no information regarding other members of the family. The young men, whatever number there may have been of them, looked after the management of the boat. Among the household effects there were a few books, not many, and the elder whiled away an occasional hour reading, and especially did he give some attention to his German Bible. The mother, like most of the elderly women of her generation, loved the knitting needle, and while enjoying the constantly changing scenery, seated in her rocking chair, passed many an afternoon hour with her knitting. She did the knitting for the different members of the family as well as for the help. There was the wash day and drying the clothes on a line reaching part of the way across the deck, but no ironing, we imagine. At night the boat must be anchored at some point in still water, possibly tied to an overhanging tree by means of a strong rope. Supper would be eaten, all lights extinguished, the low humming of a German hymn, the evening prayer, and then quiet and sleep for the night.

Such trips, however fascinating, were not without their dangers. Here and there were roving bands of Indians, some wild animals, the panther, the bear and wild cat. Not a few boats were constructed with boarded up sides, behind which men could shelter themselves in self-defense, when fired upon from the shore. The Wolfe was not likely thus equipped for Eld. Wolfe had found that he could get along with the Indians by treating them kindly. Still, Tige was on deck all hours of the night, and though his eyes might be closed, his ears, dog like, never slept. A bit of noise, so faint as not to reach the human ear, causing a low growl from Tige, would quickly bring the young men from their bunks ready for any emergency. Such was life on the historic Ohio in these early pioneer days, when most of the country west and north of the river was still a wilderness.

By and by, as one day succeeded another, and a week or more had passed, all those on board realized that they were passing between Kentucky and Ohio, the former their proposed destination. Kentucky, though first entered by Daniel Boone in 1769, had after many bloody struggles with the Indians been ad-

mitted as a state only seven years before. Jacob and George, like most of the young men and boys, had become intensely interested in the exploits of Boone, the famous Indian hunter. Boone having become dissatisfied with the state on account of the way he was treated in a land deal, had, at the time, left the country and taken up his residence some forty miles northwest of St. Louis.

Of all the vast west gradually opening up for settlement, no section had been more widely and more favorably advertised than Kentucky. Eight years after Boone and his brave comrades entered the territory, 1777, the entire white population only slightly exceeded 500, and these were found mainly in the eastern part of the state. At the time the Wolfe boat was passing the, population, practically altogether by emigration, had grown to over 400,000, while just across the river to the north, not yet a state, was Ohio, that could lay claim to only a little more than 45,000 souls. Finally Cincinnati was reached, then a modest village, eleven years old, where the boat was probably tied up for a day or two, to afford opportunity to rest, lay in supplies and pick up what news was afloat. Thirteen years before the first newspaper in Kentucky, and the second west of the Allegheny Mountains, had been started at Lexington, and some copies of this, falling into the hands of the boat family, would have proven of immense interest on account of the news in general. For the present we leave the family at Cincinnati to complete their arrangements for the remainder of their trip down the Ohio and up the Green River.

Sebring, Fla.

### Footnoting the Gospel

BY CHARLES E. ZUNKEL

IN modern life we find an interesting parallel to the situation found in the seventh chapter of Mark. There Jesus was face to face with a vital problem. The Jewish religious leaders, the Scribes and Pharisees, had become mightily concerned over the enthusiasm and interest of the common people in Jesus' program. Earlier in the Gospel we learn that a twenty-four-hour visit at Capernaum had stirred the entire city and, as the shadows of evening fell, the whole population gathered at the door where he was teaching and healing. The press of the crowds to heal their sick became so great that Jesus left Capernaum for a few days, hoping that the spectacular might cease and that he might return to carry on, effectively, his desired program of teaching.

It is not strange that this popular Minister, Jesus, should arouse the antagonism of these Jewish religious leaders, for was not all Galilee following him? They feared that his popularity would become a menace to their own religious program and belief. Accordingly, they investigated his work and succeeded in finding a charge against him. When he and the disciples had fed the five thousand on the hillside, they had failed to wash their hands before eating. This was a serious violation of Jewish tradition. They felt sure they could destroy the work of this young enthusiast by pressing their charge. So they came to Jesus.

It is necessary at this point in our thinking to understand what these traditions were, of which we speak. We learn that the great Rabbis of Jewish religious life had, from time to time, offered comments upon the Mosaic Law. These comments were given to aid the people in understanding how the Law should operate under various situations. They were written in the margins of the manuscripts and were duly respected, even as the Law itself. On the Ten Commandments, alone, there were six hundred ten of these comments, or footnotes.

When the charge was waged against Jesus, he had a ready answer for his opponents. He made his reply more piercing by quoting to them from one of their favorite prophets. His objection was not to the ideal stated in the Law, but to its misapplication by the "traditions [footnotes] of men." Children had excused themselves of all responsibility to needy parents by declaring that their money was dedicated to God. There had been a perversion or a toning down of the Law and it had come at the hands of the good people



of Jesus' time. We may be tempted to hold insufficient appreciation for the Scribes and Pharisees, but they were the good people of Jesus' time.

The whole incident is most interesting as we attempt to make the application to modern life. It is necessary, first of all, to remember that it was the good people of Jesus' time who were perverting the ideal, who were injuring the progress of truth and right. There is no doubt in the mind of the writer that it is the good people of today who are injuring Christ's kingdom more than others. It is not so much the intentional injury as the unintentional one that is doing the deadly work. Individuals, because of moral and spiritual weakness, frequently find it tremendously difficult to practice the ideal. Through a process of rationalization, they tone down or pervert the ideal in order to harmonize their level of life or conduct.

It is necessary for each of us to have his own set of footnotes to the gospel. If Christian life is to be vital and virile, we must each know Jesus' ideal and know how to place it in operation. A changing industrial, economic, and social life demands new applications of the ideal. The danger is that we will rationalize, rather than think creatively, and that the ideal will be left far in the background. It is interesting but soul-stirring to take cognizance of the footnotes frequently quoted. Speaking of Jesus' ideal of love, of forgiveness, of the importance of things, we commonly hear it said, "It's all right, but it won't work"; or, "You have to use common sense"; or, "You can't take this too literally"; or, "You can't expect us to be perfect." These all give evidence of rationalization. The individual who rationalizes, admits his own weakness, admits his own defeat. The world is ready to accept Christ, but some worthy souls may be eternally barred from the kingdom because they have refused to accept the ideal as they see it diluted and footnoted in us. May we creatively rethink and revitalize Jesus' ideal in modern life!

Pleasant Hill, Ohio.

## Will the Public School Movement for Character Education Supersede the Church School?

BY GEORGE H. BETTS

Taken from the May, 1928, number of Religious Education Magazine

An important problem, which conceivably may develop into a crisis, confronts those responsible for religious education. Here is the general outline of it.

The modern renaissance in religious education has been under way for about fifteen years. During the last ten years of that time a new movement has been developing in public education which promises in part to parallel the religious education movement and may finally supersede it, at least so far as weekday classes in religion are concerned. I refer to the recent movement for character education in the public schools. First a few facts about this latter movement.

An inquiry directed a few months ago to the forty-eight state superintendents of public instruction brought the information that practically all of the states now issue outlines, courses of study, or other materials bearing on character education. Some states require by law that special emphasis be placed on the development of character in the schools. Utah has a statewide character training program. South Dakota has nearly 3,500 chartered chapters of a Young Citizens' League operating through the schools and seeking in concrete ways to develop personality and character. California teachers have had a character education committee at work. Rhode Island, Alabama, Nebraska, and other states are giving character similar emphasis as a school objective.

This movement is still more advanced and effective in many city school systems. Detroit has for several years had at work a character educational committee of teachers, school officers and psychologists, and has interesting and productive experiments under way.

Toledo stresses what it calls the "Case Conference Plan" of character education.

Oakland, California, publishes three booklets aggregating over 400 pages on character education in its schools—objectives, materials, methods.

(Continued on Page 712)

## Surplus or Deficit?

BY C. C. HAWBAKER

A BALANCE sheet of a business corporation in practically all cases contains an item of either surplus or deficit, to show the proprietary interest exclusive of the capital stock. No corporation appears prosperous if there is a deficit instead of a surplus. A deficit is an indication that losses have been larger than profits.

As a denomination we have become familiar with the term "deficit" as applying to our mission work. In this case it means that the expenditures have been in excess of the contributions for missionary work. There have been numerous appeals to make up the deficit. Apparently the members of our denomination have not desired greatly to wipe out the deficit. Many and varied excuses are being offered for not giving more for missionary endeavors. The usual one given by persons who have not made a study of the question, is that the Mission Board expanded the work to too great an extent. Those who think that this is the case should spend considerable time in studying the article "Three Classes of Churches" on page 473 of the GOSPEL MESSENGER for July 28, 1928. Class A is the highest class. All that is necessary to be a Class A church is to give for mission work an average of \$3.50 per member per year. When it is realized that we had only 138 such churches in our denomination in the fiscal year 1928, it should cause us to blush with shame to think that our missionary endeavors have been expanded to too great an extent.

Class B churches numbered 450, which gave from \$1.00 to \$3.49 per member, the average for the 450 churches being \$1.97 per member. The membership of these 450 churches was 65,119. If these 450 churches would move up to Class A, even to the minimum of \$3.50 per member, practically \$100,000 would be added over the amount given for the fiscal year 1928.

Bro. Lear states that many of the Class C churches are located in poor sections of the country. I shall pass these churches by in this article, but it would be interesting to learn how many members in Class C churches have automobiles and radios, and still remain in churches which give an average of only 46 cents per member a year for missions!

Class B churches are said to furnish the most fruitful field for stewardship education. When it is considered that \$100,000 more would be available per year if Class B churches could be "converted" into Class A churches, it appears that stewardship education is needed in Class B churches.

I believe that Class A churches also furnish a fruitful field for stewardship education. The writer lives in a Class A church of about 400 members. Only about 110 of these members make contributions for missions. Using the same classes as for churches, these 110 are divided as follows: Class A, 60; Class B, 30; Class C, 20. Is there not need for stewardship education, even in Class A churches when nearly three-fourths of the members have no contributions for missions to their credit?

Too many church members have a deficit instead of a surplus in their account with God. All our possessions are owned by God; and a proper acknowledgment, and not only a recognition, of this ownership should be given. The proportion of our income given for religious work will show how our account with God is. If our people would endeavor to have a surplus in their account with God, the Mission Board would be pleading for people to volunteer for mission work, instead of being compelled to retrench because of lack of funds.

## The Church

As tired children, when the dusk falls sadly,  
Turn weary feet toward the shining lights of home,  
So to thy tenderness our hearts turn gladly  
As to thy arms we come.

Outside thy doors are tumult and confusion,  
Within thy walls alone are peace and rest,  
As in the silence of thy still seclusion  
We seek thy breast.

—Mary Atwater Taylor.

In Philpp. 4:15-17, Paul states: "No church communicated with me as concerning giving and receiving, but ye only. . . . Not because I desire a gift, but I desire fruit that may abound to your account." In Prof. Goodspeed's American translation it is as follows: "No church but yours went into partnership and opened an account with me. . . . Not that I want your gifts, but I want you to have the profits that will accumulate to your credit." Moffatt's translation gives these words: "No church but yourselves had any financial dealings with me. . . . It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit."

Brethren, let each one of us forget what class church we are in, and consider what class members we are. The words, "partnership," "account," "profits," "credit," "financial," "money," "interest," and "accumulate," are all words with which we are familiar, and with which we deal from day to day in secular work. Shall we not consider them in our spiritual work, and go into partnership with Christ, open an account with him, and make regular deposits by "laying aside on the first day of the week as the Lord prospers us"?

This should be done not simply to supply the money, but that our account with God will show a surplus which will accumulate to our divine credit.

Business concerns with a deficit piling up from year to year often go into bankruptcy largely because of the psychological effect of the unproductive efforts put forth. I believe it is just as true that the lack of spirituality in many church members is due to the spiritual effect of their piling up a deficit from year to year in their account with God. The total amount given for religious work of all kinds by the majority of church members is less than an amount equal to 7% interest on the cost of the automobile they run. How much divine credit or surplus can a person accumulate if he is in this class?

Is it not time for us to check up our account with Christ and see whether we have a surplus or a deficit? Let us be as interested in a spiritual surplus as we are in temporal surpluses, and in this way be more efficient and useful laborers in the kingdom of heaven, so that the gospel may be carried to all nations according to the divine command of our Lord and Master.

South Bend, Ind.

## Facing the Modern Problem of the Rural Church

BY ERNEST F. SHERFY

In Three Parts—Part Two

As to the status of the rural church from the attendance measurement standard let us see where we are. We have seen that on an average the smaller and weaker churches manifest a greater loyalty in matters of finance than do larger, stronger churches. Does it follow that the small church gains an allegiance in interest and attendance that is not seen in the larger church? Our measuring stick in this case is not the old attendance measurement based on the attendance or nonattendance of the community; for some communities may be Catholic, largely, or of a foreign element. But rather what is called the monthly attendance interest measurement. Four worship services a month with 51 present on an average would make 204. Sixty-one at Sunday-school for four Sundays would make 244. Ten at prayermeeting four times equals 40. Fifty at one church social equals 50. Total 538. Divide that by 70, the assumed membership, and you have a monthly attendance interest of 7½. In other words, those members go on an average to the churchhouse 7½ times each month. This is regarded by many as the best measuring stick for church loyalty. We don't all have money but we can all support with our presence.

It would seem from certain charts that small churches do challenge a greater monthly attendance interest. A church under 50 in number has an attendance interest of 8.9. A church from 100 to 150 has a

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## Will the Public School Movement for Character Education Supersede the Church School?

(Continued From Page 711)

Birmingham has a comprehensive program of character education, using special materials and methods, for both elementary schools and high schools.

Says Superintendent Jones of Cleveland: "The building of health, character, and good citizenship is an outstanding activity of the administrative and teaching corps." Time for character emphasis is set apart daily in the Cleveland school program.

Denver teachers and investigators have selected a list of thirty character traits (courtesy, courage, generosity, honesty, reverence, service) which are made the objectives of teachers and pupils through the work of the school.

Boston has a detailed course of study on character reaching from the kindergarten through the grades. In it, desirable traits and qualities are stressed and opportunities provided for carrying the instruction over into practice.

Superintendent Hartwell of Buffalo says of the schools: "Character building is not an incidental or accidental objective of the schools. It is their first, chief, and most important duty." A committee of teachers and principals has worked out plans, methods, and materials to make this assertion effective.

Similar descriptions might be given of scores of other school systems. The education of character promises to become a major objective in public schools of the United States.

Stimulating and reinforcing this movement within the schools are various coöperating agencies. The National Education Association has an important committee at work on the problems of character education. State teachers' associations are studying and discussing the question. National conferences are being held to discuss this one single problem and lay plans for its solution. University schools of education are conducting researches in character education and offering courses for teachers in this field.

All this is to the good, and right-minded persons will do what they can to promote the movement such activities represent. But let it be noted that these agencies teach the same fundamental character traits that are taught in schools of religion. And probably the public schools teach them better than present day church schools are able to do, working as they do under limitations that are inescapable. Truthfulness, honesty, service, loyalty, goodwill, reverence, obedience, purity—it is likely that no single fine ideal of conduct taught in church schools fails of emphasis in those public schools which have made character education a serious part of their program.

What need will exist then for the church school, especially of the week day type, when all public schools have come to accept the training of character as a major responsibility?

In proposing a tentative answer to this question a word of interpretation concerning the part played by religion in human life seems necessary. Religion, at least the Christian religion, makes three distinct though related contributions to the individual and society.

1. To the individual it gives joy, hope, comfort, satisfaction, significance to life.
2. It defines a way of life, a system of conduct or ethics.
3. It motivates this way of life.

The first of these contributions of religion is not to be overlooked. To give satisfaction, joy, a sense of security and well-being in a rather tragic world, to give deeper meaning and truer significance to life on its subjective side, is a value of the highest order.

But religion must do more than this, for we live not in a subjective but in a social world, a world of contacts and relations each with others, where conduct is of prime importance. Not alone how one lives with his own soul, but how he lives with his neighbors is an imperative question.

The Christian religion has proved its power as a control of conduct. It has transformed desires, sublimated instincts, spiritualized the sources of action for

thousands of persons. But it has not done this for all. It has not done it for all who have professed allegiance to it and the church which represents it. It has not done it for the many who are but little touched by its power because of lack of contact with its teachings and its organized agency, the church. Here, then, lies the problem of the church through the work of its schools with the young: to extend its enterprise until all of the young and not merely a scant one-half or less are brought under its influence and instruction; and then to deepen and enrich and give quality to its teaching until for those under its instruction religion shall so penetrate their lives and take hold of their sources of motive that conduct shall respond to the ideals presented in its classrooms.

The public school, as we have seen, can teach the ideals, the desirable traits, the virtues approved by our civilization. But it can not put the religious motive in its deepest sense back of these ideals. This is the privilege and function of the church school, but one which it has not yet been fully successful in achieving. The public schools can bring within their doors practically all of our young, and for six hours a day five days a week. Shall the church school hope to attain its results in one hour a week? Or even with the addition of a hurried second hour on a week day?

The extent to which religion can be made an everyday conduct control is a question not yet satisfactorily answered. Certain it is that professed Christians are still rather far from following out the way of life set before them by Jesus. Many seemingly devout persons not infrequently betray character traits of very doubtful quality. Even church officials are not always good financial or moral risks. Studies which have been made of the characters of groups of children have failed to show marked differences in favor of those who have been in the Sunday-schools.

Nor will it do any good to say what would be the case if the individuals concerned were truly religious. We must take things as they are (at best) as we may be able to make them. Many persons seemingly religious show very grave derelictions of character—in honesty, kindness, purity, courage, dependability, courtesy, and probably many other ethical traits. The question is not what a perfect religion might be able to do under ideal circumstances, but whether our church schools can make Christianity as they interpret it a strong and positive control for right conduct, thereby adding to character education a factor which is lacking in the public school.

It seems evident that our times have sensed that not all is well with the training of our children. The quality of life, the average of conduct and character of our day, show signs of deterioration. The home, the church, the school taken together have not met the problem. The public school is at present undertaking to rise to its share of responsibility. It is introducing measures for the training of character through the curriculum, the teaching, the life of the school—but, as we have said, without the use of religion.

This is left to the church and its schools. Will the church school accept its share of responsibility? Will it reach out and bring under its influence the thousands of our young who are growing up in ignorance of religion? Will it so shape its methods, so select its curriculum and so choose and qualify its teachers that religion as it is taught our children may become a dominating, controlling force in their lives—a determiner of action, conduct, character?

To recapitulate: the Christian religion is in its essence a way of life, a combination of traits, a system of conduct. This way of life, these traits of character, these elements of conduct are increasingly being clearly defined and well taught in the public schools. There remains only the question of the sources of motivation to make this potential way of life actual. Can the church school so teach religion as to make it a powerful source of motivation for right conduct? It has not yet satisfactorily answered this question. There are many signs at present that it is working toward an affirmative answer. That such an answer can be made if the church fully awakens to its task, I have not the least doubt. But this answer should not be too long delayed.

## How Meet the Home Challenge of Our Generation?

BY E. C. CRUMPACKER

SOME years ago some twenty thousand people gathered in Castle Garden, New York, to hear the incomparable Jenny Lind sing. She sang the music of some of the famous masters, then with a simplicity that always characterized her, she turned to where John Howard Payne sat in the audience; and with sublime power sang his song, "Home, Sweet Home." It seemed like a strain of heavenly music filtering into the hearts of those who were within the reach of the glorious strain. The fashionable New York audience was moved as perhaps they had never been moved before.

When we look at the brevity and simplicity of the little song, "Home, Sweet Home," we are ready to ask, what is the charm that lies concealed in it, that causes it to grip our hearts as it does? The answer is, I think, that next to religion, the deepest sentiment of the human soul is that of home affections. It has been said that the greatest words in human language are, mother, home and heaven.

We are told by prison reform workers that no subject will so attract the interest and attention of a criminal as that of his father, mother and boyhood home. So true is this that most of the workers begin with the subject of home.

Boys and girls enjoy telling you about their homes. Our dear old fathers and mothers love to talk about their childhood homes. The memories of home are tender and precious and every heart vibrates to this theme.

The home around which will glow a halo of tender memories is only a home when Christ abides. And it is a fine and wholesome indication to see the interest that is now being manifested in the home and the youth of our age. We are coming back to the fountain to correct our evils and right our wrongs. We are coming more and more to know where the best soil is to sow our good seed and to prevent the sowing of evil seed.

The ideals that we would have exist can safely be sown in the minds and hearts of our children, the youth of today. Reforms, greater spirituality, and consecration of life must all come through the education of our children.

The home builders of this generation should feel the great responsibility resting upon them. To build a Christian home requires thought, effort and prayer. There must be a definite program. Some questions must be asked ourselves each day. What kind of characters will my children have? Will they love and serve the church? Will they love and reverence God and live with me in heaven? These questions will be answered in the lives of the children of every father and mother.

If parents would have the greatest influence over the child, the child must love his home. His home must be to him the happiest and best place he knows; so that he will be glad to come home from public school, college or any other place and with regret deprive himself of his home pleasures. His home must be so delightful that it will draw the child from the evils around him. We can not get the message of the home into the heart of a child unless we first fashion our homes to attract and keep his love. How can we get a child to love his home? There is no definite rule to work this problem. We must be governed and guided by the vast difference in character, type, heritage and environment. This is an individual problem for each home; however, there might be a few general suggestions mentioned.

If the child has any musical inclination, grant his desires as far as it is profitable and possible. If he delights in reading, supervise his selections and provide him with the best books. Give him some special interest in the home early in life. Play with him and talk with him, answer his questions, recognize his opinions and guide his views and beliefs.

Much of our conversation in the home should be about the Bible, God and the church. Every child



should be taught concerning these, then when he hears a sermon or other religious teaching, he will be an intelligent and attentive listener. Ask the pastors if it is easy to interest the youth of today in Bible teaching. Is it possible that we are not teaching these great truths in our homes? In this age of wealth, pleasure and amusements, most children are in reach of them; and they must be fortified against them. This must be done by interesting them in the better things of life. First, we, as parents, must so live before our children that our own character will be unquestioned. The lives of great and good men and women should be held before them; and above all should we hold the perfect life of our own dear Savior up as a pattern.

Will our children love and serve the church? They will if they are taught always by precept and example to believe in it; if we exalt the church in our own conversation and life and tell of its good in the world and the love of God for it. And we should impress them with the fact that the church can do much more good when it has strong and faithful leaders. If they believe in the church, you can always count on them. And remember that their attitude toward God is largely determined by our attitude toward him.

"O! influence of home,  
How far-reaching and how wide,  
Wherever man may roam,  
Thou dost still with him abide."

Roanoke, Va.

### "They Being Dead, Yet Speak"

BY OLIVER H. AUSTIN

THE voice of the diplomat, the politician and the militarist would like to speak to explain the last and make excuses for the next war. But nations and peoples have heard them speak too often and have in consequence suffered too much to listen with patience to their pleas. We will not hear them today but will listen to the voice of those who sleep in all the battlefields of the world, those who have not merely studied history, but who have made history; those who have not mastered the arts of diplomacy or the wiles of politics, but who have died to prove their theories a blunder.

"They being dead, yet speak." Shall we hear their voices? The first is a long distance message from the ancient Greeks and the second is from the fine, strong, handsome youths who now sleep in Flanders' Field. Both messages are from those who have earned the right to speak. Thermopylae is on the air. "Go tell the Greeks that we lie here in obedience to their orders." It would be impossible to tell it too often, that the men who make wars never fight them. The boys who gave all at Thermopylae did not march under their own orders, neither did they vote to make the military preparation which caught them and thrust them into the very jaws of death.

But some say: "Fighting is a native instinct. Men always have fought and they always will fight—wars are inevitable." Professor Coe of Columbia University says: "The only trouble with such a theory is that it is a lie." Man can not believe in a God of love and justice and at the same time accept war as inevitable. Is it through fighting that the race is kept alive and strong? The answer must come from the battlefields. "Do you of the living consider the race stronger by sending us, who were the healthiest and most promising, to an early grave, leaving the weaker to propagate the race? Then, too, think of our comrades who have not paid the price of life but have given health and are now physically unfit, due to the ravages of war." Such reasoning is foolish. There is something vitally wrong with a nation that has to be washed in blood every thirty years. Slavery is as old as war, but it was abolished. Dueling existed from time immemorial, but it was repudiated. War can be ended in the same way if we open the fountains of religious passion and loyalty against it.

The spokesman for all his comrades in the world war is now on the air: "If you do not keep faith with us we shall not sleep in peace in Flanders' Field." "Go tell the French—British—Belgians—Canadians—Italians—Germans—Russians and Americans—that we lie here in Flanders' Field in obedience to their mili-

taristic schemes, their national jealousies, their race hatreds—their imperialistic ambitions and their political rottenness." Is it too strong to say that these are the real enemies of mankind? Surely every citizen who lends his vote or influence to promote any of these deadly foes of national and international peace is a traitor to the highest good and on his head is the blood of these dead who have been sacrificed to the god of war and destruction.

Mothers and women, you do not need more rights and power. You need only to use the rights and the power you now have; the power to educate men to be less brutal, less selfish, less vain; the power to educate women to be more womanly, more self-reliant, more natural. Through your children the world were to conspire to rear their sons for peace and decency, fair play and give-and-take, war on earth would become outlawed. Suppose this responsibility were assumed and all the rights and power nature has put into your hands were used to forward peace, what a glorious world this might become!

McPherson, Kans.

### Holiness

BY NATHAN MARTIN

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

EVERY Christian is definitely called to, and set apart for, a life of holiness. "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1 Pet. 1:15, 16). "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9).

The word "holy" was earlier written "wholly." It means a person who is complete, nothing lacking, nothing superfluous. Draw a perfect circle, to indicate the complete, perfect Christian life. Follow its circumference with an irregular line, sometimes within the circle, and sometimes outside of it, to represent the actual life of the average Christian. The places where the circle is not filled out by the second line indicate the lacks in life. The places where the second line runs outside the circle will indicate the superfluities. The average Christian is short on the prayer life, on Bible reading and study, on meditation, on giving, on real vital piety in the everyday walks of life. Life resolves itself largely into a matter of filling out the shortages and cutting down the excrescences.

Holiness implies, first, on the negative side, a separation from all uncleanness. "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). This done, if the Christian would make sure of his spiritual growth, it becomes necessary that he set his face in the right direction, for religion is so largely a matter of attitudes. The apostle says: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philipp. 3:14). There must needs be absolute consecration. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). This consecration will not end with a formal ceremony, but will continue to work out in real effort. "For as ye have yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness unto holiness" (Rom. 6:19). This cleansing and growth in grace, moreover, is a gradual and progressive development. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

Certain means figure prominently in this matter of living a holy life. First place must be accorded the atoning blood of Christ. "For the bodies of those beasts, whose blood is brought into the sanctuary by

the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:11, 12). "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:13, 14)? In order that the sinner may attain to his proper standing in grace, the Spirit of God must play an important part. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

Sanctification depends upon the work of the word. "Sanctify them through thy truth: thy word is truth" (John 17:17). "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). But a careful, literal obedience is necessary. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Pet. 1:22).

Just the other day the writer listened to a conversation. The one party was a young minister of twenty-three. The other a man of three-score and ten. The latter asked of the young minister: "What do you require of an applicant for church membership?" The reply came: "We would require that he be born again, that he live a spiritual life, that he support the church, etc." "Do you practice the ordinance of baptism?" "That is left rather optional with the candidate." The young minister was a splendid specimen of young manhood and devotion. But he needed instruction, lest he be a blind leader of the blind. "The like figure, whereunto, even baptism, *doth also now save us*, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Pet. 3:21). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19, 20). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Holiness now is not without its limitations. It will only be perfected in the glory. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). "For now we see through a glass, darkly; but then face to face, now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). Our knowledge of God, and consequently our vision of life, is faulty. We err through ignorance. Dr. Torrey's first reason for prayer is: "Because there is a devil in the world" (How to Pray, Torrey). "Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:33). "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted" (Gal. 6:1). We are now dwelling in the flesh. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). "That which is born of the flesh is flesh" (John 3:6). "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye can not do the things that ye would" (Gal. 5:17).

But we are not powerless. Grace is stronger than

(Continued on Page 720)



## PASTOR AND PEOPLE

### The Meaning of the Lord's Supper

BY WM. KINSEY

(The following proposition and the discussion are my own recent born convictions. I feel that, somehow, I have had a revelation. The time and place are definite, it was sudden, and the feeling one of gladness.)

(Concluding the Article Begun Last Week)

**THE PROPOSITION:** *The Symbol or Type of the Meal Is Greater and of More Importance and More Vital Than the Symbols of the Sacraments, Hence the Importance of Perpetuating the Feast Part of the Supper.*

1. *Because of the nature of what is symbolized or typified:* Just as it was more important for the Jews to look forward to the Lamb who was to come than it was for them to look back to the Egyptian incident, just so it is more important for us to look forward to the second coming and marriage supper of the Lamb than it is for us to look back to what is symbolized by the cup and the bread. Remember, we say that that is important, but what is typified in the feast is more important and more vital. Also, what we look forward to through the type is in itself a retaining factor all the while of what happened on Calvary.

It is greater or more important in the sense that what is typified (love, or goodwill for one another) is the very essence or fruit of the kingdom itself; indeed, the essence of God also, for God is love. It is greater in the sense that goodwill is the active principle of love, the kingdom or church in the making, and at the same time, the blessed hope of the kingdom brotherhood when it is completely made. While the symbols of the bread and the cup are foundational, yet the thing symbolized by the meal is the growing superstructure built upon that foundation. It is greater in the sense that what Christ and God will have in the end will be the proof that Christ did not die in vain; and the cost that God made to himself was not in vain. It is greater because of the test by which the world ("all men") knows Jesus' disciples, being thereby forced to give credence to the truth and efficacy of the atonement. It is not enough to say it; it is not enough to eat the symbols. Many do both by profession, but the world is not much convinced thereby. But when the thing symbolized or typified by the love meal is lived out in truth, the effect resulting from the cause, then, all men shall know, says Jesus. Greater is it because "to me to live is Christ" (present); because "I press forward toward the mark of God in Christ Jesus" (future).

It is greater or more important, because the prophetic idea transcends the historic idea; the type of the meal is more vital than the symbols of the bread and the cup, as completed redemption is, than partial redemption; as life is more important than death; as the future kingdom (Luke 22:18; 1 Cor. 15:24, 25) is more important than the present kingdom (Luke 22:29); as the church triumphant is greater than the church militant; as the spiritual is greater than the material; as the resurrection is greater and more climactic than the crucifixion; as life is greater than death; as life eternal is greater than life temporal; as joy is greater than sorrow; as the end is greater than the means; as "another rest" is greater than the present "rest" for the people of God.

2. *Because of the spiritual and devotional nature of John's gospel:* The relative importance of the meal as a type, and the sacraments as symbols may be argued also from the spiritual and devotional nature of John's gospel. You will note that John, the apostle, does not mention the bread or the cup at all in his account of the Christian passover. And John has the reputation of being spiritual and devotional. When others of the evangelists told of the blind receiving sight; John would go a step farther and speak of the spiritual sight, and the Light of the world. When others told of Jesus feeding the Five Thousand, they merely cited the incident; but John goes a step farther, over into the realm of the spiritual and gives a discourse on the Bread of Life.

No, John does not mention the sacraments in John 13, and I suppose with reason. He no doubt refers to

the emblems in 6:52 f., but this is far removed from the famous Passion Week night. (Time and place are important as pedagogical principles in teaching.) Note, there, how John records Jesus' evaluation of the bread and the cup in the way of emblems, and an ordinance: "It is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." Jesus stresses life, the more abundant life. That is, John represents Jesus as stressing these things. Paul says that the kingdom of God is righteousness, peace, and joy in the Holy Spirit; that it is not eating and drinking. Of course he was referring to the eating and drinking of Jewish ceremonial works. But as well may we say that the kingdom of God is not eating and drinking of symbols, but what the symbols stand for. The Salvation Army and friends have, perhaps, seen the real point of emphasis: namely, religion is life, true life. Ordinances do not confer grace, but are means, and as such are important for putting over the things for which they stand.

3. *Because it is commanded:* A new [kainos: "better" in kind—quality; not "new," that is, more recent—in time] commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (John 13:34). That is to say: Jesus' disciples perpetuate the feast as an ordinance in order to perpetuate what the eating together teaches. How shall we perpetuate best what the Master Teacher taught? Would that we might more fully grasp the importance of the Teacher's methods as well as his matter.

This commandment is taught through the observing of an ordinance, and kept by doing what is typified by the meal. This commandment of love equates the motive back of the Ten Commandments. Love fulfills the law. The commandment Jesus first said by a meal (John 13:1 f.) and then by precept (John 13:34). The perpetuation of the meal as a type (teaching means) is commanded just as the bread and the cup: "This do, as often as ye drink it, in remembrance of me." I do not understand the Master Teacher as commanding precepts (subject matter) and not at the same time commanding the means or methods (pedagogy, methods) of putting across the precepts. In this world our minds must have a physical body through which to function, and abstract truths, more or less, must have concrete methods in order to be perpetuated. Some day we will need neither the physical nor the concrete. Jesus' method here is the same as used in teaching "true greatness as found in humble service" by feet-washing which is an acted-out parable. Jesus

gives this new commandment, and at the same time gives a forceful means for putting across the truth of the commandment: namely, an ordinance teaching love or goodwill one for another by a feast, an acted-out type. Friends eat together, not enemies.

A word further on the pedagogy of Jesus: it is not aside from the arguments, for anything that defends Jesus' methods defends the ordinances. Jesus is usually styled the Master Teacher, and so he is. And to me, Jesus was not only the Great Teacher because of what he taught, but also because of how he taught. Somebody said: "Teach what Jesus taught, and teach as he taught," or something to that effect. Which statement hints at the importance of Jesus' pedagogy. Jesus doubtless used the best, most scientific methods possible. His methods are the last words on teaching principles. Our vocabularies may change from age to age, but the teaching principles do not change. What Jesus taught, and how he taught are both important, the one the end, the other the means. To throw away the ordinances of Jesus is to throw away the best means or vehicle, therefore, of putting across his truth. In his Farewell Sermon, Dr. H. E. Fosdick says: "If I had my way baptism would be altogether an individual affair. Any one who wanted to be immersed I would gladly immerse. Any one who wanted to be sprinkled I would gladly sprinkle. If anybody was a Quaker and had conscientious scruples against any ritual, I would gladly without baptism welcome him on confession of his faith. Why not?" Dr. Fosdick virtually says that the methods of Jesus amount to practically nothing, that there has been an improvement on the Master Pedagogue's methods. Jesus was putting across certain truths by various symbols, and to change the symbols, or to throw them away altogether is to belittle and disregard the methods of the Master Teacher and his vehicle for putting over truth. To illustrate: I teach the idea of eternity by the symbol of a circle, because it has no end. Then for some one to come along and substitute a very long line as the symbol of eternity, he changes the symbol, and thereby can not put across the same idea of eternity. That is exactly what is done when they change the symbol of baptism from immersion to sprinkling, etc. It does violence to the Master's methods of teaching his truths. There are others in Dr. Fosdick's class, who thus disregard the Master's methods. Jesus found the human language inadequate, as it was, to teach his subject matter (Mark 4:30, 33). Why mar it? It remains for many so-called theologians to go through Biblical literature and determine what is matter, and what is method.

Our Salvation Army friends, Friends, and many of the evangelical churches have to a more or less degree underestimated the pedagogy of Jesus, the Master Teacher, when they have done away with some, or all, of the ordinances. Now these Christian friends of other persuasions teach the same things that we as Brethren do. In effect, they say that we can best teach that, "true greatness lies in humble service," without the feet-washing method; while we as Brethren say, that, "true greatness as found in humble service" can best be taught by the feet-washing method. We retain, in other words, Jesus' method; they have discarded it, we think not intentionally so.

As for myself, possibly, I have reached that place in life and that maturity where I might from this time on retain what is taught by the bread, the cup, the meal, baptism, etc., but what of the children (the time when all should come to him), those of the juvenile type of mind, and the perpetuation of the truths of Jesus? The perpetuation of the gospel truths of the kingdom is one of the biggest arguments for retaining the means. Even though I may henceforth retain the gospel truths in abstract form, yet I am willing to engage in the concrete methods of teaching those truths for the rising generation's sake. Yes, let me wash feet, drink the cup, eat the meal and so teach in dramatic or pageant form, for in addition to what I have said above, I feel, too, that there is a joy and blessing derived from the fellowship and from teaching for the Master in this way. I can hear him say: "Ye are teaching for me, and ye are teaching my way." I do not wash feet, or eat the feast to be saved;

(Continued on Page 719)

### Adventures in Visitation Evangelism

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

This morning there was laid on my desk a copy of A. Earl Kernahan's new book, *Adventures in Visitation Evangelism*. I had read his other book, *Visitation Evangelism*, as doubtless you also have. When I discovered that this book was an attempt to tell how the plan proposed in the former volume worked out in active practice, I was anxious to read it and so read it from "cover to cover." I found the book was just what it claimed to be. It recorded the experiences of both those who were experts and those who had known practically nothing about visitation evangelism. The results as given suggest that where a pastor uses a large part of his congregation and sends them out by twos he may expect much larger results than where he tries to do all the work himself or depends upon the yearly revival.

As I read I discovered that the author was probably less denominational than many of us are, but I also discovered that he was more evangelistic than most of us are. I further discovered that although he works with all denominations he lays more stress upon the church, its work and place, and exalts more highly the saving power of Christ than do many of us who are not so liberal along denominational lines.

If you are interested in personal and visitation evangelism, if you want to know how it has worked out in many cases during the last five years under the author's direction, if you are not certain as to the wisdom of the Master when he sent his disciples out by twos, you will be richly rewarded by reading this new volume of 125 pages which sells for \$1.50. If, on the other hand, you do not care to know how visitation evangelism works out and if you have made up your mind that you do not want to reach the unchurched in your community, this book will have no appeal for you.



## HOME AND FAMILY

## Autumn

BY CATHARINE BEERY VAN DYKE

Hear the rustle of the leaves, falling one by one:  
Purple, red and yellow, shining in the sun;  
Now they come in twos and threes, laughing, skipping gay,  
Glad to rest from storm and rain, for they've had their day.

O'er their brittle, weakened stems, now the wind has sway.  
"Come with me," he says to them, "and wander far away."  
Then he takes them on his wings, flying everywhere;  
First he drops them, then he lifts them high in azure air.

Once they falter, fearing lest earth may not be kind;  
Reassured, they tumble down; earth's their friend they find.  
Some are nestling in the grass on a pretty lawn,  
Bearing hopeful messages of a future dawn.

Pretty leaves, commune with me, tell me I am frail;  
Tell me, as they wither there, my life, too, shall fail.  
Tell me of my resting place—not in earth but heaven,  
Where all storms and pain are past and sweet rest is given.

You have fallen from the skies, I must rise from dust;  
You shall nourish earth again, I shall claim my trust;  
You have gladdened many hearts with your pretty life;  
I have trusted him I loved both through calm and strife.

Jesus Christ, God's blessed Son, in his precious love,  
Carries me on wings divine to his home above,  
Where, in mansions ever fair, I shall sing his praise,  
Worship him, and serve him more, through eternal days.

Winona Lake, Ind.

## Signs

BY LEO LILLIAN WISE

"I SAW the queerest sign the other day," thus began the good man of the house. "You remember the day I went after that load of machinery? Well, it was by a railroad crossing the other side of Attica. The sign read, 'Jesus Is Coming Soon.'"

I suppose I looked up rather surprised, and the good man continued:

"And when you look at it just so, why he is coming very, very soon for folks who get hit by trains."

I nodded my head in assent. Yet the sudden accidents that occur every day on railroad crossings, happen alike to folks prepared and unprepared to meet Jesus.

Then my thoughts were carried back to days of childhood. Days when we used to drive ten long, weary miles to the city to deliver butter and eggs. And I remember seeing written upon the fences, over and over again: "Repent, for the Day of Judgment is at Hand." For years I read those warnings written long ago by a half demented clock tinker who traveled the country over.

Then I began to think what believers in signs we folks are. Now, isn't that true? To be sure we do not all have the same pet signs. But to name some of the more common ones in household use: do you know what they tell a child if she drops the dishrag? And if a knife falls we note the direction and announce a woman caller from that direction, be it north or south. If a fork is dropped, a man is coming! Dropping a spoon denotes disappointment of some kind.

As for pins, they are an infallible sign! The point toward you indicates news, although I have noticed folks spying a pin to walk directly in front of the pin before picking it up! A hair pin means a friend. And if you sneeze, according to the day of the week, there is special significance.

And then the moon, what an important part it plays in our lives! I used to hear my father talk about the hunter's moon, the dry moon and the wet moon according to the position the moon was occupying. Weather wise folks can foretell weather changes by cocking an eye moonward.

And let us not forget the absolute dependence placed upon the almanac for sowing of seeds, butchering and making of kraut. And we hear over and over again proofs of the wisdom for such procedure.

Then out in the busy thoroughfare of life we come across signs and more signs. The colored card indicative of disease meets the eye. "Don't Park Here"

seems to be aggravating to folks at times. But just stop to think it over and see if that particular sign is not useful in our own Christian journey.

Sometimes we sniff and was scornful over the tendency of folks to believe in signs. But do we right to become scornful? Hardly, since believing in signs is as old as the race, an instinct if you please. And instincts are mighty.

Turn back to the early pages of your Bible and see if you do not find evidences of signs. Back in the very beginning of the race we find signs. When God was preparing to take Israel out of Egypt we find signs over and over again. We see them in the brazen serpent in the wilderness. We find signs in the sending of Gideon forth to rescue his people. And all along the line of prophets.

Signs are used for the interpretation of God's will and love toward mankind. Signs are used, and have been used for the foretelling of judgment to come, be it swift or slow, for the wheel of justice grinds slowly and exceeding fine. Do you recall how God in his messages through the instrumentality of men often said: "And this shall be a sign for you?" By means of signs God has always been calling, calling to men to turn Godward.

Even today outside of the Holy Writ itself we have signs. For instance take, "Stop, Look, Listen," a very common sign in use the country over for railroad crossings. But to the sinner does not "Stop" mean, "Stop where you are in sinful condition," and, "Look to the only Remedy, the only Salvation, Jesus Christ," and again, "Listen to his voice, tender, pleading, forgiving?"

The little white cross used to mark the site of an automobile tragedy is symbolical not only of the death of mortals, but of the death upon the cross on Calvary, of the Man of Galilee.

And the one about "Jesus is coming soon" questions: "Are you ready?"

God in his all-loving wisdom uses methods whereby he can attract our attention. But do we really believe in signs? We are so keen to call the attention of our friends to domestic signs, to the dangers of walking under ladders, etc., but do we really believe in divine signs? If so, we will not only govern our own attitude toward right living but we will call the attention of our friends and neighbors to the fact, "The Day of Judgment is at hand."

Bloomville, Ohio.

## As Others See Us

BY BESS ROYER BATES

"OH, here is a letter from Frances Langdon who stayed with us during the convention last summer. She was such a nice girl," exclaimed Mrs. Coleman as she brought in the mail.

"You were luckier than I," replied her neighbor, Mrs. Peters. "The two girls I had disgusted me so that I declared I would never again open my house to strangers. One of them evidently dropped her fountain pen on my best dresser scarf leaving a trail of ink across it. One of my guest towels disappeared; how I don't know. When they left, the room was in a mess. But that was not the worst. It was right at our busy season when John and I were working so hard. They told us they would come in a little after ten o'clock when the evening services were over. We waited up for them until eleven-thirty and then went to bed. At midnight the bell rang and rang. We had just gotten sound asleep, so it took a good deal to wake us. I went down to let them in and do you think they were apologetic for getting in late and putting us out? Not at all. They seemed to feel that we were in the wrong because we had gone to bed. I say never again. I am not a hotel keeper."

"My experience with Frances was so different," said Mrs. Coleman. "She is a model for any girl. It was a real privilege to have her, for she has remained a friend and is coming to visit us this summer. What is better than finding a friend?"

"There was no hotel keeper business about it at all," continued Mrs. Coleman. "She was friendly

from the start but did not push herself in at all. When she came in, she was such a smiling, cheerful looking thing that my heart warmed to her at once. Henry took her bag up to the guest room and I followed with her. Naturally I was interested in knowing her and so began to talk. She wasn't the least offish, but responded in the most friendly manner. When she had to come in late one night, she called me up earlier in the evening to explain. I asked her to stay for dinner. Afterwards she helped with the dishes and we had a real jolly time. Later I learned that her parents were well-to-do and that they kept a maid, but there was nothing uppish about her. It was plain to see that she came from a home where the children were taught how to behave. When she left you would not have known that anyone had been in her room."

"I think she was unusual," said Mrs. Peters. "I wish there were more like her."

"So do I, and I hope you get one next time."

Pittsburgh, Pa.

## The Old Epitaph

BY CHESTER E. SHULFR

"WHY so serious, John?" asked his sister Emma. "Just thinking," John replied, soberly.

"Of what, if I may ask?"

"Graveyards."

"Graveyards! What a subject for thought! No wonder you're sober as a judge. But won't you tell me something about your thoughts? I don't want to be inquisitive, but your interest me."

"Well, I was just wandering through the old cemetery up on the hill. Somehow I like to read mottoes and epitaphs on tombstones. Especially those of long years ago. Not so many folks have them on nowadays."

"A strange liking, I suppose, brother. But go on—what did you find there?"

"I saw a great many that interested me, but one in particular. It has so much truth in it. Makes a fellow think."

"Yes?"

"I saw a very old stone—think the man died about Civil War times. It was so full of reading matter, that I made my way across the cemetery to read it. Here's what was cut on the ancient slab:

"Remember me as you pass by  
As you are now, so once was I,  
As I am now, so you will be,  
Prepare for death, and follow me."

"How strange! I've never noticed that one, though I've been up there several times wandering about the old graves."

"But isn't there a lot of truth in those homely lines? I tell you, it makes a chap think. Helps him realize the frailty of life, the fact that things may change very suddenly."

"Yes, I suppose so. Of course, we don't know how that man is now. Whether or not he died a saved soul. Let us hope so, else his advice may be misleading. However, he advises all to 'prepare for death' which is very necessary."

"Sure thing. Yet how few folks today seem to be giving it much consideration! Seems to me they used to talk of it more."

"Well, most people dread the word 'death.' To them it's a horrid, ugly thing. They want to escape it, or at least the thought of it."

"Natural, I suppose. Yet, how foolish. It is sure to come to all—perhaps very soon to some."

"Yes, brother. And how splendid it is to know that our Savior has prepared a way so that 'whosoever will' may approach death—come when it will—without fear! My, how I wish more of us young people would believe that fact—and act accordingly!"

"You said a great deal, Sis. I tell you, this old epitaph has stirred me. I just feel like telling everyone who is unprepared, to get ready. I'm glad I stumbled upon the words."

"They are very thought provoking. I am sure. Thanks, John, for telling me of this."

Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, November 11

Sunday-school Lesson, Peace and Good Will Among Men (Peace Lesson).—Rom. 12:1-21.

Christian Workers' Meeting, World Peace.—2 Chron. 17:9-11; Luke 2:14; John 14:27.

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### Gains for the Kingdom

One baptism in the Arcadia church, Nebr.  
 Nine baptisms in the Quinter church, Kans.  
 Three baptisms in the Holland church, Kans.  
 Two baptisms in the Lost Creek congregation, Pa.  
 Five baptisms in the Council Bluffs church, Iowa.  
 One baptized in the Akron church, Ohio, Bro. Ira E. Long of Goshen, Ind., evangelist.  
 Six baptisms in the Glade View church, Md., Bro. C. M. Driver of Oakton, Va., evangelist.  
 Six baptisms in the Limestone church, Tenn., Bro. J. R. Jackson of Relief, N. C., evangelist.  
 Sixteen confessions in the West Dayton church, Ohio, Bro. Guy West of Chicago, evangelist.  
 Three baptized in the Pleasant Valley church, Ohio, Bro. S. Z. Smith of Sidney, Ohio, evangelist.  
 Two were born into the kingdom, Hooversville church, Pa., Bro. W. K. Kulp, pastor, in charge.  
 Four baptisms in the Maple Grove church, N. C., Bro. F. B. Layman of Callaway, Va., evangelist.  
 Six conversions in the Laurel Branch church, Va., Bro. Lester E. Pike of Chicago, Ill., evangelist.  
 Twenty-five baptisms in the Rummel church, Pa., Bro. B. F. Waltz of Altoona, Pa., evangelist.  
 Five baptized in the Wooster church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.  
 Five baptized in the Osceola church, Iowa, Bro. A. G. Crosswhite of Cleveland, Ohio, evangelist.  
 One accession to the Manchester church, Ind., Bro. C. Ernest Davis of Wenatchee, Wash., evangelist.  
 Four additions to the Black River church, Ohio, Bro. Clyde Mulligan of Thornville, Ohio, evangelist.  
 Eight baptisms in the Maple Grove church, Pa., Bro. L. B. Harshberger of Johnstown, Pa., evangelist.  
 Thirteen baptisms in the South St. Joseph church, Mo., Bro. O. H. Feiler of Rockingham, Mo., evangelist.  
 Four baptisms in the South Loup church, Nebr., Bro. H. M. Coppock of Tippecanoe City, Ohio, evangelist.  
 Twenty-one received into the Uniontown church, Pa., Bro. C. H. Wakeman of Cumberland, Md., evangelist.  
 Eight baptisms in the Yellow Creek congregation, Pa., Bro. H. W. Hanawalt of McVeytown, Pa., evangelist.  
 One baptized and one reclaimed in the Mt. Pleasant church, No. Ind., Bro. J. L. Guthrie of Lafayette, Ohio, evangelist.  
 Twenty-seven baptisms in the Big Swatara church, Hanoverdale house, Pa., Bro. H. B. Yoder of Lancaster, Pa., evangelist.

Seven conversions in the Dixon church, Ill., Bro. B. T. Stutsman of Chicago, Ill., evangelist; Sister Stutsman directed the music.

Forty-four baptisms in the Rockingham church, Mo., Bro. J. Edwin Jarboe, evangelist. (The evangelist's name was omitted previously.)

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Leo Miller, the pastor, began Oct. 28 in the Fresno church, Calif.

Bro. J. T. Glick, the pastor, to begin Dec. 2 in the Mt. Olivet church, Va.

Bro. J. L. Guthrie of Lafayette, Ohio, to begin Nov. 11 in the Astoria church, Ill.

Bro. M. M. Myers, the pastor, to begin Nov. 11 in the Bridgewater church, Va.

Bro. H. S. Yoder of Lancaster, Pa., to begin Nov. 11 in the Annville church, Pa.

Bro. D. H. Miller, the pastor, to begin Nov. 11 in the Harrisonburg church, Va.

Bro. Chas. A. Miller of Darlow, Kans., to begin Dec. 2 in the Quinter church, Kans.

Bro. Ray O. Shank of Huntington, Ind., to begin Nov. 13 in the Logansport church, Ind.

Bro. D. O. Cottrell of New Enterprise, Pa., to begin Nov. 18 in the Snake Spring church, Pa.

Bro. Wm. J. Buckley of New Philadelphia, Ohio, to begin Nov. 11 in the Union City church, Ind.

Bro. Arthur Miller, formerly of Roaring Spring, Pa., will begin Nov. 25 in the Cumberland church, Md.

Bro. R. W. Schlosser of Elizabethtown, Pa., to begin Dec. 16 instead of Nov. 12 in the Brookville church, Ohio.

Brother and Sister J. Edwin Jarboe of Lincoln, Nebr., to begin Nov. 11 in the Pleasant View church near Darlow, Kans.

### Personal Mention

Early Monday morning callers this week were President A. C. Wicand of Bethany Bible School and Bro. Wm. J. Werkman, also of Chicago.

Bro. F. D. Anthony, 807 West 36th St., Baltimore, Md., is now booking engagements for series of meetings in 1929, and still has a few open dates.

Sister Martha Click Senger of Richmond, Va., en route to California for the winter, stopped off with Elgin relatives and friends several days last week.

Bro. John S. Herschberger of Everett, Pa., was one of our late callers and an especially welcome one. There is a reason. He has been "Messenger" agent since 1895.

Bro. Reuben Boomersbine, Field Worker for Michigan, changes his address from Carson City to Mount Pleasant, Mich., where he serves as part time pastor of the Shepherd church.

Bro. B. D. Hirt, pastor of the Beaver Creek church of Middle Indiana, by reason of a change in the mail route has had his address changed from Francesville to R. 2, Monticello, Ind.

Southern Pennsylvania has chosen Elders J. L. Myers and James M. Moore as Standing Committee delegates to the next Conference, with Elders J. E. Trimmer and Daniel Bowser as alternates.

Bro. H. F. King, Myerstown, Pa., would like to secure a copy of Bro. M. M. Eshelman's book, "Two Sticks" or "The Lost Tribes of Israel Discovered." If you have one that you would part with, communicate with Bro. King.

Franklin Grove, Polo and Sterling all did their part last week to keep Northern Illinois from being forgotten at the Publishing House. From the first named came O. D. Buck and C. W. Lahman. The other two places were represented respectively by S. S. Plum and Geo. E. Whisler.

Bro. S. Z. Smith and wife of Sidney, Ohio, are about to begin their evangelistic campaign in Oklahoma, stopping for evening services this week at Indianapolis, Ind., and La Place, Ill. They are to be at Carthage, Mo., Sunday morning, Nov. 11, and at Bartlesville, Okla., that same evening.

Said Bro. H. H. Keim of Nampa, Idaho, Oct. 29: "We are trying hard to have our membership 100 per cent readers of the 'Messenger.' We are 100 per cent for the constitution and have so endorsed . . . have been a constant reader of our church paper for over half a century . . . seldom have I enjoyed an editorial as much as . . . just could not refrain," etc.

Bro. Hiram Forney, West Lincoln Ave., Goshen, Ind., has been for some time under the hand of affliction but "happy to see those of like precious faith," a sister testifies who visited recently in the Forney home. Sister Forney is able to be about again after a severe illness. The correspondent just referred to wonders if some who read these lines would not like "to cheer others on life's pathway" by writing Brother and Sister Forney a letter or card. Are there not indeed many who would appreciate this sort of inexpensive but kindly remembrance?

Bro. S. M. West, Westfield, Mass., writes us a letter of appreciation which he concludes after this manner: "Now as I read that editorial and those excellent articles, how my heart swelled with love, gratitude and thanksgiving to my God as I considered how he in his wisdom fitted up and instructed his servants to produce so much excellent instruction and soul feeding for all who hunger and thirst after righteousness. It gives me great hopes that the Brethren will not go off into worldly conformity as I had feared they might. And now what better can I do than pray God bless the 'Messenger' staff and those who write for the paper."

## Plan Self-denial Week

NOVEMBER 18-25

and

GIVE TO OUR UNITED

Home Mission

Fund

A united sacrifice will help to save many communities from a spiritual decline

"Messenger" readers will join the editorial department in extending congratulations to Eld. P. R. Keltner and wife of Freeport, Ill., who celebrated their golden wedding Oct. 31. About two years ago Bro. Keltner retired from his many years of active pastoral service and now he and the faithful companion of all these years are quietly spending life's evening together. May the twilight linger long. The original ceremony was performed by Eld. David Ely now residing at Olympia, Wash.

During September Sister Marguerite Burke of the Africa mission field became ill, rapidly developing serious symptoms. The doctors on the field advised an operation but felt that with the limited equipment at hand it would be best to have the operation performed in the States. New York was reached in the record time of five weeks. Dr. Burke and wife then came on to Chicago and two days later the patient was operated on. Our latest word is that Sister Burke is convalescing nicely.

"We are crowded on a little river steamer, but enjoy it notwithstanding six of us slept on deck and fought mosquitoes on the way up. Returning it is somewhat better. Good food is hard to get out here of course and everything spoils quickly. Last night one of our party bought some fish for supper but they did not bring them until noon today and of course they were spoiled." Bro. Bonsack's letter from "On the Congo" Oct. 3 is not all like that however. More from him in the "Messenger" next week.

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### Miscellaneous Items

A Catalog of Missionary Education Material containing descriptions of all the latest and best books and materials for use with different age groups is yours for the asking. If you are interested write the General Mission Board, Elgin, Ill., for a free copy. All books or materials listed may be obtained through the Brethren Publishing House, Elgin, Ill.

Corn and missions may sound like a strange combination until you find how they were put together by the young people at Virden, Ill. Last spring the young people in this congregation were wondering what they might do for missions. Then there came the suggestion that a patch of corn might be raised and the proceeds used for the Lord's work. A good brother gave the use of ten acres of ground. The young people of the congregation, and even the older ones, caught the enthusiasm which goes with such a definite mission project. They plowed, planted, cultivated and harvested. And by the time that "Messenger" readers glance at these lines 435 bushels of corn will probably be sold at upwards of sixty cents per bushel and near three hundred dollars started on the way to further kingdom work.

Who will take his place? One of the older missionaries to India, now living in America, upon hearing of the recent death of Bro. Andrew Butterbaugh, writes and says: "Who will take his place?" The fine spirit of this retired missionary is further expressed when he says: "You would not need to guess long to get a couple that would be glad to do it if health would permit. How we do long to be young again so that we might go forth to spend our whole life on that needy field from which Bro. Butterbaugh has just been called. Seldom does a day pass by but that I walk about among those lowly people in memory of days that were so blessed to us and we trust to them also." This missionary further says that Sister Butterbaugh will turn most naturally to her and every man's God of comfort and pity. "She will, and does, certainly remember that there are literally thousands commending her and her dear children to him who weeps with us as he wept with Martha and Mary of old."

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### Special Notices

The Stonelick love feast and series of meetings have been indefinitely postponed.—Anna Lesh, Goshen, Ohio.

The Belmont church of Eastern Virginia will dedicate its new house of worship Nov. 25. Bro. W. H. Zigler of Churchville, Va., is scheduled for the dedicatory sermon.

Bro. L. A. Bowman, pastor at Richmond, Va., wishes us to say to all concerned that all donations intended for the Richmond church should be sent to the treasurer, Mrs. W. S. Brown, 2811 E. Clay St., Richmond, Va.

Through the courtesy of the School of Religious Education and Social Service of Boston University, we are able to send complimentary copies of a book entitled "Standards for City Church Plants." Any church which could use such a book can receive it by notifying the Board of Religious Education, 22 South State St., Elgin, Ill., by not later than Nov. 17.—C. H. Shamberger.

For Our Ministers Only. The inventory shows that of Gish Books that have been taken from the present list there are on hand of the following 2 to 7 copies. Any of our regular ministers who failed to secure these books can have them now so far as the books will reach. Orders will be filled in the order received. First come first served. The books are: No. 56, A Man and His Money, 25c; No. 97, The Heart of the Old Testament, 40c; No. 101, The Christian and His Money Problems, 35c; No. 107, Report of the Washington Missionary Conference, 55c; No. 110, The Highest Office, 45c; No. 120, A Christian Program for a Rural Community, 35c. Send orders to Brethren Publishing House, Elgin, Ill.



## AROUND THE WORLD

### Noted Evangelist Dies

Rev. R. A. Torrey, one of the best known evangelists of the past generation, died recently at his home in Asheville, N. C. He was seventy-two years old. Rev. Torrey traveled widely. He was generally known as an evangelist who opposed emotionalism in revival work. His chief dependence was upon logical exposition. He was also a great teacher in his prime and the writer of many books on religious subjects.

### Learning from Egypt

The world once learned much from Egypt, for Moses is said to have been proficient in all the wisdom of the Egyptians. But can Egypt teach us anything today? Well, an American sociologist visiting in Egypt recently, and after looking over one of her greatest penal institutions, wrote as follows: "I think that the United States can learn from Egypt two things: (1) better adaptation of work to the future needs of the men who are in her prisons; and (2) greater emphasis on physical training among the juvenile offenders. She might also profit by an attempt to segregate the various classes of prisoners, although I am not so sure about that."

### A Poor Railroad Country

While your Uncle Sam makes money on the Panama Canal he loses money on his railroad in Alaska. The operating deficit for the past fiscal year, ending June 30 last, was practically \$800,000. This figure includes nothing for depreciation. The total deficit which has accumulated since the railroad began operations now stands at \$11,224,803. However, as the operating deficit for the past year is \$1,000,000 less than it was at the high marks in 1923 and 1924, it would seem that the time may come when the Alaskan railway will make ends meet. But it does not exert any strain on the imagination to see that however Alaska develops it can never be other than a poor railroad country.

### Save the Scenery

Over in Wisconsin the billboards are becoming so numerous, that some of the good citizens of the state are wondering if it would not be advisable to cut down on the billboards and save the scenery. Mrs. Arthur C. Neville told the delegates attending the Wisconsin Federation of Women's Clubs that "the people of Wisconsin must make a choice—and at once. Either they must abolish the unsightly billboards which now threaten in increasing numbers to mar the beauty of the scenic drives throughout the state, or they must give up the tourist patronage which they have been courting. Wisconsin makes a great bid for tourists each summer. Last year, most of those who were asked to give the most important reason for visiting the state declared that it was Wisconsin's scenery which attracted them." We commend this hint to other states now suffering from the billboard pest.

### Feeble-Minded Persons

The president of the Chicago crime commission announces that feeble-minded persons in Illinois are in the ratio of three to one thousand. At first thought this ratio may not seem significant; and yet, for the state it means a total of 20,000 feeble-minded persons. Of these Mr. Loesch estimates that fifty per cent are a potential menace to society, while fully twenty-five per cent should be classed as dangerous delinquents. Of course, feeble-minded persons do not represent anything new in the experience of the world; perhaps they have always held a relatively fixed ratio to the whole of the social group. Yet, these old situations assume new significance under the press of modern conditions. Thus, where millions live in a comparatively restricted area three defectives to a thousand represent a tremendous social hazard. We are not saying just how the hazard should be met, but we are saying that it is there.

### Changing Seasons at Jerusalem

Those who know fall and winter weather in southern California will have little trouble in figuring out what the changing seasons at the end of the year are like in Jerusalem. For there is in Palestine the same long dry summer during which shrubs and trees become increasingly dusty until rains come in October and November. Then of a sudden all are washed clean and the second spring of the year comes, the spring that goes from hot to cool. Now after the dry summer has passed, rain falls and the air turns cooler, the harder flowers take on new life. Roses, for example, put forth and bloom so that by New Year's time it is possible to have a tournament of roses at Pasadena, Calif. And we suppose it would be possible to have a tournament of roses at Jerusalem if the people there were interested in such things. With the coming of the fall rains in Palestine, as in California, the brown hills begin to turn green, for winter and spring are the growing seasons for grasses and the wild flowers. We were reminded of all this when we read recently a description of autumn time in Jerusalem.

### Gratitude for a Quiet Vacation

Not much has been said, and perhaps few have known, that Sir Austen Chamberlain recently spent a month in the United States—in California to be exact. Sir Austen Chamberlain came as a very sick man. He desired all the benefits to be derived from living the simple life. Publicity was one of the things he desired to escape. Indeed, he was so grateful for a month of quiet vacation that he publicly thanked the press and Californians for the peace he enjoyed. Said he: "I wish to express to the representatives of the press my grateful thanks for the consideration shown me. They have respected my wishes to keep my visit purely private with the result that I have enjoyed a perfect holiday in the glorious sunshine, amidst lovely scenery. I thus start on my homeward journey with health completely restored and ready to resume the heavy work and great responsibilities which await me on my return to London. I shall carry with me the happiest memories of this, my third visit to the United States."

### Monument for a Monument Builder

Washington, D. C., was laid out according to plans drawn by Pierre Charles L'Enfant, a French engineer who served in the Revolutionary War. The City Hall in New York is also a monument to L'Enfant's skill as an architect. As this building has served more or less as a model for public buildings in various states and large cities it can easily be seen that this young Frenchman's influence upon American architecture was profound indeed. The latest development is a monument to this monument builder. The monument to L'Enfant is sponsored by the L'Enfant Memorial Association and will be built in Washington, D. C. No picture of L'Enfant is extant, so the statue is modeled from such information as could be gathered. It is proposed to show the young Frenchman as a tall, slender man of about thirty, the age at which he designed the Capital City for George Washington. He will be depicted as over six feet tall. He will be represented as clad in the uniform of a French engineer, which is said to have served as the pattern for the uniform of Revolutionary soldiers.

### Iceland to Celebrate

Some 600 miles from Norway and 250 miles from Greenland is Iceland—a country of extremes. For here in strange confusion are glaciers and hot springs, ice fields and volcanoes, beautiful lakes and lava deserts. But Iceland is important historically if not commercially. Iceland was one of the stepping stones toward North America for the Norsemen who visited and settled the island during the ninth century. It will be seen, therefore, that Iceland is very old in civilization so far as the New World is concerned. More to the point is the fact that in 1930, or two years hence, the Icelanders plan to celebrate the millennial anniversary of the founding of the Althing, their national parliament. As this body is 300 years older than the British parliament, it will be seen that historically speaking Iceland has somewhat whereof to boast. Iceland has even more to boast of intellectually for the Icelandic literature is one of the most remarkable things which have come down to the modern world from the Norsemen. But that is another story and too long for recital here. The point of this paragraph, if the reader has missed it, is just this: that Iceland will celebrate in 1930 the founding of a national representative body which antedates our own congress by about 850 years.

### Spiritual Advantages of Small Nations

The American is commonly pictured as a strenuous individual responding unflinching to that which is big or imperious in its demands. Now comes one who claims that the big nations are plagued by their very bigness into a feverish striving after that which ministers to pride and not to peace. The great powers have so much, either in hand or in prospect, that they seek to conquer empires, control world trade or otherwise overreach themselves usually to suffer all the disillusionment which comes from such policies. How otherwise is the serene life said to be rather typical in the small nations! "As one visits such lands as Switzerland, Holland or Denmark or the Scandinavian countries, one finds this equilibrium in a fair way toward achievement. There is progress without a consuming tension, romance without lawlessness, adventure without crime, music without excesses; practicality aims at lofty achievements, ardor is tempered with a sense of tranquility, material advance appears as part of an eternal scheme, and mankind, though involved in strife and struggles, is recognized as possessing a value beyond that seen on the surface. The people work and play and pray and sing; they produce as artists, explorers, natural scientists and thinkers; they love their countries without yearning for conquest; they are proud of their culture, but strive to impose it on no one; they gain many of the highest prizes and still avoid much of the clamor and tumult and rage to which many of the people in the great states fall victim. Much may be learned from a study of these little countries." We suspect the same principles apply to the smaller as contrasted with the larger churches. In their own spheres medium-sized organizations like the Church of the Brethren can reap such special spiritual blessings as come to those who are happily not tempted to grow too big or too great.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### I Am Debtor

Rom. 1: 1-17

For Week Beginning November 18

### THIS OBLIGATION IS TO ALL

"Greeks, Barbarians, wise and unwise." If love is to be thoroughly just and right it must embrace all (1 Peter 2: 17; John 3: 16; 1 Tim. 2: 3, 4).

### I AM DEBTOR . . . I AM READY

Paul not only owns the obligation; he steps forward to acknowledge it with suitable action (Jas. 2: 14-18).

### READY TO PREACH THE GOSPEL

He is ready to pay this debt, but not in the coin the world would choose. He will go to Rome and Rome will kill him. This is the thanks the world pays the Christian for paying his debts (John 1: 10, 11; Matt. 23: 37).

### THE BASIS OF THIS OBLIGATION

If God has given me what the world has not, his impartial love for all men puts me under the obligation of sharing (Gen. 12: 2; 28: 4; Gal. 3: 14).

### ALL WE HAVE HAS BEEN GIVEN TO US

We can neither count nor imagine the multitude whose effort and sacrifice have enriched our lives. In the light of this how terribly base is our selfishness (John 4: 37, 38)!

### I AM DEBTOR . . . I AM READY . . . I AM NOT ASHAMED

There was no apology nor hesitancy in Paul's preaching. The gospel of Christ is the power of God unto salvation to everyone that believeth. What glorious freedom and boldness and sympathy is born of this conviction (1 Cor. 1: 18, 15: 1, 2)!

### DISCUSSION

What are some errors into which love falls when it does not embrace all men?

Why is it so wrong to make a profession which is not made good in action? Does lack of appreciation cool your zeal in doing good to others? R. H. M.

### The Biggest Telescope

The present world's largest telescope is the 100 inch reflector on Mt. Wilson north of Pasadena, Calif. But this great instrument is to be dwarfed by one with twice the diameter and four times the power soon to be erected on some California mountain top. The new telescope will have a 200 inch reflector. It will be so powerful that it is announced that millions of celestial bodies, never before seen by human eyes, will be visible. It is also claimed that many of the intricate problems in chemistry and physics presented by the extremes in mass, temperature and density characteristic of the outer universe, may be solved through the use of the world's newest big telescope.

### Dream House of the Future

The dream house of the future bids fair to be something more than just bigger and better. Appearance and arrangement have received much attention of recent years, but the matter of air conditions within the typical new house has received all too little thought. For example, the oxygen, water and heat content of the air people must live in during the winter season in the colder regions needs a lot of study and adjustment. That is, man's attempt to meet winter conditions by closing doors and windows and building a fire is hardly a sufficient answer in these days of scientific solutions. In winter those who must live indoors need not just warmed air, but pure air at the proper temperature and containing the right amount of moisture. Looking toward such a dream house of the future, inventors are working on improved ventilation with proper heat and moisture control. In this same line are certain studies being carried on by the American Gas Association. Naturally, the gas companies want to sell as much gas as possible. Why, then, should not the up-to-date house be cooled in summer as well as warmed in winter? The gas people think this can be done, and to this end they are carrying on certain investigations to develop a gas using plant which will furnish heat in winter and serve to cool the house in summer. "The scientific principle is based on the use of ammonia, the boiling point of which is twenty-seven degrees below zero. In cold weather this property of ammonia will be used to absorb heat from the less cold air outside. In summer it will be used by a reversed process to absorb heat from the warm interior of the house. The absorption process from outdoor cold does not supply all the heat in winter, but the investigators hope to find a way to make it add appreciably to the warmth supplied in the ordinary way and so reduce the amount of fuel consumed. For summer cooling hope of success rests on the fact that a small temperature reduction is sufficient to moderate extreme warmth."



## Facing the Modern Problem of the Rural Church

(Continued From Page 711)

0.1 monthly attendance interest; while a church with 200 to 250 has a monthly attendance interest of 5.1. On the surface this is unfavorable to the larger church. It is due to two things: the smaller church feels more keenly the necessity for every member being present. Every absent member is missed. But for the smaller church with a lighter program (maybe preaching only once a month) a 100% attendance does not require going to the churchhouse as often as where there is more doing.

But another phase of this matter projects itself upon us. Can a weak church, not strong in money, membership or leadership, put on a program that will command the respect of the young people and of the community and win their allegiance? Perhaps it is not financially able to support a pastor. If it can not, let us hope that as is the case in some of our churches of the countryside, there is an efficient farmer-preacher leadership. But where that is not, then what? On page 177 of Mr. Fry's book we see by chart that in the smaller churches—a membership of less than 50—64% have absolutely no socio-religious activities for the young people or the community. Yet our youth will go somewhere—and sometimes we wonder where! In the churches within the range of 50 to 100 some 31% have no socio-religious program. But in the churches strong enough to have pastoral help there are only 13% but what have an all around program.

Another very interesting study is found on page 181 where we see that an 85% perfect monthly attendance interest record (the highest record found by the Gill-Pinchot survey) was attained only where there were supported pastors on the job, and in churches from the 150 size to 200. The same sized churches without pastors have a monthly attendance interest record of only 41%. It is claimed by some who have made extensive surveys in this field that a church with less than 100 membership has less than 50% chance to live. And that about the only growing country churches are those strong enough to have pastoral care and who put on a strong and varied program.

Speaking of attendance interest there is one other chart to which we can not refrain from giving notice. Unskilled labor in a certain survey shows a monthly attendance interest of 32%; skilled labor 45%; business and professional men 56%; while in the same counties farmer church members show a 65% attendance interest. Cheer up, fellow pastors of the countryside! Perhaps we have much for which to be grateful as compared to the pastors of the cities where, in many cases, if 25% of the members are present on any one service, they think they have a crowd.

One more study, yet in attendance—a historical study: A few years back a Rev. Gill, a pastor in Windsor County, Vermont, took note of an apparent decline in church attendance and interest. He just felt that his church was not the only one suffering in that way. He interested the Hon. Gifford Pinchot and the two together began an exhaustive survey of their county looking up records over a period of thirty years. This survey was disconcerting, to say the least. Not a single country church in that whole county was as strong and large as it was in 1888. In the small village churches there was a decrease of 46% while the population had increased 34%. There was an average decrease for country and village taken together of 47% while there was an increase in population of 11% in the same territory. "Should this decline in Windsor County continue at the present rate it is only a matter of a few decades until the 'Little Brown Church in the Wildwood' in that county will have become a deserted institution." What about your county, your church and mine? This deflection of interest has crept upon us so stealthily that we scarcely realize whither we are trending. The people of Windsor County were perhaps at ease in Zion until Mr. Pinchot and Rev. Gill published the book: *The Country Church*. But that survey based upon their own county opened their eyes—and the eyes of many others.

Daleville, Va.

## The Second Coming of Christ

BY W. E. TROSTLE

In Three Parts—Part Three

*Conditions Prevalent in the World During His Administration of World Affairs.*

THE blessings of the coming age, that glorious peace on earth, the glory of God in the highest, Israel's supremacy and ministry when all creation shall receive her blessing, is a theme for volumes, and the Scriptures are so full and abundant, that I am lost in the contemplation of the vastness of it.

Many nations have records of a so-called golden age, which is to come and their poets have written about it. But only in the word of God have we a true record of that age and the blessings that it will bring.

Christendom in general believes in such an age of blessing, but it has, with its spiritualizing method, turned everything upside down. The millennium is put down in general as, "the universal triumph of the church." Such a millennium as taught now was unknown in the apostolic age and for centuries later.

Whitby is the originator of the postmillennium theory of a church millennium without Christ having returned. He denied the deity of our Lord and of the Holy Spirit. He was too liberal for the High Church and the Oxford University, and they ordered his books to be burned, while the bishop, Ward, compelled the author to retract. The Unitarian Association reprinted his book on the Trinity, which revealed him as an avowed Unitarian.

Revelation is full on this Age of Blessing which will be ushered in with mighty shaking of the earth and heavens and then the manifestation of Jehovah will be seen.

Jerusalem will be the great center of the world. Zion will be the mountain of Jehovah's rest. In the Scriptures it is recorded that the most blessed intercourse between the heavens and the earth will take place and the glory of Jehovah will spread all over the land as a canopy. The knowledge of that glory will cover the earth as the waters cover the sea. That Jerusalem will be the dwelling place of Jehovah, is clearly seen in the following scriptures: 1 Chron. 29: 23: "Solomon sat on the throne of the Lord." Isa. 9: 7: David sat on this throne. Isa. 16: 5: "In mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David." Isa. 2: 1-5; Isa. 4: 4, 5; Isa. 27: 13; Ezek. 43: 7. Zech. 1: 16: "I am returned to Jerusalem with mercies." Zech. 2: 10, 12: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee. . . . And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

Satan will be chained, nations will live on earth; the Bride will be in the new Jerusalem, which comes down from God out of heaven; the curse will be taken from the earth, and the animals share the blessings of Christ's reign. Man's longevity will be restored, sickness removed, and general prosperity abound.

Matt. 13: 43: "Then shall the righteous shine forth as the sun in the kingdom of their Father." "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever" (Isa. 9: 7). "The Lord God shall give unto him the throne of his father, David. . . . And he shall reign over the house of Jacob for ever" (Luke 1: 32, 33).

In Mount Zion and Jerusalem: Isa. 24: 23: "For the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously"; Mic. 4: 7: "The Lord shall reign over them in mount Zion from henceforth even forever."

"They lived and reigned with Christ a thousand years." Jesus spoke of a city he was going to prepare. Into this city, whose glory and wonder can alone be described in terms of gold, jasper, pearls, precious stones and cloudless light the main body of the church shall return.

Those who have been previously judged at the mercy seat, whose rewards have been noted for special faithfulness in this present hour, will remain and enter into the joy of the Lord, even into this kingdom which is to

be his reward. They are to be his associated rulers and administrators in the new day that is to dawn upon the earth.

A mighty river will break out from the temple area of mount Zion and flow down to the Dead Sea (Ezek. 47) changing it into a lake of fresh, transparent water. The whole country through which it flows will be made beautiful and fruitful as the garden of the Lord.

Jerusalem shall be rebuilt and made resplendent. It shall be built unto the Lord (Jer. 30: 18); it shall be built "upon her own heap," says the prophet.

The great temple will be erected, which will be the joy of the whole earth. Read Psa. 48. She will be "beautiful for situation" The name of that city will be: "The Lord is there" (Ezek. 48: 35).

Jehovah will bring Israel and Judah into the land and they shall no longer be two nations but united. Ezek. 37: 21-22: "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they have gone, and will gather them on every side, and will bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

The word of the Lord shall go forth from Jerusalem. It will be a world-wide evangelism. Redeemed and regenerated Israel will be the ministers; as it written, Isa. 61: 6: "Ye shall be named the priests of the Lord; man shall call you the ministers of our God."

Isaiah says "all nations" shall flow unto Jerusalem. They will come from the uttermost parts of the earth to see and behold Jehovah. Thus is fulfilled the prayer of Matthew 6: 10: "Thy kingdom come."

Christ having chained Satan, and gathered out of the world all stumbling blocks, reigns as King over Jerusalem. The nations live on the earth, the Bride in the New Jerusalem. Israel is exalted, and worships God in the beauty of holiness. The curse is taken away from the ground, and the animal creation shares the blessings of Christ's reign.

There will be no sickness, no disease (Isa. 33: 24) primarily because the devil will be bound. Doctors and undertakers will have no business in this age. There will be no need for judges, no courts nor prisons, no hangman's rope nor electric chair.

Liars shall die in their tracks, Psa. 101: 7: "He that telleth lies shall not tarry in my sight." Life will be prolonged. Infancy will not be spoken of in terms of days. The sinner that dies a hundred years old will be considered an infant; but he will die accursed (Isa. 65: 20-25). They will plant and build for themselves; they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them (Isa. 65: 20-25). Happiness and perfect love with Christ will be their lot; a thousand years of peace, of divine glory and ever-increasing splendor.

*Closing Scenes After the Thousand Years.*

The thousand years is only the time limit of the kingdom. It has its eternal side. Satan is now loosed that he may test the nations. It will be the acid test for mankind to make a final voluntary choice between Christ and Satan.

When this deceiving has ended, Satan is cast into the lake of fire. The Great White Throne is set up, and the final assize is on. "The Son of God takes his place as the supreme Judge of mankind." The Christless dead of all ages are raised. They will be judged and tried, and challenged on account of their names not being written in the book of life.

Men will be judged according to the opportunities of the age in which they lived: by the theophanies of Christ, the ministry of angels, by the Law, by the manifestation of God in the flesh, Christ at his first advent, by the thousand years.

The Great White Throne, being set up: great—the emblem of majesty, white—the emblem of purity and absolute justice, throne—the emblem of power.

The earth and firmament (heavens) fled away: Because stained with sin and the blood of the Son of God. The firmament fled, because it had been the



dwelling place of the "Prince of the power of the air" (2 Peter 3:10-12; Mark 13:31; Isa. 51:6; Rev. 20:11; Heb. 1:11, 12). The sea gives up her dead, and death and hades also (Rev. 20:13).

The earth being subjected to purifying fire, and the heavens being a winding sheet of flames, will come forth as the new heavens and the new earth. Every trace of pain, sickness, sorrow, death and the grave will be washed away by the all-cleansing flood of elements and judicial fire. The earth will not be destroyed, but only renewed.

There must be a regeneration of the soul, of the body, and lastly of the earth. In the old creation it was first the earth, the body, the soul. In the new creation it is the soul, the body, and the earth that are to be regenerated, in their order.

When this work of regeneration and subjugation is completed the kingdom will be turned over to the Father, redeemed, and holy, a race of redeemed and glorified men, one time sinners, lost and without hope and God, now made sons of God, as the trophies of God's infinite love, and measureless grace.

"It will be a world of saved men, the center of the amazed, the adoring gaze of the measureless host of heaven, glorifying God because of the omnipotence of love."

"The holy city, the new Jerusalem, the church as the tabernacle of God shall descend into the regenerated earth (Rev. 21:2, 3).

The Lord himself will take up his abode with men, and the earth no longer the foot-stool, becomes the throne of Jehovah.

Being no sin, there will be no need for human government; therefore nations as such shall come to an end.

The condition of life is described in Holy Writ: "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

"And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Eternity begun, the partnership between God and man has been restored.

In answer to the great question, "What is man?" (Psa. 8:5-9)? We have the answer: "Thou hast made him a little lower than the angels," his incarnation.

"Thou hast crowned him with glory and honor," his present exaltation in heaven.

"Thou hast made him to have dominion over the works of thy hand," his coming millennial kingdom, and reign.

"Thou hast put all things under his feet," his universal kingdom in the new heaven and new earth (Heb. 2:5-8).

San Gabriel, Calif.

### Serving Two Masters

BY IDA M. HELM

"Ye can not serve God and mammon."

SOME of the church people in Jesus' day had a perverted spiritual vision and they tried to serve the true God and the god of riches. Their heart was divided, they were fascinated by the glamour of the things of this world and with one hand they grasped the perishing treasures and with the other they attempted to reach the heavenly treasures, but to grasp both at the same time proved impossible. Jesus says: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye can not serve God and mammon" (Luke 16:13).

The effort to serve God and mammon produces a self-deception hard to overcome. If we keep our hearts set unreservedly on the heavenly treasure our vision will clear up and we can estimate mammon at its true value, then we can serve God with an eye single to his glory. We can serve God aright only when we serve him with all the powers of our being. Satan the enemy of mankind will be satisfied if he can induce us to yield to his service a fraction of interest in our

heart and life and make us believe we can serve God acceptably with part interest of our heart and life. Jesus' teaching is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 8:27). To serve two masters may seem very plausible, yet here is where the difficulty makes its appearance. We can not divide our service without dividing our faith, and Jesus says that is impossible of accomplishment. "A house divided against itself can not stand." If we attempt to serve both God and mammon we will soon find our interest and our affection slipping to one side or the other. The Christian church has a world task on its hands. The situation would be hopeless but for the fact that she is backed by the Holy Spirit, but the church must make good her opportunity by giving her undivided power to the service of the Master, dedicate all her talents to the cause so dear to the Savior's heart, and she must train her boys and girls to the ways and means of the kingdom of Christ.

If we attempt to serve both the world and the church how can we do it? Work for God and against God? That would be absurd! The only thing for us to do is make Christ the sole Master of our being.

Ashtland, Ohio.

### The Meaning of the Lord's Supper

(Continued From Page 715)

they do not confer grace; but I do these things as a teacher for him, and whether I teach his parables by word of mouth from the pulpit, or act them out at the Lord's table, I know that they confer the blessed experience and joy of a worker, and promise the worker's reward by and by.

#### Conclusion

We have in no way endeavored to minimize the symbols of the sacrament, the death of Christ, God forbid! But we have come to make more of the life of the risen Lord. Resurrection day transcends crucifixion day, and crucifixion day transcends Christmas day or Christ's birthday. We have come to elevate the teaching as symbolized in the supper—love and life. We are endeavoring to see the symbol of the supper in its true perspective and sense of proportion, to properly exalt and emphasize the meal or supper in the Christian passover.

So we should not look back to the exclusion of looking forward. The Jews did it too often, until God had to say: "I hate your feasts." That was because they made the means the end, ceremony to take the place for what ceremony stood for; and religion to consist of ceremonial works. We should not wash feet only, but wash feet and then follow it up with the thing for what feet-washing stands. We should not only partake of the symbols, but discern the Lord's body. We should not only eat the love feast, but live out the profession in a life of love and goodwill one to another, and be inspired with the blessed hope of joy and gladness at the marriage supper of the Lamb. Complete brotherhood and fellowship in his love is the hope of complete redemption in the kingdom of his Father.

Now, if we wish to follow out the type as much as possible, we may be conforming more nearly to the truth by observing the Christian passover or Lord's supper once a year, and that in the spring. The passover was an annual feast, observed in the spring of the year. This would also fulfill the statement, "this do, as often as ye drink it, in remembrance of me," the point of which is not frequency of drinking the cup, but remembering Jesus' death when we do drink the cup. If the lamb in the passover typified the Lamb of God, the time of the passover perhaps would typify the spring of the year.

Again, since the feast, as we now feel persuaded, is a distinct meal perhaps we should not be too exacting about the necessity of having mutton, or even beef. That may be too Jewish. It is a question, and rather doubtful, whether the disciples had a lamb at all for the passover they observed. The Synoptic Gospels mention nothing of their eating a lamb. Neither does John. The "sop" is mentioned, but this refers to unleavened bread dipped into a mixture of raisins, dates, and vinegar. Further, when Judas went out, and Jesus

having said to him, "What thou doest, do quickly," the disciples thought it was, perhaps, to buy something for the feast. It suggests that the meal was no doubt different from the regular passover. For why buy something for the feast at that time of the night, the time of eating, if the lamb and all usual things were there and on the table? The meal is argued, but a meal no doubt unlike the regular Jewish paschal. You ask me to dine with you. Six months later you do so again. On the former occasion you had chicken, on the latter you had roasting ears. Both were full meals, and both love meals. Let us think further about our stressing the mutton, or beef, or other similarities to the Jewish passover. The full meal is clear, but no doubt a different one, superseding the Jewish paschal.

Third, recapitulating briefly some things, we maintain that the Christian passover or the Lord's supper is a distinct meal, superseding the Jewish paschal, and that we are not keeping alive the old Jewish passover; that the meal is a type, and as such, a means of teaching distinct truths; and that as to relative importance, the supper as a type is more vital and transcending than are the symbols of the bread and the cup. We maintain, further, that the methods (pedagogy) of Jesus are the last words on methods, and are most important as a means or vehicle in putting across his matter or truths; that at no time should we make the means the end, profession to take the place of religion and life.

Some of the things I am now saying about the supper are new to me. They are my present and most recent convictions. I am still, and shall ever be, open to the Spirit's leading. I invite you to study the subject further with me. Pray much about it, as I have done. It is on the altar, and I want to know the truth. What I have said, I do not dogmatically say is so, it is only my present convictions, and until I receive more light, I must continue to teach and be taught truths through the Christian passover composed of the meal, and the emblems of the bread and the cup.

Elkhart, Ind.

## CORRESPONDENCE

### B. Y. P. D. CONFERENCE OF SOUTHWEST KANSAS

Saturday and Sunday afternoon of the recent District Conference of Southwest Kansas held at Conway Springs was given over to the young people and their advisers. Saturday afternoon V. F. Schwalm and J. H. Heckman of McPherson brought messages to the young people on Our Part in the Future of the Church. They presented a challenge to us to use our opportunities in making Southwest District a bigger and better District. As we are the leaders in the making they appealed to individuals to prepare themselves for the big work. Special numbers were given by the young people of the various churches.

Saturday evening was spent at the home of Mrs. Roy Frantz, the B. Y. P. D. leader of the group at Conway Springs. The singing of hymns was enjoyed by all and many new acquaintances were made.

Sunday afternoon we were very fortunate in securing the men's glee club from the St. John church, under the leadership of J. H. Berkebile. They gave a very splendid program and then Bro. Berkebile gave a short account of the work they have done and challenged other churches to organize a like group. Mrs. V. F. Schwalm gave a talk on Hymns in the Church.

The business meeting was then held and new officers were chosen. Ruth Rexroad was elected president, Harold Cessna, vice-president and Marie Brubaker, secretary treasurer; Miss Della Lehman, adult adviser. This ended the young people's special part in the conference and many went home with new zeal and inspiration to make the B. Y. P. D. of Southwest Kansas a better department.

Conway Springs, Kans.

Frank D. Howell.

### CREATING A CONSCIENCE

We have been reading much in the American papers about companionate marriage. It is strange though how civilized America desires to set up a custom that heathen people are trying to get rid of after having practiced it for ages. The companionate marriage system has been in vogue for years among the inhabitants of the Dangs, and even after they become Christian some are tempted to hold to this old custom. About a year ago we learned that several of our young people were living together in this way. After consultation with a few leaders, we called a meeting of the men and talked the matter over. They agreed it was not the Christian way but were not quite willing to

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## Holiness

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nature. "Greater is he that is in you than he that is in the world" (1 John 4:4). "Resist the devil, and he will flee from you" (Jas. 4:7). Sin shall not have dominion over us (Rom 6:14). We are assured of the promise of constant cleansing, so that we may be found blameless at the coming of our Lord Jesus Christ (1 Thess. 5:23). "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philpp. 2:15). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Lebanon, Pa.

## CORRESPONDENCE

## RESOLUTIONS PASSED BY NORTHERN MISSOURI DISTRICT CONFERENCE OF CHURCH OF THE BRETHREN HELD AT MOUND CITY, MO., OCTOBER, 1928

Whereas, through the grace and providence of God it has been our privilege to participate in the blessings of another District Conference, be it

Resolved: that we thank the Father for the joy, the inspiration and the fellowship of the Conference, and that we pray that the District grow and prosper because of the Conference. We recommend to the churches that they place a new emphasis on the uplifted Christ of the cross.

Resolved: that our members vote for Herbert Hoover, and dry candidates. We are opposed to Gov. Alfred Smith, not because of religious beliefs, nor because of party affiliation, but solely because of his past record and present declarations on moral issues.

Resolved: that we teach anew the principles of peace and temperance.

Resolved: that we gladly endorse and encourage the newly formed organization of the Young People; also their plans for attending Summer Camps, and for District Conference. We are grateful for the help of C. H. Shamberger.

Resolved: that the leaders of the churches guard carefully their young, and select and encourage the brightest and best to prepare for definite Christian leadership. We recommend that the members encourage their children to attend Brethren schools. We are grateful for Dr. H. J. Harnly and Dr. A. C. Wicand and their help in the Conference. We recommend that Bethany Bible School be supported by every member.

Resolved: that the people be faithful to their pastors and work for long term pastoral service.

Resolved: that Bible Institutes be held in the churches, if possible.

Resolved: that the District Conference give special prayer of thanksgiving for the faithful services of the elderly ministers of the District, Brethren J. H. Mason, S. B. Shirkey and Geo. Clemmens, who have been responsible in a large way for the growth of the church; that we remember Sister Mary P. Ellenberger because of her faithful service, and that of her husband, Bro. Geo. Ellenberger, who has been taken by death during the past year; that we remember in his illness Bro. Frank Shirkey who has been our Sunday-school Secretary.

Resolved: that we thank the Bethel church for her hospitality, and for her efficient care of the physical needs of the meeting; also we thank the program committee for its work.

Be it further resolved: that we make the cultural, educational and spiritual contributions of the Conference to be a part of our own character and that we devote our energy to make our home churches a more powerful light for Christ in their respective communities. We commend all the members and the children of the Northern District of Missouri to the care and guidance of our Heavenly Father.

Bernice Hoover, D. D. Harner,  
E. H. Eby, D. C. Gnagy.  
Clement Bontrager,

## REPORT FROM FIRST DISTRICT OF WEST VIRGINIA

The District Meeting and Ministerial Conference of the First District of West Virginia were held in the Harman congregation Oct 12 to 14. Many interesting subjects were discussed in the Ministerial Conference and a fine spirit prevailed throughout the business part of the meeting. Bro. D. H. Zigler and Prof. Cool were with us which added much interest to the meeting.

Eld. B. W. Smith will represent our District on the Standing Committee of 1929, and also will be moderator of our next District Meeting which will be in the Knobley congregation near Martin, W. Va. Daniel B. Spaid, Egdon, W. Va. Writing Clerk.

## AN EXPERIENCE

We have often heard it said that many times folks never get any farther in their Christian experience than that of being baptized. I just wonder, for it would seem that there must be the same progressive steps in the spiritual life as in physical development.

The babe in arms is a most attractive being with its shy smile and soft cooings. But no one would care to have the babe remain in the stage of infancy. Rather, if there is not relative growth along with age we become alarmed and seek out the aid of skilled physicians. Since that is so, why desire to remain as a babe in Christ? Just as we delight in watching the growth of the child through childhood on into the adolescent stage and into the promise of stalwart manhood and winsome womanhood, why not delight in the growth of the soul?

Perhaps some of you, yea many of you, have read the "Growth of the Soul" dealing with the vicissitudes and the conquering of virgin soil, thereby showing the development of the character of the pioneers. I have been reading some seventy-year-old letters which bring out the stanch spirit of the frontier day not only in the conquering of the earth elements, but in spiritual life as well.

Thus each step of Christian character building must be a milestone in our experience. Repentance followed by baptism is involved in the new birth. The participation in the communion service should draw us farther on and up, for we are reminded anew of our divine right to serve one another. It is then that we remember once again the agony and suffering of our Lord Jesus Christ as he gave his life a ransom for all.

Each step, as I have said in the beginning, must be a milestone in our life. And the value of each step can not be computed in terms of dollars and cents. But there are some things about which we hold beliefs where the time comes when belief turns into conviction. Recently I had a belief become a strong conviction through experience.

I can not recall that ever in my life have I heard a sermon based upon the anointing service. And yet, we hold it as a basic tenet of our religious life. I have always believed in the anointing service for a certain definite purpose. So I have read whatever came in my way upon the subject: Bro. J. H. Moore's statement, also the one by Peter Nead, as well as others. Perhaps it is because I have not had access to a large number of volumes that I have not found extensive statements.

And then I became ill, growing weaker all the time. One day the surgeon said: "Nothing but an operation as quickly as it can be arranged for will bring relief—and at that we make no promises." What would you do? The operation was arranged for and I wrote to our elder something like this: "I want to be anointed before I enter the hospital. I do not ask for positive healing, but I do ask that there might be complete submission of my will to that of the Divine, that whichever way my case might turn it would be perfectly all right with me. I crave the serenity of spirit and calm to undergo the ordeal of an operation."

Above all things I wanted to be free from the nervous strain under which I had been living for months. I realize that to many Protestant believers the rite of anointing is akin to extreme unction performed by the Catholic church. When they hear some one has been anointed they say: "There must be no hope for him [or her] since they have been anointed."

So one Sunday evening, the day before I was to enter the hospital, for the first time I experienced the anointing rite. I had felt so keenly that I have accomplished so little for my Lord and Master. But it seemed to me that evening that there was a lessening of the nervous strain. I rested my case, and did not even feel the need of praying for myself, for some one else was praying.

In the late evening as I was registering at the desk the sister looked at me curiously, saying: "You are not nervous at all, are you?" And as I, smilingly, said, "No," she replied: "How good it is that you are not." While the night nurse was preparing me for the event of the coming day, she also made a similar remark. In the morning I felt as if I simply was being upheld by the prayers of others, and my day nurse said to me in a tone of astonishment: "Why, you're not at all nervous, are you?" And thus it went. I had rested my case.

After the operation I was free from pain. Now I do not wish to be understood as saying that in all cases one will be free from pain after an operation; that would be an absurd statement, but I was free from suffering for the first time in months.

The surgeons said: "We are positive that it is cancer but we will not know positively until we get the report back from the laboratory." And since they said so much about the remarkable recovery I felt it obligatory for me to give testimony to the value of the anointing service. I said to the Catholic surgeon: "I craved peace of mind to go upon the table." He replied earnestly: "You certainly went to the table in that frame of mind."

And so my progress back to health was rapid; I wasn't even worrying about the verdict of cancer, but when the laboratory report came back saying there was no cancer I felt that God had wonderfully blessed me.

So my belief has become a firm conviction that the

anointing service does more for one than just the mere settling of nerves; it brings you into the position where you simply must "Rest in the Lord and fret not thy soul." And if any one has a right to use physical agencies combined with spiritual agencies, it is surely the child of God. A new experience sets an indelible mark upon one's soul. What a pity if hazy beliefs lead us to miss the higher blessings that the Lord has in store for us!

Bloomville, Ohio.

Leo Lillian Wise.

## Notes From Our Correspondents

## ALABAMA

Oneonta.—Oct. 7 we closed a very interesting and helpful revival of two weeks' duration, with F. F. Maxey, then of Bulls Gap, Tenn., evangelist. All the meetings were well attended. The church service was nicely filled. Mid-week meetings and on Sundays with overflowing crowds. Saturday night before the close we had our communion. Bro. Maxey had his family with him and we appreciated the privilege of the association with them. Brother and Sister Maxey visited in the homes of most of the members living near by. Four of Christian principles stressed by the evangelist were, a better church attitude, a purer life, loyalty to God and church, and a loving, cooperative spirit. These teachings are being manifested in a noticeable degree in our members since the revival. Sunday-school, two sermons a month, young people's meetings and bible class on Sunday night are continued as in the past. Officers for the year have been appointed: Eld. Edw. M. Culler in charge and Sister Edna Gerber, Sunday-school superintendent. Sister Icie Dunn is "Messenger" agent. Arrangements are being made for an all-day meeting at our church on Thanksgiving Day; an occasion for the church community and those formerly of the community to be present.—Mrs. Edw. M. Culler, Cleveland, Ala., Oct. 30.

## CALIFORNIA

Fresno.—The District Meeting of Northern California was held at Laton beginning on Friday; it continued until Monday with a large attendance and good interest. Bro. Stadelbauer from La Verne was with us and Bro. Livingston and many other ministers. Sister Stahly led the song service. There were several good choruses, one from Oakland and one from Fresno. In all it was the best meeting we ever had in this District. Fresno church was the host for a missionary meeting every month with good attendance. Bro. Leo Miller, our pastor, will begin a series of meetings on the 20th. We have a good Sunday school; Bro. Leonard is our superintendent for another year. Our general average is 140.—Maria Cripe, Fresno, Calif., Oct. 26.

## ILLINOIS

Canton congregation met in council recently. Officers elected will begin their new duties the first of the year. Eld. E. F. Caslow, reflected; trustee, Bro. J. D. Rohrer; secretary, Harry Lehman, reflected; Christian Endeavor president, Mrs. Blanche Westenheld, Junior League president, Miss Cecil Downing; church correspondent, Harold Rose. We decided to have a love feast Nov. 10.—Mrs. Chas. O. Johnson, Canton, Ill., Oct. 30.

La Motte Prairie church met in council Oct. 16. Our committee to secure an evangelist was asked to continue their work another year. Bro. Weber, our delegate to District Meeting, gave a report. Our Sunday-school reorganized Oct. 1 with Aubrey Swanger, superintendent. Bro. I. D. Heckman was with us in an evangelistic effort. The last two weeks of September and preacher, some soul stirring sermons. Our love feast was on Monday evening following the meetings.—Mrs. Laura Plunkett, Palestine, Ill., Oct. 24.

## INDIANA

Buck Creek church was highly favored on Oct. 9 and 10 by the chaff talks given by G. E. Weaver of Vinona, Calif. We held our communion on Oct. 11. Visiting brethren were Elders Uly, J. A. Miller, D. E. Bowman and Sister Pearl Jackson. Bro. Uly officiated and followed with a revival. He gave us strong spiritual messages and while there were no accessions we feel the church was much and more strengthened. Oct. 21 our Homecoming was largely attended. Bro. Uly gave us three powerful messages that day. Oct. 28 Bro. J. I. Byler and family gave us an inspiring musical program.—Phoebe E. Teeter, Mooreland, Ind., Oct. 30.

Ladoga.—Oct. 11 Bro. G. E. Weaver gave an interesting chaff talk at the local high school. Oct. 28 we were favored by a visit from Bro. I. B. Wike and wife of Arcadia, Bro. Wike spoke to an appreciative audience at the preaching hour. We were glad for the presence of several visitors. At our recent Manchester Day services an offering of \$5.23 was taken for the student fund. Our various church activities are progressing nicely.—Mrs. Lula Goshorn, Ladoga, Ind., Oct. 29.

Manchester.—On Sunday, Sept. 23, Rev. H. H. Stadelbauer of the Congregational church of Beirut, Wis. preached at both services. President Schwalb of McPherson was with us at the evening service and assisted. A special church council was called Sept. 30 for the approval of the church budget. Promotion day exercises and convocation services for the new Sunday-school officers were held during the Sunday-school hour on Sept. 30. It was also the beginning of our revival meetings in charge of Bro. C. Ernest Davis of Wenauchee, Wash. These inspirational services closed Oct. 14 with one accession to the church. The sermons were very edifying to the membership. On the following Monday evening Alvin Roper, noted pianist from Vinona, gave a recital to an appreciative audience. Our love feast was held Oct. 19. Bro. W. W. Peters, now of Champaign, Ill., filled the pulpit on Sunday morning, Oct. 21. Sunday evening, Oct. 28, Bro. A. W. Cordier preached on his observations on European conditions and will preach on the two succeeding Sunday nights, the third sermon to be on peace.—Kathryn Wright, North Manchester, Ind., Oct. 29.

Markle church has been enjoying some spiritual feasts since our last report. Bro. Otto Winger brought us two soul-stirring messages at our Harvest Meeting in September. Oct. 28 the churches of the Brethren of Huntington County held a very profitable all-day meeting. Bro. Ezra Flory of Huntington was the main speaker and was listened to with much interest. Nov. 4 the District Four party will be held at our last quarterly council we decided to have a revival beginning Nov. 18 and closing Nov. 28 with our love feast at 7 P. M. Bro. C. C. Ellis will bring the Thanksgiving message to the Markle people the evening of Nov. 29.—Mrs. I. R. Beery, Markle, Ind., Oct. 30.

Mt. Pleasant (Northern).—J. L. Guthrie from Lafayette, Ohio, came to us Oct. 8 and held a two weeks' meeting. He did much visiting and preached the word with power. As a result one was baptized and one reclaimed. We feel Bro. Guthrie has sown good seed that will be reaped before long. Alma E. Hanawalt, Plymouth, Ind., Oct. 29.

North Webster.—On Oct. 1 Bro. Otto Wastler of Syracuse began his pastorate for one year as the minister for the Church of the Brethren here. Sunday-school and church services are increasing in numbers.—Ester Belkens, North Webster, Ind., Oct. 30.

South Whitley.—At our October business meeting Miss Mary Cook was selected to serve as our minister for an indefinite time. The officers for the coming year were elected with W. L. McConnell, Sunday-school superintendent; he is also church clerk. The writer was selected as correspondent. The selection of clerk will be made at the December council. Our present elder is J. O. Winger.—Mrs. Dorothy Jay, South Whitley, Ind., Oct. 29.

Union City church held their love feast Oct. 6 at the country house. Bro. Wm. U. Wagner, formerly of Mound City, Mo., but now of the Poplar Grove church, officiated. This was one of the most enjoyable meetings ever held here. At our recent council Bro. Chas. Mikesell was elected Sunday-school superintendent. We have recently plastered



IOWA

KANSAS

## MARYLAND

Meadow Branch church held its semiannual love feast the usual large attendance. Ministering brethren who as

MINNESO

NORTH CAROLINA

## OHL

Oct. 28. Bro. D. R. McFadden who is pastor of an adjacent congregation was the evangelist. Having been reared in this community he is in touch with it during his ministry he was singularly qualified to minister to the needs of the church. At the close of the first Sunday evening service a wedding ceremony was performed by Bro.

OREGON

PENNSYLVANIA

Quarryville Orphanage and the Quarryville City church uniting with us. A service was held, Lancaster City church uniting with us. Mary P. Elizabethtown preached the evening sermon. Mary P. Quarryville, Pa., Oct. 31.

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## CREATING A CONSCIENCE

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separate those who were living this way as in some cases it meant that another young man was in the home to help in the field work, and in other cases it meant a girl was there to help with the home work, such as cleaning the cattle stalls and making bread. We had a second and a third meeting and in this way created a good deal of sentiment in favor of getting the young people married. But a real difficulty arose. Crops were growing; old grain was getting scarce; there was no money to buy clothes or get extra food for a special meal. They asked for financial help. We made out a complete list and found there were 12 couples. They said they would want at least twenty rupees per couple. We told them that that was impossible but if they would all get married about the same time, we personally would furnish a meal for all. They wanted the meal but it was then decided to wait for a month or more until the new crop of grain ripened. This decision was made on Friday morning. But that same evening one man came and said he was not satisfied for his son and daughter-in-law to continue living this way as it was not right for Christians to live that way. He asked us to loan him Rs. 10 and they would have the ceremony performed on Sunday afternoon. We agreed. Saturday morning three more couples lined up and Saturday evening two more. We loaned Rs. 10 to each couple and they furnished their own food, clothes, etc. Sunday afternoon, Sept. 11, 1927, at 4 o'clock, we at one general service united the six couples in marriage carrying out the marriage ceremony for each separately. Later on two couples unmarried dissolved partnership, mutually or otherwise, and on April 11, 1928, we married the four remaining couples.

Ahwa, Dangs, India.

H. P. Garner.

## THE BOMBAY COUNCIL

Last week several of our number, with about seventy others, spent three days in the above council. Eleven churches and thirty different missions represent in this body. This means that we do not present a united front to India by any means, you see. The council exists to help us to move toward unity and cooperation, I may say.

A good deal of time was spent hearing reports from representatives who had been at the Jerusalem Conference last Easter. Their talks were most helpful and sympathetic. Later, we had two papers discussing the findings of said Conference. An Indian Christian girl with rare grace and spirit told us that "more love for Christ and more likeness to him would solve all our problems." She is the daughter of the famous Marathi Christian poet.

The Bishop of Bombay, Church of England, a most brilliant thinker, gave "Impressions of Twenty Years in India." First he led us in devotions, doing it with great grace. In the talk that followed he regretted two things: namely, that he had done so very little for the slums of India's cities, and had succeeded so poorly in improving the status of Christian family life in these cities. Lastly, he reminded us of India's need of unity in the body of Christ.

One lady in the devotional hour reminded us of Henry Ward Beecher, of whom it is said that "the surest way of obtaining a kindness at his hand was first to do him an injury, for he was sure to return good for evil, and that speedily."

The council passed resolutions favoring temperance, social purity, cooperation in the Wanless Sanatorium at Mira, a union high school at Poona, evangelism by radio and newspaper, and vigorous effort toward self-support in the Indian church.

About half the number in the council are Indians and they take a leading part in some discussions. One is sorry they do not warm up more over the thought of self-support in the church.

I. S. Long.

Anklesvar, India.

## THE PASSING OF LYDIA E. TAYLOR

Lydia E. Taylor, daughter of Brother I. N. and Sister Christina (Bashor) Taylor, was born near Jonesboro, Tenn., June 14, 1866, and died Oct. 12, 1928, at the home of her mother at Sebring, Fla. When she was a child the family moved to Whitesville, Mo., where she grew to young womanhood. Here she assisted with the work on the farm and in the care of the younger sisters and brothers.

She taught public school some years in Missouri and Kansas, then entered Mt. Morris College where she graduated in 1893. The class of twelve with which she graduated were all members of the Church of the Brethren and all active workers, most of them becoming prominent leaders in the church. Sister Taylor also took training in nursing and followed that as a profession for about fifteen years. She served as a mission worker in Waterloo, Iowa, several years.

After the death of her father in 1907, the family established their home at Mt. Morris, Ill., where they lived until coming to Sebring four years ago. In 1912 we find her serving as proof-reader for the D. C. Cook Publishing Company at Elgin, Ill.

About 1913 by appointment of the General Conference Sister Taylor entered upon Reform and General Welfare work. In the interest of this work she visited and gave

addresses in nearly all parts of the United States. On the platform she possessed a fine personality and displayed much skill as a public speaker. Her services were often sought by other denominations than her own. She also did considerable writing for the press.

She united with the Church of the Brethren at the age of eighteen and to the day of her death was an active worker and supporter of the church. Since coming to Sebring she did much for the local church, was very active in W. C. T. U. and city welfare work and was held in high esteem by the people of our town.

Her very sudden death, due to heart failure, is an occasion of deep sorrow to her large circle of friends and relatives. She leaves her mother and one sister at Sebring, two sisters in North Dakota, one sister and two brothers in California, one being professor of science at Leland Stanford University. Funeral services were conducted at the Sebring church by Elders J. H. Moore, J. H. Garst and H. A. Spanogle. The body was laid to rest in the Pine Crest cemetery.

Elsie K. Sanger.

Sebring, Fla.

## THE PASSING OF ELDER L. H. DICKEY

On Sunday evening of Oct. 7, in Fostoria, Ohio, a great and good man was called to his reward. Such was the expression of many when the news came of the death of Eld. Levi Hoke Dickey at the ripe age of 88 years, 9 months and 29 days. Eld. L. H. Dickey, as he was familiarly known, was born in Stark County, Ohio, Nov. 25, 1839, being the son of Elias and Elizabeth Dickey.



In 1861 he moved in the vicinity of Fostoria, Ohio, and lived within a radius of ten miles of Fostoria the remainder of his life. In 1861 he married Nancy Priest of Loudonville, Ohio. There were seven children born to this union, three of whom are now living, Harvey E. Dickey of Findlay, Ohio; Eld. John P. Dickey of La Verne, Calif., and Arminda M. Lindower of Fostoria, Ohio.

In 1881, near the time or during the summer the Annual Meeting was held at Ashland, Ohio, Nancy, his wife, died. In 1882 he was united in marriage to Margaret A. Lahman. They lived together happily and labored faithfully in the Lord's work up until 1903, when his wife, Margaret, was taken to her reward.

In 1906 he was married to Lydia A. Wertz of Lodi, Ohio, and they continued faithfully to labor in the Lord's vineyard to near the close of his life or as long as his physical strength would permit. His devoted wife and children who lived near him deserve to be mentioned in a very praiseworthy way for their untiring efforts to make his last days pleasant, and comfortable the days wherein he was sore afflicted.

His death was due to the infirmities of old age. Levi H. Dickey was called to the ministry at the early age of twenty-one and developed very rapidly into an able and faithful preacher of the Gospel.

Having a somewhat legal turn of mind, and being very logical in his reasoning, he became very efficient in church policy, and an able defender of the New Testament and the doctrine of the church.

Being a very wise and safe counselor his services were sought by old and young and by churches far and near. Some thirty or forty years ago he was one of the outstanding leaders of our Annual Conference and probably served on as many committees as any man in the church of his day. He was an advance thinker and was ready for some changes before the body of the church was ready for them, but was wise and tactful enough to wait until a majority in the church was ready. Being a thinker and leader he could adjust himself very nicely to the transitions that came to the church of late years.

As a young minister who had the rare privilege of fellowship and companionship with Bro. Dickey in the work of the Lord I want to bear the testimony that it was a real joy to labor with such a father in Israel. The high plane of his conversation, his wise and helpful counsel, created a spiritual atmosphere in which it was easy to live right and be good.

He sought the good of others. He wanted the young minister to succeed, he would point out the pitfalls and stumbling blocks and would try to encourage and lift him up so he could develop in the Lord's work.

He was a real "bridge-builder," concerned for the youth who was to come to the stream at twilight and believed in building a bridge for him.

For three or four decades L. H. Dickey was a leader in his District, Northwestern Ohio. He attended the District gatherings and moderated the District Meetings oftener than any other man in the District. He served thirteen times on Standing Committee and there is no record of the various times he served on Annual Meeting Committees.

As far as can be found no record was kept of the funerals he preached and the marriages he performed. But it is estimated he preached more than 1,000 funerals and performed more than 1,000 marriages. He served in the ministry sixty-seven years. His life has been a great inspiration to the writer who has always regarded him as a spiritual father.

He lived well—he believed in God. He loved the church, he trusted his fellow-men—he fought a good fight. He has gone to receive his reward, but his deeds still live to help us.

Funeral services by the writer, assisted by the pastor, J. K. Eikenberry. A number of ministers from the District were present.

G. A. Snider.

North Manchester, Ind.

## IN MEMORY OF GERTRUDE MILLER

Sister Gertrude A. Miller, daughter of Brother and Sister R. W. Davenport, was born at Goshen, Ind., and died July 14, 1928, at Whittier, Calif., aged thirty-nine years, ten months and fifteen days.

She married Lawrence E. Miller June 30, 1915.

She united with the Church of the Brethren at the age of ten. Upon coming to California thirteen years ago she became a member of the First church, Los Angeles, being a very active and devoted member. She lived to make others happy and was faithful in the discharge of every duty. She was always active in church work and her relatives, friends and the church feel most keenly her passing. Among her many church duties there was one to which she seemed especially adapted. She had many flowers at her home and on Sunday mornings and all occasions when flowers were appropriate, she it was who made the church cheerful with them. Because of her sunny disposition and

consecrated service for the Master she had many friends among the different churches in this southern District.

She received her education in Indiana, being a graduate of Goshen College and a student of Manchester. She taught school in her native state before coming to California.

She had used gasoline to cleanse the clothes and while the machine was going the gasoline in the machine ignited and exploded. She leaves her husband, son, father and mother, four sisters and a brother. The services were conducted in the First church by Bro. D. R. McFadden. She was laid to rest in the Forest Lawn cemetery, Los Angeles, Calif.

Lulu Terford.

## MILTON HENRY SHAVER

Bro. Milton Henry Shaver was born Aug. 25, 1847, near New Hope, Va., and died Sept. 8, 1928. He was a veteran of the Civil War. He witnessed the Piedmont battle and escaped being in the last few months of the conflict by crossing the Ohio River.

He joined the Church of the Brethren when twenty years old, while visiting his grandfather, Eld. Geo. Shaver in Shenandoah County. He married Barbara Miller Oct. 26, 1871, and to this union were born four daughters and one son, who died in infancy. Shortly after Bro. Shaver was married he was elected to the deacon's office. He was never absent from his post of duty until the last few years, when the infirmities of age sometimes made it necessary. He was frequently called on for counsel or advice. He went often through a period of many years to mission points in Albemarle County with the minister. He canvassed through the Valley for Bridgewater College. He lived his entire married life on his farm near Mt. Sidney, and did not give up his active life until within a week of his death. Bro. Shaver was a Sunday-school teacher continually for more than thirty years. He was agent for the Brethren publications for nearly twenty years.

Six years ago he was in the hospital several weeks and had been more or less afflicted since. But he was still able to do some work before his death. He was called for the elders and he and his wife were anointed. He firmly believed in all the ordinances of God's house.

Funeral services were held at the Pleasant Valley church by Eld. S. D. Miller assisted by Elders P. F. Cline and Chap. L. Williams. Mt. Sidney, Va.

Mrs. M. C. Williams.

## FALLEN ASLEEP

Brumbaugh, Mary Vesta, daughter of Frank and Sarah Watson, born near Baltic, Ohio, died Sept. 17, 1928, aged 29 years, 11 months and 3 days. She united with the Church of the Brethren in early life, in which she remained until the end. Oct. 30, 1917, she married Benj. Brumbaugh who survives with four sons and one daughter. Services at the Tuscarawas church, Eden house, by the writer, assisted by M. M. Taylor. Burial in the Eden cemetery—Elmer E. Frick, Louisville, Ohio.

Cadle, Mary Elizabeth, died at the home of her parents, Brother and Sister David Brumbaugh of Williamsburg, Pa., Oct. 8, 1928, aged 23 years. She had been ill but a few days with scarlet fever. She was a member of the Church of the Brethren for more than twenty years, and a member of the Sunday-school all her life. She had not missed a Sunday in the last four years. In June, 1927, she married Wm. Cadle who survives with her parents and four sisters. Short service at the Marklesburg cemetery by her pastor, Bro. Levi K. Ziegler—Mrs. Grace Ziegler, Huntingdon, Pa.

Eckerd, Ida Louisa, nee Shovalter, born near Hagerstown, Md., died at her home in Oregon, Ill., Oct. 19, 1928, aged 64 years, 5 months and 17 days. In March, 1882, she came with her parents to Polo, Ill. She married John Eckerd Oct. 8, 1883. The last twelve years of her life were spent in Oregon, Ill., where her husband was superintendent of the County Home, and she was matron. She leaves her husband, three sons, one daughter, two sisters, one brother and twelve grand-children.

Her parents, two sisters, one brother and an infant son preceded her. She united with the Church of the Brethren in early life and continued faithful until the end. She was a great sufferer in life and continued faithful until the end. She was a great sufferer in life and continued faithful until the end. She was a great sufferer in life and continued faithful until the end.

Goagay, Abraham Lincoln, was born April 4, 1864, near Grantsville, Md., and died Oct. 3, 1928, at Fruita, Colo., aged 64 years, 5 months,



29 days. After completing his common school education he attended Mt. Morris College, Ill., while the writer was one of the instructors. At a love feast at Cherry Grove, while witnessing the exercises with a number of other college students, he was deeply impressed with the services. He then decided he wanted these blessings and united with the Church of the Brethren. While at Mt. Morris College he also formed the acquaintance of Effie Lillian Harshbarger of Ladoga, Ind., with whom he was united in marriage, Oct. 9, 1888, and together they made their home at Grantsville, Md., where he was engaged in mercantile business for five years. Here he was also elected to the ministry. He next moved to Indian Territory and Texas into the bounds of the Nocomo church, where he was advanced to the second degree of the ministry. In 1905 he came with his family to Fruita, Colo., where he had since resided and was engaged in banking and mercantile employment. He was one of Fruita's most active citizens, taking an active part in the business and social life of the community. He took a deep interest in the cause of temperance and prohibition. He was an efficient teacher in the Sunday-school and took his regular share in occupying the pulpit before the church had a regular pastor. About a year ago he lost his wife, a shock from which he never fully recovered. His departure was from a sudden stroke of apoplexy. He is survived by his three children, his brother and two sisters. The esteem in which Brethren's Church was held by the church is evidenced by the floral offerings and the very great congregation assembled to pay him their respects. Funeral discourse by the writer assisted by Elders Ira Frantz and Salem Beery. Interment in Elmwood cemetery—S. Z. Sharp, Fruita, Colo.

**Helsel, Sister Caroline Baker**, died Oct. 19, 1928, aged 69 years, 11 months and 19 days. She was a member of the church in Morrillville, Johnston, for some years, leaving there about twenty years ago. There is no Church of the Brethren in Blainburg where she died and she requested that a minister from her church preach at her funeral; the writer was called. Even though she was away from the fellowship of her own people, she still clung to the beliefs and doctrines of the church. Her husband survives with one son and a daughter—Galen R. Blough, Bellwood, Pa.

**Long, Margaret Lavonne**, daughter of Brother and Sister Otto Long, died Sept. 7, 1928, after a short illness at the age of 20 months. She leaves father, mother, two brothers and three sisters. Services by the writer—J. F. Sherrick, Carson City, Mich.

**Miller, Sister Nannie B.**, died of heart trouble Sept. 28, 1928, aged 40 years, 2 months and 10 days. Her health had been failing for some time but her death came very unexpectedly while visiting at the home of her sister. She was a member of the Church of the Brethren for many years, and was a faithful and devout member, always present at the services and always willing to assist in any work for the Lord. She leaves her father, two brothers and one sister. Funeral by the writer—J. C. Swigart, assisted by John E. Kaufman—Ida Mae Miller, Mattawana, Pa.

**Myers, Sarah Keller**, born Dec. 27, 1853, in Centerville, Pa., died Oct. 1, 1928. She was married to Wm. Albert Myers in December, 1879. They moved to Iowa in 1895 and later to Minnesota; for the last several years they have lived in Monticello, Minn. To this union were born seven children, five of whom with the husband survive. She with her husband served the church faithfully in the office of deacon; she was quite active in Sunday-school and Aid Society work. Funeral services at the Church of the Brethren by the undersigned. Burial at Hancock; services by P. A. Nickey—A. J. Nickey, Monticello, Minn.

**Norris, Abram J.**, died Oct. 1, 1928, aged 72 years. He came to Williamsburg from Marklesburg many years ago where he had resided ever since. When but a young man he united with the Church of the Brethren but had withdrawn his membership about a month ago, he was restored to fellowship. He had been ill for several months, he was starting with a sunstroke early in the summer; later developments necessitated his removal to the hospital where he died. He is survived by his wife and several children. Funeral services in the Williamsburg church by the pastor, Rev. Levi K. Ziegler. Interment at Williamsburg—Mrs. Grace Ziegler, Huntington, Pa.

**Potts, Flora R.**, died at her late residence at Kenilworth, Pa., Oct. 19, 1928. Funeral services by the writer—Trostle P. Dick, Potstown, Pa.

**Ranck, Sister Ann**, wife of Bro. John E. Ranck, died at her home, July 14, 1928, aged 81 years and 12 days. She had been afflicted for about three years with a complication of diseases but was only confined to her bed a short time before her death. She is survived by her husband, four sons, three daughters and fifteen grandchildren. She was a member of the Church of the Brethren for more than thirty years and lived a consistent faithful life. As long as health permitted she was a regular attendant at all church services. During her last illness she called for the anointing. Funeral in the Pine Glen church by Brethren J. C. Swigart and Lawrence Raabe. Burial in the Pine Glen cemetery—Ida Mae Miller, Mattawana, Pa.

**Smith, Francis M.**, son of George and Clara Smith, born in Brown County, Ind., died at his home near Tyner, Ind., Oct. 10, 1928, aged 39 years, 5 months and 13 days. He leaves his wife and five children, one son and four daughters. Fourteen years ago he was baptized into the Church of the Brethren and had faithfully served the church as best he could. Just recently he was called to the deacon's office. Funeral services by the writer at Blissville. Interment at Tyner—J. M. Markley, Plymouth, Ind.

**Swartz, Elias J.**, 71 years old, died at his home, Elkhart, Oct. 18, 1928, of Bright's disease, after an illness of four weeks. He was born in Wakarusa, the son of Wm. and Angeline Swartz, and lived in Elkhart County nearly all of his life. For the past seventeen years he had lived in Elkhart. Surviving are his wife, a daughter, two sons, three grandchildren and a sister. He became a member of the Church of the Brethren in 1889, was made a deacon in 1901 and entered the ministry in 1898. The body was removed to the home of his daughter near Wakarusa. Services at the Church of the Brethren and burial in Union center cemetery near Nappanee. Services by Andrew Yontz assisted by Christ Metzler—H. O. Metzler, Wakarusa, Ind.

**Ulrey, Fanny Cripe**, daughter of Daniel and Catherine Cripe, was born at North Manchester, Ind., died Sept. 22, 1928, at her home near Modesto, Calif., aged 69 years, 11 months and 22 days. She married Samuel L. Fouts in 1873 and to this union ten children were born, three having died in infancy. After the death of her husband she married S. A. Ulrey, Oct. 11, 1927. She survives with a foster son and she united with the Church of the Brethren at the age of sixteen and lived a faithful and consistent life. She was a loyal member and worker in all church activities, such as the Aid Society and Sunday-school. All of her children followed her faith and were members of the church. Burial in the Reedley cemetery. Funeral services by the writer assisted by Eld. D. F. Sink—J. J. Brower, Reedley, Calif.

**Werner, Bro. John**, died at his home in Myerstown, Oct. 16, 1928, after a short illness, aged 67 years. He was a consistent member of the Church of the Brethren. His wife, Sister Lizzie, nee Phillips, preceded him three years ago. A foster daughter and two sisters survive. Services by Elders Michael Kurtz and Harvey W. Frantz in the Myerstown house. Interment in the Mt. Hope cemetery near Myerstown—Alice B. Royer, Myerstown, Pa.

**Wolford, Wm. Henry**, son of Henry and Margaret Wolford, born in York County, Pa., died Sept. 29, 1928, aged 84 years, 2 months and 3 days. He married Elizabeth Blocher Dec. 26, 1867. He leaves seven children and thirty-three grandchildren; his wife and one daughter preceded him. He came to Ohio in 1866 and they moved to Ionia, Mich., in 1888, where he had since resided. Bro. Wolford united with the Church of the Brethren in 1868 and always enjoyed the fellowship of the church. He had been an invalid for nine years and helpless for seven years but seemed a marvel of patience. Funeral in the home of his son by Eld. P. B. Messner. Burial in the Lakeside cemetery—Sarah Long, Lake Odessa, Mich.

**Workman, Dorcas Ellen**, died at the hospital at Mt. Vernon, Ohio, Oct. 16, 1928, aged 83 years, 8 months and 22 days. For two months she had been confined at the hospital with a broken hip. She is survived by her aged companion, David, with whom she had lived for sixty-five years; also one son, three children having preceded her. She and her companion have been members of the church for thirty-three years. Funeral services were conducted at the Danville church with the writer officiating. Interment in adjoining cemetery—G. W. Phillips, Danville, Ohio.

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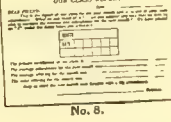
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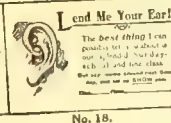
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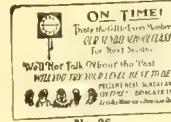
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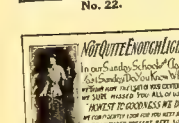
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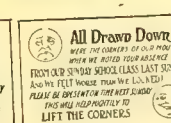
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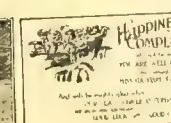
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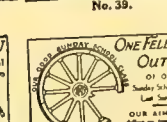
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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Elgin, Ill., November 17, 1928

No. 46

Vol. 77

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## ... EDITORIAL ...

### Home Mission Work for Everybody

How can there be such a thing as home mission work? The terms are self-contradictory. A missionary is one sent and if he goes he will have to leave home surely.

This is not the only case in which hard facts have taken liberties with logic or etymology or scientific accuracy. Christians are like Christ supposedly. That is what the name says, but usage is a little loose here. The term is not strictly correct always. It is applied to some who are not quite like Christ. To whom indeed may it be applied with absolute correctness?

The original idea was that a missionary is sent from one place to another with a message which the home place has and the other place needs. So Paul and Barnabas were sent from Antioch to the regions west. So missionaries all down the ages even to our own Stovers and Crumpackers and the rest have gone out from England or America or somewhere commissioned by the group which sent them to take what they had to a group which did not have it. Thus by its very nature mission work is foreign work, work, that is, away from home. And yet we are talking much of late about home mission work.

Well, the facts have simply required a little adjustment not in our program only but also in our definitions. We have discovered spots here and there within the community, region, nation or whatever is regarded as the home unit, that have hardly had our Christian message at all. If they have heard of it they have not understood it and it has had no appreciable effect. Quite as important as this, perhaps more so, we have discovered in the groups we have called Christian, aye, in our very selves, large "unoccupied areas of the human heart." The implications of the gospel have so widened and deepened in our understanding that we see great need for mission work, for what we have called mission work, among ourselves. We have awakened to the fact that we ourselves are only half Christian.

The result has been to expand our definition of mission work and a missionary. The latter is one sent, not merely from one place or group to another, but from a new insight and conscience to a new scope and intensity of Christian effort. And mission work has become practically synonymous, first with evangelization and then with Christianization. But we need not drop

the old term. It is easier and simpler to enlarge its meaning. There is therefore plenty of room for home mission work, for both the name and the fact. It is both extensive and intensive. As the former its task is to hunt out—they are not hard to find—these unevangelized spots large and small and fill them with the knowledge of the gospel. As the latter it is set to the job of making truly Christian our own whole life, domestic, commercial, and social in the largest possible sense.

So can we strengthen the home base for the foreign work strictly so called. The extensive part of the program is needed to broaden that base. The intensive is needed to deepen it, to put under it a foundation of solid rock.

Thus home mission work is not a mere fragment of the church program for a few special workers. We are all in for it. A limited number will be set to particular tasks, especially with reference to the extensive part of it, but the responsibility belongs to all of us, and some of the actual work belongs to all of us. That is the hardest part and the most important part, the part that has to do with making our relations with our neighbors more truly Christian. By neighbors we mean all those with whom we have or ought to have any dealings, regardless of where they live. Our life is mostly a matter of our relationships with others, and that is the big section of our home mission work that needs first attention from the whole membership of the church. From all Christendom indeed but we are writing for our own folks primarily.

To occupy the unoccupied areas in the homeland is the problem. Not indeed to wait until the occupation is complete before pressing on in the other fields, but while we are doing that, to press on also more diligently in the home field. Both lines of action must be followed. And in the home field also there are the two lines to be followed. We must plow the unworked portions and the old ground we must cultivate much deeper and down.

Which last means, being interpreted, that we must get more of the Spirit of Christ into our manifold relations with our fellows. We must be more Christian on week days, in business, in industry, in politics, in attitudes toward other races and nations. The last point has special relation to removing handicaps in foreign mission work but the others have their bearing here also. In these modern times of easy communication the whole world knows how we live at home.

Yet not for the sake of foreign missions only but for its own sake and our own souls' sake we ought all to be hard home mission workers.

### Reduction by Expansion

WHEN Jesus "reduced" the whole content of religious obligation to his famous two commandments he was not reducing at all. On the contrary he was greatly expanding the scope of human duty. There are people, church members, Christians in name at least, who seem not to know this. They have never seen "all thy heart" in the first commandment nor "as thyself" in the second. Such qualifying terms exempt nothing. They cover the whole ground. The whole law can easily hang on them with plenty of room for the prophets.

But it is the spirit of the law and the prophets that hangs there, let us not lose sight of that. For at the same time that Jesus so wonderfully widened the scope of religion he also sharpened its point. With the hatchet and hammer of his searching analysis he drove it to the very center of life, even to the thoughts and intent of the heart. There is nothing small or weak about this scheme. Perish instantly such a suggestion.

It is both the most comprehensive and the most penetrating proposal ever made. We ought to dig deeper into it.

### Learn It Now

WHY must it take a whole lifetime to learn how to live? To understand the short-sightedness of worldliness, the folly of selfishness, and the solid worth of simple uprightness? Is it because of the natural conceit which refuses to learn except through experience? But why that?

It is one of the most pathetic facts we know. History is not so young any more. Over and over again it has been proved that only truth can free the mind from the shackles which enslave it, and yet men cling to their prejudices and fear to let the light uncover them. Times without number trust in material gain has been disappointed and still we give little more than doubtful glances at the claims of spiritual treasure, until we have been burned in the fire and then it is almost, sometimes altogether, too late.

We'd better come down from our proud perch and learn something from those who have gone before. There is Dives, for instance, and the Prodigal Son. They both had their fling, and paid for it heavily. They both tried to beat the universal law. The second discovered his mistake in time to do the next best thing. The first did not. Why pay such big tuition fees when you can take lessons from them for nothing?

For nothing but sound sense. That is what the love of God and your brother is, sound sense, good, plain, sound sense. Why use up all your finest and best years finding that out? Learn it now. Stop, look, listen, learn, and live.

### When You Have No Match

"Got a match? I'm out." The man was waiting for the street car, as we approached the corner on the same mission, and not very patiently either. In fact he was all out of sorts. He had never lived in a town with such poor street car service. The chill evening wind of late October was making him uncomfortably cool, for he had not taken thought to put on his overcoat on leaving his home. Most irritating of all was the fact that nobody among the bystanders or passers-by had a match.

We had to disappoint him too. We use matches sometimes to rekindle the furnace fire but as we do not carry the furnace around with us we do not carry the matches either. At last the car came and on the hindmost seat our man of the grouch found a congenial spirit and soon covered his troubles with a thick cloud of smoke.

The moon was lovely that evening. So also, if you had a tiny bit of imagination in the absence of a telescope, were Jupiter's moons and the rings of Saturn. And in a few minutes Charles Brandon Booth was to give his great lecture on "Dollars and Cents in the Crime Problem," a powerful and thrilling appeal to both intellect and heart, while at that very moment organs and orchestra within easy reach were lifting listeners into higher worlds of aspiration and new resolve. But the man without a match had no eyes or ears or soul for any of these fine ecstasies.

This man by years of practice had built into his system a new desire, a gnawing hunger, the satisfying of which gave him a momentary pleasure and the forced denial of which, as when he had no match, made him of all men most miserable. What incalculable folly! Why create such disappointing cravings? Why not rather dig in the depths of the soul a well of water springing up eternally unto the satisfying of the thirst for things beautiful, true and good?



## GENERAL FORUM

### Saints

BY KATHRYN WRIGHT

The saints that we have shut in books and given haloed grace  
And panned in colored window glass, quaint-robed and meek of face—  
They are not dead, they still must guide the works they had begun.  
How can they rest when they can see how much must yet be done?  
Oh, Mary since she lost the Boy who once was hers to hold,  
Oh, since she saw him die that day and felt her blood run cold,  
She lives in every mother's face that holds a little child  
And whispers to a grieving heart her kind words balmy-mild.  
And from the haunts of plain and wood St. Francis comes again  
With praises of his mother earth, his brothers dew and rain,  
He founds the happy Order of the Joyous Nature Lover,  
And members of his brotherhood take sky and stars for cover.  
And straight the maiden Jeanne d'Arc goes riding as she would  
Forever-fighting back distrust for world-wide brotherhood;  
Her eyes are honest and as true as her own fleur-de-lis,  
And straight she rides as if she knew the coming victory.  
But oh, one Saint above the rest goes over all the world,  
He bears the markings of a cross, at which fierce jeers are hurled;  
He wears a mocking crown of thorn, his eyes are slumbering flame,  
And who is there who needs to ask that white Saint's haunting name?

North Manchester, Ind.

### Some Brethren Pathfinders

BY J. H. MOORE

#### 5. Reaching Kentucky

LAST week we left our interesting family at the village of Cincinnati, not knowing just how they may have passed the time while at anchor. But we are wondering what might have happened if the elder had decided to locate near Dayton, fifty miles to the north, where members from the east were already establishing themselves with a view of building up churches. In fact, there was already an organized congregation in Warren and Hamilton Counties, only a short distance away. A day or two before the boat had passed within something like a dozen miles of the residence of that real pioneer preacher, Eld. John Countryman, forty years old at the time, who is said to have been the first Brethren preacher to settle in the state. He was born in Rockingham County, Va., and in 1793 had traveled across Kentucky, then crossed the Ohio River and established himself in what is now known as Adams County. Just why Eld. Wolfe did not try to get into touch with some of these members we know not. Had the younger, George, then twenty years old, settled in the Miami Valley, he might, with his marvelous ability, easily have become one of the most influential men in the state. But he who holds the destiny of men and kingdoms in his hands bade the historic family lift anchor and move on.

We are not advised of the second stopping place for the night, but it was doubtless on the Kentucky side of the river, and not more than twenty-five miles from Mt. Eden, Shelby County, the home of an old friend, Eld. Christian Hostetler, who had been for years one of Eld. Wolfe's collaborators in the ministry while the latter resided in Fayette County and the former in Somerset County, Pa. The Hostetlers were well to do people and records say that the father, on Dec. 6, 1795, sold his farm in Somerset County, 216 acres, and moved to Mt. Eden, where he and his sons, some of them Dunkard preachers, purchased 1,500 acres, organized a church and built a meetinghouse in the town, on the lot adjoining the present residence of Dr. James W. Snider. This was beyond all question the first Brethren church erected west of the Allegheny

Mountains, and the church may have been the first one organized in Kentucky. In a former chapter it was stated that the boat that conveyed Eld. Hostetler and his family down the river to near their Kentucky home may have been built by Eld. Wolfe. This was five years before. But why did not Eld. Wolfe tie up long enough to ride across the country and visit his old friend? We do not know, and maybe he did, but at any rate destiny had the boat continue its voyage.

So far navigation had been attended with little danger, but on reaching the point opposite where Louisville now stands, 130 miles from Cincinnati, the whole family realized that they faced a serious proposition, one dreaded by all those doing business on the river. Here the river has a drop of twenty-six feet in two miles, a wonderfully swift current for large flat boats. For the Wolfe boat it meant every man at his post with poles, sweeps and steering paddle to keep the floating craft rightly headed in the rushing current. To safely steer a well-loaded boat through these rapids for two miles was no child's play. It required nerve, skill and strength, but the father as well as the young men was brave, almost daring, and performed the feat with perfect safety to the great relief of a nervous mother.

Another hundred miles and they were where Green River enters the Ohio from the Kentucky side. Now began the real tug of war, for with sweeps, poles and even ropes handled from the shore the boat must be worked up stream. This called for strength, patience and physical endurance. The destination of the family was Logan County in the southern part of the state and meant a river trip of at least sixty miles and then twenty or more miles by land. But just how far the boat was taken is not known. As there was a great demand for well made river flat boats, the father may have sold it, and then conveyed his goods by wagon across the country. At any rate, we soon find Eld. Wolfe and his family at the end of their long journey, permanently located. Some historians say in Muhlenberg County, while others have the place of residence in Logan County. The evidence seems to be pretty well balanced, but we are inclined towards the latter.

Eld. Wolfe doubtless purchased a farm and settled down to business. He was a well-to-do man, and could afford to have about him the necessary farming conveniences of the times. Having his two sons with him meant farming results a little in advance of the ordinary. While the elder was industrious and enterprising, he was also deeply interested in the work of the church he represented. Just why he selected this part of the state as his field of operations must remain a matter of conjecture. He must have known something about the members who had located here five or more years before he did. Some of them were from Pennsylvania, but most of them had emigrated from Virginia and North Carolina. The former, of course, made the trip on the Ohio River, while the latter made their way into the state over what was then known as the Mission Road, that is through the Cumberland Gap. In 1775 Daniel Boone, with about thirty men, was employed to open up a road through this famous gap at a point in the Cumberland Mountains where the southeastern part of Kentucky joins Virginia and Tennessee. It was a dangerous undertaking on account of the Indians. Several of the men were killed before the road was completed sufficiently for foot travel and pack-horses. It was not widened out and made available for wagons and carts until 1795, or five years before Eld. Wolfe settled in the state. So if any early members emigrated into the state from the south and east, they had to make their way through the mountains on foot and carry their goods and supplies on pack animals. The unavailable condition of the road for wagons before 1795 made the Ohio River route very popular. But after the opening up of the road for vehicles the rush of eastern and southern emigrants became very great. It was after this date that most of our people entered the state.

So far as church work and the planting of churches are concerned our story has brought us to an interesting period. In the next chapter we are to learn something about the churches in Kentucky.

Sebring, Fla.

### A Missionary Conference in Africa

BY CHAS. D. BONSACK

To bring the missionary workers together from any large portion of Africa has always been most difficult. In fact previous efforts to do so have always resulted in holding such a conference in Europe, since steamship lines make that more possible than at any one point in Africa. For this reason the West Africa Missionary Conference held at Leopoldville, Belgian Congo, from September 16 to 24 was one of unusual interest to those who were permitted to attend.

The conference was made up of about 130 missionaries working under sixteen different societies in the Belgian Congo. There were about twelve other countries represented in West Africa, with twenty-five additional missionaries, including representatives of French Equatorial Africa, Angola, Camerouns, Liberia and Nigeria. There were about twenty present from outside of Africa, this group being made up largely of secretaries and others interested in the administration of mission work in the West Africa fields. Including about ten children, there were present 190 folks. All adults were permitted to vote as delegates to the conference. A number of delegates did not arrive until late and one or two just at the close—even though some of these had started before we did from America. In Africa the distances are long and the methods of travel difficult and uncertain. Boats may go forthrightly only, and if you miss the first one it means two weeks' delay until the next is due. Due is no doubt an improper word as applying to river boats—for these have little use for a definite schedule.

The conference was marked by a fine Christian atmosphere throughout. This was due, in addition to the fine spirit of the average missionary, to a wise chairman and the many excellent devotional periods. Missionaries coming from the lonely conditions and multiplying problems of their stations need the fellowship of prayer and devotion with others who toil similarly, quite as much as they do the sharing of their problems and experiences. Some of us who have the care of churches, schools, hospitals or other work feel there is no end to our problems. But when you combine them all in helping peoples with strange languages and customs, few of us realize the difficulties and complications. The comfort in such a situation is that anything is better than nothing, and even out of blundering errors the Lord is pleased to bless his word and people. But missionaries everywhere are putting their work on surer foundations and using wiser methods. To such an end this conference made its largest contribution.

Among the many matters discussed were such as creating an indigenous church, relations to governments and commercial enterprises, literature and languages, building home and family life, work among women, the kind of schools and methods in education, meeting wisely Roman Catholic prejudices, which in most countries of West Africa have the favorable backing of the governments, and other questions. The method was to create committees to bring in definite recommendations after these subjects were discussed freely in the open sessions. This did produce many actual and worthwhile results, which could never have been possible had not these committees worked almost day and night to reduce much talk and the many opinions expressed to some workable and wise basis for work. Some helpful reports on medical service, schools, organizing indigenous churches and relations to government were produced in this way.

Leopoldville, where the conference was held, is soon to be the capital of the Belgian Congo. Across the great Congo River from the above city is Brazzaville, under the French government. These cities are above the many rapids which make this wonderful river unnavigable for more than 250 miles. From these cities inland it is navigable again for a thousand miles until it reaches other falls. Around these cities there is rapidly growing up much commercial and industrial activity. In fact, one is apt to forget that you are in Africa, because of more than two thousand Europeans who live here and direct these growing industries. This brings an added difficulty to the missions, since west-



ern life and money are luring the Africans into ways of life for which they are not prepared. Yet the various missions have about 200,000 baptized Christians in the Belgian Congo out of a population of about 12,000,000 which is a higher percentage than in the average mission field for the time engaged. It is now fifty years since the first missionaries entered this territory.

Some of these missions have made the common error of most mission fields in not planning early for the establishment of self-supporting and self-propagating congregations. But we believe the emphasis placed on this by the conference will bear fruit increasingly at this point. Few of us appreciate the divine nature of the church of the living God. We get in it by declaring absolute loyalty to God and his Son. It is organized and maintained around the emblems and teaching of Jesus Christ. It is the only institution that calls us to worship God and confess our sins before him. While many splendid institutions have grown out of the church, yet these are but the fruit and can never take the place of the vine. God did not close the revelation of his will without including the development of the early church and the importance and problems in so doing. More and more we shall find that the church, if held true to the Lord and his gospel, is a divine institution and through it all nations must find their expression of fruit-bearing and Christian fellowship.

The first duty of missionaries is to give the gospel and organize churches among those who believe. Our institutions of healing and culture are likely to find an increasing usefulness as this primary purpose is kept steadily in view. As this question was discussed, we were more than once impressed that the simplicity of organization in the Church of the Brethren adapts itself marvelously well to the organization of indigenous churches. The complicated ecclesiastical authority in ordination and other supervisory dignities among some of the denominations will require much simplifying to meet this need. It is hard for some of us to remember that we have centuries back of our modern church life and we must permit indigenous thought and time to grow churches in mission lands.

While church conferences of various types may be overdone among us in the homeland, yet no one could listen to missionaries speak or watch them as they sat and absorbed during the long sessions of each of the eight days of this conference, without being impressed how hungry they were for the very things they seemed to be getting. Their vote seemed unanimous that it was a blessed experience.

*On the Congo, Africa.*

## How to See God

BY WM. J. TINKLE

OUR Lord gave us a wonderful promise when he said in Matt. 5:8: "Blessed are the pure in heart, for they shall see God." This is something which no man has done. We read in John 1:18: "No man hath seen God at any time."

When Abraham entertained the three men who turned out to be angels, it almost seems from the conversation that one of them was God himself. But such he could not have been; he was but the spokesman of God. The Master told the woman of Samaria at Jacob's well (John 4:24) that God is a Spirit. Such being the case he does not have flesh and bones nor any other visible physique, but is like the Holy Spirit, or like Christ since he has gone back to heaven. The only way it could be possible to behold God's form would be for him to accommodate himself to our sense of sight.

But what does the promise mean that the pure in heart shall see God? What do we see? Whatever is before our eyes? By no means. Many a person walking through the woods does not mark the difference in the shapes of the leaves, and fails to discern many a shy little flower, peeping out from the dry leaves and mosses. My eye does not fail to discern such objects, because that is what I teach; but in other lines there is much that I do not see. Once I worked for a few weeks in a machine shop. The first time I entered that large room I had an impression of whirling belt-

ing, black iron, greasy floor, and that was about all. After I had worked there a while I could see that there is a drill press, over there a lathe, run by certain belts and making certain articles out of iron.

Once a college president was visiting me and I was showing him the High School building where I taught. As I showed him the rooms where we taught History, English, etc., he would say, "I see." "I see." Certainly he saw, for he was a school man; it was all clear to him.

My friends, just as it takes a naturalist to see a flower, a machinist to see a machine, a school man to see a school, so it takes a godly man to see God. He who has no trace of impurity in his being can be apprehended only by the pure in heart. While we can not expect to see him fully until we come into his presence in that land where we shall see face to face, yet in this land of preparation we can be learning to see and know him. And unless we see God enough to become acquainted with him here below, we hardly can expect to enjoy his presence in heaven.

Men of purity and justice have had visions of God. John, the Beloved Apostle, was a man marked by zeal, love and steadfastness. We do not read of his backsliding, as did Peter, for instance. So it was no accident that to God was revealed the vision of the glorified Savior, speaking with a voice like many waters, a message to his beloved churches; that message of Revelation which shall continue to thrill the heart of man till time shall be no more.

Moreover, it works both ways; men of purity see God and those who see God become pure. When Isaiah saw the vision of which he tells us in Isa. 6, he said: "Woe is me; for I am undone; because I am a man of unclean lips." And it was only after his lips had been cleansed that he could hear the voice of God saying, "Whom shall I send, and who will go for us?" Like many others, his own life had to be cleansed before the call to service could reach him; and he felt the need of that cleansing when he saw God. That vision was very effective, even though it must have been imperfect; for he says the house was filled with smoke.

The world always has searched for happiness, but often in vain. Jesus says that they are blessed, i. e., truly happy, who are pure in heart, and who thereby learn to see God.

*Plymouth, Wis.*

## When I Put Out to Sea

BY LEONARD BIRKIN

"When even was come, he saith unto them, Let us go over unto the other side" (Mark 4:35).

WHEN I was but a boy in England, I heard of a land far away—America. It filled my mind with dreams such as only youth can have. One day I sent a message over the wide ocean, and patiently I waited to receive my reply. At last it came—a letter from my uncle. I saw on the envelope a stamp from another land. Impulsive by nature, I wanted to go, for the letter told me of things that gave me a desire, even a great urge, to cross the bar that lay between my native country and that land beyond the sea.

At last I sailed, amid tears and good-byes from all I loved. Alone I went and soon my native land was lost to sight. I reached the land of promise, the land Columbus long ago discovered. Other ships have sailed those seas and never more been heard of. The Titanic, unsinkable, it was said, a mansion on the sea, was sunk by an iceberg. There have been vessels adrift in years gone by—derelicts on the highways of life and a menace to good ships.

Before the sea was charted a voyage was uncertain; for the sea is filled with dangers often just out of sight. But the ship I came over on was sound in every respect. Her captain was a master and his charts were true so that to him the ocean voyage of three thousand miles was an open book. Every day he traveled he turned another page, and day by day we drew nearer to our journey's end.

To me this is an allegory of my own life and maybe of yours. I am a boat out on the sea of life. Not all

(Continued on Page 734)

## Facing the Modern Problems of the Rural Church

BY ERNEST F. SHERFY

*In Three Parts—Part Three*

THUS far we have outlined a situation which is not in every respect reassuring. There may be giants aplenty and we may be in their sight as grasshoppers, but if God be for us who—or what—can be against us? As stated, we are not to solve these problems—only face them and perhaps see their meaning and point in the direction of their solution. They can be solved only in life blood, intelligent work and sacrifice.

Some things revealed by this study are: (1) There is a real awakening of interest in the "Little Brown Church" and in the great rural life problem. Churchmen and statesmen are awakening. Prophets are arising who are willing to go to where statesmen and preachers are born and build on bed rock. (2) The small church with even a limited program often exemplifies a devotion and loyalty not found in the larger churches. The smaller churches may take courage! (3) Smallness, however, is not a virtue in itself—not an asset, especially if it hinders the putting on of a program which will challenge the interest of our youth and of the surrounding communities.

Some humble suggestions looking towards a solution of these problems: (1) Let us still have faith in humanity—even that part of it which sees God's stars more clearly and hears his birds sing most sweetly. The humanity of the country and village. Jesus himself was a villager. You remember that statistics show such humanity to be 33% more responsive to the gospel than some other humanity in the city. If we would solve our own problems—and no one else will, not even Mr. Pinchot or Rev. Gill—we must first face them in our own local communities. I mean by surveys and a study of local conditions.

(2) If we as a church—largely rural—are ever to even measurably solve these problems we must face them with intelligent, godly, consecrated leadership. Today we are educating our boys and girls in our colleges; but for where and for what? To come back and be leaders in the home community or some other needy church, hungry for leadership? I fear not. Far be it from me to dictate to our colleges, but are not manual training, domestic science, rural sociology, classes in home making, agriculture, etc., as important as some dead language? Are we creating a "rural-mindedness"?

(3) If, as stated, it is manifestly impossible for a weak congregation to put on a challenging program and hope to have strong pastoral leadership, then I believe that since we have good roads and five miles to church is nothing, we should pull down a few of our small houses and concentrate our forces. Or else—and I am thinking of two places within six miles of each other where there are two natural community centers—two churches go together and get a strong man—as they did—and let him preach at 10 A. M. one Sunday and 11 A. M. the next and vice versa, each place getting a morning sermon every Sunday. They say it is working in a great way. Of course, he almost needs a flying machine in which to make the transfer—and he almost has it—a Ford.

(4) Rural people being too individualistic need something besides funerals to bring together all the community regardless of denomination and politics. Socials, health talks, father and son gatherings, mother and daughter banquets, lyceums, chautauques, farmers' institutes and club work for boys and girls all help the community to see that the church is on the job to serve.

(5) Lastly, in pointing in the direction of a solution of the problems of the rural church in this day of materialism, we dare not forget to put Jesus Christ and his unadulterated word and the program of New Testament evangelism at the very heart of our program; and in it all "seek first the kingdom of God"—preaching ever the same efficient gospel of faith, repentance, baptism, regeneration and holy living in both a personal and in a social way.

*Daleville, Va.*



## Reverence for God's House

SELECTED BY FLORENCE LYDAY

"My Father's house shall be called a house of prayer" (Matt. 21:13) "Keep thy foot when thou goest to the house of God" (Eccles. 5:1).

THE word *reverence* means profound respect mingled with fear and affection. That is the sort of feeling one should have for the house of God. When entering it for divine worship a good practice is to offer silent prayer. Often the first thing we do is to visit with some friend. This may be all right in its place and time, but is preferable after, rather than before worship. Even after service too much visiting has a tendency to drive off much of the good we have received during service.

If you have ever attended services at a Catholic church you have noticed with what reverence every worshiper enters the building, how he bows and kneels at the end of the seat before entering the pew; also makes the sign of the cross before the different images. These acts in their worship may not seem necessary to us, but may we not take a lesson from them on reverence for God's house?

One might ask the question, "Why should we reverence God's house?" Because that is the place where God meets his people as they assemble to worship him. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. 89:7). We are not only to reverence his house, but reverence God also. There are many ways by which this sacred place may be desecrated, a few of which we shall enumerate later.

Two small boys were playing "hide the handkerchief." They played nicely for a long time without any unkind word or rough movement. After a time Jack went to the opposite side of the room to hide the handkerchief under a large chair. At this Freddie immediately went to his side and said in a low, gentle voice, "Please don't hide the handkerchief there, Jack; that is father's kneeling place."

There are many lines of business and forms of pleasure or recreation that are legitimate, but they should not be transacted or indulged in the house of God. That is "Father's meeting place" with his children. When we turn our churches into social halls with oyster stews and ice cream suppers, or into playhouses, movies, billiard halls, gymnasiums, or swimming pools to attract and entertain the young people, we are desecrating them, and making merchandise of them; and we deserve the same rebuke that Jesus gave the money changers and those who bought and sold oxen, sheep and doves in the temple. I am dealing with the opposite side of the question now, but one can scarcely write on this subject without bringing in some point on that side.

Do not talk business in the house of God. Use your telephone on Monday instead of talking business on Sunday. The mail route is a great convenience in case you do not have a telephone. A Ford car also will help a person out greatly on a business trip to a neighbor on Monday morning. If you must talk business at a mid-week prayer meeting, wait until after the service; then go outside to do so. Remember Jesus said, "My house shall be called a house of prayer." It makes a strange feeling come over me to see children romping and running about in a church before the beginning of a meeting. Like Freddie told Jack: "Don't hide the handkerchief there, that is father's kneeling place," I want to tell them, "Don't run and romp in here; this is Father's meeting place."

Some men can say their prayers (I said, say their prayers—this is not real praying) and buy a farm or a team of mules at the same time. Some women can plan their Sunday dinner, or study how to make their next new dress from the fashion plates displayed at church, or do almost any kind of work, while sitting in church during divine worship. The house of God should not be the place for fashion or flower display, especially on Easter Sunday. I do not mean the natural flowers. None of them are too beautiful for God's house. "Keep thy foot when thou goest to the house of God." In preaching a sermon from this Scripture verse, among the many good things which

the minister said one time was this: "All business transactions, worldly cares, etc., should be left outside the door as we enter God's house." Better shut the door on these things on Saturday night in preparation for the Sabbath.

The abominable style of hair bobbing has given rise to combing and primping in church, which seems to me is another form of irreverence. Another detestable habit of some is chewing gum during church services. This chewing gum habit has so fastened itself upon the American people that they chew gum while being united in marriage, chew gum while walking down the aisle to give their hand to the evangelist, or sign a card designating which church they desire to join (this is not conversion), or chew gum at the funeral of a relative. Nothing could be more disgusting than chewing tobacco. Some even do this during divine worship. In a certain meeting a man would occasionally arise from his seat, go to the open door and expectorate the filthy juice. May God give us more reverence for his house.

A noted old-fashioned Methodist preacher once said that in his boyhood days the house of God, and especially the pulpit, was considered such a sacred place that the preachers almost felt like ascending the pulpit steps upon their knees. I do not suppose those ministers did any joking during their preaching. A noted holiness (?) preacher was heard to say that a good clean joke is not out of place in the pulpit. It is out of place. That's the place to preach God's word, not to crack jokes. If you must joke, do it outside. God forbids it even there (Eph. 5:4).

Another good way to reverence God's house is to pray for the preacher while he is delivering God's mes-

## Our United Home Mission Thanksgiving Offering

BY M. R. ZIGLER

THE purpose of our Home Mission Work is to unite the whole church to face the whole task of presenting Christ to America. The entire church, if it is faithful to the challenge to "look upon the field," must realize that there is a real need to face the total moral and spiritual responsibility and to assume a definite and full share.

We have in the Church of the Brethren many small churches. Some of these have a real opportunity to build strong churches. But to do this, ministers must be commissioned to go to these fields and receive adequate support until such churches are able to care for themselves.

We need money to send men into needy fields to stay for a sufficient period to build a church. In this day homes must be visited if we are to reach the people. Communities are besieged by all kinds of attractions and are in need of constant spiritual guidance. Sunday-schools need to be organized and developed.

Youth determines the adult life. Adult responsibilities are assumed at an early age and therefore it is essential that religious influences shall prevail in every community.

The church aids in the development of the spirit of coöperation and makes our neighborhoods and communities satisfactory places in which to live. We must have Christian leadership in our American community life if we are to remain Christian.

Above all, we need to send forth men to present Christ in such a way that his influence shall live in the everyday life and relationships of the people served. The Church of the Brethren needs to assume its share of the whole responsibility.

The Thanksgiving call is the only special appeal to give to the cause of Home Missions. We need the gift of money and prayer from every member to make our program equal to our responsibility. Make next week self-denial week and give your sacrifice to the cause of Home Missions at Thanksgiving time. We will give thanks for the blessings of America. Let us give our gifts that our land may become more Christ-like.

Elgin, Ill.

sage. This will do him vastly more good than to notice all his grammatical errors and herald them abroad instead of telling the preacher himself in an humble way to help him and not in a spirit of criticism.

During the song service much inspiration is lost by not securing a book, turning to the hymns selected and being ready to sing at the first note. During song and prayer service is a convenient time for some folks to visit instead of entering heartily into the spirit of worship. Such conduct is no fit preparation for the heart to receive the good seed of the word of God. Let us seek more and more to reverence the house of God.

Dayton, Ohio.

## Opportunities

BY CLEO SHOWALTER NOLLEY

WHY does one young person succeed in life, while another one does not? The answer is that the one who succeeds takes advantage of his opportunities, and the one who fails does not.

Great things have been accomplished in this world of ours. Yet, there are more opportunities than ever for everyone. Some one has said that there are still thousands of things to be invented. We have more professions now and more discoveries are needed because there are many things we do not fully understand. It has been said, too, that there is need of new ideals in educational work, that churches need to be revived, and that new standards are necessary in government and politics. The young people of today certainly have more opportunities for an education than the young people of the past had.

Now what are we young people going to do about this great time of increased opportunities? First, it is best to take advantage of the small opportunities as they come to us in the early years, then we will be prepared for the larger ones as they come. Let us remember that "four things come not back to us: the spoken word, the sped arrow, the past life, and the lost opportunity."

Once there were several schoolboys looking at a map of Africa. There was a certain place marked "unexplored" on that great continent. In this group of boys there was one who was considered by his teachers and schoolmates to be the slowest and the least likely to ever accomplish very much. But, it was this same boy who placed his finger on the unexplored place and said: "Some day I will go there and see what that place looks like." Years afterward when he was lying on his camp cot in Africa, meditating as he watched the heavens above, this little incident of school days came to him and to the best of his knowledge, he found that he was lying on almost the same place he pointed out to his schoolmates years before. How was he able to reach this place first? By planning ahead and taking advantage of his opportunities.

To me the life stories of our missionaries as they appear in our *Missionary Visitor* are a great source of inspiration. Some of our missionaries have great obstacles to overcome when they are preparing for the great work they have chosen, but by keeping God on their side, by perseverance, by hard work and by grasping every opportunity they win out.

Let us think, too, of Joseph, Daniel, Moses, Samuel, David, Queen Esther and Ruth as well as other great men and women of Bible times. If they had not taken advantage of their opportunities as they came, would they have been the inspiration for good in the world that they are today?

Some years ago in a certain city not far away there were two young men who started out in the business world at the same time. Both had positions in a bank. One had received his education in the best educational institute in the state. He had wealth, social position, a fine personality and all that seemed necessary for advancement in his chosen profession. He began to lead a dissipated life and to be careless about his work. Of course, he was discharged; then a division came in his home, and now he fills a drunkard's grave.

The second young man had not the training the first one had, no social position and none of the advantages that had been given to the other one, but today he is



one of the most successful and one of the most sought-after business men of his city. He used his opportunities.

The young people of the Brethren Church have greater opportunities for service in the church than they have ever had, for at one time the young people were not given much to do in the church. Then let us do, to the best of our ability, what we are asked to do, even though it may seem small and our ability even smaller.

Roanoke, Va.

### Where the Emphasis Ought to Be

BY D. D. THOMAS

THINGS can be overorganized. The heads of departments may be too many. The sphere in which one group may work may be too small, and the expense may be too great for the good that is accomplished. Machinery is always an expensive thing. The friction may make it necessary to exercise too much effort to keep it running. Often much zeal is expended just to make the wheels go round. One can turn out more by machinery than by hand, and it seems often in a material way better. That entrances men and they take to machinery, refusing help from the Lord.

In the prayer given to the disciples, the Master says: "Give us this day our daily bread." I think he meant this to illustrate the perfection of trust. It seems that some of us can not go forth to do anything without the protection of a fund behind us. We must have a fund with which to do business. We must lay up something for a rainy day, something to keep us when we can not earn a living—something to make us independent of one another, and quite likely independent of the Lord. It does not seem that our Father wants it that way.

Now machinery is sure to be without spirit, and its manipulators are apt to partake of its nature. One does not gain much spirit by turning a crank. And that the body may live, be fed, housed, and clothed, takes another slice of the spirit. In one's zeal these days to keep things going according to a mark that our imagination has set up, with the world full of machinery of every sort, with the papers full of ideas of more machinery for land, sea and air, the idea is apt to become contagious, and the Christian heart is filled with that which is not spirit but machinery. Our heads become machines and are run by sprites of ideas that the world has invented, and the old Book is laid on the shelf in which is power to gain Spirit and life. Thus we rush through the world somewhat as the many automobiles are doing, to destruction.

When we read history we notice that riches always fitted a nation for its downfall. Leisure, luxury, license and lust and every conceivable sin rush in when riches are depended upon. "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power, and for the glory of my majesty?" See how one king posed! And not only kings, but others have duplicated that attitude to their destruction. And what is true of nations may also be true of churches. It would be well for people to take heed and not depend upon organizations of wealth for success.

It is the doctrine of the Great Teacher that we should trust, and he stresses this with eight reasons (Matt. 6:25-34). We can see the reasons all right, and they are weighty ones, but our faith is not strong enough to comprehend them. We dig and delve into the earth for its treasures, when if we would only look up with faith, we should see the golden wealth of heaven shining upon us "above the brightness of the sun," and not beyond our reach. Does that seem fanciful? Did the Savior say those things just for the sake of the poetry that is in them? I wonder if Luke 18:8 ought not to warn us!

Although organization can not be much less than machinery, one can not well see how we can well get along without some of it. Could workers go out in the same way that Jesus sent out his disciples, and the Holy Ghost sent out the apostles, more would be accomplished than through an elaborate organization. The taking of one's life into his own hands is certainly the part of a missionary. Trusting for food and raiment to the great God who gives us our daily bread, through

evil as well as good report, leaving all to give up the life for Christ and souls and laying one's life on the altar that it may speak for the crucified One, seems to me to be more effectual than any organization that can be established. Look what the apostles and the early church accomplished by that method in their day!

May it not be said to us, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money"? Our bank account may not be reaching the miserable poor that we have always with us. Even if we are saints there must be a pushing away of the things of this world to have them replaced by a yearning for the world to come. Our baptism will not alone save us. If we are washed we must remain clean, and not only our efforts, our preaching, but our lives must tell for Jesus. The dross of the world which men call wealth must be changed for the riches of the eternal world.

The more we let go of organization and cling to consecration, the more will the hand of the Lord be seen in our work. The more we ask for our daily bread with implicit trust that God meant what he said when he told us that, the more shall we see his blessing coming to us on every hand. The more that we sorrow for souls that are going astray, reaching out for them as best we can, the more will the Spirit of God move on benighted hearts to turn them to him. The more we place the power in the hand of the Lord, not trying to assume it ourselves, the more shall we see the work manifest on every hand. Then shall we be able to rejoice in the God of our salvation, and our yearning shall be for souls and the glory of God.

There is danger of our not following the right leader. Too much emphasis is placed on the power to lead rather than the power to serve. Men talk of leadership as though it was a thing to be attained, when the great power that has been manifested in the children of light came from servants. The power of leadership destroys life, but the power of service saves. If ever one was qualified for leadership it was the Christ, and yet he took upon himself the form of a Servant (Philpp. 2:7). Even though he took upon himself the form of a Servant, which it is well for us to take also, yet there is no leader equal to him.

To command to be done the things that we do not do ourselves is not Christlike. He illustrated his leadership by his service. The command to do a thing was not usually the first thing that Jesus did. Before he commanded baptism, he himself was baptized. Before he commanded the ordinance of feet-washing, he washed his disciples' feet. He first extended the bread of communion to his disciples, and then commanded them to observe it. He longed to eat the Lord's supper with them, and he did, but he said he would not do so again "until it is fulfilled in the kingdom of God" (Luke 22:15, 16). How beautifully he expresses the consummation of that supper (see Luke 12:37)! So I think that our people ought to talk less of leadership, and more of service; less of organization and more of consecration. Out of the service will come leadership, just as it did with Jesus. The greatest Servant has become the greatest Leader in the world. The world said: "Truly this is the Son of God," though it cried "Crucify him," and nailed his blessed hands and feet to the cross. By this we see that the worthy leader is the one who serves well, and that there is more glory in service than in leadership.

Two Mormons were to see me the other day. Though I had been preaching for many years, they thought that I needed a missionary, and they were right. Their doctrine did not help me any but their method did. The idea that I had been a Christian for many years did not cause them to hesitate at all. They wanted everybody to be Mormons, and they went after them. Another thing that impressed me was their patience. Though I might call their Bible a fake, and their prophet a fraud, and the rites of their temple the works of darkness, yet they were patient. It did not seem to change the color of their faces. Their conduct was worthy of a better cause.

We can not run out souls for salvation by machinery. It may be a form that men will receive, and set up in some corner to worship. We can not make

"godliness a way of gain," as "men corrupt in mind and bereft of truth" are trying to do (1 Tim. 6:5). We may read books, and books and books, but that will not give us a saving article. An intelligent reading of one book alone can do that. "The words that I have spoken unto you are spirit, and are life," and these words are recorded in the book. Let us not strain at the uncertain things, but emphasize the certain. And let us not forget to go after the people with the book.

To brother every ism and its does not seem to me to  
(Continued on P. 730)

### Men's Work

BY W. J. WERKMAN, CORRESPONDING SECRETARY

#### Echoes from District Laymen's Conferences

The regular annual conference of the laymen of Northern Illinois and Wisconsin was held at the time of the District Conference of the church. This year the conference was held in the afternoon (Saturday) so that more laymen could be present. After a short business session in which the present District Laymen's Commission was continued, with authority to increase the number with two additional laymen, the value of Men's Work in the local church was ably discussed by Chas. Auner of Naperville and H. I. Hartough of Chicago, who presented respectively the viewpoint of the layman and of the pastor on this question. The open forum which followed provided again a valuable medium for the exchange of experiences, ideas, plans and programs and the discussion of common problems of men's work. The District Commission consists of the following brethren: W. J. Werkman, Chairman; L. M. Culp, Secretary; E. R. Buck, Treasurer; Harvey Long and O. W. Henderson.

The laymen and ministers joined in a banquet for the evening program. Mr. J. B. Wooten, one of the foremost laymen of the Presbyterian Church and editor of the "Fellow Service Magazine" gave an inspiring address at this meeting, that will be remembered for a long time.

The Annual Laymen's Meeting of the Middle District of Indiana was held in the Spring Creek church. There was an excellent attendance with Dr. O. G. Benhaker of North Manchester presiding. The success of this meeting lay very largely in the fact that those District laymen responsible for it, have proven on many occasions, their earnestness and devotion for the cause of Men's Work in our church and because the men on the program were business men and farmers, known to the audience as "spell binders" or platform attractions, but as persons who by life and reputation were sold to the proposition that every man shall do his bit in the work of the Kingdom.

The music was in charge of B. J. Wampler of North Manchester; devotions were conducted by L. A. Fisher of Peru, Ind.; W. J. Werkman of Chicago delivered his address, "The Layman's Place in Church Work"; practical evangelism in the rural church was discussed by T. A. Hopper, from a layman's viewpoint, and by Chas. Oberlin, from a pastor's viewpoint. We are sure that meetings like these give an indication that there is no more important phase of church life and work, no greater opportunity to make a real contribution to the extension of Christ's kingdom than through Men's Work. Hence the work so recently begun, shall continue, strengthened at every possible point until it will make, not only the maximum contribution, to the several denominational agencies, but become an outstanding organization for promoting cooperation among the churches of our Brotherhood.

Sunday, Oct. 14, at the closing session of the District Conference of Northern Iowa, Minnesota and South Dakota the laymen perfected a District organization, the Men's Work. The meeting, held in the South Waterloo church, was attended by some five or six hundred. Following an address by a member of the National Council, a form of constitution was submitted by a committee appointed for that purpose and adopted unanimously. Nominations for members of the commission of five resulted in the following election: A. B. Zuck, Chairman; R. W. Button Vice-Chairman; L. M. Forney, Secretary-Treasurer; I. A. Schwab and Charles Wirt.

The men of this District seem very much in earnest in joining the Men's Work movement, according to the opinion of R. W. Miller of River Forest, who delivered the above mentioned address. Thus there is every reason to believe that each congregation in that District will soon have a local association organized and active in good works. The pastors and elders are interested and are encouraging their laymen with cooperation which means much to the success of the effort. Watch this District for results.

The Northern District of Indiana held a Laymen's Meeting at the South Bend Church on Nov. 4, which according to a report from Gordon Lantz of Elkhart, Ind., was wonderful with about 125 present. About 20% of the churches of this District were represented and prospects for future accomplishments are looking good.

Chicago, Ill.



## PASTOR AND PEOPLE

### Shall We Shoot the Old Preachers?

BY FRANK N. SARGENT

It would be perfectly absurd to ask the above question in earnest, but it does raise a very important question that is vital to us if we are concerned about our Christian duty and those who have served for us. I knew a family one time who had a very faithful old horse. This horse had been an unusual animal, for at one time he was considered unsafe and most of the family were afraid of him. But as they became more fully acquainted with the horse they learned that they had misunderstood him and his seeming recklessness was only reserve energy that was eager to manifest itself in service. When a little older and more used to the work, he was considered safe and very desirable to work with colts and did a great deal of service; in fact, this faithful horse was taken as a matter of course and served faithfully for many years. It is true he was well fed, but it was from the grain that he helped to cultivate.

As the years went by it finally began to dawn on the family that the faithful old horse was beginning to fail and when a difficult task was to be done he was left in the pasture. When his eyesight began to fail how often he would listen to the corn rattle when the teams would come close by the fence, and from the looks of the horse you could almost imagine he was thinking: "If I only could work as I once did!" As the winters and summers went by and the joints of the faithful old horse got stiff and he had no teeth to chew food, a helpless condition resulted. What to do with this old horse was a real problem to the family. The children all loved him and were willing to grind his food for him, but he suffered, and the older members without letting the children know about it decided that it would be a humane act to shoot the old horse. It fell to the father to perform the task and it was painful indeed to be called on to take the life of a faithful animal even though it was evident that it must be done, to save suffering.

Now let us come back to our subject. We have many old preachers and not a few returned missionaries who are broken in health because of exposure in the tropical climates. These incapacitated soldiers of the cross are with us. We find many similarities to the old faithful horse. When these preachers were young we were afraid of them. We were afraid they would run away with the church, but as they worked with older ones we learned to love and trust them and our lives have been made richer because of their service. They have toiled many years and in many instances they were not even fed for their service. How many times in case of sickness or death has the preacher's telephone rung and the call would come for help. A glad response was the answer, the preacher not stopping to count the cost. Now as the years have come and gone and the voice that once stirred the emotions is beginning to weaken, the joints get stiff and the time of service comes to an end, even the common comforts are not available because the life has been spent for others instead of providing for the material things. Even if he has been paid a living wage, while serving as the old horse, the condition is about the same. What is the responsibility of the family, of the church to the faithful ministers and missionaries?

I doubt if we can possibly please the Lord regardless of how devoted we are to the cause he espoused unless we provide for these servants of his. What is the answer? I am deeply concerned lest we fail to do our duty and thus displease our Lord.

I ask again what will we do about it? Oh, we have been doing for a few in a meager way, but every worthy servant that has carried the load in the heat of the day and now finds himself in need and suffering should be, yes, must be cared for.

The answer? One of our good soldiers of the cross wrote to me recently suggesting that one of our school plants that already belongs to the church be turned

over to this cause and made a home for our superannuated ministers and missionaries and suggests that he thinks ten men can be found who will give \$10,000 each to endow such an institution. I think such an institution would be a great blessing, but I believe it is second choice. And why take second choice for those who gave service that was not second rate? I am going to suggest what I believe is the best plan to meet our obligation to God and these faithful ones.

The only satisfactory answer to me is a fund sufficient to pension the soldiers of the cross. My reasons are: *First*, it is the most satisfactory for it does not try to substitute for the individual unit in home life. It may be necessary sometimes to provide a general home when one is left all alone. *Second*, this plan has been tried and it works satisfactorily. *Third*, it furnishes a plan that each minister and missionary can contribute towards while in service thus removing the sting of charity.

How much money would be needed? Probably one million dollars would be sufficient for a church the size of ours.

Can it be done? *Yes*.

Should it be done? *Yes*.

Will it be done? *Yes*. "I think so, for I have found many of our brethren with means who are interested in making provision for estates to go to such a worthy cause.

What a hope! What a refuge! What a boon to worthy servants poor in this world's goods but rich in service!

Shall we shoot the old preachers? No, let us provide for them.

Chicago, Ill.

### The Elder Brother of the Prodigal

BY GEORGE W. TUTTLE

TRUE, the Elder Brother is only in the setting, the background of that wondrous parable which seems to overflow with never-ending power to touch the hearts of sinful men—ah, but the illustrations of my Master were no brain scintillations, no dictionary concoctions, but they were simple illustrations that touched the hearts of men as a skilful player touches the strings!—but should we dwell only upon the petty jealousy of the Elder Brother and forget all his good qualities? It may have been but for a day, this Satan-sent feeling of rebellion, these thoughts which were swift to say: "I deserve, and receive not; while my brother, who has spent all and wallowed in the gutters of sin, is preferred before me!"

Consider a moment: the day may have been long, his tasks wearisome. Possibly drought might have been saying: "Coming to mar your pleasant fields." Again, ill health may have touched him, even though slightly—and how few the modern saints who are never touchy or unreasonable. Of such we say, feelingly: "They are worthy of all honor." The words of the Master come to us: "He that is without sin among you, let him first cast a stone." Our Master, in his masterly way, merely sets the petty pealousy of the Elder Brother over against the great love of the Father-heart that would empty itself completely, lavishing all upon the unworthy, but repentant, Prodigal Son. Did not our Father exhaust the treasury of heaven to accomplish our redemption?

I once listened to an address from this parable where the minister scorched, flayed, almost annihilated the Elder Brother for his human weakness, until the glaring sins of the Prodigal seem to almost sink into insignificance. Had he carried this any farther the Prodigal would have seemed an angel of light. I could almost imagine one young fellow nudging another and whispering: "No Elder Brother business for us, Jim; we'll be prodigals!" May not undue emphasis upon a sidelight kill the meat, the kernel of a parable?

The Prodigal was debased, vile, hopeless until our God cleansed and purified, and he became as pure in his sight as were the rivers of Abana and Pharpar in the days of Naaman the leper.

Long days the Elder Brother had tramped the furrows, or sowed the grain, or cultivated the olive orchards until the fruitage glowed darkly in its charm-

ing setting of green. He was no wastrel; he produced while his brother scattered! Get a bit of the human connection across; was not his rebellion a natural sequence? Who knows, only a single morning and evening may have flown ere he hung his head in shame and entreated his father's and brother's forgiveness. We know not for we are told not, but why not so hope? Why judge harshly? Shall we not be judged even as we judge?

Unloose your imagination for a moment and imagine the brothers reconciled. Here they go about the fields, arm in arm. They look at the crops; the olives, the vineyards, the grainfields. The Prodigal says: "I bow down in shame when I think of all your labors here—sun, heat, and insect enemies to contend with—while I was but a wastrel." Then think of the Elder Brother as replying: "All this seems as nothing when I think of the foolish envy and jealousy that mastered me only yesterday, but now the good Lord has created 'in me a clean heart and renewed a right spirit within me.'"

I confess it gives me more pleasure to think of the Elder Brother's faithfulness and long days of toil, than it does to think of that evil day when Satan said, practically: "You have been faithful, and now your unfaithful brother is preferred before you." Envy is an insidious sin; how few of us can lift up holy hands and say: "I am clean"? Rather do we need to say: "Lord, banish by thy wondrous power, this taint of envy from my heart."

Pasadena, Calif.

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

A NON-MEMBER came to the finance chairman of a certain rural church and said: "Here is a contribution for the church. I feel that since I live in the community I should help support it." Now he calls it "our" church.

May his tribe increase!

Carleton, Nebr.

### Books Reviewed

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Supplementary Bible.** No, this is not a Bible, and in this the name is misleading. It is mostly an anthology, containing a large selection of poems, with some prose selections, grouped under twenty-one separate headings, beginning with God and ending with Heaven. The selections are happily made and furnish to ministers and all a fund of material that will prove helpful in times of need. In a measure it is similar to *The World's Great Religious Poetry* which we announced some time ago. The Supplementary Bible, however, is much larger and contains many more selections. Thirty-six full-page four-color illustrations add to its value. The editor, William Barrett Millard, was assisted by a number of scholarly men among whom we notice the names of our own John S. Flory and D. W. Kurtz. Its 640 pages are crowded with poems that will be appreciated by students everywhere. Price, \$5.00.

**Touchstones of Success.** This is the title of a book, not by one author but by one hundred and sixty authors, each of whom tells something of the secret of his success. And that's what makes it valuable. Not theory but actual experience is what these authors give—their own experience. To read of their obstacles, their ambitions, their successes is an inspiration to everyone. To be taken into their confidence and to be shown a glimpse of the road they have traveled will help all of us who have our road before us. The book abounds in suggestions on life choices, solving perplexing problems and how to hang on even when the path seems dark. When a great man tells you that he never asked for a raise in salary during his entire life and yet raises came, you may learn how to get to the front yourself. When another attributes his success to a Christian mother, he may suggest that you have the same opportunity that he had. All in all one dollar spent for this book of 256 pages will be a good investment for the entire family.

**Merry Christmas Stories.** Here's a book of Christmas stories that the children will enjoy. Both the stories and the illustrations, in colors, are of the winning kind. Printed in large type, on excellent paper, with attractive jacket and cover the book appeals to the children so that they will want the stories read and reread. Boxed the book makes a suitable Christmas present wherever boys and girls are found. It contains 123 pages and sells for one dollar.



## HOME AND FAMILY

### I Just Believe

BY RHETTA O'ROURKE

My faith has banished all my fears,  
With confidence I pray  
And know through all my days and years,  
The Lord will be my Stay.  
I know his love will never fail,  
His mercy never cease,  
The joy of service never pale,  
Nor end his wondrous peace.

I know that I can talk with him,  
When heavy grows my load;  
I know that I can walk with him  
Along a shining road;  
And when temptations cross my way,  
Their might I can withstand,  
And break the power of Satan's sway,  
By clinging to God's hand.

My goal is set on Zion's mount,  
Where angel hosts abide,  
My robes washed spotless in the fount,  
From Jesus' wounded side.  
I know his hand outstretched to save,  
Will guide my stumbling feet,  
Till he shall call the soul he gave  
To righteousness complete.

And on that mount a city fair  
With jeweled gates abide,  
I know some day I'll enter there,  
My garnered sheaves to bring.  
And resting by the crystal sea,  
With cherished friends of yore,  
I'll tune my harp to melodies,  
Of gladness evermore.

And all I do is just believe,  
With open heart and free;  
The Holy Spirit's power receive  
My guide and stay to be.  
I know the promises are mine  
And Hope within me sings,  
When Faith awakes to voice divine  
And soars on eagle wings.

Mattawan, Mich.

### How It Happened

BY ELIZABETH R. BLOUGH

"THERE goes Allan Hyde," said Mrs. Ryder, "queer how he turned out, isn't it? Why, I remember when Allan was about the smartest boy around here."

"Yes, it is queer," answered her son, "he walks with a cane and does very little work. I always say he is to be pitied, his father gave him no chance."

"Of course not, old William Hyde was a man I always disliked, hard as a grindstone. His wife looked like a servant or a slave, she was very unhappy."

"So was the boy, Allan. He struggled against something which was bigger than he was. His father domineered over him until he conquered him and Allan was scared into submission."

I looked at Allan as he walked very slowly down the street, a wreck of a man, and thought of many things. I wondered why the old method of using the rod so as not to spoil the child, did not produce a perfect generation. In the old days when whipping was such an important part of a child's bringing up it should have produced perfect development and fine character in its victims. That it failed to do so, shows us that it is wrong to terrorize a child. Mr. Hyde was a big man who used force in dealing with his children. When he scolded, his wife left the room, as scared as the child. For that matter all the children of the neighborhood were afraid of him. The first lesson Allan learned was terror of his father. Guy, an older brother, ran away from home before he was sixteen. Allan tried, no one knew how hard he tried, to please his father. He was afraid to attempt things, afraid of failure. He could not endure his father's scornful sneer. At thirty-five, he was still trying to find the sneer which might bring him success. He had no disastrous love affair. Some men are wrecked by such, but they are on the verge of disaster before they have

the love affair. Wreck by love is not a wholesome experience. It is normal to fall in love with some one else.

He could not associate with men who were his superiors, it was too painful. So he acquired the habit of avoiding them, he kept away from successful men. He had a fine body and a keen mind but he held no position very long. He associated only with those who had less education than himself, they looked up to him and made him feel as if he knew things. Extreme sensitiveness, which made him shrink from his father, now made him fear adverse criticism. A neighbor met him on the street of a distant city, looking gaunt and shabby. This neighbor sent him to Allan's sister, he was glad to go. There he found a small job and made enough to support himself. But he was in constant fear of losing his job and so becoming a dependent on his sister's charity.

Allan had been fighting fear all his life and fear always conquered—the fear implanted by his father. He was without hope, the next step was illness. A sick man can not work and should not be criticized for not working. Allan did not know that he was making himself sick; he was only very much afraid of the future. He grew more and more helpless, a real parasite. Is his case hopeless? No, even now he should refuse to be bound by the chains of fear with which his father bound him. Even now he should break them, he should tear up from the roots this tendency to parasitism.

It is strange that a healthy plant as well as a healthy man should give way to a tired feeling. It leads the plant to fasten itself on a suitable tree. It forces the man to look around for some one upon whom he may lean, some support. The weaklings, who like Allan fall behind, are not wholly to blame, some one has treated them badly. Heredity, environment, ill-health or accident, may have been a contributing cause to failure. We are undoubtedly responsible for the lives we live, but not for the fate that overtakes us. Mephibosheth, the lame prince, was not to blame for his crutches. His nurse let him fall when she was hurrying to escape from an enemy. David took care of him because he was the son of his dearest friend, Jonathan. Mephibosheth felt this when he asked David: "What is thy servant, that thou shouldst look upon such a dead dog as I am?" Sometimes the attitude of abject humility goes with parasitism. Sometimes there is a helplessness, a bitterness born of struggle and defeat. Why is one doomed to stay behind when others go marching by?

The beginnings of parasitism may be innocent enough. A boy is fond of praise and desires it, he can not do good work without appreciation. He uses it as a crutch to help himself forward. But this won't do. He must be able to stand alone, to do his work without praise or appreciation. If he is weak and sponges his way, he pays a heavy price in humiliation and defeat. Self-reliance and self-respect are most valuable to him. It is the struggle which makes the happiness and the misery, the light and the darkness. It gives beauty, sweetness, love and happiness.

"Do tears avail for the misspent days?  
Will pining straighten the crooked ways?  
Must yesterday's heartbreak last for aye,  
And yesterday's mist hide the sun today?  
Nay, life is life, and the farer's toll  
Is a hopeful heart as the hours unroll."

New Windsor, Md.

### A Definition of Home

BY JULIA GRAYDON

I READ a good definition of the word home not long ago and I pass it on to you, and you can pass it on to some one else. Here it is: "A place where each lives for the other and all for God."

Can you find a more beautiful or a more spiritual definition? How much that word means to most of us, the place where we live, not alone, but with other members of the family and where we all work together, each helping to lighten the burden of the other, and not only for ourselves but all to God's glory, to him who setteth the solitary in families.

Perhaps some of us are dwelling alone and can not call the place we live in, home, but then we had in the past a home, and we have sweet memories of it and we can make even one room into a home which will cheer some one, even if they do not live with us or work with us.

The atmosphere of home often encircles the shut-in who lives alone, for here are her mementoes of the past and of the home she once had.

There is no place where one can witness for Christ in a more helpful way than in the home, "each for the other and all for God."

Harrisburg, Pa.

### For We Know in Part

BY BESS ROYER BATES

WHEN I was too young to be noticed, I used frequently to sit within hearing of the discussions of my elders over religious matters. These interested me greatly, for I felt that out of these talks, church policies were formed. Like many another youngster, I wanted to know how things worked, and here was an opportunity to find out. So I made the most of it.

Even at that early age, I was struck with one characteristic of those discussions and arguments, sometimes violent arguments. Nearly always the participants were on the same side of the question but did not know it.

Always they were seeking the advancement of the church, but frequently differed on how it should be advanced. Some were too fast, others too slow but one usually the speaker, was right. Just which ones were too fast and which ones were too slow could never be agreed upon by all. John was very insistent on doctrine and order and keeping a firm hand upon the young people, while James was lax where John was firm and believed in giving the youngsters more rope. But both John and James loved the church devotedly and were giving their lives to its service.

Their ways remind me of these marvelous Pennsylvania highways which are so startling to those plainmen who follow their meanderings for the first time. Many a time we are going south when we really are aiming at a city in the north. But with all the winding and turning and avoiding of hills and going over the ones, on high sometimes, that we can't avoid, we get there just the same. And we do not always use the same road either. Some of us stick to the easier roads in the valleys. Others go bravely over the mountains disregarding the pull and the wear on the brakes coming down. But the mountain road and the valley road both lead home.

Sometimes it was not a question of method but of definition which divided the group. Apparently they were on opposite sides of a question when, in fact, they were really agreeing, but were only emphasizing different phases of the subject. How easy it is to fall into this trap. The enthusiast is so warmed up over his own particular vision, his own idea of a meaning, that he can not see another's view, although on examination, they may be almost identical. He goes ahead expounding his own theories without really giving ear to those of his opponent. Really believing alike thinking alike, only divided by an emphasis on the terms they use, two well meaning brothers may become enemies. Their very devotion to their ideals separates them.

Again and happily more rarely, just plain, human contrariness separated them. In every gathering of us very weak mortals, there are some who can not agree even when they do agree. Just a look, a twist of a shoulder, a flirt of a finger is enough to set them off. The thought of some people can stir me up to most unchristian feelings. I do not doubt that almost everyone has had to fight this most humiliating tendency. These unholy feelings naturally pop out of one without warning. For me, at least, only years of effort can suppress them and even then, they will boil about underneath. I think it not strange that such personal differences can divide those of the highest purpose.

What to do about these differences? Nothing much but face them, recognize them and understand that

(Continued on Page 735)



## AMONG THE CHURCHES

### Calendar for Sunday, November 18

Sunday-school Lesson, Paul's Experiences in Jerusalem.—Acts 21:37—22:1; 22:22-29.

Christian Workers' Meeting, The Mother in the Home.

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### Gains for the Kingdom

Two baptisms in the Oakland church, Calif.  
One baptism in the New Hope church, Ind.  
Two baptisms in the Brownsville church, Md.  
Two baptisms in the East Nimishillen church, Ohio.  
Eight baptized in the Claysburg church, Pa., Bro. C. L. Cox, the pastor, in charge.  
Nine baptisms in the Oakland church, Va., Bro. John Glick of Timberville, Va., evangelist.  
Seven baptisms in the Freeport church, Ill., Bro. Niels Esbensen, the pastor, in charge.  
Eleven baptisms in the South Woodland church, Mich., Bro. W. C. Sell and wife, evangelists.  
One baptism in the Spring Grove church, Pa., Bro. Henry King of Myerstown, Pa., evangelist.  
Twelve accessions to the University Park church, Md., Bro. Brubaker, the pastor, in charge.  
Ten accessions to the church at Stonerstown, Pa., Bro. L. R. Holsinger, the pastor, in charge.  
Twelve baptisms in the Oak Grove church, Va., Bro. E. C. Woodie of Denton, Md., evangelist.  
Three baptisms in the Belmont church, Va., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.  
Twelve baptisms in the Georgetown church, Ohio, Bro. Oliver Royer of Alliance, Ohio, evangelist.  
Sixteen baptisms in the Pleasant Dale church, Ind., Brother and Sister Oliver H. Austin, evangelists.  
Five baptisms in the North Poplar Ridge church, Ohio, Bro. Walter Landis of Lima, Ohio, evangelist.  
Eight baptisms in the Yellow Creek church, Ind., Bro. Edw. Stump of North Liberty, Ind., evangelist.  
Forty-three baptisms in the First church, Roanoke, Va., Bro. H. B. Heisey of Johnstown, Pa., evangelist.  
Fifteen additions to the Pleasant View church, Ohio, Bro. John Wieand of Bellefontaine, Ohio, evangelist.  
Eleven baptized and one reinstated in the Olivet church, Ohio, Bro. J. P. Prather of Ashland, Ohio, evangelist.  
Five were baptized and one reclaimed in the Rock Creek church, Kans., Bro. Earl M. Frantz of Sabetha, Kans., evangelist.  
Seventeen accessions to the South Waterloo church, Iowa, Bro. McKinley Coffman formerly of Myersville, Md., evangelist.  
Twenty-six baptisms in the Mt. Joy church, Pa., Bro. M. J. Brounger of Greensburg, Pa., evangelist; two reinstated and three baptized previously.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. A. Myers of Mt. Pleasant, Pa., to begin Nov. 18 at Cloverdale, Va.

Bro. A. P. Becker, the pastor, to begin Nov. 18 in the Nampa church, Idaho.

Bro. C. L. Cox of Claysburg, Pa., to begin Nov. 18 at the Upper Claar church, Pa.

Bro. Edw. Stump of North Liberty, Ind., began Nov. 11 in the Laporte church, Ind.

Brother and Sister O. H. Austin began Nov. 7 in the Central church, Roanoke, Va.

Bro. B. F. Summer, the pastor, began Nov. 11 in the Warrensburg church, Mo.

Bro. Ralph C. Ravick of Milford, Ind., to begin Nov. 28 in the Mt. Etna church, Iowa.

Bro. Leo H. Miller of Fresno, Calif., to begin Nov. 25 in the Raisin City church, Calif.

Bro. David Metzler of Nappanee, Ind., began Nov. 11 in the West Goshen church, Ind.

Bro. L. R. Holsinger of Martinsburg, Pa., began Nov. 11 in the Riddlesburg church, Pa.

Bro. J. O. Click of Colorado Springs, Colo., to begin Nov. 29 in the Antioch church, Colo.

Bro. Benj. Stauffer of Manheim, Pa., to begin Nov. 25 at the Shubert house, Little Swatara church, Pa.

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### Personal Mention

Word from India has been received at the mission rooms to the effect that Sister Butterbaugh and children and Sister Mae Wolf are planning to return to America in March. The latter's furlough is due at that time. The coming of

the former is of course occasioned by the untimely death of Bro. Butterbaugh.

Northern Missouri has chosen Eld. E. G. Rodabaugh as Standing Committee delegate to the next Conference, with Eld. E. H. Eby as alternate.

Southeastern Kansas has chosen Eld. W. M. Reed as Standing Committee delegate to the next Conference, with Eld. Byron Talhelm as alternate.

Dr. Homer Burke of our Africa mission was a last week's caller at the "Messenger" rooms. Sister Burke was getting on nicely at Bethany Hospital. They hoped soon to go down to Northern Indiana for a period of convalescence with relatives and friends.

Sister B. Mary Royer, missionary to India, now home on furlough, is recovering from a serious operation. She is spending her convalescent period doing some home reading in Marathi, the language which is used in the territory where she works in India.

Bro. Ernest M. Wampler wrote from Yokohama, Japan, Oct. 22: "We are having a very good voyage. A few days were a little rough and for me the 'swallows' returned rather easily. The others of the family are better sailors than I so they got along all O. K."

Bro. Albert Hollinger of Kindersley, Sask., writing a letter of appreciation in connection with our country's recent refusal to endorse the proposal to modify our prohibition laws, says a few things which we commend to any who may imagine the Canadian system is better. We quote: "You know Canada has gone back on prohibition. She has whiskey and beer stores all over her dominion and now they are placing beer parlors in almost every town. You can get all the beer by the glass you want. Women and young girls are drinking and often drunk. It is distressing."

Clarence Heckman wrote from London recently saying that he is deeply interested in his work there in the school of weaving. He has put in time both at weaving and spinning. The former seems to be easier. Some of the difficulty with spinning is due to the short staple cotton available. Brother Heckman took advantage of these courses in London en route on his return to Nigeria. He will be responsible for the industrial mission work upon his return to the field, and desires to help the Bura people to use their own cotton to make cloth. He says the Nigeria cotton is better than that which he has in London for it is a longer staple.

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### Miscellaneous Items

The tendency to simplify organization is in evidence in the Districts as well as in the General Conference. At the late District Meeting of Northern Missouri the Mission and Ministerial Boards were merged into one.

Alluding to the irate subscriber who did not want the minds of his children poisoned by any more "Messenger" venom, one long time reader is moved to remark: "One would think the minds of children under the influence of such a parent would be immune from further poisoning of any kind."

Says the Circulation Man: "Those Pathfinder Stories of Bro. J. H. Moore have a human interest not always found in biography. I just wonder where Bro. Moore found all his material. But that's his problem not mine. It was his to dig and discover; it is mine to read and enjoy and profit. If you pastors knew what I know, you would have no rest until you were sure that every home is getting the 'Gospel Messenger,' if for no other reason, that every home might have the joy and benefit of what Bro. Moore has to bring to you in his striking stories of some leading Brethren."

"We have just organized a women's missionary society," writes a sister from Southern Illinois, "and would be glad for any help you might have." This request was addressed to the mission rooms, but we are glad to say that if there are other women's groups over the Brotherhood that would like to have a little help in planning their missionary activities they should write the General Mission Board, Elgin, Ill., for any special information they may desire. Missionary study classes are using this year the book, "Friends of Africa," at fifty cents in paper, or seventy-five cents in cloth, per copy.

"If any man  
would come  
after me,  
let him deny  
himself."

What will you sacrifice this week  
to make America more Christian?

Since 1918 students in our colleges have each year been raising a fund for missionary work. "This school year the colleges have chosen to provide funds for the work of some former student now on the mission field. As the personal support of these missionaries is provided already by some church, the schools will furnish funds to pay the expenses of the work the missionary is doing." The total of the mission projects assigned the students of our colleges is \$4,750.

The executive committee of the Committee of Arrangements for the 1929 Conference met recently with the Winona Lake executive committee to consider Winona as a possible location for the 1929 Conference. The next regular meeting of the Committee of Arrangements will be held at the Y. M. C. A., Anderson, Ind., Wednesday, Dec. 5, at 10:30 A. M. Reports from subcommittees that have investigated Dayton, Ohio, Indianapolis, Ind., North Manchester, Ind., and Winona Lake, Ind., will be given, and if possible, a conclusion will be reached as to where the next Conference shall be held. Suggestions helpful to the committee will be cheerfully received and considered.—Ora De Lauter, Chairman, Ashland, Ohio, R. 2.

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### News From Our Colleges

Mount Morris College has been admitted to the Little Nineteen Debating League. Interest in debating is keen with twenty-five students ready to try out for the team.

"Bethany Bible School Bulletin" for October devotes considerable space to the correspondence work now directed by Bro. Ira D. Scrogum. The strengthening of this department will interest many of our readers.

At Bridgewater College "The Student Volunteers, with the opening of the season 1928-29, are again found active, and with a bright outlook into the future, they are filling their place on the campus with renewed vigor and zeal."

According to "The Juniation" President M. G. Brumbaugh has been delivering a number of important addresses. Oct. 9 he spoke before the New York State Sunday-school Convention at Schenectady, N. Y. On Oct. 12 as president of the Pennsylvania German Society he gave the opening address at the annual meeting held at Easton, Pa. Nov. 2 he addressed 3,000 public school teachers at Worcester, Mass.

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### In the "Messenger" Twenty Years Ago

A congregation was recently organized at Clovis, New Mexico, making the second congregation for the Brethren in that Territory. Each congregation is provided with a meetinghouse.

The remodeled church in Girard, Ill., was dedicated Oct. 4, the address being delivered by Bro. J. H. Brubaker. Bro. Isaac Frantz is now holding a series of meetings in the house, and when last heard from there were twelve converts.

The members of Southern Illinois are moving out into the mission fields in a creditable manner. At their late missionary meeting held in the Okaw church they raised over \$1,312.60 to be used in purchasing mission property in Springfield.

Bro. John F. Appleman has closed his connection with the Old Folks and Orphans' Home at Mexico, Ind., and returned to his former place of residence near Plymouth. He was manager of the Home for over five years, and rendered excellent satisfaction. The new manager is Bro. C. G. Fair.

We would be pleased to have a copy of the minutes of all the District Meetings held this fall with the queries intended for Annual Meeting marked. We should also have the names of the members of the Standing Committee so they can be announced, then entered on the list to appear in the Conference Booklet for 1909.

Bro. I. N. H. Beahm spent a few hours in Elgin last Saturday. After closing his meetings at Franklin Grove, he visited a few of the churches in Northern Illinois and thought he could not return home without taking a look at the Publishing House and some parts of our city. He went from here to Chicago. We were glad to have him with us, and hope to enjoy his presence more, later on.

Bro. A. P. Blough and wife of Waterloo, Iowa, called at the "Messenger" sanctum on their return from Western Pennsylvania, where they had spent a few months among friends and relatives. While in the East, Bro. Blough also did some preaching. This was their first visit to Elgin, and we were glad to have them call. They went from here to Milledgeville and after visiting another point or two, they will return to their home in Iowa.

A number of those who write for the "Messenger" use the typewriter. We are glad for this, but some of them are in the habit of running lines close together, and thus leave no room between the lines to note the corrections often found necessary. All typewritten matter intended for the press should have at least one full space left between the lines. Running the lines close together, in order to save paper is poor economy, for paper is a good deal cheaper than labor. It requires much more time to get a closely-spaced typewritten article in type than one that has reasonable space between the lines.



## AROUND THE WORLD

### Summer Conference Benefits

Now that summer is past and conferences of the season largely a memory it may be in place to inquire as to their benefits. One writer lists six benefits of summer conferences. They are: the gaining of new ideas, new information, a more lively faith, clearer vision, new friends and fresh resources in enthusiasm. Perhaps the reader will think of other gains. However, if he has gained one or all of those listed, he has something that may be made into a source of increasing spiritual strength as the days for work go by.

### Electric Ships

The increased use of electricity to drive or control ships is bringing to light many advantages. Thus the most efficient type of engine can be used, the power developed being changed into electricity and this used to drive the ship. But electric power is not only economical as power, it is also economical as to control. For one man may sit at the controls and maneuver a giant ship at will. This means that the services of many sailors may ultimately be dispensed with. Indeed, it is easy to believe that the economies effected through the simpler and more efficient electrical control of ships may easily exceed those derived from the use of electricity as power for driving a ship.

### Sound, Light and Electricity

Our inventors are doing many strange things these days with light, sound and electricity. Perhaps one of the strangest occurred recently at Atlanta, Ga. Here an engineer of the General Electric Company, John Bellamy Taylor, changed music into a beam of light which he picked up by another complicated apparatus and changed back into music! The basic principle applied seems to have been the control of electrical impulses by a beam of light. The apparatus was complicated and as yet no special use has been discovered. However, with all the strange things that happen these days, one should not be surprised to find in due course of time that the apparatus can be simplified and the whole put to some very definite and practical uses.

### Pledge of the New President

When it became evident that Mr. Hoover was elected President by an overwhelming majority he prepared the following statement of gratitude which may also be considered a pledge of the spirit in which he plans to take up the duties of his new office: "I can make no adequate expression of gratitude for the overwhelming confidence of our people who without regard to section or interests have selected me for President of the whole United States. There has been a vindication of great issues and a determination of the true road of progress; the Republican party has been assessed with a great responsibility. In this hour there can be for me no feeling of victory or exultation. Rather, it imposes a sense of solemn responsibility of the future and complete dependence upon divine guidance for the task which the greatest office in the world imposes. That task is to give the best within me to interpret the common sense and the ideals of the American people. I can only succeed in my part by the cooperation and unity of spirit of all leaders of opinion and of action for the common service of our country."

### The Radio and Politics

Just when it looked as though our political units were too large for that intimate contact with candidates which is one of the best guarantees of wise voting our inventors came to the rescue with the radio. In no small measure the recent lively campaign was the result of a situation which made it possible for the candidates to appeal directly to the people, not only by the printed page, but with something of the warmth of a real personal contact. Of course, many a radio listener had his regrets as he listened to milling, shouting crowds responding to the speech of a candidate. But there were compensations. For it is more comfortable to arrange the easy chairs about the radio and listen than to seek out the speaker in a public hall. Even more important is the opportunity to weigh what is said far from the bias of mob hysteria. Sitting at home in the easy chair one can judge the better of the speaker's logic, grasp of issues and lack or evidence of sincerity. Thus the radio has served to humanize politics—to make candidates familiar and issues more clear cut. The radio makes it unnecessary to use a host of little orators, many of whom would of necessity know less of the issues involved than some of their more intelligent listeners. For the radio makes it possible for the candidate himself to so extend his voice that he can reach all of those interested. And into that voice that he can put much of his personality—so much, in fact, that the voters can select candidates on the basis of the subtler qualities that only come to light through a more intimate contact than by way of the printed page. In our opinion, the radio has tremendous political significance. It will greatly aid in that spread of knowledge and type of personal contact with candidates which will enable the average citizen to vote more intelligently.

### India Also Has Big Things

After five years of construction work the great irrigation dam at Bhatgar, near Poona, India, is now complete. Water from this great dam will be used to produce better crops in the Deccan, the arid table land in western India. The dam is 190 feet high and about one mile long. It contains 21,000,000 cubic feet of masonry. It has converted a dry valley into a lake forty-six miles in circumference. These figures are given to help Americans see that even in far off India there are some really big things. This particular dam, for instance, is said to be the largest project of its kind in the world.

### Industrialism Reaches Ireland

It seems now that industrialism has reached Ireland—a land for many years under economic handicaps. Thus we read that Irish linen has been standardized and put on the world market with the force of cheap mass production behind it. As a second argument in support of our title we submit that the Shannon, the longest river in Ireland, is shortly to be put to work grinding out thousands of horse power in electrical energy. The Shannon has been having an easy time, flowing slowly along through lakes and deep meadows to a broad estuary. But the Germans and the Irish have gotten their engineers together and they have solved the problem of harnessing the meandering Shannon. Dams, artificial lakes, canals and unexpected plunges for the River Shannon will do the trick. In a year or so great turbines, comparable to those at Niagara Falls, will be turned by the Shannon. Meanwhile lights will twinkle and wheels begin to whirl as Ireland makes a long step toward industrialization.

### Mobility and Employment

Mobility is one of the distinguishing characteristics of the American laborer. Tens of thousands move easily from community to community throughout the harvest season, or by the same means adjust themselves to other changes. Indeed, one important home mission problem is that of the spiritual care of the transient laborer and his family. But how different is the situation in Europe—England, for example. Here the son of a miner becomes a miner as his father before him. He lives in the same little village and otherwise seems as firmly attached to the locality as was the serf to the soil generations ago. Thus England's labor problem is not the care of the mobile labor group, which is notably lacking; rather it is the care of the immobile, stationary element in her labor population. There is much of rover blood in the modern Englishmen, and the English of past generations have been great to turn to the sea and settle in far-off lands. It would therefore seem that modern England should not have so much difficulty in stirring up her surplus laborers to take a change in the ample new lands which she possesses beyond the seas. And yet the fact remains that the present day English laborer is virtually tied to his community in a way that few Americans would tolerate. To combat the inertia of the laborer the British government is conducting two overseas training camps with a view to fitting men for life in the dominions. Thus England's problem is not how to care for the transient laborer, but how to get a little more mobility into static labor groups.

### Religious Situation in South America

The author of "The Christ of the Indian Road," Dr. E. Stanley Jones, recently made an evangelistic tour of South America. His conclusions, as presented in a series of articles in "The Christian Herald," have been very illuminating. A sample of Dr. Jones' convictions will be found in the following excerpts: "I believe that certain things lie clear before the evangelical movement in South America. First, that the period of attack upon Roman Catholicism has spent itself. There was a time when prominent men sat and listened to the terrific attacks of Protestants against Romanism. This period has gone by. It produced good Protestants, but seldom good Christians. The attack should be that loving aggressiveness of truth and reality. Modern education is wearing away Roman Catholic authority in South America far faster than evangelism is building something to take its place. Into that vacuum is rushing every cult of the world that promises intellectual and spiritual freedom. The evangelical movement must pitch its battle at this place, it must get to grips with Theosophy. . . . A tentative half-approach to the cultivated mind of Latin America will not do. Those who put up the gospel to these educated minds must not deal in indirection. It must be a straightforward putting up of the truths and the person that lie at the heart of our Gospel. . . . The fact is that we have been too much afraid of these classes. The evangelical movement in South America, as elsewhere, needs courage. It must lay aside its inferiority complexes and boldly challenge the situation in Christ's name. Its message and method must be that of Paul. . . . The intellectuals of South America are sleep without moral and spiritual shepherds. As a consequence of this absence of moral restraint there is widespread collapse in moral life. . . . It is against this background of skepticism and moral collapse that the untrammelled Christ is to be presented in Latin America. Finally, the Gospel must be presented to Latin America in more joyous terms. There is a sadness that runs through the whole of the religious life

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Thy Kingdom Come

Rev. 21: 1-8

For Week Beginning November 25

### AS A BRIDE ADORNED FOR HER HUSBAND

Whatever else this figure means, one thing stands out: in the day when God's kingdom shall come in its fulness love and joy will be boundless (Matt. 25: 21, 23; Heb. 12: 2; 1 Peter 1: 8).

### A NEW HEAVEN AND A NEW EARTH

Here are words born out of great convictions the utter deadliness of evil, its implacable opposition to goodness, the stupendousness of the struggle, triumph can come only when God creates a new heaven and a new earth (Eph. 6: 12).

### NO SEA BUT A CITY

In that day seas were barriers and cities places of refuge and fellowship. In God's kingdom barriers of every sort must fall and security and fellowship be the portion of all (Eph. 2: 19).

### GOD HIMSELF SHALL BE WITH THEM

God's presence among men is the foremost fact of the kingdom. The loss of his presence is the sum of all evils (Heb. 8: 10; 2 Cor. 6: 16).

### GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES

Our mission is to the sorrowing, crying, suffering, dying. What has a religion to give to such? The answer to this question is the measure of the truth and life that is in it. A man's compassion is the measure of his worth (Isa. 40: 1; 61: 2; Eph. 6: 22; 1 Thess. 4: 18).

### THESE WORDS ARE TRUE AND FAITHFUL

The unconquerable character of its hope is one of Christianity's greatest towers of strength (Rom. 5: 4, 5; 8: 24; Col. 1: 5, 27; 1 John 3: 3).

### HE THAT OVERCOMETH

Whenever God shows a vision of hope he also shows an open door thereto. If the heart rejoices in verses 1-6, verse 7 states how he can make it his very own (1 John 5: 4; Rev. 2: 7, 11, 17, 26; 3: 21).

### DISCUSSION

What is the difference between earthly pleasures and spiritual joy?

Why is Christianity the most hopeful religion in the world? R. H. M.

in these republics. The pale, dead Christ on the cross centers and symbolizes the faith that men hold. 'All my people think and talk about is dying,' said a thoughtful young woman to me one day. The gospel that appeals to Latin America must be a gospel of joy. . . . I congratulate the Christian workers in Latin America on the amazing field that lies before them. It constitutes one of the greatest fields for evangelical Christianity in the world."

### Mt. Etna Active

Few exhibitions of natural force strike men with more awe than those of volcanoes in action. Mt. Etna on the eastern shores of Sicily is the latest volcano to reopen activities. This well known mountain is an old offender, the record of its eruptions extending back over a period of upwards of 2,400 years. Mt. Etna is an isolated volcanic peak, the base of the vast mountain measuring about ninety miles in circumference. It is approximately eleven thousand feet high—the actual figure being 10,738 feet. Through the centuries Etna has erupted at irregular intervals, but frequently with great loss of life. The pressure of population in Sicily is such that many thousands of people live in the towns and villages on the long sloping sides of Mt. Etna. Of course, when the sleeping volcano struggles to activity for a few days or weeks there is sure to be great suffering and loss. Here is a brief description of what a newspaper man saw where a flaming mountain threatened the lives of thousands of Sicilians: "Weird scenes are witnessed to-night. Fire and smoke lights up the landscape, while the huge wedge of smoke belches ominously out of Mount Etna. Numerous trees and orchards are burning. In the thin, livid, uncanny twilight, long processions, composed chiefly of peasant women and headed by country priests, are moving along, trying to exorcise the subterranean demon, whose furies have wrecked their farms for ages past. The priests are carrying relics of St. Vitus and St. Leonardo, hoping their intercession will stop the spewing lava. The roads are filled with carts, trucks and vehicles of every description, loaded down with household goods, women and children. The evacuation resembles scenes at the war front following a retreat."



## When I Put Out to Sea

(Continued From Page 727)

my life has been peaceful and calm. But out in the sea and the tempest, far away from the safe, peaceful shore, we have wrestled with sin and temptation while the sea continued to roar. On the ocean of life I have seen the storms and the tempests. For in the noonday of life, after the shore has been left behind, deeper waters must be entered where life has its greater tasks and responsibilities.

The sea of life is filled with dangers as is an uncharted ocean. There are derelicts drifting everywhere in life, a menace to those just starting out on life's sea. They are adrift with no port in sight, no goal to reach, and no pilot to take them safely home. I wonder how many of today's young people are among the number who are drifting, rather than sailing over life's sea? Life is more dangerous than an ocean, for sins seek their victims out to wreck them. In the depths of life are found the disappointments and the failures; the deep places of sorrow are also found, and the rocks that break up lives that have been filled with promise.

Thousands of years ago Ezekiel, Jeremiah, and others sent their letters to God, even as I sent mine to America. They told of the shipwreck of a nation. Oh, they didn't write their letters on paper, but God heard their prayers and they too received an answer. That answer was God himself, incarnated in Jesus Christ. He came to chart the sea of life and to pilot men safely home. Every sin and derelict seemed to stand in his way until they had wrecked his life and killed his body. Life loved its sins more than it did its Savior, but Christ loved mankind more than life.

In dying, he crossed a dreaded sea for us and told of a land beyond, greater than that the ten spies discovered in Canaan—greater even than America. He opened the way to the land of eternal day. But between it and you is life itself to be lived. In between there is a sea, with dangerous currents and rocks, where we have to wrestle with sin and strife, until that dawn when our sailing must end. As the sea is a challenge to men, so is life. Many will be lost in its waters, because like the Titanic they are too confident of their own powers of resistance. But none will sink whose trust is in Christ Jesus, for he is the Pilot of the sea of life. "Out in the storm and the tempest, out on the sea of life; far from the peaceful haven, wrestling with sin and strife," he will guide us over the tides. His power divine that stilled the storm-tossed waves of Galilee, will pilot us safely home. Sweet is the voice of that Pilot when all other voices fail to quiet our fears. It sounds above the tempest and causes shadows to lift and waves to subside.

It is but a few short days' journey from England to America. One week you may be over there—the next here in America. Compared to eternity life is but a few short days of sailing. And then the sailing stops and all is still on this side. One moment we may be here on earth—the next we may be face to face with God. One evening Jesus said to his disciples: "Let us go over to the other side." He realized then the swift passing of his own short life here on earth. "I must work the works of him that sent me; for the night cometh when no man can work." If only we could live our days on life's sea with the same consciousness of approaching twilight, it might give a new and greater urge to life, and a new earnestness to our hearts and a new quality to our lives. If we could but feel the urge of Jesus that would help us to say, "I must work the works of him that sent me while it is yet day," his mastery would overpower every circumstance that is a danger to our life.

Life's voyage always comes to an end. Some day I, too, expect to reach the shore that Jesus Christ discovered and revealed. Even as I reached the shores of America, I want to have no more trouble getting in there than I did into this country. The Greek commander of a vessel refused one time to procure either a map or a pilot while cruising in unknown waters in the Baltic Sea. But after nearly wrecking his vessel several times he was compelled to order a boat ashore to telegraph for help. Likewise it is not safe to dis-

dain the pilot on life's sea; for many a noble ship has been shipwrecked without him. No man will have such trouble if he takes Christ aboard to take him home. If he can pass the searching eye of the customs officer there, all will be well.

Even as I heard of America in my boyhood days, we have heard of heaven and God from Jesus. Did you never dream, as I did of America, of the mansions over there? We have received not merely a letter but a Savior, a Pilot direct from the heavenly shore. Because my desire was so great I did not fear the great Atlantic Ocean, but embarked in the ship that would breast the seas to take me there. Is our desire for that land of God great enough to make us embark for the many mansions? Will death find us unafraid to cross the bar, but like Tennyson able to say in confidence,

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea?"

When one leaves one shore for another, friends are left behind in tears, for it may be they will never meet on earth. But when one leaves earth for heaven although friends are left behind and one must go alone, the same Golden Strand will receive them all if they have made their peace with God.

"For though from out our bourne of time and  
place  
The flood may bear us far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

I have been made to think but recently what a tragedy it seems for one to sail the sea of life alone without God or the Pilot Jesus. For such will not meet the Pilot face to face when he has crossed the bar. But the Judge alone will face him. One such has recently passed away in our midst and others are left behind that have no hope. And without hope, Paul says, they are of all men most miserable.

"Jesus, Savior, pilot me  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rocks and treacherous shoal."

There comes an hour in every life when at last it must cross the unknown shore. A man may ignore God for fifty or even sixty years, but the hour of crossing can not be avoided nor will God then be ignored.

Not all who come to America find a welcome. One who came on the same ship I came on was turned back—a disappointed man. Not long ago a certain well-known American was refused admittance into England on account of his sinful record here. There was none to take his sin upon his shoulders and make him free to enter. But God loved the world, so full of sin, that Jesus died upon the cross, and now there's power enough for all. And none can stop if God says, "Come." The one who puts to sea with Jesus can confidently say:

"Dark is the night and I'm weary;  
Take thou my hand in thine.  
Keep me, dear Savior, from drifting;  
Hold me by power divine.  
Guide me till over the heavens  
Breaks the eternal morn."

And sweet in that hour of darkness will be the voice of the Pilot as it rises above the storm:

"Trust me, my child, in darkness;  
Brighter will be the morn  
When the dark shadows have lifted  
Over the ocean's foam.  
I still will be near with words of cheer  
To pilot you safely home."

Wiley, Colo.

"THERE are brakemen enough in the church to last a hundred years if we never receive another one. They are the men who are afraid that the church will go too fast. What we want is more firemen. Many a church is a Niagara Falls undeveloped, and for scores of people to remain idle in a church is like a huge water-fall running to waste. Of what use is a dynamo unless it is harnessed to something?" See the spiritual power being wasted because many churches are not harnessed to a real task!—*Oliver H. Austin.*

## The Inner Urge

BY T. RICHARDSON GRAY

THE Jews measured their religion with a plumb line. The chosen people believed that a plumb line lowered from above would touch them—and them only. They had but one reach, viz., the upreach. We are not fault-finding; we speak only as of a matter of fact. For this idea also found expression even in our Protestantism, between sects and creeds. Unlike that of the Jews, the Christian is the only religion that can not be measured by the plumb line; it is the only system with an angle—the upreach toward God, and the outreach toward man. The measurement of one is the exact length of the other. The upreach is our divinity, the outreach our humanity: these are inseparable, "useless each without the other." If there is one utterance that Jesus in his reticence might well have closed with, it is this all-inclusive one—love God with all the heart, and thy neighbor as thyself, the upreach, and the outreach.

What is the inner urge? It is the new life in Christ Jesus, without which the above commandment can not be kept inviolate; it is more than an assent to the truth in belief; it is full of "hunger and thirst," and of stirring activities, not indeed such as Jesus condemned—"ye compass sea and land to make one proselyte"; but motivated by love for souls. Jesus' life was a great urge—"The zeal of thine house hath consumed me." It is the abundant life which paneth for God. With all due praise for the church, are we not facing the spectacle of hundreds of dying, rather than living, quickening bodies? As salt, Christians may not only be unable to save others, but fail to keep themselves spiritually alive; their round of church duties palling upon them, reminding one of Whittier's "In School-Days"—

"Its door's worn sill, betraying  
The feet that creeping slow to school,  
Went storming out to playing!"

On the other hand, a sure mark of the filled life is its unflagging zeal for men, with an intensity that gains and grows through the years. The tentmaker of Tarsus and fishermen of Galilee outgrew their trades and became fishers of men. Anticipating their questioning—"Paul, what law compels you; or what pay impels you?" his reply was: "The love of Christ constraineth us." Here is an inner urge, and not an outer law as the true dynamic of the Christian life.

The ancients blundered because they annulled the upreach by ignoring the outreach. They knew not that the road to God was by way of man, in that one must be on good terms with his fellows, to be right with God. Which ignorance would have been pardonable had they not evaded the light, saying: "And who is my neighbor?" But Jesus comes upon the stage of action to set the world right as to the place of love in approach both to God and man: "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?"

Forgiveness—but what had men to say in this matter? It was personal between themselves and Jehovah: he alone could absolve them. By virtue of being the chosen people, did they not stand perpetually clear? What had man to do when only God can forgive sins? Again, the Great Teacher points out the immutable law: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." How futile indeed is a one-sided forgiveness. Amid the world struggle, English women sent a letter of sympathy to German women: "We suffer alike; let us not despise, but forgive."

Worship—surely all earthly affairs can be laid aside in the worship of God alone. All relationships with men can be disengaged in the one business of bringing gifts to the altar. What if the gifts were a little marred, does not the altar sanctify the gift? But again the Lord shows them that the way of true worship is by the way of the outreach: "If ye remember that your brother hath aught against thee, leave thy gift at the altar, first be reconciled to thy brother, then come and offer thy gift."

"And who is my neighbor?" The priest was on the way to the temple to pray—a worthy mission; there is



Scattered throughout these United States are many isolated members who can not move to a church—nor has the church ever come to them. But the automobile did, and now these members drive many miles often to a forlorn little building, sadly in need of repair, in some out-of-the-



## Where the Emphasis Ought to Be

(Continued From Page 729)

be the teaching we find there. One of the strong points is unity, and when I do not teach the same thing that the Bible teaches I do not get unity but cause division. When I compromise with some man that teaches something the word does not teach, but which is other than that, my act does not bring unity but division. And if I am constrained to teach that which the Book does not give for the sake of peace, it does not cause unity but division. The apostle says: "Mark them that are causing divisions" (Rom. 16:17).

So, it seems to me to be well not to devise plans that take many workers and secure little success in saving souls. A system that is devised chiefly to give people work rather than to allow them to do mischief is no system from the Lord. A man ought to be allowed to work for himself if he only causes souls to be lost. True evangelism takes Jesus for the Guide and not men. The right kind of unity will direct all in the same way, which is the way of Jesus. The right kind of plan to evangelize the world is the one that Jesus gives. Whatever ideal the imagination may build up, however beautiful, falls short of the one that Jesus gives. Let us not forget that.

While we teach let us not censure, for we know that all men are at fault, and come short of their duty. The generation before us have been sinners and have nothing to their credit. "Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do" (Luke 17:10).

It is not well to condemn the sinner but the sin. As the light falls on the sinner's heart from the blessed word he will be made to see that he is in darkness. It was so in the early day, and if we trust in the same Lord it will be so now. To take things as we see them is not faith, but rather to take them as God sees them. We may not see how it will come, but the One who gave the word saw farther than we. Let us not forget this.

Sometimes souls need to be helped by those who are stronger. "Now we that are strong ought to bear the infirmities of the weak and not to please ourselves" (Rom. 15:1). "If a man be overtaken in any trespass, ye who are spiritual restore such a one in the spirit of gentleness; looking to thyself lest thou also be tempted" (Gal. 6:1). "A factious man after a first and second admonition refuse, knowing that such a one is perverted, and sinneth being condemned" (Titus 3:11, 12). One ought to be restrained when he persists in tearing down that which the Master has taught. Otherwise it will result in confusion, and one of the things that he taught is order.

But, this is a difficult thing to do because the church is in the world, and the curse of God rests upon the world. The ground was cursed for man's sake (Gen. 3:17). The air is the place where the kingdom of evil is; where its power is manifested (Eph. 2:2). There is no curse resting upon the water. It is therefore taken as a symbol of cleansing. Jesus was "in the world, and the world was made through him, and the world knew him not" (John 1:10). We are to come out from the world, and be separate (2 Cor. 6:17). He gave himself up for the church, "that he might sanctify it, having cleansed it by the washing of water with the word" (Eph. 5:26).

See how we are separated from the world, if we are righteous, if we are God's children. So I think there ought to be emphasis on keeping from the world, from its evil ways, its evil practices. Its fashions and its customs pass away, but the word of God abideth forever (1 Pet. 1:25). Our yearning ought to be for that which is to come, and not for the perishable things of this world. "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Philipp. 3:20, 21). We have the privilege; do we think of it in that way? Let us not forget that privilege.

The child that simply knows what to do when the Lord tells him how, has that promise. That unquestioning child that takes the bidding of High Heaven, and trustingly places his hand in the Master's, has promises that the most learned can no more than obtain. It is well to know things, and he who seeks after knowledge does no bad act, but when that knowledge hides him away from the Lord's Christ, it is not well. The knowledge of all the intricate things that are to be found out in the world through search, are but as the turning of a crank to the ruling of the kingdoms in the world to come.

Glendale, Ariz.

## CORRESPONDENCE

### DISTRICT MEETING OF NORTHWEST KANSAS

The District Meeting of Northwest Kansas convened in the Lovell church Oct. 19-22, 1928. There was a good attendance from the churches of the District and the splendid entertainment of the Lovell church made the meeting a spiritual feast for those in attendance. Especially helpful was the presence of Bro. Freeman and wife, new workers in our District. The District appreciates these additions to the workers of the church because of the smallness of our number.

The various programs were instructive and inspirational and the committee appreciated the splendid cooperation of all those who so faithfully took part in the rendering of the various numbers. The welfare sermon was given by Bro. Earl Jarboe of Burr Oak and the Sunday morning address by Bro. Freeman of Lovell. The missionary and educational addresses were given by Dr. Schwalm of McPherson College. In this first visit to our District his pleasant and informal manner won his way into the hearts and confidence of our people.

There were about sixty young people present and their inspiration was a great help. The Victor and the Quinter quartets gave several numbers. The young people's section of the Sunday-school met on a large bluff near the church and under the direction of Bro. Roy Crist a quiet and impressive service was held. After the session Bro. Wilmer Ikenberry was elected president, Orville Wagner vice-president and Sister Ruth Moyer secretary of their District work.

The business session was held on Monday and all departed to their home churches feeling that a great blessing had been enjoyed. All carried also a greater zeal for the work of the Lord and his church. Lewis Naylor.

Portis, Kans.

### REPORT OF THE MEETING OF THE MEN—NORTH-EASTERN DISTRICT OF INDIANA

The Men's Work in the Northern District of Indiana showed signs of life and activity on Sunday, Nov. 4, when 122 men met at the First Church of the Brethren, South Bend, in a laymen's meeting. Northern Indiana has only three congregations where the Men's Work is organized: Elkhart, Nappanee and First South Bend.

Bro. H. L. Chambers, president of the First South Bend group, gave the address of welcome which was responded to by Gordon Lantz of Elkhart.

In order to learn how the Men's Work and the pastor's work can be coordinated, we had Bro. Kinsey of Elkhart give an address on, The Pastor and the Men's Work. Bro. Kinsey has a live organization in his church and his address came from the heart and out of experience with a Men's Work organization.

One of the most wide-awake laymen of the District, Perry Ganger, of Nappanee, gave an address on The Duty of Christian Leaders, in which there was pointed out the duty of laymen in various fields of activity. Bro. Ganger has a unique way of bringing a challenge to men to give more of their time, energy and money for the work of the Lord.

The fellowship supper was the means of bringing the men into a closer relation. First South Bend's efficient choir director, Perry Huffaker, proved to us in his wholesome way that "the more we work together the happier we'll be."

Dr. O. G. Brubaker of North Manchester, who is a member of the National Council, gave a splendid address on Organizing Men's Work in the Local Churches. This address caused an interesting discussion and as a direct, tangible result, the men of Plymouth, Ind., asked for a visit from some men to help them organize.

We were happy to have helpful suggestions from P. G. Stahly who is chairman of the National Council and a member of our South Bend group.

At 7:30 P. M. there was a mass meeting of men and women at which time Judge Hile of Elkhart gave an address on Men and the Church. Judge Hile has been a teacher of a men's class that during a campaign for membership reached the high mark of an attendance of 4,083 on one Sunday. The judge gave from his experience some

of the requisites for efficient work, and some of the inevitable results of an organization of men in action when motivated by a desire to do big things for Christ.

At the afternoon and supper meetings, ten churches of the fifty in Northern Indiana were represented by 102 men. In addition to this number, North Manchester in the Middle District, visited us twenty strong. Of the 102 men from Northern Indiana, seventy-four came from the three churches that have Men's Work organizations. It is hoped that the other seven congregations represented will have received inspiration from the meeting that will cause them to organize for more effective work in the cause of the Master, who made use of organization and system in his work here on earth. The forty churches that were not represented should see the desirability of being represented at the next meeting.

The president and secretary of each of the three congregations with Men's Work organizations were appointed as a committee to formulate plans for a District organization, in accordance with approval of the District Conference in August.

The First South Bend church received inspiration and courage from having the meeting in our church, and we trust that our guests received something of value to help them in the work that is waiting for men of leadership to lay hold of in order to make the church go forward in its mission to build up the kingdom of God in the hearts of men. C. C. Hawbaker.

South Bend, Ind.

## Notes From Our Correspondents

### CALIFORNIA

**Long Beach.**—Oct. 5 the Women's Missionary Society met at the home of Sister E. J. Cline. Sister Marie Woody Brubaker gave an interesting and instructive talk on her experiences with the women of China. The Laymen's Brotherhood gave a surprise banquet for Bro. Kurtz on Oct. 9, it being his birthday. Mrs. Earl Dickinson, our music leader, had arranged an excellent program of vocal and instrumental music. Brethren Elmer Strubbe, Roy Hilton and Ray Cullen all made speeches. The food was prepared by the girls of the church under the direction of Mrs. Mosey Killingsworth and was served by the young men of the church. A birthday cake with candles and a present of books were provided for the guest of honor. Instead of the usual prayer meeting of testimony we now have a course in given Wednesday evenings by Bro. Kurtz. Practically all the members of our own congregation and a number of others attend this class. The Bible class for men, now being held Sunday mornings by Bro. Kurtz, is a success. We held our last fast and communion Oct. 21, with a good attendance. All who could enjoyed this impressive sacred service. On Thursday the pastor and a number of others drove into the country to hold communion services with our aged Sister Bowman. Oct. 21 we had a Rally Day for the Sunday-school and a special Harvest service for the benefit of the home mission work.—Mrs. J. R. Trimmer, Long Beach, Calif., Oct. 27.

**Oakland.** During the month of September we conducted a special campaign in an effort to increase the enrollment of our Sunday-school; it was increased from 158 to 175. Rally Day was observed with a fitting program by the boys and girls of the Sunday-school. Certificates of promotion were also presented in the different departments. The program closed with a consecration service by the pastor, Bro. J. M. Boaz, for the new babies in the Cradle Roll. Sunday morning, Oct. 7, a service of recognition was held for those having a record of perfect attendance for the past year; seven received first year diplomas, thirty-one received second, third year seals, and four received alumni seals. During the preaching hour an installation service for the newly elected church and Sunday-school officers and teachers was held. Our pastor gave us a fine message on the theme, Assurance, Vision, Victory. Several of our members attended the District Meeting at Laton. Our evangelistic campaign began Oct. 17. Due to so much sickness among the members it was decided to discontinue them. Sunday, Nov. 4, at the close of the morning service, two young men were received into church fellowship by baptism. Our communion service was held in the evening with the pastor officiating; seventy-two surrounded the tables.—Mary Hessel Woody, Oakland, Calif., Nov. 6.

### COLORADO

**Antioch church** met in council Oct. 6. We decided to hold a series of meetings beginning on Thanksgiving Day; Bro. J. O. Chick will conduct them. A love feast will be held at the close. The union young people's meeting was well attended, 150 being present. Bro. Price Hynton is president; new officers were elected for the year.—Mrs. Edna Cooper, Kendrick, Colo., Oct. 31.

### FLORIDA

**Brooksville church** met in council Sept. 26 with our elder, J. H. Garst, acting as moderator. Delegates to District Meeting were elected. We also decided to hold a love feast on Thursday, Nov. 8.—Mrs. Myrtle Wysong, Brooksville, Fla., Nov. 5.

### IDAHO

**Nampa.**—At our October council the trustees were authorized to add two new rooms for the Sunday-school. The school has grown from two to four rooms. We are to have a Homecoming Nov. 18 and a revival to follow, conducted by our pastor. The November council will be on the 2nd and the love feast on the 9th. We have had a wonderful season—October days all sunshine and warm weather. The crops have been abundant.—H. H. Keim, Nampa, Idaho, Oct. 31.

### ILLINOIS

**Chicago (First).**—We held our first "All Church Social" on Oct. 19, at the Chicago Bible School. While the children were in the kindergarten rooms, the rest of the group enjoyed a most interesting session under the leadership of our elder, Bro. J. W. Lear. Burton Metzler, our general Sunday-school superintendent, gave us a very interesting report of the progress our church school has made since 1925, when we moved into our new church home. A decided increase has come in the average attendance. In 1925 it was 218, in 1926 255, and at the close of 1927, 282. Our regular enrollment for 1928 is 470, and on our Rally Day, Oct. 14, we passed the 550 mark in attendance. The added interest in the church school work is evidenced by the large enrollment in the home department—eighty-one of the older folks and shut-ins who can not attend regularly are members of this department. The Cradle Roll now numbers fifty-three, and about ten of these babies were dedicated on numbers fifty-three, and about ten of these babies were dedicated on numbers fifty-three. The report of the Ladies' Aid was given by findings of this board. The report of the Ladies' Aid was given by Mr. J. W. Lear, Floyd Waggoner, the vice president of the Young People's Department, gave a most interesting account of the activities of that department during the last few months. The Y. P. D. now



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## RELIGION

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feels like reproaching himself for having so poorly taught these babes, so poorly introduced them to "the Desire of all nations," that any of them can be drawn away from him.

In the face of this religious warfare, what sort of missionaries does India need, you think? You know full well that we common fellows have not turned the world upside down as yet. Who is sufficient for this task? Who can build churches out of this material? Who can bring the kingdom of God into India, soon? Oh, do send out men who can do this, by his grace! The best America has are not too good, and there is room for great spirits in this hardest of all tasks.

General Booth used to say a missionary needs God, gumption and go. I should like to add "sympathy" to his list and wish we all might fill these requirements, for his sake. I. S. Long.

## PASSING OF MRS. W. M. PLATT

In the passing of Mrs. Wm. M. Platt on Oct. 19, a profound loss was sustained by her family, the church and the community. Emma E. Funk was born June 17, 1878, in Iowa. She became a Christian at an early age. On Oct. 8, 1899, she married Bro. Wm. M. Platt of Covina, Calif. Brother and Sister Platt held pastorates at Colton, El Centro, Los Angeles and Oakland in California and at Glendale, Ariz. For the past three years they have been with the Hemet congregation.

The life that she lived led her children and many others even at a tender age to know and appreciate higher values and choose to live nobly as she had done. As a leader and organizer her work was invaluable, injecting into all the church's activities the spirit of loyalty and victory. She lived for others, and the monuments which she leaves to her memory will live on. She inspired others, both young and old, to choose the best in life. An appreciative class of senior young people with whom she labored the past three years realize that they have lost one who truly lived the ideals of Jesus. As an associate in Sunday-school work her suggestions have been invaluable and to her we owe much for her tireless efforts in the interest of others even to her last conscious moments.

Two funeral services were held Monday, Oct. 22, the first at the Hemet Church of the Brethren at 9:00 A. M. Following the piano prelude, the sympathetic audience which was unusually representative of the community, opened the impressive service by singing "Some Day the Silver Cord Will Break." Other numbers, "By Elmer Kingham," "The Beautiful Garden of Prayer," by Elmer Kingham, and two quartet numbers, "No Night There" and "Sometime We'll Surely Know," sung by Miss Florence Snider, Raula Snider and Mr. and Mrs. Dean Yoder. Eld. S. E. Yoder was in charge of the service and gave a very appropriate sermon.

The pallbearers were ministers of the valley who had been acquainted with Brother and Sister Platt for several years.

Following this service the cortege of perhaps sixty or seventy friends and relatives drove to the Glendora church where the second service was held for the convenience of the relatives and many friends living there. The service was directed by Elders George F. Chamberlen of Covina and G. H. Bashor of Glendora. Beautiful numbers in music were rendered by a ladies' quartet.

The service at the grave was brief but impressive. The large class of senior young people passed, each dropping a beautiful white flower upon the casket in honor of her who had served them so lovingly as their teacher and had given her life "that they might know him."

Surviving her are the husband, Eld. Wm. M. Platt, and four daughters: Mrs. Velta Baker of Oakland, Calif., and Mary, Lucille and Pauline Platt of Hemet. There also survive: her aged mother, Mary Ann Myerly Funk of Glendora; two brothers, David Funk, Covina, Calif., and Samuel W. Funk, Charter Oak, Calif.; also three sisters. Hemet, Calif. Dean L. Yoder.

## ELD. J. L. MAHON

Eld. J. L. Mahon, son of John A. and Emily Mahon, was born in Huntington County, Ind., Dec. 26, 1876. He died Oct. 13, 1928, at the age of fifty-one years, nine months and eighteen days. He was united in marriage with Martha Bell Risinger July 1, 1899. To this union were born twelve children; four of whom preceded him.

Bro. Mahon had been a faithful member of the Church of the Brethren since Feb. 6, 1898. He was elected to the deacon's office Feb. 9, 1901, called to the ministry Sept. 13, 1902, and advanced to the full ministry as elder Dec. 28, 1916. He served the church in the evangelistic field from 1901 till 1921 when he moved to northeastern Ohio, taking up pastoral work. In January, 1928, he moved to southeastern Kansas as pastor of the Scott Valley church. However, he soon found himself in a losing battle

with cancer of the stomach. His death occurred in the hospital at Halstead, Kans., after weeks of suffering. He bore his suffering with patience, being fully resigned to the will of the Father.

He leaves a sainted mother, a devoted wife, two sons, six daughters and eight grandchildren. Funeral services at the Farrville church by Eld. J. W. Norris, assisted by Eld. J. I. Byler. Burial in the Van Buren cemetery. Marion, Ind. Mrs. J. W. Norris.

## A TERRIBLE TRAGEDY

On Friday evening, Oct. 26, two of the Sunday-school classes of the Walnut Grove church, with their teachers, walked into the country to one of our members' home to have a social gathering. There were a score of young girls, intermediates mostly. They all had a fine, good time together. After the meeting, they started to walk back to their homes together. As they were coming toward Johnstown, near the city, along the brick road, they were run into by an automobile, and several of the girls run down. One of them was dragged ninety-three feet. This was Sister Thelma Gallagher, who had both legs broken, her hips disjointed and a broken neck. She was no doubt killed instantly. The other young girl, who also had both legs broken in several places, and likely a fractured skull, was Sister Gladys Horner. She died in the Mercy Hospital a few hours after the terrible accident. The writer was asked to anoint her, which he did, but she could not recover. Both girls were members of the church and Sunday-school, and both regular attendants. The other young ladies who were hit by the automobile, are recovering. The girls were on the proper side of the road, and off the driveway, and therefore the teachers were taking the best of precautions. One of the teachers smelled liquor on the driver of the car. Of course the trial has not been held yet. The funeral of both victims was held in the Walnut Grove church at the same hour on Tuesday afternoon, Oct. 30. Over fifteen hundred people attended the services. Both girls were laid away in the Grandview cemetery. The pastor had charge of the services. The whole community was shocked as it probably has not been for many years, or ever.

Sister Gladys Horner, daughter of Brother and Sister Clarence Horner, of Johnstown, Pa., was born Dec. 2, 1914. She was baptized Feb. 7, 1925. She was aged 13 years, 10 months and 25 days. She died Oct. 27, 1928.

Sister Thelma Gallagher was the daughter of Brother and Sister Edward Gallagher of Johnstown, Pa. She was born Nov. 19, 1916, and died Oct. 26, 1928, aged 11 years, 11 months and 7 days. Thelma was baptized March 26, 1927. Galen K. Walker.

Johnstown, Pa.

## MIDDLE MISSOURI AID REPORT

The following is a report of the Aids of Middle Missouri for 1928. The annual meeting was held at Kansas City, Mo. In the absence of our president, Anna Pentecost, Sister Bessie Paul had charge of the meeting. The election of officers resulted as follows: President for three years, Bessie Paul; Nora Beshor, for one year, unexpired time; secretary, Mrs. R. L. Gibbs, two years, unexpired term. The report of the secretary showed sixty-six active members and thirty associate; meetings held, 113; total money received by all the Aids, \$405.45; paid to foreign work, \$56; to home work, \$285.59; money in treasury, \$64.16.

It was decided to do what we could to help Bethany Hospital and raise our portion, \$56, for the Quinter Hospital. We discussed the question: In what way can an Aid help the church financially, socially and spiritually? How can a pastor help the Aid? By making an interesting announcement; by knowing what the Aid is trying to do. Leeton, Mo. Ida M. Mohler.

## SOUTHERN PENNSYLVANIA DISTRICT MEETING

The District Conference of 1928 for Southern Pennsylvania was held in the York church on Tuesday and Wednesday, Oct. 30 and 31. The weather was ideal, the attendance large and the spirit excellent.

The missionary meeting was held on Tuesday evening under the direction of the District Mission Board. An offering of \$1,183.17 was lifted for District mission work.

There were fifty-nine delegates present, representing the 5,123 members in the District. All but one of the twenty-six churches were represented by delegate.

Eld. M. A. Jacobs was elected as moderator, and the writer as writing clerk. Eld. Michael Markey, being writing clerk of elders' meeting, became reading clerk of District Meeting.

The reports evidenced much thought and activity in the various departments of the District. A Board of Religious Education was created, taking over the work of the Sunday School Board and the Welfare Board, thus making the District organization correspond with that of the general Brotherhood.

Eld. J. L. Myers and the writer were selected to represent the District on the 1929 Standing Committee, with Elders J. E. Trimmer and Daniel Bowser as alternates.

The York church with its ample equipment took excellent care of the meeting in every way. A rising vote

of appreciation was given the brethren and sisters for their splendid hospitality.

The meeting adjourned at 4:00 o'clock on Wednesday to meet in the Antietam congregation on the last Wednesday in October, 1929. James M. Moore, Writing Clerk.

Waynesboro, Pa., Nov. 3.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to the next month's "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Berkoy-Weaver.—By the undersigned at his residence, Oct. 25, 1928. Mr. Roger Kenneth Berkoy and Sister Edith M. Weaver.—Jerome E. Blough, Johnstown, Pa.

George-Worley.—At the residence of the undersigned Nov. 3, 1928. Mr. Arthur J. George and Miss Lola L. Worley.—Van B. Wright, Dayton, Ohio.

Hoffman-Weaver.—By the undersigned at his residence, Oct. 25, 1928. Bro. Chalmers J. Hoffman and Sister Vera Weaver.—Jerome E. Blough, Johnstown, Pa.

Lane-Adams.—By the undersigned, at his residence, Sept. 26, 1928. Mr. Ernest T. Lane and Miss Marjorie L. Adams, both of South English, Iowa.—W. H. Brower, South English, Iowa.

Messersmith-Yeiter.—At the home of and by the undersigned, Oct. 20, 1928. Mr. Gilbert W. Messersmith of South Bend, Ind., and Miss Blanch Mae Yeiter of Indianapolis, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

Shaffer-Kirchoff.—By the undersigned Oct. 21, 1928, at the First Church of the Brethren, Gratis, Ohio. Bro. Albert Shaffer of Eaton, Ohio, and Sister Virginia Kirchoff of Gratis.—Otto Larsen, Gratis, Ohio.

## FALLEN ASLEEP

Barret, Mary A., daughter of Samuel and Nancy Shultz, was born in Huntington County, Ind., on Sept. 15, 1849. She departed this life, July 27, 1928, at the age of 78 years, 10 months and 12 days. On May 3, 1868, she was united in marriage to John D. Barret. To this union three daughters and two sons were born, two daughters having preceded her in death. She was a member of the Church of the Brethren for many years. Surviving are the husband, two sons, one daughter, two brothers, five grandchildren and four great-grandchildren. Services held in the Lancaster church by the writer, assisted by Bro. Wilbur Bantz of Fort Wayne. Interment in Lancaster cemetery.—R. O. Shank, Huntington, Ind.

Barton, Mary, wife of J. F. Barton, was born eighty years ago. She departed this life at the home of her son, J. L. Barton, on Sept. 1, 1928. She had been in failing health for several years. She was a member of the Wesleyan M. E. church for many years. Services held in the Lancaster Brethren church by Rev. Billheimer of the Wesleyan church, and the writer. Burial in Lancaster cemetery.—R. O. Shank, Huntington, Ind.

Boyer, Chas. R., son of Samuel and Ellen Boyer, born near North Manchester, Ind., died Sept. 27, 1928, aged 31 years, 4 months and 10 days. At the age of thirteen he united with the church and became a very active worker. He was called to the ministry Sept. 5, 1920. He graduated from Manchester College in the class of 1922 and the past summer was spent in Northwestern University, doing post-graduate work. He was an instructor of history in the Culver high school, Ind. He was a young man of excellent Christian character and a teacher of more than ordinary ability. It was his purpose to give himself wholly to the work of the ministry as soon as suitably arranged could be made. He is survived by his betrothed, his mother, three sisters and five brothers. Funeral by Otto Winger, R. C. Wenger, T. D. Butterbaugh and the writer, at the West Manchester church.—I. Bruce Book, North Manchester, Ind.

Boyd, John H., son of Enos and Mary Walt Boyd, was born in Wayne County, Ind., on Feb. 24, 1838. He departed this life Oct. 1, 1928, aged 90 years, 7 months and 7 days. To this union were born two daughters and one son. His companion passed away June 11, 1897. His second marriage was to Lucinda Wimbrenner in December of 1906. He was a member of the Church of the Brethren for over forty years. Surviving are the companion, two daughters, four grandchildren, four great-grandchildren, four stepchildren. Services held in the Lancaster church by the writer. Burial in the Lancaster cemetery in which Bro. Boyd helped to dig the first grave many years ago.—R. O. Shank, Huntington, Ind.

Bowles, Mrs. Lucinda Shaffer, died Sept. 18, 1928, of bronchial pneumonia. She was born April 10, 1842, in Shelby County, Ohio. Her father died in 1852 and in 1854 the family came to Iowa, settling first in Hamilton County and later in Marshall County. She married Wm. Bowles Aug. 23, 1863. She united with the Brethren Church in 1891. Three sons and one daughter survived; also fifteen grandchildren and twelve great-grandchildren. Funeral at the Iowa River church by F. M. Wheeler assisted by T. D. Butterbaugh. Interment in the church cemetery.—Mrs. Arminia Hodges, Marshalltown, Iowa.

Bucher, Sister Fannie, died Oct. 6, 1928, aged 64 years, 10 months and 23 days. She was a daughter of Jacob and Fannie Horst Bucher. One brother survives. Services at the Cornwall church by Bro. H. F. King and Bro. S. K. Wenger. Interment in the adjoining cemetery.—Elizabeth B. Nott, Lebanon, Pa.

Dickensheets, Sister Mary C., died at her home in Fritzburg, Md., Oct. 5, 1928, after a lingering illness, aged 72 years, 6 months and 14 days. She united with the Church of the Brethren many years ago and remained faithful in observing its principles and loyal in advocating its doctrines. She called for the anointing and passed away in the triumphs of a living faith. Her husband died some years ago. She leaves one daughter and six sons, two sisters and one brother. Funeral in the Meadow Branch church by Elders Marshall Wolfe, E. C. Bixler and the writer. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Elkenberry, Harvey, born in Carroll County, Ind., died Oct. 26, 1928, at the home of his son, LeRoy G. Elkenberry, Covina, Calif., aged 75 years and 11 days. He had not been of robust health since his youth, but he had an unusual vitality that seemed to help him through many hardships where a person of greater strength might have failed. This was especially shown in the years of constant care for his invalid wife. His greatest wish was that he might outlive her, and this wish was granted him. He was the youngest child in a family of nine. The family moved west and located about forty-five miles north and west of Waterloo, Iowa. He married Susan C. Talhelm Feb. 21, 1875, who passed away in October, 1899. To this union was born one son. Aug. 28, 1881, he married Susan Kimmel. He united with the church during early manhood and was called to the ministry at about the age of thirty. He was also ordained an elder of the church and labored most faithfully for the church and the kingdom with untiring efforts, with love and sympathy, and with the deepest conviction. His services will bear fruit in the lives of many who were guided by him in the name of our Lord. He is survived by two sons, two daughters, one sister, five grandchildren and five great-grandchildren.—Mrs. Homer E. Fike, Long Beach, Calif.

Elkenberry, Susan Kimmel, was born Nov. 1, 1851, in Somerset County, Pa., died Oct. 14, 1928. For many years she was confined to her room and endured the most excruciating pain. Those who came



to call on her found that in spite of her long illness she had a pleasing personality, an active mind, an interest in passing events and for the activities of her church. She united with the Church of the Brethren in youth. She came to Waterloo, Iowa, when twenty-two years of age and lived with her uncle, Matthias Miller, until her marriage to Harvey Ekenberry of Waterloo, Iowa, Aug. 28, 1881. Five years later the family moved to Greene, Iowa, where they lived until they moved to Arizona in 1904; they came to California in 1906. Her husband died Oct. 26. Surviving members of the family are two daughters, two sons, four sisters and five brothers.—Mrs. J. R. Trimmer, Long Beach, Calif.

**Eiler**, Emaline, daughter of Joseph and Anna Bashore Miller, born near Bradford, Ohio, died of a stroke of apoplexy, Oct. 20, 1928, aged 67 years, 9 months and 16 days. She was a member of the Church of the Brethren from girlhood. She married Levi Overholser in 1884 and after his death she married Calvin F. Eiler, who preceded her and about four years ago. She was the mother of eight children and became stepmother to six more. All these duties found time to read her Bible through nine times. All these duties found time to read her Bible through nine times. All these duties found time to read her Bible through nine times. Funeral services at the West Manchester church, Ind., near her late home, by Eld. T. D. Butterbaugh and the writer.—L. Bruce Book, North Manchester, Ind.

**Haltermann**, Drusilla M. (Detrick), born near Mathias, W. Va., died Oct. 12, 1928, aged 65 years, 9 months and 9 days. She leaves her husband, Joseph M. Haltermann, four children, twenty grandchildren and four great-grandchildren, also a brother, three half brothers and three half sisters. She was a member of the Church of the Brethren and lived a devoted life to her church. She had been failing in church attendance and a sufferer from heart trouble as well as other health for several years, a sufferer from heart trouble as well as other health for several years, a sufferer from heart trouble as well as other health for several years. She bore her affliction with patience and seldom was heard to complain. Services by Eld. J. Carson Miller assisted by Elders M. L. Huffman, John H. Garber and Chas. Nestrodt in the Mt. Hermon U. B. church. Burial in Mt. Hermon cemetery.—C. F. Kohne, Getz, Va.

**Jamison**, Mary Webster, died at a Modesto hospital, Calif., Oct. 21, 1928, aged 55 years, 3 months and 4 days. She united with the Church of the Brethren at the age of fourteen years. She married Riley B. Jamison who survives with three sons and two daughters. Services in the Empire church by F. E. Miller and A. M. White. Burial in the Modesto cemetery.—Pearl Wirth, Empire, Calif.

**Kindell**, Edward H., born at Covington, Ohio, Aug. 21, 1869, died at his home at Rocky Ford, Colo., Oct. 23, 1928, aged 59 years, 2 months and 2 days. He was the eldest son of a family of eleven children. In 1899 he married Minerva Jones, to which union were born nine children, one of whom preceded him. He was always active in church work, having given his heart to Christ in early life. He moved to Colorado for his health, and while engaged in factory work he met with an accident which caused a lingering illness of over three years. He is survived by his companion and eight children and two grand-children. Funeral services in charge of the writer assisted by Eld. Roy E. Miller.—Harvey Hostetler, Rocky Ford, Colo.

**Lathaw**, Sister Anna, wife of Michael Lathaw, died Oct. 1, 1928, after a short illness, aged 77 years. Her husband preceded her eleven years ago; one son survives. Funeral services in the Ridgely church by L. R. Brumbaugh and H. G. Ziegler. Burial in the Ridgely cemetery.—Mary Cherry, Ridgely, Md.

**Ritchey**, Bro. Daniel, died Oct. 20, 1928, aged 75 years, 6 months and 27 days, after a short illness of acute indigestion. He came to this section from Bedford County, Pa., about thirty-one years ago. He was married twice, his first wife preceding him about twenty-five years ago and his second wife about ten years ago. He leaves four sons and five daughters. Funeral services from the home of his son by L. R. Brumbaugh and H. H. Ziegler. Interment in Greenboro cemetery.—Mary Cherry, Ridgely, Md.

**Shawver**, Martin V., was born in Ohio, Aug. 16, 1864, and passed away very suddenly in Los Angeles, Calif., Oct. 25, 1928. He had been a member of the Church of the Brethren for many years but not privileged to worship in his own church for a number of years until about six years ago when the work was started in San Diego, Calif., where he had made his home for a long time. At the time of his passing he was serving the church as treasurer and the Sunday-school as superintendent. He leaves one son and two daughters. Funeral services in San Diego, and interment in Greenwood Memorial Park. The services were in charge of the writer.—Fred A. Flora, San Diego, Calif.

**Shideler**, Howard T., son of Tenuis and Cora Priddy Shideler, was born May 13, 1901, in Wabash, Ind. He departed this life Oct. 17, 1928, in Los Angeles, Calif., age 27 years, 5 months and 4 days. He was a member of the Simpson M. E. Church of Ft. Wayne, Ind. Surviving members are two children, a boy and a girl, father, mother and one sister. Burial in Services held in Lancaster Brethren church by the writer. Burial in Lancaster cemetery.—R. O. Shank, Huntington, Ind.

**Sisler**, Mary Elizabeth Wright, born June 16, 1851, died Oct. 23, 1928, on March 4, 1874, she married Jacob H. Sisler who died July 16, 1909. On this union were born eight children, five of whom preceded her. She leaves two sons, one daughter, fourteen grandchildren, two great-grandchildren, four sisters and three brothers. A number of years ago she united with the Church of the Brethren and remained a faithful member until death. A few weeks before her death she called for the anointing service. She bore her suffering during her illness without a murmur. Funeral at Centenary M. E. church by the writer, assisted by Rev. S. E. Ryan. Burial at the same place.—Jeremiah Thomas, Bruceton Mills, W. Va.

**Valentine**, Sister Mary, was killed as she was crossing the street near her home on Oct. 10, 1928. Sister Valentine was the mother of fifteen children, four preceding her in death. She was a devoted member of the Cumberland Church of the Brethren and will be missed not only by the church but by all who knew her. Her last message to her pastor was to pray for her family and to preside at her funeral. The funeral services were held in the Cumberland church by Bro. C. H. Wakeman.—Wreatha L. Winters, Cumberland, Md.

**Weyand**, Araminta Forney, died at the South Side hospital, Pittsburgh, Pa., of cancer, Oct. 14, 1928, aged 68 years. She was taken suddenly ill some weeks ago and surgery was deemed the possible way of relief. She was a daughter of Franklin and Mary Musser Forney, born Feb. 11, 1860, in Somerset County, Pa. She united with the church at the age of fourteen. A marked Bible which was with her at the hospital gave testimony of her faith in her Savior. She was married to Henry Weyand July 27, 1881. Their home was blessed with three children; a son and daughter and two grandchildren survive, also a brother and a sister. Funeral services in her home by the pastor, Eld. G. B. Royer, assisted by Bro. D. Z. Eckert. Services also in Somerset County where she was laid to rest.—M. Elizabeth Barnett, Pittsburgh, Pa.

**Winebrenner**, George W., son of Daniel and Elizabeth Winebrenner, was born in Lancaster Township, on July 9, 1855. He married this life on August 9, 1928. On Sept. 4, 1874, he was united in marriage to Martha Priddy. To this union were born three sons. On May 4, 1903, his companion was called by death. On Oct. 26, 1905, he was joined in holy wedlock to Mrs. Lucinda Sprinkle, who survives. In early life Bro. Winebrenner accepted Christ and united with the Church of the Brethren. In this fellowship he remained until death. Surviving are the companion, three sons, six grandchildren, two great-grandchildren, one brother and one sister. Services in the Lancaster Brethren church by the writer assisted by Rev. Livengood of the United Brethren church. Interment in Lancaster cemetery.—R. O. Shank, Huntington, Ind.

**Young**, Sister Jennie, nee Stoner, born in Virginia, died in Viola, Kans., Sept. 5, 1928, aged 69 years, 6 months and 16 days. In May, 1877, she married Newton Young. To this union were born two sons and two daughters. Bro. Young died in 1905 and one son in 1919. She leaves one son, two daughters, three sisters, fifteen grandchildren and three great-grandchildren. She united with the Church of the Brethren in early life and was a very true and devoted Christian. She was always at church and was a cheerful giver. Funeral services at the Nampa church, which had been her home for many years, by the writer and Bro. A. P. Becker.—J. H. Graybill, Nampa, Idaho.

## For the Children's Hour

By Carolyn S. Bailey and  
Clara M. Lewis

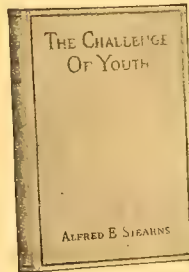
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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ"—Eph. 4: 13.

Elgin, Ill., November 24, 1928

No. 47

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## ...EDITORIAL...

### Thanksgiving Always

THANKSGIVING had a large place in the early church. We refer not to any formal celebration but to the idea and the fact. The New Testament is full of it. To begin with Jesus himself practiced it. Why should *he* be thankful? Well, he was, and said so frequently. Consider two instances recorded in two eleventh chapters, of Matthew and John respectively.

In the first case Jesus was glad because the truth was making its appeal to the childlike and simple-minded, even though the "intelligentsia" did not get it. And so he just burst out in thankfulness to God for this wonderful fact. It is the more noteworthy because no immediate relation to the context or connection with any particular occasion is discernible. Just after the woes on the unrepentant cities (note how loosely general the time connection is), Matthew says (11: 25, 26):

"At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight."

That is all there is about it. Whom or what did Jesus answer with this little prayer of thanksgiving thrown in here so unexpectedly? You can wonder about that as long as you like, but if the full import of the fact which Jesus was praising God for breaks into your consciousness, you will want to stop in the midst of whatever you are doing and make an offering of thanksgiving also. It is indeed a wonderful blessing that the really important things are easy to understand and easy to possess. The vital truths are simple. It is hard for some of us "wise and understanding" ones to realize how simple they are. But they are. Thank God that it is so and be glad.

The second occasion is at the tomb of Lazarus (John 11: 41, 42): "So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me. And I knew that thou hearest me always."

What a ground for thankfulness that is—a Father who hears and always hears! Jesus does not mean that the Father listens to what you have to say and then turns away unheeding. He means that he hears sympathetically. He responds to your need, often with the very thing your heart is set on, sometimes with

something of more value, more useful. But consider, brother, sister, consider what it means to have a Father like that. And then thank him that he is a Father like that.

The thanksgivings of Paul are a great study. He is just bubbling over with thankfulness all the time. He begins all his letters with that note, with one notable exception. But never mind about that exception now. Observe rather his thanksgiving habit and think upon its meaning. The ground of his gratitude is the Christian faith of his readers, the supporting grace of God in his labors and trials or something of that kind. For Paul things are always working out for the best, no matter how unpleasant or disappointing they may seem. If some envious preachers are taking advantage of his confinement in prison to win a little popularity for themselves, that doesn't worry him at all. He rejoices that Christ is being proclaimed anyway (Philpp. 1: 15-18). Once when he was in great suspense over possible developments at Corinth, and was disappointed in not meeting Titus at Troas with news from there, he got the blues so bad he couldn't preach (2 Cor. 12, 13). But soon he meets Titus in Macedonia (2 Cor. 7: 5-7), finds that everything is all right and then he can hardly contain himself for joy and thankfulness. "But thanks be unto God, who always leadeth us in triumph in Christ" (2 Cor. 2: 14).

There is almost a touch of confession in that "always." Why hadn't he been more confident? Now he can say "always" again and boldly he holds up his head and says it. His Master had said "always" in his thanksgiving prayer at Lazarus' tomb. How nearly can you say it? "Rejoice in the Lord always." "In everything give thanks."

There are no doubt special occasions for thanksgiving in the lives of all of us, yet thanksgiving is not a virtue for rare occasions only. It is rightly the daily habit of the Christian. To make it so in fact there must be a livelier sense of human limitations and dependence upon God, a keener sensitiveness to spirit values as compared with material blessings and a well grounded conviction that a kindly Providence can make apparent reverses work out for good. If these things be in us and abound then we can know, like our Lord, that our Father heareth us *always* and, like his greatest apostle, can say: "Thanks be unto God who *always* leadeth us in triumph in Christ."

"Always" is a great New Testament word in connection with the thanksgiving idea. It is a great word to put into Christian experience in that same connection.

### Two Women, A Boy and You

AN invalid wife and mother whose home is in the South had spent the summer with her aged and widowed mother in the North. She was glad, especially as winter was approaching, when the doctor said that she was strong enough to return home. She was glad too because the letter from her son said that he and dad were well and everything was all right. And then came the bolt from the clear sky. The cruel telegram which followed said that dad was dead. And so now the two widows, aged mother and invalid daughter, are on their way to the broken home in the South.

Well, what of it? You do not know these two sad-hearted women nor the boy alone with his dead father awaiting the coming of his mother and grandmother. Why give thought to them? Why? Because they need help. They are in trouble. And they are typical of many others who need the help your sympathetic prayer can give them. And some of them you can reach in other ways with some form of practical ministry. And because, too, you need the help which the sharing of the distress of others will give you. A lit-

tle mellowing of the spirit, maybe. A little preparation of the heart for something like that in your own experience.

And because there is a loud call here to think often and long upon the pressing need of something more solid, more lasting, to tie to, than these earthly relationships can give us. Can't you give a few minutes to this right now?

### "With Whom We Have to Do"

You know the phrase well, for it is as old as the Book of Hebrews and has found its way into the language of current religious exhortation, but what sort of emotion does it stir within you?

There's the fact, first of all. Does the fixedness of it sufficiently impress you? Do you live in the daily consciousness of it? Do you take due account of it in all your plans and planning? Does it stand out clearly in the foreground of all your thinking—this fact that in every phase of your experience you have God to deal with?

Next question: Is the thought disturbing or reassuring? Are you scared or glad? Does the contemplation of it tend to uneasiness or to quietness of spirit?

It is a great truth, a wonderful truth, terrible or gracious, according as you choose to have it.

### Faith That Pleases God

THAT "goodly matter" with which the singer's heart was overflowing when he wrote the forty-fifth psalm, reaches its climax in the seventh verse. "Thou hast loved righteousness and hated wickedness," he says, and "therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." That was the reason he was king. Do you get the force of it, the overwhelming crushing force of it?

The writer to the Hebrews thought so highly of it that he made it a part of his glowing tribute to the Son who was "so much better than the angels." Surely that must have been true of the angels also to a considerable degree, just as it must be true in some degree of every follower of Jesus, but it was preeminently true of Jesus. He above all others loved righteousness and hated iniquity. And so that quality stands as the supreme measure of character excellence.

More successful in realizing his ideal than we, he not only loved righteousness but he achieved it. He not only hated iniquity but he kept his soul clean from the stain of it. But if we must needs fall short here when it comes to practical accomplishment, we need not do so in the goal we set, in the ideal which we cherish. The pull of the soul's deepest desire can be, must be, toward righteousness.

It is strange, yes, it is really strange that Christian understanding has been so slow to perceive that at this point lies hidden, no, not hidden, for there it is in plain sight on the clean hard ground of solid fact, the answer to an old and vexing question. What, in respect to good works, is the ground of acceptance with God?

The merit of performing them? No, thank heaven, we need not wait for that. Our case would be too hopeless. Salvation is of grace, of faith in Jesus, not of works lest any man should boast. Yet men and women who have been "created in Christ Jesus for good works" must love them. They can not be indifferent to them, for God wishes us to walk in them. We must desire to walk in them and must walk in them, as the grace of divine love turns weakness into strength to do.

"Thou hast loved righteousness and hated iniquity" is at the very heart of saying faith. It is the bone and sinew of every claim to the forgiving love of God.



## GENERAL FORUM

### Thanksgiving

Just for a day,  
We turn away  
From busy-life, which we know best,  
To count our blessings, feast and rest;  
'Tis well we do, for who could dine,  
But for the gifts that are divine?  
'Tis well we do, for who could sleep,  
But for the watch the angels keep?  
'Tis well we do, for who could live,  
But for the blessings God does give?  
So for a day  
We thank and pray.

Just for a day,  
We turn away  
To thank the One who loves us best,  
Who gives us life and love and rest;  
With summer's sunshine, winter's snow,  
True hearts that kindle, thoughts that glow;  
The birds and flowers, woods and lake,  
And all the gifts we freely take.  
And too, may we attain to this—  
Be thankful for the things we miss.  
And for a day,  
Just thank and pray.

—G. Franklyn Penland.

### Gifts of the World's Father

BY EZRA FLORY

ANOTHER Thanksgiving day has come. While we kneel with grateful hearts to pray, giving thanks for personal blessings that are ours, let us remember with deep gratitude the larger gifts of the world's Father in order that we may rise from the saying of our words to go out and do deeds.

The past year has brought much for which we can truly be grateful. This is especially true for those who love the church, who are praying for the day when it shall take a deeper hold upon the vital needs of the time, an age laden with problems that can not longer be dodged.

The church is not satisfied with itself. It is restless with the fact that progress, prosperity, wealth and a certain refinement of living do not make Christianity. There is a new born hunger of the soul for Christ; and for this, all who can think are deeply grateful.

Through the years the church has felt the hurt of the defeated men and women of every community, whether this defeat has been caused by industrial conditions, illness, misfortune, incompetency or personal sin. We ask ourselves: has our religion any answer to these things we see?

When this question can be answered in the affirmative there is a stride forward. If answered in the negative we confess that a dogmatic, abstract, apart-from-life type of religion has no answer to the throbbing questions of the day, and we can but pray for the church to seek out the religion that Christ came to teach.

The present attempts through extension classes, forums, men's movements, bureaus of employment, life work conferences, and other movements are born of the heart-longings concretely expressed in an effort to properly relate Christianity to those who pass by our doors.

The church has said calmly, resolutely and with a deep determination in the soul that *intemperance and illegal trafficking in liquor must go*. For this deeper interest on the part of the church in physical and moral well-being of our generation every one is grateful.

Another thing for which we are deeply grateful is the increasing interest taken in the religious education of children and young people. Men and women acquainted with education are today declaring that education without religion is inadequate. Time and money are being given that children may come into their rightful possession in knowing God. There is an awakening in the church itself leading to a movement that should place the right kind of literature before our rising children in order that they may be properly nurtured in homes and in churches. This movement is reconstructing our institutions with a view to making

them both places of worship and instruction. Chapels are being reconstructed. Courses of study are provided with electives. The number of those taking training for teachers is mounting higher each year. Women are coming into their place to aid in the far-reaching task.

The church has come through many stormy centuries. She has faced many difficult problems. Sometimes she has faltered, even gone into unprofitable by-paths, but always she has returned to fight against sin. Perhaps never in history has there been so mighty a challenge facing the church as now. During recent years great changes have swept, and are now sweeping, over our own church. This day of liberalism and revolt will bring its fruits of schism and weakness unless constructive efforts in civic, moral and spiritual welfare be substituted to absorb our energies. If we falter now it will be a long, weary way which future generations will be compelled to travel back to the plan and purpose of our Lord and Master. We must not fail. It is with deep gratitude that we think over what the church has done in the past. We believe in the possibility and power of the Church of God. It is in this hope that we look into the future and see the church teaching her children, with a new and deeper meaning than their fathers ever dreamed, to sing—

"Faith of our fathers, holy faith,  
We will be true to thee till death."

Huntington, Ind.

### What of America?

BY E. H. EBY

"His voice thunders whose life lightens." "The light that shines farthest abroad shines brightest near by." "The tides of spiritual power in mission fields can not rise higher than their sources in the home church." These sentences contain a sound principle. What is the situation?

Daniel J. Fleming, in his book entitled, "Whither Bound in Missions," asserts that henceforth America must be classed as a part of the nonchristian world; that our habit of making our missionary maps show the Christian countries as white, and the rest of the world black, is no longer accurate.

First of all, our valuations are unchristian. We are materialistic. Success is measured in terms of money, property and material power. Scientific inventions are prostituted to selfish ends. Class struggle is bitter. The fruits of the Spirit are choked out. Secondly, we must take our place as a part of the nonchristian world because of our ignorance of Christianity. Religious education is failing to provide an adequate general knowledge of the Bible and of the principles of Christianity. An experienced missionary asserts: "Our ideals are as much athwart the mind of Christ as are those of the simple villagers of India."

A serious feature of the situation lies in the fact that nearly 8,000 students from other countries come here to study in our universities, and they see the scum and froth of our civilization and very little of what is really Christian. They are treated discourteously and neglected. Most of them return to their home lands as scoffers at our professed Christianity.

A Chinese student gave this estimate of our country: "A Christian country full of pagans—out and out heathen." A Hindu three years resident in America said: "Here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly unchristian." A student from Liberia estimated that not more than 5% of the students in our universities are truly Christian, though 85% are members of churches.

Word of these facts gets to foreign countries. Here is what the Japanese said to Bishop Tucker in Japan: "We read in our newspapers that in your colleges and universities in America, more than 50% of your professors are not Christian. We read the reports which come to us with regard to your Christian life, and somehow, they do not convince us that Christianity is the dominating moral force in the lives of the people who call themselves Christians."

Paul Richards in his book, "The Scourge of Chris-

tianity," has given voice to a general feeling in the breasts of many Orientals. Here are some of his statements: "Christians worship one son of Asia—at a great cost to the others. Europe finds it natural to take one man of Asia as Master, and all his brothers as slaves. Christians think that since one Asiatic alone is the Son of God, the rest can fairly be treated as sons of the Devil. If Christ has not changed his ideas, Christians will have, when he returns, to change their habits."

We are not applying the principles of Christ to business, politics, industry, moral and social life in anything like an adequate way. Foreign religions are sending strong tap roots down into the soil of our American curiosity and love of new fads. We are continuing to waste energy and influence by our denominational frictions and overlappings. "If therefore the light that is in thee be darkness, how great is that darkness." Extravagant living, unbridled rush for pleasure, lack of respect for law, a glaring lack of conviction as to the evil of war, the development of a national arrogance in our foreign relations—all these conditions indicate a trend toward paganism. As a nation we shall have to run the mad course until we become tired of our pace of indulgence, until we become conscious of our real need before we shall repent and turn to God.

There are hopeful signs. Religious education is becoming more scientific, and thorough. There is a deep-seated unrest on the part of many, an earnest search for a satisfying and helpful religion. The church is ready to turn its attention and energy to constructive service. Evangelism is the watchword of many churches at present. Dare we hope that the Protestant sects will bury the hatchet of theological strife and denominational pride and work in unity for the coming of the kingdom of God and of his Christ? What of America? Unless there come a revival of personal religion in the lives of Christians, a general acceptance of the principle of stewardship to counteract the spirit of worldliness—stewardship of life, talent, time, money, earning power, unless the church rises up in her power to apply the teachings of Jesus to all phases of life, there is nothing to keep America from the catastrophe toward which she is slipping. Unless, indeed, God should find some other organization, or some other institution than an unfaithful church through which to work and perform his will for this America—a land so full of potential power and influence for good in the world. What group of men and women will lay themselves at Jesus' feet ready to do his will and avert a great disaster? They must be found. Will we be in that group?

St. Joseph, Mo.

### Our Home Missionary Enterprise

BY M. R. ZIGLER

NEXT week is Thanksgiving. Our nation has just experienced a great united effort in electing a President. Without the influence of Christian teaching directed by the Christian church it is easy to conclude such a thing would have been impossible.

All the fine things of our American life are direct products of the Christian faith. There are many more possibilities yet undeveloped. More and better activities in the name of Christ must be considered and applied in our modern complex life. The church must go on building.

On November 6 we voted for a President. This week we will vote on Home Missions. Shall our church be more vigorous in making America Christian? If we do not vote *yes*, both in prayer and gifts, we vote *no*. What shall be the returns of this week? It is not enough to elect a Christian President. He must be supported by a Christian constituency. The church alone can produce this. Our church ought to give its share.

Through our Home Missionary Enterprise we show our united desire to help build in weak places; to give light where there is darkness; to serve where there is need. By building a Christian influence we make it possible to increase righteousness, peace, justice, and goodwill in the nation and among nations.



Finally, as we build in America we build our foreign work. Our strength in America determines our efforts abroad. For this whole program every member of the church is called at this Thanksgiving time to give an offering to the General Mission Board for the Home Mission cause.

Is one dollar a member too much for the cause of Christ in America beyond our own congregations? Do we need a more energetic program? Are we satisfied to face our Christ with our present achievements? Isn't our present effort of about \$40,000 per year too small? This week we will answer by our Thanksgiving Offering.

Vote for Home Missions this week.

Elgin, Ill.

## A Serious Thanksgiving Question

BY J. M. BLOUGH

"What shall I render unto Jehovah  
For all his benefits toward me" (Psa. 116:12)?

BEFORE this Thanksgiving Day slips away from us let us sit down and meditate a bit. Let us consider this question which the Psalmist puts to himself. The question concerns a very important matter and requires our serious attention. It must not be put lightly aside.

### What Are the Lord's Benefits Toward Me?

First, we must consider this question, for until we do we are not ready to answer the other one promptly. David speaks for himself:

"For thou hast delivered  
My soul from death,  
Mine eyes from tears,  
My feet from falling."

Now let everybody answer for himself. Think not of your neighbor, but of yourself. God's benefits toward me—what are they? Perhaps you had better write them down one by one. It will help you to appreciate them. They are such as: eternal life, Holy Spirit, church, good parents, friends, fine neighbors, companion, children, health, work, good crops, etc. Now just keep on. See how long a list you can make. Remember it says: "all his benefits." It would be very ungrateful to forget any. Think over the past. Take a little time to meditate and recall. It is worth while. How often God has done for us what he did for David. Think.

### What Shall I Render to Jehovah?

Now having enumerated his benefits and meditated upon them, let us face the real question. What do I owe the Lord for all these benefits? What shall I give him in return? Can I pay him for them? No, certainly not. To pay for even one of the blessings in that long list would take more than I possess. But even though I can not pay for them, yet I should certainly do something about it. What shall I render?

#### David's Answer

David's answer is three-fold: (1) I will call upon the name of Jehovah; (2) I will offer the sacrifice of thanksgiving; (3) I will pay my vows unto Jehovah. Here we have worship, thanksgiving, and the payment of vows. What a fine place to begin! I am sure that many times while we were writing our list our hearts were drawn upward to God in thanksgiving and we bowed our heads in worship. This is what God desires first of all—our hearts in praise and adoration. Then how about the vows? Did you ever promise the Lord anything? Think a minute. Did you live up to your promise? What about the promises you made just before baptism? What did you promise the Lord when you were sick? What, when you were in danger? What did you think of giving the Lord if he should give you a child, or a position, or prosperity in your business, or good crops in your fields? "I will pay my vows."

What shall I render to thee, Lord,  
For all thy grace to me?  
My strength, my heart, my life, my love,  
Shall all be giv'n to thee.

With this consecration on our lips we are ready to join in the public Thanksgiving service in the church. O what a joy it will be! But wait, lest any one should forget. The Lord said: "None shall appear before me empty." Does he mean me in this age as well as

his children many years ago? Certainly an offering will be lifted in the church, for there is great need and a call for a special offering, a *thanksgiving* offering, so I must not go empty-handed. How much shall I give? Thanksgiving offering. The Lord has been good to me, very good. What shall I render? I must not go empty. Lord, the tithe belongs to thee. I dare not keep it. And here, Lord, accept this thank offering beside.

Hartford, Conn.

## Missions Along the Congo

BY CHAS. D. BONSAK

THE Congo River is said to be second only to the Amazon in the great volume of water it carries to the sea. It drains all of south central Africa and is navigable for 2,500 miles. This long distance of navigability is broken, however, by great falls at several places around which trains are necessary to carry passengers and freight. Livingstone Falls at Leopoldville and Stanley Falls at Stanleyville are two of the greatest of these cataracts. Between these two there is an unbroken distance of one thousand miles, six hundred of which we have been permitted to cover in the last ten days.

It was in 1877 that Stanley made his first trip along this mighty river. Both he and Livingstone thought that its source was that of the Nile, the headwaters of which are not far away. Not until the above year when Stanley followed its mighty water course across the continent to the west was it known that the Congo River drained such a wonderful area of territory. The Belgian government, which controls most of the Congo basin, has celebrated Stanley's achievement during the past year in many ways, especially in putting his picture on a special issue of postage stamps. Few of us realize the hardship and loss of life by these pioneers

in opening such a passage. In the level places the river spreads for many miles enclosing thousands of islands in the maze of which it is easy to lose your way. In such sections the river banks are covered with dense vegetation and trees and from the river seem almost impenetrable. In the more mountainous sections we find rapids and waterfalls where many lost their lives in the early days and since.

Immediately following the opening of the Congo by Stanley mission societies pushed up its mighty water course with the message of life and hope. The first was the Livingstone Inland Mission organized in Great Britain. This was taken over a few years later by the American Baptists. But before this transfer took place the English Baptists had opened a mission in the lower Congo below the rapids. It was the celebration of the fiftieth anniversary of these beginnings that led to the recent West Africa Conference which it was our privilege to attend. After the conference it was planned to have as many as possible of the delegates visit the missions along the river between Leopoldville and Coquilhatville. Since the rainy season would prevent us from getting into our own mission field, we were glad to have this opportunity to observe these older and successful missions.

The stations visited were Tshumbiri, Bolobo and Lukolalo of the English Baptists and Bolenga and Coquilhatville of the Disciples of Christ of America. The former met with great loss of life in the beginnings of fifty years ago. Not only the missionaries but engineers sent out to assemble a boat for service on the river practically all lost their lives from fever. Finally, George Grenfell, one of the missionaries, himself assembled the boat which did service for many years. He, too, was permitted to serve a long time when nearly all of his comrades succumbed. The Disciples took over one or more of these stations when they arrived about fourteen years later. They also fell heir to many blessings learned in these early days of hardship. Both have made many contributions to this land with many others. European commerce and industry is pushing into this fertile river basin and a new Africa is emerging. Much more must be done by the faithful missionaries to keep ahead of the lure of life brought by changes for which the natives are not fully prepared.

It is rather interesting to compare the work of these two missions. In doctrine and general polity they are much alike. Their main stations have much the same equipment, consisting of churches, schools, hospital and industrial work. The English Baptists have been at work fifty years and the Disciples fourteen years less. The former have about twice the number of missionaries of the latter, but the latter has a much larger number of baptized Christians. Of course, no one can estimate all that enters into these differences, and observations on a short visit may be far short of all that is involved. Some communities are always harder than others, and certainly the Disciples owe much to the English Baptists for their pioneer work, which is always slow at best. But we were impressed with the difference of policy in building indigenous churches and placing responsibility on the shoulders of the African Christians. It seems a bit more difficult for our English friends, as a whole, to place themselves in the same fraternal relations with these backward people as the average American does. For this reason they are less inclined to turn over responsibility. Special church services, such as communion and other ordinances are kept in the hands of the missionary after fifty years of work, while the Disciples permit and encourage their native pastors to care for all such work. This same difference was evident about the station activities. In the Disciple Mission at Bolenga the hospital is a beehive of activity. Native Christian assistants receive all patients, keep accurate records of all such, have charge of sterilizing and administer simple remedies, perform minor operations, collect all funds—and two of them are responsible for records and money and each has a key to the strong box and makes a separate report daily to the doctor in charge. We also noticed that at the close of a church service about forty of them came forward with a special thank offering, which is a weekly custom, and

(Continued on Page 750)

## Thanksgiving Proclamation

BY THE PRESIDENT OF THE UNITED STATES

THE season again approaches when it has been the custom for generations to set apart a day of thanksgiving for the blessings which the Giver of all good and perfect gifts has bestowed upon us during the year. It is most becoming that we should do this, for the goodness and mercy of God which have followed us through the year deserve our grateful recognition and acknowledgment.

Through his divine favor, peace and tranquillity have reigned throughout the land. He has protected our country as a whole against pestilence and disaster and has directed us in the way of national prosperity. Our fields have been abundantly productive; our industries have flourished; our commerce has increased; wages have been lucrative and contentment has followed the undisturbed pursuit of honest toil.

As we have prospered in material things, so have we also grown and expanded in things spiritual. Through divine inspiration we have enlarged our charities and our missions; we have been imbued with high ideals which have operated for the benefit of the world and the promotion of the brotherhood of man through peace and goodwill.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 29th day of November next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work and in their homes and in their accustomed places of worship devoutly give thanks to the Almighty for the many and great blessings they have received and seek his guidance that they may deserve a continuance of his favor.

In witness whereof I have hereunto set my hand and caused to be affixed the Great Seal of the United States.

Done at the City of Washington, this 23d day of October, in the year of our Lord one thousand nine hundred and twenty-eight, and of the independence of the United States, the one hundred and fifty-third.

CALVIN COOLIDGE.



## A Great-Grandson of Daniel Leatherman

BY J. M. HENRY

In Two Parts —Part One

EZRA BAKER, the subject of this sketch, is a remarkable man. Bro. Ezra is nearly one hundred years old, the only surviving grandson of Ann Maria Leatherman Moser, the youngest daughter of Eld. Daniel Leatherman. I first met Bro. Baker three years ago when he was ninety-four years old, and with his aid, I had the rare privilege of discovering the tomb of his sainted grandmother.

In company with Ezra and two of his sons, we went to the old farm of Jonathan Moser and looked for the gravestones of Moser and his wife—Ann Maria. After some search we located in a long rock fence back of a field southeast of the original home, the top of a moss covered slab barely visible beneath the stones hauled from the field, and piled over the graves in the rock fence built along the edge of the hill. We cleared away the rock by tearing down the fence and then unearthed the marble slabs.

I copied the inscriptions with the verse of poetry and laid the notes away until such time as I could finish the data for a History of the Brethren in Maryland, but on a recent visit to the resting places of Ann Maria, and also a trip to examine the house where she lived, I uncovered some new facts. I had been informed that the house which is now standing was the one in which the Brethren worshiped for nearly forty years.

This statement is incorrect. The house in which Ann Maria lived was torn down nearly forty years ago. The old house was a story and one-half high with the ancient roof windows built like many peasant houses in Europe. A new house has been built on the old foundation. The chestnut log smoke house, and the old bakery with its massive oven, are the only original houses standing.

Ann Maria Leatherman was born at Gravel Hill on top of the Blue Ridge range, now called South Mountain. At the time of her birth George Washington was a young soldier fighting the French and Indians. Thomas Jefferson was a school lad running around at night playing his fiddle while James Madison danced with Dolly. To us, it seems a good long while ago since Margaret Leatherman looked up in the face of Daniel—that patriarch of God—and said: "We'll name our baby Ann Martha."

Ann united with the church early in life. She married Jonathan Moser, a German blacksmith. The young mechanic was a gay-bird and never lost all of his love for his toddy. He respected the Brethren, entertained the ministers, and had services in his home long before the Grossnickle church was built, but he never became a Christian. Jonathan frolicked around a little too much and got in debt.

Peter Leatherman, a brother of Ann Maria, paid off the debt incurred by Jonathan and took a note. A few years later Moser died. In the meantime Nancy Moser was born, the only child of Jonathan and Ann.

Nancy married Peter Leatherman, a first cousin, who died soon after the marriage. Some years later she met John Baker, a millwright who came up from Big Falls, near the present site of Baltimore, and married him. John and Nancy lived with Ann Maria until her death.

Ann Maria had a cancer on her left arm. Peter Leatherman, her brother, came to pay a visit every week. On one visit, she showed the note to John Baker which Jonathan Moser had made. Peter promised to forgive the debt if John Baker would build a church-house on a lot midway between the Moser house and the home of Adam Miller. Neither Adam nor Jonathan ever united with the church but their wives did. Ann Maria had built her home so the Brethren could preach and hold communion there.

John Baker dragged chestnut logs down the mountain, hewed off the sides, and built the first Brethren Church in Middletown Valley. It was a plain structure thirty-two feet long and sixteen feet wide. The door faced north and had a small porch over the front steps. The pulpit was in the south end. The benches were made by splitting chestnut logs in half and

smoothing them down with a plane and then putting round legs, bored in, so as to make the seat level. The roof was made with oak boards rived from timber four feet long. The four windows contained eight panes each. Some years after the Grossnickle church was built this old house was abandoned. No members lived near any more. A few years later George Leatherman gave a lot at Harmony and the old log church was torn down and moved. At the present time the walls of the church at Harmony are brick cased over the old chestnut logs.

To John and Nancy Baker were born five sons, John, Ezra, Daniel, Jacob, Peter and one daughter Maria taking the middle name of her great grandmother, Ann Maria. Two of John Baker's sons became ministers—John and Ezra.

When Ezra was nine years old he rode on the chestnut logs brought from the mountain to build the church. The churchhouse was completed in 1840. At that time Henry Koontz, David Long, Michael Emmert, — Harshman, — Beer and Jacob Leatherman, the walking preacher, were young men—some just beginning the ministry.

Ezra attended his first love feast in the barn of Elder Harshman when he was ten years old. He walked barefooted with his grandmother—Ann Maria. Jacob Leatherman, son of Peter of Daniel, was the famous walking preacher. He used to walk fifteen miles to love feasts and return the same night so those who came from a distance could stay. Jacob preached the first sermon Ezra ever heard.

Ezra was twenty-six years old, just seventy-two years ago this summer, when he and his brother Jacob were baptized in the mill race above the old Grossnickle church. The rite was administered by George Grossnickle.

Ezra Baker was married twice. His first wife was born on the Atlantic Ocean three days before the ship started up Chesapeake Bay for Baltimore. Elizabeth Stein was a typical German girl. Her father owned 1,100 acres of timber land in the Blue Ridge mountains. To this first union were born four children. Two died in infancy, and Philip died with typhoid at the time Ezra was sick with the same disease. Peter, a son of the second marriage, died also at the same time. Elizabeth Stein belonged to the Reformed church and died in that faith.

After Ezra married Elizabeth Stein, they built a house on the Highlands at Hamburg, named after the old German city. They moved to Fishing Creek Hollow and lived there three years, then moved back to Hamburg.

Ezra married Amanda De Lauter for his second wife. To this union were born five sons and one daughter. The children of the first wife are all dead except John who is now 77 years old, just twenty-one

years younger than his father. October 17 Ezra Baker was 98 years old. He is totally blind and a little hard of hearing but his mind is active. He talks easily, laughs heartily, and sings German like a young nightingale. Our next part will tell about his services in the church for seventy-two years.

Bridgewater, Va.

## God's Love and Why We Love God

BY EVELYN MARIE GRATER

"We love him because he first loved us." The fact that he first loved us is very manifest everywhere, especially at this time of the year. One who visits the country in summer is attracted by the following things: bobolinks nesting in grassy meadows, numerous turtles drowsing along the water's edge, bees buzzing from one blossom to another in search of sweets, crickets chirping gleefully here and there. The dogwood and laurel are seen on the rocky declivities. Since God loves us so much that he gives us such delightful and good gifts, shall we not also love him?

Then, too, we feel certain of God's love because the Bible says: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If we love all mankind, above all the children (but who can refrain from loving them?) we have love for God because "God is love."

A young girl who dearly loved children wanted to teach a class of boys so she asked the superintendent of the Sunday-school to allow her to do so. He said she could if she would go out and find a class. She, so eager in her desire, acquiesced and soon brought in quite a number of little street urchins. Among these was one whose face and hands were considerably dirtier, whose clothing was torn more than the others'. She consulted the superintendent and together they bought him a new suit of clothing. One Sunday the little boy was not present at Sunday-school, so again the teacher went out to seek for him. This time she found him almost as she had the first time. His clothing was in rags and he was badly bruised and cut because he had been in a fight, probably because some unruly boys had twitted him about going to Sunday-school and about wearing nice clothes. However, another suit was bought for him. This time the same catastrophe occurred. A third suit was bought for him, but this time no such misfortune befell him. Robert Morrison, the great missionary who devoted his life in bringing little heathen boys and girls to Christ and of whom the world is proud, grew up from this dirty, ragged little vagabond of the streets, through the patient and loving efforts of a girl who taught him of God's eternal love for us.



THE MOORE BIBLE CLASS for men of Waynesboro, Pa., is helping support the work of Brother and Sister Ferdie Rohrer in North Carolina. Last year Bro. Rohrer taught in the Jefferson High School, promoted a missionary project in sixteen of the churches of the state, held several

Vacation Bible Schools, and met regularly with the Mt. Carmel Sunday-school. For a detailed report, see article, "Brethren Activities in North Carolina," in November, 1928, "Missionary Visitor."



It is said that if a husband and wife cease to love one another, it is soon discernible. So it is with God, for he has a very delicate nature and knows at once when we no longer love him.

In the very best Book that was ever written, the Bible, the first four words are: "In the beginning God." If we would put those four words first in everything we do, we would not make nearly so many mistakes nor would we do as many wrong things; also it would prove to ourselves and to God our great love for him. We should dare to say no to things that we feel are not right, we would then be loved and respected by everyone and above all, it would please God.

If the waters of the seas would all be ink and all the trees, pens, we could not, even then, write enough about his great love for us. Finally, let us always remember that "God is love" and keep uppermost in our minds, no matter how insignificant or how difficult our task or problem may be: "In the beginning God."

To find some sure interpreter  
My spirit vainly tries;  
I only know that God is love  
And know that love is wise.

Pottstown, Pa.

### Who Is Ignorant?

BY REBECCA FOUTZ

ONE would likely receive as many different answers to the above question as folks to whom it might be put. For all have some standard by which they rate other people's knowledge.

In Acts 3:17 we find Peter boldly accusing the educated religious leaders of ignorance. Then in Acts 4:13 these same leaders marvel at the power of these "unlearned and ignorant men." Then as now there was a standard of education by which people were rated as learned or unlearned. And the knowledge and wisdom which is of God usually does not count much in this rating. Hence this paradox of considering each other ignorant.

But there is a standard by which we can judge knowledge—that which is most worth-while, which will ultimately endure. And it is in the word of God that we find light and truth on this question. It is the knowledge of God that stands the supreme test. And the one who lacks this knowledge is ignorant, no matter how much other learning he may possess. If this standard were used today, how many would lose their rating as educated men and women?

Moses received the best education his day afforded. He was "learned in all the wisdom of the Egyptians" (Acts 7:22) but this did not prepare him for the great work God wanted him to do. He had to spend forty years taking instructions in the knowledge of God. Not until then was he learned enough to enter upon his task.

Christ's apparent learning was a constant source of wonder to the Jewish leaders. They knew that he had been reared in a poor and humble home—Matt. 13:54-57, Mark 6:2, 3, Luke 4:22—and had had small opportunity for an education. They were offended and later became very jealous because he had a greater knowledge and power than they who were educated. Christ explained to them that what he had was from God, his Father (John 7:16).

The disciples were unlearned as far as man's education was concerned. But after they spent three years under the tutelage of Christ, they always confounded their hearers with their knowledge of God and the way of salvation his Son brought.

Paul had acquired the best education his race and religion afforded and no doubt thought that he knew God and was prepared to carry on his work. But after his conversion he too had to go apart from the wisdom that is of men and learn to know God truly and get of his wisdom. Not until then was he ready for his great mission. And it was he, who knew both, who has much to say concerning the wisdom of man and that of God. In the first and second chapters of 1 Corinthians he tells of both. The wisdom of this world knows not God and to it, salvation by the cross is fool-

ishness. He disclaims using man's wisdom in his preaching and warns them not to put their faith in it.

He says that the things of God can only be known and received through the Spirit of God. And until a man is guided and taught by the Holy Spirit all his learning will be as naught.

Also to know God we must know his word which tells us concerning him. Prov. 1:7 tells us that "the fear of the Lord is the beginning of knowledge." And this being the case, may there not be many who are looked upon as educated, who have not even begun to get *real* knowledge?

The learning which is of men is often inclined to make those who have it feel sufficient with this kind of wisdom. Yea, even cause them to despise the knowledge and supremacy of God. But they can not truly glory unless they possess this more important learning. Jer. 9:23, 24 says, "Thus saith the Lord, Let not the wise man glory in his wisdom, . . . but let him that glorieth glory in this, that he understandeth and knoweth me that I am the Lord."

The best part is that any one may possess this knowledge of God. Our receiving it is dependent upon our willingness to open our hearts and minds. Some otherwise educated people do not have this greatest of all knowledge because they have a closed mind in this respect. And have not most of us known near saints who have been rich in this knowledge of God because they were willing to learn of him and be instructed by his Spirit? And this was true even though they were lacking in the learning which is of men.

This does not mean that an education is not of value but unless it is leavened and permeated with the wisdom from above, it is likely to do more harm than good. For it will perish with the things of earth (1 Cor. 13:8) and the soul that trusts in it will perish with it.

Neither should any feel that the learning which is of men will alone fit them for service, especially Christian service. If God's great servants in the past had to

### Men's Work

BY W. J. WERKMAN, CORRESPONDING SECRETARY

"Go ye into all the world," was the challenging last command of the Master. This is the Great Commission. How may the wealth and zeal of the Church of the Brethren be marshalled to respond to this command and match the insistent call of a needy world? To find and perfect the answer to this question is the purpose and plan of Men's Work in our church.

The voluntary participation of individual laymen from the local churches will make possible a wider and more forceful presentation and a more effective solution of our present day changing problems of Christian missions, if corralled under the leadership of the Laymen's Movement.

It is a well-known fact, that in other denominations as well as in our own, there was from 1909 to 1919 an uninterrupted increase of missionary interest and giving, even through the war period, which carried over a year or two longer, and then followed a steady decline in both interest and gifts. We may consider this extent of missionary interest in relation to the growing sentiment among the laymen of our church for a laymen's movement as a mere coincidence, but many informed persons consider it, at least partially, a result of "cause and effect." By every available means, a new generation of givers must be found, trained and delivered to the missionary cause.

We have testimonials from missionaries, ministers and laymen, expressions of appreciation that the inspiration created at the annual laymen's meetings, such as the ones at La Verne, Calif., and Hershey, Pa., at District Meetings, such as the ones in Northern and Southern Illinois, Northern Iowa, Middle and Northern Indiana, and many sectional meetings in different parts of the Brotherhood, must of necessity be of large benefit to the cause of the church in its program.

Chicago, Ill.

first go apart and receive learning from the great I Am, how much more necessary is it that we first learn of him.

Especially is this true and needful because of God's knowledge that all men are sinners and because only by the blood of Christ shed on Calvary can the immortal soul each person possesses, be saved, is contrary to man's wisdom. May we be learned in the wisdom that endures.

Philadelphia, Pa.

### "So They Say"

GLEANED BY OLIVER H. AUSTIN

"THE great mass of Americans do not drink liquor. There are two fringes of society who are hunting hooze. They are the so-called upper crust and the down-and-out in the slums. They are dying off fast from poison hooch."

"Youth are not responsible for the social practices of the times: they have merely accepted the universe as it was handed to them. They have not written the vulgar songs, devised the voluptuous dances, created the flapper and diaphanous dress, or invented the other things cited by ministers and moralists as evidence of youthful turpitude."

"Most parents expect colleges to make men of their sons, regardless of the material offered. College neither makes nor mars boys. It only speeds them on the way they have already started. The home and the high school are the way stations on the journey where their route is determined. The events of life are turned at any age by personal contact."

"The women who carry emancipation onward will seek not to be imperfect men, but to become perfect women: they will make motherhood an art involving as much preparation and intelligence as a career outside the home. Their present period of imitation will pass, they will discover that happiness, like beauty and perfection, lies in the fulfillment of our natural selves."

"God is truth and if we are to be faithful to him we must place loyalty to the truth first and above all else. There can be no real conflict between the truth made known to us in science and the truth revealed in Christ."

"Without some kind of religion, some other-worldliness, some spiritual hope and faith, civilization can not exist. All history shows that civilization dies when the gods are dethroned. Somehow we must get back to God, and that is very difficult for modern minds, who have lost simplicity."

"The only philosophy of life that will ever satisfy a thinking man must teach that God is vitally participating in every experience of men, our joys, our sufferings, our struggles, seeking ever to deliver and purify and strengthen us, just as an earthly father enters into the experiences and the discipline of his children."

"We can not stir the people to hate and kill for months at a time without breeding spiritual vices that require decades and even generations to cure. It takes months to make soldiers out of citizens but it takes years to get them back into the mind and thinking of peace times."

"Our Christian home is the hope of the nation today, and every blow directed at the home is a blow at the foundation of our republic. Every theater which makes a business of presenting to our unsuspecting youth the pictures which minimize the virtues of the Christian home, should be quarantined as a national pesthouse. Every bookstore that deals in literature which makes light of old-fashioned home life with its old-fashioned love, should be fumigated; and every soap-box orator who would substitute the modern 'love-nest' for the Christian home, and the so-called 'free-love' for the bonds of holy wedlock, should be muzzled as a mad-dog."

McPherson, Kans.



## PASTOR AND PEOPLE

### Barnabas, the Open-hearted

BY WARREN SLABAUGH

THE Christian church was in its infancy. The stirring days following the resurrection and ascension of Jesus were followed by days of expectant waiting. The kingdom was not to be restored to Israel according to popular expectation, but Jesus had solemnly promised something better in its stead. They did not know what form the promise was to take, but they were content to wait and pray in the upper room. And when on the day of Pentecost they were suddenly swept into a spiritual ecstasy, and when the crowds which gathered marvelling at the exhibition of the presence of God opened their heart to believe that Jesus was the Christ, the Son of God, then it was that the disciples began to comprehend something of the wonders of the spiritual kingdom of God. And swept along by the new enthusiasm they were devoting all their time to the new cause. "And day by day continuing steadfastly with one accord in the temple and breaking bread at home" (Acts 2:46).

We have here the spectacle of a group devoting their whole endeavor to the propagation of this new undertaking. And there grew up naturally to fit the program a community life supported by the socialization of the material means at their command. We do not need to discuss the intrinsic value or lack of value of communism. Sufficient to say, it served best the needs of the early Christian community. Regardless of the fact that by it the Jerusalem church was rapidly impoverished and was later in need of help from without, it is evident that this very enthusiasm and, shall we say, carelessness of material values, gave the movement an impetus which favored success.

Among those who were able to make notable contribution in a material way, the subject of this sketch stands out, especially as over against the cheap ambition of Ananias and Sapphira. His name was Joseph. He formerly lived in Cyprus, but later removed to Jerusalem. Probably he was the richest of the Christian group and the fact of his gift and the noble spirit which prompted it, a spirit which characterized his whole life, earned for him the nickname by which he is known to us, Barnabas. This is an Aramaic term meaning, "Son of Consolation." The phrase, "son of" is a Semitic idiom; and the word Barnabas means one in whom helpfulness is an outstanding characteristic. This man was indeed a comfort to the early Christian community.

It has been noted already that he was a Hellenistic Jew and we may expect to find in him a breadth and sympathy not possible in the Jew of the land. For Judaism where it was unhindered by outside influences tended to produce a narrowness of vision. The sympathy of his warm heart is shown in the next incident recorded of him. Saul, the intolerant Pharisee, had rushed into a mad persecution of the church, which only ended when he met his Lord—on the way to Damascus. When he finally returned to Jerusalem, eager to begin his appointed work, he found himself an object of suspicion on the part of the Christians. They knew that the persecution had ceased at the time Saul disappeared, they had probably heard rumors of what had happened, but their suspicions and fears prevented them from receiving him as a Christian brother. But Barnabas steps forth in his characteristic rôle; he, too, had heard the same rumors as the others but he believed the best and stood ready not only to receive Saul but to secure for him an audience with the leaders of the church. Some are inclined to think that there had been an earlier acquaintance when Barnabas and Saul were students in the University of Tarsus, a mere guess based on no direct evidence.

Again the years go by. Under the liberalizing influences of the Hellenist wing of the church, especially under the leadership of Stephen, the day came when a church was founded at Antioch, a group of believers from the synagogue there composed of both Jews and Gentiles. The mother church at Jerusalem took notice

of the new congregation, and while there was no real enthusiasm for Gentile converts, there was on the other hand no thought of undoing the work. But in their choice of a man to organize and carry forward the work they were providentially led to select the man eminently qualified for the task, the broad-minded, warm-hearted Barnabas. For he, not so bound by Jewish prejudice, would not be repelled by Gentile manners and habits of living. But he would be able to read the heart, rejoicing to find the same faith in the Lord Jesus Christ in the heart of a Gentile. "When he saw the grace of God he was glad, for he was a good man, full of the Holy Spirit and faith." It is no wonder that under the atmosphere of mutual love and faith the church grew and people were added to the Lord.

We are familiar with the succeeding events. Presently the church at Jerusalem was in dire need because of the famine in Syria. The inhabitants of the more highly favored Antioch were not seriously affected by the drought and the record tells us that they determined to send relief to their needy brethren. And it is not difficult to believe that their warm-hearted pastor helped to inspire the generous gift. And that ministry perhaps accomplished more than they dreamed. For when the messengers of the Antioch church met the leaders at Jerusalem and the old issue of the status of the Gentiles was raised by the strict party, it seems evident that in practical fashion this gift decided the matter. For if uncircumcised Gentiles had such sympathy and love for unknown Jews, surely it was the same Holy Spirit that had inspired them. And so the pillar apostles gave the right hand of fellowship to Barnabas and Saul that they should go to the Gentiles. And then followed that great adventure which we call the First Missionary Journey. Then the great council of Acts Fifteen and preparations for a second mission. And then occurred the unfortunate quarrel which is to be regretted, if for no other reason than that because of it the story of Barnabas comes to an abrupt end. For Luke's first interest is in his friend Paul and others come into the story only incidentally. But in this quarrel Barnabas exhibited his characteristic spirit. He had faith in the young man, Mark; not alone because he was his kinsman but because of the inherent qualities which lay beneath the surface. It was true that he became homesick on the first trip and deserted the party. But there were qualities in the young man, a love for adventure, an exaltation of a great cause, his ability to pick out great men to follow, all these Barnabas with his great heart that could think no evil was sensing and he was trying to give the young man another chance. And his faith in him was justified. In the years to come Paul himself came to share that faith when Mark made his way to Paul in Rome. But though we hear no more of Barnabas, we know that he lived long in the memory of those whose lives he had touched for good. And Paul, too generous to hold spite later, spoke in words reminiscent of the toils they had shared. "Or I only and Barnabas, have we no right to forbear working?"

Barnabas had his shortcomings, it is true; he was not able always to measure up to the standard set by Paul. He could be the leader of the mission in Cyprus as long as the work was being done in the scattered synagogues, but when the campaign was carried into the courts of the ruler and the Christian message was opposed by the powerful Jewish sorcerer, Barnabas instinctively drops back and the Roman citizen Paul steps into the place of leadership. And from this time it is Paul and Barnabas who invade the rich Roman cities of Asia Minor. Though the simple Lycaonian tribesmen might mistake Barnabas for Jupiter because of his more dignified appearance, it was the little man Paul who was the active leader. But the final proof of Barnabas' inability to keep up with Paul came when they returned to Antioch. Paul tells the story in Gal. 2:11-14. Peter had provoked a division in the Antioch church. Under the influence of certain legalists from Jerusalem he had refused to fellowship with Gentile Christians and his example had influenced the Jewish Christians there to do likewise. For years there had been harmony in this mixed congregation and now the work was in danger of being wrecked. The situa-

tion was a vexing one. Only Paul saw clearly the fundamental principle that nothing, even a command out of Moses' law dared come in and destroy Christian unity. Even Barnabas with all his openness of heart and liberality of spirit could not think the problem through, and falling back on his Jewish tendencies, agreed that perhaps the only way out would be to reorganize the church on the basis of Jewish exclusiveness. This moment marks the real division between Paul and Barnabas, the matter of John Mark served as an excuse for the separation. Barnabas had gone as far as he could. He was too old in years and his vision was not keen enough for him to hope to keep up with Paul. He was thinking of Cyprus, Paul was thinking of Rome and Spain; he was thinking of the church growing up in the shadow of the Jewish synagogue, not divorced from the sanctions of the venerable Torah; Paul was thinking of the synagogue as only a stepping stone to a universal church in which there could be neither Jew nor Greek. Younger men with more pliant minds were needed to take up the work so nobly begun by Barnabas, men like Timothy and Titus who having been trained in Paul's school, could carry on the work after Paul's death.

And yet there is no reason to despise Barnabas, far from it! In the period of transition from a Jewish church to a universal gospel he was a leader; through his liberality he was a comfort to the church in her material poverty, his warmth of sympathy and liberality of spirit did much to enrich the spiritual poverty of his time.

Chicago, Ill.

### Homely Homilies

BY A COUNTRY PREACHER

#### Annoyances

A CERTAIN man was hauling hay to market. And having put on a very great load, making it both wide and high, he climbed to the top of it, took up the reins, spoke unto his horses, and started to the city. Now the way was quite rough so that he must needs drive with much care until he should reach the highway.

And it came to pass when he had gone but a few rods that he lifted up his eyes and looked and behold, a gate had been left open, through which the cattle, if they found it, could enter into the corn field. So he must needs stop and close it. And he was annoyed at this and greatly vexed because of the delay and the labor of climbing down from the high load.

When therefore he had closed the gate, as he returned to the wagon he noticed one of the wheels standing slightly awry. And when he had examined it he found that the end of the axle had started to slip off, but he had not known that it was loose.

Then he got him tools and drew the skein back into place and made it secure. Afterward he again took up his journey, having been delayed by the space of an half hour.

And as he drove along on his way to the city whither he would go, he congratulated himself and said, "Behold now if I had not discovered that loose skein I should certainly have broken the wagon and have had to unload all this hay. The same would have cost me ten pieces of silver and an whole day's time."

And as he mused on the incident a still, small voice spake unto him thus: "Son of man, canst thou see that thou wert fortunate in being compelled to get down from thy load to close the gate?"

And he said, "Yea. For though I was greatly vexed at being thus delayed, I now realize that it saved me a much greater delay and also a broken wagon."

And the still, small voice spake again unto him, "Canst thou then believe, O man, that many of the annoyances of life, and the disappointments and failures thereof may be the means of saving thee from greater distresses? And knowest thou not, O man, that if there were nothing to interfere with the easy attainment of all thy desires, thy life itself would be weak and would sooner or later be wrecked as thy wagon was so nearly wrecked just now?"

And because he was a righteous man, he listened to the voice that spake thus unto him, and he thought thereon. And he said: "Yea, for it is written, 'All things work together for good to them that love God.'"



## HOME AND FAMILY

### O Gratitude!

BY B. F. M. SOURS

O gratitude! The wild winds murmur so  
As of the songs of an æolian harp,  
While listening, as to a distant choir,  
With heart all glad, and ears all quick and sharp,  
I seem to catch the harp notes from above  
That sound the praise of God's eternal love.

The night was black; the tempest blotted out  
Star after star, and left the darkened skies;  
I wept, I shuddered 'neath the chilling blasts,  
While nought but darkness met my tearful eyes.  
When lo, a glory burst! Joy, angel-shod,  
Broke forth upon me from the throne of God.

And so I sing, my heart all laved in light;  
And so I sing—no earthborn cares intrude—  
I sing of Christ whose blood atoned for me.  
My heart is full! O songs of gratitude,  
How can I tell his love sublime, divine?  
I draw the closer—Christ and heaven are mine.

Mechanicsburg, Pa.

### Thanksgiving

BY LEO LILLIAN WISE

LAVINA STUART was very much perplexed. She had a problem to solve. It had come about this:

For many years she had lived a widow in the tiny home to which she had come as a happy bride. Out in the place of silence beside the loving husband lay tiny forms, babes who never grew even into early days of childhood. Her income had been small, calling for utmost economy.

And now a few months back one Sunday morn as she entered her pew in the beloved church a young man arose to let her pass by as if she were a queen. She had smiled into his grave eyes with a sudden rush of friendliness. For her own son might have looked this stranger, had he grown to manhood. The stranger, Donald Carr, had come to the town to be a superintendent of a certain industry.

After the services Lavina had introduced herself and upon learning that he was to become a resident of the town extended to him an invitation to call upon her. So one Sunday afternoon after another found him dropping in for an hour or so. And to Lavina these hours became the red-letter ones of each week.

Donald Carr was interested in her garden and flowers. And so she would take him out to see latest blooms of fragrant flowers or vegetables coming to maturity. Indeed, her garden was well worth seeing. Not large but kept with meticulous care.

And then she began to plan some little lunch for the hour he would spend with her. Now perhaps just a glass of lemonade, or again a plate of tiny cookies made after an old, old recipe.

And Donald would bring an offering of some kind. Perhaps a favorite magazine, or flowers from the florist, or lovely grapes. Not much, but bearing the stamp of selection. And friends noted the attachment between the little fragile lady and the dark-eyed young man with appreciation and gladness.

But now Thanksgiving was drawing near and Lavina longed to ask Donald to share the meal with her. But as she whimsically sighed to herself: But, Dear Lord, how can I? If I do, the meal must be very simple lest I meet with many lean days thereafter!

And then Donald came in one evening and abruptly asked: "Aunt Lavina, what will you be doing on Thanksgiving Day? Will you be out with old friends?"

"Bless you, no," she smiled tenderly, "old friends are very few, and relatives have been gone these many years."

"Then, will you allow me to make a proposal?" he smiled back at her. "I get tired of eating in hotels or elsewhere that meals are served to the public. I like the home touch. Now will you consider me as your guest for the day?"

"Indeed, I will," recklessly promised Lavina leaving the question of menu to be struggled with later.

"But there is a condition," he insisted.

"What do you mean?" asked the gentle lady.

"I want you to be very generous and allow me the privilege of sending the food for a meal to you. The cooking will be your part of the occasion."

"Very well," replied Lavina, not stopping to argue at all with him. It was as if she had divined what it would mean to him to provide for the bountiful meal.

There followed days of joyous preparation, many times that Donald hurried in evenings to discuss with her about amounts needful and to ask for suggestions. And the things that he sent, surely she would not need them all for that one meal. And Donald seemed like a small boy out for a good time. The day before Thanksgiving a florist's messenger came with lovely "mums" for decorations.

It was a gracious hostess who was seated by the eager young man. As Lavina asked Donald to return thanks for the meal she was touched by the humility with which he asked the Father's blessing. Not for years had Lavina enjoyed such a meal. It was not merely the taste of the food, but rather the air of loving comradeship akin to days of long ago. Dinner over, Donald insisted upon donning an apron and assisting with the dishes.

In the tiny living room once more they sat for some time in silence until Donald made his astonishing proposal.

"Aunt Lavina, would you consider me as one of your household? I've been without a home for so long that I am growing more and more hungry for a home."

At first it had seemed incredible that he would want to make his home with her, but when she could say anything at all it had been "Yes." And then he had asked to be given the privilege to pay all bills and to even arrange for laundry services. And Lavina had listened in a half daze.

At the end of the day she prayed: "Dear Lord, I thank thee that you've noticed my loneliness and brought an answer." And then she sat enveloped in the real glow of Thanksgiving.

Bloomville, Ohio.

### Thanksgiving—Spiritually

BY IDA M. HELM

"Unto thee, O God, do we give thanks: for that thy name is near thy wondrous works declare" (Psa. 75:1).

As the Thanksgiving season approaches we sometimes begin to take an inventory of the blessings we enjoy and we say: "All these we should be thankful for."

While it is right, and is our imperative duty to be thankful for every blessing from the bountiful Giver, yet we should see to it that our thanksgiving is free from worldly taint. The call from God to each one of us comes every day: "Lift up your eyes and look on the fields for they are white to harvest." "Go, teach, baptize, make disciples." For us to resist the call of God, turn aside from his will and then with our lips utter thanksgiving to God may appear to us like gratitude, but it is mere pretense. The material and the spiritual can never be placed over against each other as claimants for our gratitude. How can a soul engrossed with material things ever reach God with its feigned offerings? Who can tell?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). How much? Listen! "As God hath prospered him." Every blessing we enjoy comes from God. We ourselves belong to God by right of creation as well as by right of redemption. It is when by faith we get a vision of the crucified and resurrected Redeemer, sight the true ideal of life and the significance of our innumerable blessings and appreciate God as the Bestower of the material as well as the spiritual blessings we enjoy, that we can acceptably praise him. The material things God provides for us are not intended as an end in themselves; they are to be made subservient to him.

The heathen have not God's written word hence they know not God, so they worship the material. Christians give the material a secondary place, and thus ex-

clude the material from the place of worship. We are under obligation to God for both our spiritual and our material blessings. He is not one God in the harvest field and another in the spiritual realm. The more we realize our great obligation to him, the more our hearts bubble up and run over with thanksgiving, and more and more we find ways and means of expressing our gratitude to God.

If the love of Christ is in our hearts, shall we not praise him every day and shall we not radiate this love to the world in all our relations with others, and make every day a glad Thanksgiving day?

"We thank thee, then, O Father,  
For all things bright and good—  
The seed time and the harvest,  
Our life, our health, our food—  
Accept the gifts we offer  
For all thy love imparts,  
And what thou most desirest,  
Our humble, thankful hearts."

Ashland, Ohio.

### The "Onliest" Sheep

BY CHESTER E. SHULER

"HEY fellows," said James Dawson one morning, "whadda you think?"

"What? Tell us, James!"

"Old 'Black Jim' was to meetin' last night an' 'got religion,' as they call it."

"Who'd a thought it? That old nigger?"

"Yes, old Black Jim. My dad was there an' saw it. Say, fellows, dad said he got so 'happy' he shouted."

"Who, your dad?"

"No, Black Jim. Say, let's go to meetin' tonight, what do you say?"

"Yes, let's."

And so it happened that the audience in the little church was increased by three or four young chaps who hadn't been there before. All of them knew the old negro well. They'd had a great deal of sport with him in days gone by. In fact, they liked him and enjoyed his quaint sayings. Now that a negro preacher had come to town and started a lively revival meeting in the negroes' churchhouse, many of the whites attended, some from curiosity and others from better motives.

The boys took their position near the rear of the building. It looked strange to see Black Jim sitting up near the front. His life, as they knew, had been all that was bad and sinful. But even now they thought his face shone with joy.

Black Jim had often amused the young fellows by composing little rhymes. They wondered if he'd still do this.

But the leader had announced a hymn and they were singing—as only a lot of religious negroes can sing. "The Ninety and Nine" rang forth from two score throats, and Jim's face seemed to shine more than ever. Occasionally a loud shout arose from him.

The song ended and the preacher called for testimonies.

"Look, Jim," whispered Peter Brown, "he's going to speak."

Black Jim was on his feet. Reverently he repeated a little rhyme which he had composed during the last few moments:

"But de hirelin' frown, 'O Shepherd,  
Dat sheep am black an' bad.'  
But de Shepherd, he smile, jes' lak de  
li'l brack sheep  
Wuz de 'onliest' lamb he had."

Amid the silence, and with tears streaming down his black face, the eyes of Black Jim roamed the audience, then he said:

"An' dat brack sheep wuz—wuz old Brack Jim! Praise de good Lawd for de goodest Shepherd what luvved Jim so!"

The boys didn't carry out their plans to have sport at Jim's expense regarding his conversion. They knew, when they left that meeting, that he was sincere and honest. And his life later proved it.

And there was joy in heaven because an "onliest" sheep had been found (Luke 15:7)!

Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, November 25

**Sunday-school Lesson,** The Prayers of Paul.—Acts 20: 36-38; Eph. 1: 15, 16; 3: 14-21.

**Christian Workers' Meeting,** The Joy of Thanksgiving.

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### Gains for the Kingdom

One baptism in the Carthage church, Mo.  
 Three baptisms in the Burnham church, Pa.  
 Three baptisms in the Coventry church, Pa.  
 Seven baptisms in the Licking Creek church, Md.  
 Twenty-one baptisms in the Washington City church, D. C.  
 Four baptisms in the Schoolfield church, Va., Bro. N. C. Reed, pastor-evangelist.  
 Two added to the Vestaburg church, Mich., Bro. J. G. Rarick, pastor-evangelist.  
 Five baptisms in the Pine Creek church, Ind., Bro. Ira Long of Goshen, Ind., evangelist.  
 Twenty-three baptisms in the Keyser church, W. Va., Bro. B. M. Rollins, pastor-evangelist.  
 Three baptisms in the Pleasant Valley church, Ind., Bro. S. J. Burger of Howe, Ind., evangelist.  
 Twenty-four baptisms in the Kokomo church, Ind., Bro. I. R. Beery of Markle, Ind., evangelist.  
 Nine baptisms in the Emanuel church, Va., Bro. E. A. Lambert of Dry Run, W. Va., evangelist.  
 Ten baptisms in the Lower Miami church, Ohio, Bro. G. E. Yoder of New Carlisle, Ohio, evangelist.  
 Four baptisms in the Black River church, Ohio, Bro. Clyde Mulligan of Thornville, Ohio, evangelist.  
 Five baptisms at Diamondville, Manor congregation, Pa., Bro. A. J. Beeghly of Somerset, Pa., evangelist.  
 Fifteen baptisms in the Pleasant Valley church (Second District), Va., Bro. John Graham of Windber, Pa., evangelist.  
 Three were baptized and one reclaimed in the Clay County church, Fla., Bro. J. W. Rogers of Sebring, Fla., evangelist.

♦ ♦ ♦ ♦

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Myers of Pennsylvania began Nov. 18 in the Cloverdale house, Va.  
 Bro. E. C. Woodie, the pastor, to begin Nov. 25 in the Denton church, Md.  
 Bro. F. S. Carper of Palmyra, Pa., to begin Dec. 2 in the Hershey church, Pa.  
 Brother and Sister S. J. Burger began Nov. 18 in the Buchanan church, Mich.  
 Bro. Hiram Kaylor of Elizabethtown, Pa., to begin Dec. 9 at Heidelberg church, Pa.  
 Bro. Henry King of Myerstown, to begin Dec. 2 at the Skippack house, Mingo congregation, Pa.  
 Bro. Clarence E. Schrock of Hampton, Iowa, to begin Nov. 25 in the Pleasant Plains church near Aline, Okla.  
 Bro. B. W. S. Ebersole of Hershey, Pa., began Nov. 18 in the Lower Cumberland congregation, Boiling Springs house, Pa.

♦ ♦ ♦ ♦

### Personal Mention

Bro. J. W. Fyock, R. 1, Mansfield, Ohio, has time for two evangelistic meetings this winter.  
 Northern California is to be represented on the Standing Committee of the 1929 Conference by Eld. Geo. W. Hilton.  
 Northwestern Kansas has selected Eld. D. Floyd Crist as Standing Committee delegate to the 1929 Conference with Eld. Roy A. Crist as alternate.  
 Northeastern Kansas has chosen Eld. W. H. Yoder as Standing Committee delegate to the next Conference, with Eld. W. A. Kinzie as alternate.  
 Eighteen seconds is our estimate of the length of Bro. Winger's unexpected call at the "Messenger" rooms the other day. Being in Chicago he had run out to the House on an errand concerning which you may hear something a little later.  
 Sister Eliza B. Miller, India missionary, has been ill for some weeks with "tick typhus." Dr. Cottrell informs the mission rooms in a letter bearing date of Oct. 26. At the time of writing she was "apparently well along on the way to recovery though not yet out of bed." Dr. Cottrell's letter also gives further information concerning the death of Bro. Butterbaugh which had just occurred the previous midnight. He had been confined to his bed about ten days only. The autopsy showed that the spleen was the affected organ though the exact type of septicemia or blood poisoning had not been determined. "An untimely death," says the doctor, "but no known human agency could have overcome the trouble we found."

Bro. Glen E. Norris, pastor of the Parkerford church, Pa., has prepared a course of six lessons on New Testament Studies in Personal Evangelism. Bro. W. G. Nyce of Pottstown is finding them useful in his personal work program and uses them as the basis for Wednesday evening Bible study.

"The Friendly Visitor," local paper of the First Church of South Bend, Ind., informs us that Sister Nellie Bechtelheimer has returned from the Battle Creek Sanitarium to her home at 1533 Lebanon St., South Bend. Some improvement in her condition is noted and hopes are entertained that this will continue.

Prof. O. G. Davis of Bethany Bible School was a recent visitor at the "Messenger" rooms. He was at the House looking after the printing of matter descriptive of those special courses which Bethany will offer during the six weeks just before the Regional Conference in February. Have you inquired about them yet?

Bro. J. H. Brubaker of Virden, Ill., and his good wife, Sister Elizabeth Howe Brubaker, were among the "Messenger's" last week's visitors. With some of the younger members of the family they had taken a drive up to visit friends in this part of the state and dropped in Tuesday morning before starting for home.

"It has been a hard pull to lay away my beloved husband of over forty-one years, to break up our dear hearthstone, to leave the beloved college and church at Huntington, and to journey back to my childhood home to live," writes Sister Ida Klepinger Hoover, the reference being of course to the recent sudden death of Dr. O. P. Hoover of Juniata College. Sister Hoover's correspondents will please note her new address: 230 N. Western Ave., Dayton, Ohio.

Dr. P. B. Fitzwater, formerly teacher in Manchester and La Verne Colleges and now Dean in Moody Bible Institute will command for himself and family the sympathy of our readers in the tragic death of his son Joseph while visiting in the parental home at Evanston, Ill. He was crushed beneath the axle of his car when the hoisting jack slipped from its position as he was making some repairs. The accident occurred Nov. 13, as reported in the "Chicago Daily Tribune."

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### Miscellaneous Items

A father whose name is well known to most readers of the "Messenger" orders the paper sent to his two married sons in these words: "I'm enclosing check for \$4.00. Please see that the 'Messenger' is sent to — and —. These youngsters need the good paper, the 'Messenger.' Accept my appreciation for —" etc.

One good steward in Iowa sent the mission rooms a check for \$1875, stating that he felt the tenth was the Lord's, and that God should have what was his. Realizing that there might be some special needs with which he was not acquainted, this good steward adds: "Apply it where it is most needed for the Lord's work."

Home mission offerings are beginning to come in, although as these lines are written it is still ten days until Thanksgiving. Isolated members who can not give through some class, Sunday-school or church offering can still do their bit by sending a contribution direct to the General Mission Board, Elgin, Ill. A convenient blank form for use in sending contributions will be found on page 756.

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### Special Notices

The Extension Department of Bethany Bible School announces that Profs. W. W. Slabaugh and F. E. Mallott each have some open dates for institute or evangelistic work. They are available also for week-end addresses.

**Our Religious Book Club.**—It seems that Bro. C. C. Ellis' article, Our Religious Book Club, in the "Messenger" of Nov. 3, received a wide reading. As a result ministers are securing "The Desire of All Nations," and along with it many of them are ordering other Gish books. Some, however, failed to notice that this reduced price for books on the Gish List applies only to ministers of the Church of the Brethren. Ministers of other denominations, members of the Church of the Brethren who are not ministers, and those who are temporarily licensed as ministers are not entitled to this reduced price. This announcement is made to correct any misunderstanding that may have arisen in reading that splendid little article.—J. E. Miller.

**The Stewardship Committee** of the National Council of Men's Work has recently compiled a leaflet entitled, "The Stewardship Committee in the Local Association of the Men's Work." This leaflet attempts to show why there should be a stewardship committee in each congregation, what it can do, when to form one, and how to learn more about it. In this leaflet is given a list of books on stewardship. Ten different things that a local stewardship committee can do are given. The National Stewardship Committee will give any reasonable assistance to local congregations on stewardship, and desires to have a copy of the leaflet in every congregation in the Brotherhood. A copy will be sent to anyone on request by post card addressed to any member of the Stewardship Committee. The Committee is composed of the following men: C. C. Hawbaker, 1021 E. Donald St., South Bend, Ind., John Dotterer, North Manchester, Ind., R. E. Mohler, McPherson, Kans.

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### A Bystander's Notes

**The Vestris disaster**, as this paragraph is being written, has reached the investigation stage. The federal investigator is hinting at a plot to hush up the affair. Key witnesses have seemingly suddenly proved poor of memory and even hard to find. Of course, much of this is not to be wondered at; those who are reported to have ungallantly saved themselves in the first instance would naturally try to do so in a second crisis. Thus the main gain will come not from any punishment which may be meted out on those who failed in duty, but from such measures as the disaster should inspire as have for their purpose greater safety for those who must travel by sea. If it can be brought about that shipping in general is made safer, then we shall have gained something definite from the prolonged agony of one more tedious, seemingly futile investigation.

It is a long, long trip from Palo Alto, Calif., to Washington, D. C., by even the most direct route. But if one goes by way of South America the distance begins to run into an astonishing number of miles. The world map that hangs near the Bystander's desk indicates that it is 3,277 miles from San Francisco to Panama. The direct trip from San Francisco to Santiago, Chile, is 5,140 miles. Other figures might be added, but these are doubtless enough to show that Mr. Hoover's trip to Washington, D. C., by way of South America will not only be a long one, but one replete with long periods for thought free from the harassing activities of office seekers and other busy bodies. Yet by radio the newly elected President will be in intimate touch with all that is going on the world over. Baron Tefte, Brazilian ambassador to Italy, is reported to have characterized Mr. Hoover's plan to visit Latin-America as a stroke of genius. We sincerely hope that the ambassador's estimate is substantially correct, with the result that North and South America come to a better understanding of their mutual problems, opportunities and responsibilities.

**The President's Armistice Day** speech was unusually pointed and seemingly out of context so far as recent happenings are concerned. Why should such a statement come so closely upon the heels of the signing of the Pact of Paris? Doubtless the President's patience has been severely tried at times by the selfish attitude of certain of the European powers. We may suppose that there was provocation enough. Perhaps it was time for some one in authority to speak out boldly and clear the air for a new President. We hope, however, that the President's speech, pointed though it was, may prove a link in a larger strategy for the promotion of improved international relations. But the situation as it stands today is a delicate one and should command the best thought and wisest action of those who are interested in peace. The echoes of the President's speech had hardly died away before the militarists, particularly the big navy men, were laying plans to capitalize on the President's remarks. By Nov. 14 the papers were printing a statement from Chairman Britten of the house naval affairs committee to the effect "that steps would be taken when congress convenes to add an amendment to the pending sixteen ship cruiser and aircraft carrier measure so that bill will carry twenty-five rather than fifteen cruisers." What we mean to say is that the President's Armistice Day speech has given courage to the militarists who are trying to get things set to jam through an enlarged naval bill before the saner forces of the nation can be organized in protest. Thus one can not help but feel that even though the President had plenty of provocation for some things he said, he has nevertheless created a situation which throws new responsibilities upon the peace forces of the nation.

## OUR UNITED HOME MISSION OFFERING

at this

Thanksgiving Season

EVERY CHURCH GIVING

for the

WORK OF CHRIST

in

AMERICA

Send your Home Mission gifts to  
GENERAL MISSION BOARD, ELGIN, ILL.



## AROUND THE WORLD

### Death of Dr. Frank Crane

Dr. Frank Crane, amongst other things known the country over through his short editorials published in many daily newspapers, died suddenly on Nov. 6 of cerebral hemorrhage at Nice, France. For many years Dr. Crane was a Methodist minister, but since 1909 he had devoted his energies to the writing of inspirational and success articles for the newspapers. At the time of his death he had but recently started on a world tour.

### The Central Bank of China

On the first day of November the new Chinese government opened the Central Bank of China with T. V. Soong as governor. The bank is said to resemble the American federal reserve system in some respects. The capital of the new bank stands at \$20,000,000. The purpose of the bank, according to its governor, is to stabilize currency, redeem the outstanding depreciated note issues, abolish the tael as the currency standard and otherwise gradually work toward the establishment of the gold standard. Perhaps most significant of all is the fact that the Chinese leaders regard the new bank as one of the essential steps toward economic independence for their country.

### A World Peace Day

A German newspaper, "Acht Uhr Abendblatt," has suggested that the day on which the Paris Pact was signed should be set aside as World Peace Day. We are sure that this is one more special day that we need, and are happy to read: "Secretary Kellogg has accepted patronage of the movement to establish the holiday, according to the newspaper, and a number of prominent persons, including Foreign Minister Briand and Paul Painlevé of France, and President Butler of Columbia, have given their endorsement to the movement. A conference of representatives of the signatory nations to the Kellogg pact will meet in Paris the first of November to discuss ways of getting the nations of the world to legalize the peace holiday."

### Northern France in 1928

Ten years after the close of the World War the restoration of Northern France approaches completion. It is estimated that \$500,000,000 is needed to complete the project in the course of the next two years, but what is this by the side of the \$3,500,000,000 already spent? Of course it is something, but after all rather insignificant beside what has already been accomplished. Thus we read: "Altogether nearly 700,000 destroyed and damaged homes and farm buildings have been rebuilt. Thousands of factories and industrial establishments have been equipped with machinery and are producing at better than the pre-war rate. Flooded coal mines in the Nord and Pas de Calais departments have been restored and are actually producing a half million tons more each month than they did before war was declared."

### World's Sunday-school Figures

A compilation of statistics for presentation at the recent World's Sunday-school convention at Los Angeles includes some figures which are of general interest. Thus a little more than half of the Sunday-school strength of the world is centered in North America. By grand divisions the number of Sunday-schools was as follows: North America, 195,343; Central America, 381; South America, 2,976; West Indies, 1,930; Europe, 90,621; Asia, 37,427; Africa, 13,148; Malaysia, 1,422; Oceania, 12,898. If a comparison between 1924 and 1928 is desired the following figures will prove of interest: number of Sunday-schools in 1924 as reported to the Glasgow convention, 347,001; number of officers and teachers, 3,520,192; number of pupils, 29,157,419; total enrollment, 2,677,611. For 1928 all figures show substantial increases. Thus in 1928 there were 356,146 Sunday-schools in the world, with 3,603,517 officers and teachers, 29,411,439 scholars and a total enrollment of 33,014,952.

### The White Man's Degrees

The white man understands that degrees as given by colleges and universities stand chiefly for the creditable completion of certain scholastic tasks. They can be taken as a fairly reliable indication of the holder's intellectual capacity. What, then, must be the reaction of the white man as other racial groups seek his culture and actually achieve his coveted degrees with honors? The presumption is that such recipients of degrees must be of a fairly high grade of intelligence, or they could not overcome racial handicaps and win degrees in the pursuit of an alien culture. The white man has become more or less accustomed to the Japanese and the Chinese conquest of his culture. But now there comes a dark-skinned student from far off Africa, Kgaleman T. Moseti, said to be the first representative of the Bantu peoples of central and southern Africa to win the degree of bachelor of divinity. That the degree to win the degree of bachelor of divinity is the more to his credit. We are wondering if the white man's degrees may not yet prove that many a dark-skinned brother is his intellectual equal.

### Million Dollar Incomes

In 1921 the persons listed on income tax returns with an annual income of \$1,000,000 or more numbered twenty-one. But since that time there has been a steady gain in the class listed with incomes of at least one million dollars. The latest figures available show that this group has now grown to contain 283 names. The statement at hand shows "that ten persons in the United States enjoyed incomes of \$5,000,000 or more in 1927, and that eight others received incomes of between \$4,000,000 and \$5,000,000; twenty-two persons reported incomes of between \$3,000,000 and \$4,000,000; fifty-five reported incomes of between \$2,000,000 and \$3,000,000; fifty-four reported incomes between \$1,500,000 and \$2,000,000, and 134 persons incomes between \$1,000,000 and \$1,500,000 in the year."

### War and World Trade

Ten years after the World War it is possible to answer pretty definitely the question as to the relation between war and trade. Of course, war does stimulate certain classes of trade, but as what is traded for is largely consumed without replacement, the net result is equivalent to living riotously on one's capital. So much for the theory of the relation. What are the facts? The National Foreign Trade Council recently gave out that the world's foreign trade today is just half what it should have been had there been no World War. The estimate is arrived at by comparing figures for 1927 with what they should have been without the War to upset the normal rate of increase. Thus from 1900 to 1913 world trade advanced at the rate of 6% per cent annually. Had this rate been maintained until now foreign trade would have stood at \$44,000,000,000 for 1927. But the War intervened and the actual figures for 1927 are but \$22,664,000,000. Thus it appears that in the long run war tends to destroy trade.

### Seeking a Lost City

To the average reader, the Brazilian jungle in the Amazon region would be a strange place to look for a lost city—especially if the city is supposed to be Phœnician in origin. One J. Tozzi Calvao, an experienced Brazilian explorer, is the man who has worked up interest in the expedition. The project is said to have the endorsement of the Brazilian government and of both American and Brazilian natural scientific institutions. Mr. Calvao is not a novice at the exploring business, for this is the twelfth expedition he has headed. And if it should turn out that there are the remains of a Phœnician city in the heart of South America it need not prove a matter of great surprise. For those who are familiar with their world geography will recall that sailors who reached what is now England and coasted far down the shores of Africa, might in the latter case have lost their way or even boldly ventured into the west, striking the coast of South America in the region of the mouth of the Amazon. The rest would be a comparatively simple matter. At any rate in the course of a year or so it will be interesting to hear what Mr. Calvao finds—if anything, and whether or not the Phœnicians left any traces of having reached South America.

### That Prohibition Referendum

Before Nov. 6 one heard considerable about the recent election as a referendum on prohibition. There seemed to be a feeling that if the man who was running as an avowed wet was elected he would have a mandate from the people to aid those opposed to the Eighteenth Amendment. But now it appears according to Henry H. Curran, president of the Association Against the Prohibition Amendment, that this referendum idea scarcely figured at all, for members of the society, he says, were working for both candidates! All of which sounds rather strange in view of the fact that the Association Against the Prohibition Amendment spent approximately a third of a million dollars for something—presumably in a campaign against prohibition. President Curran points with pride to the Massachusetts and Montana vote as proof that there was really no referendum on the wet and dry issue. Well, it is strange what some folks can see in two wet brands saved from the fire. Personally we are inclined to the opposite view. We feel that there was a referendum and that Mr. Curran is just trying to make the best of the surprise he got the morning after. We note with interest also that we are not alone in this view. Charles Wheeler, writing in the "Chicago Herald and Examiner" says: "It is purely speculative, but the conclusion seems inescapable that the prohibition issue will not seriously confuse political thought in the next few years, if ever it does again in this country. And the Democratic party to get anywhere at all in the future, will be forced to abandon its wetness and its demand for a return of stronger alcoholic beverages. Not to do so might mean the one disintegrating slow-poison that eventually would destroy it." As a final exhibit on this point of whether or not there was a referendum on prohibition, consider the New York City judge who must have read something in the papers since Nov. 6. Said he of scofflaws as he fined eleven offenders from \$250 to \$350 each: "The people of this country have spoken and their word must be heeded. The question is one of observing or not observing the law. Penalties will be severe enough to make lawbreakers realize there is such a thing as law enforcement."

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Unpardonable Sin

Mark 3: 22-30

For Week Beginning December 2

#### GOD'S INFINITE LOVE

Anger or spite or impatience may keep man from forgiving, but not God. His love is infinite and eternal (Psa. 119: 68; Ezek. 18: 32; Matt. 5: 44; Rom. 5: 8; 2 Peter 3: 9).

#### NOT GOD BUT MAN

If a soul should ever get beyond the reach of pardon, it is not God's but man's act that has placed it there (Matt. 23: 37).

#### REPENTANCE ALWAYS FINDS FORGIVENESS

God never closed the door in the face of a penitent sinner (1 John 1: 9; Psa. 32: 5; Prov. 28: 13).

#### GOD CAN NOT FORGIVE THE IMPENITENT

Were God to forgive the impenitent he would be consenting to their sins, and this a Holy God can not do (2 Cor. 7: 10; Ezek. 33: 31).

#### REVERSED SENSE OF VALUES

The Pharisees looked upon a work of God and called it a work of the devil. To them white was black, goodness was evil. The image of God in their souls was effaced. Conscience was dead. They did not know their own sin, could not repent of it and were hence unpardonable (Lsa. 5: 20-24).

#### HOW ONE BECOMES HOPELESSLY LOST

By habitual suppression of every noble impulse and call and by constant obedience to the dictates of selfishness and sin (Rom. 1: 18-25).

#### SOME SYMPTOMS

He whose sin is unpardonable never is alarmed at his condition, feels no call toward God, scorns religion, delights in evil and is oppressed by goodness (Rom. 1: 26-32).

#### DISCUSSION

Is the unpardonable sin one single act, or the result of long continued sinning? R. H. M.

### To Electrify Steam Railroads

The movement to electrify steam railways is growing slowly but surely. The newest project that has come to our attention is the plan of the Pennsylvania system to electrify 325 miles of line between Manhattan and Wilmington. As there are extra tracks between these two points, the actual mileage to be electrified would be 1,300. The New York and Philadelphia terminals are already electrified much as the Illinois Central at Chicago. Other important railroads have large projects under consideration. The total mileage at present under electric service, or in process of change, is not large compared with total railway mileage for the country. But it should be remembered that the change is economically sound since it is being made at the most expensive points, the terminals. Once this is accomplished, the electrification of the balance of an aggressive railway system should follow as a matter of course.

### Learning an African Language

The missionary who goes to a backward people will soon discover that he has use for all his ingenuity. Language is one of the chief difficulties for those who go out to Africa—the land with peoples without a literature, even without a written language. A missionary who went to West Africa in 1901 relates his language difficulties thus: "I first secured the services of a man who was to teach me his language. However, I soon saw that the all I would ever get from him had to be extracted. The very first thing I did was to hold up my fingers one by one before my teacher. This had two effects; it allayed his fears and started a conversation. He understood that I wanted the numerals and gave them to me as nini, guba, guta, etc. We were now well on the way. For higher numbers I used cowry shells, the currency of the country, valuers I used thousand for six cents. After that I pointed to my head, my arm, my leg, and to the different objects in the room. He gave me the names for these, and so we progressed. I soon found, however, that I could not form a sentence using nouns only; I must have other parts of speech. I first set out to look for verbs. These I was able to secure by acting them, such as laughing, walking, eating, jumping and going through strange antics. The task was intensely interesting and fascinating. I had to fight for every word and ferret out its meaning. I lost the trail every word and up again in a strange sentence. Such for days, to pick it up again in a strange sentence. Words burned themselves into my memory and have never been forgotten. I have often said since then that if I had no more than these two simple sentences 'What do you call it' and 'Say it again' I would attempt any language."



## Missions Along the Congo

(Continued From Page 743)

these are all receipted for and money cared for without any attention from a missionary; each person carrying home a card with the amount of his offering, as a stimulant to keep it growing. None of this may be the cause for rapid growth in self-support and self-propagation, but just naturally one will make a little more sacrifice for the house that is his than he will for the one that belongs to somebody else.

In all of these stations of any mission we found a hearty welcome. All were very busy and eager for any light on their problems. So far we are beginning to feel that one of the big problems in Africa is the creation of a sense of family and home life. Polygamy is practiced by those who can afford it. Additional wives seem to be bought for the purpose of increasing the clan. Failing to bear children, the clan from whom she was purchased seems to be responsible for supplying the purchaser with another wife. This practice is deeply imbedded in their life and thought and careful teaching will be required to change the same. While family life is not all we would wish in our own lands, yet the Christian home and family life is the foundation of our civilization. It is most difficult to bring any nation or people higher than the life into which they are born and reared in the early years.

On the Congo, Oct. 3.

## Some Brethren Pathfinders

BY J. H. MOORE

### 6. Life in Kentucky

IN the southern and middle part of Kentucky, well to the west, is a group of five counties, Muhlenberg, Logan, Simpson, Warren and Grayson, all but the latter joining each other. In these counties, or most of them, we find very early settlements of Brethren, just how early can hardly be determined at this late date. It has been said that as early as 1760 Brethren began locating in Simpson County, in the extreme southern part of the state, and considerably west of the center, and soon after formed an organization. We can hardly understand how a settlement could have been effected in the territory, then a part of Virginia, at so early a date. Even Daniel Boone, the fearless hunter, trapper and Indian fighter, did not venture into the territory until about 1768. With other daring hunters he then spent two years hunting and trapping in the wilds of Kentucky. In 1775 he was employed to cut a bridge path through Cumberland Gap so people could enter the Kentucky region on foot or horseback. But as before stated, the road was not opened up for wagons until 1795. The Indians were so plentiful and overran the territory so thoroughly that Boone and his large party were captured in 1778 and taken to Detroit.

Soon after Boone opened the Mission Road through the mountains (1775) people, some riding, many walking, began rushing into the territory in the very face of danger. Not a few of them were picked off by prowling bands of Indian riflemen and shot down in cold blood. The historian tells us that between 1783 and 1790, a period of only seven years, about 1,500 white people were either killed or captured. This, of course, does not include the hundreds who were killed during the previous eight years following the opening of the road mentioned above. The sacrifice of life, men, women and children, was terrible. But the country, by land speculators was boosted up as being something marvelous, and this gave rise to the rush for homes. The grandfather of Abraham Lincoln lost his life in this rush, being shot by an Indian in 1784.

In the early stream of emigrants that flowed into the territory through the Cumberland Gap and down the Ohio River, may have been a few of our people, but not many. Our people were enterprising enough, but being of the nonresistant type they had no disposition to rush onto a veritable battlefield. After 1792, when Kentucky was made a state, matters quieted down and then it was that the Quakers, Mennonites and Brethren appeared in considerable numbers upon the scene. Other denominations were largely represented. In 1781

practically a whole Baptist congregation, on foot and horseback, pastor and all, emigrated from Virginia, holding regular services along the route and entered the state with its original organization, numbering over 500. It was called the traveling congregation. Churches soon sprang up all over the state, schools were established and matters were put into good running shape while the western part of Indiana, mainly so, Illinois and the rest of the great west was yet a wilderness. In the first constitution there was a provision to the effect that no minister should be permitted to hold a civil office. This pleased the Brethren well enough but it went against the grain of preacher politicians in most of the other churches.

After Eld. Wolfe got himself and family fairly established in Logan County, the point he reached in the early summer of 1800, he began to get in touch with the several groups of members in Grayson, Muhlenberg, Warren and possibly Simpson Counties. Any of them was probably within a day's ride on horseback. Eld. Gasper Rowland was the first Brethren minister to preach in the state, date not known, but probably as early as 1795. April 1, 1800, he ordained Joseph Rowland and John Hendricks. The latter lived on a farm in Logan County. We are not advised as to the date when a few of the early churches were organized. The Muhlenberg church, however, was not organized until June 8, 1814, or fourteen years after the Wolfe family entered the State. The organization was effected by Joseph Rowland. There was in this county another congregation known as the Long Creek church, which was organized by Eld. Joseph Rowland Sept. 20, 1826. The church in Warren County was known as the Drake's Creek, and was organized by Gasper Rowland of North Carolina, but no date is given. Judging from the fact that Gasper instead of Joseph Rowland had charge of the ordination we naturally conclude that it was one of the older congregations in the state, organized sometime before 1800. By Joseph Rowland the Grayson County church was organized Oct. 2, 1814. This congregation later published some of her outstanding principles. The last of this southern group of churches to be organized, so far as we know, and as already stated, was the one on Long Creek, Muhlenberg County, Sept. 20, 1826. In all probability none of these congregations had a meetinghouse for the reason that when a general meeting was called for the western churches, in 1820, it was held in the home of a member named Hoffman, in the Muhlenberg County church, probably the strongest congregation in the state. But here we will leave the narrative of the activities of the Brethren in Kentucky and for a few chapters take up the further story of the Wolfe family and associated circumstances, with the promise of returning to the Kentucky incidents later on.

So far the junior George Wolfe, twenty years old when he entered Kentucky with his parents, has not figured very prominently in this narrative. He is soon to come to the front, and in several chapters play an active, far-reaching and interesting part. In the rush of emigrants from the east into Kentucky, there were many more unmarried men than single women, so that getting wives for the men was a problem. It is said that when young George reached the age of twenty-three there was in his community but one single woman of matrimonial age, and that her hand was most earnestly sought by two men, one a young lawyer, and the other George Wolfe. The woman was of typical Dunkard ancestry, and so was George, both raised on farms, and this gave the farmer young man the advantage in the contest for the young woman's affections. Well, George won out, so on March 3, 1823, George Wolfe and Anna Hunsaker became husband and wife. This so exasperated the young lawyer that he threatened to give Wolfe a thrashing and told him so. George tried to reason the case with him, saying that Anna had made her choice, that the knot was now tied, and that there was no use in having any trouble over it. Finding that the lawyer would not listen to reason, George told him that if he thought a little spindling lawyer could whip a strong man like himself, he could have the satisfaction of trying it. This settled the matter for all time. Young Wolfe was a man of

peaceful methods, almost to the extreme, but he was large enough, strong enough and brave enough to take care of himself and his rights should it become necessary to resort to the physical.

Just where his brother, Jacob, then twenty-six, got his wife we are not told, but both of them, along with young Abram Hunsaker, were ready for some thrilling adventures. In search of homes they were ready to plunge still further into the wild and dangerous west. However, we will leave them a week while they work out their plans and get things in shape for the venture. In the meantime, we will go in search of the Daniel Clingsmith, who came down the Ohio River five or more years in advance. We are now entering the most pioneer period ever known in the history of the Brethren.

Sebring, Fla.

## HOME MISSION NEWS

**Arctadia.**—The progress made by this church is to be reported not in numbers gained but in the growth of a spirit of fellowship. But the spirit of Christ is winning. Those added to the church a year ago are showing a major interest in every line of work. The vacation school had excellent support. Some here find their efforts to live the Christian life being opposed every day. We are grateful that in the church there are those who know how to prove themselves friends in the hour of another's need. Some in the church are impatient that these under handicap do not make greater progress, but the victory is won in that those criticised refuse to give up in spite of added adversity. A man isolated from the church since youth recently called Bro. Thompson to his home where by baptism he was united with "his father's church." On this visit a sister, long isolated, was found to be in the faith. Arctadia and South Loup Sunday-schools have entered upon a six months' attendance contest. The budget total for the first year was \$370—Galen Birkdell, Litchfield, Nebr.

**Artemas.**—The Artemas Congregation is composed of three isolated districts, namely: Artemas, Pa., Amaranth, Pa., and Flintstone, Md. The total membership is about one hundred. Road conditions are such that intensive work during the winter months is difficult. In the spring of 1928 Bro. Wilmer Kensinger of Frederickburg, Pa., took charge as pastor. He conducted two Vacation Bible Schools during the summer; one at the Artemas house and one at Amaranth. He also held an evangelistic meeting at Flintstone at which time three were brought into the kingdom. The increase in membership by baptism is six. One was added by letter. On Sept. 15 the writer took charge as pastor, giving part time to the work. A Sunday-school is maintained at each of these points.—George L. Baker, Artemas, Pa.

**Aughwick** congregation has three houses of worship, so located that the people of the several valleys can be reasonably accommodated. There is a Sunday-school at each point, in a good growing condition, meeting the needs of the communities. We have a revival in progress, preaching services at two of the churches each Sunday. Three revival meetings were held during the year ending Oct. 1, 1928, and as a result thirty-seven were received by baptism. Teacher-training is receiving attention at two of the churches. Repairs to make the buildings meet present needs have been made; others are under way.—H. W. Hanawalt, McVeytown, Pa.

**Bartlesville.**—The past year has meant much to the Bartlesville church. We enjoyed a splendid series of meetings conducted by Bro. George Eller of Kansas City. We have had our regular services throughout the year. Our Sunday-school has shown a steady growth. The D. V. B. S. was well attended and we think our people was accomplished. Twelve were added to the church. We are hoping the District Conference which was held here in August. This was the first District Conference many of our people ever attended. It was a great feast to their souls. They enjoyed the meetings and the privilege of serving the District. This church appreciates what the District and General Boards have done for them. We are hoping the time is soon when we can return the blessings we have enjoyed.—Jno. R. Pitzer, Bartlesville, Okla.

**Bassett.**—During the past year a total of one hundred and six sermons were preached in the Mt. Hermon congregation. Most of these were in the Bassett church, including sixteen strong evangelistic messages by Bro. S. H. Flora. Three hundred and fifty pastoral visits were made. Twelve were added to the church. The members are developing in church loyalty as is evident by their attendance at the services and willingness to help in the activities of the church. The average Sunday-school attendance for the year was 49. The N. Y. P. D. rendered one program each month and gave \$45 to the Africa Mission fund and \$10 to Camp Bethel. Six calls for services in homes of members and friends living more than five miles from either of our churches were answered and attendance and interest were good.—Price E. Bowman, Bassett, Va.

**Beech Run.**—This is a part of the Aughwick congregation, the first one organized in Huntington County. The date is 1822. The first house of worship was built in this area in 1830. It was dedicated by Eld. James Quinter in September of that year. There has never been a resident minister but the congregation has been served by ministers resident in Huntington or at the College. This has occasioned many changes which have caused the members to become discouraged. There have always been a faithful few who have "carried on" in spite of this and other discouragements. The writer has now served two years, filling the appointment every second Sunday. While there has been a rather steady growth in interest and attendance during the past year, a full measure of success demands the residence and full-time service of the pastor. We pray and hope the Master's name. God will give the increase.—J. M. Pittenger, Huntington, Pa.

**Bellevue.**—The past year has been one of growth and development in the Bellevue church. The Sunday-school attendance has surpassed all previous records and more than doubled that of recent years. A large majority stay for church services. Since February the mid-week service has been held in the church with an average attendance of about thirty. Seventy-five to eighty-five per cent at all services of the church are young people and children. Considerable attention is given to developing the singing possibilities of the various groups. The vacation school had an average attendance of ninety pupils and ten instructors. There were thirty-one additions to the church by baptism, three by letter and one reinstated. Improvements have been made to the church building and equipment, fitting it for more efficient work.—John Wiencand, Bellevue, Ohio.

**Bethany.**—During the last year three of our young ladies conducted a Sunday-school in a school house. Twenty Bibles were given the children, also twenty books of the Gospels. Some literature was also supplied by the church. The Young People's Class contributed \$25 to the support of Bro. Earl Flohr in Africa. We have a wide-awake Women's Bible Class. Last year \$25 was given to the hospital fund for Africa. A needy family received \$31. Boxes of clothing were sent to our mission in Richmond, Va., and to the D. C. Colony for Feeble-minded. The church has given \$374 toward our church debt.—Mrs. H. G. Baker, Bridgeville, Delaware.



(Continued on Page 754)



## CORRESPONDENCE

### B. Y. P. D. CONFERENCE

The first annual conference of the B. Y. P. D. of Southern Indiana was held Nov. 3 and 4 at Anderson. The conference theme was, *The Quest for Happiness*, and the conference song, *When I Survey the Wondrous Cross*.

The conference opened at 2:30 P. M., Saturday, with Ruth Dutro as chairman. Bro. R. H. Miller, pastor of the Walnut Street church of North Manchester, gave the address of the afternoon. His subject was, *The Joyousness of Jesus*. At six o'clock a banquet was served in the basement of the church. John Stoner was toastmaster. Several impromptu speeches were given and a short talk was given by Bro. R. H. Miller.

The Sunday-school opened the following morning at 9:45. Bro. I. E. Weaver, pastor of the Mississinewa church, gave the address on the subject, *Wanted, Youth for Christ*. At noon a basket dinner was served in the basement of the church.

The afternoon session was in charge of Harold Rarick, president of the District B. Y. P. D. cabinet. Prof. J. E. Dotterer of Manchester College, gave the address on the subject, *The Man I Might Have Been*. Special music was rendered both morning and afternoon by the girls' quartet from the Mississinewa church. After the address a business session was held at which time a new cabinet was elected for the following year with Pearl Jackson, president. It was decided that each church in the District should choose a member to sit in an advisory council which body will nominate members for the new cabinet at the close of this year.

Muncie, Ind.

Carol E. Browning, Secretary.

### NORTHEASTERN KANSAS DISTRICT CONFERENCE

The District Conference of Northeastern Kansas was held in the Navarre church at Navarre, Kans., Oct. 5-9. The weather was ideal and a large crowd was present for almost the entire meeting. One of the common expressions heard at the Conference was: "This is the best District Conference that I ever attended." Many able and consecrated men of the District and visitors were on the program, bringing worth-while, optimistic messages. There was none of the psychology of defeat that is sometimes heard at such Conferences.

The Conference opened on Friday evening with a sermon by the writer.

Saturday forenoon was given to the Sunday-school program. Bro. James Elrod told us that one way to hold our young people to the church is to present to them an adequate and worthy religion. And the religion of Jesus Christ, if properly presented, is adequate and worthy. Bro. R. H. Nicodemus gave the following as the primary aims of the Sunday-school: teaching the pupils how to worship, how to serve, how to do things and how to act socially. We were made to feel something of the greatness of the World's Sunday-school Convention as Bro. W. H. Yoder reported to us the convention. It was made up of Christian men and women from all the nations of the earth meeting to consider Christian standards of living, individually, racially and internationally.

Saturday afternoon was given to the father and son and mother and daughter meetings, and the young people's conference.

Dr. Schwalm gave an address at the mother and daughter session on, "Women as a Spiritual Force." He said that beauty has power, and that when combined with virtue it is a spiritual force. Tenderness and gentleness are becoming to women.

No record of the father and son session was handed to the writer, but it was a worth-while meeting. One of the sentiments of the meeting was that we need more of the idealism of fatherhood. It requires the best of any man to be a worthy father.

The theme of the young people's conference was, "Crusading with Christ." The sentiment was for a worthy youth participating in the tasks of the day in a worthy way. Since youth has many contacts with life, they ought to have, and must have, a well developed character. This comes only by high living.

Sunday was missionary day. About three hundred and fifty met for the Sunday-school session, after which Bro. J. J. Yoder preached on, "Our Great Responsibility," or *Go ye into all the world and preach the gospel.* Christ gave the commission with great authority. This charge is given to the redeemed. The one solution of problems is the Christ within. Neither culture, education nor method, but Christ only can save. A missionary offering of one hundred and fourteen dollars was lifted.

At two o'clock Bro. R. H. Nicodemus gave a message on, "The Relation the Church Sustains to the World." Following this meeting there was a combined meeting of pastors, ministers and laymen.

Monday forenoon the ministers' conference was held. Bro. J. Hugh Heckman spoke on, "The Pulpit Emphasis." The outstanding advance of the Christian church has been in connection with great preachers. Attempt great preach-

ing on great themes to get great results. Bro. E. M. Frantz presented to us our task in "Building Up a Loyal Spiritual Membership." He placed the task right on the minister, by his teaching and example, with stress on the example part. Prof. R. E. Mohler told us "How to Make the Ministry More Attractive to Young Men." Improve material things with which the minister has to do. Prevent worthy support and worthy churchhouses. "So long as the layman insists on holding to his dollars he can not condemn the minister for being interested in finances." "It is hardly right to live in a palace and worship God in a barn." Provide old age compensation. Honor the ministry in the home. Following the ministers' conference was the educational program. J. Yoder and R. E. Mohler reported concerning McPherson College. They reported a very successful year last year, and an increased enrollment for this, with prospects for a better year this year. The college is pledging its support to the churches and is asking for a support in return.

Saturday evening Dr. Schwalm brought a message on, "Citizenship," stressing the duties and responsibilities of citizenship. It was a great and timely message.

Again Sunday evening Dr. Schwalm brought a message on, "Needed—An Equivalent of the Missionary Challenge." He told how people have often struggled and finally surrendered their lives to a cause that meant sacrifice, and how peace and joy and power came to them. We need to present an equal challenge today if we are to get the best results in Christian living.

On Monday evening R. H. Nicodemus brought a message on, "Inspiration," showing how God works in and through his children. We are workers together with God.

On Monday afternoon the delegates met for the business organization, which resulted as follows: Eld. W. H. Yoder, moderator; E. M. Frantz, reading clerk; M. G. Blickenstaff, writing clerk.

Tuesday forenoon was very pleasantly spent in taking care of the business of the District. The 1929 Conference will be held in the Morrill church. In closing the District expressed its appreciation and loyalty to the peace movement, especially the signing of the Paris Pact, and placed itself on record in favor of peace and prohibition.

Summerfield, Kans.

M. G. Blickenstaff, Clerk.

### A FELLOWSHIP MEETING AT NEW HAVEN, CONNECTICUT

How blessed is the fellowship of brethren! No matter in what part of the world members of the Church of the Brethren meet, or from what part of the Brotherhood they may have come, they immediately find themselves drawn together by a special love and a brotherly interest. Without hesitation they admit one another into their fellowship, and at once are acquainted and feel at home in one another's presence. They understand and trust one another and act like members of one great family. They are not strangers even though they never met before. And how they do enjoy themselves together!

On the afternoon of Nov. 3 all the members of our church (except one), who are present in the state of Connecticut, met for fellowship at New Haven in a cottage by the sea. There were eight brethren, seven sisters, and about a dozen children present. Some of us had never met before, but that simply increased our interest and joy. We had come from Kansas, Missouri, Indiana, Virginia, Pennsylvania, China and India, so it was a unique gathering indeed. And how the hours sped away. We were loath to separate and break up this fine fellowship. The children, too, seemed to have a glorious time in spite of the rain.

What a fine group of ministers we have here! Men of vision, men of purpose, men of consecration, men who love the church and are diligently preparing themselves for better service in the church. They are poor men, so are working their way through school. In doing this they are bringing life and inspiration to various communities here, and showing them the love and message which characterize our church. But they long for the day when they may return after the completion of their work to service somewhere in the Brotherhood. Let us kindly remember the young men of our church who through hardship and deprivation are preparing themselves for the ministry of the church.

Hartford, Conn.

J. M. Blough.

### DISTRICT OF OREGON

The boundaries of the District of Oregon are the same as the state of Oregon, which gives it an area of over 96,000 square miles with a population of a little less than 1,000,000. The first Church of the Brethren on the Pacific Coast is within this territory. The first church, organized about seventy years ago, was located in the country between Albany and Lebanon. The church is now in the city of Albany. The District of Oregon was organized in 1911. Before that time for a number of years it was a part of the District of Washington, Idaho and Oregon.

At present we have a few over 500 members, divided into eight organized congregations. The largest has a membership of 139, one has 100, another 86, leaving nearly 200 members for the remaining five congregations which range in membership from 15 to 63.

The congregations are all in the western part of the state, except Weston in Eastern Oregon. While some of our congregations may not have definitely fixed boundary lines, others have. Some with fixed boundary lines cover more territory than some of our Districts in the eastern states, which makes it difficult to work the field as it should be worked. It also makes it difficult to cooperate with adjoining congregations in joint meetings. So we must often work, as it were, single-handed, but the Lord has blessed such labors in the past and will in the future if we give our consecrated service.

We have twenty-six ministers, some of whom because of advancing years can not give the service they once did; others may be hindered by various causes which makes it difficult to serve effectively. Some of our ministers are giving very acceptable service while they support themselves. In a few of our congregations we have ministers who give full time service, which is made possible by the help of some of the eastern Districts and the General Mission Board.

The Aid Societies of Southern Ohio contributed \$500 last year towards the support of Brother and Sister S. G. Fahnestock in Portland. The local church and the General Mission Board each contributed some. Brother and Sister Fahnestock with the aid of others have been able to work a church program that has increased the membership from 60 to 100 since January 1927, mostly by baptism, a few by letter. As the city of Portland contains about one-third of the population of the state of Oregon, there is a large field for service. Damascus is a mission point of Portland, about twenty miles distant. There are a few members and a churchhouse there. They invite workers.

In 1912 the District Mission Board sent Brother Hiram Smith to Lebanon and vicinity. He worked among the members in Lebanon and Albany until 1919. Then Bro. E. W. Pratt and family located in Albany. He gave very acceptable service to the Board and church. Another worker, Bro. Whitmer, served for a short time. As the District Board could give only partial support the work was put on the free ministry list until 1925, when Bro. Smith came back again on partial support until his death in June 1927. In September 1927 Bro. C. H. Barklow came to Albany on partial support, offering his service as a carpenter during the week on a church building for Albany. The Aid Societies offered \$100 a year for three years and the District pledged some help towards a church building for Albany, so by cooperation a new churchhouse 28 feet by 38 feet, with a basement fitted up for class rooms and other uses, was built during the year at an expense of only \$1,800 outside of donated labor and material. This shows what may be done for a weak church by the cooperation of a whole District. May some other Districts try the same method.

The new church was dedicated April 23 of this year. Eld. S. Z. Smith of Ohio delivered the dedicatory sermon, following it by an evangelistic campaign for two weeks when six were baptized. Bro. Francis Barr and wife arrived in Albany a few days ago to take up pastoral work there. We think there is a bright future for Albany if we will cooperate with the Lord for the success of the work.

The coming of Brother and Sister Barr was made possible by the Sunday-schools of Eastern Pennsylvania giving the greater part of the support. We thank them for the same, and also the Aid Societies of Southern Ohio for the interest they have taken in the work in Oregon. We pray that the Lord may ever bless them for further service and give them joy and peace forever more.

During the year Elder and Sister S. Z. Smith were with all the churches in the District in an evangelistic campaign. With the cooperation of the elders and pastors in the work about seventy were baptized. Brother and Sister Smith are very earnest workers. May the Lord bless them.

Williams, where we have some members, also a churchhouse, is about twenty-five miles from Grants Pass, of which congregation they are a part. They have regular services but no minister located nearer than Grants Pass. It is an open field waiting for some one. Grants Pass has some ministers who are giving acceptable service but who are supporting themselves financially. The field is so vast that there is room for other consecrated workers.

Ashland, a town noted for its healthful climate and mineral waters, contains a state normal school and has a fine school system, including grade and high schools, with a daily religious school where the Bible is taught to the pupils who desire that teaching while passing through some of the grades. The church there is served by the home ministers. It is a fine place for those desiring church and school privileges.

The membership of Myrtle Point, while it is the largest in the state for the Brethren, is scattered over so much territory that there is room for more work than the home ministry can give. There are so many places where services might be held.

As Weston is the only Church of the Brethren in Eastern Oregon, hundreds of miles from another church, it is a challenge to the Brethren to "occupy until I come."

At present the District Mission Board is giving partial support to Bro. Leander Smith and wife at Newberg, where we have a small organized congregation.

Mabel, with only fifteen members, some of those non-







## (Continued From Page 751)

**Tascoma.**—While nothing especially striking has taken place, yet progress has been steady and commendable along several lines. A widespread interest has been manifested in Christian Workers and Junior Church League; attendance commendably. Three were received into the church by baptism and six by letter. We had hoped to have a revival effort but did not find secure an evangelist. Despite distance and difficulties the church membership has been very faithful in attendance at the church service and Sunday-school. A most excellent Daily Vacation Bible School was held which found a good response from the community. The Young Men's Society likewise has been giving a real service.—J. A. Eby, Wenatchee, Wash.

**Teledo.**—During the year eighty five sermons were preached by the pastor. Forty-eight opportunity lessons were given to children. The average Sunday-school attendance was ninety six, average Sunday-school offering \$6.45. The Sunday-school is graded into Beginning, Primary, Intermediate and Senior. B. Y. P. D. and the Young Men's prayer meetings were held regularly. A successful revival was held in February by the pastor assisted by Milton Thomas, evangelist. As a result twenty-nine conversions were secured. Milton Thomas, leader. As a result twenty-nine conversions. The pastor conducted pre-Easter meetings with four baptisms. The church assumed the old church debt of \$1,000 taking it off the hands of the District. Ralph Hatton, also, assumed \$35 monthly on the parsonage debt.—Ralph Hatton.

DISTRICT CONFERENCE OF SOUTHEASTERN  
KANSAS

The District Conference of Southeastern Kansas convened at the Mont Ida church Oct. 26-29. A splendid spirit prevailed throughout the conference. In addition to our local talent, Brethren J. J. Yoder of McPherson College and F. E. Mallott, missionary from Africa, were present. These brethren brought us a number of challenging messages, as they presented in a vivid and forceful way some of the tasks and problems of the church which are ours to share.

The business session opened Monday morning with retiring moderator Bro. J. A. Strohm in charge. The officers elected were as follows: D. P. Neher, moderator; Q. D. Reed, reading clerk and John L. Mohler, writing clerk. Bro. W. M. Reed was chosen delegate to Annual Meeting with Bro. Byron Talhelm, alternate.

A few changes were made in the boards and officers of the District. Matters of business were discussed in a fine spirit and interest. District Conference for 1929 will be held in the Verdigris church. R. E. Loshbaugh.

Fredonia Kans.

FROM SEBRING, FLORIDA

Our love feast for the city congregation passed off very pleasantly on the evening of Nov. 2 with our pastor officiating. There were at least ninety per cent of the local membership in attendance, some being kept at home on account of sickness.

Nov. 4 was a special Sunday for the Sebring congregation. The auditorium was well filled by an interested and appreciative assembly of worshippers. It had been announced that our new pastor, Eld. D. E. Miller, would be installed and would then deliver his opening sermon. The installation service was conducted by one of the home elders, and knowing that one hundred per cent of the congregation wanted to hear Bro. Miller the service was condensed to about fifteen minutes. After the usual devotional exercise the letter of membership was read, being issued by the church at Carlisle, Pa., recommending Elder and Sister Miller to our love and care.

Then came a statement of the call of Bro. Miller by the church, an expression of his willingness to accept the call, followed by the usual questions regarding the Bible as the all-sufficient inspired word of God, and his purpose to line up fully in teaching and preaching with the Scriptures as understood and practiced by the Church of the Brethren. After this came the charge to both the pastor and his wife regarding the feeding and care of the flock entrusted to them by the Holy Spirit. The charge was also given to the church that had called Brother and Sister Miller to this important work, and the duty of the church to pray for them, cooperate with them and to be prompt in looking after their temporal need so as to enable them to do their best while with us was emphasized. All then stood in a consecration prayer, after which Bro. Miller was introduced as our pastor, and the pastoral care of the flock turned over to him. In the installation exercises the key part of the ceremony, whatever that may mean, was omitted and it was thought that sometime in the future we might arrange for a sermon setting forth the duties and responsibilities of both the pastor and the church. The idea was to give the new pastor as much time as possible for his introductory message, a message having for its central thought, Working together with God. The message was listened to with marked attention and greatly appreciated.

The Sebring congregation is taking upon herself an extensive work. In addition to the city church with Eld. Miller as pastor, she is conducting a mission at the Crate Mills with Sister Bertha Frantz, late from Bethany Bible School, as the local worker, and is now erecting a cottage on the church lot to serve as a home for the workers. Another mission point, near Lake Istokpoga, is in charge of Eld. Jos. D. Reish. Still further to the east is the Bassenger mission, in charge of Eld. J. W. Rogers, where plans are in the making for a very much needed meeting house. So it will be seen that we are operating in four distinct fields, and for these fields helpers and money are in special demand.

We are also arranging for the District and associated meetings of Florida and Georgia to be held in the Sebring church Nov. 30 and Dec. 1. Nearly every day brings some winter visitors from the North, and the election now being over we may look for them in considerable numbers. All this and the coming of not a few ministers add interest and inspiration to our southern work. I. H. Moore.

I. H. Moore.

## A MICHIGAN THANK ECHO

Industrious rural folks have not labored in vain in Michigan. The horn of prosperity has showered her fruits at the feet of many. Labor has been crowned with rich fulfillment of beans, potatoes, corn, wheat and fruitage of vine and tree. Hearts throb with joy, prayer and praise. God has richly blest, thanks be to him.

Thanksgiving should follow as a natural sequence of God's blessings. A bountiful harvest makes it possible to bestow generously tokens of goodwill. Man's highest goodwill to man is that the gospel of Christ may be expressed in the life and conduct of all. Sow with a generous hand the kernels of divine truth. This bountiful harvest will enable many reapers to reaffirm that "it is more blessed to give than to receive."

During the past year there was a noble response on the part of individuals and churches in supplying financial support for mission work in this state and the Brotherhood. The past harvest makes possible another glorious and sacred occasion. This Thanksgiving furnishes another opportunity for individuals to merit divine approval for liberality. The officials of every church should provide an opportunity for each member and friend of the church to give their freewill Thanksgiving offering. Fruits thrust into the hands of a steward result in an ever increasing harvest of benefits rendered and blessings received. "Freely ye have received, freely give."

The joy that comes to you as the members of your family encircle the paternal table, richly spread with nature's fruits, is a foretaste of that blessed time when the families of earth shall rejoice together in that heavenly home as a result of the bountiful harvest of well spent lives in Christian service. — Renben Boomershire.

Reuben Boomership.

Mt. Pleasant, Mich.

IN MEMORY OF JAMES E. BROWN

James E. Brown, son of the late Eld. Jeremiah and Maria Brown, was born in Carroll County, Md., and died in New Windsor, Md., Nov. 5, 1928, aged fifty-six years, three months and four days. Bro. Brown was married twice, his first wife being Gertie Smetzer, and to them were born two children, a son and a daughter. Dec. 9, 1916, he married Louisa R. Hennek of Baltimore, Md. Bro. Brown was a member of the Church of the Brethren and lived a quiet, consistent Christian life until death. This loyalty and steadfastness in the faith is all the more praiseworthy when we take into account the fact that he was practically an invalid during the last twenty-five years. Not having the normal use of his lower extremities, he was unable to walk, and the normal use of his hands was also impaired, so that he had to be faithful companion to provide a living. However, Bro. Brown always had a pleasant home with all necessary comforts and for everybody there was always a hearty welcome and pleasant entertainment.

He was well and favorably known as a life long resident in the community and always enjoyed the visits and well wishes of the members as well as the members of other churches and the neighbors in general. A commendable community spirit was shown from time to time by an expression of goodwill in a material way on the part of individuals and organizations and thus the burdens were lightened and our afflicted brother was ever encouraged and thankful.

Bro. Brown, although afflicted, had an alert mind and was cheerful and agreeable in the home and always looked on the bright side of things. He is survived by his wife, a son and a daughter, three brothers and three sisters. The funeral service was held in the M. E. church, New Windsor, Md., by the writer, assisted by Bro. J. J. Johns and Rev. Donegal. Interment in the cemetery at Winter's (Lutheran) church.

R. D. Anthony

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should

**Bartolett-Godshall.**—By the undersigned in the Royersford Brethren church, on Oct. 6, 1928, Brother Chas. S. Bartolett of Glenside, Pa., and Sister Helen Godshall of Royersford, Pa.—Q. A. Holsopple, Royersford, Pa.

**Blocher-Blough.**—By the undersigned at the Church of the Brethren, Sterling, Ill., Oct. 13, 1928, Bro. Robert Kenneth Blocher of Greenville, Ohio, and Sister Ruth Sarah Blough of Sterling, Ill.—S. S. Blough, Sterling, Ill.

**Brenneman-Stambaugh.**—By the undersigned Oct. 27, 1928, at his home, Mr. Earl H. Brenneman of York, Pa., and Sister Margaret Stambaugh of Spring Grove, Pa.—M. A. Jacobs, York, Pa.

**Copenheaver-Brenneman.**—By the undersigned in the First Church of the Brethren, York, Pa., Oct. 9, 1928, Bro. Penn P. Copenheaver and Sister Lucy R. Brenneman, both of York.—M. A. Jacobs, York, Pa.

**Kinzie-Burnette.**—By the undersigned at the home of Mr. and Mrs. Frank M. Kinzie, Nov. 2, 1928, Bro. Glenn O. Kinzie and Sister Ida Belle Burnette, both of Clovis, N. Mex.—Howard Rogers, Clovis, N. Mex.

Nelson-Sheets.—By the undersigned at the home of the bride, Oct. 20, 1928, Mr. Henry A. Nelson of Boston, Mass., and Sister Mary A. Sheets of York, Pa.—M. A. Jacobs, York, Pa.

**Alt, Bro. Chas., Johnstown, Pa.**, died Oct. 31, 1928, aged 50 years, 11 months and 16 days. Having never married, he made his home with his sister, Mrs. Annie Schmidt, who is a widow. He was a regular attendant of the men's class of the Walnut Grove Sunday-school and was present in the three services on the last Sunday of his earthly life. He was a member of the church since 1912. Services in the home by the writer. Burial in the Singer cemetery.—Galen K. Walker, Johnstown, Pa.

**Anspach, Wm.**, died Oct. 21, 1928, of pneumonia after an illness of but a few days, aged 68 years. He leaves his wife, Sister Sarah Anspach, three sons and one daughter. Funeral services at the Annville church by Bro. J. G. Longenecker and Walter Hartman. Burial at Annville cemetery—Sarah Winters, Lebanon, Pa.

**Beamer, Peter**, was born in the town of Rinsland, Germany, and died Oct. 22, 1926, aged 75 years, 8 months and 17 days. His parents came to America when he was about nine years of age and the family settled in Wabash County, Indiana, and in this locality Bro. Beamer spent the remainder of his life. He was twice married, first to Elizabeth Shultz, and to them twelve children were born, six of whom are living at home. He has four grandchildren, and one great-grandchild. His first wife died twenty years ago and in 1913 he was united in marriage with Sister Lucinda Figert and shortly thereafter they moved to Roann where they spent the remainder of their lives. Sister Beamer died about a year ago, leaving him alone in his time he and he remained until his death. He was a member of the Roann church, and he will be much missed from our number, for he was always in his place when health permitted. Funeral services were conducted by Edward Kintner, Minister, at the Church of the Brethren in Roann—Edward Kintner, Minister.

**Bortner**, Sister Lucinda Agnes, nee Foreman, wife of Isaac Bortner, aged in the bounds of the Piney Creek church, Sept. 16, 1928, aged 50 years and 36 days. She was a member of the Church of the Brethren for many years and she loved to attend services. She is survived by her husband, three sons, a daughter, four grandchildren and two brothers. Funeral at Black Rock by Elders J. L. Myers and S. K. Utz. Interment in Black Rock cemetery.—Theresa S. Forney, Taneytown, Md.

**Bullard, Mary** Ovina Diehl, born in Panora, Iowa, died at her home near Panora, Iowa, Oct. 31, 1928, aged 66 years, 6 months and 6 days. She married A. P. Bullard and to this union were born six children, all of whom survive. She had been confined to her bed about four weeks with a form of heart trouble but apparently was improving. In her girlhood days she united with the Church of the Brethren and lived a consistent Christian life. She was buried by the writer, assisted by C. B. Kuehn at the Brethren church near Panora. Interment in the cemetery near by, Irving Haughtelin, Panora, Iowa.

**Clemmons, Samuel P.**, born in Rockingham County, Va., April 20, 1851, died at the age of 77 years. His childhood days were spent in Indiana and Illinois and in 1871 he came to Norborne. His first marriage was to Sallie Hogan, and on Feb. 12, 1885, he married Amanda Martz. Surviving are seven children, eight grandchildren, five brothers and two sisters. He was a faithful worker in the church. Funeral by the writer. Services and burial at Wakenda.—O. H. Feiler, Norborne, Mo.

**Caster, Sister Catherine**, daughter of Abraham and Barbara Abbott, was born near Philadelphia, Pa., Nov. 14, 1837, died Oct. 21, 1928, aged 90 years, 11 months and 7 days. She married Jacob Caster of this county, Iowa, town, Ind., Feb. 2, 1859. She had five children, three sons and two daughters. The oldest son, John, had lived ever since. Her husband died Feb. 26, 1889. Six children were born to them. One son and two daughters survive with sixteen grandchildren and twelve great-grandchildren. The second son, John, died in 1892. The third son, William, Decatur, Mo., died in 1902. The first daughter, Mary, died in 1892. The second daughter, Mary, died in 1902. She and her husband united with the Church of the Brethren in the fall of 1860 and were pillars in its building, ever ready to put their shoulders to the wheel. Funeral services at the Franklin church by Bro. A. W. Garber. Burial in the cemetery at Franklin, Mo.

**Derhaze**, Martha Elizabeth Coffin, born in North Carolina, Sept. 20, 1853, and died Sept. 25, 1928, aged 75 years and 5 days. She was married to John W. Derhaze of Missouri Dec. 30, 1871. To this union were born four children—two sons and two daughters. Her husband was a farmer and she was a housewife. They had four grandchildren, two sisters and four brothers. She was always ready, day or night, to lend a helping hand to the suffering and needy, till her strength failed. She died after forty years and nights of suffering. She was a member of the Baptist church and was baptized many years ago being baptized into the Baptist church and later taking their membership to Brush Creek church when it was organized; they were faithful and humble servants of God till the end of her life. She is buried in the Rev. A. C. R. V. cemetery near the church—Mrs. E. B. Murray, Brookville, Fla.

**Flora**, Angelina, daughter of Abraham and Hanna (Neff) Abshire, was born Jan. 11, 1851, and died Oct. 14, 1928, at the age of 75 years, 9 months and 3 days. She was the youngest of a family of fifteen children, the only surviving member being Bro. Andrew Abshire of Roan. Her family was one of the earliest to settle in the neighborhood and she knew many of the hardships of pioneer life. Her husband was about thirty years of age when the family, and died of cholera about a month and a half southeast of Roan. She was married in 1877 to Owen Flora and they lived together for twenty-two years when the hand of death took him. Of their four children two survive. For more than fifty years she was a faithful member of the Church of the Brethren and her church was one of her chief interests. She was anointed shortly before her death. Her funeral services were conducted by Bro. J. W. Kintner and E. Rife at the Roan. She was buried in the cemetery near Roan—Edward Kintner, North Manchester, Ind.

**Godshall, Henry C.**, died suddenly at his home in Royersford, Pa., Oct. 30, 1928, at the age of 73 years. He was a member of the Mennonite Church. He was the father of three sons and four daughters, several of whom are members of the Brethren Church. Services at the home conducted by Rev. Kalb and Rev. Bechtel of the Mennonite Church, assisted by the writer.—Q. A. Holsopple, Royersford, Pa.

**Hydebrand, Earl W.**, eldest son of Bro. Cyrus D. and Sister Clara E. Hydebrand, born near Lapaz, Ind., died Nov. 2, 1922, aged 27 years, 4 months and 23 days. He received his elementary education in the local schools and was graduated from the high school of Lapaz in 1919. He was a diligent worker and always showed efficiency in his school work. For the last five years he had been employed by the Western Union Telegraph Company. He leaves father and mother, two brothers and one sister. Services in the Pine Creek church by Eld. J. F. Appleman assisted by Eld. J. O. Kesler. Interment in the Fair cemetery.—M. S. Morris, North Liberty, Ind.

Kates, Laurel Oren, son of Malcolm Kates, was born in Washington Township, Whitley County, Ind., and died at the home of his parents, Oct. 30, 1928, at the age of 14 years, 10 months and 8 days. Although a sufferer for several years with a weak heart, he was a sophomore in the Washington Center High School and planned after the completion of his high school and college course to become a worker in the cause of temperance. But God planned otherwise. He was a devoted attendant of the Sunday School of the Church of the Brethren and was an active Sunday-school scholar there. Funeral services at the home of the parents by the undersigned assisted by Rev. Priest of the U. B. church. The next morning the body was taken to Claiborne,



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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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EDWARD FRANTZ, . . . . . Editor  
H. A. BRANDT, . . . . . Assistant Editor

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## Notes From Our Correspondents

(Continued From Page 753)

### VIRGINIA

**Brick.**—At our September council the annual report of the visit was given. Our love feast was Oct. 13. We were glad to have Bro. John Showalter with us who officiated. Sunday morning he brought the message to a full house of attentive listeners. The number at Sunday-school was the largest on record, 22 being present. Nov. 10 we had a business meeting. Officers for the year are: J. B. Peters, elder; G. W. Naff, Sunday-school superintendent; H. J. Peters, clerk; Mrs. G. A. Barnhart, B. Y. P. D. leader; Mrs. J. B. Peters, Junior League leader; H. B. Flora, "Messenger" agent, the writer, correspondent—Lucie Bottotti, Wirtz, Va., Nov. 12.

**Christiansburg** church held its fall love feast Oct. 20 with a large attendance of members. Brethren Levi Garst and J. S. Showalter of Roanoke, Va., rendered valuable service. Bro. Garst officiated. On Sunday following we had Sunday-school and preaching; Bro. H. S. Spradling, one of our home brethren, gave us a splendid sermon. Oct. 28 Bro. C. B. Smith of Bridgewater, Va., began a series of meetings, at all eighteen soul-cheering sermons. Large crowds attended each service. Bro. Smith made many friends while with us. It was one of the best revivals held at this church—Asa Bowman, Christiansburg, Va., Nov. 13.

**Cloverdale** church met in yearly council Oct. 13. The annual church visit was reported which showed the church to be in a harmonious working condition. This being the last council of the year the church officers were elected. J. A. Dove was re-elected elder for the coming year; C. W. Kinzie, clerk. Sister Elsie Shickel of Roanoke, returned from an interesting message. Eld. Levi Garst of the Peters Creek church began a series of meetings at the Bethesda house on Nov. 4 and is giving us some wonderful messages. Bro. Myers of Pennsylvania will begin a series of meetings at the Cloverdale house on Nov. 18—J. B. Naff, Roanoke, Va., Nov. 10.

**Emanuel.**—A series of meetings was held at this place, beginning Sept. 17 and closing Sept. 30, conducted by Bro. E. A. Lambert of Dry Run, W. Va. Interest and attendance were quite good. Nine were added to the church by baptism, all of whom we feel have a wonderful opportunity for service in the future.—Mrs. N. S. Spitzer, Mt. Solon, Va., Nov. 14.

**Pleasant Valley** (2nd Dist.)—Bro. John Graham of Windber, Pa., held a series of meetings for us beginning on Oct. 15 and closing Oct. 28. He preached in all sixteen sermons. Each one was filled with the love of God and with power. Fifteen were added to the church by baptism.—Mrs. M. C. Williams, Mt. Sidney, Va., Nov. 10.

**Schoolfield.**—Our two weeks' revival meeting conducted by N. C. Reed, pastor of the church, began Oct. 21. He preached the Word in its power and purity and made it so plain that all could understand. Bro. P. H. Dillard and Bro. P. D. Shorter gave much assistance which was greatly appreciated. Each night the house was filled despite the

rainy weather. Four were baptized and two await the rite. Four came into the church by letter. Our love feast was held at the close of the meeting.—Dina Lee Reid, Schoolfield, Va., Nov. 14.

**Tinker Creek.**—On Oct. 1 Bro. C. M. Key and family from Mint Springs, Va., came to this church and Bro. Key is now serving as full time pastor. The work is progressing very nicely under his leadership.—Mrs. I. T. Hooker, Roanoke, Va., Nov. 14.

**White Rock** church met in business meeting Nov. 3. Church officers were elected for the year beginning Nov. 1. Bro. H. L. Reed was re-elected elder; the writer, clerk, "Messenger" agent and correspondent. On Sunday, Nov. 3, Bro. Michael Reed preached an able sermon for us.—Mrs. Lillie M. Sumner, Carthage, Va., Nov. 10.

### WEST VIRGINIA

**Keyser.**—On Sept. 1 Bro. R. G. West closed his pastorate here in order to enter seminary training at Bethany Bible School. He served for more than six years which were years of marvelous growth for the church. Oct. 1 Bro. B. M. Rollins of Mt. Pleasant, Pa., took up the pastorate. On Oct. 21 he began a revival which was successful in every way. The church has been revived and built up in a wonderful way. As a direct result of our combined efforts with the pastor, we have added to our number by baptism twenty-three, fourteen attendances, also the B. Y. P. D. is a live department of our church, with Brethren J. Paul Judy and Lester Evans in charge. Bro. H. E. Arnold has been chosen as elder in charge of the Keyser congregation since the resignation of Bro. West.—Wilma V. Arnold, Keyser, W. Va., Nov. 14.

### WISCONSIN

**Stanley.**—A very impressive service was conducted in the afternoon of Oct. 14 at the church when our pastor, F. M. Hollenberg, was ordained to the eldership. The service was conducted by Brethren A. S. Brubaker and Lewis Hyle. Sept. 14 at a members' meeting we elected Sunday-school officers; Sister Hollenberg is superintendent. We have a very interesting Sunday-school with good attendance. Some of our members have moved away; ten letters having been granted recently. The prayer meeting and Bible study each Wednesday evening is well attended and we think is very helpful.—Mollie Turner Ulrey, Stanley, Wis., Nov. 10.

## ANNOUNCEMENTS

### LOVE FEASTS

**Arizona**  
Dec. 4 Phoenix.  
**California**  
Nov. 29, 7 pm, Glendora.  
Dec. 1, 10 am, Reddely.  
**Idaho**  
Dec. 7, 7:30 pm, Payette.  
**Illinois**  
Nov. 30, 7 pm, Girard.  
**Indiana**  
Nov. 28, 7 pm, Markle.  
**Iowa**  
Nov. 24, 7:30 pm, Monroe County.  
Nov. 24, Sheldon.  
Nov. 29, 7 pm, Franklin County.  
**Kansas**  
Nov. 25, 7:30 pm, Parsons.  
Nov. 26, 7 pm, Fredonia.  
**Maryland**  
Dec. 9, Cumberland.  
**Michigan**  
Nov. 24, Grand Rapids.  
Nov. 25, Pontiac.  
**Missouri**  
Nov. 24, Peace Valley.  
Nov. 25, Kansas City, First.  
Dec. 2, 6:30 pm, Jasper.  
**Nebraska**  
Dec. 3, Octavia.  
**Ohio**  
Nov. 24, 7 pm, East Nimishillen.  
Nov. 25, Canton City.  
Nov. 29, 7 pm, Greenville.  
**Pennsylvania**  
Nov. 24, 25, 1:30 pm, Heidelberg.  
Nov. 29, 7:30 pm, Philadelphia.  
Bethany.  
Dec. 2, Snake Spring.  
Dec. 2, 7 pm, Upper Char.  
**Virginia**  
Nov. 25, 4 pm, Harrisonburg.  
Nov. 29, 4 pm, Summit.

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

Vol. 77

Elgin, Ill., December 1, 1928

No. 48

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## ...EDITORIAL...

### Adequate Preparedness

SIGNS are not wanting that the peace movement will have some hard sledding in the next congress. Opposition to ratification of the Paris Peace Pact by the senate there will certainly be. How formidable is not yet apparent. But the militaristic strength will probably be mainly devoted to putting through the largest possible navy bill. And by that same token the most effective peace strategy will be directed toward keeping that bill down to the minimum.

None but fanatics would ask for the immediate and complete abolition of armies and navies. The world is not ready for that. Now it is the fashion of our militaristic friends to argue with some show of plausibility that if you admit the necessity of any navy at all you must agree that it should be large enough to serve efficiently. Why keep up the pretense of a navy only to have it fail us in the hour of need? How can you justify such a short-sighted policy? To be of any value the navy must be adequate for its purpose.

Which brings us at once to the main point. "Adequate" is a favorite word in the discussion of this subject and a very proper word it is. But adequate for what? What is to be the purpose of our navy?

We respectfully submit that the only legitimate use for armies and navies in a world that has outlawed war is that which is analogous to the function of city police. The possibility of riots and insurrections of various sorts requires that nations as well as cities should have their police system, but this is an entirely different matter from providing for war between nations. For this there is no excuse. They are absolutely right who say that to go on preparing for international war is to make a mockery of our renunciation of war. Yes, yes, we understand perfectly the necessity of facing realities, of coming down out of the clouds of visionary fancies and placing our feet on the solid rock of cruel fact. That is what we are doing right now.

We know well the answer of our militaristic friends. We have heard the likes of it so often. It is to the effect that we of course are going to keep our part of the pact but we can not be sure that the other nations will and so our safety requires that we be prepared for any contingency. Hence the unescapable duty of adequate, etc., etc.

We should like to say a word on the danger of

trusting the honor of the other nations in this matter, and may a little later, but that "adequate" just about made us sick and we couldn't get any farther. It is amusing to see how the state-men run to cover under the friendly protection of that convenient word. Nobody wants a race in competitive armament nor preparedness for aggressive war, certainly not. All they want is adequate preparedness for defense. How much is that?

It is time that word is looked at squarely that we may see how tricky and deceitful it is. Adequate military preparedness for international war is greater preparedness than that of any other nation or of any possible combination of nations. Nothing less than that can be adequate and what is adequate for one is adequate for all the rest. The thing becomes at once a mathematical impossibility and a practical absurdity. The last great war proved that it was and is exactly that. Never were nations so extensively prepared but neither side was adequately prepared, as all advocates of preparedness readily agree. There simply can not be any such thing as adequate preparedness on the military basis, for the reason that the effort to attain it incites the rivalry which makes it impossible. To argue against competitive armament and for adequate armament is to convict one of something very much like either insincerity or insanity. Anybody capable of rational thought knows that the other nations will not allow any one nation to acquire such a military ascendancy over them as to constitute adequate preparedness against them. It can not be done and it ought not to be done. This talk of adequate military preparedness is militaristic nonsense. Why should sensible men continue to indulge in it?

The one and only adequate preparedness against the possible aggression of other nations is the goodwill of those nations. That is adequate and there is no other.

The honest and brave thing to do is to abandon once and for all this fiction of military preparedness. As a means of national protection it is nothing but a delusion and a snare. A small army and navy our country will still need for police duty, but we should make no pretense of preparing for war with other nations. Adequate preparedness for that is impossible and anything less than that is waste, an aggravation, an almost sure guarantee of war.

Friends of the Paris Pact want its fine words to

mean what they say. They can not mean that and will not mean that if the big navy idea prevails. Don't let it prevail. Work against it. Pray against it. Work and pray to the end that the bill which is finally passed may be the smallest possible stumblingblock to the ratification of the renunciation treaty, and not to its ratification only but to its influence in "training the thoughts of men in the way of peace," to quote the fine words of Secretary Kellogg. There is no preparedness so "adequate" as that.

### The First Need of the City

"WHAT the city of — needs is a university that can win football games," we read in the morning paper to our great enlightenment. Evidently we had been under a wrong impression. We had known for a long time that the city needed something but had not hit upon this particular guess. We had thought it might be a higher standard of honor on the part of some of its public servants. Or a higher average of intelligence or conscience or both in its citizenship.

Or if it be granted that a university is the chief need — and we concede the very great value of such an institution—we would not have placed the emphasis where the morning paper did. We might have suggested a university with the best teachers the world affords on its faculty, best in scholarship, teaching ability and character, or with a body of students bent on making the most of the university's facilities and with lofty ideals of service to humanity. Something of that sort would surely have been our answer to the question.

Wasn't it nice of the morning paper to set us right on this? Else we might have gone on to suggest an all around application of the Sermon on the Mount.

### Very Ancient and Very Modern

SOME of the old prophets are a little hard to get on intimate terms with, for the language which they speak is not that of a twentieth century civilization, but if you can work yourself into the thought mold of their day, the effort will bring a rich reward. Suppose, for instance, you wish to warn somebody that's on the wrong track by directing his attention to the fate of others who have traveled that track before him. You might well covet the picture painting powers of an Ezekiel, as displayed in his thirty-second chapter, the latter half especially.

It is Pharaoh and his hosts that are the target of the prophet, and the shaft he aims at them is a roll of whipped nations, once mighty and terror inspiring but now crouching in fear in the nether world. Asshur is there and all her company, and so are Elam and Meshech and Tubal and Edom and Sidon. It is a monotonous refrain he chants over and over, but the more impressive for that fact: "Her graves are round about her; all of them slain, fallen by the sword." Will Egypt learn in time? No. She will insist on learning only by her own sad experience.

But that is all so old and foreign and far off. Yes, but America isn't old or foreign or far off. She is right here right now. And so is the law of national decay that laid Asshur low and Elam and Meshech and Tubal and Edom and Sidon. That is strictly up to date, thoroughly modern in every way, and working every minute. Of course we know that America is all right and on the high road to greater prosperity. We know this because we have heard some very wise political prophets say so and then, too, we always read the President's Thanksgiving proclamation.

And yet, when we give a sober second thought to our modern worship of material greatness, an uncomfortable interrogation point will now and then jab us in the ribs.



Tavitt Arabian, a Boy of a Near East Relief Orphanage in Syria, Beside the Desk He Has Made. Dec. 2 Is Golden Rule Sunday This Year



## GENERAL FORUM

### Not Only in the Wood of Domremy

BY KATHERYN WRIGHT

In Domremy once voices came, they say:  
Three times were the revealing voices sent,  
For in the wood one early summer day  
A maiden heard them singing as she went.  
In light the warrior seraph, Michael,  
Broke, with his winged squadrons downward flying;  
She listened, speechless at the miracle  
Until the echoes through the wood were dying.

Not only in the wood of Domremy  
May voices sing as once to that young maiden  
Who fought for France and fell at Rouen's stake,  
For any wood, no matter where it be,  
That has a Joan of Arc shall be so laden  
And hear the heavenly voices when they break.

North Manchester, Ind.

### Some Brethren Pathfinders

BY J. H. MOORE

#### 7. The First Church in Missouri

ONE week ago we left three men, Abram Hunsaker, Jacob and George Wolfe, in Logan County, Ky., getting ready for a trip into southern Illinois, a wild unsettled section. For the present we leave that part of our story to be taken up and worked out in other chapters.

In chapter three mention was made of Daniel Clingsmith of eastern Pennsylvania, probably Lancaster County, who started down the Ohio River about 1795, possibly five years before the Wolfe family made their trip. More than likely the flat bottom boat used by Bro. Clingsmith was built by the Wolfe firm, or the former may have employed the latter to help in the construction of his boat, as was sometimes the case. At any rate, he got his boat, loaded his goods and family thereon, and after the usual weeks of toil, reached his first destination, possibly in Kentucky, where he gathered information regarding conditions in southeastern Missouri, which at that time belonged to Spain.

A while before this an extensive body of land was given to Major Geo. F. Bollinger for bringing a large number of emigrants from North Carolina and settling them in what is now known as Cape Girardeau County, Mo., about forty miles to the northwest of Cairo. Many of these emigrants were classed as Pennsylvania Dutch, and among them possibly a dozen families of Brethren. They had come from Pennsylvania to North Carolina and learning through Major Bollinger of the splendid openings for settlers in Missouri, decided to make the change. As the Mission Road, through the Cumberland Gap, was made available for wagons in 1795, it is likely that they made the trip that year, striking the Ohio River at some convenient point and then continuing their way by boat until they reached Missouri. This was the only way to reach their destination with any degree of comfort, as the southern part of Illinois was then a perfect wilderness, with only an occasional settler or hunter. Cairo, as a city, was undreamed of.

A bit later our Daniel Clingsmith probably continued his journey in the boat that had conveyed him from Pennsylvania. Passing down the Ohio River to where it enters the Mississippi, he made his way up the latter about forty miles and on landing found the North Carolina members opening up farms on White-water Creek. Here he finally settled on a 300-acre tract of land that came to him in the form of a Spanish grant. Shortly before the passing of the great Louisiana territory, including Missouri, from Spain to the United States, 1803, Lorimer, representing Spain, made a grant of 300 arpens of land to each of 164 men for services rendered in punishing the Indians near New Madrid, and curious enough the name of Daniel Clingsmith appears in the list of these 164 men as given in Houck's History of Missouri, Vol. 2, pages 191-2. Being a member of the Church of the Brethren he of course could not serve as a soldier, but may possibly have served as a teamster, quartermaster or cook.

At any rate he got his 300 arpens of land, arpen being the Spanish unit and name for our word acre. This matter of the Spanish grant is mentioned in certain records made by Eld. John Clingsmith, the son of Daniel Clingsmith, which records are yet to serve a very important part in this story. In the course of a few years other members came, some by boat down the Ohio River from Pennsylvania, some from Kentucky and others from North Carolina. In this way quite a prosperous settlement was formed on White-water Creek, sometimes called Whitewater River. This was in Cape Girardeau County, which in course of time became a very prosperous part of the state.

At this time, near 1800, the whole of Missouri, save a few points near rivers, was one great wilderness overrun by Indians and wild animals. To the south of where the Brethren had settled, fifty miles, was New Madrid, with a population of 780, about which we have something exceedingly interesting to say in another chapter. To the north near seventy-five miles by river, and sixty miles below St. Louis, was the old town of Genevieve, established in 1735 and the first permanent settlement in the state. Here were rich lead mines and great smelting works, where lead was mined and shipped down the river to New Orleans and then across the ocean to Europe. The place had a population of 940. The population of St. Louis at the time was just fifteen less. To the northwest of St. Louis was St. Charles, with a population of 875, making 3,522 for these four river towns. As there were only 6,028 white people in the entire territory at this date, 1800, it will be seen that there were only a little more than 2,500 for the smaller river settlements, including those in Cape Girardeau County. Not more than a few hundred had found their way into the interior. As early as 1723 an unsuccessful attempt had been made, and a big pile of money wasted, to establish a settlement on the Missouri River in what is now known as Carroll County.

We are telling all this to show how our people, at an early date, ventured into the wilderness west in order to secure homes and lay the foundation for churches. But why, one may ask, did they venture into the extreme southeastern part of Missouri, when it was yet Spanish territory, and contained less than 6,000 white people? There may be several reasons for such a move. In the first place, Major Bollinger was a man of wonderful power and influence, and the way he talked to our people when he visited them in North Carolina, about the productive lands in Missouri naturally stirred their enthusiasm for the west, where land was cheap, climate mild and opportunities unbounded for men of enterprise. Then just to the west of Cape Girardeau County a tribe of friendly Indians had been located. This made the county safe from Indian depredations. Besides, the Mississippi River was to become the great outlet for all products raised in the immense territory to the north, the west and the east. No one dreamed of railroads in those days, and of course the river was to be the only outlet for the shipment of grain, cattle, minerals and everything else. Scores of row boats, and even sail boats, were already passing from St. Louis to New Orleans, carrying northern products south, and returning with southern products and imported goods from Europe.

It was a period of wonderful vision, marvelous possibilities, great excitement and tremendous speculative schemes. Development of the country, the improving of river traffic and the securing of settlers from the east and even from Europe was all the talk of the land speculators. Near sixty miles to the north of where the Brethren lived, and on the east side of the Mississippi River, was the then celebrated city of Kaskaskia, established in 1695, which as early as 1735 had a population of fully 6,000. It was then looked upon as the metropolis of the great west, and this long before anyone ever thought of Chicago. Just to the north of Kaskaskia, a short distance, were immense fortifications, costing more than a million dollars. To the place came men of wealth and ladies of fashion. All of this spelled prosperity and coming greatness for the immense Mississippi basin. Well, our people with their simple form of religion were in the very midst of all this excitement and speculation. It was a land

of liberty and plenty of land too for everybody, with the great river as an everlasting outlet. Who would want a more favorably situated country in which to live? Thus they thought and with their ideal religion they worked and worshiped. They looked upon themselves as a highly favored body.

Among the first members in this early Missouri settlement were Peter Baker, John Miller and Joseph Niswinger, all of North Carolina. We have already mentioned Daniel Clingsmith from eastern Pennsylvania. There were others whose names have not been preserved. The first minister to visit the settlement and preach for the Brethren was Eld. John Hendricks of Logan County, Ky., who formerly came from North Carolina. He seems to have visited the place several times and baptized a number of converts, Isaac Miller being the first one to receive the rite. They were also visited by the senior Eld. Geo. Wolfe, who as noted in a former chapter, had located in Kentucky. He and Eld. Hendricks were closely associated in work among the isolated, and probably did a good deal of traveling together. The distance from Logan County to where the Brethren lived was, as the crow flies, about 160 miles, but by water or along roads, rather bridle paths, such as they had in many sections in those days, was considerably over 200 miles. It is, however, probable that the trips to Cape Girardeau County were made by water, mainly on large row boats, requiring a week or more at best. This shows the earnestness of these consecrated pioneer preachers. These members in Missouri had no meetinghouse, but held their services in homes. The first love feast was held in 1810 at the home of Joseph Niswinger, and was in charge of Eld. John Hendricks. This was the first Brethren love feast held in what eleven years later became the state of Missouri, a feast, so to speak, far out in the wilderness part of the United States, in fact, outside of Kentucky, the first feast ever held west of the Wabash River. There was not then even the semblance of a church in the whole territory of Illinois. We are not advised of the number of members at the feast, but judging from certain data to appear in a future chapter, we should think there were about thirty. Bro. John Hendricks was the elder in charge, and had probably organized the church at the time of the feast. He was so thoroughly interested in the congregation and so greatly pleased with the country and the general outlook that he soon afterwards began laying plans to dispose of his property in Kentucky and locate in the community. Of this move will be said later.

These members were a happy band of believers, wonderfully favored by nature and grace, and yet in their midst was, to all appearances, an innocent leaven destined to make possible, and necessary, one of the saddest chapters to appear in this series of articles. For the present we will leave them in their contented and prosperous state of grace and nature, while we return to Logan County, Ky., to see what plans have been worked out by the three young men for our next chapter.

Sebring, Fla.

### The Church Is Not Decadent

BY EZRA FLORY

ACCORDING to government statistics there were 12,698,122 more church members in the United States in 1926 than in 1916. The total church membership in 1916 was 41,926,854; in 1926 it was 54,624,976. The total number of churches of all faiths, in 1916, was 226,718; in 1926 it was 231,983, an increase of 5,165. The total value of church buildings, in 1916 was \$1,676,600,582 compared with \$3,842,577,133, in 1926, an increase of \$2,165,976,551. But this is not all. A leading paper recently declared: "Not only must we go to churches for the raising of funds for our philanthropic enterprises, but we must go to them also for men and women who are willing to go down into the slums of our cities in an effort to lift up and restore the fallen and outcast. It is to the churches that we go for our missionaries to swelter on the Congo or shiver in Alaska, to face disease and dirt in the crowded sections of the Orient. . . . It would be indeed a sad day for our community and for our coun-



try if it were true that the church is losing ground; but it is not true."

We hear too much criticism of churches. Inconsistencies are magnified and jesting about the Bible, the ministry and the church, are too frequent. These lower her dignity and hurt her Leader.

One of the common charges against the churches is that of a lack of social responsibility. Did you ever try to visualize this world without the social contribution the churches have made? Compare a country that has never had much of the influence of the Christian church with conditions in our own land. Sisson, a great historian declares: "So far as we know history has no instance of a national character built up without the aid of religious instruction, or of such character surviving the decay of religion."

It is therefore encouraging to see the churches growing. Men's souls are in need of something besides materialism. Let the churches be known as dissemination centers of light that men need. The splendid work being done outside the church need not be discredited. Human suffering may be relieved, but social wrongs can never be corrected until society is transformed. We may put salve on the ulcer and leave the blood unpurified. When Jericho's water was impure a prophet healed the stream by applying the cure at the source (2 Kings 2:21). Social conditions will never be right until people are right. Nothing should ever lure the church from her divine method of relating people to Jesus Christ as Savior and Lord.

Huntington, Ind.

## What Happens When We Pray?

BY CHARLES E. ZUNKEL

ON one occasion a father brought his epileptic son to Jesus and the disciples to be cured. Jesus being absent temporarily, the disciples attempted the cure. It seems that they had frequently healed the sick that came to them, but they failed in this attempt. When Jesus arrived, the father immediately made known his concern and upon a confession of belief, the child was restored to health. The disciples had no little concern over this strange coincidence, and when they had withdrawn inside, they questioned Jesus as to their failure. His answer is most unusual. "This kind can come out by nothing, save by prayer," says he. Thus their impotence he attributed wholly to a lack of prayer.

This event in the life of the disciples seems to be a parable true to modern life. Many of us go through life, blind to the power within our reach. We frequently fail to reach our maximum development because of doubt as to the reality of prayer and its power, or because of a lack of time and thought devoted to it, we miss its blessing.

There seem to be three chief difficulties, relative to prayer, that may face us. It may be that no more than one of these is a hindrance in our prayer life. One of these difficulties is the scientific. In simple terms it may be stated in this question: If the universe is governed by a universal law, can God or will God interfere to answer prayer? Our first consideration in answer to this question should be as to what law is. Law is not a separate entity in the universe. It is not a governing force, first created, to which creation must conform. A flower does not sprout, grow, blossom, and bear fruit in order to conform to some law, but law is only the "way of working of some reality." Since there is order in the universe, law is simply the "way of God's working." It has been said that, "law is but a name for an effect whose cause is God."

If, then, this is the reality of law, we may ask what the purpose of God's world is. So far as man can see, God's world was made for him. A very crude illustration may be seen in a great railway system. Great as it may be, it is organized to serve the individual and he may cause a train to stop for him to get on or off at any station. Just so in God's world, the individual seems to be the thing of importance and prayer is only a prearranged law of the universe. Thus God really does not break law to answer prayer for man, but he works in harmony with one of his prearranged laws.

A second difficulty concerning prayer is the philosophic one. If God is good, why doesn't he give us

what we need without our asking for it? It may be said, first, that fellowship is a demand of spiritual life. It is demanded just as the lungs are made for breathing. There must be communion, and prayer follows as a law of life. It is a man's means of getting that which he needs. If he seeks earnestly, he usually receives. This is true of the physical needs of life, as well. If man were to get things unasked for, he would soon grow unappreciative. It is so easy to become self-satisfied and content. With all of life's wants given freely, unasked for, man would forget the Giver. The real object of prayer is to get God, to become like him and share his life, rather than to get things. Jesus' counsel was: "Seek ye first his kingdom and his righteousness and all these things shall be added." Of six petitions in the Lord's prayer, only one has to do with man's physical needs. Strange we pray so much for things!

The object of prayer is to change the individual, not God. The individual afloat in a rowboat, holding a rope attached to a ship, does not move the ship as he pulls on the rope, but he moves the boat. So it is in prayer. We change our attitudes toward God, toward others, toward ourselves. All of the social difficulties could be well settled through prayer. Church troubles could not exist if the factions would pray together, earnestly, sincerely, in the spirit of Jesus. The answer, then, to the second difficulty is that asking only prepares us to receive and that to receive all things unasked for would make us unappreciative.

The third difficulty in prayer is the practical one. Does anything happen outside myself, when I pray? This can not be proved or disproved by cold, abstract theory. There are reasons, however, why I should believe that something outside happens through prayer. Prayer is an ineradicable instinct in the human heart. Says Professor William James: "The reason why we pray is because we can not help praying." Also, prayer has stood the test of experience. If it were other than reality, it would have died. As the lungs bear testimony to the atmosphere, eyes to the light, wings to the air, it does to God. There is no hunger for anything

## As a Young Man Thinketh

BY P. ROY BRAMMELL

BUSINESS, speed, efficiency; formulæ, deviation, class; accuracy, epistemology, pragmatism, profit, appearance, expansion, budget, overhead, reserve, rush, color, sensation, materialism, experiment—go, risk, "fall in!"

To be sure, these are hurrying times. America is engrossed, absorbed, hot. What shall a young man think? Would it startle this very busy world if a young man should observe a bit, and ask a question?

It may seem ridiculous to inquire, but where is there a great overview of life in America? Is it a young man's future merely to succeed in a highly efficient world?

It may be surprising also, but young men are objecting to such a stifling prospect. They are thinking and planning for themselves. And strangely enough, they can not depend upon the departing generation to teach them the greater conceptions of life. It is engrossed, coin-mad, too busy. Young men are looking at their fathers as they, the fathers, can not see themselves. It is not uncommon to hear a remark of this sort: "Dad's just like the rest of them nowadays, can't think anything but business and bank accounts."

But we stoutly refuse to be tied to such a cramped conception. We are searching for a great overview—a composure that has its root in seeing ourselves intelligently in a great, growing civilization.

What, then, shall we say?

We declare plainly: Life is more than immediate getting and enjoying. We do not want to be trained merely to take over business, but in God's name, show us something bigger and better than big business!

If you will not, then by our own wits we shall think ourselves back and up to a more rewarding world; and as sure as God lives, we shall surpass you in discovering him.

Seattle, Wash.

not tasted. "Environment produces the appetite," says John Fiske. If this is true, we can not doubt the reality of prayer. Lastly, Jesus prayed. No other reason is needed. He not only prayed for himself, but for his disciples that they might accomplish the work they would be left to do. If he, One of matchless purity and power, realized the need and blessing of prayer, how much more ought we!

May we not feel the impotence of the disciples! May we not go through life blinded to the power within our grasp! Let us realize the power of prayer to change our lives and the lives of others.

Pleasant Hill, Ohio.

## A Great-Grandson of Daniel Leatherman

BY J. M. HENRY

In Two Parts—Part Two

EZRA BAKER has lived almost a century. Many changes have taken place in his lifetime. When Ezra was born there were no continental limited trains crossing the states to the Pacific. Now and then, a bold adventurer started to the far west in his covered wagon. The telephone, automobile, radio, airplane, and all modern discoveries were unknown. New York, Chicago, Philadelphia and a dozen other big cities of the present were then only small towns. San Francisco was a bay, Saint Louis a trading post.

No less remarkable have been the changes in education. When Ezra Baker was born there were no state universities. In his youth nearly all places of higher learning were colleges for religious training. But Ezra has lived through these changes with a profound faith, a simple life, and an earnest desire to be a good Christian. He has lived a humble life, little known outside of his community. Thousands of my readers never heard of Ezra Baker until they read this sketch. I am persuaded that other humble lives have been lived like his by the thousand, and passed on, little known, but the angels of the divine decree have kept the record.

Ezra united with the church at the early age of twenty-six. He was baptized in the year 1857 by George Grossnickle. He served in the Grossnickle congregation until the split which came when Eld. Daniel P. Saylor was serving as presiding elder. A sharp contention arose over some matters of private concern and also over church polity. Ezra Baker and a group of members with two ministers, John Easterday and Daniel Givens, refused to approve the dogmatic ruling of Eld. Saylor. Daniel Givens was put out of the church and then led a group with him who opened services at Highlands. They held to the Old Order Brethren. Ezra Baker joined the group and they elected him to the ministry.

He served in the ministry four years, preached several sermons, married one couple, and after four years Ezra moved from Hamburg to Harmony. Here he returned to the church in which he was baptized. The church did not receive him back into full membership with the office of ministry. But he went to work and organized a Sunday-school at Harmony and served as superintendent for thirty years. The school prospered under his fatherly management. Many young people grew up in school, united with the Brethren and became pillars of truth in the community. Most of his younger pupils have gone to their reward long ago, but the old veteran of the cross still journeys this side of the grave, telling the story of the passing years.

It affords him pleasure to tell of his humble service as sexton of the Harmony church for more than a third of a century. Minister, deacon, Sunday-school superintendent, sexton—but above all a servant of God. Honor, popularity, fame and wealth, Ezra never sought. He coveted no gift but to live good, serve wisely, and walk humbly in sight of his God.

On Sunday afternoon May 27 in the home of his youngest child, James, now his baby 53 years old, Bro. Baker sang a song in German. It was a Christmas carol he learned when a youth as the young people went from house to house during Yuletide visiting and singing these Christmas songs in German.

I asked him if he remembered any of his early ser-

(Continued on Page 766)



## The Layman's Place in Church-Work

BY W. J. WERKMAN  
Men's Work Article

### A. The Church's Need of Laymen

On the Conference ground at La Verne, Calif., during the last Annual Meeting of the Church of the Brethren many large signs displayed this significant statement:

*"Laymen: Millions Are Waiting While Christ Waits for You."* God needs us, laymen. Those words tell a most wonderful truth. The omnipotent God and Owner of all life and things has so planned his affairs that Christian laymen are essential to his program.

God needs us today. This is said with all humility, and yet with the sense of a great honor bestowed upon all by the great and omnipotent Creator. The chance to serve is ours now. Reverently we say that God has limited himself to the plan which demands our participation. If we fill the need and meet the opportunity we shall preserve the honor as well as the plan of God. Many of us laymen prove by our actions that we do not know Christ's world plan is a mandate and not a matter of personal volition. It is a serious situation, one calling for serious consideration on the part of the serious-minded laity of our church.

It is a well known fact that it takes fifty Christians a whole year to win one recruit for the kingdom. The average church, the country over, adds only about three members to its roll in any one year. It seems evident that of late we have not heeded the call for "laborers in his harvest" in an adequate manner.

The notion that the layman's obligation to the kingdom is fulfilled if he pays the minister and attends the public services of the sanctuary, and becomes an officer of the church, is a pagan notion. Nowhere in Scripture is it thus taught.

Without regular places of worship, without wealth, without social prestige and without government toleration or protection even, the early church in the first four centuries of its history, spread like a mighty conflagration. Every member was a firebrand for Christ's church in its irresistible onward sweep. Why? Because every Christian was a witness for Christ. Every member, even the least, felt under obligation to advance the kingdom.

After Christianity became the religion of the Roman world, more and more such personal work on the part of the rank and file of the laity fell into disuse. From time to time, however, large bodies of laymen have realized that personal witnessing for Christ by laymen, who are fully dedicated to him, is not only a duty, but a necessity. Every uprising of the plain, simple laity of the church, has marked the progressive advance of the kingdom. Consider the laymen's contribution to our modern time:

The Sunday-school; the Y. M. C. A.; the Salvation Army; the modern Missionary Movement, inaugurated in 1806 in the famous haystack prayer meeting by five laymen; the Student Volunteer Movement founded in 1866 by Moody and led today by Mott; the Laymen's Missionary Movement in 1906 by John B. Sleman, Jr. In the times preceding, the leadership of the laity was equally pronounced. The great revivals of the history of the church have been led by laymen. The lay preachers of the first Christian century made Asia Christian. It was the lay monks of the Roman church that gave the Reformation its victory and freed the church in freeing the individual believer. The Wesleyan revival was a lay revival. John Calvin was a layman.

It may truly be said that the Christian church is itself the first, greatest, all-comprehensive lay-movement. At the same time it has become very evident that the church needs the fullest adherence and co-operation of the laymen if it is to experience any marked advancement. Any other view than this can not be supported by Scripture, by history, or by the achievements in spiritual progress of the church.

Nor does this view depreciate the ministry. The Christian ministry is a sacred institution. Born of the consecration and the God-blessed efforts of the apostles, though all the ages since it has numbered among its members a vast throng of heroes and saints, the

true leaders of men. No higher possibility is before any man than devotion to this lofty calling.

The exaltation of the laity, as I have already expressed, means the exaltation of the ministry as well. The records of history have demonstrated that the contention, that democracy would destroy the respect that rulers must have in order to govern effectually, is utterly without foundation. Rulers in democracies are even more respected, and what is more, they are more loved than rulers in other types of government.

Ministers in every denomination are beginning to realize today that they are powerless without the support of the laymen of their congregations. Progress in the church is conditioned, as in other business enterprises, on coöperation, mutual sympathy and the *esprit de corps* of the rank and file of the laity.

Every minister needs a church made up of men who are teachable, leadable, anxious to serve, willing to sacrifice for the Master, sympathetic, coöperative, without the spirit of criticism for criticism's sake, prayerful, full of the Holy Spirit and of good works. It is for the lack of a church such as this that many fully equipped men are driven from the gospel ministry.

The world's greatest need today is for men. Everywhere, before every open door of opportunity, men are needed. The church needs men and not just membership.

The laymen's movement will put back into the work of the church, in a more pronounced degree, the masculine note. While the need for men in church work is more acute than ever, masculine strength and ingenuity have their monuments too exclusively in the fields of commerce and industry. It is time that this splendid resource be fully enlisted in the kingdom. The Church of the Brethren is facing some real crises today. It is the fear of many thinking persons that reorganization alone will be insufficient to weather the approaching storm. We have a ministerial crisis; we have an educational crisis; we have a financial crisis. Our church has in the past made an enviable record among the churches of this country, numerically speaking. The credit for such success goes without hesitation to our ministry, which has been expected, and was ready and willing to perform the whole work of the church. Up to the present date our church has as yet not called upon its laity to an appreciable extent, and surely not in the measure that most other denomina-

tions have used their laymen in an organized manner. The present awakening of the laymen of our church offers a real opportunity for her to utilize this dormant energy in a moment of its greatest need. Bro. R. H. Miller in his address on Laymen's Day at the General Conference at Hershey, Pa., emphasized this very fact. He challenged our church with this tremendous ultimatum: *"On the verdict of this day depends the fate of our church."*

### B. The Laymen's Need of the Church

There is probably nothing that is more urgent at this time than a clearer understanding and a deeper conviction among the men who are in our churches, about what the church itself is and does, perhaps I should say, about what Christ is in human society and does for human society in and through his church. We need a greater emphasis on the church as an institution. Men seem to be confused about the unique place the church holds among institutions. Men need to know what the church is and does, what its structure and life are, what its history is, what its ministry is, and especially, what its identity with Christ himself is, in order that they may recognize church membership as their fundamental religious need.

Many men are confused about the division of their time and means among the many institutions with which they are connected. One of the real aims of the laymen's movement is to teach our men the real difference between the church and the rest of these institutions as offering opportunity for life-growth and investment. It does seem impossible for Christian men to contemplate what Christ's church is and does and not give to it their first devotion and loyalty.

The visible church, the company of true believers, approximates Christ's true church. These believers are the bricks in the spiritual building. Anyone who enters here has been the subject of a supernatural change, while in joining of other institutions there is only the human, the natural. Behold the building of the state: by natural birth children become full-fledged citizens; or a foreigner by a natural process takes out his citizenship papers. Or behold men joining a lodge: there are solemn and impressive ceremonies, but no miracle, no absolute transforming of a man's nature in order that he may join. We establish schools by providing buildings and funds, securing instructors and the simple process of students matriculating—but joining the church or building the church is something utterly distinctive from joining or building any other institution.

The church is the only permanent institution. When a man goes out of this life, he goes out of every institution with which he has been connected—except the church.

Christ calls his followers out from among men into a special relationship to himself and to each other. "One is your Master, even Christ, and all ye are brethren." And by these words he constitutes the church. Now the church being Christ's own arrangement, to reject it is to reject him. Christ gains men through men. In order to make that possible in the widest, the most continuous, and the most forcible manner the men need the church in order to place themselves in a Christian attitude before the eyes of the world.

Before a Christian audience it surely is not necessary to stress the fact that church membership is an essential requirement for a healthful Christian life. And when I mention the laymen's need of the church, I want to call to your attention that a Christian layman has some very definite needs, which must be provided for in the program of the church. Many of these needs are only very recently receiving recognition, but the new foundations that are laid today, will largely determine what stability, dynamic and success will mark the churches of tomorrow. Some decided changes need to be made in the processes and programs of the average church of today in order to meet the constructive criticism of some within and many without the membership. In the future, church membership must really mean something. The strength of the church of tomorrow will be in its spiritual ministries, which being properly organized and personally

## Song of the Laymen

BY MRS. O. D. GARRETT

Tune, "Maryland" Key G

O, listen to the service call  
Of the church we love so well!  
It's sounding clear to one and all,  
For the church we love so well!  
Its bidding is a sacred trust,  
And by his grace we will, we must  
Put on the armor of the just  
For the church we love so well!

O, see the banner lifted high,  
By the church we love so well!  
And read thereon the battle cry,  
Of the church we love so well:  
"Up, gallant laymen, to the fray,  
Be valiant soldiers and obey  
Your Captain who doth lead the way—  
For his church we love so well!"

Silver and gold then gladly bring,  
For the church we love so well!  
Our time and talent—everything,  
For the church we love so well!  
No sacrifice too great for us,  
Our cause is good and glorious,  
Let's win the day—victorious,  
For the church we love so well!

Our Father, bless this noble band,  
Of the church we love so well!  
Guide and direct each heart and hand,  
For the church we love so well!  
Thy message sweet, o'er land and sea,  
O wondrous Man of Galilee,  
We'll tell, and thus in serving thee,  
Serve thy church we love so well!

Sebring, Fla.



carried out, will reach out in unselfish service to meet the needs of humanity. The church of the future must pay the necessary price in labor, talent, personality and money to help win the battle for Christ. The fundamental religious needs of men are:

1. *Prayer and Bible study.* Prayer, which has been called "the Christian's vital breath," is recognized as a prime essential to normal spiritual living. The laymen should be enlisted to form prayer-groups in order to obtain the vitalizing motive for all church work.

Organized men's Bible classes for the entire group of laymen in any church should engage systematically in the study of the Word of Life. Here the men are on the "receiving line." Oh, you may talk about power, but if you neglect the one book, that God has given you as the one instrument through which he imparts his power, you will not have it; and if you ever had power you will not maintain it, except by the daily, intense study of the book. If you can show a man the miserable refuge of lies, in which the non-Christian world seeks a shelter, when the storm comes, he will fling out the life-line to the other man.

2. Another fundamental need of laymen is *social fellowship*. There must be built up a corporate life of the men of our church. No other men have so much in common in glorious Brotherhood history; no other men can do so much for each other; no other men have so much as a basis for fellowship and service. If we fail to build this corporate life of the men, we will fail to hold them in any organization that will serve in the work of the church. The lodges and civic groups have been obliged to assume the work of the church in this line of ministry, because the church would not do it. It can not truly be said that the church could not do it, for much of the money used in the work of outside or related organizations comes from church members. This ministry is now to be restored when the laymen shall perfect organizations which will provide for their social needs.

3. *Exchange of spiritual experiences* has always been looked upon as a very definite need for spiritual growth and was a common practice of the early Christians.

The story of the religious experience of too many folks runs like this: they take the heavy lumber of their lives and build a secular dwelling in which habitually they abide; here they live and move and have their being in family and social life, in business and politics and sports. But because religion is a part of every conventionally well-furnished life, they build as well, with what lumber may remain, an appended shrine, and there at times they slip and pay their respects to the Almighty. Their religion is an isolated and uninfluential after thought. Especially on Sundays, when the banks are closed, the shops shut, the rush of life still and finer forces stir within they come in company with their fellows to the church for formal worship. And when it is over they close the door on that experience and go back to their ordinary life again. When in the midst of their customary lives, this isolated religious experience rises in their memory, it seems vague, unreal, like a sonata of Beethoven, heard long ago and half remembered. It is a long way off in another kind of world.

In our present day plan of church life the minister is almost the sole instrument of expression of spiritual experience for the people—the result, spiritual death on the part of the larger portion of the membership.

4. There exists among the rank and file of the laymen of today a fearful ignorance concerning what the life of the church ought to be and its *program of service*, in order that the tremendous needs of the communities, which are evident on every hand, may be supplied in an adequate manner.

The church has not always been sufficiently emphatic in the interpretation of religion in terms of service and the attachment of religion's enormous driving power to the tasks of service. Christianity is not simply a message to be heard; it is a deed to be done. On the one side Christianity is the best news to which human ears ever listened; but on the other side it presents a task to be achieved. It calls for devoted, sacrificial service. If the layman is to find his rightful place in

the church, he must realize and insist with unmistakable clearness that Christian service is not simply a spiritual ministry to men's souls, that this present life is not a short narrow-gauge railroad, whose one objective is the junction of death, where the through express of immortality is met. We laymen must help the church in broadcasting her great challenge to other men: that we are "God's fellow-workers," that dependence on God does not mean sitting still, that the gospel of good deeds must complete the circle, the Gospel of Good News.

No man who can read the signs of the times, can deny that it is the task of the laymen in the church to show the world that the church is more concerned with the privilege of serving men, than with its own glorification. Why do so many men prefer lodges? Membership in a lodge is surely not cheaper than joining the church. Is it because of the perversity of their hearts? One who knows the inner heart of the lodge and of man can not think so. It is because these lodges teach, though in petrified formulas, certain principles of service and brotherhood dear to the human heart, and then give the men practical ways of illustrating them. Every lodge that is holding its men is doing so because of its allegiance to service and brotherhood as its cardinal principles.

When the men of our church, without throwing the church into politics, embark on a social service program with the full consciousness of what the church expects at their hands, they will make it, not simply a center of opposition to the hurtful things existing in the community, but a positive force demanding and procuring righteousness in civil life.

5. Another field, and by no means the least important, in which the layman should function most effectively, and through which the church ought to develop the expressional side of Christian life, is *personal evangelism*.

It has of late been pronounced again and again, in the literature of today, in numerous addresses before large audiences everywhere, that the world will never be won to Christ if the evangelistic effort is left only to the minister and the professional evangelist. The Great Commission was to *all*, and it has never been modified.

Every era of great spiritual awakening has had as its outstanding characteristic a recognition on the part of the laymen of their obligation to measure up to the requirements of that Great Commission. Every age of arrested development in the church has equally been characterized by the failure of the laymen either to appreciate or to assume their personal obligation to win others to Christ.

Love and loyalty for and to the Church of the Brethren has been the commanding motive why the laymen's movement of our church has placed so much emphasis on personal evangelism.

### "They Have Too Much Fight"

BY GRACE HILEMAN MILLER

We had a new boy in the elementary department of the Mexican Protestant Sunday-school the other week and he proved to be quite a problem after a Sunday or two. I tried to get a line-up on his environment in order to better understand him and know how to deal with him intelligently.

"Where did you live before coming to La Verne?"

I asked.

"In Los Angeles," he replied.

"What is your father's name?" was my next question.

"All the same mine, Ignacia R—," he replied.

"Is your mother living?" I asked.

"Yes, but she no live with my father, they have too much fight," was his reply. "My mother run away and my father send me to La Verne to live with my aunt," he continued.

After this explanation his treacherous conduct was easily understood. Not only Mexican boys but many from Christian homes are seriously handicapped by the mistakes of parents.

La Verne, Calif.

If there were no other results from evangelistic efforts in the local church than the reaction on the personal workers themselves, every church in the world would be justified in undertaking intense evangelistic campaigns. Laymen grow spiritually in this work as in no other. As a salesman must very largely rely on his personality to sell his wares, so the person who engages in personal evangelism goes with the realization that his success depends entirely upon himself and his Christ. He discovers himself. He is transformed in the midst of his work. At the same time he discovers opportunities for service that he knew nothing about before. If the church wants to keep her heart tender towards the needs of the world, then her laymen must make the necessary intimate contacts with communities. Another discovery that a personal worker makes in this kind of work is a new Christ. If we were to take the conception that we sometimes have of Jesus and stand it up along the side of our Savior, we would cover our faces with shame.

If I am to have a robust conquering Christ, I must see him out in the community, where the biggest things of the kingdom of God must be done.

When I see Jesus redeem some one, who was badly lost, then my conception of Jesus is magnified and my confidence in him is secure. Such are the priceless reactions, that come in the mind and heart of any person who sincerely and enthusiastically enters into the work of personal evangelism.

There are many other forms of services in the program of a well furnished church in which the laymen need to engage, both for the sake of the success of that program itself and in order that the laymen may grow spiritually along health-giving lines.

In these and other important fields lies the laymen's place in the work of the church. When the laymen of our churches are awakened to the gloriousness of the enterprise and put "first things first," in their schedule of life, the whole church is certain to be swept into the movement with enthusiasm and consecration.

The laymen's movement in our church was inaugurated in order to quicken men into a recognition of this task as being the thing most worth while. It seeks to inform and in-pire. Its objectives are a brotherhood of men providing for:

1. Prayer, fellowship and expression of religious experience.

2. Definite local avenues of service, individual and corporate, with particular emphasis on witnessing for Christ and winning others to him.

3. A definite training school meeting periodically for: (a) Bible study on Sunday morning through the agency of the Sabbath school. (b) Other forms of study and open forum on week nights, led by the pastor or some competent layman.

4. Monthly social and inspirational meetings.

5. Intensive campaigns and movements (in relation to evangelism or some other phase of church life) and work.

6. A big continuous objective, church-wide and world-wide.

7. A growing appreciation of the steward conception of life as it develops within men the idea of partnership with God, the acceptance of the principles of life as taught by Jesus and their application in daily life to one's social, economic, political, national and international relationships.

8. Proper relationship of such an organization to the whole program of the church, especially in its work of religious education and operating under the direction of a properly constituted overhead agency, outstanding in its leadership among the laymen of the church.

No man lives at all, until he lives for something great. Let service be our watchword, the mystic key that unlocks the resources of the Eternal. Sacrificial service places the crown of rejoicing on the brow of him, who as a simple layman, is content to labor in his small corner diligently till the Master calls him to come higher and assigns him his place in the kingdom prepared from the foundation of the world.

Chicago, Ill.



## PASTOR AND PEOPLE

### Characterization of a Prophet

BY M. E. CLINGENPEEL

ONE can not read carefully the message of the prophets without being impressed with some of the outstanding characteristics of a prophet. I have recently made a general survey of the prophets. At the close of the study I endeavored to characterize a prophet on the basis of the ministry of the Old Testament prophets. This article is an attempt to sum up briefly the characteristics as I see them.

The preacher of today should, at least, fill the place of the prophet in the Old Testament age. Are we doing it?

A prophet is a spokesman of God. He is one who serves as a mediator between God and man with the purpose of bringing man into harmony with God's will. He is one who has been called by God into spiritual service and who has a realization and conviction that he is fulfilling God's purpose for him in life. This one purpose has such a firm grip upon him that he can not be silenced nor drawn aside by threats, imprisonment, nor any of the many forms of ridicule and persecution. The prophet is so filled with the spirit of God, so conscious of the divine working through him, that he seemingly forgets himself and represents himself as speaking the direct message of God, rather than his own. This self-denial and God consciousness is so complete that others at once recognize in him an unusual personality.

As a spokesman of God he considers it his duty to point out the sin of the people, to picture the evil of the people in such a graphic manner that it will go home to each of them, regardless of their reputation or position among the people. Not only does he hold their sin before them so they can see themselves in the true perspective, but he warns them in no uncertain terms of the consequence of sin. It is also his place to show the people that the awful results to which unfaithfulness leads can be avoided by repentance. Along with this it is the prophet's mission to point out clearly the prosperity, the good and the beautiful that are the natural consequence of faithfulness. As applied to Israel, the great judgment or result of their sin was, among other things, captivity and subjugation by foreign nations. On the other hand, the thing most desired by the Jews was national glory and prosperity which would be brought about by the restoration of the faithful.

The typical prophet is one who can and does interpret the contemporary providences and use them as an asset to his campaign for righteousness. Joel was able to thus utilize a locust scourge, and use it as a leverage to sway his people to repentance. The prophet is one who is able to attract attention by his sound pedagogy and tactful method of presentation. If you want an example of some of the latest ideas on pedagogy, turn to the prophets and they will supply your needs. Ezekiel especially was a master in the use of allegories and object lessons, taken almost entirely from the ordinary experiences of life. Amos knew how to bring Israel to the acknowledgment of her sin by pointing out the sin of her neighboring nations, of which Israel was well aware, and then tactfully placing Israel in the same group. The purpose for which the prophet so energetically strives is to bring about righteous and faithful living. Thus the prophecies of judgment in their various forms, and the prophecies of restoration and hope along other lines, were all used as leverages to sway his people to repentance and faithfulness. The mission of a prophet is not prediction. However, a great prophet uses prediction occasionally as a means to his end. Prediction of judgment and also of great practical rewards presents a double incentive for the primary purpose of the prophet—repentance and faithfulness.

The prophet believes that God is able to guide and provide for his people; and not only that he is able to, but that he will if he is given an opportunity. He has faith in the ultimate triumph of right over wrong. He

also believes that prayer is a vital and effective force in getting one into the proper relationship with God so that he can claim God's promises.

The typical prophet is a man with plenty of common sense, good judgment and spiritual experience. He is well informed as to the affairs of his country and also of the neighboring nations. He is able to read the trend of the times and to determine the natural consummation of certain lines of activity. With all these characteristics he is filled with zeal, fire, and enthusiasm which express themselves in a manner which commands attention. It may be an immoral priest, an untrue prophet, a man of great riches, a worldly wise man, a group of adulterers, or those who are as dead bones spiritually who draw the prophet's condemnation, but regardless of who they are they are sure to hear from the prophet. The prophet is conscious of his responsibility toward the wrong that is rampant in the land. Thus when he sounds the warning and issues the call he feels that he has done his duty and has thereby relieved himself of the responsibility and passed it on to the guilty ones.

People on every hand are deploring the social and moral situation of the present day. Do we not need more prophets as of old?

Chicago, Ill.

### The Sanctuary of the Lord

BY S. G. FAHNESTOCK

In this day there is great lamentation coming from many quarters because of the decrease in regular church attendance. Many in their haste declare that the decline is due to lowering standards of Christianity. But is that the real cause? Does their answer imply that in the good old days all who came to the sanctuary, did so from a sense of deep religious loyalty? In the days of few newspapers, no radios and few, if any other community gatherings the loneliness of rural life and a severely limited education on the part of all, there were other inducements to attend church, even though often unrecognized.

Today those who formerly came largely because of social fellowships and those who came to exchange the latest news, are not attending services. Then, too, the minister, even though not specially trained, was a leader with native ability, or perchance a teacher or business man who held the esteem of everyone in the community. He was a recognized leader. Today with better reading facilities, the radio and a high school education for many, the minister must keep ahead if he would hope to lead. Many of our older ministers do not have opportunities for special training, yet they need not despair, for if the sanctuary of the Lord is to continue to provide an atmosphere that will satisfy human needs better than anywhere else, we should still fill our churchhouses.

What is included in the atmosphere of the sanctuary? As I study the plan and purpose of Hebrew worship I am impressed with the hallowed sacredness of their assemblies in the early days. Note the command to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"; the arrangement of the tabernacle with its holy ground within the enclosure, the holy place and that of the most holy, together with the statement of God that he would sanctify the tent with his presence. All this shows the need for recognizing the sacredness of the house of God.

A second element contributing to the atmosphere of the sanctuary is that of expectancy. To expect what? Is it to hear the latest news, to see the latest fashion, to outargue one's opponent in some theological dispute, to display one's orthodoxy or lack of it? Surely not! Is it to hear an eloquent preacher, to discover fine shades of meaning in the discourse, to hear ultra-fascinating voice modulations from the renditions of the choir? Again I say no. Rather it is an expectancy to meet God, to be energized by "The flooding-in of currents of divine life," to be lifted to higher moral insights and convictions, to gain a greater power for victory over temptation and sin, to be released from worry and discouragement and to experience increased calm and abiding peace.

Such an atmosphere of sacredness, of spiritual expectancy and of divine fellowship, can be created even by the unskilled and untrained leader of his flock. But it requires months and perhaps years to counteract the modern tendency of flippancy, noise and confusion in life which is often carried to the sanctuary. To permit adults with more selfishness than grace to talk loudly or loiter in the vestibule or come in during the hour of worship in a disturbing manner means to court listlessness and failure. So also is it more than discourtesy; it is sin to permit a child to babble, talk or run through the church until the souls of the faithful are filled with righteous indignation. We need to unceasingly teach that quietness, meditation and reverence, with sincerity and a hunger and thirst after righteousness—these shall pave the way and create the atmosphere that invites divine fellowship. Then even if the sermon is not as eloquent and the singing is not as fine as might be desired, yet there should be an experience of God that satisfies and creates a desire for frequent and regular communion with him in the sanctuary of the Lord.

Portland, Ore.

### Christian Education

BY ELEANOR J. BRUMBAUGH

WHAT is Christian education? Look carefully at the graduates of our Christian colleges and schools. So few of them seem to be ready for Christian work, and the world needs many. Some of them are cripples for life. Too much athletics, and too little real Christian education. So few are able to answer easy Bible questions. What is Christian education?

Huntingdon, Pa.

### Not Slothful in Business

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Money plays a big part in the program of the church. Jesus spoke frequently, explicitly and positively on the use and abuse of money. In our endeavor to make the right use of money after we have it, we do well to heed what Jesus said. The church needs money, much money, for her work. Appeals go out for money. People give money. How to raise money for the church becomes a serious problem. Stewardship is fundamental with Christianity.

We do well to remember that fundamental as money is in the program of the church, money must always hold a secondary place. The business of the church is so to make Christ known to men and women as to win their allegiance to him. Winning men and women for Jesus Christ is the church's big business. Undoubtedly the church would get along faster, if she gave more heed to her first and big business and paid less attention to money and how to get it. Convince men of the worth of the kingdom and their absolute need of it and they will give all that they have to enter into it.

"Not Slothful in Business" is a new book by Herbert A. Bosch, a Lutheran pastor. The book discusses in a most helpful way the many problems that the church faces in its effort to do its work and secure the funds needed. His aim is to suggest ways and means of placing the church on a sound financial basis. He makes it clear that money is not, must not be made the yardstick with which to measure the service of the church. And he also enters into a discussion of the various methods by which the church can, does and should raise its funds.

Of course the author stresses weekly, proportionate, liberal, cheerful giving. He also shows how such giving naturally follows when the matter is properly presented, for consecrated Christians respond so that all needs are cared for. He feels that today the church places money too far in the front to accomplish the desired ends.

Of special interest are the pages that deal with money-making schemes, schemes in which certain dealers try to get church people and organizations to sell certain articles for them, the plea being that thus big money can be made and the church secure her funds at no expense. An analysis of many of these schemes shows that the church could raise her funds more wisely and more economically. The author shows how 144 individual sales netted a profit of \$5401. Again 3,648 sales made a profit of just \$163.621. These two examples will suffice to give you an idea of where the profit in the selling of laundry paddles, church bulletin boards, candies, extracts, cosmetics, etc., goes.

Our denomination has not gone very far in some of these schemes for raising money for the church. It might be well to study this book and learn from the experience of others before we leap too far in the dark. If you are interested in church finance, \$1.75 invested in "Not Slothful in Business" should bring you big returns and at the same time furnish you with wholesome information on how to raise your funds.



## HOME AND FAMILY

## God's Gift

BY IRENE HECKER

It looked like a flame, but 'twas only an oak,  
With its colors all scarlet and golden,  
As bright as a dream in its gay autumn cloak,  
To God for its beauty beholden.

He took of his magic to make it a joy  
To all who had eyes to behold it,  
A gift of his love without an alloy,  
A treasure of beauty unfolded.

Rare emblem of courage, of uplifted hope,  
Glad heart in its autumnal robing,  
We need thy example to widen our scope  
Of vision of life's gifts ennobling.

Mount Morris, Ill.

## What Can We Afford?

BY LULA R. TINKLE

A CROWD stood on the platform at the station of a little town in the east, waiting, eagerly waiting for the long, loud, shrill whistle, that would announce the approach of the train already due.

The little groups standing about all seemed to be engaged in talking about the same subject. Walking up and down the platform one could catch the drift of the muffled conversation: "He was rather wild when a boy." "I am glad they finally caught him." "Wasn't that a big reward?" "I feel sorry for his folks."

Then when the train pulled in and stopped, all eyes searched the windows for a first glimpse. Suddenly, with one accord they rushed toward the car with blinded windows, the private coach. Yes, there was a private coach. For whom? The convict, the man who had committed a terrible crime in California. Hundreds of dollars had been spent in the search for him and some one received a big reward when he was captured. Now they were spending hundreds more to bring him by private car back to his home town. Then there would be a long confinement in a cell, and many more hundreds spent in a long trial. What for? Why all the great expense? Just to convict one man of crime and condemn him to death or life imprisonment.

Then I sat in silence thinking. How much did the state spend to protect him from the evil influences which first led him into wrong paths? How many words of kindness, encouragement and friendly advice from those friends and neighbors were there ere he left the home town? How much was spent in that home to help the boy form high ideals, good motives and an appreciation of the beautiful and good? There had been hundreds of dollars, yes thousands spent to capture and convict him; but little, oh, so little, spent to train him, to help him, to save him before it was too late.

There are still other homes doing likewise—homes with no money to spare for helpful books and magazines, for good pictures, for good music. The value of such things in character building can never be measured. They are the very essence of the strength of a successful character. Instead the money is needed for better clothes, better furniture, more farm implements, picture shows, soft drinks and the hundreds of other things that claim the nickels and dollars. There is no time for the family worship or the evening story hour—both golden opportunities to mould the plastic young soul into a beautiful, fruitful character.

Now as the Christmas season draws near and we are planning what we shall buy with our limited means, let us sit down and meditate seriously. How much have we spent in the past for things of little real value, things which pleased the child for just a moment and then were broken or cast aside, because even the child knew they were worthless? How many good books do they have? How many magazines just for the children? Are they prohibited because you need the daily and the comic page? How many pictures on the wall inspire one to good thoughts, noble purposes? Have you spent too much on draperies to afford a new picture? Do you have musical instruments in the home, or must your children go elsewhere to satisfy their de-

sire for music? If you can not afford costly instruments, there are less expensive ones.

One mother says: "We can not afford a radio. We are giving one boy violin lessons and a boy and girl piano lessons. We feel that it is of more value to the children." What a contrast to another mother who said: "We just can't afford to take the GOSPEL MESSENGER." In this latter home they have a radio, an automobile and a table loaded with unnecessary food. After all it is seldom a matter of expense which eliminates these things in the home. It is just a lack of the right sense of values. We usually do what we like best and get what we want most.

These silent influences in the home will tell for time and eternity. You will be glad some day that you have given of your time and means to choose the good things for your children, now when they most need them.

Plymouth, Wis.

## Getting Ready for Christmas

BY OLIVE A. SMITH

THIS is the season of preparation for Christmas. For months the stores have been stocked with "holiday goods" and the urge for humane consideration of clerks and all public servants makes it popular to shop early. The country postmaster will tell you that his patrons are much more careful to avoid entangling him in a hopeless holiday rush than they were a few years ago. Everywhere there is the appeal for a kindly thought concerning the persons who must suffer from overwork and inconvenience. This is as it should be. It is a practical application of the Christmas spirit.

It is bewildering to think of the scenes behind Christmas observance. Factories and shops vie with one another in the production of novelties and the output of quantities of goods. Secular magazines are preparing designs of Christmas scenes and illustrations of Christmas stories which were written by perspiring authors during the summer months. Advertisers ply their trade through thousands of columns of periodicals.

There is the personal and family preparation. The wealthy are, in many cases, planning large charitable activities. The poor are trying to enlarge their scant incomes that they may have some part in the common activity, the giving of gifts. Everywhere there is work, planning, extra effort, the making of lists, putting on programs, etc. It is a cheering thought that every one is buying something which is not for himself or herself. It is for some one else.

Commercially, socially, economically and charitably, we are getting ready for Christmas. If there is any lack in the spirit of our preparation it is the pathetic lack which seems forced upon us by our very anxiety to observe the sacred holiday. There is so much of work and worry, of planning and toiling over the outward observance that we lose sight of the fact that we are commemorating the only event that puts an end to worry and toil and anxiety, so far as human need is concerned. There is so much to do that we can not do the one thing needful, viz., make in spirit, a quiet, personal visit to the Bethlehem manger.

Looking at the matter from one viewpoint it seems like a long time since that first Christmas. In another way it does not seem so long. The latest discoveries

## Gold and Red and Brown

BY MINNIE BOCK SHERRICK

Goldenrod upon her pillow nestled down,  
Gorgeous pillow flecked in gold and red and brown.

Bluebird in the tree above her chanting low,  
Swaying in the autumn breezes as they blow.

Soft and crooning little zephyrs touched her head,  
Straying sunbeams melted in about her bed.

Slumber called her, softly wooing her to sleep  
Dreaming of her sunny meadows cool and deep.

Mother Autumn came a tip-toe, not a sound,  
With a coverlet of snowflakes tucked her round.

North Manchester, Ind.

of historians and archaeologists make the Christmas story, like the other Bible stories, very real and intimate to any one who loves to think along the lines of the narrative. Every traveler who returns from Palestine is filled with wonder at the faithfulness of the Bible narratives concerning the life of Jesus. That wider, larger view of the Christmas story as authentic and intimately personal, is a phase of Christmas preparation which is difficult to get.

There was no exchange of gifts on that first Christmas day. The only tangible gifts were those offered by the Wise-men. We might do well to think of the eloquent silences of that first Christmas, as a contrast to the noisier celebrations of today. There was that quiet journey to the Judean capital. Joseph and Mary were not "tax dodgers." They were obedient to law. There was the miracle of birth as it may be where there is consecrated parentage. There was fellowship with the lowly, even with the inmates of a stable.

There was the magic wonder of those shepherds on the Judean hillsides, just as the traveler of today sees them, the silent watch, the inevitable reward of faithfulness and humility as it burst upon the air of that Christmas eve. The songs of that invisible choir constituted the only musical program of that first Christmas. And there was a holy fear in the hearts of those ancient shepherds. Today, fear is very unusual. It is not considered necessary or desirable that we should fear anything outside the realm of the material world.

It will help us, as a preparation for Christmas, to think of that silent, patient journey across deserts, the camels bearing their burdens of wisdom and riches to lay before that Child who brought the first Christmas into existence. Always, wisdom has come out of the desert. Are we not safe in predicting that it will always be so? Knowledge may come from the schools, but wisdom comes from the desert.

There was the silent watch of the stars and the silent guidance of the Star of Bethlehem; the silent, pathetic watch of a world that was waiting and yet could not understand. We know all these things but we have no time to think of them in our strenuous preparations for Christmas. Like that world of old, we are waiting but we can not understand. We do not yet know what occurred on that first Christmas eve. "We see through a glass, darkly." But thinking helps. Quiet helps. Prayer, praise, worship, they all help—even in the busy material interests of getting ready for Christmas.

Kansas City, Mo.

## A Very Good Beginning

BY CHESTER E. SHULER

At a prayer meeting a man, noted for his failure to meet business obligations, arose to speak.

It happened that the subject was, "What shall I do to be saved?"

He commenced slowly to quote the words, "What shall I do to be saved?"

He paused, looked intently over the assembled group, and said again: "What shall I do to be saved?"

Again, with even more solemn tone, he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied:

"Go and pay John Williams for those horses."

The incident stirs up solemn thought. A great many people, before they can justly hope for salvation or to guide others to the Savior, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following its precepts in their daily lives. One of the greatest needs of the church is just true, pure, upright living by all of its members—"living epistles, known and read of all men." The tree is known by its fruit.

Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, December 2

Sunday-school Lesson, Paul Before His Judges.—Acts 24: 24-27; 26: 19-29.

Christian Workers' Meeting, Christ in a Day's Work.

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### Gains for the Kingdom

One baptism in the Griffin church, Va.  
One baptism in the Riddlesburg church, Pa.  
One baptism in the Elkhart City church, Ind.  
One baptism in the Harmonyville church, Pa.  
One baptism in the First church, Los Angeles.  
Two baptisms in the Piney Creek church, Md.  
Four baptisms in the Huntington City church, Ind.  
One baptism in the North Spokane church, Wash.  
Six baptisms in the Fresno church, Calif., Bro. Leo Miller, pastor-evangelist.  
Five baptisms in the White Hill church, Va., Bro. Carson Key, pastor-evangelist.  
Six baptisms in the Springfield church, Ohio, Bro. C. H. Petry, the pastor, in charge.  
Four baptisms in the Shipshewana church, Ind., Bro. Geo. S. Sherck, the elder, in charge.  
Seventeen baptisms in the York church, Pa., Bro. A. H. Miller of Kent, Ohio, evangelist.  
Sixteen additions to the Sahetha church, Kans., Bro. M. R. Ziegler of Elgin, Ill., evangelist.  
Four baptisms in the Lititz church, Pa., Bro. J. A. Buffenmyer of Windber, Pa., evangelist.  
Seven accessions to the Bullefontaine church, Ohio, Bro. J. I. Byler of Kent, Ohio, evangelist.  
Two baptisms in the Bethany church, Ind., Bro. J. W. Fidler of Brookville, Ohio, evangelist.  
Seven baptisms in the Martinsburg church, Pa., Bro. Chas. L. Cox of Claysburg, Pa., evangelist.  
Seven baptisms in the Boone Mill church, Va., Bro. J. H. Wimmer of Union Bridge, Md., evangelist.  
Four baptisms in the Maple Grove church, Ohio, Bro. C. H. Deardorff of Hartville, Ohio, evangelist.  
Three baptisms in the Gratis church, Ohio, Bro. H. M. Coppock of Tippecanoe City, Ohio, evangelist.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. Z. Smith and wife began Nov. 28 at the Washita church, Cordell, Okla.  
Bro. Rufus Bucher of Quarryville, Pa., to begin Dec. 1 in the Shamokin church, Pa.  
Bro. John R. Snyder of Tyrone, Pa., to begin Dec. 3 in the Eagle Creek church, Ohio.  
Bro. Henry Hess of the Chiques congregation to begin Dec. 2 in the West Green Tree church, Pa.  
Bro. Michael Kurtz of Richland, Pa., to begin Dec. 9 at the Mohler house, Springville congregation, Pa.

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### Personal Mention

Western Maryland has chosen Eld. J. E. Walls as Standing Committee delegate to the 1929 Conference, with Eld. S. P. Digman as alternate.

Bro. O. E. Stern changes his address from Waddams Grove, Ill., to Wetonka, S. Dak. He would be glad to know of any members living in that state with whom he might be able to get in touch.

Bro. John R. Snyder, pastor at Tyrone, Pa., is "just recovering from a long siege of rheumatism and neuritis." If you have had a like experience you can easily believe that in these past weeks he has "found out something of what pain is."

"The membership of the Canton City church has demonstrated by its attendance at the communion service the past few years that it believes in and appreciates this means of grace," Bro. J. C. Inman was able to say to his people in his pastoral letter of Nov. 21.

"If there was a way of doing it I would like to ask all 'Messenger' readers to read Bro. Wm. Kinsey's articles 'The Lord's Supper or the Christian Passover' and 'The Meaning of the Lord's Supper' in the 'Messengers' of Oct. 27, Nov. 3 and Nov. 10. They are worthy." So Bro. Samuel Bowser, writing from Elmdale, Mich., Nov. 22.

The Rock Run church of Northern Indiana will dedicate its new house of worship Dec. 2. Bro. Otho Winger is scheduled for the dedicatory sermon at 2 P. M. He is to speak at the morning service also. Lectures and other special features are to be given throughout the week following, for which please see the "Notes from Our Correspondents," page 768.

Bro. Geo. W. Hilton, pastor of the McFarland church of Northern California, is in a position to hold a revival meeting or two this winter. Address him at McFarland, Calif.

Sister Grace Clapper, according to present plans, is to take charge of the work at Westernport, Md., where Sister Anna Hutchison was for some time before she returned to China.

Bro. William Johnson of Wichita, Kans., aged ninety-three, delivered his annual message to the East Side Wichita church, Sunday, Nov. 18. Look in the Correspondence Department next week for an account of this occasion as reported by one of the Wichita papers.

Bro. Jerome E. Blough recently sent us a handful of clippings from a Johnstown (Pa.) newspaper containing announcements of Brethren Sunday services. Besides these he mentioned some eight or ten other churches in the vicinity whose announcements were not included. It was an interesting reminder that Johnstown is unique in its strength as a Brethren center.

Bro. A. P. Blough, Vice-Chairman of the General Mission Board and long time resident and pastor at Waterloo, Iowa, was recently the recipient of a loving tribute paid by the Waterloo church and community. It was an anniversary program at the South Waterloo house marking the completion of thirty years' association of pastor and people. Bro. Paul Longenecker, assistant pastor, presided. There were songs, speeches, poems, chrysanthemums, some money, a twenty-five-pound cake, prayers, and moistened eyes.

"We have already treated over 20,000 patients in the first nine months of 1928. Had exactly fifty patients this A. M. The hospital is full and a new ward will be begun next week. The rainy season is practically over and the building season is beginning. Now we will have five or six months with hardly any rain and our river gardens will give us a few foods like tomatoes, beans, peppers, egg plant and carrots, but it will have to be watered from the river. . . . Again it began to rain about two o'clock. The first day I had only swum one river but before I reached Lassa I swam five more times. We were crossing swamps and low ground now as we neared Lassa and the horse began to mire and fall. When he had thrown me seven times and mired in the mud I left him on the bank of a swift stream that we thought he could not swim and I with two Margi guides whom I could not talk a word to, started toward Lassa. From there on we waded mud and water nearly to our knees most of the way and soon after dark we saw the lights of Dr. Burke's house." Dr. Russell Robertson, writing from Garkida, Nigeria, Oct. 10.

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### Miscellaneous Items

Elizabethtown College observed Founder's Day on Nov. 13 with impressive commemorative exercises, according to "Our College Times." It was on Nov. 13, 1900, that the first session was held in Heisey's Auditorium. And that is twenty-eight years ago.

At York, Pa., on rally day there were 770 in Sunday-school. Bro. Jesse Whitacre, who was present to begin a series of meetings, spoke to the school about its opportunities as a challenge. In the face of such a splendid group it is no wonder that the speaker chose such a theme.

There is something fine, it seems to us, in this little overflow of a full heart, the heart of one of our faithful old wheel horses: "My harp is on the willows. The strings do not seem to be broken—only a little out of tune. I do not weep when I remember Zion—the past—I did the best I could and the most that I regret is that I could not do more than I did. I do grow a little impatient some-

### The Proposal to Renounce War

The pact for the renunciation of war is now before the world. The United States should lead the way in ratification. The essential features of the treaty are:

"The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

This treaty will come before the senate for ratification this winter. The members of the Church of the Brethren should show their interest one hundred per cent by sending letters or telegrams to the President at once requesting him to submit the treaty to the senate for ratification. Letters or telegrams should also be sent to your senators urging them to vote to adopt the treaty without reservations.

### Suggested Form of Petition

Believing that the general pact for the renunciation of war will constitute a plan toward the ultimate elimination of war, I (or we) hereby petition the President to submit the treaty to the senate for immediate ratification without reservations.

J. M. Henry,

Peace Department of Board of Religious Education

times. . . . But this is my infirmity. I am growing old—coming back to childhood. Be it so, I must submit and submit I will, as gracefully as I can."

In the twenty-year-ago material on this page the reader will note a reference to the starting of a mission in Omaha, Nebr. But the years bring changes, and in the case of Omaha, pleasant ones indeed. For what was started as a mission twenty years ago has become a substantial congregation enjoying the recently acquired advantages of a splendid new churchhouse.

A new Catalog of the books, Bibles and Sunday-school supplies, etc., handled by the House is almost ready to be mailed out as these lines are written. If you do not receive a copy of the Catalog in the course of a few days, send your name and address to the Brethren Publishing House, Elgin, Ill. Many find it more convenient to order their Christmas needs from a catalog than to shop from store to store.

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### Special Notices

Love Feast Announcements: Dec. 4, Phoenix, Ariz.; Dec. 1, Reedley, Calif.; Dec. 7, Payette, Idaho; Dec. 9, Cumberland, Md.; Dec. 2, Jasper, Mo.; Dec. 3, Octavia, Nebr.; Dec. 2, Snake Spring and Dec. 2, Upper Clair, Pa.; Dec. 8 and 9, Salunga house, East Petersburg, Pa.

Through the merging of the Boards, the Board of Religious Education is in possession of two Neostyle Mimeographs. Since one machine is adequate, the Board would be glad to communicate with a church or pastor who could use a good machine at reasonable cost. Address Board of Religious Education, 22 South State St., Elgin, Ill.

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### In the "Messenger" Twenty Years Ago

Bro. Chas. M. Yearout delivered twenty-one addresses in the Quinter congregation, Kans., and twenty-four persons were added to the church. Most of them were young people.

Bro. Charles L. Flory of Union, Ohio has been holding a series of meetings for the brethren in Charleston, Ohio. General rejoicing attended the reception of thirty-six souls into church fellowship.

Bro. Jas. M. Moore of Chicago is engaged in revival and Bible Institute work at Marshalltown, Iowa, where he is to remain until Dec. 18. From there he goes to Clarence, Iowa, for nearly two weeks.

The new meetinghouse in Decatur, Ill., was dedicated Nov. 8. Bro. J. W. Lear of Cerro Gordo, conducting the service. The building is said to be a very substantial structure and is a credit to the city as well as to the church. The house and lot cost nearly \$11,000.

A year's subscription to the "Messenger" would be a most appropriate present to a newly-married couple. For fifty-two weeks, or more, there would be a grateful remembrance of the donor, on the part of those who are fortunate enough to be thus favored. It's a plan worth trying.

Thanksgiving was observed by the Brethren church in Elgin. A very encouraging congregation assembled, and listened to a good address by Bro. J. H. B. Williams. A collection was taken up and over \$40 was raised, most of it being for the Denver meetinghouse.

Bro. Milton G. Forney sends us a beautiful post card, showing a delightful scene at the bend of Conestoga Creek near Lancaster, Pa., and on the other side of the card says: "The twelve converts, reported as fruits of Bro. David Weaver's meetings at Lancaster, should have been credited to the Mountville church."

The Brethren church in Brooklyn, N. Y., was dedicated Nov. 29. Bro. J. T. Myers of Philadelphia delivering the address for the occasion. There were also well-attended services in the afternoon and evening. The church is a splendid structure with rooms for various services and well-arranged living apartments. For years there has been a demand for a building of this sort in Brooklyn.

Now and then your Office Editor goes to Chicago to deliver a talk to the Bethany Bible students. Each time we find the chapel, such as it is, packed, and sometimes we wonder where a place can be found for another person, but those in charge are equal to the occasion and can always find room for one more. All present listen with intense interest to talks on our Pioneer Preachers.

The Mission Board of Nebraska has decided to open up a mission in Omaha and is looking for a suitable worker to place in charge of the mission. Any one knowing of an efficient worker who is available, will confer a favor by writing Bro. J. S. Gabel, 1840 S. Seventeenth St., Lincoln, Nebr. It is believed that Omaha will in time become a fruitful field, and it is but proper that an effort should be made to build up a church in the city.

For Sunday-school workers there is probably nothing more helpful than the "Brethren Teachers' Monthly." From week to week each Sunday-school lesson is given, followed by helpful explanatory notes and several well-prepared articles treating the different phases of the lesson text. Articles by such writers as A. C. Wicand, Edward Frantz, E. B. Hoff, P. B. Fitzwater, Bertha M. Neher and Ida C. Shumaker, make instructive reading.



## AROUND THE WORLD

### Names for Numbers

The President of Peru recently signed a decree changing the rule for the designation of prisoners. Hereafter Peruvian prisoners are to be called by their names and not by the numbers under which they are listed on the criminal registers. There is a friendly gesture here which may be a help to some unfortunate men.

### Italy's Political Exiles

The high political prisoners of Italy are sent to the Lipari or Aolian Islands just north of Sicily. Here are several opposition deputies, Gen. Capello, a friend of the King, and enough more persons of the educated and professional classes convicted or suspected of hostility to the Fascist regime to make a total of 2,000 persons. The political prisoners have a government allowance for subsistence amounting to fifty-two cents per day. They have the freedom of the islands, generally have their families with them, but can not leave to go to the mainland except with an escort.

### China Eager for the Radio

On Nov. 6 the Nationalist government of China entered into an agreement with the Radio Corporation of America, the terms of which provide for the purchase by China of two wireless transmission sets capable of direct communication between China and San Francisco. But the bare statement of this item of news does not indicate its real significance. The British have had a cable monopoly over news from China and the setting up of these radio broadcasting stations will make it possible for China to rise above her present limitations, perhaps catching the car of the world immediately by means of the radio.

### Important Issues in Persia

Every state has some issue or issues of peculiar importance to its people. The United States of America is on the verge of decision at this writing. But other lands have their problems—Persia, for example. In the land of the shah the big issue may be summarized as the turban vs. the hat. That people should get excited about such matters may seem strange to us, but in Persia the turban vs. the hat is important: for the turban stands for conservatism and the old order of things; the hat for western progressive ideas. Yes, the western peoples have had wars like that suggested by the turban vs. the hat—but under different names.

### Husking Bee Draws a Crowd

Early in November a crowd estimated at more than 20,000 gathered at a farm near Fowler, Ind., to watch a few men husk corn. They were state champion huskers and in corn running sixty bushels to the acre the champion for this year, Walter Olson of Rio, Ill., husked 2662 bushels in an hour and twenty minutes. Elmer Williams, who holds the world's record of 35.8 bushels, finished second in this year's race with 25.31 bushels to his credit. There seems to have been about as much noise and excitement as at a football game, with interest in the various contestants running high. However, the corn husking business is not one with a great future. We gather this from the fact that "Elmer Williams announced at the close of the contest that he intended to retire with his world championship record and that next year he would use a mechanical picker to harvest his corn."

### Acts of Heroism

The Carnegie Hero Fund Commission recently recognized fifty-six acts of heroism in its annual award. Of course this does not sum up the heroism for the year. All that the trustees of the fund can do is to make a gesture of recognition of that spontaneous spirit of sacrifice which leads men, women and children to make the supreme sacrifice when the need of others suggests it. We write men, women and children advisedly, because heroism is confined to no racial, sex or age group. Amongst the twelve who died last year in an act of heroism which received recognition, one was a negro and two were school boys—one but ten years old. Also twelve women were amongst those whose acts drew the attention of the commission. We can even give an international aspect to the flair for the heroic by calling attention to a note from far-off Japan. "Kesakichi Maeda, a policeman in the suburbs of Tokyo, is to be especially awarded for his heroism in rescuing seventy persons alone and unaided during the floods which struck sections of eastern Japan when the typhoon of late July broke. The waters of the river near Maeda's station rose rapidly, and he started to obtain help, as all telephonic communication was interrupted. Seventy persons had climbed onto the roofs of their homes to escape the waters, and Maeda saw that these houses were swaying dangerously and likely to collapse at any moment. Instead of continuing on for aid, he hastily put about in his little boat and started removing the people to safety. His own family were among those endangered, but he left them until the very last, rescuing all of his neighbors first."

### Commercial Use for Cannon

There are a few uses of cannon which will square with what a peace lover regards as proper. One such use we came across just the other day in a news item from Dallas, Tex. Here is what we read about the use of old cannon on a Texas oil tank farm: "In case a tank catches fire, old army three-inch fieldpieces are brought into action and the lower part of the tank perforated to release the oil into the surrounding pit whence it is drained underground to other containers. Thus the fuel is quickly saved and the fire controlled, the tanks being later repaired. Quick action with the guns frequently means the saving of from \$50,000 to \$75,000 worth of oil."

### Where Teamwork Counts

On Nov. 10 the football teams of two well known universities were facing each other on the one foot line. The stronger team was within twelve inches of a touchdown, and it was the first down. But the stronger team was divided as to who should call the signals; that is, who should run the eleven. Finally, a play was called and a six inch gain made. This was not much of a gain as football goes, so another man called the signals the next time and got but three inches on the play. Progress was so slow that much discussion was had. The first leader was ignored, the second jeered and a possible third unable to lead because he did not know the signals well enough to call them. Now trying to pick a leader when it is time to play is not conducive to success in football—anybody knows this much even if he knows nothing of the game. Also, there are penalties for delaying to play, so the arguing football team soon found itself penalized five yards for delay, and soon a second five yards for the same offense. It is needless to say that the wrangling football team never reached the goal line, but for lack of teamwork went down to ignominious defeat. As our readers know, football is not the only activity where teamwork counts.

### The Why of Church Papers

Since newspapers and magazines are making more of church news than they once did it may seem to some that the religious press would not be so significant. Yet a little thought should indicate that newspapers and magazines are chiefly interested in the more superficial aspects of church news, and in many cases their reporters are not well enough acquainted with all of the facts involved to make a thoroughly balanced presentation. In view of this situation our readers may be interested to note the following statement of what one editor thinks should be some of the major objectives of the religious press of the country: "(1) To help people keep their faith in the spiritual meaning of life in a day when a host of influences are tending to batter it down (2) To sustain confidence in the fundamental importance of the church at a time when it is under a heavy fire of criticism (3) To hold up every phase of human life and relationships to the mind and spirit of Christ, not allowing any area of social life to be exempt from his sway. (4) To keep church people from becoming complacent, helping them to be open-eyed and sympathetic toward progressive influences in the church, such as the movement toward larger Christian unity, the new emphasis on fellowship in the missionary enterprise and the fresh grappling with the issue of peace and war."

### What Shall We Do With Victory?

What are the prohibition forces of the country going to do about the smashing victory won at the polls at the recent Presidential election? Dr. Ernest H. Cherrington is afraid that many will be content to leave what they feel is good enough alone. Thus he says: "The peril faced by every moral movement is that its supporters will demobilize too quickly. Themselves law-abiding, they mistakenly assume that their adversaries will be equally scrupulous. All written history records this error and the lamentable results which have grown out of it." We believe that this point is well taken for it was very generally felt during the recent campaign that there had been too much of a let down in the educational program of the dregs after prohibition was written into the constitution. And other signs that the prohibition forces of the nation must remain on the alert are not wanting. Consider the strange figures of Nicholas Murray Butler of Columbia University. President Butler thinks—or at least says he thinks—that not less than 21,000,000 votes cast in the recent election were anti-prohibition. He discovers this figure by claiming that fifteen of the sixteen million votes cast for Smith were wet votes, and that from one-third to one-half of the 20,000,000 votes cast for Hoover also opposed the amendment. We do not take Dr. Butler seriously, for it is easy to juggle figures to prove a point. But it is significant that in the face of a smashing defeat the opposition is still keeping up a brave front, claiming more than half of the voters on its side. It must be apparent that the anti-prohibition forces are not going to remain idle though beaten. Dr. Cherrington suggests one consideration which if no others were involved, would be sufficient to keep the opposition alive. He says: "The stake of five billion dollars—the potential value of the licensed liquor traffic, if once more legalized—is the incentive which spurs

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Celebrating Christmas to the Glory of God

Col. 3: 17

For Week Beginning December 9

### HOME DAY

Thanksgiving and Easter are days for church worship. July Fourth calls for the patriotic demonstration. Washington's and Lincoln's birthdays find appropriate recognition in the schools. But Christmas belongs peculiarly to the home (Prov. 25: 17; 27: 8, Titus 2: 4, 5).

### APPROPRIATE GIFTS

The Christmas gift should convey to both giver and recipient something of the character and spirit of Jesus—books, pictures, music, a greeting card or letter (Philpp. 1: 21; Gal. 2: 20).

### ENJOYING EACH OTHER

What a fine thing it is when commercialized amusement calls us out of our homes so much, that the happiest night of all the year is when, in the family circle, we just enjoy each other (Philpp. 4: 1, 2 Cor. 1: 14).

### THE BEST GIFT

The best gift is always a gift of life. All other gifts have meaning and value only as the giver goes with the gift. When parents and children exchange gifts, the toys, candy, books, etc., are a beautiful sacrament of mutual self-giving all round the family circle (Gal. 2: 20b, 2 Cor. 8: 5).

### TO WHOM SHOULD ONE GIVE?

Of course gifts may be exchanged in the family circle and among friends, but if one would follow the example of the first Christmas, one should give to strangers even enemies. How well a missionary offering provides this opportunity (Luke 14: 7-14; Matt. 5: 44-47).

### IN THE NAME OF THE LORD JESUS

Wherever you go or whatever you do or say on Christmas, let it pass this test—or else go undone (1 Cor. 10: 31, 1 Peter 4: 11).

### DISCUSSION

How can we improve the way in which Christmas is celebrated among us? R. H. M.

the foes of the Eighteenth Amendment to action." What shall we do with victory? We must watch and work to keep it won.

### The World Under One Roof

Some of our most ambitious museums come pretty near assembling the interesting things of earth under one roof. The Field Museum of Chicago is one such example. And it is also one which is being constantly enriched. Thus but a few weeks ago the Illyria, a 147-foot yacht, sailed from Boston for the Pacific to make a cruise of that vast ocean teeming with islands, some of which are continental in size. And when the Illyria returns the average Chicagoan can take a few hours of some holiday to see what it took months of time and thousands upon thousands of dollars to collect and exhibit at some convenient spot.

### Real Vocational Training

That the young people in our colleges should be trained to serve in those callings in which they must make a living seems sensible enough. Well, some of them will doubtless become janitors in our schools. Then why not have a course in "mopology" to fit young hopefuls for janitors or engineers in this work-a-day world? Now do not laugh, for the proposition is a very sensible one. Dr. Harry S. Ganders of the University of Cincinnati wants such a course in his university, and may get it, for all we know. Indeed, the more one thinks of courses for janitors the more reasonable the whole scheme becomes. For Professor Ganders has well pointed out that no one, with the possible exception of the principal, has more influence over the conditions under which school children work than does the janitor. It is the janitor who makes the rooms too cool or too hot, too drafty or too close. He can do more to dull intellects than poor teachers. He can do more to sharpen wits than the best methods. Perhaps these last statements are exaggerations—yet, we are sure they are at least fifty per cent true. Nor is the janitor simply a school man. He is needed in hotels and office buildings. Wherever men work indoors they are at the mercy of some janitor. The officials in all our public institutions are really at the mercy of janitors. The conditions under which congress labors are no exception. By all means train the cabinet members are no exception. By all means train the janitors if you would save the country. So here at last is a suggestion that sounds like real vocational training. Train up our youths to become good janitors and the nation will not fall.



## A Great-Grandson of Daniel Leatherman

(Continued From Page 759)

mons. He did. In profound silence by a little group of children, grandchildren and three visitors Bro. Ezra preached the following sermon which was copied, word for word, just as he delivered it with fervor and earnestness. His subject was: "Walking in the Light."

The sermon: "Let us walk in the light of the Gospel, that the smiling countenance of the Heavenly Father may shine upon us. We have but a few more days to stay here on this earth. Just a few more days for the rising and the setting of the sun and we shall have finished our course."

"Happy, so happy, will it be for us, if we are in a state of readiness to be separated from this body as a soul whose immortal part will take its abode with our dear Redeemer who has gone to prepare a place for us. But oh, should we be the opposers and neglecters of this, so great a salvation in Christ our estate shall be a miserable one, indeed, when sickness comes, and medicines fail, and the icy arm of death shall encircle us about, and when all souls shall be separated from their bodies. Then, shall the souls of the wicked ones take up abode in torment, for there's no age in life exempted from death and the grave. The infant in the cradle, the young man and the young woman, the middle-aged, and the gray-headed men and women are all liable to death for it is appointed unto man to die and after that the judgment. 'Dust thou art and unto dust thou shalt return,' such is not spoken of the soul."

"These delicate bodies of ours will ere long become food for worms in the silent tomb, but oh, what folly, and what madness, to spend so much money and precious time in pampering and decorating these mortal bodies of ours. Oh, let us crucify in ourselves the old man who doth corrupt nature which you, myself, and the whole human family have inherited from fallen Adam, though it may cost crowns in this world and even, persecution by the wickedness of men. There's a crown that is worth more than all the glittering toys of this world—it is an everlasting, eternal crown."

"Our Savior has declared: 'What will it profit a man if they should gain the whole world and lose his own soul and what shall a man give in exchange for our souls?' We can give nothing, for our souls are of more value than this whole world's wealth."

"Oh, let us lay up, for ourselves, daily, treasures in heaven that our hearts may be there also. Let us try to shun the bars of the second death. Oh, the appalling dangers of such neglect. One false step may stumble our souls into an outer darkness from which we shall ne'er be able to pass out, being in hell. Then dear ones we shall not enter the pearly gates of the New Jerusalem, beautifully built, in the city of God. Only the heart which is hallowed with a prayer life, and is hid with Christ in God, shall abide in Heaven. Oh, that you and I may be with those who will shout the victory through our Lord Jesus Christ, over the last enemy—Death—is my earnest prayer. Amen."

I know only a little about theology but my training has led me into the fields of literary forms and the best productions of English. If I am any judge of good construction, clear diction, well balanced thought in choice expression, then I correctly judge this short message as a good sermon by a servant of God nearly ninety-eight years old. Surely this student of the Word has mastered good English by reading his Bible for ninety years. He had but little formal training in school. I would like to invite our ministers, young and old, to study the above sermon and note its strong characteristics. It is concise, clear, to the point, short and says something. Bro. Baker evidently believed that the minister had better spend a week or month on a twenty-minute sermon than twenty minutes of study on a sermon that rambled for an hour. Somehow most of us agree with that idea, but many ministers have not learned yet how to feed the flock.

I took two pictures of this oldest, last and noble great-grandson of the famous Daniel Leatherman. Then extended the right hand of fellowship accompanied with the salutation of charity and left this nobleman of God still telling the story of the past. May God grant Ezra Baker many pleasant days in the

sunset hours of life until the gracious Father says: "It is enough. Well done thou good and faithful servant. Come up higher."

Bridgewater, Va.

## The Great Physician

BY WEALTHY A. BURKHOLDER

"The great Physician's ever near,  
The sympathizing Jesus.  
He speaks the drooping heart to cheer,  
O hear the voice of Jesus."

We are living in a wonderful age—a time noted for the highest and best in art, music, education, literature and everything that relates to the betterment of mankind. Going forward and striving to attain to greater accomplishments is the slogan everywhere. Our physicians, many of them, are wonderfully skilled in the healing art and their knowledge is great which is proven by their unbounded success, but they can not compare with the great Physician we read about in the New Testament.

As the Master lived and moved about among men and women he was ever ready to minister to those who needed his help, and he did it so willingly and kindly without any indication of wanting honor or any sign of egotism. He was the Physician for the common people of whom there were so many. He was the Helper of those who did not have silver and gold. Now if some great physician is needed for a difficult disease a large sum of money is required, but the great Helper who humbly lived and walked in Palestine only needed to know of suffering and his services were given without money and without price.

And what joy he created in the hearts and lives thus helped and blessed! Surely all those he relieved would always have feelings of gratitude and manifest them in no uncertain way. Jairus, the ruler of the synagogue, fell humbly at his feet and besought his help for his little daughter, and Jesus went with him to his home and raised her to life. Imagine the joy in that home, for only those who have passed through the sad experience can fully realize the great sorrow of losing their only child. Here she was restored to life and to the embrace of her loving parents; thus their faith in his ministry was greatly strengthened. The woman who but touched the hem of his garment and was healed because she believed he had the power when she heard that affectionate tone, "Daughter, thy faith hath made thee whole," how must her heart have bounded with joy and gladness! And she was not ashamed to confess him openly among the people. She was well repaid for her faith and confession.

Such was the mission of our great Physician. It was a service of love and tender compassion, not only to heal physical disabilities, but to lead up to curing people of their sins. Its purpose was to get people away from those things which drag down and cause grief and remorse. He wanted to put a new song on their lips and into their hearts—a song of praise and prayer. And his cures were permanent. His work was thorough as well as willingly and cheerfully given. All he wanted was a call and faith in his work, but gratitude was due him also.

We have physicians today who can do great things—who are renowned for their superior knowledge. We have specialists who can accomplish wonderful results, but they can not make the real blind to see, and they can not raise the dead as Jesus did. Consequently he is the greatest of all physicians.

Let the mind recall the going into the city of Nain and the procession that followed the dead man carried out, the only son of his mother, and she was a widow. Not only was her husband gone, but now her only child, who perhaps was the stay of her life. But look! here comes the humble, unassuming Physician, and when he saw the grief-stricken mother he had compassion on her and said unto her, "Weep not," and the narrative states that he came and touched the bier and said: "Young man, I say unto thee, arise." And he arose and began to speak, and he delivered him unto his mother. No wonder, as the word teaches us, "There came a fear on all." And what joy must have been in that home when the only child could cross the

threshold with life and strength! Surely that mother must have felt unbounded gratitude toward the great Healer for what he had done for her.

He not only used his skill as a great Physician and was able for every case he met, but he was compassionate. He sympathized and pitied people and stooped to the lowest and lifted them from their fallen condition. Such is his interest in the souls of men and women. He pities them when he sees them lost and on the downward road, and longs to lift them up so they may realize that they are lost. He stands with outstretched arms to receive all who will come to him for peace and pardon. Truly he is a great Physician, for: "A wonderful Savior is Jesus my Lord."

"Your many sins are all forgiven  
O hear the voice of Jesus,  
Go on your way in peace to heaven,  
And wear a crown with Jesus."

Shirleysburg, Pa.

## The Gift of Tongues

BY ELIJAH F. ATWOOD

THE words tongue and language are still used more or less interchangeably. But the promise of "a new tongue" did not mean a foreign language—it meant a tongue speaking things from the "new heart."

Peter, on Pentecost, evidently spoke in the common language of his time, but his hearers *understood* as if he spoke in their language, no matter what that was. Instances have been reported of missionaries, speaking in English to tribes in Africa who had no English—the people already had a dim idea of the speaker's purpose, and his tones, earnestness and perhaps his gestures, made a deep impression that led to real conversions. Still such missionaries learned the native language to do really effective work. No gift of tongues has ever made this unnecessary.

The church at Corinth seems to have had members speaking various languages. Paul told them God could understand them, but in speaking in the church, they should use a foreign language only if an interpreter were present, and then to confine such remarks to two or three (sentences), because hearers got no good from it.

In a spiritualist circle, instances have been known of the medium speaking, with more or less sense, in a language she did not know, but which another in the circle did know. The occurrence of this sort of thought transference, in a Christian convert, should be regarded with suspicion, but need not necessarily be ascribed to the agency of Satan.

Converts with minds attuned to the same "wave length," with a common expectancy of a "gift of tongues" may jabber meaningless syllables and yet go forth to lead transformed lives. Peter took with him into his Christianity some wrong ideas. Paul understood Peter "to his face" and it took a special revelation to rid Peter of some of his false notions.

Evidently the Spirit works on such material as it finds, it only guides, brings to remembrance past lessons, puts words in the mouths of those called in question by earthly powers, etc. The new creature begins as a babe in Christ and grows.

Yet, there is a distinct promise of a "gift of tongues." Paul had a gift for languages, for he spoke several that we know of. But this is not all the gift means.

I have seen a man, slow of speech, halting in language, gradually change under the Spirit's influence, to a ready and fluent speaker of the things of the gospel. The change was coincident with conversion, but the gift grew.

Is such a gift worth naming? Is it named among the gifts of the Spirit? In the passages, interpreted to mean something useless, misleading and probably foolish, if we read "to another, a gift of tongue," that is, a gift for rightly using the tongue, one need no longer study the idea put forth by ignorant people.

Acts 21 gives a clear instance of how the Spirit may work on the inexperienced and on a man like Paul, bringing forth opposing conclusions; not because of the Spirit, but in spite of it. So, one under deep conviction may manifest strange things outwardly, because of the inward conflict. The "gift" of speaking gib-



berish is merely a notion, and comes in spite of the Spirit. It seems safe to ignore it, if the net results of the conversion is a life of Christian fruitfulness.

Nor does my Bible say, Is any sick among you, let him go to church and then go up front, as previously advertised, etc. This anointing with oil in the name of the Lord is a semi-private act. However, it is possible the Lord might respond to any call of faith, even if a believer did not follow directions—but it is dangerous doctrine to teach any carelessness in obeying orders. Naaman—would six times have cleansed him? Could the blind have received his sight if he wilfully sought the pool of Bethesda?

There are many things we may not judge—for others. We must judge for ourselves. These new practices need not disturb us, and despite our own certainty concerning them, it remains that God may save sinners, in spite of some errors. We think Peter was saved!

Sisseton, S. Dak.

## Is Federation Scriptural?

BY MARY MORRIS

MUCH is said these days as to the work and mission of the church. What is the church? It is a called-out people, those called out from the world into the spiritual communion of which Christ is the Head. But it is clear from New Testament scriptures that the churches as visible institutions, along with all their human elements, may and are required to contain a divine element which gives to them great dignity and power. The church should be composed of true believers, for the people of God are a peculiar people, a separate people for Christ's own possession. Therefore, they should accept the word of God as truth; by so doing they accept the mind and thought of God. They were given to Christ out of the world and should be hated by the world.

The church is not to look at the things seen, but at things unseen; not the things that are shaken, but the things that can not be shaken. Then woe unto the church when she goes down to the world for help; for the world has nothing in Christ, and those who truly believe in the Son of God have nothing in the world, for the world does not believe in him; and yet, when we see the church and the world linking arms in federation as they are doing today (and shall do more so in the future, for this is prophecy), has not the church lost her grip and hold on God? Federation is calling for the help of man, to bring in world peace, civil righteousness, social reform, world betterment. This is very fine when it can be done by the preaching of the word, through repentance and regeneration, which are Christ's methods. Jesus lived in a day also when morals were corrupt, the conversation with the woman at the well proves that, but he did not even suggest or organize one social reform society. His power was not working from without inward, but working from within outward. If we get the heart right the outward actions take care of themselves.

If the church uses other methods than God's method, we are called cursed: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17: 5). "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (v. 7). These two verses contain quite a contrast. Which are we as a church going to accept? Much is said these days about outlawing war. What can we do if another world war comes, which it will (for Armageddon, Rev. 16: 14-16, is yet in the future). Our nation, though it wants peace, sees hatred toward us from other nations. Our war department also is spending its millions for war equipment. Can federation prevent it? "For thus saith the Lord God, How much more when I send my four sore judgments, the sword, famine, noisome beasts and pestilence" (Ezek. 14: 21). In many instances when Israel departed from the Lord, the Lord had another nation in readiness to fight against her. Are the Gentile nations under a greater protection than Israel if they, too, depart from the Lord? Not according to Romans 11. Paul plainly teaches us in that chapter to take heed, for if God spared not the natural

branches (the Jews), take heed lest he spare not thee. God can cut us off today the same as he did Israel in the past, even the so-called Christian nations, and graft in other nations. Unbelief was the cause of their downfall, and unbelief is a dangerous sin of this day. Then can we as a church accept federation? Can we join hands just because other groups are crying world peace? Is this not where Paul warns us in 1 Thess. 5: 3: "For when they say peace and safety, then cometh sudden destruction"? Have we as the Church of the Brethren forgotten how the Lord protected us in the last war in such a peculiar way that our men were exempt from taking up arms?

Shall we change our protection from the arm of the Lord to the arm of flesh as Jeremiah said? For when we go into federation we have gone down to the world for help, for Christ's people are always spoken of "as the little flock."

Satan is as subtle as ever and is using the same methods with us as he did with the children of Israel. Is federation scriptural? Read carefully the eighth chapter of Isaiah (verses 9-16). Confederacy is not even accepted of the Lord, according to these verses. And the doom was upon those who entered into it. Say ye not confederacy. This we know is the word of the Lord. "Take counsel together and it shall come to nought, speak the word and it shall not stand."

Christ plainly taught that there would be wars and rumors of wars. Nation shall rise against nation, kingdom against kingdom. Can man change God's word? There is only one way, and that is by repentance, as Nineveh. "Righteousness exalteth a nation but sin is a reproach to any people." Nowhere in the New Testament is there even a hint that the world shall be better, except by the Gospel of Christ; but on the contrary, our Lord most solemnly taught that the closing days of this church age will be days of apostasy and sin such as the world experienced in the days of Noah. After almost twenty centuries of the church's activities, the world yet trembles under the curse of sin.

Amidst it all is the church, beneath this rumbling criticism and complaint—has the church failed? She seemingly thinks she hears a new call, a challenge. That call is a new method with a new message. So the bewildered church has listened to the audible seducer, federation. The message is turning man from Christ to man. Man that thinks by uniting the churches he can bring in the glorious kingdom age—that to bring our states and governments and churches together will harmonize with the teaching of Christ and bring us into a closer relationship with each other. We know Christ prayed for unity in John 17, but not for unity of the church and the world, but rather for the unity in the body of Christ. Federation takes in classes Christ rejected, for it includes all classes, sinner and saint, unconverted Jew and Catholic, apostate Protestant and pagans. Federation would mean a society where Christ is placed merely side by side and on equal footing with the world. Federation will come to its downfall as set forth in Rev. 17. The builders of the tower of Babel also came to their downfall; federation is similar, for there is more concern about a name than how to please God.

One writer has said: "Federation is so broad, so liberal and so accommodating that it will have a place and a work for everybody, but if one examines it carefully what is in it for the individual soul?" It will be at the expense of faith and truth, for it caters to the flesh and meets with the approval of the world. We know the churches of this century are demanding smooth things and the old time doctrines of ruin and redemption by grace are giving way, while that which pleases self and protects self-interest is coming to the front. Thus the danger lies with us Gentiles as with the Jew. May we begin in the spirit and not end in the flesh as did they. So as a Church of the Brethren may we continue to stand for peace on the principles founded by our great forefathers, who took God as their great Protector. They never went down to the world to take counsel on this great subject. So may we as a church study carefully federation before we teach it and preach it, in order to know if it is from God or the flesh.

Mishawaka, Ind.

## CORRESPONDENCE

### NORTHERN CALIFORNIA DISTRICT CONFERENCES

The Ministerial, Sunday-school and District Conferences of Northern California were held at Laton, Oct. 12 to 15. An offering of \$170.76 was raised for District mission work and \$42.52 for Minneva Neher, our representative on the foreign field. The District is making commendable progress in its work.

Bro. M. S. Frantz served as moderator of the meeting. Bro. Geo. W. Hilton is our representative on Standing Committee for 1929.

Raisin City, Calif.

Harvey Snell, Writing Clerk.

### DISTRICT MEETING

The District of Northwestern Kansas enjoyed a very spiritual and profitable meeting Oct. 19-22 at the White Rock church, Lovewell, Kans. Each of the several churches of the District was well represented. This meant a large crowd and a well filled church.

A special feature of the meeting was the use of home or District talent throughout a large number of the sessions. The response was very good. We had the assistance of one speaker from outside the District, V. F. Schwalm of McPherson College, who gave three carefully planned addresses. We were highly pleased to have present Brethren Uriah Brillhart, pastor of the Belleville church, Harrison Freeman, pastor of the White Rock church, and Earl Jarboe, pastor of the Burr Oak church, all of whom came to our District during the past year.

The spirit manifested throughout the meeting was excellent. This was shown concretely in a forward look in missionary endeavor. Bro. Ray Waggoner in a very thorough way presented the needs and possibilities of the District as a field for the Church of the Brethren. The spirit of the meeting was sounded by Bro. D. A. Crist in the words, "What ought to be done can be done, what can be done, with God's help, we will do." Of special help were the various groups that sang, especially the Victor and Quinter male quartets.

Bro. Frank Wagner was moderator of a very fine business session Monday forenoon. Various reports were heard and the work of the District outlined for the coming year. Bro. Frank Wagner was again chosen on the Mission Board for a term of five years. The ministerial committee will appreciate the help of Bro. Earl Jarboe, the new member of the committee. Other officers are: J. H. Long, District treasurer; Geo. Breon, trustee of Kansas Brethren Home; Jesse Abel, treasurer of the social welfare work. The Y. P. D. reorganized with Wilmer Ikenberry as president. Eld. D. Floyd Crist was chosen to represent the District at the 1929 Annual Conference, with Roy A. Crist, alternate.

Quinter, Kans.

Roy A. Crist, District Clerk.

### DISTURBANCES

I suppose no other land, unless it be China, is so restless as India is today. There are many strikes here and there, involving terrible losses to the workmen, a custom they have learned from the West. The Simon Commission recently returned to India, is boycotted, due to non-inclusion of Indians in it. Black flags are waved in their presence and shouts of "Simon, go back," are heard, and the police have to clear the roads.

The Hindu-Muslim feud is ever with us. The Moslems do not allow the Hindus to play music and beat drums, as they go in procession, whether that of a wedding, or the carrying of a god to drown it, as they pass a mosque. To do so, means a fuss, without fail, and in the recent Surat disturbance, ninety-three arrests, for example, were made.

Not long ago, the Hindus of Bulsar in large numbers were quietly passing along in procession. As they neared a mosque a large burly Mohammedan walked out of the mosque with club in hand, on seeing whom the Hindus melted away, as if mere children.

Later, one of our Christian leaders, talking to a friendly Mohammedan asked him what would happen, if India gets independence. He replied: "Why, we would rule," meaning the Moslems would. When asked what they would do for Christians, he replied: "We'd give you two days to become Mohammedans." "But, we wouldn't," it was said. "Then we would kill you." "Why, we are your friends, not your enemies!" "The command of the Prophet is greater than friendship," was the reply.

If you consider that the Arya Samajists, a Hindu sect, are as zealous as the Moslems, you need not wonder at these disturbances.

"Helpful Disturbances," this is the heading of an editorial, in which the writer refers to two widely heralded difficulties. The first is due to some young Sikhs whose custom is to wear both beards and long hair, daring others to trim their hair. The editor says: "Probably not since Delilah deprived Samson of his locks, has the cutting of a man's hair had such serious consequences." This little incident aroused a veritable storm in the community.

Second, all life to Hindus is sacred, the cow most of all.

(Continued on Page 770)



IN MEMORY OF SISTER LULU ULLOM COFFMAN

She came into Shansi in the summer of 1920 to continue her language study and prepare for her work, but by the end of the summer famine relief had to be supplied to the sufferers in the Ping Ting district, and as this relief had to have careful foreign supervision, Sister Coffman was called upon to help in this work. Although she was new in China, and was much handicapped in her limited use of the Chinese language, yet she entered into this work heartily, and was able to do the work assigned her faithfully. No foreigner or Chinese who chanced to pass through her station found her lacking in a spirit of sympathy and helpfulness. At this early period of her missionary work in China she made many lasting friendships among the Chinese

Although she was moved from place to place, and had supervision of different lines of work in the mission, yet she never complained, and in each department she worked with her supreme consecration. She was loved and respected by a large group of friends both in the church and outside the church.

Owing to the unsettled political conditions in China at that time they remained at the coast temporarily with the rest of the missionaries who were evacuated at the order of the American consul, from interior places. About Thanksgiving, 1927, at the urgent request of the mission in Shansi, Dr. Coffman returned to the mission in Shansi under difficult circumstances. Sister Coffman remained at the language school in Peking to care for Mary Catherine and to take more work in studying Chinese. She also did some work in the language school library. Dr. Coffman did not return to join his family in Peking until late in July of this year (1928).

Her ideals and standard of life were very high. This readily accounts for her sterling character and her success in whatever line of work she was given to do. She was moved by a sincere desire to help raise the standards and ideals of the women of China, and there was no sacrifice too great for her to reach this end.

It had been raining and as we approached the cemetery the clouds seemed low and a thick mist was gathering, and it seemed fitting that as we rounded a corner approaching the cemetery a most beautiful double rainbow appeared in the sky just over the grave. It was as if the Father shed forth his glory in a lovely arch over the open grave of one of

## VACATION SCHOOL STATISTICS

## VACATION SCHOOL STATISTICS

Church of the Brethren

1928		Paid Teachers	Volunteer Teachers
Name of State	No. Schools	No. Enrolled	
Arizona	1	94	— 7
California	3	289	1 32
Colorado	3	188	14 4
Idaho	5	269	— 22
Illinois	7	527	— 40
Indiana	7	526	— 32
Iowa	3	282	— 20
Kansas	5	260	— 30
Louisiana	1	63	— 11
Maryland	3	127	6 5
Michigan	5	346	10 14
Minnesota	1	45	— 4
Missouri	6	273	1 36
Nebraska	1	44	— 4
North Dakota	1	72	— 6
North Carolina	4	105	7 4
Ohio	9	751	1 50
Oklahoma	2	104	— 10
Oregon	1	55	2 3
Pennsylvania	33	3360	75 199
South Carolina	1	75	3 1
Tennessee	2	172	1 8
Texas	1	31	— 4
Virginia	31	1220	48 44
Washington	2	225	— 36
West Virginia	25	645	21 22
Wisconsin	2	88	1 8
	165	10,236	191 656

Elgin, Ill.

## ALABAMA

**ALABAMA**

**Fruitdale church** held her quarterly council Nov. 4. The church decided to hold a love feast between now and Christmas. We expect some minister to be with us soon to help Bro. Fletcher. Our Sunday school is still evergreen, and has grown some by having a two weeks' singing class conducted by Mr. Brine. The church appointed a committee to write the members living far from church and unable to attend, to let them know we still think of them.—J. Z. Jordan, Fruitdale, Ala., Nov. 20

## CALIFORNIA

Los Angeles (First) - A report by the Sunday-school treasurer Oct. 7, for the year showed \$245.38 given toward home missions and \$397.91 for foreign missions. Two have been added to the church: one by baptism Nov. 11, the other being received into fellowship Nov. 11, 1907. The following were the speakers: Oct. 7, Bro. J. E. Steinhilber; Oct. 14, Bro. J. E. Gilbert; Oct. 27, Bro. J. E. Steinhilber; Nov. 11, Bro. N. F. Brubaker of Conway Springs, Kan. Our delegate to the World's Sunday School Convention, Sister Della Lehmer, has given an interesting report. Her graphic description of the event served to make us more desirous of helping to spread the gospel to the heathen. The singing of Nov. 4 we were favored with a cantata given by the Glendora church, directed by Mrs. J. E. Steinhilber. The subject of the cantata being, Mary of Bethany. Two letters were granted Nov. 4. Communion services were held Nov. 18, being well attended. About 145 were present. The tables Eld. G. W. Steinhilber and Sister Della Lehmer, assisted by Bro. J. E. Steinhilber, and the District officers of the Aid Society met with the members here. The president, Sister Della Lehmer, gave an interesting address. The secretary was not present on account of illness and her place was filled by the vice-president, Sister Cora Lehmer. The society decided to give a building fund at San Diego. The society has been meeting once a week because of the extra work on hand.—Lulu Terford, Los Angeles, Calif., Nov. 19.

## ILLINOIS

**Launk**—Sept. 30 was promotion day in the Sunday-school with 224 present. A short program was given by the children and the Cradle Roll department. Rally day, Oct. 7, 310 were present. Each class below the adults had some part on the program. The Sunday-school orchestra gave some special music. On Sunday following morning the members partook of the communion to fourteen saints. Our pastor just closed a two weeks' revival at Yellow Creek and during his absence the pulpit was filled by Bro. A. W. Shively, Bro. Forest Weller and Bro. A. R. Colman of Mt. Morris. The next service will be Thanksgiving service, meeting will be held at the Methodist church on Thanksgiving. The Aid Society had a bake sale recently at which they made \$80. The Y. W. circle has elected Mrs. Forest Eisenbeis president. They made towels, sheets, handkerchiefs and aprons. The picture rolls, dried corn and seed corn were sold. The Serbian and Chinese societies have received 100 quarts of earned goods to Mt. Morris. We will send a barrel of fruit to the Hastings Street Mission in Chicago for Thanksgiving.—Mrs. Ada Royer, Launk, 11, Nov. 17.

## INDIANA

**Rock Run** We will soon have our new churchhouse completed. We will have a modern church building with separate class rooms, balcony, kitchen and auditorium in the basement, water system, etc. etc. This is the day set for our dedication and Eld. Ohio Winger will be giving the dedicatory sermon at 2 P. M. There are special programs will be given to each evening during the week following dedication: Sister Clara Brown will present In His Steps, lectures will be given by H. K. Ober, A. W. Wagon, David McVicker and Mrs. Kinnz; a musical program will be given by the Baker Church choir. The following program will be given by the Rock Run Church. Preceding the dedication we are planning a fellowship supper in the basement of the church for our entire membership; this will be on Thursday, Thanksgiving evening, and will surely be a very appropriate way to celebrate the occasion. We are planning our first church conference for the 1st of December, Dec. 27, and our friends are invited to come and enjoy any or all of these services—Mrs. O. W. Stone, Goslen, Ind., Nov. 18.

**Salomone** church met in council Oct. 12. Five letters of membership were granted to Bro W. H. Peck and family; who moved to California Officers elected were— Trustees, C. A. Crull; Christian Workers' director, William B. Smith; Messengers' agent, Elizabeth Goodmiller. The report of the Sunday-school showed an increase in the number of scholars. The report of the Ladies Aid society was given at the attendance over last year. Nov. 4 the District Tour was held at the church. In the forenoon J. G. Brown gave the addresses afternoon and evening address and Otto Wagner gave a very interesting talk in the evening on their visit to the old country. Special music was furnished by the choir, pastor, wife and daughters' quartet and male quartet.

The next morning the pastor, wife and daughter, Mrs. Dilling of Van Buren and holding a meeting at Logansport, Ind., where they will remain during the week. H. B. Garber of Logansport, Ind., will have charge of the services during his absence.

Nov. 10, 1906. Hiram Warren, Ind., Nov. 21

—Wilbert Heuston, Warren, Ind., Nov. 21

Salem church met in business meeting Nov. 17. The following officers were elected: Elder, J. M. Marjory, trustee, Bro. Smeltzer; clerk, Dorothy Joseph; Sunday school superintendent, Sister Myrtle Bickle. Our love-feast was held on Thursday before Easter. We decided to have preaching on Sunday morning. One sister was received back into the fold.

The envelope system which we recently adopted is working fine. We have purchased new song books and the church desiring them. Nov. 11 we used books to our Sunday-school splendid Peace message. We would be glad to have visiting ministers stop with us. We appreciate Bro. Clyde Joseph's coming so far each Sunday to be with us.—Paul A. Elger, Donaldson, Ind., Nov. 20.

## KANSAS

**Richland Center** church enjoyed a two weeks' Good Institute conducted by E. H. Nicodemus. We had very good attendance each Sabbath. Members from four other denominations besides our own came regularly. On account of bad weather there was no service on Wednesday. Our plan and forceful manner of teaching won acceptance. His plannings were well received. In a manner of teaching was acceptable. His plannings were well received. In a manner of teaching was acceptable.

**Sabbath,** Oct. 18 M. R. Ziegler of Elgin, Ill., conducted a revival meeting from Oct. 14 to 18 inclusive. Bro. W. H. Hallenden from Chicago, Ill., sang. Sixteen were added to the church. Our boys, Keds, led the singing. Sixteen were added to the church. Our boys, Keds, led the singing. Sixteen were added to the church. Our boys, Keds, led the singing.

**Sabbath,** Oct. 9, 1907, a large attendance. Bro. E. M. Prantz, our pastor, and Bro. Krstner, our elder, were delegates to District Meeting which was held at Navarre—Vera Keller, Sabetha, Dills, Nov. 17.

## MARYLAND

**Monocacy** congregation held her love feast at Rocky Ridge Nov. 10 with a goodly number surrounding the tables. Visiting ministers were Brethren J. M. Stauffer, John Bowls who officiated and Jesse R. Klein. Sunday morning Bro. Klein preached a very able sermon to an appreciative audience. We had a rich spiritual feast—Elsie A. Eisenbrude, Rocky Ridge, Md., Nov. 20.

**Piney Creek** church had a splendid love feast Nov. 17 and 18. Many members from neighboring churches were present, also eleven visiting preachers. All contributed to make the meeting interesting and profitable. Bro. Stauffer spoke on Saturday on the theme "The Church as a Nation," followed by others. The examination service on Sunday morning Bro. Daniel also officiated in the evening. The service on Monday morning Bro. Daniel preached on Leadership, and Bro. Stauffer on the subject "The Church as a Nation." Two members by death, but gained two by baptism.—Theresa Tappan, Md., Nov. 21.

**Pleasant View.**—We observed rally day Oct. 28 with a very appropriate program after which we had a splendid address by Bro. W. Newton Long of Hagerstown, Md. Our offering that day was for Bethany Bible School. Our next feast Nov. 11 was a very spiritual one. We had with us Brethren Chas. Stover and Elmer P. Scudder of the Rocky Ridge church. They gave us many good thoughts. Bro. Stover officiated. We are preparing a program for our Christmas feast.—Mrs. John S. Bowles, Burkittsville, Md., Nov. 20.

## MICHIGAN

**Thornapple.**—We will hold Thanksgiving services with a sermon in the morning and a program in the afternoon. An offering will be lifted for world-wide missions. We will serve dinner at the church.—Sarah Long, Lake Odessa, Mich., Nov. 19.

## MISSOURI

**MISSION**

Kansas City—November has been a month of interesting events at First Church of the Brethren in Kansas City, Mo. Temperance Sunday, the American and Christian flags were dedicated. Special music in accord with the service was furnished by the Missouri orchestra and the church choir. Trust inspiring hymns were sung by Mrs. E. M. Hill and Mrs. Mary J. Dailey, who served in the Civil War of the G. A. R. and the U. S. A. The offering for the support of the church was made by the ladies of the Aid Society, assisted by Mrs. Hill. Following the presentation of the report, the pastor and the Innos delivered a short, powerful address on the subject of the coming Election. An unusually large congregation was present for the service. Nov 11 Rev. J. B. Johnson, pastor of the First Baptist Church, delivered a special peace address at the morning church service. The choir assisting, sang "Peace to the Nations," by J. B. Herbert. At the evening service Mr. Johnson, Superintendent of the Anti-Saloon League in Kansas City, spoke at the church. Nov 13 the basket ball boys of the First Church played the third game of this season, marking themselves by a score of forty-eight to eighteen. The team showed marked improvement over last year's playing and are now in position with honors under the coaching of R. J. Gibbs to carry on the team in the coming season. The attendance and enthusiasm of the congregation in these games indicate the unanimous support of the congregation. Basketball has been an important factor in building our young people's class and in boosting our Sunday-school attendance.—Mrs. G. Jewell Wyatt, Kansas City.

**Wakenda.**—Oct. 14 the church enjoyed a very spiritual communion service, with Bro. E. G. Rodabaugh officiating. Nov. 9 we had a business meeting. We received the report that the District Meeting will be held in our congregation in January. We are always glad for an spiritual uplift which we receive by attending these meetings. Nov. 4 an offering was lifted for Bethany Bible School. Nov. 18 Bro E N Huffman preached from Luke 10:26-27. The weather was so bad because of heavy rains and high waters he did not come. A great deal of damage has been done in this part of the country during the past week—Ida P. Hollar, Hardin, Mo., Nov. 20.

Warrensburg church gave a reception for the members of the South Warrensburg church, the two churches having agreed to merge for a united effort for more aggressive work. This movement is one of the unusual and to our knowledge the first of the kind in the State. Brotherhood. But nevertheless we feel it is good thing and we are looking forward to a bright future for the two congregations. After supper Bro B. E. Sundt, our pastor, presided while a short program was presented. A quartet sang and Bro Jesse D. Moller gave an interesting talk on the early church at Warrensburg, its growth and other matters of interest to all. E. A. Markey gave a special word of welcome to the members of the South Warrensburg church. A joint council was held for the reorganization of the church for the coming year. We are looking forward to a series of meetings to be held the next two weeks at Grace S. Greim, Warrensburg, Mo., Nov. 15.

## NEW JERSEY

**NEW JERSEY**

Amwell church has been enjoying many good things July 1 our pastor completed ten years of service for this church. Bro. T. T. Myers of Huntington preached an inspiring sermon on this occasion. In September our next meeting was called with the pastor in charge. Bro. T. L. Fretz of Philadelphia officiating Oct 28 our love feast was held at the Amwell church with the pastor in charge. On Oct 28 Sister Esther Swagart of Philadelphia spoke both morning and evening; her talks were much appreciated by all. Mrs. H. T. Horne, Sergeantsville, N. J., Nov. 17.

## NORTH DAKOTA

Carrington church met in council Nov. 1 We decided to hold a series of meetings next June providing an evangelist can be procured.







## DISTURBANCES

(Continued From Page 767)

Yet, recently, Mr. Gandhi dared give an injection for the purpose of killing a hopelessly sick calf. Protest meetings here and there were held and loud condemnation of his action was heralded abroad. In the meantime, Mr. Gandhi is greatly molested by monkeys and has published an article in which he asks for suggestions as to how to be rid of these "nuisances." Monkeys, too, are sacred.

Some folks are so hide-bound that such jabs are necessary to awake them from their numbness.

Anklesvar, India.

I. S. Long.

## AN ICE CAVE

Edgewood, Iowa, where I now reside, has a rural setting: great rolling hills and deep forests—a delight to a naturalist, such as I. A team of horses with a wagon load of corn is often in evidence. The people, too, seem to partake of nature, and their talk about crops and rural affairs is interesting to me. Ages ago God weighed out these hills, and planted these forests, as certainly as the "cedars of Lebanon which he hath planted."

A portion of this composes a state park in which is a cave of perpetual ice: it attracts many visitors who want to see for themselves a real ice cave in mid-summer; for strangely enough the ice formation increases in summer, and diminishes perceptibly in winter. So that the more intense the summer heat, the more ice forms, while the colder the winter, the less ice there is. Some tourists bring freezers for making ice cream. The cave extends back into a hillside, and as you approach it, a strong draft of cold air meets you, which like the cave itself, is a mystery. Many days a dense fog issues from it, which is refreshing to weary travelers camped in the valley just below. A tiny stream of clear water flows by, with here and there a bubbling spring which seems to echo, "And let him that is athirst come." Like all others, I had to be convinced, so I walked into the cave's icy depths, felt the penetrating chill of its freezing atmosphere, and tasted bits of ice which lay strewn on its ice floor. Was it here in Moses' time? Perhaps. It was discovered many years ago. What wonders may still lie hidden from man's vision, which the Creator may reveal, with many still uncovered truths, in his own chosen time? Of what value is the ice cave? Who can tell? We can be assured that he who creates no unnecessary parts, had a purpose perhaps far beyond the dreams of men; but to science it all remains unexplained.

But why should I write thus? Why indeed, save that one follows his bent. I love nature's hills and forests; the birds that sing there; the flowers and weeds that bloom there; the chipmunks and squirrels that live there; every leaf, rock and tree stump. I love every rural sight and sound! So that I have only to dip into my heart and write. But more than all do I love the rural schools found there, fitting well into nature's setting, and to these I gravitate with my messages to children, as naturally as the bird to its climate. Rural children's church and Sunday-school needs are alarmingly on the increase. Does not this condition make imperative a provision for religious education in rural schools? Yet, withal, these lovely children are fortunate; for here, undisturbed by city distractions which make grating innovations on the child mind, they study in quiet and learn their lessons amid the simple arrangements of nature. Here they are normal, intelligent and happy. My poem, "School Children," with other helps is mailed free of charge to any school address.

Edgewood, Iowa.

## OBSERVATIONS

It was the writer's good fortune to attend the one hundredth anniversary service at Flora, Ind., Oct. 28. It was an all-day meeting, of course, and a big free dinner thrown in. It is characteristic of the people and the place to do things up on a big scale, and this was no exception to the general rule. Having spent one-sixth of these one hundred years in this community, as pastor, it was a pleasant homecoming for me with the exception of one thing—the absence of a loving companion whom the Lord had called to a greater and happier reunion almost a year before. And, then, there were so many other familiar faces missing. But what else could be expected in a period of thirty years?

Bro. J. G. Stinebaugh, pastor of the Rossville church, gave a general review of the religious activities of a large area of country out of which a number of large congregations were organized at different dates, the largest of which is Flora. Other speakers were Eld. John Flora of the Howard County church, Boyd Bechtelheimer of the Walton church, William Angle of the Bachelor Run church, Isaac R. Beery of Markle—a former pastor, Rev. Coleman—pastor of the First Brethren church of Flora, Eld. A. P. Musselman, the present pastor, and others. It was thought best that I speak in the evening, which I tried to do to a very large and appreciative audience.

Before passing it might be well to remind our readers that one of our "big Yearly Meetings" was once held in this territory, near Delphi, the purpose of which very little is known. We next note that it is the site of a religious battle-ground of long continuance, finally resulting in a minor split in the church. This organization was variously

known as "Omanites," "Pattonites," "New Dunkards," and "Church of God," and in some respects closely allied with the "Winnebrennarians."

The chief difference between them and us was the use of a lamb instead of beef at the Lord's Supper, the major part of the church denying any attempt to follow the Israelitish custom of the yearly observance of the Jewish passover (Ex. 12). Any further reference to this unfortunate affair is studiously avoided as time and Christian forbearance are the best healers of old sores. Some of those who formerly dealt out the bread of life in this border-land were some of the Florys, Eikenberrys, Moyers, Leschs, Heil Hamilton and others. Their big brick house of worship, modern and in almost daily use, was dedicated in 1902, and a few years later the congregation was separated from the Bachelor Run congregation by mutual consent—there being not a dissenting voice. It was arranged for me to speak at the latter place on Monday night, which I did to a large assembly of old friends and neighbors. Here I had lived also for several years. William Angle is elder, assisted by Benjamin Wray, Riley Flory and occasional imported ministers. They seem to be prosperous.

My next objective point was Eaton, Ohio, the scene of our first pastoral service in the state, and where wife and little daughter are calmly sleeping, awaiting the resurrection morning. Many more changes were noted here than in her sister state, Indiana, perhaps the period of observation was longer, but more obstacles had to be overcome, also. The Miami Valley of which this is a part, can justly rejoice in victories undreamed of in the past generation. Almost every county seat has an organization of our people of greater or less magnitude and activity.

Eaton has a modern, well-located churchhouse, with nearly one hundred members. West Alexandria has a splendid house of worship with more than twice this number of communicants. Gratis, a nice inland town, is rapidly coming to the front with a nice membership, a remodeled house of worship fully commensurate with present needs and a resident pastor. I preached for them in the M. E. church on Sunday morning and back to Eaton in the evening. It will be remembered that such noted ministers as Philip Younce, Landon West, Jonas Horning, D. M. Garver and others preached here. It was our privilege to stand in solemn awe at the sacred tomb of Eld. Garver while there. Many pleasant memories of our early associations in the ministry were likewise recalled. Eld. Aaron Brubaker is a "stand-by" in this congregation, whether it means financial aid or ministerial service. Eld. R. N. Leatherman, pastor of the West Alexandria congregation, manages somehow to keep the pulpit filled there, preside over a number of these "Twin Valley" churches, act as chairman of the District Mission Board and hold a number of evangelistic meetings during the year. But he is a big man and that goes a long way toward success.

A. G. Crosswhite.

Cleveland Heights, Ohio.

## IN MEMORIAM

Samuel S. Flickinger was born near Meyersdale, Pa., April 12, 1847, and died at Raisin City, Calif., Aug. 31, 1928. His early life was spent on the farm where he was born. At the age of twenty-two years he married Annie M. Beachy, daughter of John W. Beachy, and remained on his father's farm.



Shortly after their marriage together they united with the Church of the Brethren and loved faithfully until the end. He was elected to the deacon's office in October, 1879. His seat in church was seldom vacant, his counsel was sought by many. His influence as a farmer, business man and as a Christian was far-reaching. Many young men looked on him as their ideal because of his fine characteristics.

The family moved to Nebraska and lived there until 1907 when he moved to Chico, Calif., and in November of the same year removed to Raisin, Calif., where he resided until his death. Physically he was a very strong man, but never made a display of his strength.

In 1917 he met with a serious accident and sustained injuries which rendered him helpless for more than eleven years. His wife preceded him by two years, and there were six children born to this union. He leaves two sons, two daughters, one sister and twelve grandchildren.

Services were conducted by the writer assisted by D. H. Forney. Burial was made in the Raisin City cemetery. Lindsay, Calif.

H. F. Maust.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brink-Weisenborn.—By the undersigned at the parsonage of the Calvary Church of the Brethren, Los Angeles, Merrill Brink and Bertha Weisenborn.—C. Walter Warstler, Los Angeles, Calif.

Doyle-Kelley.—By the undersigned at the parsonage of the Calvary Church of the Brethren, Los Angeles, Edward Doyle and Mary Kelley.—C. Walter Warstler, Los Angeles, Calif.

Eagle-Hite.—By the undersigned June 30, 1928, at his residence, Everett, Pa., Mr. Dewey L. Eagle and Sister Florence Hite, both of Johnstown, Pa.—E. M. Detwiler, Everett, Pa.

Metzger-Mills.—By the undersigned at the home of the bride's parents, Sept. 22, 1928, Bro. Lawrence Metzger of Dayton, Ohio, and Miss Edna Mills of Brookville, Ohio.—J. F. Burton, Trotwood, Ohio.

Mitchell-O'Connor.—By the undersigned, at the parsonage of the Calvary Church of the Brethren, Los Angeles, Frank Mitchell and Nell O'Connor.—C. Walter Warstler, Los Angeles, Calif.

Mountain-Detwiler.—By the undersigned Oct. 31, 1928, at his residence, Bro. Amer Doyle Mountain, of Loysburg, Pa., and Sister Oma Fern Detwiler, of New Enterprise, Pa.—E. M. Detwiler, Everett, Pa.

Reed-Saylor.—By the undersigned July 19, 1928, at his residence, Mr. David Reed, Jr., and Sister Mildred Saylor, both of Johnstown, Pa.—E. M. Detwiler, Everett, Pa.

Throop-Throop.—By the undersigned at the parsonage of the Calvary Church of the Brethren, Los Angeles, Ray Throop and Mary Throop.—C. Walter Warstler, Los Angeles, Calif.

Young-Steele.—By the undersigned Sept. 18, 1928, at his residence, Mr. Robert Young and Miss Mabel Steele, both of Lewistown, Pa.—E. M. Detwiler, Everett, Pa.

## FALLEN ASLEEP

Altimus, Peter W., died at the home of his daughter, Mrs. Geo. Crouse, in Nanty Glo, Nov. 10, 1928, aged 60 years. He is survived by his wife, one daughter and a number of brothers and sisters. Funeral services from the home by the undersigned with interment in Munday's Corner cemetery.—H. C. Hess, Nanty Glo, Pa.

Brandt, James, born in Denmark, died Nov. 25, 1928, at his residence, aged 90 years, 7 months and 25 days. He came to America in 1866 and to Kansas in 1870. His wife, Mary, preceded him over three years ago. He became a member of the Church of the Brethren in 1880 and lived a faithful Christian life. He was anointed shortly before his death. Funeral by the writer in the home and burial in Pleasant View cemetery.—Chas. A. Miller, Darlow, Kans.

Brooks, Darrow Vernon, son of Alonzo and Lvie Brooks, born March 19, 1928, died Nov. 6, 1928. He leaves father, mother three sisters and three brothers. Funeral by the undersigned in the White Oak cemetery.—Wm. H. Satterfield, Wamsley, Ohio.

Bryant, E. R., son of the late R. C. and Ellen Bryant, born near Benson, Ill., died Nov. 6, 1928, near his birthplace, aged 41 years, 8 months and 4 days. Death was due to pneumonia. Dec. 1, 1909, he married Laura, a lady who survives with three sons and three daughters, three brothers and six sisters. In early life he united with the Church of the Brethren, remaining faithful until death. Funeral services at the Panther Creek church by the undersigned, assisted by Eld. Grant McGuire. Burial in the cemetery at Roanoke, Ill.—J. W. Switzer, Roanoke, Ill.

Cripe, Wm. F., son of Samuel Cripe, born in Elkport Church, died Nov. 5, 1928, aged 77 years, 2 months and 26 days. May 1, 1873, he married Elizabeth Barringer who survives with five daughters, four sons, forty-seven grandchildren, ten great-grandchildren and two great-great-grandchildren. He was a member of the Church of the Brethren for over forty-three years and kept the faith unto the end. Funeral at West Goschen church by Elders Frank Kreider and Wm. Hess. Burial in Olive cemetery.—Mrs. Clayton Ganger, Goschen, Ind.

Croy, Bro. Henry, after a long siege of sickness of about ten months, died Sept. 30, 1928, at his home in Trotwood, Ohio. During his illness his attention was called to the necessity of preparing for another world. He decided to accept with the Church of the Brethren. During the remaining months he read his Bible and manifested quite a change in his life. He is survived by his wife and two brothers. Funeral services by the writer in the Trotwood Church of the Brethren. Interment in the Pleasant Hill cemetery.—J. F. Burton, Trotwood, Ohio.

Engle, Mrs. Sarah B., died at her home in Hummelstown, aged 80 years, 11 months and 26 days. She is survived by her husband, Aaron Engle, two sons, two daughters and one brother. Services in Springsville, Pa., by Elders J. H. Longenecker and B. W. S. Gipe. Burial in the cemetery adjoining the church.—Mamie S. Gipe, Hershey, Pa.

Fisher, Sarah, daughter of Jacob and Elizabeth Fouts, born near Denver, Ind., died Oct. 25, 1928, aged 79 years, 6 months and 24 days. She married Israel Fisher March 26, 1874, and to this union were born two daughters. Her home was in Indiana until thirty-one years ago when the family moved to Michigan. She united with the Church of the Brethren June 18, 1874, and lived a faithful Christian life. She leaves her husband, two children, five grandchildren, four great-grandchildren, one brother and one sister. Services in the Sugar Ridge church by Eld. J. J. Hamm. Burial in the Custer cemetery.—J. J. Hamm, Custer, Mich.

Gohn, Bro. Percy B., died at his home in York, Pa., Sept. 10, 1928, aged 41 years, 11 months and 25 days. Death came suddenly, due to a heart condition. He was a faithful member of the Church of the Brethren for a number of years and an active worker in our mission school. He served as assistant superintendent and teacher of a large Bible class. He is survived by his wife, one son and one daughter, one sister and three brothers. Short services at his home and in the Second church by Eld. Daniel Bowser, assisted by Bro. H. S. Gipe. Interment in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

Harris, Wm. R., born in Wabash County, Ind., died Oct. 15, 1928, aged 77 years and 6 days. He leaves his wife, four children, one brother and fourteen grandchildren. Fifty-five years ago he united with the Church of the Brethren and was always a loyal and consistent Christian, having served the Wabash County church at various times during these years in the capacity of deacon, treasurer, Sunday-school teacher and superintendent. His faith in his Lord was exemplified throughout his long illness, having been confined to his bed for a year preceding his death. His patience and peace of mind were an inspiration to those who cared for him as well as to those who came in contact with him. At the beginning of his illness he called for the anointing. Funeral services at the Wabash church by Bro. Otto Winger. Burial at Mt. Vernon cemetery.—Emma Winger, Marion, Ind.

Hawbecker, Bro. Benj. Rush, died at his home in Waynesboro, Pa., Nov. 7, 1928, aged 76 years, 7 months and 2 days. He was the son of Peter and Nancy Mour Hawbecker. He united with the Church of the Brethren on Easter Sunday, 1880, and lived a faithful Christian life. His death was due to a physical breakdown brought on by an injury. In 1884 he married Anna Grace Wenger. To this union three children were born, one of whom survives with his wife. Services by Eld. J. M. Moore. Interment in Buras Hill cemetery.—Sudie M. Winger, Waynesboro, Pa.

Hesson, Grace L., wife of Bro. Wm. H. Hesson, of New Windsor, Md., died Oct. 27, 1928, aged 53 years. She had been in failing health for about eight months but passed away unexpectedly when all were more hopeful of her recovery. She spent her entire life at the farm home where she was born and raised. She was a daughter of Brother and Sister Uriah Englar. She had for many years been a faithful member of the Church of the Brethren and lived to see her entire family join the church. She is survived by her husband, one daughter, one son and four daughters. He leaves his wife and children, sixteen grandchildren, ten great-grandchildren and two sisters. Funeral at West Nimishillen church by C. H. Deardorff. Interment in the church cemetery.—Mrs. Lottie Knisley, Hartsville, Ohio.

Hoffman, Mrs. Sallie, wife of Edwin Hoffman, died Nov. 7, 1928, aged 77 years, 6 months and 23 days. Surviving are her husband and mother. Services in the Spring Creek church by F. S. Carper and Bro. Nolt. Burial in the cemetery adjoining the church.—Mamie S. Gipe, Hershey, Pa.

Hill, Abram, son of Thomas and Barbara Hill, born in Stark County, Ohio, died Oct. 12, 1928, aged 78 years, 6 months and 18 days. He married Miss Eliza Smith April 6, 1876; to this union were born one son and four daughters. He united with the Church of the Brethren while a young man. He leaves his wife and children, sixteen grandchildren, ten great-grandchildren and two sisters. Funeral at West Nimishillen church by C. H. Deardorff. Interment in the church cemetery.—Mrs. Lottie Knisley, Hartsville, Ohio.

Hoffman, Mrs. Sallie, wife of Edwin Hoffman, died Nov. 7, 1928, aged 77 years, 6 months and 23 days. Surviving are her husband and mother. Services in the Spring Creek church by F. S. Carper and Bro. Nolt. Burial in the cemetery adjoining the church.—Mamie S. Gipe, Hershey, Pa.



**Hoke, Susannah**, second daughter of David and Saloma Miller, was born in Montgomery County, Ohio, died at her home in Goshen, Ind., Oct. 16, 1928, aged 89 years, 7 months and 22 days. Oct. 20, 1854, she united with the Church of the Brethren to which she remained faithful. The past five and one half years she was almost helpless. Jan. 19, 1855, she married Isaac Hoke and to this union were born three sons and three daughters; her husband and one son preceded her. Surviving are two sons, three daughters, one sister and ten grandchildren. Funeral at West Goshen church by Elders M. D. Stutsman and Hiram Roose. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Hoover, Candace Eliza**, daughter of Eld. J. H. and Mary Ellen (Harshman) Warfield, born in Elkhart County, died Sept. 23, 1928, aged 55 years, 11 months and 2 days. She united with the Church of the Brethren at the age of sixteen. July 21, 1889, she married U. Hoover who survives with six children, eight grandchildren, three brothers and two sisters. Funeral at West Side church by Elders M. D. Stutsman and T. E. George. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Knepper, Jacob M.**, died April 24, 1928, aged 76 years, 6 months and 5 days. He was a son of Lewis Knepper of Somerset County, Pa. In 1876 he married Susan Rayman who preceded him in 1918. To this union two sons were born who survive. He taught school several terms and later operated a fine farm. He was a member of the church for more than fifty years and served as deacon thirty-one years. In the last few years he was almost blind and in this condition he fell about twelve feet in his barn and sustained a broken hip. He seemed to have recovered but this may have hastened the end come what.—B. B. Dickey, Berlin, Pa.

**Peters, Mary Catharine**, born Dec. 12, 1853, in Franklin County, Va., died Nov. 7, 1928, at the home of her only daughter, Mrs. Roy A. Zimmerman, Tippesburg City, Ohio. She was the second child in a family of seven daughters and one son born to John B. and Nancy Flora Eller. She joined the Church of the Brethren in her youth. She was always interested in the church and was a regular attendant at services. In 1897 the family moved to Miami County, Ohio. Her husband preceded her about thirty years ago. She is survived by seven children, one son being W. W. Peters, well known in our Brotherhood for his interest and work in education. Funeral services at the West Charleston church by the writer, assisted by Eld. David Dredge. Burial in the Hickory Grove cemetery.—J. C. Flora, Osborn, Ohio.

**Rayman, Urias F.**, died May 1, 1928, in Somerset County, Pa., aged 76 years, 1 month and 23 days. He was a member of the church for about fifty years, and served as a deacon for a number of years. His first marriage was to Susan Miller who died in 1899. In 1901 he married Emma (Miller) Knepper who survives.—B. B. Dickey, Berlin, Pa.

**Resch, Leora**, infant daughter of Brother and Sister John Resch of Ralphon, Pa., died at their home, Nov. 6, 1928, of influenza, aged 9 months. Funeral in the Meyersdale church by Bro. T. R. Coffman. Interment in the Union cemetery.—Mrs. Theo Bittner, Meyersdale, Pa.

**Shearer, Isaac J.**, son of Jacob and Elizabeth Shearer, born near Hershey, Pa., died at Jacksonville, Ill., Nov. 6, 1928, aged 63 years, 10 months and 24 days. In 1887 he married Emma Keifer. In 1893 he moved with his family to Auburn, Ill.; in 1900 they went to Yale, Iowa, and in 1905 moved to the vicinity of Girard, Ill., where he made his home until death. About four years ago he had a stroke of paralysis; home until death. He leaves his wife, one son, two daughters, where he passed away. He leaves his wife, one son, two daughters, six grandchildren, two brothers and two sisters. Services in the Church of the Brethren at Girard by Bro. A. L. Sellers. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Sutphin, Howard Eric**, son of Elijah and Juanna Sutphin, born in Floyd County, Va., died at the family residence in Girard, Ill., Oct. 31, 1928, aged 11 years, 1 month and 3 days. He was ill only a few days with diphtheria. He leaves father, mother, one sister and one brother. Funeral services at the home by Bro. A. L. Sellers. Interment in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Vanniman, Francis R.**, died Nov. 8, 1928, aged 39 years, 5 months and 8 days. He was preceded in death by his mother, two sisters and one brother. He married Minnie Wagner, March 22, 1911. To this union one daughter was born. He is survived by his wife, one daughter, father and two brothers. The deceased possessed a kind disposition and will be greatly missed by his family. Funeral service by the writer assisted by Eld. Wm. Swinger. Interment in the Bear Creek cemetery.—J. F. Burton, Troutwood, Ohio.

**Via, Thos. L.**, died at his home near Barbers Creek, Craig County, Va., Nov. 10, 1928, aged 76 years, 10 months and 4 days. He was born in Albemarle County, Va. His wife, Sister Agnes Arment, Va., survives with five sons, one daughter and twenty-one grandchildren. He was a member of the Church of the Brethren and lived an exemplary life. Funeral by the undersigned.—J. W. Ikenberry, Daleville, Va.

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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued From Page 669)

was held on our mission school with a marked attendance and interest. Bro. H. H. Nye of Elizabethtown was the speaker and also preached the morning sermon. Nov. 11 we held our love feast. Bro. Howard Markley of Lexington, Pa., preached the preparatory sermon in the morning and at 3:30 Bro. Rufus Bucher of Quarryville, Pa., delivered a fine sermon. At 6 o'clock the Lord's supper and love feast were enjoyed by many. Brethren Bucher and Markley officiated. Nov. 14 Bro. M. Moore of Waynesboro preached a fine sermon from Rom. 11: 25-31 before L. Keeney, York, Pa., Nov. 14.

### TENNESSEE

**White Horn.**—We began our series of meetings Nov. 17. Bro. A. M. Laughrun was called to take charge. We had four wonderful sermons, also some fine singing which was enjoyed very much by our little band. On account of a series of meetings near by and very unfavorable weather, we brought our meeting to a close until a more convenient time. We expect to have another meeting in the future and look forward to having Bro. Laughrun with us again.—Debra Snapp, Bulls Gap, Tenn., Nov. 20.

### VIRGINIA

**Boone Mill.**—Our church has recently been encouraged by several spiritual services. Our love feast was held Oct. 26 with Bro. J. A. Naff officiating. The Sunday following our revival services began with Bro. J. H. Wimmer of Union Bridge, Md., as evangelist. He gave us fifteen gospel messages. The large crowds and good interest which continued throughout the entire meeting showed we were glad to have Bro. Wimmer with us again. The other congregations of the town co-operated splendidly as well as the adjoining churches, both by delegations and special music. As an immediate result of our meetings seven were baptized. One was reclaimed and one baptized just prior to these services. We feel that we have been strengthened greatly for future work. Our Sunday-school has been reorganized with Bro. G. W. Bowman, Jr., superintendent. It was decided to let our Aid Society serve as "Messenger" agent. Bro. E. E. Bowman brought us a touching message on Sunday following.—Mrs. I. D. Hoy, Boone Mill, Va., Nov. 20.

**Flat Rock church** met in council Nov. 3. Bro. M. L. Huffman was chosen elder in Eld. J. Carson Miller's place. The writer was selected as correspondent. We decided to hold a Thanksgiving service at each of the following places: Cedar Grove, Stony Creek and Flat Rock, beginning at 10:30 A. M. Our harvest meeting was held on Aug. 31. Bro. L. M. Heilsy of Columbia Furnace gave an inspiring sermon.—Mrs. J. D. Wine, Forestville, Va., Nov. 15.

**Griffin.**—Bro. Isaac Garber of Waynesboro, Va., conducted a two weeks' Vacation Bible School with Nettie Bright as assistant teacher; the children seemed to enjoy it very much. Aug. 26 Bro. Garber started a series of meetings which continued for two weeks. One was baptized. The community was greatly strengthened by Bro. Garber's

stay with us this summer and we hope to have him back again next year. Oct. 28 we had our council meeting and at 4 o'clock our love feast, at which eighteen brethren and sisters surrounded the Lord's table.—Joanna Bright, Armstrong, Va., Nov. 17.

**Mt. Vernon congregation** held its regular council Nov. 17. We were glad to have with us at this time Eld. Samuel Wine from the White Hill congregation. Officers for the coming year were elected: Bro. D. B. Garber was reelected elder; Bro. Guy Stump, pastor; Bro. O. C. Flory reelected Sunday-school superintendent and Bro. John Forrer, Jr., assistant; Bro. C. D. Clinc, reelected church clerk, Sister Mattie Kindig, "Messenger" agent, and the writer, correspondent. Various committees gave favorable reports. The church decided to hold an installation service the first part of the new year for the officers of the church. We decided to have our communion Dec. 1.—Rebecca A. Pannell, Stuarts Draft, Va., Nov. 20.

**Nokesville.**—Nov. 3 we held our regular council at which time the following officers were chosen: Wm. Seese, "Messenger" agent; the writer, correspondent. Vacancies on standing committees were filled. It was decided to do some necessary repair work on the church. Our young people are taking up the work given them with a ready willingness; they are interested in the team work now being carried on in the B. Y. P. D. meetings each Sunday evening. Oct. 7 E. J. Richardson of the Anti-Saloon League gave us a very interesting lecture on some current phases of the temperance question. His chalk drawings drive the truth home in a forceful manner.—Marjorie Graybill, Nokesville, Va., Nov. 17.

**White Hill.**—Bro. Carson Key who was our pastor for one year closed his work at White Hill and has taken up a charge in Roanoke. We regretted to see Bro. Key and his wife leave us. Our two weeks' revival which began July 15 was conducted by Bro. Key; he preached the some soul-stirring sermons and as a result five were baptized. The Sunday-school officers were elected with Bro. Floyd Tisdal, superintendent. Bro. S. W. Wine was chosen elder for another year. We were glad to have with us at the council Bro. N. W. Coffman and his wife from Warren Ridge church. Our Sunday-school has given the first collection in each month to missions. Bro. Frank Harris was chosen "Messenger" agent for another year. We have secured as our pastor Bro. Paul Coffman of Bridgewater College who comes every Sunday and preaches for us. Bro. B. W. Huff of Lebanon church preached for us the last Sunday in October. We were glad to have Bro. S. I. Flory and his wife with us during the summer months.—Mary E. Hall, Mint Spring, Va., Nov. 19.

### WASHINGTON

**North Spokane.**—Oct. 28 Bro. J. U. G. Stiversson who has been our pastor for over three years preached his farewell sermon. In the evening he baptized one of our Sunday-school girls. At a farewell reception Brother and Sister Stiversson were presented with a gift and all who attended enjoyed the program. Nov. 4 Eld. C. L. Holmes of Tonasket, Wash., held installation services for our new pastor, Eld. O. B. Gregory, who came from Olympia. It was an impressive service and we are looking forward to a big year in church work. Last A reception for Bro. Gregory and family will be given Nov. 15. Last Sunday evening we organized our Junior Christian Workers in which a lively interest was manifested. For the winter months we will have cottage prayer meetings. Our love feast will be held Nov. 24. Anyone wishing to get in touch with our pastor relative to interesting others in our church in Spokane, address him at N3922 Martin St.—Mrs. Royal Force, Spokane, Wash., Nov. 14.

**Yakima.**—Our love feast was held Nov. 10 with about sixty-six communing. Our pastor, Bro. Walter Coffman, officiated. Brethren Noble and Irvin Beardsell and their wives were with us on the following morning. Bro. Noble filled the pulpit and gave us a good discourse on Peace. A love feast was held on Sunday afternoon at the home of Bro. W. H. Leavells for the benefit of his sister who has been sick for several weeks. Sister Fench Faw who has been an invalid for over eight years also enjoyed the occasion with us.—Katie Baldwin, Yakima, Wash., Nov. 19.

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In keeping with the Season, we suggest a few books suitable for your own use or as gifts. We have selected inexpensive books known for their high quality contents.

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"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 77

Elgin, Ill., December 8, 1928

No. 49

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## ...EDITORIAL...

### Danger and More Danger

BUT it really isn't quite safe, is it, to trust the promise of the other nations that the "settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means"? We Americans expect to keep our pledge, but how can you be sure that the other parties to the pact will do so? And if they do not, then what?

Well, there is some risk there, that's a fact. You can never be mathematically certain that something will not happen. You are on the other side of the street from where your home is, let us say, and your wife has dinner waiting for you. You really ought to be there and you want to be there but there is danger in crossing the street. You might get run down and never get across. We know of cases where that very thing has happened. You have a problem on your hands but you will carefully weigh the pros and cons, decide to take all possible care and make the effort. Very likely you will succeed.

But your troubles are not over yet. The dinner looks good and is good and you need the nourishment it provides, but how can you be sure that some deadly germ has not slipped into it somewhere? It happened just the other day and that was not the first time nor will it be the last. Another serious problem truly. Swallowing things is dangerous. Being a sensible man, however, and having a sensible woman for your wife, you face the situation calmly, the two of you, take every possible sanitary precaution, decide that you are justified in taking the risk and go ahead and eat your dinner. In our opinion your children will commend your decision and will rise up and call you blessed.

The simple truth to which some minds are so impervious is that living, both for individuals and for nations, has its perils any way you take it, and that many courses of procedure are wise and justifiable, notwithstanding the danger involved, because the alternative is much more dangerous. The application of this principle to the case in hand is so obvious and pertinent that there could be no questioning of it, but for the deep rut worn in the minds of men by long centuries of militaristic thinking. The policy we urge has its elements of risk but they are less likely to be realized and less serious than those which inhere in the other program.

Consider what an aggravating insult it is to other nations to assume that we alone are acting in good faith, that we alone can be depended on to keep our word. Consider the despicable meanness of it. To pursue such a course is to abandon all hope of building up that code of honor and trust among nations which is the only guarantee of peace. And we do pursue exactly that course when we go right ahead building armies and navies of such size as can have no possible use except to defend ourselves against the attacks of these nations. It is pathetic to hear intelligent men attempt to explain away this inevitable inference. It can not be done. No other conclusion is possible. It is there and it will stick until we abandon that foolish impossibility.

And quite aside from the moral pettiness of it what could be more provocative of war than such a standing invitation to suspicion and ill will? There is infinitely more risk of war in that attitude than in trusting the honor of the nations. And risk of greater loss in the event of war.

The last statement no militarist can be expected to believe. He stubbornly persists in his philosophy that the more "adequately" prepared a nation is the less loss it will suffer, although the last war proved him wrong. The reason is that the effort to make "adequate" preparation provokes the competition which prevents one nation from gaining any marked advantage over the other. And the more thoroughly they are all prepared the more terrible is the havoc wrought. All this is so simple and self-evident that it did not need the demonstration of its truth which the Great War furnished. And yet some of our statesmen so-called are not able to comprehend it. Well, it is not the first time that truth which babes can understand has been hidden from the wise.

The old war psychology is dying hard but it is slowly and surely dying. The latest and greatest proof is the pact of Paris, the war renunciation treaty. The militarist is still fighting for ground to stand on but it is a losing fight. Courage, brethren. What we need to do just now is to put on the pressure good and heavy for the peace treaty and *against* the big navy idea. What happened a year ago in relation to this subject and what happened a month ago in the great fight on prohibition is proof that the church people of this country can make themselves heard. Let us not be afraid to tell our public servants what we want. Let us tell them in tones which they can understand that we expect them *not* to make America faithless in the eyes of all the world.

### Well Balanced

ACROSS the river from where this is written a new building is going up. They are putting on the eleventh story now. There are to be four more, they say. There is something inspiring in the view, in watching the progress of its construction. The town is taking pride in it. There is an atmosphere of prosperity about it, of substantial achievement. But if that man on the outer wall should lose his balance—! He probably will not.

More significant is the question whether the owners of the building may lose their balance, or the people who do business in it, or the citizens of the town who take pride in it. That would be a disaster of the first magnitude. It would mean that the cheaper, less useful, less beautiful things have taken first place in the life and that the best and most enduring things and most satisfying things have been crowded out to one side. It would mean such a badly disturbed balance that the personality is in imminent danger of being dashed into utter and irretrievable ruin.

The self can be held in proper balance only by mak-

ing first things first. The first thing is the kingdom of God and his righteousness. The kingdom of God is righteousness and peace and joy in the Holy Spirit. And faith working through love. If these things are lying deep at the soul's center of gravity, material necessities and pleasures and luxuries will take their place at the outer rim, the balance will be maintained, the adventure of life will be accomplished in safety and the fruitage of it will be large and good.

### Benevolence and Worship

IMAGINE yourself one of those poor that Judas was so much concerned about when Mary wasted the precious ointment. To which of the two would you turn with the greater hope of relief, the coldly calculating Judas or the devoted and sympathetic Mary? Most assuredly. So would we, every time.

Why do benevolent organizations always lean so heavily on the church people for the support of their work? There must be a reason.

There is a lot of formality and indifference, even hypocrisy, in the churches. No doubt of that. And still it is true that the people who profess to worship God are first in works of mercy and charity for their less fortunate fellow-men.

Worship is the first act of religion. Brotherliness is a close second, but it thrives best in the warm soil of worship, a heart soil mellowed and fertilized by love toward God. Any other is too thin and cold to grow self-sacrifice in behalf of others.

The remedy for the mockery of insincerity in worship and devotion to God is not the neglect of worship or the abandonment of its forms. It is worship in spirit and truth.

### Putting Sheep's Wool on the Wolf

CLOTHING an ugly desire or moral weakness with the beautiful garment of a great moral principle is a trick which is at least as old as Caiaphas the high priest. It was his brilliant mind, you remember, that suggested the way out of the dilemma. It was expedient that one man should die for the people rather than that the whole nation should perish. Why certainly. That was more than a happy handling of a perplexing profit and loss problem. It was a noble appeal to the principle of vicarious sacrifice!

It is not likely that Caiaphas was fooling himself at all. We shall probably do him no injustice by insinuating that he was quite mean enough to turn that trick of malicious logic deliberately. But there are good men and women who fall for it half unconsciously. The necessity of resorting to war in certain exigencies is justified on the high moral ground that a true man must be willing to lay down his life for his country. Thus the horrible truth is cleverly wrapped in a cloak of supreme self-denial. Which truth is that men go into battle to lay down not their own lives but the lives of others.

We concede the nobility of sentiment involved in the willingness to undergo the extra hazard of war. But even that is often smothered out in the frenzy of hate which the training for battle makes: it is business to cultivate in the fighters. The purpose is not to die, but to kill. It is not self-sacrifice but destruction of others of the most malicious type.

We also gladly concede the nobility of motive which may lead a man to place himself at the service of his country while he sacrifices his personal interests and the domestic ties that are dearer to him than his own life. But the war machine takes him and proceeds to dehumanize him and make a beast of him in order to accomplish its own purpose which is not self-sacrifice but is the sacrifice of others for its own greatness and glory.



## GENERAL FORUM

### Prayer for Indecision

BY KATHRYN WRIGHT

God, give me strength for judgment, make  
Me wise to either choice;  
Open my ears that need to hear indeed  
The lifted courage of thy voice.

Open my eyes, too, even as  
My ears, and show me new  
Ways I may move, and give me inner sight  
To know the best to travel through.

God, give me strength to make my choice  
And after judgment give  
My way and purpose some divinity  
To search and prove and lastly live!

North Manchester, Ind.

### Why the Denominational College?

BY V. F. SCHWALM

I BELIEVE in the denominational college because I believe that religion is necessary to the fullest and richest life both for the individual and for society. Man is incurably religious. It is fundamental to his nature and therefore to his highest possible development. Civilization reaches its highest peaks under the impulse and inspiration of religion.

And because the separation of church and state, and the divided condition of our religious life make practically impossible the teaching of religion in state institutions, denominational colleges are still necessary.

American higher education is under fire today. The public is dissatisfied with the product of our American schools, and rightly so. Worldliness and the pagan ideals of pleasure and power have sapped the vitality out of many schools. The religious public is double-taxing itself to keep up church schools in order that we may have from them a product superior in character and in religious training.

The church college will, if it does its duty, give to its students a Christian conception of the world. Secularized science as taught in many schools today tells the student the facts about the universe, and about himself, but does not tell him the significance of these facts. It does not tell him the whence, the why, nor the whither of life. It surfeits him with knowledge but leaves him weary with life. Science needs to be saturated with idealism and followed by a spiritual interpretation. It takes religion to do this and to put dignity, meaning, joy and hope into life.

A denominational college will give a student some sense of values. It will help the young man to build his life around the abiding things of life. It ought, in the words of St. Augustine, help a boy to "refuse to take comfort in those things that can be taken away from me against my will." In a day of unprecedented pleasure-seeking, and of selfish economic exploitation, this is a tremendous task and an urgent necessity.

A church college strives to help a young man and woman to Christian habits and attitudes. I have sympathy with the mother who called attention to the things her boy would have to unlearn when he got out of college. Among them were extravagance, snobishness, and cynicism. A Christian college seeks to develop in the students attitudes of Christian economy, a humanitarian attitude, one of tolerance and sympathy, a kindly attitude toward those values and standards that the past has found beneficent to society. Out of our church colleges come the most wholesome, helpful citizens for our republic.

To our colleges and universities go the young people out of our local Sunday-schools and churches. A strain is put upon them in the newer surroundings when removed from the protecting hedges of home, friends, and local church. The intellectual readjustment necessary due to the expanding horizons of knowledge often leaves a student bewildered. It is then that he needs the nurturing care of a Christian pastor or wise Christian teacher. Many are tempted to begin to lay aside, in these days, the childhood conceptions of religion. Some of these need to be modified

and perhaps some laid away. But the danger here is that he may throw overboard not only some incidental but also some fundamental truth without which his life will be seriously handicapped. It is thus that many lose what little religious experience they have had and "quit the church" entirely. A church college ought to conserve the Christian teaching and religious experience of those who come to it. It ought to add to the Christian teaching and attempt to lead into deeper religious experience. It ought to help those not religious to an open avowal of the Christian life.

A church college will, if it does the above, train leaders for its own denomination. No argument is needed to prove this contention. Anyone familiar with the facts in our own and other churches knows this to be true. In a church college one forms friendships with those with whom he will need to work in his own church in after-college days. Church loyalty is built upon knowledge. To know your church and your church leaders elicits interest, and interest calls forth loyalty. Until some new way of cultivating Christian character and of training for Christian service in our higher education is found, I shall continue to believe in our denominational colleges.

McPherson, Kans.

### The Deity of Christ

BY JOHN R. SNYDER

(Paper read before the Tyronne, Pa., ministerium)

#### In Two Parts—Part One

"I and my Father are one" (John 10:30).

THE question of the deity and divinity of our Lord Jesus Christ resolves itself, in the last analysis, into the question of the integrity of the word of God. If the word of God is true, which we believe, then, once and forever, the question is settled. For the word expressly states that Jesus was the Son of God, came from the bosom of the Father, was one with him in eternal fellowship before the world was and had pre-existence with the Father and glory with him before the foundations of creation were laid.

We are living in critical, as well as perilous days. Everything, natural and divine, is placed under the eye of the critic, higher and lower, honest and dishonest, righteous and unrighteous. Critical searching for the truth is not to be despised if it is done with an honest intention and desire to know the truth. For such searchers, led by the Spirit of Truth, there can be no fear. Sanctified scholarship is one of the greatest assets to present day truth-searching. But for the unsanctified or the worldling to lay his unholy hands on the eternal word of truth is sacrilege as much as it was when Uzzah laid hands on the ark of God's testimony at Nachon's threshingfloor.

Among the many criticisms and denials of the word of God which have been most insistent, and which really forms the basis of modern destructive criticism, is the denial of the deity of Christ. And perhaps this is what might be expected for if once the oneness of the Son with the Father could be destroyed, then the whole structure would topple and fall and man would be left to his own resources to work out his own plan of salvation, which seems to be the goal of modernism. If Jesus Christ is not very God, then we have no Christ, the Bible has been discredited, uncounted multitudes of saints have been disappointed, and faith has been overthrown.

But let us look at some of the evidences from the word. We accept it as truth. According to the word Jesus was both Deity and divine. If he was not Deity he could not be divine, for no personage could be a divine Being and teach and live an untruth, and if Jesus was not God, incarnate in the flesh, then he was a Deceiver and could not have been a good Person. He was the unique Personality of all history. "His birth was a miracle. Before that event, he was God. In that event he became Man. Since that event, he has been, and ever will be, both God and Man in two distinct natures, that constitute the one Person, Jesus Christ. He is the only Begotten of his Father, the Son of God from all eternity." Since that is true, the Lord Jesus Christ is the only possible Savior, the only Hope of the world.

*Jesus Christ Was both Divine and Human.* This is the first truth of the gospel. Leading to the birth of Christ, which came in the fullness of time there were two lines of history. The one line was divine, leading down from a past eternity. Before his birth, from all eternity, the Son of God was on the throne of God with his Father. The other line was human. In it was traced the lineage of Jesus Christ in human history, from the creation to his birth at Bethlehem. Toward his birth, from the beginning of time, two lines converge; and in his birth the human and the divine were united in the unique Person of the Lord Jesus Christ. Upon these facts are built the gospel records of the life work of Jesus Christ, the Son of God.

*Jesus Christ Was the Son of God.* Paul, in his great treatise to the Roman church, in the introduction (Chap. 1:2-4), makes a statement of this truth: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Upon this assertion we may start our defense of the eternal sonship of Christ.

Jesus Christ was the Son of God. This is expressly declared as from the prophets of old and restated by Paul. This was true of the Child Jesus, who was conceived of the Holy Ghost, born of the Virgin Mary. It was true also of Christ before his birth. Christ was the Son of God from all eternity. He was a divine Person, an eternal Son, coequal and coexistent with the Father. In his divine nature, as the theologians say, Christ is the Son of God by eternal generation. When John began the prologue of his great gospel on the deity of Christ, he stated this fact in the words: "In the beginning was the Word." That Word was Christ. "And the Word was with God and the Word was God. The same was in the beginning with God." Christ himself in his high priestly prayer tells of the glory he had with the Father before the world was. His eternal sonship is the central truth of the gospel of the Lord Jesus Christ.

*The Eternal Sonship of Christ Is Seen in the Announcement of God Himself.* In Psalm 2:7 are these words: "I will declare the decree; the Lord said unto me, Thou art my Son; this day have I begotten thee." These words are again repeated in Hebrews 1:5. In his forward look toward man's salvation the Father always held the central place in that plan for his Son (John 3:16).

*The Son Was the Counselor in Creation and Redemption.* It was the divine Spirit that brooded over the chaos and organized it into a world. When it came to creating man, the crown of creation, God said: "Let us make man in our image, after our likeness." And John says of Christ: "And without him was not anything made that was made." In the plan of redemption the Son forms the central Figure. Without the Son there is no redemption. Isaiah, the prophet, directed by the Spirit of God, announced his coming in the 7th chapter, 14th verse: "Therefore the Lord himself shall give you a sign; behold a virgin shall conceive," etc., and in the 9th chapter he confirms the announcement by picturing conditions when this comes to pass.

*He Was Announced as the Son of God Preceding and at His Birth.* Near the approach of his birth, God announced through two agencies, the coming of his Son. To Mary, the Lord's earthly mother, came the angel messenger. He told of the miraculous conception, uniting of God and man, as signified by the name, Jesus, Immanuel, meaning: "God with us." Then came the announcement to the shepherds near Bethlehem: "For unto you is born this day in the city of David, a Savior, which is Christ the Lord." *Jesus Christ was divine. No God could thus begin to be.* This is impossible. Far more impossible than the miracle of his conception and birth. The Son was before he thus became also the Son of man. In both the above announcements God was plainly emphasizing that the two great antecedent lines of history were coming together in the royal Person of his Son. From all eternity he had been "in the bosom of the Father." From the creation of Adam there had been developing the lineage of the Son of man. These two great facts



came together at the birth of Jesus, who was both human and divine. This truth God expressly emphasized when he announced the birth, in the city of David, of a Savior, who was Christ the Lord. Thus the two lines which had diverged, as it were, from the throne of God, in the creation and fall of man, had come together again, in the person of Jesus Christ, the incarnated Son of God.

Tyrone, Pa.

(To Be Continued)

## The Purpose of the Lord's Prayer

BY H. C. EARLY

Its purpose must be discovered in the light of the contexts in which the prayer stands. It is recorded by Matthew and Luke.

The third general division of the Sermon on the Mount (Matt. 6: 1-18) is given to the discussion of motive. The text chosen for the discussion is, "Take heed that ye do not your righteousness before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (R. V.). To do righteousness to be seen of men, the motive so prevailing among the leading Jews, is wrong; it is a sin. It has its reward in the glory of men. To do righteousness to be seen of God is the right motive, the motive Jesus labors to recommend, and has its divine reward. These two motives are plainly the issue in the discussion.

The word "righteousness" is a family word, a generic term, including a multitude of specific things. To illustrate: Animal is a family word including many general animals, like horse, sheep, etc. Under the general term of righteousness Jesus uses three specific illustrations to make concrete his teaching—alms, prayer, fasting.

The hypocrites sounded a trumpet and paraded their doing of alms to be seen of men; they stood in the synagogues and on the street corners and made long prayers to be heard of men; they wore sad countenances and disfigured their faces to appear unto men to fast. They sought glory of men. This is the motive condemned in the discussion.

On the other hand these men were taught that when they do alms the left hand shall not know what the right hand does; that when they pray they shall enter into their closets and pray in secret; that when they fast they shall anoint their heads and wash their faces that they may appear unto God to fast. That is to say, these acts of righteousness shall be done without display—honestly, sincerely. Honesty and sincerity are the motives recommended in the discussion. So the purpose of the Lord's Prayer, according to St. Matthew, is to teach honesty and sincerity of motive.

Luke states that when Jesus was praying in a certain place, when he ceased, his disciples said, "Lord, teach us to pray, as John also taught his disciples." Then Jesus said: "When ye pray, say, Our Father," and so on. The disciples did not say, "Teach us how to pray," or "What to pray." They simply said: "Teach us to pray." The request, however, embodies the idea of both the manner and matter of prayer, both the how and what. And so the purpose of the Lord's Prayer in this case, interpreted in the light of the request, is to set out the manner and matter of prayer—the whole field of the subject. The Lord's Prayer, therefore, according to Matthew and Luke, has two distinct purposes: It teaches right motive in prayer and it teaches men to pray giving a model which in expression and implication embraces the whole body of Christian prayer. It is a compend of Christian prayer. In other words, it directs the inborn urge of the human heart to pray into the field of its rightful exercise. Let these purposes be clear for much depends upon them.

The right use of the Lord's Prayer must be discovered in the light of its purpose. It must therefore be the subject of the most prayerful study. Prayer, whatever its form and matter, must be honest above all things. The study of the field of prayer in the light of the model will require the most intense effort. It is to think the Lord's Prayer through; to comprehend it as far as possible; to experience it; to live it. The field is so boundless that it gives the fullest and freest exercise to the human spirit in its devotion.

To repeat the Lord's Prayer word for word after offering a general prayer is certainly not according to its purpose. To repeat a composition or formula of any service from memory and at the same time do it in spirit and in truth involves much difficulty. It is not impossible so to do, but it requires the absolute investment of one's whole self. Repetition from memory tends much to mechanical rendition, and it is to be feared that the Lord's Prayer is too often done in this way.

It is much better in my judgment, instead of simply repeating the Lord's Prayer, to take up one petition of the prayer and attempt to pray it out, to cover the ground of the petition and then another, and so on until you cover the whole prayer, and then let this be the prayer. This would be fully in harmony with the purpose of the prayer, and a marked improvement upon the present practice where the Lord's Prayer is repeated at the end of a general prayer. However the better plan still, in my judgment, after a careful study of the field of prayer as given by the Lord's Prayer, is to pray within this field as one feels. This is honest and in spirit and in truth. In our next let us study the content of the Lord's Prayer.

Dayton, Va.

## Salvation—By Education or by Grace?

BY R. D. BOAZ

THE splendid editorial in a June issue of the MESSENGER, "Getting in Shape for Education Day," prompted the writing of this article.

How are we saved? In a stirring address recently made by one of our church leaders, the remark was made: "In the future the Church of the Brethren may write: 'We are saved by education.'" This statement was unfortunately taken out of its setting in the address by some folks and greatly misunderstood.

Not over forty years ago higher education formed a pretext for distrust and suspicion on the part of our church leaders, and the cry was, "Saved by grace." This sentiment was echoed in song throughout our churches and still is. It requires no exhaustive research to account for what may seem to some a shifting emphasis. Our splendid colleges and academies during the past fifty years of operation have moulded sentiment in favor of Christian education and have saved the church from itself; they have pointed the way toward a progressive Christianity which reflects the real Savior and his truth. Furthermore, it requires no deep student to see that for this reason, partly, we are in a transition period of the history of the church. This is true of other denominations as well as our own.

Our development in education during these years has given rise to various and distinct points of emphasis to our needs. Education always leads to specialization. Just as the artist, the lumberman, and the speculator all see different pictures of the forest, so do the organizers, the religious educators and the pastors and evangelists see different pictures of the church and her needs. It occurs to me a point of danger in Christian work lies in "hobbying." There are those who decry unity; there are those who say variety or competition is the source of life; there are those who compare the church and her activities to the organization and operation of a business establishment. Permit me to say, however, that the membership of the church of Jesus Christ must rally around a few common principles which have in them the life-giving power in order to enlist the voluntary support and loyalty of every member, if the church is to be the type of institution our Savior intended it to be. I fear at times the pendulum has swung past this common principle in our educational enthusiasm! A review of the history of the Christian church through the years, will readily convince any reader that the only permanent rallying principle in all the world is salvation through Jesus Christ our Lord, and this is a gift of God. The test of this gift in a man's life is fruit—fruits of love and service for our fellow-men and for God. "By this shall all men know that ye are my disciples, if ye have love for one another." All instruments of the church must be judged by this test. Salvation—by education or by grace? The answer—by both! But salvation

by education can never be made the substitute for "salvation by grace."

Dr. John R. Mott in a recent address in New York City reporting on the great Jerusalem Conference, among other things said: "Another challenge came to us when we took up the subject of religious education. Although it deals with the two most prominent and basic subjects education and religion, there are probably none on which there is more confusion of thought and less clarity of utterance. We faced the fact also that the present generation of youth has not been won as a generation. They are the most alert and intellectual in all the world, but they need a prophetic lead."

The youth of the Church of the Brethren are among the finest in our land. Those of us who work with some of them find them eager, responsive and anxious. Above all they are not "in revolt," as one modern writer would have us think, but they do need, in the words of John R. Mott, "a prophetic lead"—of Spirit-filled men with a living faith who vitalize the principles of Jesus Christ in practical life. There is a limit to man's authority and jurisdiction in the matter of salvation. "God is still in his heaven and all is right with the world," no matter whether we think it is topsy-turvy or not. Let us remember that where man's reasonings end, there God's begin, and therein rests our faith. A process of education which leads us to this great truth, is from God and becomes the handmaiden of religion. Any process of education, however, which seeks selfish ends, which seeks personal well being and personal exaltation over one's fellow-men is not of God and is not Christian. My plea is for a revival of vital faith in God and in the divinity of Jesus Christ, for a belief in the necessity for repentance from sin. God's laws operate alike in the animal, vegetable and spiritual kingdoms. "Being saved" in the animal kingdom means to multiply one's species. "Being saved" in the vegetable kingdom means the same and the same is true of the spiritual realm. So to be "saved by grace" means simply to have saved one's own species, to have saved others spiritually. This involves a faith and love of the unseen, but nevertheless real; a matter beyond the reasoning powers of mortal mind yet comforting, life-giving and eternal. For as Jesus Christ planted his life on the cross and in the tomb that the world might have eternal life, so he expects us to invest our life energies and talents in saving others, which we know as personal evangelism. Let us keep the center of emphasis on this great principle.

Daleville, Va.

## Some Brethren Pathfinders

BY J. H. MOORE

### 8. A Plunge Into the Wilderness

WE now take up what is to be the real vital part of this story, leading up to marvelous results in the history of the Brotherhood, especially the western part of it.

In chapter six we left young George Wolfe, his brother Jacob and Abram Hunsaker in Logan County, Ky., making preparations for a trip into the wilderness of southern Illinois, which at that time, 1803, was included in part of what was known as the Territory of Indiana. At this point we run up against the most difficult historical problem to be met in this entire narrative. When in 1893 we wrote our extended sketch of Eld. Geo. Wolfe for the Brethren Almanac we had access to but one record dealing with the Far Western Brethren, and that was the one prepared in 1885 by Eld. John Clingsmith, son of the Daniel Clingsmith referred to in the previous chapter. This Eld. John Clingsmith was born in Cape Girardeau County, Mo., March 19, 1815. He was baptized by Geo. Wolfe in 1842, knew his history as no other man aside from the Wolfe family knew it, and died in 1882. Now we have access to other records. One by John Wolfe, son of Geo. Wolfe, born in 1811. Another by D. B. Gibson who knew much of the personal history of Eld. Wolfe. Still another, written from Union County, Ill., in 1904 and published in the

(Continued on Page 782)



## A Parable of Two Rivers

BY LEONARD BIRKIN

Luke 6: 38

(Part of my illustrations have been taken from J. R. Miller's little book, "Thou to Live For." The suggestion for the sermon I secured from a short article I read in a magazine, written by a man of God.)

"Give and ye shall receive, and what measure ye mete it shall be measured unto you." This is my text if a text is necessary for a sermon of this type. In reality I am taking the River Nile as my text, but it is so much like the text quoted that I must have two texts—the River Nile and the words of Jesus. J. R. Miller wrote in his book:

"Dig channels for the streams of Love  
Where they may broadly run;  
And Love has overflowing streams  
To fill them everyone.  
But if at any time thou fail  
Such channels to provide  
The very fount of Love itself  
Will soon be parched and dried;  
For thou must share,  
If thou would'st keep  
This good thing from above;  
Ceasing to share, you cease to have,  
Such is the law of Love."

The River Nile is a parable of love, whilst its neighbor across the Mediterranean Sea is a parable of selfishness. Jesus' favorite way of teaching was by parable, hiding as it were a great and wonderful truth in a story, just as God has hidden the kernel of the nut within a shell. It is not as easy for me as it was for Jesus to build a parable around a truth. Yet I am endeavoring to do that. I wish it were possible for me to transfer all of you to the deck of a ship in the midst of the Mediterranean Sea for one short hour. From there we could look to the north and the south of us and there see the remains of the nations and cities that have made the bulk of history. After pointing out these, I would turn your attention to the north in Italy to where the Po comes rushing madly down from the Alps to the Adriatic Sea. Then I would urge you to turn with me to the coast of Africa and there see the great River Nile emptying its waters into the sea. You would see there as you compared the two rivers that they emptied about an equal amount of water into the sea, in spite of the fact that the River Nile is ten times as great as the River Po.

The Nile River is famous. For centuries it has flowed, and it was amidst the rushes that grew in its waters that the little babe, Moses, was hidden by his mother and there found by Pharaoh's daughter. Much of the history we find in our books could not have been written but for the River Nile. Much of the old Bible History of the early days of the Hebrew nation could never have been written but for the River Nile.

But we have a text from Jesus to associate with the river which is our first point. With what measure ye mete it shall be measured unto you. From the River Po we get our parable of selfishness. It is merely a provincial river, running from the Alps to the Adriatic Sea, a distance of four hundred miles. Like the world today it is always in a hurry, as it rushes from the heights to the sea. It has no time to stop along the road and give a helping hand to the land along its course. But if a river could have a slogan, the slogan of the Po would be, "Get all you can and keep it." It has brought down hundreds of loads of debris from the mountains but it has used it all in raising its own bed until it is higher than the land through which it flows. The River Po and the Dead Sea have some things in common. One is fed from the Alpine lakes and streams, while the other is fed from Hermon's snows through the Jordan. In both all tributary streams find a grave—those emptying into the Po lose their identity in the sea; while those of the Dead Sea are given off in evaporation.

There is a parable of life in all this. Many a man and woman, even Christians, resemble the Po and Dead Sea. Every one of them God has given unlimited possibilities for an infinite life, and a spirit that is not of the flesh, that can rise to heights unknown in the realms of God. But they are content to be provincial, thinking only of this life and world, and neglecting or ignoring the great continent of God beyond.

We have in every community those who are getters alone, bearing the same slogan as the Dead Sea and the Po River, who out of the tributaries of God's grace every day are being supplied with the necessities of life. At the cradle they start pure, freshly filled with potential power for the upward climb to God. Just as the Po rises in the beauty of the Alpine lakes with four hundred miles of course before it, and just as the Dead Sea receives the sparkling waters of the Jordan River, man, too, can be a channel with a dead end if he goes rushing through life to eternity. Where is the spark of God that would make them like the house by the side of the road, that would make them a friend to man? Like the Po they have cut themselves a channel, for they love self better than either God or man. Nothing lives in the Dead Sea; its purity evaporates. The life of the selfish man also evaporates all the good, leaving only that which kills the spark of infinite life within. Where is that self when this life has passed away? What is any life, if at its end, its all must be emptied into eternity's sea, with nothing for God or heaven?

It pays a thousand fold to be prepared for eternity—to lay up the treasures of heaven while here. Some years ago we were told of several visitors and natives being entombed in the Kimberley diamond mines in Africa, surrounded by precious earthly gems which only served to mock them as death stared them in the face. These folks could tell you that in the face of death earthly wealth is nothing but a mockery. Only the wealth of heaven can pass for credit at the bar of God. All must be left behind; no need for a packing case to carry your treasures to the beyond. Your treasure that you would take must be stored in the soul, where neither moth or rust can corrupt or thieves steal. I read of a godly man who built a new house, and over his door wrote in letters of gold one word, "Linquenda," meaning, "I must leave." Karl Geroch, the German poet, commenting on this has said: "Write this word above everything you value. Upon your house, Mr. Proprietor; upon your bonds, Mr. Capitalist; upon your store, Mr. Business man; and upon your jewelry, young lady. And mother, write it upon your child's brow; and husband, take note, it is already written above everything beautiful and good that the world contains."

It is not what you gather along the banks of life that will stand you in stead in that Great Day, but your life will be measured by what you have given to bless the lives of others. As you have measured unto others, so God will measure unto you. Dr. Miller tells of a little girl who closed her prayer one cold-winter night by saying: "I saw a little girl cold and barefooted on the street today. But it isn't any of my business, is it, God?" Many a man has spoken in this manner in his own heart as he sought to quiet his conscience, and has not stopped to listen to the answer of God.

Jesus said: "Give and you shall receive, and in what measure ye mete, it shall be measured unto you."

### To Motor Cars

Will the day come when it means  
Nothing to me?—these machines  
Smooth and ominous as guns,  
Running as the antelope runs,  
Strong as elephants, by a touch  
Spurred or curbed, and each with such  
A leopard silence moving still?  
Shall I lose that sense of will?  
The iron heart-beats that must feed  
This inexhaustible cry for speed?  
Or forget how with the night  
They seem to move on jets of light,  
Meteor-smooth, bearing their loads  
On the dark currents of the roads,  
Facing each other with a stare  
Of terrible brightness hard to bear?  
Can I accept as commonplace  
This effortless and steady pace  
That draws the spirit from the narrow  
Sheath of the flesh till like an arrow  
It flees into abstraction—merged  
With the machine, urging and urged,  
Mastering and mastered, a thought of steel  
With two hands dreaming on the wheel?

—Elizabeth Coatsworth

The famous River Nile runs for 4,000 miles and is a continental river. If it was as the Po, there would be no Egypt, but only a great desert. Ten times as great as the Po, it yet empties into the sea no more water. All the world is in debt to the Nile River, for along its banks the first civilization was born and spread throughout the world. It was on the banks of this river that Moses was found by Pharaoh's daughter. Here he was raised to be the leader who should bring the Hebrew race into history through God. Egypt comprises 400,000 square miles, every bit of which would be desert but for the Nile. But through this desert the Nile has cut its pathway thirty miles wide and thousands of miles in length, reclaiming 13,000 square miles and turning it into the richest land in the world. Egypt is said to be "the gift of the Nile," for year after year its waters overflow the valley, leaving a rich deposit over its surface. This has made life where only death reigned.

Give and it shall be given unto you, is literally fulfilled in the Nile. It stands, a perpetual lesson from God to man of self-sacrificing giving. On every hand along its course are the fruits of its giving, and what was desert is now a beautiful rich valley, an oasis in the midst of a desert.

Many great men of God have been like this river. David Livingstone's life flowed through Africa. He went feeding the hungry and giving living water to the thirsty. Dr. Grenfell likewise, amid the cold and ice of Labrador, amid hardship and difficulty, has ministered to thousands along a coast of several hundred miles, both physically and spiritually.

Jesus gave no money away, for he had none to give; but he gave something greater and more lasting. So it is not the money one gives away, but what he gives of himself. A man may live many years, ministering here and there as Jesus ministered, and have no wealth to leave as the world calls wealth. He is like the stream in California that one man said was too small to call a stream, because it could be contained in a trough twenty-four inches broad and eighteen inches deep. But a kind friend showed him where that same stream dropped several hundred feet and fell upon the turbines of a great engine which generated light and power for a large community. The world does not see all the man of God accomplishes, but it is, after all, God alone who can name the value of a man.

The Nile pours little into the ocean, but to see its greatness, one must go back along its course. What the Nile has done for Egypt, Jesus Christ has done for the world. Sin was making the world a desert, but Jesus through his great love and compassion and vicarious suffering, is offering an oasis to humanity in his kingdom of love.

"A new commandment give I unto you, that ye love one another, even as I have loved you." A great example he has given unto us that we give of ourselves even as he gave for us. "Give and it shall be given unto you, and in what measure ye mete it shall be measured unto you again." Though you give all you have on earth in love, yet thank God there is wealth enough and to spare beyond and friends that will never fail.

Wiley, Colo.

### How Far Is It to Bethlehem?

BY OLIVER H. AUSTIN

THE distance to Bethlehem was not very great for the shepherds, for the traditional field pointed out as the place where the shepherds were keeping watch over their flocks when the angel appeared unto them, is just outside the little town of Bethlehem, but a few minutes' walk, perhaps. We would have much farther to go than they, if we would reach Bethlehem, for it is approximately a third of the way around the world. It would take us some twenty days to make the journey. However, in another sense, we are not far from Bethlehem.

How far is it to Bethlehem for you and me? It all depends upon the attitude taken toward the Christ. If we go with open minds and with faith, humility and a willingness to be taught, it will not seem far; but if we go in our own wisdom and in our pride of human un-



understanding, it will be a long way. In fact, it is a question whether we shall ever find Bethlehem and the Christ with our cold intellects. We may know all that philosophers have ever written about him and may be masters of all theories that have been advanced in regard to him, and still not find him nor Bethlehem. The only way to find and to know Christ is to diligently search for him through belief, trust and obedience.

We can find him when we are ensnared in the folly of our sin and suffering, just as the woman who was a sinner found him. Just as Zaccheus the tax-gatherer found him; just as the blind beggar who sat by the roadside begging, found him, when he cried out: "Jesus, thou son of David, have mercy on me." We find him by doing as the woman who was suffering from a long infirmity, by touching the hem of his garment; just as the leper found him, when he pleaded for mercy and healing.

Bethlehem was near for the shepherds. They came over the hill, found the Christ, knelt before him and went away glorifying God. Bethlehem is very near unto us, just as near as our need, just as near as that resolve we have made in our heart of hearts to follow him. Bethlehem is just as near as the goodwill, that is in our hearts, toward all men; just as near as the peace which is in our hearts because we wish all men well and manifest tolerance toward all. How far are we from Bethlehem?

McPherson, Kans.

### Deferred Stewardship

BY C. C. HAWBAKER  
Men's Work Article

THE thought in this article was suggested to the writer by the article, "Stewardship," by D. C. Moomaw in the GOSPEL MESSENGER for Aug. 11, 1928. In that article Bro. Moomaw suggests that we "just quit talking about the tithe and take the rank of stewards." He cites the instance of a "just steward," a brother in Virginia who has given to the church thirty-three per cent of a large accumulation of his earthly possessions.

The writer knows nothing further about the case mentioned by Bro. Moomaw, but there is a case recorded in God's word where our Master required 100 per cent before the man could be admitted into the kingdom of heaven. I know of a number of people who tithe who are better stewards than other people would be, even if they would give 33 per cent of their possessions. It is what is done with the remainder after giving to God's work that shows whether or not a person is a just steward.

The income tax law provides that in some transactions, such as exchanges of property, in which a profit is made, the tax be deferred until the property received is sold. Many persons try to avoid the tax on the exchange and then when the property that was received in exchange is sold they try again to avoid the tax. The tax is not paid any more willingly when deferred than if it had been paid at first. This is the danger of deferred stewardship. A man gets interested in accumulating property and defers stewardship. The cases of faithful stewards after accumulation are all too few, and the teachings of Jesus show that few persons can be expected to give liberally after they are rich. Jesus teaches how hard it is for the rich to enter into the kingdom, not because they are rich, but because in getting rich without acknowledging God's ownership they have crowded out the finer values, and selfish habits have been formed which are hard to break.

I should like to plead the case of that vast army which has always been in the salaried or wage earner class. We in that class have never been able to accumulate a large amount of earthly possessions. We can not defer stewardship and at some later date give a large amount. For us the tithe is a workable basis for our stewardship of money. The tithe has probably been taught by some persons as being a command and a law. We can not find that Jesus taught tithing, although he did approve of it. He at least commended the principle of tithing when he told the Pharisees they should have observed both the law of the tithe and the weightier matters of mercy and justice.

The danger of legalistic tithing is that it may lead men to think that as long as they set aside a tenth as God's part they have no obligation to fulfill in regard to the other nine-tenths. A real conception of stewardship will show us that this is no more Christian than where a man who is very religious on Sunday, takes the liberty of doing as he pleases the rest of the week, without regard to his duty to God. The tithe, however, is not always given in a legalistic way. The experience of those who have engaged in stewardship work proves that tithing does not cause self-righteousness in as many cases, as large gifts given where publicly announced and with the sounding of trumpets.

The law of observing the sabbath was legalistic, and was changed or fulfilled by Jesus. But under grace we need the assembling of ourselves together each week for worship. Many church members observe Sunday in a legalistic way. Should we then say that as many persons attend church every Sunday, and have not learned to worship, we should discontinue urging people to attend church and concentrate on teaching them to worship God in spirit and in truth? No argument is needed to show the fallacy of such a suggestion. Persons attending church services regularly can be taught true worship much more readily than those who do not attend church services. Church attendance is a means to an end, not an end itself.

Practical experience has convinced me that tithers can be taught stewardship as a partnership with God in his purpose for the world easier than those who contribute spasmodically, even though liberally.

If we thoughtfully and systematically lay aside first out of our earnings the tithe we are doing something that shows we are acknowledging God's ownership. It safeguards the needs of the kingdom and the needs of our souls. We are worshipping God regularly with our material wealth. If we wait until we feel like it, or are moved by appeals to give for God's work, the kingdom has little chance. There are on hand at all points advertisements, solicitors, demonstrators, shop windows and worldly calls of all kinds urging us to purchase material things. The teachings of Jesus show how strong the appeal of material things is to us. The acts of practically all of us verify the truth of the Master's teaching. For this reason there must be a separated portion of our income, systematically administered, lest the cares of the world crowd out the good we intend to do. For this specific purpose, can anyone furnish a teaching in the Bible of a better proportion than the tithe? No other proportion for an acknowledgment has been mentioned anywhere in God's word. The giving of the tithe should be a voluntary action from a sense of responsibility, not one bound by law.

Many persons say: "I am sure I give more than a tenth of my income. I do not keep an accurate account as that is too legalistic, it doesn't seem spiritual to keep accounts with God, but I am sure that it is more than a tenth." Perhaps many persons have honestly thought they were giving liberally when the cold figures would reveal that far less than a tenth was given. The writer has assisted hundreds of persons in preparing their income tax returns, and has inspected thousands of tax returns of other persons. A very small percentage of these returns show that a tenth of the income was given for all religious and charitable purposes combined. When it is realized that every dollar of contributions decreases the income tax payable, and that a small percentage of persons even claim that they gave a tenth, it can not be seen that there are too many legalistic tithers.

F. A. Agar in his book, "The Stewardship of Life," states that about ten per cent of church members give God a tithe of their money and only about fifty per cent contribute regularly for the support of the church. My estimate for the Church of the Brethren is about one-half of Mr. Agar's estimate.

Paul was a great champion of Christian liberty. He fought legalism, and demanded freedom from law. Yet in First Corinthians 16:2 he gives this teaching: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Doesn't that sound legalistic? Here we have regular, systematic, and proportionate giving taught. What proportion did Paul have in mind? If we ignore the law of

proportion a *sense* of proportion will tell us that nothing less than one-tenth would be sufficient. Paul knew that regularity in giving is as necessary as regularity in physical exercise. If we neglect physical exercise for some time and then take exercise it is painful. May not the pain in giving for God's work be due somewhat to irregularity in giving?

Systematic giving is necessary because God instituted system in all his work, and he expects us to use system in all our efforts. Proportionate giving is necessary in order to acknowledge God's ownership systematically. Paul in this one verse gave the followers of Christ a great stepping stone to stewardship.

Let us accept and teach the rendering of the tithe in its right relationship, as a foundation of stewardship. Instead of discontinuing the teaching of the tithe let us advocate it the more earnestly as a means to an end, not because it is a law, but as a spiritual function practiced freely and willingly to keep us from holding fast to possessions, and to assist us to enter the great field of stewardship, where all of our personality and possessions are administered for the glory of God and the building of his kingdom in the hearts of men.

South Bend, Ind.

### Men's Work Notes

BY W. J. WICKMAN, CORRESPONDING SECRETARY  
Men's Work Article

R. H. MILLER, pastor of the Walnut Street church, North Manchester, Ind., in his address at the first laymen's convention at Hershey, Pa., last year while speaking of the official birth of the laymen's movement in our church on that day, said: "On the verdict of this day depends the future of our church."

E. H. Eby, pastor of the St. Joseph, Mo., Church of the Brethren recently sent out the following appeal to the men of his community:

"Men: Does Christ have a message for the world today? Is it not worth while finding out? Present day problems of industry, commerce, business, politics, society, home, school, church . . . all should be studied in the light of Christ's teachings. They are questions of vital interest. Much depends on how they are solved. Come and join in the discussions of these and other interesting subjects in the men's study group at the Church of the Brethren."

Roger W. Babson says that all we have in the form of factories, stores, railroads, steamships, newspapers and books is due to the enterprise of only two per cent of the population. While six church districts and some sixty individual churches now have organizations for the promotion of laymen's work, the big task of enrolling the whole Brotherhood for this cause rests primarily with the 400 laymen who, as unofficial representatives of the National Council in their local churches, have taken it upon themselves to develop the work.

The men's organization at the church at Elgin, Ill., is evidently on the right track. A circular, signed by the president, C. M. Culp, and by William Beery, Chairman of the Spiritual and Religious Culture Committee, reached our desk, and describes the manner in which they propose to use the "Men's Work Bulletin." For the benefit of other Men's Clubs the announcement is here repeated:

#### HOW TO USE THE MEN'S WORK BULLETIN

##### Introduction

These will be issued month after month by the National Council of our Men's Work. Keep posted by reading the editorial.

The main idea of the "Bulletin" is a vehicle for weekly studies of certain great church themes. This year it is "evangelism."

##### How to Apply Yourself

1. On Sunday evenings, at 7 o'clock, all the men meet in the church basement for an hour only.
2. Then the "high points" of the week's previous reading by the men will be brought out. There will be a change of leaders each night.

##### Conclusion

1. "Big idea" of this special pursuit is twofold.
1. That we may give ourselves spiritual culture by daily reading and meditation on sacred things.
2. That we get ready to take our place in the work of the kingdom in our own community.



## PASTOR AND PEOPLE

### Is the Church Necessary?

BY D. F. WARNER

Text: "There is one body and one Spirit" (Eph. 4:4).

"Do you believe that the church of Christ is an organization visible . . . or is it a spiritual union working in each individual?" This mail-bag query involves elements of such general importance, that the writer would make open reply.

First of all, the question implies choice; that is, that we may either look upon the church as an organization, a piece of human machinery; or as a spiritual order without a corporate body. But this conception is faulty. Our text makes the Spirit and the body as one; as complements. Repeated references in Ephesians show the church to be a body of believers in whom is the fullness of Christ (Eph. 1:23). And Eph. 4:11 is an orderly picture of the church organization and its purpose. Only the other day an intelligent grandmother said to the writer: "I believe that religion is the neighborly spirit, and in this sense I am religious. But I don't believe in the church as a necessity." There are multitudes like her. And among these skeptics are many educated and cultured. Doubtless, some of these are down on the visible church because of clashing denominational machinery and the deifying of creeds and sacraments. We sympathize with these folks in part, but can not join them.

Jesus says nothing about the church in name until he finds a Peter, a "living stone" with which he begins to build it. And then he picks up another and another until he has a few rock men masoned up into a visible, brotherly structure. This he calls the church; and declares that it will be built up into such strength and proportions as to overcome the gates of hell. When we follow this simple story in the Gospels we are driven to the conclusion that wherever and whenever men confess faith in Christ and allow his Spirit to control, they irresistibly are drawn into a concrete and organized fellowship. This is the end of Christ's work on earth. But this institutional work is to go on through his disciples. Before he departed, he charged the twelve with the responsibility of discipling the nations in his name, and baptizing them. Baptism, in itself, implies an organizational home for the Spirit, of which it is the structural door. It is the visible rite of induction into the new Christian order, the church. The genius of this plan has since been proved again and again. The Master's words, "For where two or three are gathered together in my name, there am I in the midst of them," have, in numberless communities, taken on actual form in the corporate body known as the church. In this way the work of Christ has moved along through the centuries in organized and therefore orderly fashion. Jesus Christ is no Ghost. He is embodied in his church. And this church is the social institution that has been called out from the world for the very necessary purpose of proving to the world that a social order can be built upon the basis of loving coöperation. But more than this; that in such society only is there freedom and permanence of life.

But in the matter of coöperation, many of us are a law unto ourselves. We readily admit that the idea is all right, but we refuse to clothe it with a body; an organization in and through which it can work. In the writer's community, the business men and a few farmers have been trying to organize a milk coöperative for some weeks, but it is not yet accomplished. Why? Because of much selfish indifference, lack of fellow-feeling and no social conversion. Fundamentally, coöperation is the fine art of neighborly. It is the result of the higher urge to friendliness and social unity. The profit motive alone is inadequate even to a satisfying business fellowship. An agent of a Southern railway, which was having labor trouble; declared to the writer that he believed that only the Spirit of Christ would enable men to get along together. Verily. And so Eddie Guest sings, "He is the richest who can say, 'I have neighbored down the way.'"

This is illustrative of our need of that highest of social orders, the church. One can not find his earth-way alone. Surely, one must see that the law of the complete life is social. It is conditioned on a fellow-feeling and brotherly love. The socially austere soul is a terribly lop-sided creature. He had just returned from his homestead cabin in the far Canadian North. He hadn't seen another human being for nine months. His looks were proof. What a ragged, stunted, and incomplete man! "Well," said he, "I didn't want to die up there all alone." Of course not. But neither did he want to live any longer alone. No one of us does, and none can. Our physical, mental, and social well-being is brought about through merging our lives with others. This calls for the organization of society. God made us, not for self and solitude, but to live together in a social covenant. God is no anarchist (Mal. 2:10).

Now, it will be admitted that the highest social order is Christian. The Christian has the Spirit of Christ. And no one need be in the fog as to what the Spirit is and what he will do. His acts have been long written. The Spirit of Christ is the spirit of loving helpfulness on behalf of men; all men. It materializes in fellowship and coöperation. It brings men together into a common family; into the "one body." This one body or church provides the necessary working nucleus to the attainment of universal brotherhood. The purpose of the church is vitally put in the Master's words: "By this shall all men know ye are my disciples, if ye have love one for another." Christ taught, and human experience has proved, that all that this reciprocal duty involves can not be carried out without organization; without the church.

"For in one spirit were we all baptized into one body." The "one body" is the church. We enter it through the formal initiation called baptism. "We all" constitute the church organization. All this is actualized in the realm of the Spirit. We are many in one for the purpose of giving the world an example of a perfect social order. Wherever Christ's Spirit is, there is his church. His Spirit is related to the church as the blood is related to the physical body. Without either there would be no body; but with either there must be a body. The church is to be understood through the Spirit, and the Spirit gets substance in the church.

Of course, the church is a visible organization, and it is necessary. It is Christ's organized instrument for imparting his life to society. And society can not be saved without it. Join it. You are not where you belong until you do.

New Bethlehem, Pa.

### "He Was a Member of the Church of the Brethren"

BY GALEN R. BLOUGH

A Meditation

MANY times on reading over obituaries in our daily papers one finds these words: "He was a member of the Church of the Brethren." To this is added the information: the funeral service will be conducted in said church by his pastor.

Just what do those words mean? Sometimes they mean a long life of usefulness to the church. A long list of beautiful acts of helpfulness comes into the mind of the reader. His eye goes at once to the seat where that person sat in public worship and his ear hears the "Amen" which came from his lips. He sees the many sacrifices which he made in order that the church might continue.

Again, there is another side of the picture which I wish I would not need to recall. The pastor who sees the announcement may wonder who this person can be. Then he goes to his record to find out whether the announcement is true, and to his amazement he finds on his list when said person was baptized. He then looks over his record of communion services but the name is not there. He looks into the record of the Sunday-school and there is no such name to be found. Then his inquisitive nature even drives him to the treasurer's record but the treasurer says he has no such

name on his list—and yet, the daily paper says: "He was a member of the Church of the Brethren" and he—the pastor—is to preach his funeral. Then the humble pastor throws up his hands and prays: "What shall I say?" He feels like Solomon of old when he said, "Vanity of vanities," but yet because he is wise he seeks out words of comfort and praise—and sometimes even stretches the truth.

But again the question comes back: "Just what do those words mean?" To the stranger they mean the same in either instance. To the friend they mean many different things. Do those words mean anything to God? Yes, they do. Being a member of the church indicates that at one time one has repented and accepted Jesus. He was baptized—he started. If God were to speak to the pastor just then he might bring to him some interesting history. The first person may have had many trials and won. He may have had a good home where he got his training. The pastor may have been in his home very often to encourage him. In the second instance the person may have come from a home where the parents were not members of the church. He may have had many trials and no one to help him. He may have been timid and the new pastor never found him. He may even have had a desire to be a loyal member but he thought no one wanted him. There may have been many reasons why he was not known by the pastor.

How happy we should be when those words are given and the public can read them and say: "That church will miss him." Fellow-member, you and I are putting meaning in those words just now. What will the public say when they read them? Will they simply be words or will they mean something?

What do they mean to God? Does he rejoice in the fact that those words can be spoken, or is he sorry that they must be given? Fellow-pastors: How many do we have on our records whom we do not know? Maybe they could be rescued before those words are given if we hunt for them and encourage them. I wish we might think over these words and ask the question: "Just what do those words mean?"

Bellwood, Pa.

### What Shall He Preach?

BY JULIA GRAYDON

AT a devotional meeting in an "upper room," a minister told the following incident. Another minister was called in to visit a man who was an atheist and whose days were numbered. When he entered, the sick man looked up and said: "I did not send for you to talk religion, I just want to thank you for your kindness to me and my family." After hearing that, the minister was at a loss as to what he should say, but finally he said: "I am going back in a few hours to preach to hundreds of people. What shall I preach?" His friend's eyes filled with tears and then he said, after quite a pause: "Preach Christ."

Such were the words from the lips of one who had not owned God in his life but who wanted others to hear the glad tidings he had spurned. Can we do better than "preach Christ," not only in the pulpit, but every day as we go in and out among our fellow-men?

Harrisburg, Pa.

### The Anointing Service

BY H. P. GARNER

WHEN we recently visited one of our stations about twenty miles out, where a man and his wife and several children are the only Christians, the man related the following: "Saheb, last week my little girl was sick with fever and it would not come down. I took some oil and anointed her according to James and prayed and the fever left her. Was there anything wrong in me doing that?"

This man is not an elder, a minister or a deacon, but a layman with a large faith in the Bible and a firm believer in prayer. He further said: "I did this a number of years ago when my wife was sick at Golkund and she got better." Was there any harm in doing that? What answer shall I give him?

Ahwa, Dangs.



## HOME AND FAMILY

## From the "L"

BY MILDRED ALLEN JEFFERY

I saw . . .  
 One Sunday morning  
 In the ghetto, where  
 A departing milk cart  
 Jangled on the air,  
 A crouching, spotted dog  
 Licking at a plate;  
 A dirty, tattered gamin  
 Swinging on a gate;  
 A skulking, yellow tabby  
 Limping as she ran;  
 An old, old gray-haired man  
 At a garbage can.

I saw . . .  
 Returning Sunday evening,  
 The ghetto, peaceful—still;  
 A potted red geranium  
 Upon a window sill;  
 A faithful, cherished dog  
 Sleeping at the feet  
 Of a little boy  
 On a window seat;  
 And the yellow tabby,  
 Or possibly her twin,  
 Curled beside a lonely man  
 Who played a violin.

Hermosa Beach, Calif.

## When Jake Helped the Revival

BY CHESTER E. SHULER

WHEN Bro. — arrived at the Spruce Hollow church, to conduct several weeks' revival meetings, things weren't the most promising for success. The churchhouse was located on a hill, and many of the highways leading to it were well-nigh impassable by reason of recent rains.

"There'll be the 'faithful few' come every night, though," said old Deacon Jennings, as if seeking to buoy up the hopes of the evangelist. "They always turn out, rain or shine."

"Praise the Lord for that," responded the preacher. "I often wonder what he'd do without the 'faithful few.' But one finds them everywhere."

"You'll not be disappointed at the Spruce Hollow church, brother," promised Deacon Jennings.

The first evening of the services the church was not very well filled, but there was a good "spirit" in the meeting. The preacher had power, the faithful few prayed fervently, and the meetings began with considerable interest.

When the evangelist called for personal testimonies, or Bible verses, from those present, nearly everyone responded. But "Big Jake" Simpson didn't. Several times he shifted his heavy shoes uneasily as if to arise and speak, but failed.

Trudging homeward that night, through the darkness and the mud, Jake meditated seriously. "That's a good man, that parson. He's doin' his best. But ef bigger crowds don't come, it'll be discouragin' to him an' most everyone else. There's lots o' people round about here that'd ought ter come. Trouble is, they won't make the effort. 'Too muddy,' they say, er 'Too cold.' Guess it's not that a'tall; it's 'cause they's never learnt ter know the dear Lord right. Don't see how they could stay 'way frum these good meetin's ef they did know him. Oh, he's so good ter us poor mortals! We do so little fer him, too. Often wish I could be a preacher—but lan' sakes, that's 's far frum me as the moon!"

Jake laughed outright at the idea. "Wouldn't I make a fine lookin' preacher though! 'Specially when I can't even stan' up an' say a Scripture verse in meetin'! Don't know what's th' matter o' me, but—well, tomorrow night I'm goin' ter have one all ready committed an' say it whether er no!"

With this resolution Jake plodded home. When he arrived, he found all his folks already in bed and asleep. Seating himself by the fire, he took up his well-worn Bible and leafed carefully through its much-

thumbed pages. Selecting a favorite verse, he began to memorize it.

It was hard work, for Jake's mind wasn't accustomed to study. His brawny arms could handle an axe to perfection, and his honest heart loved his Lord sincerely, but his brain had been neglected in earlier years when he had to leave school to help support the family.

"Wish I could remember things better," Jake sighed as he struggled to memorize the verse.

"But I'll get it!" he said, as he took up pencil and paper and carefully copied the words. "I'll carry it 'long ter the woods tomorrow an' study while I'm choppin'."

"I jes' gotta do somethin' in this here revival!"

Jake went to the church in high spirits next evening. The crowd wasn't much larger than formerly, and he looked about with disappointment in his countenance. "Where *are* these folks?" he thought.

When the preacher called for testimonies and verses, he suddenly discovered that the verse which he had learned so carefully had completely disappeared from his memory. And he'd left his Bible and his paper at home, too!

Jake walked home that evening feeling blue. He had failed in his effort to "help the meetin' along."

"Seems I jes' can't remember things," he muttered. "I'll have to do somethin' else."

Jake puzzled his brain all the way home. "If people'd only come once, I believe they'd come again," he mused. "That's a wonderful preacher. His sermons stick right clost ter a fellow's heart, an'—why even I kin remember most o' 'em, an' thet's somethin' unusual for my thick head. Now if they'd come once—"

Jake stopped short in his muddy tracks. "Jake Simpson!" he said aloud. "Why you didn't think o' thet before? Say! I've got the idea sure! Guess if I quit talkin' to myself 'bout them folks, an' help things a little more, things'll be better. I'll do it, the Lord helpin' me!"

Jake quite forgot his forgotten verse in his new-found excitement. He stopped his work in the woods a half-hour earlier than usual next evening and trudged homeward.

"You folks all ready?" he asked his mother, father and younger brothers and sisters, at the supper table.

They said they were.

"Good. I'll hitch up right away. We kin git around by the back road yet till church time, if we hurry a little."

Ben and Barney, his faithful horses, were perhaps a little surprised at being harnessed to the "big wagon."

He had arranged fairly comfortable seats across the sides of the wagon-box, in such way that he could haul the greatest number of people.

"You bin 'round to all their places, Jim?" Jake asked his younger brother.

"Yes, every one of 'em. Jacksons said they'd all go; Blodgers didn't say fur sure; Scannings said they'd been anxious ter go for a long time, but couldn't walk that far. Guess you'll have a load all right, Jake."

"Good."

The wagon rattled onward over the half-frozen roads. One house after another was visited. At all but one place Jake found willing passengers, and soon his wagon was filled to capacity, with several smaller youngsters for good measure.

The preacher was encouraged that evening. The "faithful few" were seen to whisper to each other before service. Jake and his "passengers" sat together and filled several benches. And the Lord blessed the meeting. There were several converts that night.

"Them's good meetin's, Jake," old man Blodgers said on the homeward journey. "I'm not given much to church-goin', as you know, but I kinda liked thet preacher's sermon. Sorta makes a feller feel 'sif he's not livin' jist like he'd orter live, hain't so?"

"Well, you be ready tomorrer night at the same time," said Jake at each house as he bade his passengers good-night.

And they were—most of them, including Mr. Blodgers. Blodgers had a name for being a "hard-boiled" old skinflint in the community, and Jake was almost

surprised that he went again, because the preacher hadn't spared anyone's feelings in his wholesale denunciation of sin in every form. But Jake rejoiced and thanked his God just the same.

Night after night Jake's big wagon made its rounds, hauling a load of human freight to the church on the hill. His reward was great for before the meetings closed not only old man Blodgers but six others of his "cargo" were among those who had found the Savior and were rejoicing with the other saints.

"Dear God," whispered Jake as he swung his axe in the woods, "I thank ye fer these souls. Ye knows I'd like to commit scripture verses if I could remember 'em, but I guess you made me ter do other things better. An' I'll never, never fergit this here lesson!"

Harrisburg, Pa.

## Deeds of Kindness

BY D. E. CRIPE

An Old Farmer

DURING the World Conflict a young man heard so much war propaganda that he believed all Germans in this country were enemies, treacherous and not to be trusted, and applied to all of them the despised word then in such everyday use—Hun.

This young man had lately located back in the hill country far from any railroad town. One cold, stormy winter morning when the wind was blowing the dust and sand in thick clouds, he started to take a four-horse load to the railroad, which was a long day's drive. It was over a road he had seldom traveled and where he knew no one. As the noon hour approached it was necessary that he find a place where he could water the team and have a little shelter from the wind to feed them.

On a venture he turned in where there were good buildings and also a wind pump, and drove up to the house. At once the door opened and a gray-headed farmer came out, and learning what was wanted, told the young man to drive on to the barn. The farmer walked along and helped unhitch the teams and led one to the tank. When they were done drinking he started toward the stable. The young man told him he had feed and would feed the horses at the wagon. The old man replied: "The stable is better on such a stormy day," and put the four horses in his stable. While the driver brought in his grain to feed them the farmer had filled the mangers with hay.

"You go to the house with me," the old man said, "dinner is just ready." The young man explained that he had lunch with him and would eat at the wagon. "A warm meal by the fire is better such a day as this. Come on," the farmer urged, and the stranger could not do otherwise than go into the house. The warm room was comfortable, the meal was good and the conversation of the farmer and his family was cheerful and pleasant, but they avoided all reference to the subject of the world war.

After the meal and a little more visiting as they sat by the stove, the young man thanked them for the good dinner and went to get his team. The old farmer went with him, helped to get the horses out and hitch them up, and then told the young man there was always plenty of water and whenever he came by he should drive in and help himself. From then on this old farmer was a warm friend of this young man, and always seemed to rejoice when he could do him a favor.

This man had come from Germany when he was poor and had prospered and was now a well-to-do farmer and he loved the country which had been kind to him. He was a member of a church where we seldom look for favors. Yet in spite of erroneous teaching, in spite of his love for Fatherland in that trying time, the Christian spirit of neighborliness and kindness for humanity was still warm in his heart.

When the young man related his experience with this old farmer he called him a "German," and not a "Hun," and from that day he had no longer any use for that hated word. He understood that nationality did not make a patriot nor a traitor, and that real men are found among all races and all faiths.

Chico, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, December 9

Sunday-school Lesson, Paul Goes to Rome.—Acts 28:11-24, 30, 31.

Christian Workers' Meeting, Permanent Values of a Christian Home. \* \* \*

### Gains for the Kingdom

One baptism in the Wooddale church, Pa.  
Six converts in the Chambersburg church, Pa.  
Four baptisms in the Ardenheim church, Pa.  
Eleven baptisms in the Burr Oak church, Kans.  
Six baptisms in the Laporte church, Ind., Bro. E. Stump, pastor-evangelist.

Eight baptisms in the Cloverdale church, Va., Bro. Levi Garst of Salem, Va., evangelist.

Seven baptisms in the Bethlehem church, Va., Bro. E. F. Sherfy of Daleville, Va., evangelist.

Four baptisms in the Denver church, Colo., Bro. N. H. Blough of Davidsville, Pa., evangelist.

Fifteen baptisms in the Scalp Level church, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

Six baptisms in the Oak Grove church, Mo., Bro. R. W. Quakenbush of Ottawa, Kans., evangelist.

Five baptisms in the North Manchester church, Ind., Bro. J. O. Winger of the same place, evangelist.

Five additions to the Logansport church, Ind., Bro. R. O. Shank of Tippecanoe City, Ohio, evangelist.

Seven baptisms in the Christiansburg church, Va., Bro. C. B. Smith of Bridgewater, Va., evangelist.

Sixteen baptisms in the Pleasant Hill church, Ohio, Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Four baptisms in the West Wichita church, Kans., Bro. Roy B. Teach of McPherson, Kans., evangelist.

Thirteen baptisms in the Sugar Run church, Pa., Bro. H. W. Hanawalt of Aughwick, Pa., evangelist.

Fourteen baptisms in the Roxbury church, Johnstown, Pa., Bro. A. C. Miller of Roaring Spring, Pa., evangelist.

Ten were baptized and two reclaimed in the Oronoco church, Va., Bro. R. M. Figgers of the same place, evangelist.

Twenty-two baptized and one received on former baptism in the Elkhart City church, Ind., Bro. O. H. Feiler of Norborne, Mo., evangelist.

Seven baptisms in the Nettie Memorial church, and fifteen at the Smith Creek church, same congregation, W. Va., Bro. A. Joseph Caricofe, pastor-evangelist.

Five baptized and one reclaimed in the North Liberty church, Ind., Bro. L. U. Kreider of Churubusco, Ind., evangelist; Geo. Anglemeyer of Nappanee, Ind., song leader.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. O. Winger, the pastor, began Dec. 2 in the Plunge Creek Chapel, Ind.

Bro. H. W. Hanawalt of Aughwick, Pa., began Dec. 2 in the Rockhill church, Pa.

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### Personal Mention

Eastern Virginia is to be represented on the 1929 Standing Committee by Eld. E. E. Blough, with Eld. C. M. Driver as alternate.

Bro. A. C. Miller's address has been changed from Roaring Spring to 2310 Graham Ave., Windber, Pa. He is taking up the pastorate of the Windber church.

Bro. J. E. Miller, Literary Editor for the Brethren Publishing House, assisted in the program of the Young People's Convention of Northern Indiana at Goshen last Saturday and preached at the Sunday services in North Manchester.

Bro. G. W. Kieffaber, former teacher in La Verne College, is available for two evangelistic meetings between now and April next. If desired, he will give Bible institute work in connection with the meetings. Address him at 1002 Fifth Ave., Akron, Ohio.

Bro. James A. Sell, like other ambitious young students, sometimes burns the midnight oil or whatever it is they use to make light at Hollidaysburg, Pa. That was the way he rounded out his eighty-third year last week, writing an article for the "Messenger," continuing until the clock said the hour was twelve.

"Had a very nice visit among the members in Denmark. I lectured on my Trip to Palestine at four different places among strangers and people of the state church. . . . I have had a letter from Bro. Bousack on the way from Lagos to our work. They seem to be happy on the way. . . . We are having much rain and dreary weather.

Have seen no sun for a week. . . . We are well at this writing and praise the Lord for it." Bro. J. F. Graybill, writing from Malmö, Sweden, Nov. 16.

Bro. O. H. Feiler, pastor of the Rockingham and Waken-da churches of Northern Missouri, stopped off for a brief visit at the Publishing House on his return from his meeting at Elkhart, Ind. See also under "Gains."

Bro. D. D. Thomas and wife, recently of Glendale, Ariz., have returned to their former home in Northwestern Ohio. Bro. Thomas says: "This Ohio atmosphere is rather hard on us in contrast with the mildness of the Salt River Valley. But our health remains fair and we can still appreciate the blessings of God." Their address is McComb, Ohio.

Three far-flung states participated in the Thanksgiving service of the local congregation, in the persons of three Bethany students, Bro. DeWitt Miller of Virginia, Bro. Ora Huston of Oklahoma and Bro. Howard Keim of Idaho. Among the worshipers were also Pastor J. Clyde Forney and wife of South Bend, Ind., homeward bound from a visit with friends at Lanark, Ill.

Bro. Homer Bright suffered from a severe attack of malaria shortly after his return to the China field, but is now on the way to recovery. This we gleaned from a letter by Sister Minnie Bright to the mission rooms. During the trying period of Bro. Bright's illness Sister Bright writes that "we found our Christians such a comfort. I was told that at every meeting they earnestly remembered Homer in prayer. Mothers have told me how they and their children prayed for his recovery."

Bro. F. H. Crumpacker has gone into plague work in west Shansi. It seems that to famine and other troubles some of the Chinese now have to add the dangers of the deadly plague. The unfortunate situation is that while the help of missionaries is badly needed, there are but few available. Thus with much other work pressing to be done, Bro. Crumpacker has responded to the urgent need represented by the plague work. This information will be sufficient to lead many to pray for his safety as he does what he can in this dangerous ministry.

Bro. C. Walter Warstler, pastor of the Calvary church of Los Angeles, finds useful in connection with the consecration of children a certificate after the following form: "This is to certify that on this day, . . . 192., . . . little . . . of . . . was consecrated unto the Lord by the pastor of the Calvary Church of the Brethren, and I, Mrs. . . ., the mother, agree to the best of my ability to train the child 'in the nurture and admonition of the Lord.'" Bro. Warstler will send a copy to any interested pastor on receipt of postage. His address is 5306 Denker Ave., Los Angeles, Calif.

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### Miscellaneous Items

Some kind friend is sending the "Messenger" for three months to Thomas Sloan, Guthrie, Okla., one hundred and fifteen years of age. We hope he will like it so well that he will keep on taking it until he gets to be an old man. We

### To Our Messenger Agents

With the close of the year many "Messenger" subscriptions expire. Our subscribers, as a rule, mean to renew their "Messenger" subscription. They do not wish to miss a single number. The law requires publishers to discontinue sending a publication after its time of subscription has lapsed.

You will favor your patrons, if you will secure their subscriptions for the new year in advance and report to us at once. Thus your patrons will continue to receive the "Messenger" without interruption. Do not wait until you have completed your canvass but send in your names on the installment plan. Strive to place the "Messenger" into every home. And there are a number of non-members who should read the "Messenger."

The Yearbook for 1929 promises to be of unusual interest. It may be had for 10c. No home is complete without it.

Our New Catalogue, No. 29, shows Alexander Mack's Bible on the front cover. Its hundred pages are chock full of books and articles your patrons will want, when you show them. Carry your catalogue with you when you solicit "Messenger" subscriptions.

In 1927 the "Messenger" subscription list began to mount. Let's keep it mounting. Our National Boards reach our membership most directly and most economically through the columns of the "Messenger." Your cooperation helps them reach a large number.

Do your best to bring in a large list and do it now. Thank you.

### BRETHREN PUBLISHING HOUSE

Elgin, Ill.

have a similar wish for two other recipients of trial subscriptions, Jasper N. Callicott and wife of North Vernon, Ind., married sixty years, and Jonathan S. Marshall and wife of Danville, Ind., married sixty-one years.

**A Correction.**—In the Nov. 24 "Messenger" under Home Mission notes in the Oak Grove items it should read since Oct. 1, 1927, instead of since Oct. 1, 1928.—M. A. Whisler, Washburn, Ill.

**To all the Churches** of the Eastern District of Colorado: Please see that your Sunday-school reports are sent in, one to your District Secretary and one to the general board at Elgin. Don't delay this, but do it now. Let the pastor or some responsible person see to this.—Leonard Birkin, District Sunday-school Secretary, Wiley, Colo.

\* \* \*

### A Bystander's Notes

Twenty additions to the membership roll of a church would in any case mean much in the way of courage to proceed with the kingdom enterprise. But such additions in membership mean vastly more when they come to a struggling church. And they mean still more when the additions are not just additions, but recruits who promise large usefulness in the service of the church. Here and there over the Brotherhood there must be scores of struggling churches which might be thus strengthened if there were but enough real evangelists to bring the message. That is, what recently happened in one of our Oklahoma congregations, might just as well happen in many other congregations throughout the land. Lift up your eyes and see that even in America the fields are white for the harvest.

The passing of one whose life was quietly and usefully lived does not often receive the recognition deserved. This is all because news values are so largely based on the new, curious or unusual. Consider what a power for good is the life of many an unknown. Next week our readers may easily discover a brief obituary telling the simple story of a Virginia mother in Israel who was the mother of twelve children, ten of whom survive with forty grandchildren and ten great-grandchildren. It is said that all her children are members of the church—a logical and natural result when one reads that the mother was for sixty years a faithful Christian. One son is a minister. Thus the immediate relationship of this one woman is the equivalent of a respectable church group: ten children, forty grandchildren and ten great-grandchildren. Some unfortunate scallawag makes the headlines for a day or so and is then forgotten. Meanwhile the lives of those who are faithful are taken for granted and so progress to a quiet unheralded close. But in doing so, foundations have been laid which will never be shaken. The history of the world shows that whole nations have sprung from such fruitful God-fearing lines. "Blessed are the meek: for they shall inherit the earth." The meek may not have their little day in the news, but they may achieve generations of accumulating power.

"I like the 'Missionary Visitor' and what a good 'Messenger' I got last week." These kind words came from an Ohio sister who reads her church papers with care because she is deaf. This is passed along because the editors really deserve but a small part of the bouquet. In the case of the "Messenger," for example, it is safe to say that few papers are so largely written by those who read them. Hence, such compliments as are received at the office deserve to be shared with the hundreds of people scattered over the Brotherhood whose generous cooperation makes the "Messenger" possible. It is our custom for each church to elect a correspondent. Thus there are literally hundreds of people collecting the news that they think will be of interest to the most "Messenger" readers. Sometimes this matter comes in so fast it is hard to handle it and preserve the proper balance with other matter that should go into a given issue. At other times it is slack and we wish that our hundreds of correspondents would search a little closer for items of interest. But in any case we manage to get out a paper from week to week—thanks to our friends who send in items that vary in length all the way from a marriage notice, brief obituary or church notes, to carefully prepared articles for the essay departments. Thus the compliments received belong quite as much to our contributors as to those who edit the "Messenger." But it must be evident, too, that the responsibility for a better church paper does not rest alone on the editors. In large part the "Messenger" represents the standard of thought and interest reached by its readers—who are also its contributors. Our friends can help toward a better church paper in a number of ways. They can work constantly for a higher standard in their own contributions, they can make suggestions and they can help extend the subscription list. Regarding suggestions, it should be understood that these are always welcome even though unsuspected factors may make it impossible to adopt them. Finally, many of the costs in a publishing business are fixed whether the circulation is large or small. There are possibilities for extending the "Messenger" subscription lists, and if these could be realized it would be easier to make a better paper. If you find the "Messenger" a help, pass the word along to anyone you know who should be taking the church paper. By so doing you will be helping both your neighbor and your church paper.



## AROUND THE WORLD

### Whose Shall the Inheritance Tax Be?

As these lines are written a pretty contest is in prospect over the inheritance taxes due on the estate of Thomas F. Ryan. The said Mr. Ryan was born in Virginia. He also maintained an estate there. Yet most of his life was spent in New York and it was there that he made his fortune. Thus New York State has a claim that seems reasonable. But some two years ago Mr. Ryan announced that he would make Washington, D. C., his legal home. And since the stakes are large—perhaps \$20,000,000—there will be plenty of lawyers offering arguments and judges trying to decide whether Virginia, New York or the District of Columbia has the best claim.

### English Echoes of a Dry Victory

English temperance forces have interpreted American election results as a dry victory and have been heartened accordingly. Plans are being laid to import American temperance methods and work toward gradual though not immediate prohibition. The women of the nation are to be appealed to, and in England such an appeal has somewhat greater significance than in America on account of the preponderance of women. Mr. George B. Wilson, secretary of the United Kingdom Alliance—the leading temperance society in England—is quoted as saying: "We are all heartened to go forward with renewed energy and hope. The election of Mr. Hoover will stimulate the cause of temperance throughout the world."

### Christmas Club Figures

The Christmas clubs this year are the biggest and best ever. The following figures may be of interest: "About 550 million dollars, a record amount, will be distributed by more than 8,000 banks and financial institutions in the United States. More than 8,000,000 members will take part in the distribution of the sum, which is 10 per cent larger than that of last year. It is estimated that of the total distributed 213 millions will go to stores to pay for Christmas purchases, 165 millions will be deposited in permanent thrift or savings accounts, 72 millions will be used for year-end commitments, including installment payments; 30 millions will pay insurance premiums, 25 millions for taxes, 11 millions for education and travel, and 5 millions for charity."

### Getting at the Farmers' Problem

The marketing of milk in and around Chicago has long been in an unsettled state. And not the least surprised person is the consumer when he figures out the relation between what he pays per bottle and what the farmer gets per hundred pounds of milk. So far as the writer has discovered, prices to farmer and consumer are set by the people in between who distribute milk. Our feeling is that the price to the farmer is the least he can be compelled to take and the price to the consumer perhaps the highest that he can be expected to pay. Now this is not a sound economic situation. The farmers are right in demanding that they have a voice in fixing the price they are paid. And it would be to the interest of both producer and distributor to consider the consumer. Ultimately he pays the bills and his interests are as vital as any man's. All of which leads us to the point that a movement to make an impartial survey of the Chicago milk problem is now under way. Experts from universities in the state and elsewhere will seek to get at facts and costs. This will not do everything that needs to be done to clear up the situation, but it will do much. It looks to us like getting down to brass tacks with one farmers' problem.

### Investors and Their Investments

The electrical industry serves well to illustrate some of the problems which face investors as they make investments. Hundreds of millions of dollars are going into the purchase of electrical equipment in the full knowledge of many that the equipment for which this money goes will soon be obsolete. For the electrical industry is one in which great advances are being made. And almost overnight standard equipment may become out of date. For example, a brief news item from London states that a certain Englishman "has invented a simple piece of machinery by which it is claimed a small amount of electric power can be converted at trifling cost into relatively unlimited supplies of current at high voltage." In the measure that this is true it means that present electrical equipment is obsolete. Thus machinery and old line methods have constantly to be scrapped at great cost, which the investor ultimately stands to lose, unless the management of the company is sufficiently alert to more than offset losses on old equipment by profits made on the speedy installation of improved machines and methods. It must therefore be evident that the spirit of a company is quite as important as its physical assets. Indeed, if there is any difference, the outlook of a company's officials is more important than the volume of property held.

### Rich Men

A rich man comes to the end of his life's journey much as does his poorer brother. Something over a year and a half ago Mr. Payne Whitney died suddenly of heart disease while at play on a private tennis court. When the tax commissioner filed his appraisal of the Whitney estate it was found that it was the largest in the history of the nation. Estate and transfer taxes were early estimated at from \$15,000,000 to \$20,000,000, depending upon just how much is finally realized on the stocks and bonds which make up the bulk of the estate. The richest American to pass away in 1928, up to this writing, is Thomas Fortune Ryan. Mr. Ryan was older than Mr. Whitney and somewhat richer. But to the young or the aged, the poor or the rich, the great change is certain to come. And in that hour it is more important to be rich toward God than in the things of this world.

### The Italians Must Stay Put

According to recent regulations, which may be extended to all Italy, the average Italian must stay put. To be a bit more explicit, Benito Mussolini does not desire that Italy's country population should troop off to the crowded cities. Thus the powers that be are warning against the dangers of the big town and lauding the simple, wholesome pleasures of the country. "Orders have been sent to all officials in the kingdom to facilitate by every means the exodus from the town and prevent migration to the cities. It is claimed great sums of money will be saved by this means, which will be spent in reclaiming rural lands, and at the same time the housing problems of the cities will be automatically solved. Factory owners and business men also are cooperating to keep the farm hands from coming to town to get more profitable city jobs. In Bergamo the syndicalist leaders decided not to hire any one belonging to a peasant family who just arrived from the country."

### A Substitute for Cotton

The United States is the world's greatest cotton producing country. Thus the latest figures at hand show our country producing more than three times as much cotton per year as our nearest competitor, and more than all other countries combined. This is the reason that more and more the cotton mills of Yorkshire and Lancashire, England, came to depend upon the United States for their raw supplies in the cotton goods industry. But when we began to manufacture our cotton as well as produce the fiber the mills of England eventually came to find themselves at a disadvantage. For English mills found it hard to compete with American mills, especially when built on the ground where the raw supplies were grown. But now the English mills are beginning to see a gleam of hope. In British Guiana somebody found birds making nests of a promising fiber which has since been processed and found so fine that it is claimed the new fiber is England's long sought substitute for cotton. Indeed, the new fiber is more than a substitute, for it is better than cotton! This is true as to looks as well as of the wearing quality. And thus it turns out again that one country's virtual monopoly has set the less fortunate countries experimenting until better than a substitute was found. By getting off to a good start in the use of this new fiber the British mills hope to regain much of the trade they have lost in recent years. But we have no doubt but that American inventors and business men will give the English a merry run for their money, even if it should become necessary for our farmers to raise the new fiber.

### Capital and Labor in Mexico

In some respects Mexico is a very backward country. For example, her industrial development has not gone very far. However, such a situation is not without advantages, especially if those in authority have in mind the adoption of a radical capital and labor code. And such seems to be the case, for Emilio Portes Gil, president of the National Congress of Representatives of Employers and Workers recently submitted such a code to this body. Señor Gil's present standing and the fact that the code is said to reflect the ideas of the late Alvaro Obregon argue for serious consideration of the proposed measure. The rights of the laborers and employers are balanced as follows: "Each may form a legal entity, the law of which it is bound to recognize and respect. Every employer of labor is obligated to recognize the labor union. The bill, while it recognizes the legal right of labor unions to call a strike, also recognizes the right of employers to suspend work for a given time, or indefinitely under certain legal conditions. The strikers are prohibited from violence, destruction of property or repressive acts against the employers. A notable concession to capital is a provision that employers may reduce the number of laborers, hours of work or close the factory or other place of business when pressure of trade from competition requires the lessening of output to maintain prices and profits." Amongst other provisions are insurance for employees, minimum wage scale, a system of arbitration courts and certain educational facilities and standards. It all looks pretty ambitious, but Mexico may succeed better than some more highly industrialized country in achieving its adoption and realization in practice.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Temptation of Jesus

Mark 4: 1-11

For Week Beginning December 16

#### ALONE

It is often well to shut the world out that we may hear God speak more clearly (Gal. 1:17; Rev. 1:9).

#### PREPARED

Alone with God, Jesus faced and settled three great life questions. This is why he could be so calm when the storms broke upon him (Dan. 1:8).

#### NOT BY BREAD ALONE

Riches do not satisfy the heart. We should not be happy even if we had everything we now desire. Wealth and corruption often go hand in hand (Deut. 8:3; Psa. 104:29; Luke 4:4).

#### BUT BY GOD'S WORD

God's truth has made men great even in the midst of poverty. We live by his word (John 4:34; Job 23:12).

#### BREAD OR WORD?

Let this question be asked and answered whenever money is spent. If we are honest we shall never spend it foolishly (Isa. 55:2).

#### SHOW

Jesus was tempted to do the spectacular thing and rise to power on a wave of popular enthusiasm. This is peculiarly a temptation of our day (Matt. 6:1-18).

#### THE QUIET WAY OF TEACHING AND HELPFULNESS

It is thus that all great and enduring work is done. Empty wagons are noisy. Still waters run deep (Matt. 12:19).

#### WORSHIP SATAN

And secure a kingdom as kingdoms are usually won in this world, by force, scheming, fear, oppression (Deut. 6:13; Joshua 24:14; 1 Sam. 7:3).

#### CHRIST'S KINGDOM AND OTHERS

Christ's kingdom endures and increases while every other rises, has its day and falls. What makes the difference (Isa. 9:7)?

#### DISCUSSION

Are all of our temptations included in the three Jesus faced here?  
R. H. M.

#### Pure Religion in Wisconsin

The farmers near Oconto Falls, Wis., recently lived up to the New Testament ideal of pure religion when they rallied to the help of a widow and her family of eight. It seems that the home of a certain widow in the region burned to the ground. The widow herself came near losing her life trying to save her slender effects. But hardly had the fire burned out before generous-hearted neighbors were busy building the poor widow a new cottage and aiding her with money as best they could. Perhaps we should add that the widow was worthy having proved her spirit by carrying on for three years after the death of her husband. The exercise of even pure religion comes more natural under such circumstances.

#### The Government of India

One of the governmental anomalies of the world is to be found in India. And not the least interesting aspect of this is the fact that there are two Indias from the standpoint of government. The larger half of India is known as British India. It is under direct British control. But the other and somewhat smaller half of India is composed of the native states, which states have rulers of their own who acknowledge King George as suzerain. These native states are sprinkled over India much as freckles on a small boy's nose. Now with these two types of territory so mixed an interesting governmental situation has tended to arise. Great Britain governs British India one way, and seems just now to be inclined to grant more powers to her Indian subjects; while the native princes represent a totally different idea of government. At once such a situation challenges the position of the native rulers who find their states surrounded by territory in which the people are getting more rights than most despotic native rulers are willing to give. The princes of India are finding the situation so threatening to their ancient security that many of them recently met in London seeking to get together in some way to retain as much as possible of their authority. Perhaps the native states will try some sort of federation, but even this, we predict, can at the most but delay the penetration of more liberal ideas of government from the British governed territory. In a very real sense the native princes of India have come to a point where they must unite or be swept aside by the onward march of liberty for the common people of the land.



### Some Brethren Pathfinders

(Continued From Page 775)

*Weekly Inter Ocean*, Chicago, Aug. 31 of that year. And finally, the History of Alexander, Union and Pulaski Counties, Illinois, a volume of over 900 pages, published in 1883 while many people, well acquainted with Eld. Wolfe, were still living. There are also other records.

As to the time young George Wolfe left Kentucky for the wilds of southern Illinois, these records do not agree, but after weighing the evidence pro and con, and in connection with outstanding historical data, we are inclined to accept the date given in the large well-written history referred to. In fact, this work makes mention of George Wolfe more than twenty-five times and gives him a very creditable and prominent standing in the very early history of southern Illinois. From page 266 we quote:

"In the year 1803 . . . the first white settlement was made in the territory now comprising Union County. This feeble colony thus braving the wilds, the dense forests and its almost impenetrable undergrowth, consisted of two families, namely, Abram Hunsaker and George Wolfe. They had come down the Ohio River and up the Cache, hunting and fishing, and finally started on an overland route, intending, it is supposed, to strike the Mississippi River and ascend the same to the settlements of Kaskaskia and Cahokia. These wanderers encamped one night a short distance from where Jonesboro now is, and the next morning the men found that they had to replenish their meat supply, and they shouldered their guns and in a few minutes killed a large and fat bear, and in a little while after getting the bear they added a fine turkey gobbler to their store. They were so delighted with the land of plenty, both of game and excellent water, that they concluded to rest a few days, and before the few days had expired the men were busy at work building cabins in which to house their families and make this their permanent home."

The writer then goes on to pay quite a compliment to these two men, who were not only the first white settlers to enter what is now Union County, but lived here quite a while, two years or more, without seeing other people. Then follows a record of this, that and the other one until a desirable and prosperous community was formed. The report, however, published in the *Inter Ocean* says that the men, after camping one night, became so well satisfied with the country that they erected cabins and then sent for their families, but John Wolfe, son of George, says his father did not locate in Illinois until five years after he was married, that is in 1808. So here we are up against these published records.

To our way of thinking the story resolves itself into something like this. Sometime after George Wolfe, twenty-three years old, was married in March, 1803, he and his brother Jacob, three years older, along with Abram Hunsaker, talked matters over and decided on looking beyond Kentucky for a place of residence. They had heard of the wonderful prosperity of the country around Kaskaskia and Cahokia, where more than half of the white people in Illinois Territory were then living, and decided on looking into the situation. So it was decided that George and Abram should take a hunting trip up through southern Illinois and, if practicable, pick out a good place for a settlement, nearly all of the country at the time being a perfect wilderness, abounding in wild animals, and from which all of the Indians had but recently been driven, though still somewhat exposed to Indian raids from southwestern Kentucky.

Having thus decided the two young men, strong and resolute, fitted up their boat, supplied themselves with plenty of ammunition, good guns, some provisions, a few tools, in fact a regular hunter's outfit, including trap, and started down Greene River, then down the Ohio River until they came to the mouth of the Cache River, and up that they pushed the boat, through forests almost as dense as a jungle, always camping out of nights. Having gone up the river as far as seemed advisable, they hid their boat in some nook, then started out on foot, guided alone by their sense of

direction. And by the way, George possessed a faculty for direction almost as unerring as the compass. Day or night, on the great prairies or in the dense forest, he never lost the sense of direction. This made of him, as he was, a typical hunter and guide. But here we have these two young hunters, within less than two miles of where the town of Jonesboro, the county seat of Union County, now stands, feasting on bear meat and wild turkey, the only two white men in all the wild untamed region round about. Here our historian, as quoted above, finds them in the fall of 1803, constructing two log cabins, a fine winter job. The logs had to be cut, brought together, notched at the ends and put together in order. Clapboards for roofing had to be split, punching split and dressed down for the floors, fireplace built and plastered with clay, and all this done without the driving of a nail. It was primitive work for sure. With an ax the logs could be cut and notched. With a frow the clapboards could be split, and in the absence of a drawing knife, smoothed a bit with the ax. Any place a nail was a real necessity a hole could be bored with the auger, and a pin, whittled out with the ever present jack-knife, driven in. With these few simple tools the pioneer could construct his log cabin without paying out one cent of money, and this is just what Wolfe and Hunsaker had to do. They had no horses, no mules and no oxen. Everything had to be prepared and brought together by main strength.

While constructing their cabins, clearing and fencing a few acres of ground, they lived month after month on the wild game they shot or trapped and the nuts found beneath great hickory nut and walnut trees. Then there were hazel nuts in abundance. No better nut ever grew than the large shellbark hickory nut. After a heavy fall frost a bushel or two might easily be picked up inside of a few hours, and the nuts would keep in good condition for a year. Of course, they had no bread of any sort, and could not have until a crop of corn could be raised from the few grains they carried with them for that purpose. Like the common run of pioneers, they learned to regard the rather dry meat of the wild turkey as their bread. They needed more ammunition, powder and lead, than anything else, and with this they amply provided themselves before leaving Kentucky. With lead they could make their own bullets. They probably used ammunition solely on large game, bear, panther, deer and wild turkey, and being good marksmen made every shot count, so as to make their supply of powder and lead go as far as possible.

They had no use for money, for there was no one to pay it to; had no occasion to purchase anything, and no place to buy things even if they so desired. They had no neighbors, did not see a human being inside of a year or more. There was no tax assessor and of course no tax collector. The two men had to provide for their living as the days, weeks and months passed. Their clothing, from head to foot, was made by themselves from the skins of the wild animals they killed. A few good bear skins made a splendid mattress and covers for a rudely constructed bed in one corner of a cabin. They had no books to read, no papers, no magazines, no letters to write and received none. In all this time young George Wolfe had no word from the young wife he left in Kentucky, nor could she hear from him. She simply knew that he was somewhere in the great dense forest of Illinois Territory, dead or alive, she did not know which, and that it might be a year or even more before she could have the pleasure of greeting him. We may naturally wonder if she ever had any thought about the young lawyer she turned down, and how nice it would be to live in town, well provided for, and have the privilege of being with her husband in her comfortable home practically every day. No, not at all. We dismiss the thought. She was not that kind of a woman. She was a brave woman and had faith in George.

But candidly, why all these privations, experiences and hardships in a vast wilderness cut off from friends, relatives and even common civilization? It is simply a process, under the management of God and nature, for the making of a marvelous preacher, different of course from the present day college and university

method. With interest we are watching the outcome, and will leave the two young men at work until another chapter appears.

Sebring, Fla.

### Thy Kingdom Come

BY MAUD MOHLER TRIMMER

EVERY day, the world over, thousands and thousands of men pray: "Thy kingdom come. Thy will be done in earth as it is in heaven." They speak thoughtlessly, mouthing the words from habit, with little or no consideration of their meaning. If the kingdom of God should be so established on earth that his will would be done on earth as in heaven I imagine ninety-nine one-hundredths of Christendom would be struck dumb with surprise. Yet that is what every lover of God desires from the depths of his heart.

The apostles had such an incorrect idea of this kingdom that the Master told many parables and made a number of statements to make them understand what it meant. From his explanation we infer that it did not consist of areas of land but of hearts, that it was to be established on earth and begun at once, that it should grow in extent and there should also be an inner growth so that the subjects of the kingdom would be permeated with the Spirit of God, that the kingdom was like a rare treasure very much to be desired—yet not only a treasure but also like one seeking treasure (souls), that God was the absolute Sovereign ruling by love, that Jesus reigned with him, that faithful subjects were to become adopted sons, joint heirs with Jesus. From these parables the disciples also learned that the kingdom would be motivated by love and righteousness and that it would be an ideally happy state.

After all these years have elapsed, I wonder if we yet realize what the kingdom means and what the will of God is! Surely we do not, or we would crave them more than anything life offers. We are inclined to dwell on the future of the kingdom, when we have passed from this life. We think of it as Paradise, but the kingdom of God is, not *will be*, within you. It is intended that we taste the joy of heirs of God right now. Could all humanity be subjects of the kingdom, no evil or rebellion would be found on earth. All the inhabitants would regard each other with love and God with adoration. Further, sorrow, pain and suffering would end because these are caused by sin or error. It would be possible for everyone to carry the art, craft or service in which he was engaged to perfection and there would be sufficient food, clothing and shelter for everyone. Do we want this blessed kingdom to embrace all mankind?

How is this monarchy to be established? There is no other way than for men to labor in harmony with God, assisted by his might, and the harder we work and the more of us at it, the sooner it will come. There are two great parts to the work—evangelization and education. And this is not the duty of just the teachers and preachers, but of every follower of Christ. Not just by words, but by every act are we to win and train men for the kingdom. Many an evangelist is credited with conversions that are actually the result of the life and testimony of some layman.

Think what it would mean if every single Christian would quit splitting hairs over dead issues and work in unison with every other to demonstrate the life of Christ and carry on the work of God. Suppose that each one should at the same time pray, "Thy kingdom come," and work to answer his own prayer! We are inclined to think of these two petitions as being intended only to honor and glorify God, forgetting that we would be greatly benefited by their answer. Jesus gave his disciples the prayer that would be the greatest benefit to them. And once each professing Christian works to carry out the divine will for himself, our home and foreign missions problems, our vexatious questions of race and labor, will be solved and answered.

We have had so much propaganda for tithing our money that we are educated to the idea, but we must still learn to share our time and talents with the Lord. The money we give is gone, but there are those who



claim that as they give their earning capacity is increased. However, this does not necessarily follow, and that is well, for our giving of money should be through love of God alone and without thought of reward. We are investing, not to gain lucre, but to build a great commonwealth for God. The time we give is also gone forever. There are only so many hours in the day. We can not increase them, but we can plan our disposal of them so that we make the most of what we have. Surely we give very little time to God.

Not only do we give too little of our time, but also very little of our thought to God. Would it not be nice to have at least two times each day when we think lovingly of God? At night as we go to rest would it not be well just to remember all the delightful ways in which he has blessed us and say a good-night *thank you* with our petitions? And when the morning sun rouses us to a new day, another trial of life, when we have a chance to accomplish something worth-while, should we not think of God, the Giver of it? For every little joy we should remember who sent it; when trials and cares come we should seek the great Giver's help. And should we not consider how we may serve our Lord as we go about our duties?

Each of us has been divinely endowed with certain gifts, which add to our usefulness or charm. How many of these do we use for God? Just suppose every Christian used every one of his talents, at least part of his time, in the service of the King. How much more quickly would come his complete dominion of the world! And with his reign would come joy and peace to all. "Peace on earth and goodwill to men," sang the angels when the Babe was born in Bethlehem. This was prophetic of the sort of rule he would usher in.

Using talents is quite different from time or money. The latter are exhausted, but talents grow and grow as they are used. It is really the best way to take advantage of them. Given freely for heavenly purposes they increase in strength as used far beyond the dreams of those who had them to use, thus giving the holders happiness beyond expectation. God has a right to everything we have and are, and there is always an abundance for our own use. If we could only see it, the way to bring about the complete dominion of the Father is for all the believers to share every gift with him.

Since the World War the masses of people have gone a long way in desiring universal peace. The glory of war has lost its appeal to the common man who must pay the price. It is significant that the whole world paused at the same hour on Armistice Day to pray that this peace may come. We need to pray over and over for the race of men to become sons of God and live in love with each other. This has been the desire of the Father from the beginning. It is our own sin, stupidity and error that have brought on us all the woes we suffer. Had we followed the divine plan we would have achieved all the things that would insure our happiness.

May thy kingdom come and thy will be done on earth.

Long Beach, Calif.

## A Few Words Worth Volumes

BY GRACE HILEMAN MILLER

"MAMA, we were good in church today," exclaimed Daniel as I returned from the Mexican mission Sunday-school (which meets at the same hour that we have preaching services in our church).

"Yes, ma'am, we were," added David, "'cause a nice old lady who sat by us said we were real good 'cause we sat so quietly and listened to the pastor."

Sometimes the reports of their conduct are not quite so complimentary, so we have been trying to do some constructive work along this line.

"Who was this old lady," I asked.

"We don't know her," replied the twins in concert, "but you do," added Daniel, "for I have seen you talking to her."

"What does she look like," I queried.

"Not very tall nor very fat," replied Daniel.

"Does she have white hair?" I asked.

"No, not very," was their reply. Still I did not have the slightest idea who their nice old lady was.

Thursday at the Aid Society dinner table something was said about children being restless in church and the sister next to me remarked: "Well, your boys sat next to me last Sunday and they were real little gentlemen, so much more so than a couple of youngsters in the front seat that I told them how much I appreciated their conduct after church was dismissed."

"So you are their nice old lady, not very tall, nor very fat, nor very gray!" I exclaimed.

"Oh, did they tell you what I said?" she asked.

Tell me why they were so delighted with these words of commendation and have been very anxious for me to find out just who their nice old lady is?

This nice old lady's words of commendation have been worth more than whole volumes of reproof.

La Verne, Calif.

## CORRESPONDENCE

### THE CONTAGION OF ENTHUSIASM

"Say, how many shingles do you have now?" piped a small voice.

"Who, me? Why I have nearly a whole bundle already. How many have you got?"

I was impressed with the queerness of such conversation from small boys, so stopped them to politely inquire its meaning.

"Why, don't you know?" one youngster exclaimed, wide-eyed with amazement at my ignorance. "We're a-puttin' the roof on the new Brethren church up there on the corner. Me an' Jack here ain't bought any candy for two weeks and we've been a-workin' so we've got a whole bundle of shingles for our church. One all-day sucker'll buy two and a half shingles. Won't you buy some?" Whereupon I was sold by these enterprising youngsters' enthusiasm and industry and became a "star shingler," buying several bundles in fact.

Going on to the office I began thinking of several things. If all the children in that Sunday-school are as full of hope and activity as those two boys, things must fairly hum. I determined that the following Sabbath I must attend services with them to find out more about such a building program.

I had not planned to go for Sunday-school and slipping in late I found that the classes were all assembling in the main room. There seemed to be a great deal of orderly whispering and suppressed excitement among the children.

### BUILDERS

My people have vowed to be builders,  
They're bringing the trowel and the hod,  
They're calling the framers and gilders,  
To finish the temple of God.

And each in his mind has a vision,  
And each in his soul has an aim,  
For each one has made his decision,  
And all see the picture the same.

They see in the dawning tomorrow,  
A motif in mortar and stone;  
They know that by both joy and sorrow  
The work was made wholly their own.

They hear from the chimies in the steeple  
A summons to reverence and prayer;  
Each tone a memorial to people  
Whose vision and love put it there.

They flock through the door of the temple,  
And tread as with felt-muffled shoes;  
They blend with the scene, rich and simple,  
While sitting in deep cushioned pews.

And then as the organ and choir  
Respond to a touch and a nod;  
They thrill with a burning desire  
To get themselves closer to God.

And somehow the voice of their pastor  
Is balm on the heartaches and cares;  
It softens and soothes where disaster  
Has crept in and crushed unawares.

The message, the music, the beauty,  
Find lodging in turbulent souls;  
And kindle new strength for the duty  
Out there where the real battle rolls.

Then build, while the spirit is moving;  
Go build, while you have the desire.  
Yes, build, and the act will be proving  
Your faith, and will others inspire.

Build on to the base you have started,  
Build on, through the heat and the cold;  
Oh, build, until age has departed,  
And new in its turn becomes old.

Aye, build, till the last nail is driven,  
The last brick is laid in the wall;  
Build on, and the gold will be given,  
To cover and pay for it all.

And you shall obtain for your wages  
A share in eternity's span;  
Your name shall go down through the ages  
Engraved on the conscience of man.

Wenatchee, Wash.

Osbo C. Woods.

They soon filled their places and became quiet for a word of prayer and a song. The superintendent began giving returns on the "roof." As each class or department reported two shinglers began hastily covering a miniature roof. How happy they were, how shining their eyes in having this, a real part in the program of their church.

As the church services continued with an inspirational worship program and a scriptural sermon I felt closer drawn to God, with more of a part in his earthly work than ever before. I found, too, that all were enthusiastic for their part and I caught the spirit.

I was made to wonder how this large membership could have been so admirably knit together in their thinking, could have been caught in this sweeping wave of enthusiasm, willing to give of their time, their labor, their talent, their money.

Investigating the history of the work, I found as I had suspected, that it had been a process of growth. One brother who had a vision and an undaunted enthusiasm had emphatically announced that he was going to work at a certain hour regardless. He was there, and carried by his enthusiasm, others were there. The work was thus begun.

There the epidemic started. The committees grew more hopeful, the young people gave a banquet, accomplishing the dual purpose of firing themselves and others with an ambition to see the work moving. Junior and intermediate boys began bringing their earnings—quarters and dollars—to build the new church. By that time the adults just had to vote to begin construction.

The fever became contagious. The sisters gave up cherished hopes of a new fall wardrobe, the brethren gave up buying the new automobile they had been inspecting, families gave up the luxury of a winter in the south that the money might be poured into the treasury. By the contagion of enthusiasm as one spirit met another in the ordinary walks of their daily life, the vision was kindled, nursed and burst into flame.

Then I thought of the outstanding missionary apostle, Paul, who was alive with the fire to "know nothing save Jesus Christ and him crucified." By his enthusiasm and dauntless courage was western Europe made Christian. Down through the ages Christianity has spread by contact with converted disciples. The gospel is still spreading by the personal touch of prayerful, Spirit-filled Christians who follow the teachings of their Christ.

The Christian religion is a religion of love, of peace, of happy brotherhood—a religion with God the Father, Christ the Revealer, and man the brother. What a religion of joy! No other religion can equal it for its tidings of good news, goodwill to man. It is a religion of enthusiasm, of upward looking hopes; a religion about which one should be so enthusiastic that others might get the contagion of an enthusiasm for a Christ-controlled life. The far-reaching influence of any city, town or hamlet whose Christian citizens carry with them their enthusiasm for their religion can never be estimated nor ended. May we pray for the grace of God and the indwelling Spirit that we may truly become living epistles read of all men.

Geraldine Eller.

Wenatchee, Wash.

### ELD. JOHNSON PREACHES AT NINETY-THREE

Reverence for God, as it had come to him through the experience of a long life, was the inspiration of the annual message which Rev. W. M. Johnson, ninety-three-year-old elder of the First Church of the Brethren, gave to the congregation of that church yesterday.

Because of the physical toll which his years have taken, Reverend Johnson sat as he delivered his annual sermon, a feature to which the members of the church have come to look forward, on the Sabbath nearest his natal day.

In spite of his years, his voice was clear, at times ringing out with the fervor of his emotions. His words came freely, his thoughts in logical procession, and he told his story with a simplicity that was convincing. Seated in an arm chair, behind him a framed lithograph of the Savior, the whiteness of his hair and beard accentuated by his dark clothes, his thin hands gesturing freely as he sought to emphasize a point, he seemed a fine-lined Whistler come to life. Now and then the snow-white brows would arch as he became humorous for the moment, then they would lower, he would edge forward in his chair, his eyes gleaming in his earnestness, as he enjoined his congregation to accept the obligations God had put upon them.

Throughout his sermon he emphasized the thought that has remained with him during a long life: "God has been good."

Referring to events of the day, to the political situation and its probable effect upon the future, he said: "Never again will opposition to the Eighteenth amendment rear its head in this country. That it is a part of our government for all time has been settled."

"Since I spoke to you last year," he said, "many changes have come among us. Old friends have gone. Calamities have visited us and our neighbors across the ocean. Yet the world has progressed and the Lord still is with us."

"As God is good, so should you be good. There isn't a person, no matter how poor, how low, how destitute, how afflicted or how forlorn, but can be good to his fellow-men."

(Continued on Page 786)



## CORRESPONDENCE

### FROM THE BRETHREN HOME

On the evening of Nov. 1 we had a very pleasant communion at the Brethren Home, Greenville, Ohio. I think there are about twenty-five aged people in the home and most all of them were at the table.

I used to think when I visited the Home that the one who cared for it ought to have a blessing here and one waiting over on the other shore, and I think more so since being here. Bro. Nathan Martin officiated at the feast and Sister Kreider led in the song service, telling us of the beautiful home over there. Now another service that I enjoy is the one in the morning. Bro. Kreider comes with Bible in hand, stands inside the door and says good morning. When all are seated he reads the scripture, explains it and prays for us all. Then another brother says the Lord's prayer. So if we are not saved it will not be their fault. Greenville, Ohio. Julia A. Gilbert.

### IN RECOGNITION OF FAITHFUL SERVICE

Believing that our appreciation should be given those who are worthy while they are living, over 300 people assembled at the South Waterloo church on Tuesday evening, Nov. 20, to enjoy with Brother and Sister A. P. Blough and their daughter, Marguerite, the thirtieth anniversary of Bro. Blough's eldership of the South Waterloo Church, Nov. 20, 1898—Nov. 20, 1928. It is an achievement well worth commemorating to be elder of one church for thirty years, seventeen of which were served as pastor.

The following program was given: Invocation, O W. Hamer; a selection by young men's quartette; talk by Rev. Yaggy, President Waterloo Ministerial Association; selection by a young people's chorus; talk by E. M. Lichty; poems by O. Stuart Hamer and O. W. Hamer (given before); talk and presentation of a gift in behalf of the church by H. W. Miller; response by A. P. Blough: "Blest Be the Tie That Binds," by the congregation.

Rev. O. M. Yaggy, pastor of First Evangelical church, and president of the ministerial association, spoke fittingly and very highly of Bro. Blough, his work and his genial ways. In behalf of the association Rev. Yaggy presented a beautiful bouquet of golden chrysanthemums, saying to Bro. Blough: "These blooms speak of your golden deeds and your golden memories."

Under Bro. Blough's eldership and pastorate the church has grown to nearly 600 members. The rural work accomplished under his leadership has won for itself denominational and interdenominational recognition, state-wide and national acclaim. During his years of service he has conducted 235 funerals and solemnized 120 marriages. There have been three building operations during his eldership. He has served the general Brotherhood on Standing Committee and other committee work along with his service on the General Mission Board. As in times past, the work has prospered, we pray that it may continue to prosper, progress and serve humanity and Almighty God.

After the program the scene changed from the "upper room" to the supper room where the guests of honor, Brother and Sister Blough and Marguerite and some of those who were in attendance at Bro. Blough's installation, sat at a special table, decorated with beautiful roses. On this table was a beautiful twenty-five pound cake with this inscription:

Thirtieth Anniversary  
1898-1928

A. P. Blough  
In Recognition of Faithful Service.

Everyone was served with refreshments which took the form of a plate lunch. The cake was presented by the community to the Bloughs for their disposal. The daughter, who teaches at Goldfield, Iowa, and who had made the trip for this occasion, had the honor of cutting the beautiful cake and giving a portion to all present.

After congratulations and well wishes were given, the meeting adjourned. All of this was a fitting tribute to a noble soul.

ODE TO SERVICE  
By O. Stuart Hamer

(To Eld. A. P. Blough for thirty years of service in the South Waterloo Church)

This your high call has been for thirty years:  
To serve, each day, and walk, your fellow-men;  
To be faithful of words and wealth,  
Content to let the world and time pass by;  
To ask for no return than grateful hearts  
Have offered you; to be with them in times  
Of joyous mirth and at their restful hours,  
To sanctify the gatherings in their homes  
And share with them again remembrance times.  
These thirty years how oft you've joined loved hearts,  
How oft you've solemnized their wedding feasts!

And your high call has been for thirty years:  
To teach by word, God's great and living truth;  
To show by deed, his will revealed to man;  
To stand out for the noble and the best;  
Through storm and stress of thought rage through the land;  
To choose the good and true from out the wrong;  
To set your face steadfastly toward your God.  
These thirty years you've oft proclaimed his word  
And many a heart has learned to love His God.

And your high call has been for thirty years:  
To follow in the path where suffering lay;  
To speak kind words to overburdened souls,  
To be a stay to some discouraged one;  
To pour the oil of comfort into hearts  
Made sad by death and loss, or those most dear,  
And all these thirty years as loved ones died  
You led the way to their last resting place.

Thus your high call has been for thirty years:  
To serve in earth's most sacred realm; to know  
The things of life, of heart, of soul, of God;  
To guard from loss what man has treasured most.  
But still for all of this man will kindly  
You little by his gift of wealth, and yet  
Much less in word or by his kindly deed,  
But may our God whose cause was served these years,  
Grant you from heaven's store a hundred fold.

### THIRTY YEARS AGO

By O. W. Hamer

Just thirty years ago today,

I heard my Lord and Master say:

"I need a shepherd true and bold,

To keep my flock safe in the fold.

"To lead them by the crystal stream,

And into fields of living green.

Come thou and be like one of old,

And keep them safe within the fold.

"Come thou and see that they are fed,

And break to them the living bread."

"Nay, my Lord," I then replied,

"But I would walk close by thy side.

"For I am humble in thy sight,

And not a man of strength and might."

"Thou hast no strength of which to boast,

But by my spirit, I'm Lord of Hosts."

"No longer then thy step delay,

But lead them in the living way."

"Then Lord," I said with heart sincere,

"I'll lead them on without a fear."

"I'll give to thee my life," I said,

"And feed them with the living bread."

And now through all these years I led,

Thy flock on this life-giving bread.

"I've led them in the living stream,

That they might be forever clean.

And rise to walk the path he trod,

That leadeth up on high to God.

"I've kept beside the death-bed scene,

Where passed a soul across the stream.

To point them to their Lord on high,

Who meets his loved ones in the sky.

"Youth and maiden's vows I did record,

In the presence of their living Lord.

And all these years through faith, hope, love,

I've pointed souls to God above.

"And still, dear Father, I do pray:

Give me strength for each passing day.

That I may yet ere life is o'er,

Point many souls to the yonder shore.

"Lead on, lead on, dear Lord, I pray,

Till we shall wake in perfect day.

With him who judgeth his faithful throng,

In the city of the living God."

Waterloo, Iowa. Paul S. Longenecker, Junior Pastor.

### THE OFFICIAL VISIT WITH AN AGED DEACON

On my last visit to the work in Denmark, in October, I accompanied a young deacon on the annual official visit. The visit was conducted in the same manner as when I accompanied an aged deacon in the Spring Creek church, shortly after my conversion in 1897. But there was something about the visit with an aged deacon on this latter occasion which impressed me. In his best days the deacon I refer to was very active. He still has the work of the church at heart. He is eighty years old, and his stooped form and uncertain steps speak of a life of toil and not a little sickness. For a poor man to raise a large family in this section of Denmark requires much hard work. The brother lives in the country and for the past ten years has not been away from his home, on account of being too feeble.

We received a hearty welcome. After a short conversation we told him on what mission we were. He said he could well understand that. When asked as to his faith, he answered: "O, it is much better. It increases as the years roll on." He is at peace with God and man. In answer to his desire to continue in the good work of the Lord, he replied: "This would be a poor time to quit." It is a poor policy to quit the Lord's service at any time, but more than doubly so when life's sun is about to set. As to suggestions for improvement in the church work, he thought those who know the inside of the work know best what changes are needed and how best to proceed.

The young deacon suggested that the aged brother lead us in a season of devotion. Slowly rising from his chair and with the aid of his cane he got his Bible. He knew what he wanted to read, and where it was recorded, but it took a little while for his hard working hands to page to Rom. 8 and so he began reading with the 28th verse: "We know that to them that love God all things work together for good," etc. He read sure and thoughtfully, with a few pointed remarks after several verses. "If God is for us who is against us?" We need not doubt as to our victory," he remarked. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" That is glorious." "If it is God that justifieth." Then he smiled and said: "If he does a work it should be good enough." And after the reading of the apostle's pledge of steadfastness, in which he says that nothing imaginable can move him or separate him from the love of God, the brother concluded with an

"Amen" and a prayer that gave the assurance that he was of the same mind as the apostle. It is one's own experiences and not what he reads or hears in others' testimony, that gives him the best assurance.

Let us thank God for all the hardships in life and all the difficulties we have to battle with. Faith gives the victory. Praise the Lord. J. F. Graybill.

Malmö, Sweden.

### DISTRICT MEETING OF EASTERN VIRGINIA

The District Meeting of Eastern Virginia convened at Nokesville, Va., Aug. 30 and 31. Not so much business was transacted, but some questions brought quite a bit of discussion. A change was made in some of the committees, especially the Mission Board which has three new members. A proposition to cancel all back dues of churches that were in arrears and start with a new assessment was voted down which means we hope that the churches intend to pay their quotas, so that the District Boards and the General Mission Board may more effectively carry on their work.

E. E. Blough was chosen as delegate to 1929 Standing Committee, C. M. Driver, alternate. The officers of the meeting were: I. N. H. Beahm, moderator, and I. W. Ziegler and D. M. Glick, clerks. D. M. Glick, Writing Clerk.

### Notes From Our Correspondents

#### CALIFORNIA

Fresno.—Nov. 3 Bro. Leo Miller began a two weeks' revival meeting. The choir with the help of Bro. Miller presented the Prodigal Son in song and narrative. At the close of the meeting six were added to the church by baptism, one of the number being seventy-two years old. We feel that much spiritual strength has been added to the church and the prospects for bringing more into the kingdom are good. Nov. 14 the love feast was observed with a but attendance. The interest in our Sunday-school is growing and we feel that a very profitable year is before us. The Y. P. D. is planning to give a program soon at the general hospital and on Dec. 28 the choir will render a radio program. The missionary society and Ladies' Aid are well attended and much interest is manifested. Bro. Miller appreciates the response received from letters concerning friends and relatives in our city who were not in touch with the church. If there are any others we would be glad to know of them. The work of the church is progressing nicely under the leadership of our new pastor, Bro. Leo Miller.—Iva Hoff, Fresno, Calif., Nov. 20.

#### CANADA

Vidua church met in council Nov. 17. It was decided to have Sunday-school during the winter months if the weather permits. A committee was appointed to arrange for a Christmas service. The painting of the church is nearing completion but the cold weather has hindered some; the cost is \$250. Sept. 8 an offering of \$16.50 was lifted for missions, an offering of \$5 is being sent to Bethany Bible School. We will not have a revival this winter as the weather is too uncertain. There are eleven families of members scattered some distance from the churchhouse. The future will decide whether we will be able to have a pastor next year or not.—Mrs. Nettie Stryker, Consul, Sask., Nov. 21.

#### COLORADO

Denver.—Bro. N. H. Blough of Davidville, Pa., was with us in a revival meeting, beginning Oct. 21, closing with a love feast Nov. 4. Four made the good choice and were baptized. Bro. Blough is an earnest speaker, and his messages were brought with power. Nov. 23 a fellowship supper was given in honor of the new converts. Speakers discussed, How promote spiritual growth. Our obligation to new converts. Why I love my church, etc. Others gave testimony of what the church means to them. We have planned for an all-day service on Thanksgiving Day. Dinner will be served at the church. We find that these occasions of fellowship are a help and benefit to all. Nov. 15 the Laymen's Organization made definite plans for more practical work. The Ladies' Aid will hold a Bazaar Dec. 8. On this occasion nine boxes that were previously distributed will be opened. The Ladies' Aid and Laymen's Organization are doing some very practical work, and are a real help in the progress of the church.—Mrs. I. J. Sollenberger, Aurora, Colo., Nov. 27.

First Grand Valley church met in council Oct. 26. The election of officers resulted in Bro. J. D. Coffman being re-elected elder for the coming year, with Bro. E. R. Fisher, assistant; Bro. J. A. Weaver as church clerk; and Bro. Ralph Sutton, Sunday-school superintendent. The Christian Workers' Society was put into the hands of the Y. P. D. and they will choose their own officers and work out their programs beginning Jan. 1. Our District Meeting will begin Thanksgiving evening and last over the following Sunday. The delegates from our local church are Bro. Fisher, Brother and Sister Coffman and Sister Margaret Weaver. We are expecting Bro. S. J. Miller of La Verne, Calif., and Bro. J. J. Yoder of McPherson, Kans., to be with us at this time.—Mrs. Jennetta E. Hornbaker, Clifton, Colo., Nov. 17.

#### DELAWARE

Wilmington.—Oct. 7 the Sunday-school held a rally day service, when Bro. Wadsworth of Pottstown gave an address. Nov. 4 Mrs. Rose Murphy of Philadelphia gave a very interesting talk on the Mexican Goodwill Project. Nov. 11 Mrs. Quincy Holsoep of Roysford spoke to us on the interesting topics, Christian Endeavor and Sunday-school Work. Twenty-seven of our young people attended a Christian Endeavor Rally at the First church, Philadelphia, on Nov. 17 and spent a very interesting evening.—Mrs. W. G. Hank, Richardson Park, Del., Nov. 26.

#### FLORIDA

Seneca.—Two special days were observed in November. The mission Sunday-school at Fruitland Park entertained the church Nov. 18. An excellent religious as well as social feast was the result. Nov. 25 the home church at Eustis was the hostess and the Fruitland Park members and friends came over. Bro. C. S. Lehman was moderator of the forenoon and afternoon meetings and the Sunday-school superintendent. Bro. W. J. Miller, was moderator of the evening meeting. The speakers and assistants were N. I. Cool for devotions; J. H. Morris for two tracts; and Ida Hummelbaugh for the missionary address. The young people's meeting also was inspiring. The day was a glorious one because it had been well planned. At noon the lunch was served on the church yard; the social hour was as helpful as any other part of the day. After the service Sunday night the writer started on his way home to Lakeland. These cool moonlight nights are fine for driving in Florida, over the good hard-surfaced roads, the traffic being less after 10 P. M.—J. H. Morris, Lakeland, Fla., Nov. 26.

#### ILLINOIS

Martin Creek.—Bro. Sherman Shoemaker from Mt. Vernon preaches for us the third Sunday of each month. We miss Brother and Sister Harshbarger who moved away one year ago. Bro. Goughnour and wife were with us one Sunday this summer and he preached a good sermon. Anyone coming this way will be welcomed in our services.—Amelia Leinard, Fairfield, Ill., Nov. 24.



Waynesboro. Almost 400 communists, 100 in the  
 text of Nov. 21. Ed. E. C. Baker of New Windsor, Md. officiated  
 the work in our organization is progressing nicely. Since our  
 (Continued on Page 78)



## ELD. JOHNSON PREACHES AT NINETY-THREE

(Continued From Page 783)

"There isn't a rich man, standing on the highest pinnacle that his wealth can put him, but can be helped by you and me. That is your duty. The manifestation of God, his goodness, his kindness, his mercy, ever are present, and I count it a privilege to engage in his service."

As he came to the close of his talk, his voice dropped and a note of wistfulness crept into his tones.

"I expect that this will be my last annual talk to you," he said. "But I want to leave this with you at this time. When we, who reach the age I have, look back, we see where many times we could have helped our fellow-men, when we could have practiced the goodness which God has done for us. This is my charge to you: Take on God's responsibilities. Accept his duties. Comply with his conditions. Be good workmen for him. Then you never will have to be ashamed."—"Wichita Eagle," Wichita, Kans.

## JACOB H. KELLER

Jacob H. Keller was born in Pendleton County, W. Va., Dec. 17, 1854, and died Nov. 4, 1928, at his home in Leonard, Mo. At the age of six he with his parents moved to Jasper County, Mo. From there they moved to Appanoose County, Iowa, in 1861. In 1880 he married Amanda Kelley. To this union were born two children; one child and the mother died in March, 1883. Sept. 10, 1884, he married Nancy A. Sticker and to this union one son was born. He moved with his family to Keokuk County, Iowa, March 4, 1901, and in 1903 to Missouri. In 1908 he moved to Udell, Iowa, and in 1920 to Leonard, Mo., residing there until his death.



He united with the Church of the Brethren Oct. 10, 1881, and was called to the ministry May 12, 1894; he was advanced to the second degree of the ministry Oct. 12, 1895, and ordained to the eldership Oct. 30, 1904. He was faithful to his calling and much interested in the church. His greatest interest was the saving of souls. He served several times on the Standing Committee. He conducted many funerals and solemnized many marriages. He believed in God and lived close to him at all times. He never lost an opportunity to speak a word for Christ and the church. During his last illness he often remarked that if it was the Lord's will that he be restored to health again he would do more and better work for him.

At the time of his death he was pastor of the Shelby County church. Preaching was his business but he farmed for a living. He always gave freely of his means to help advance the Lord's work. Aug. 19 he called for the anointing. He had been a constant sufferer since April and never walked a step after Aug. 20. He bore his affliction with much patience and ever trusted in his Lord and Savior.

He leaves his wife, one daughter and one son, five grandchildren and one sister. Short services were conducted at the home by Eld. J. S. Carney. The remains were taken to Fairview church near Udell, Iowa, where services were conducted by Brethren Orlando Ogden and J. S. Carney. Burial in the cemetery near by. Mrs. Frank Folger, Leonard, Mo.

## IN MEMORY OF JACOB BETTS

On Sept. 20, 1928, the Boise Valley church and the District of Idaho and Western Montana, lost one of their faithful and valued workers through the death of Eld. Jacob Betts.

Bro. Betts had not been in good health for some weeks, but was able to go about his regular work, until about two weeks before his death, when he suffered a severe hemorrhage caused by ulceration of the stomach. He did not rally from his weakened condition though the best of medical care was given him.

Our brother had lived in the Boise Valley community for more than twenty-seven years, engaging in farming as a means of a livelihood, and ministering in the church and community, aiding in the work of the District whenever opportunity afforded. Through his kindly counsel and manifestly good judgment, he endeared himself to all classes of citizens. He was many times honored by being elected to positions of trust and confidence by the citizenry both in business and the church. He served his community as president of the local telephone company, as treasurer of the school board for two terms, as secretary of the Co-operative Creamery Association, as chairman of the Idaho Apple Growers' Association and was appointed appraiser by the Federal State Bank.

In the church, he served as minister and elder in a faithful manner. At the time of his death he was elder in charge of the Boise Valley church. Besides his local work, he was often called to give counsel and administer comfort when perplexities arose in churches throughout the District. He served as chairman of the District Ministerial Board for several years. Last June when the District Board of Ad-

ministration and Church Extension was formed, Bro. Betts was chosen as member of that board. As a church worker he was unpretentious, and perhaps failed to make his powers of leadership felt, because of a natural timidity which was often manifest. As a coworker he was at his best, agreeable, kind and ready for every good work. During the last days of his sickness the work of the church was constantly on his mind. The church was first then as was characteristic throughout his life.

He was born in Indiana, July 17, 1872, moved to Kansas where he grew to manhood, journeyed to Cushing, Okla., in 1898, where he was united in marriage to Nora Burnett and together they came to Idaho to make their home. To this union were born four sons and four daughters, all of whom are living but a daughter who died in infancy.

Funeral services were held from the Boise Valley church by the writer, assisted by four of Bro. Betts' coworkers, Elders C. A. Williams, J. E. Shamberger, H. H. Keim, and J. H. Graybill. H. G. Shank.

Meridian, Idaho.

## A CALL AT DAHANU

It was a short call. We did not see much nor get to talk a great deal. Nevertheless, we came away refreshed and hopeful.

There are six sisters at Dahanu: two doctors, two trained nurses, and educationist and an evangelist. The hospital and school buildings are fairly good and adequate for the present, I think. The school is small, but a good one, and appears in tip-top shape. And the people are round about by the thousands to be treated by the doctors, served by the nurses, educated and evangelized by the other two sisters. Moreover, Bro. Alley from Palghar is elder of the church and furnishes such aid as he can. A wonderful task is theirs! A fine opportunity is theirs also!

Opposition is there, yes, as well as in most places where the Spirit of the Lord is at work. Rich caste leaders would prevent their tenants and servants from coming to the mission even for medicine if they could. We are much spoken against. No one ought ever leave his ancestral religion.

But there is an awakening to life of dry bones. I was glad for the privilege of talking to two of the leading non-Christian teachers, working among their own people. They have seen the light. They know the way. They admit their faith in our Savior, and are waiting an opportune time to accept him.

The boys and girls who so finely built the hospital at Dahanu will do well daily to remember these faithful sisters at the throne of grace. Your prayers will help.

Anklesvar, India.

I. S. Long.

## IN MEMORY OF SISTER RETA H. BRUBAKER

Sister Reta H. Brubaker, daughter of Brother and Sister Peter G. Brubaker of Elizabethtown, Pa., was born March 17, 1904. Sept. 29, 1928, she met with a serious automobile accident. She was taken to St. Joseph's Hospital in Lancaster City. She did not gain consciousness until Oct. 2, and then it was found she was paralyzed. An X-ray revealed that the spine was broken. An operation seemed the only possible chance of saving her life, and she apparently stood the operation fine. Prior to this she was anointed by her pastor. She died Oct. 12.

She united with the Church of the Brethren at the age of fourteen, standing firm in the faith to the end. She was a regular attendant in the Sunday-school and an earnest worker in her class. She was married to Walter F. Brubaker on March 1, 1928. She leaves her husband, her parents, a brother and a sister. One brother preceded her.

Funeral services were held from the home of her parents and at the church in Elizabethtown. The services were conducted by Bro. H. K. Ober, Bro. H. H. Nye, Eld. S. H. Hertzler and Bro. M. B. Miller. She was laid to rest in the family plot in the East Fairview cemetery near Manheim, Pa. M. B. Miller.

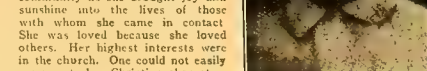
## CATHERINE STAYER BOWSER

Sister Catherine Stayer Bowser was a typical Christian woman. She was endowed with those Christian traits that make such women winsome and strong. She was a daughter of Jacob and Eliza Armstrong Stayer, and was born on the Stayer homestead in Hopewell Township, Bedford County, Pa., Sept. 29, 1858. Sister Bowser was married to John K. Bowser, a minister, who died twenty years ago. She was one of those saintly souls who when they go leave a vacancy in the church, home and community that is hard to fill.

Her husband served as minister in the Yellow Creek congregation a number of years. Sister Bowser was a welcome visitor in the homes of the brethren and sisters of the community as she brought joy and sunshine into the lives of those with whom she came in contact. She was loved because she loved others. Her highest interests were in the church. One could not easily exaggerate her Christian characteristics.

She leaves two brothers—Adam A. and David A. Stayer, a minister, and two sisters—Mrs. Mary A. Sams and Mrs. Jane Guyer. Yellow Creek, Pa.

Jos. H. Clapper.



## FALLEN ASLEEP

Boone, Sister Clara I., died Nov. 10, 1928, at the home of her son, Wm. Boone, near New Midway, Md., aged 65 years. She became a member of the Church of the Brethren in 1861. Monocacy about eighteen months ago. She had been in failing health for about a year and was not able to attend church regularly. She is survived by one son, two grandchildren and one great-grandchild. Funeral services at Rocky Ridge by Eld. Chas. Stover, assisted by Elders J. F. Flier, T. S. Fike and E. P. Schilt. Interment in adjoining cemetery—Eld. A. Eigenbrode, Rocky Ridge, Md.

Dome, Sister Jane, born in Philadelphia, Pa., died at Pomona, Calif., Oct. 16, 1928, aged 55 years, 8 months and 22 days. She was the daughter of Theodore and Sarah Dome. She attended school at Juniata College and taught in the public schools in Pennsylvania, also at Girard College. Failing health compelled her to come west; she lived for a while in Arizona, and later came to Pomona where she lived for the past six years. She united with the Church of the Brethren early in years and lived a faithful and consistent life. Though in failing health for the past few years she was cheerful and patient, doing what she could for others. She is survived by a brother and sister. Funeral in the Pomona church by the writer, assisted by Bro. O. L. Minnich. Interment in the cemetery at Alhambra, Calif.—A. O. Brubaker, Pomona, Calif.

Elson, Mrs. Augusta Burt, was born in Coshocton County, Ohio, Jan. 4, 1849, and died in Cleveland, Ohio, Oct. 26, 1928. She is survived by one sister and two brothers; also one daughter, Miss Nettie, at home and her husband, Dr. Charles Elson, whom she married Jan. 4, 1877. The deceased lived in Cleveland since 1900. She was a member of the Church of the Brethren forty-eight years. For twenty years of her life in Cleveland, she was without a church home for no Church of the Brethren had yet come to the city, but when the mission church was organized, she became one of its charter members and was a loyal supporter of it to the last. The Cleveland church has lost not only one of its two oldest members, but one who was loved and esteemed by all. Her contribution to the church was not one of physical activity, for her advanced years prohibited that, but her influence was felt keenly because of her self-control and a spirit of unusual sobriety. During the last year of her life she was confined to her home and much of the time to her bed. She was always patient and most considerate of those who ministered to her comfort. The end came quite unexpectedly and her passing was just as peaceful and serene as her life had been. Funeral services were held in the home and conducted by her pastor. Her body sleeps in beautiful Lakewood cemetery, Cleveland, awaiting the return of her Lord whom she served so faithfully.—H. D. Emmert, Cleveland, Ohio.

Fultz, John, Sr., was born in Allen County, Ind., near the city of Ft. Wayne. Early in youth he came to North Manchester, in Ind., and about which place he spent his busy life. Of his immediate family, a brother and sister are deceased; his only brother, Andrew, lives in Alabama and was not able to attend the funeral. He married Polly Landis, Oct. 13, 1874. Four sons and four daughters were born to them; one died in infancy and a son, William, in manhood. Surviving are the wife, three daughters and three sons; also an orphan daughter was raised as their own daughter. While doing the chores one evening he was found unconscious, caused by a stroke of paralysis, from which he never regained consciousness. He died on the morning of Nov. 13, being a little past 74 years old. Funeral at the El River church conducted by the writer and assisted by the home ministers, Brethren Deaton and Freed.—J. Edson Ulerly, North Manchester, Ind.

Gruber, Sister Mary Florence, wife of Bro. Levi Gruber, died suddenly at her home in Astoria, Ill., Oct. 19, 1928, following a paralytic stroke suffered the day previous. She was the daughter of John and Anna Mary Kolp and was born in Hockerville, Pa., Feb. 13, 1874. She married Levi Gruber in December, 1905. The husband survives with three brothers, one sister and a stepdaughter. She united with the Church of the Brethren at Astoria Nov. 21, 1920, and lived a faithful, conscientious Christian life. Funeral at the Astoria church by E. F. Clew assisted by W. R. Seitzinger. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Hammer, Ben S., died Jan. 15, 1928, at his home near Franklin, W. Va., aged 82 years, 1 month and 26 days. He was a member of the Church of the Brethren. Funeral services at the home by his pastor, Bro. A. Jos. Caricole. Interment in the Franklin cemetery.—Orpha Hess Caricole, Franklin, W. Va.

Hay, Bro. Amos E., son of Michael and Catherine (Bare) Hay, was born near Brookville, Ohio, Oct. 24, 1868, died Nov. 16, 1928, as a result of being struck by a fast train. Oct. 6, 1889, he married Dora Wrightman who survives with one son, one brother and five grandchildren. In 1885 he united with the Church of the Brethren. He was called to serve in the church in the capacity of deacon thirty years ago. He was a devoted and earnest worker in the church. He did much singing, being gifted and also a lover of song. Father, mother and three brothers preceded him. He was identified with the business interests of Brookville for the past thirty-five years. Services in the Brookville church by the writer, assisted by Bro. Glenn A. Moyer. Interment in the Arlington cemetery.—Van B. Wright, Dayton, Ohio.

Hill, Elmira, daughter of John and Mary Smith, died Nov. 17, 1928, aged 83 years, 10 months and 21 days. She married Abraham Hill April 6, 1876. To this union were born one son and four daughters who survive with sixteen grandchildren and ten great-grandchildren. Her husband preceded her five weeks ago. She was united with the church while young, in which faith she continued steadfast to the end. Funeral at West Nimishillen church by C. H. Dearford. Interment in church cemetery.—Mrs. Lottie Kinsley, Hartsville, Ohio.

Horn, Raymond John, son of Mr. and Mrs. Joseph Horn of near Shirleyburg, was accidentally shot Nov. 14. He was rushed to the Blair Memorial Hospital in Huntington where he died in less than an hour. He accepted Christ during the revival meetings held in the Sugar Run church and received baptism and partook of his first communion just two weeks prior to his death. He was 13 years old. He is survived by his parents and several brothers and sisters. Services in the Germany Valley church by his pastor, Bro. H. W. Hanawalt. Interment in the adjoining cemetery.—Mrs. H. A. Wilson, Mount Union, Pa.

Kaufman, Mrs. Sara D., born in Bowne Township, died suddenly of heart trouble, Oct. 26, 1928, aged 23 years, 3 months and 7 days. She was the youngest daughter of Semiah and Christina Weaver. At the age of thirteen she united with the Church of the Brethren at Elmdale, Mich. She married Daniel W. Kaufman March 28, 1924, and lived in Grand Rapids until her death. She leaves her husband, two daughters, father, mother, brother and sister. Funeral service at the home by her pastor and at the Elmdale Mennonite church by Chas. Dearford, assisted by the writer. She will be greatly missed by the Grand Rapids church and especially by the Sunday-school class of which she was an active member.—W. C. Sell, Grand Rapids, Mich.

Kimmel, Nora E., daughter of the late Jefferson K. and Sara Hunter Will, died Oct. 13, 1928, aged 64 years, 3 months and 10 days. Sept. 23, 1866, she married Harvey H. Kimmel, a minister, who survives with two sons and one daughter. She united with the Church of the Brethren about twenty years ago and continued faithful until the end. She suffered much in later years, having been paralyzed partially for about seven years. Funeral services in the Pike church, Middle Creek congregation, by the writer. Interment in Evansville cemetery near by.—Newton D. Cosner, Sipesville, Pa.

Lohman, Bro. Jacob J., born January 15, 1850, and died in Somerset County, Pa., Nov. 7, 1928, aged 78 years, 10 months and 22 days. He united with the church about twenty-five years ago. He was the last one of a family of fourteen children. He is survived by his wife, one son and three daughters. One child preceded him in death. Funeral services in the Rummel church by his pastor, the writer, assisted by Bro. J. F. Ream. Interment in the Berkey cemetery.—D. P. Hoover, Windber, Pa.



**Localeot**, Sister Clara Lee, died of acute indigestion, Oct. 28, 1928, at her home near New Windsor, aged 53 years, 5 months and 6 days. Surviving are her husband, five daughters and one son. She had been a member of the church and also served as a deacon's wife for a number of years. Funeral at Pipe Creek by J. J. John and E. C. Bixler.—Hilda Speicher, Uniontown, Md.

**Moyer**, LeRoy, son of Edw. and Mamie Royer of Janesville, Ohio, died Oct. 18, 1928, aged 13 years, 1 month and 12 days. He was ill for about three weeks with what later the doctor pronounced diphtheria. He suffered much but was very patient. Two years ago he with his parents and two of his brothers confessed Christ and was baptized. Surviving are the father, mother, six brothers and one sister. Burial in Wesley Chapel cemetery near White Cottage. Brief service at the grave by the undersigned assisted by Rev. Nash—Ervin Weaver, White Cottage, Ohio.

**Moyers**, Martha Lee, was born to Dec and Iva Judy Moyers on Feb. 26, 1928, and died March 14, 1928. Funeral services at the home by Bro. A. Joseph Caricoles. Interment in the family cemetery.—Orpha Hess Caricoles, Franklin, W. Va.

**Oben**, Samuel, was born May 30, 1857, in Indiana County, Pa., and died Nov. 15, 1928, at Corunna, Ind., aged 71 years, 5 months and 15 days. He leaves his wife, son and seven grandchildren, one brother, one sister, two half brothers and two half sisters. At the age of twenty-eight he united with the Church of the Brethren and had lived faithful ever since. Services and burial at Fairfield Center.—Samuel J. Burger, Howe, Ind.

**Pontius**, Laura Agnes, daughter of Brother and Sister Peter Steffy, died Nov. 10, 1928, aged 45 years, 1 month and 25 days. She united with the church Dec. 10, 1901, and was faithful and loyal to its principles. Aug. 27, 1901, she married Bro. Henry Pontius. To this union were born one daughter and three sons. She with her husband served in the office of deacon. She called for the anointing during her sickness which gave her much comfort. Funeral at Hartsville church by Brethren C. H. Deardoff and G. S. Strausbaugh. Interment in Mt. Peace cemetery.—Mrs. Lottie Kinsley, Hartsville, Ohio.

**Smith, Harry Jr.**, son of Harry and Mary Simmons Smith, was born Feb. 13, 1928, and died of pneumonia March 13, 1928. Funeral at the home of his grandfather in Buffalo Hills by Bro. A. Jos. Caricoles. Interment in the family cemetery.—Orpha Hess Caricoles, Franklin, W. Va.

**Smith, Jarred B.**, died June 25, 1928, at his home on Upper Reed's Creek, near Ruddle, W. Va., aged 48 years, 4 months and 3 days. He is survived by his wife, Ida Waggy Smith, seven daughters and four sons. He was a member of the Church of the Brethren. Funeral at Nettie Memorial Church of the Brethren by Bro. A. Jos. Caricoles. Burial in near-by cemetery.—Orpha Hess Caricoles, Franklin, W. Va.

**Sponangle, Geo. W.**, died Jan. 15, 1928, at the home of his son, Green Sponangle, near Franklin, W. Va., aged 87 years, 11 months and 20 days. He was a member of the Church of the Brethren. He suffered severely for about three months with cancer of the stomach. He and wife died some years ago. Funeral by Brethren C. H. Deardoff and A. Jos. Caricoles at the Smith Creek Church of the Brethren. Burial in the family cemetery near by.—Orpha Hess Caricoles, Franklin, W. Va.

**Swoveland**, Harriet Ann, daughter of Needham and Abigail Deeman, born in Grant County, Ind., died Sept. 20, 1928, aged 72 years, 5 months and 11 days. She united with the Church of the Brethren at the age of twelve and for more than sixty years remained faithful to the church. On May 31, 1877, she married Fred Swoveland. After residing twelve years near Hagerstown, Ind., they moved to Jewell County, Kans. To this union six children were born, two of them dying in infancy. Surviving are her companion, two sons, two daughters and fourteen grandchildren. Funeral services in the Burr Oak church by Bro. Ira Wagoner assisted by Bro. Earl Jarboe. Interment in the Burr Oak cemetery.—Ida A. Wagoner, Burr Oak, Kans.

**Trogden, Osa Matilda**, wife of J. F. Trogden, died at her home near Oakdale, Calif., Nov. 9, 1928, aged 43 years, 1 month and 23 days. She was born at Rippey, Iowa, Sept. 16, 1885, and moved with her parents to California in 1900. She united with the Church of the Brethren in 1902. She was taken ill with influenza and passed away after only two days of sickness. Her husband, three children and her father, A. M. White, a minister, survive. Funeral by Grant Tooker assisted by J. W. Deardoff. Interment in Modesto cemetery.—Pearl Wirth, Empire, Calif.

**Ulrey, Barbara A.**, daughter of John A. and Sarah Ulrey, was born Dec. 28, 1856, in Kosciusko County, Ind. Sister Ulrey was the tenth child of a family of eleven; surviving her an only brother, David C., and a sister, Sarah Tridie. Her girlhood was spent in the community and the sister, Sarah Tridie. When she was twenty years old she gave her life to the Master, and was always true and faithful to her trust. Feb. 3, 1881, she married Aaron J. Ulrey. Their home was not blessed with children of their own, but a foster son, Harley, from infancy enjoyed the blessings of their paternal love and care. She leaves an afflicted husband to whom she ministered devotedly. Services conducted by the writer assisted by Eld. John Wright.—J. Edson Ulrey, North Manchester, Ind.

**Ulrey, Sarah Jane**, a daughter of Giles M. and Lucinda Miller, was born in Kosciusko County, Ind., died Nov. 10, 1928, aged 72 years, 1 month and 12 days. She spent her girlhood days in the community and in womanhood she married Henry Hinkle. To them six children were born. The husband and three children preceded her; three daughters mourn the loss of a mother. Since then they have lived in Bro. David C. Ulrey Sept. 15, 1925. Her life was one of activity, kindness and sympathy. Her life was the cardinal virtues of her life. For the past two years her health was not the best, but death came very unexpectedly. Funeral services conducted by Bro. Otto Winger, assisted by the writer.—J. Edson Ulrey, North Manchester, Ind.

**Waggy, Wm.**, died Feb. 2, 1928, at his home on Upper Reed's Creek, aged 76 years, 3 months and 27 days. He is survived by his wife, Martha Waggy, five daughters and two sons. He was a faithful member of the Church of the Brethren. Funeral by his pastor, Bro. A. Jos. Caricoles, at the Nettie Memorial church. Burial in the cemetery near by.—Orpha Hess Caricoles, Franklin, W. Va.

**Warner**, Stanley, son of Loyd and Margie Lambert Warner, died at Rockingham Memorial Hospital, Oct. 30, 1928, aged 8 years, 8 months and 7 days. About three months before his death he became a member of the Church of the Brethren. He is survived by his parents, two sisters and one half brother. Funeral at the Smith Creek church by Bro. A. Jos. Caricoles. Interment in the family cemetery.—Orpha Hess Caricoles, Franklin, W. Va.

**Weaver**, Lloyd Arlington, died Nov. 15, 1928, aged 3 years, 3 months and 29 days. Surviving are his parents, Brother and Sister Abraham G. Weaver, seven sisters and three brothers. Services at the home by Bro. Chas. H. Ziegler and burial in the Tulpehocken cemetery.—Iram J. Lentz, Richland, Pa.

**Williams**, Sister Nellie, died Oct. 27, 1928, aged 24 years. She united with the Brethren Church when fourteen years of age. She was baptized when Bro. Rarick was here. Burial in the Macedonia cemetery and services by Bro. G. W. Petcher.—J. Z. Jordan, Fruitdale, Ala.

**Wolf, Aaron A.**, born near Rossville, Ind., died at his home in Pomona, Nov. 6, 1928, aged 65 years, 9 months and 19 days. He came with his parents to California in 1885, the family settling at what then was Tropic, near Glendale. It was here that he united with the Church of the Brethren, being baptized Feb. 14, 1889. June 23, 1889, he married Clara Riley. In 1909 they moved to Pomona where they have since resided. A month previous to his death he had an infection in his foot which developed into gangrene, and it became necessary to amputate the limb. He was unable to regain his strength because of a diabetic condition from which he was a sufferer for many years and which was the immediate cause of his death. Bro. Wolf was a devoted and loyal Christian; he served his church faithfully for nearly thirty-five years as a deacon. He was always ready and willing to spend his time and his life in the Master's service. He had a large part in helping to promote the work in the Pomona church. Surviving are his wife, one son and one grandson. Services in Pomona by the writer, assisted by O. L. Mianich. Interment in the Evergreen cemetery at La Verne.—A. O. Brubaker, Pomona, Calif.

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## ...EDITORIAL...

### Make the Pact the Law

SAID Dr. Frederick W. Norwood, speaking in New York on Armistice Day: "The nation that first accepts the Paris pact as law, instead of a hypothesis, will build for itself an immortal place in history."

True words are these, and great words because the truth they tell is great. They need no defending. Would you blame us if we covet this high honor for America?

It was a Frenchman who proposed a treaty of perpetual peace between France and America. All honor to him for sowing the seed which has now come to such magnificent flowering. Yet his proposal concerned these two nations only. It was an American who expanded it into a war renouncing contract for all the nations and, by his untiring perseverance, surmounted what seemed like insuperable obstacles and brought it to a successful issue. Is it not therefore America's privilege and indeed her obligation to take it at full face value and begin at once to set her house in order in the spirit of this newest and greatest law of nations? That is the way to turn this pact into law and thus to lay the cornerstone of the new structure of international law, that new and finer structure to be built on peace instead of war.

"An immortal place in history," truly. And having taken the lead in this hypothetical banishment of war, as Dr. Norwood calls it, is not our nation honor bound to lead out in the practical demonstration? First in theory she can not honorably take any other place than first in practice. And there is another reason.

Speaking of the risk involved in doing the decent thing in this business, no other nation can so well afford to take it as America. In making such a point we are of course making concession to the hardness of men's hearts, as Moses would say in providing for a writing of divorcement. We do believe most profoundly that the actual risk would be a minus quantity. The moral influence of such a challenge to international goodwill would be irresistible, and the nations would be as quick to follow America's example in the doing as they have been in the saying. But granting that the risk of mathematical possibility might become a threatening actuality, America is the one nation above all others that can afford to take it. Her geographical

position and unlimited resources are the answer. And somebody, some nation, *must* take the risk of moving out first, unless we abandon ourselves to hopelessness, which we are not going to do.

There was a good deal of fun poked at Mr. Bryan, late great apostle of military unpreparedness, for his famous remark about the million men ready to spring to arms in case of actual need, but he was essentially right as America's war experience proved. Yes, we know how the militarists have lamented the unnecessary price which America had to pay for her unpreparedness, but that was very small compared with what she would have paid and would yet pay in any effort to keep "adequately" prepared. And we are not thinking of money cost only. We include the human cost as well. It is an assumption unjustified by experience or reasonable conjecture to say that the preparedness plan—"adequate" preparedness—is less costly in either money or life. And never were the times so propitious as now for us to run the "risk" of taking the nations at their word.

With a slight tinge of shamefacedness for seeming to recognize the need of the argument of the last two paragraphs—for the sake of those who stand by and can not believe, we said it—let us come back to the real strength of our position. Our country should act on Dr. Norwood's hint because it is the noble thing to do. It is to play the man rather than the coward. That's reason enough. It is to embrace the greatest opportunity that has ever come to us to do service to the world. With supreme confidence therefore in the righteousness of our cause let us put the pressure on, whatever may be necessary, to have our senate ratify the peace pact and proceed at once to make it the law of our national policy. Shall we renounce war "as an instrument of national policy" and then go right on planning to use that instrument? Shall we solemnly promise never to seek the solution of our differences with other nations, never, no matter what their nature or origin, by other than pacific means, and go right on making ready to settle them with the sword? It must not be, it can not be, that our country should commit such folly.

With our historic background we Brethren can throw our whole soul, mind and strength into this cause. In particular we can enlist the support of our young people. It is an issue that makes a strong appeal to them. It is a righteous cause. It is a big cause. It is a winning cause. The future is with it absolutely. The time honored war psychology which has dominated our own government and all governments all down the ages is fighting for its life and it is fighting a losing battle. Why defer longer the inevitable end? Why not give it the knock-out blow now?

It is a very simple matter after all. Secretary Kellogg stated the case admirably when he defined it as training the thoughts of men in the ways of peace. A fine way to provide that training is to make the peace pact the law of our national life.

### When Not to Be Wise

THE publication of the salacious details of crime in the newspaper or on the screen is sometimes defended by the contention that knowledge of these things will warn those who read or see against them. In some cases it may have that effect but as a rule the argument is not sound. Filling the mind with unclean pictures does not help it to keep clean. Paul's philosophy is better. "I would have you wise unto that which is good, and simple unto that which is evil."

The simplicity of mind Paul refers to here is that of ignorant innocence. Whatever is good it is well to know. One can not be too wise in such matters. But Paul would prefer to have his converts remain ig-

norant of evil. That kind of ignorance is nothing to be ashamed of. It is a mark of true culture not to know some things. Knowledge is power, but not all knowledge. Some of it is weakness. Be content to be a "simpleton," a "tenderfoot," or to bear whatever so-called reproach may come with the high privilege of being "wise" only in respect to what is good.

### To Make All Old Men Good

"WERE he a young man he would be a hustler, I tell you. It is a pity that such good men get old."

So a good missionary pastor writes us of one member of his flock. The fact which he laments in the second sentence is the more pathetic because he has so few young men in sight to take the place of the old ones. That would seem to be the real pity of the situation.

We are rather glad that some good men do get old. It shows that the saying "The good die young" does not tell the whole truth. And if not all good men get old there is the more reason for seeing to it that, so far as in us lies, all old men are good.

The best hope for this will be found in laying the foundation early. Two lines of effort are open, both of which should be followed diligently.

The first is open to young men only. If you are one of this fine class of human beings, be a good young man, please, and keep on being good and when you get old there will be one more good old man in the community.

The second line of attack is open to everybody. By both precept and example lend every possible encouragement to all young men to be good. Faithful effort here upon the part of teachers, pastors, parents, sisters, cousins, sweethearts, chums and everybody else, will undoubtedly tell in the next generation. It will increase the number of good old men.

Had we not better watch out more carefully for these young men in our midst? Perhaps we should not try too hard to keep them from getting old. But there are strong reasons why we should help them to be good.

### The Erring One and the Lofty One

It isn't always sympathy, at least not pity, that the wayfaring pilgrim needs who is caught off guard and stumbles. It is understanding, rather. It is that fine fellow feeling which includes all that is noble in genuine sympathy, minus the sense of superior virtue which sometimes sticks out so plain from would-be sympathizers. That is the reason some well meant shots of sympathetic interest miss their mark.

Can't you understand, brother, how it hurts, how terribly it hurts, to have somebody kindly let down from his lofty pinnacle of self-righteousness a big bucketful of mushy pity, down, away down to where the erring one is floundering in the mire of humiliation and contrition for his sin? Why does it hurt so? Because the erring one is sure that the lofty one—see how his eyes fill up with innocent and pious tears—is as big a sinner as himself. His cleverness has kept him from the outward slip. That's the difference.

Possibly the judgment of the erring one is not quite just. And possibly it is. For it is the thought life, you know, that really measures character. And that may leak out into expression in ways unsuspected and unwatched for. Anyway, when we go to lift up the fallen one let us be sure to leave off the lofty manner. And our word of sympathy will be more helpful if there are both love and understanding back of it. Our medicine will go down better if we mix it with a generous dose of confession and repentance for our own sins.



## GENERAL FORUM

### Books

BY H. A. BRANDT

I know a pleasant El Dorado land  
Quite new and good to those who care explore—  
A land of seer and king—but what is more,  
These wait, and patiently, my slight command.  
My touch to them is life and fellowship.  
Admitted to their inmost confidence  
They give their best counsel, without pretence  
Of show; they share with true companionship  
The best that life has brought to them. You know  
This splendid realm, this marvelous treasure land  
Inhabited by kings in word and deed  
Who would be friends. In life would you be slow  
To meet and speak with them? If not, demand  
The noblest and the best in all you read.

Elgin, Ill.

### Education—Why? What?

BY W. W. PETERS

GOING to school is the biggest business in America and the business is growing larger each year.

Why? We believe with our national fathers: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

We believe that the problem of education, as the problem of life, is to develop the potential worth of each individual to an ever-increasing approximation of the highest and best in human personality.

We believe in the improbability of the human race by means of proper education because every normal child possesses potential goodness.

We are interested in our boys and girls not alone for what they are but especially for what they may become.

We believe that knowledge of the right kind properly acted upon changes folks for the better.

The child does not inherit his morals, his character, or his personality. He inherits the physical and mental potentialities and possibilities. His environment including all the means of education determines, along with his choice and exercise, the direction he takes and how far he goes in developing the highest possible personality.

Education is no longer a luxury—it is a necessity. This is true economically, socially and morally. With the rapid increase in leisure, luxury, personal and social interdependence, there is greater and greater need for more and more of that type of education that establishes high ethical controls in conduct. No civilization is secure that is not moral. National security in the last analysis is a matter of national character, and national character is simply the composite goodness of the individual units of our national life. The human heart habituated in the highest ethical ideals is the only safe check on conduct.

What? Education is a process, an active process, and a life process. To say that education is a process is to say that it is not a thing. One can not buy an education as one buys a coat or a loaf of bread. The process of education costs money, but the money is merely the price for the privilege of being educated; or better yet, the privilege of educating one's self, for what goes on in the mind of the learner is what educates him. The heart of learning is self-activity.

In the broadest sense, anything which produces changes in the individual educates him. In the highest and restricted sense education is the process of producing desirable changes and of preventing undesirable changes in the human organism.

The question as to who is an educated person is often raised. True it is that all persons with intelligence have more or less education, but in reality there is no such person as an educated person. One is never educated but is always in the process of being educated or of becoming educated.

From the above it is easily deduced that whether a child is to be educated is not the question, for even though an individual may never enter a schoolroom

or have the words school or education in his vocabulary, he is bound to be educated. Changes will occur and where there are changes in the organism there is education.

The important questions, therefore, in the education of the individual are: (1) How much formal education? (2) What kind of formal education? (3) By whom and by what shall be the teaching? (4) Toward what end shall be the formal education or what shall be the ultimate objective?

In answer to the question how much, it should be said that there is both a social and an individual aspect. Socially there are certain minimum essentials such as reading, writing, spelling and number work upon which we have no difficulty to agree as necessary for all. Individually, on how much beyond efficiency in the minimum essentials, there is less agreement. Such factors as native capacity, and individual interests and aptitudes must be considered. Also, one's ambition, habits of industry and choice of life work figure in a large way. There is less danger in more than the minimum than in less than the minimum formal education.

The same factors that operate in determining how much formal education operate in deciding what kind of formal education. Beyond the minimum common essentials, individual native capacity, health, dominant interests, major aptitudes and choice of life work most largely determine the kind or kinds of formal education.

When we consider by whom and by what shall be the teaching we find ourselves at the heart of the whole educational program, for teaching is a very personal thing. In fact, it is so personal that the devices and the mechanical equipment may be ever so good and at the same time the teaching may be atrociously bad. Things are important but teachers are invaluable. It requires the soul of a human personality to put life and vitality into the teaching process for teaching in the most significant sense is the personal influence of one personality upon another personality to the end of producing changes in the learner. In writing to his daughter at college the great American sage, Emerson, said: "Daughter, it does not matter so much what you study as it matters with whom you study." Several years ago I attended the dedication of a splendid new centralized township public school. At the close of the service, while in one of the classrooms, I heard the speaker for the occasion in the following conversation with an eight-year-old girl: "You certainly have a beautiful school building here and you must be happy to attend, are you not?" "I do not attend here," replied the girl. "But you would like to, would you not?" said the speaker. The young philosopher spoke wiser than she knew when she replied: "Yes, if my teacher were here."

Human conduct is affected by and character is developed by the various social and ethical ideals and concepts which are worked over into normal life expressions. We are more of what our teachers were to us and with us as personalities, than we are of what they read to us or spoke to us.

The ultimate objective in education is very largely answered when we have answered the question by whom and by what. We Christians have as the highest objective the increasing approximation of Christian

### Tones

The hours are filled with countless tones—  
Now high, now low—that come from every side.  
The traffic of a busy, hurrying world,  
Industry's clamor, pleasure's constant whirl,  
Noises of barter, shuffle of the street,  
The passing of unnumbered tramping feet.  
Thrice happy he who hears the higher tones  
(Their music lost save to the listening ear).  
The song bird's carol, the low, whispering breeze,  
The message of the seasons as they pass.  
The sea's melodious voice, the murmuring brook,  
The silent harmony of arching skies  
Where each bright planet swiftly onward flies.  
Sweet words of sympathy from friendships true,  
That cheer the soul and give a courage new.  
Oh, may these higher tones upon us steal,  
And to our hearts life's melody reveal.

—Anna M. Baker.

character. All teaching, therefore, to be effective in reaching the objective must be not only sympathetic with the Christian program of life, but dominantly Christian in actual practice.

Jesus was the master Teacher and from him has come all that is best in the art of teaching. He taught folks to make them better and his life was the highest expression of his own teaching.

Champaign, Ill.

### The Content of the Lord's Prayer

BY H. C. EARLY

It is a marvel of brevity and point. It is doubtful if the world ever saw such comprehension and scope in so few, simple words—the framework of all Christian prayer, and yet can be read in a minute at ordinary speed. It must be clear that prayer should be brief and to the point, and when prayer loses point the time has come to say, Amen.

The prayer contains: first, the address; second, the seven petitions; third, the ascription of honor; and fourth, the Amen or seal—these four distinct parts.

The seven petitions divide themselves into two groups, as follows: the first three—Hallowed be thy name, thy kingdom come, thy will be done in earth, as it is in heaven—relate to the kingdom of God. The second, is the chief of the three; the first, and third pray for conditions essential to the kingdom of God. The last four—give us this day our daily bread, forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil—relate to our needs.

Observe that we are instructed to pray first for the kingdom of God and then for our needs—first things first. The address, "Our Father who art in heaven," makes two things clear. First, that God is our Father, our heavenly Father; and second, that our prayer is to be addressed to him. For he hears and answers prayer. The knowledge that God in heaven is our Father is the foundation of all Christian prayer. In the spirit of this knowledge prayer is born. And so when we pray the first thing we say is, "Our Father." Who knows God as his Father and at the same time does not pray unto him? None. What the world needs to make it a praying world is to really know that God is its Father.

My understanding of the petitions, briefly stated, is this: The first petition is distinctly an act of worship. In our knowledge of the Father we see his beauty, his goodness, his mercy, his love, and we feel constrained to do homage to him. As the result and as the highest expression of worship, we hallow his name.

A good definition for kingdom, probably the best, is in the one word, *rule*. The second petition is a prayer for divine rule—universal divine rule. Since the day of the fall God has planned the restoration of divine universal rule. To this end God sent Jesus into the world. Centuries before he came the prophet said this of him: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end." Of his kingdom and rule there shall be no end. The limit of his kingdom is the limit of the universe. For Jesus must reign until he puts down all rule and all authority and power (1 Cor. 15:24). In other words, the kingdom shall be universal. It must be clear, I think, that the second petition is to be prayer with this thought in mind.

The third petition is for the kingdom of God at work—doing the will of God in its numberless fields and expressions. We would do the will of God because it is the will of God and also because doing the will of God is our contribution to the propagation of the kingdom of God. And we would do the will of God perfectly and we would have all men do the will of God perfectly, even as it is done perfectly in heaven where the rule of God is complete, perfect—to this end we pray.

The fourth petition is for bread a day at a time, that we may live, that we may grow, that we may come into the full or abundant life in body and spirit, and all this that we may make the largest possible contribution in service to the kingdom of God.



The fifth petition is for forgiveness. We are so inclined to sin, and so sin so continually, that there is always occasion to pray for pardon. And so we implore divine grace for mercy. And let it be borne in mind that divine forgiveness is on condition that there be forgiveness among ourselves. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The sixth petition prays that God lead us not into temptation. God is not tempted to evil, neither tempteth he any man, but the petition implies that he may lead us into exposure to temptation for the purpose of trying our faith which is the test of all temptation. But we are distrustful of our own strength in such an emergency. And so we pray that the Lord lead us not into temptation. On the other hand, in the seventh petition, the prayer for assistance from evil we recognize the ability of divine power and freely presume upon divine grace. In the sixth and seventh petitions the attitude of the mind is fear and distrust on the one hand and confidence and faith on the other.

For thine is the kingdom, the kingdom universal; and the power—the power of a universal triumphant kingdom; and the glory—the glory of a universal, triumphant kingdom of light and life; unto thee, O thou eternal Jehovah, unto thee, do we ascribe this honor and glory.

And so we close and seal our prayer. Amen.

Dayton, Va.

## What the World Peace Worker Needs to Know

BY GEORGE FULK

THE present session of congress is dealing with matters of unusual importance to all who are interested in world peace.

The President of the United States requests of congress three major things: First, the increase of our navy by sixteen war vessels at a cost of two hundred seventy-five million dollars; secondly, ratification of the Kellogg Anti-War Treaty, which the other nations signed at our request, pledging themselves and us never to resort to war any more; third, that our nation join the World Court and use that method instead of war for the settlement of all international disputes in the future. President Coolidge is making a determined effort, with every resource at his command, to have the navy increased first, because, as he gave the newspaper writers to understand, he is afraid that if the anti-war treaty is ratified first, the people of the nation will not then allow the extra warships to be built. This is precisely the first business that American citizens need to attend to now—see to it that this bill for increasing our fighting vessels is defeated, save two hundred seventy-five million dollars of our taxpayers' money, save our nation's honor in the eyes of our neighboring nations and save our claim, or aim, to be a Christian nation.

Every member of the Church of the Brethren, and every congregation, has a duty to perform here that he can not escape. To defeat this big naval bill means the saving of two dollars and seventy-five cents for each man, woman and child in the United States. Counting children and others dependent for support on our average membership, this naval increase would cost each member of the Church of the Brethren about six dollars. If your church has a membership of one hundred, that means that your congregation would have to contribute six hundred dollars to increase our navy. All told it would mean that our Brotherhood would be taxed seven hundred thousand dollars for beating our plowshares into swords and our pruninghooks into spears; and this at the very moment when both we and the other nations solemnly pledge never to resort to war again. Are our brethren and sisters going to consent to this, either actively or passively? If we do nothing in opposition we shall be giving our passive consent, just as Paul gave passive consent to the stoning of Stephen by standing by and offering no opposition.

What can we do to count most in opposing this wicked bill? Three personal letters from different

individuals in your community, coupled with your prayers, addressed to the United States senators from your state, and also to President Coolidge, would go very far towards the defeat of this bill. Is this too high a price for your congregation to pay for helping save the honor of our country, and seven hundred thousand dollars in cash to the church Brotherhood?

"How shall we escape if we neglect so great a salvation?"

Bethany, Ill.

## Some Brethren Pathfinders

BY J. H. MOORE

### 9. Wilderness Life, Joys and Sorrows

LAST week we left the two young men, George and Abraham, at work on their primitive cabins in the dense and trackless forest of southern Illinois, and that too without a neighbor within a score of miles or more. But some one asks, "How could they, without anything to read, pass the long winter nights?" By the light from the blazing fire in the fireplace they could spend hours making the moccasins needed. These were made of deerskin. Trousers and coats were made of the same material, using finely cut strings, made from buckskin, for thread. There were nuts to crack, walnuts to hull, and by the fire they hung thin strips of meat to dry. They found plenty to do, and had things to talk about. Of course they did not know what was going on in any part of the world outside of the small circle constituting their hunting grounds. They had no matches and in fact they did not need them. With a piece of flint, the back of a good knife blade and some punk, found in the woods, they could make fire. And by means of punk they learned how to carry fire in their pockets a whole day at a time. The pioneer man may not have been educated, as we speak of education, but he had brains and knew how to make use of them in meeting the conditions of his day and generation.

These young men were located about forty miles north and a bit to the west of where the city of Cairo now stands. Building cabins, clearing and fencing a couple acres of land, with the few tools they had, and picking up their own living at the same time, was a slow process, but with them, days, weeks and even months did not cut much of a figure. The thought of a home for the family nerved them to the task. But in due time things were worked into living shape, and in some way they got in touch with their families and friends. Possibly by use of the boat they had kept at a safe place they made their way back to Kentucky and then began the preparations for moving. Just how long this took can not be even imagined. On a boat of some size they might have made their way along the water course they had traveled before. They needed more tools, some living supplies, some cattle, a few oxen, so as to do some farming and work into the cattle business, for he it remembered that they were the first and only settlers in a section of the country large enough for one entire county. With this in view it is more than likely that the move was an overland trip, crossing the large streams where there were ferry conveniences, and on reaching the Illinois side of the Ohio River they might have followed the old buffalo and Indian trail, as it wound its way through dense forests and across wild prairies. Working their way over such a route would have been a long and laborious task, but somebody had to do the thing for the first time. To accomplish all this, getting ready for the journey, and practically hewing their way to their cabins in the wilderness may have occupied months, or even a year, so that John Wolfe, son of George Wolfe, may not have been far out of the way when he said his father settled in Union County five years after he was married. Jacob Wolfe and family seem to have been in the group, and however long it may have taken to make the trip it was full of interest, adventures and experiences. Here these people, all of Dunkard ancestry, lived for a year or two without neighbors. John Wolfe, born in 1811, always claimed to have been the first white child born in that part of the state. It will be observed that in this part of our narrative we have pieced together the different stories that have come

down to us, believing that there is more or less truth in all of them, however much they may seem to differ.

The home of George Wolfe was about three quarters of a mile southeast of the limits of Jonesboro, the other two making selections near by. The first man to settle in the community, besides these three, was a man by the name of John Grammer, and of him it is said that no correct history of Illinois can be written without something being said about John Grammer, the rough diamond, hunter, trapper, justice of the peace, member of the first legislature, state senator, dressed in buckskin, much of the time barefoot, who could neither read nor write, yet was eloquent, a marvelous influence in legislative halls and a terror to every politician opposing him. Aside from his own kindred he was George Wolfe's first neighbor, both in their early days of the unpolished and ready type. They probably lived on adjoining farms.

Later other families came. They had heard of the new settlement and decided to cast their lots with the hardy pioneers who were first to spy out the country. Some of these emigrants were from North Carolina, coming by way of Kentucky, while others from the east had made their way down the Ohio River in boats. While the community was thus growing the people did not feel themselves entirely free from danger. Indians would now and then visit the country. As late as 1812 ten crossed the river from southwestern Kentucky and inside of a few hours massacred a number of lone settlers, and this, too, in such a cruel manner as to leave the mother of an unborn child dead, and the infant impaled on a stake. There were also dangers from wild animals and the possibility of getting lost in the vast stretches of dense forest, to say nothing of exposures to be endured. Just a few years before Wolfe and Hunsaker began work in the woods a colony of 126 persons from Virginia, who had made their way down the Ohio River, landed on the Illinois side and undertook to make their way across the lower point with the purpose of reaching a location a short distance above Kaskaskia. The distance they had to travel, mainly through dense forest, 135 miles, required twenty-six days, and so great was the suffering on account of exposure that within a few months after reaching their destination more than one-half of the little colony was dead.

News of such disasters was carried back to the state from whence these unfortunate emigrants came and for the time being had a tendency to check the rush of men and women into a veritable wilderness. But this is only a sample of what had to be endured by the advance pathfinders of civilization. Only the brave and hardy men and women dared face the obstacles. Cairo had not even been thought of. Kaskaskia, the largest city in all the west, of 6,000 or more souls, was seventy miles to the northwest, and no road to the place. Thirty or more miles away were a few points on the Mississippi and Ohio Rivers where a small amount of goods might be secured in exchange for the pelts of wild animals killed by the settlers. As late as 1812 women were still grinding corn with a hand mill for the meals needed day by day. Of the young women one historian says that none of them played on the piano, but they made music with the spinning wheel. They planted cotton, cultivated it, picked and ginned it, wove the cloth and made their own clothing. They early learned to be strong, healthy, brave and industrious.

But while thus enduring the hardships and the joys of a frontier life, along with bidding a hearty welcome to every newcomer, something happened that filled every heart with sadness in the Wolfe settlement. In former chapters we told how Eld. George Wolfe with his family made his way down the Ohio River on a flat bottom boat and how he located with other members of the Church of the Brethren in Kentucky in 1800. There we left him going from church to church preaching the Gospel. He seems to have been a man of ample means and was in a position to give much of his time to mission work. He was closely associated with Eld. John Hendricks, formerly of North Carolina, but living at this time probably in the congregation where Eld. Wolfe held his membership. They both

(Continued on Page 798)



## The Church With a Message

BY SAMUEL R. MOHLER

THERE was a time when the Church of the Brethren was composed quite largely of rural people, the majority of whose interests were concentrated around some single community or other communities of like nature. We have been reminded in more recent days that the church is in a transition period, that former interests by the very nature of a more complex social structure, must be widened and that the church should project herself out into life and seek to purify and regenerate the lives of men. It is with the belief that the Church of the Brethren has a distinct social message for a world distraught by non-social influences and agencies, that the writer submits the results of a rather intimate acquaintance with one of the many sore spots in our present industrial system.

It was not in a spirit of adventure, nor the intent to study the situation, that brought me into such contacts, but the pressure of temporary necessity, the same pressure which placed many other men in the same position, though unfortunately for them they could not leave it so readily. After graduation from college and with no immediate work to turn to, a job with a large construction gang in a certain industrial city in northern Indiana promised to be the shortest means to an immediate income. The construction company was engaged in building a union station for several railroads, and in elevating the tracks for some distance on each side of the station. Some three or four hundred men were employed.

The men were of a class known as common laborers, in the main of foreign birth, men who could have little hope even in America of ever bettering their condition. There were scores of Italians and Irishmen, many from Germany and Scandinavia and from Russia, and a large number from Czecho-Slovakia, Bulgaria, Armenia, Turkey, Albania, Jugo-Slavia and Roumania, and a sprinkling of many other nationalities. Some were able to speak and understand English, the majority were not, but all could use profanity with equal skill and fluency. They were men of a very low moral plane as we are accustomed to judge morals, men to whom prostitution, drunkenness, gambling, profanity, stealing and lying, were the accepted order, to whom no appeal of self-respect seemed to promise anything.

That such men had possibilities of becoming sons of God, at first thought, seemed impossible. Yet, after working along with them day after day, for ten and eleven hours a day, seven days a week with no lay off except the Fourth of July, at hard, dirty, uninteresting work, one is made to believe that their evil habits were after all their only relief from the weary procession of days. They had no homes but were herded together in a filthy bunk house, a place which especially after pay day was the scene of grossest carousal. They had no background which they could contemplate with mental satisfaction, and nothing in the future apparently but the same unrelenting toil and the wages which that toil brought. As men thus weary in body and spirit, they had no interest in ecclesiastical ordinances. To them the church represented only accumulated capital, and religion a convenient luxury for those who cared for it. Social and moral progress did not grip imaginations when dulled by such economic slavery. It is true that there were men with socialistic tendencies, but without power to better their condition. In the last analysis the only satisfaction which came to them was that which gratified their lust, passions and appetites. Their work was in close proximity to the vice district of the city where evil flourished in brazen defiance of moral standards, in apparent protection of police. Day after day of labor, night after night of physical orgy, this comprised their life. Here were potential sons of God wasting away their inheritance, and not wholly can the blame be placed upon them.

In this tragedy of human waste we are all in part responsible. To my certain knowledge, in the nine weeks with the gang not once was any attempt made by any Christian order to reach or to ameliorate the situation. It is possible that any such effort would have been rebuffed, and certainly such work would not be attractive. Yet one is made to believe that if Jesus

should come again in bodily form he would spend his time with such groups, just as he did before. And it seems plain too, that the church which has espoused his cause can not long neglect the work which he would have done, and retain its ultimate purpose.

After such an experience with one of the many of humanity's open sores, caused directly and indirectly by economic inequality, selfishness and greed, one feels that there is indeed a need for a church which consistently teaches the doctrines of the *simple life*, of *brotherhood*, and of *peaceful adjustment*. These teachings consistently adhered to in actual practice have a very definite contribution to make in a world wearied with panaceas which promise deliverance from without. There is need for a church of solid substantial people with ideals untrammelled by the commercialism and industrialism of today—a church fresh from the open country and the elemental things, in simple faith believing—which will carry over into a needy world what she has gained for herself.

As the Church of the Brethren is making the transition from rural interests to city interests, shall we not pray that she may retain those doctrines which in their principle have made her great, and that she may transplant them into fields where only the application of the *simple life* in all that involves, *brotherhood*, and *peace* can bring in the kingdom of God?

New Haven, Conn.

## The Deity of Christ

BY JOHN R. SNYDER

(Paper read before the Tyrona, Pa., Ministerium)  
In Two Parts—Part Two

"I and my Father are one" (John 10: 30)

TWICE again does God speak as he sets his seal upon the integrity of his Son. At the baptism of Jesus and also at his transfiguration, the Father out of heaven, gave clear and unmistakable acceptance of the claims of the Christ. His announcements serve, in the first instance, as an introduction to the world. It ought to satisfy the most critical unless they question the integrity of God himself. "This is my beloved Son in whom I am well pleased." Then again at the transfiguration come the same words with the added phrase: "Hear ye him." The two announcements were different in this: the first was to the multitudes, the last to a chosen few. His baptism was a symbol of his submission; his transfiguration of his exaltation. The one was the human side; the other was divine. God accepted them both.

*The Testimony of Other Gospel Writers.* We might spend much time and space and with much profit in bringing together what other gospel writers have to say as to his deity and eternal sonship, but both time and space forbid entering this field. There are other phases we desire to look into and examine. But just a few testimonies. Thomas says: "My Lord and my God." Both recognized in one Person. Peter says: "Thou art the Christ, the Son of the living God." John declares in closing his gospel: "These are written that ye might believe that Jesus is the Christ, the Son of God: and believing ye might have life through his name." And so we might continue. But truth alone can honor Christ. Men must believe in the Divine-human Savior. He alone can save sinful men. The disciples believed it. The early church believed it. So in the Apostles' Creed we have the words: "I believe in Jesus Christ, his only Son our Lord."

But not only do we have the evidence of God himself, from his word, from the early disciples, but also—

*The Evidence From Jesus Himself.* He confirmed by his own word the consciousness of his own divine and eternal nature. He spoke for himself. He spoke of what he knew. He knew from the preëxistent experience with the Father. Therefore, his evidence is legal and acceptable. At his trial, Jesus was asked if he was "the Christ, the Son of God." The question had reference to his eternal nature. He answered: "Thou hast said." This was equivalent to his saying: "Yes, exactly so." At another time in a contention with his enemies about his own eternal preëxistence, he said to them: "Before Abraham was I AM." Here

he has applied the ancient name used to designate most sacredly the eternal, self-existent and Almighty God. He made this claim to defend his own eternal nature and mission from his Father in heaven.

Quite often Christ spoke out of his past experience at the throne of his Father in heaven. He knew what was in the Father's house. In comforting words he said to the sorrowing disciples: "In my Father's house are many mansions." At another time he said: "I speak that which I have seen with my Father." Challenging the faith of Nicodemus, he said: "How shall ye believe, if I tell you of heavenly things?" In his high priestly prayer he spoke of the glory which he had with the Father before the foundation of the world: "And now, O Father, glorify thou me with thine own self, with the glory I had with thee before the world was." Only one of three classes of persons could have uttered such a prayer—an insane person, a base deceiver or the Son of God. Again he said: "All things have been delivered unto me of my Father." At his ascension he told his disciples: "All power is given unto me in heaven and in earth. . . . Lo, I am with you always, even unto the end of the age." The only reasonable interpretation of such assertions is that they came out of the experiences that reached far back into a past eternity. He showed this fact at every turn of his ministry. He often declared it. Almost all of John 5: 19-47 is a reflection of his life work that lay in the eternal background of the Lord's fellowship with the Father.

*His Equipment for His Work.* We might go into that phase of his work which equipped him for his ministry as Savior of the world. When he said, "All power is given unto me," or when he again said, "All things are delivered," it was not a new experience that he spoke as he did to his disciples, but something that he knew by eternal experience with the Father. He knew of what he spoke. But we have not time to go into these evidences or a multitude that might otherwise be gathered. The Scriptures are they "Which testify of me," and they are filled with unimpeachable testimony far above the testimony of man, the researches of science, the claims of "modern scholarship," the exaltation of the word of man above the word of God, "thinking above that which was written." So we leave it here. We believe the word of God. We believe that word reveals the Son of God, even Jesus Christ. We believe that the evidences of the ages testify to that truth and that the evidences of eternity confirm them.

So we find the following involved in the statement of scripture:

1. If Jesus was not the very Son of God the Bible is not true.
2. If he was not preëxistent with the Father from eternity, he was only a human being and could not have been divine.
3. If he was not Deity, God manifest in the flesh, then he inherited a sinful nature and could not have lived a sinless life as the Bible declares.
4. If he was only human, a perfect human, he could not have borne our sins in a sinless body and we would have no Savior.
5. If he was not one with the Father as he said, "I and the Father are one," then he was an impostor and not the Son of God to bring us to God and God to us.

But against these doubts we rest our faith upon the inerrant word of God and say with Thomas: "My Lord and my God." We can use no more appropriate words in closing than the words of Dr. Strong in the introduction to his "Systematic Theology":

"What think ye of Christ; whose Son is he?" is still the critical question, and none are entitled to use the name Christian who, in the face of the evidence he has furnished us, can not answer the question aright. Under the influence of Kantian philosophy and relativism, many of our preachers have swung off into a practical denial of Christ's deity and atonement. We seem upon the verge of a second Unitarian defection, that will break up churches, and compel secessions, in a worse manner than did that of Channing and Ware of more than a century ago. American Christianity re-



covered from that disaster only by vigorously asserting the authority of Christ and the inspiration of the Scriptures. We need a new vision of the Savior like that which Paul had on the way to Damascus and John saw on the isle of Patmos, to convince us that Jesus is lifted above space and time, that his existence antedates creation, that he conducted the march of Hebrew history, that he was born of a virgin, suffered on the cross, rose from the dead, and now lives forevermore, the Lord of the universe, the only God with whom we have to do, our Savior here and our Judge hereafter. Without a revival of faith our churches will become secularized, mission enterprise will die out, the candlestick will be removed out of its place as it was with the seven churches of Asia, and as it has been with the apostate churches of New England."

Our faith today rests upon the great confession: "Thou art the Christ, the Son of the living God." From eternity unto eternity thou art God. And there is none other.

Tyrone, Pa.

### What Is Your Chief Concern?

BY C. C. HAWBAKER

THE revenue act which imposes a federal tax on income is thought by many persons to define as taxable almost all possible forms of income. In stating what losses constitute allowable deductions, however, the revenue act places restrictions which prohibit deductions of certain forms of losses. For instance, a loss on farm operations is not an allowable deduction from income unless the taxpayer is engaged chiefly in farming.

The courts in ruling on what factors determine whether one is engaged chiefly in farming, have stated that each case must be decided on its own circumstances. It has been held that neither the amount of time devoted to farming nor the amount of capital invested in the farm is absolute proof that the owner is engaged chiefly in farming. The general rule laid down is that the chief occupation or business of one, so far as worldly pursuits are concerned, is that which is of principal concern to him, of some permanency in its nature, and on which he chiefly relies for his livelihood.

In the Sermon on the Mount, Jesus tells his followers: "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). Professor Goodspeed in the American Translation gives it as follows: "You must make his kingdom, and uprightness before him, your greatest care." This apparently means that the chief care or concern of a Christian must be the building up of the kingdom of God here on earth. Care or concern applies to what we possess. It signifies watchful attention, a sense of responsibility. Jesus brought this command in connection with his teaching on the uselessness of worry or anxiety over worldly cares. Perhaps no age in the history of mankind has needed this teaching more than this present age of materialism.

Just how can we determine whether God's kingdom and uprightness before God is our chief care or concern? Will the same principles as laid down by the courts in temporal law apply in God's spiritual law? Many laymen spend most of their time and perhaps most of their money for temporal things. Does this prove that their chief care and concern are temporal or worldly things? It is evident that many laymen must spend more time in pursuit of temporal things than they can in actually doing specific spiritual duties. Also they must spend more money for food, clothing, and shelter than they contribute for religious work. If this be true, how can it be determined whether or not the kingdom of God is one's chief care or concern?

Practically every person, who is not an object of charity, has some time and some money which is not necessary for temporal needs. What the man does with this time and money and the attitude he takes toward the work of the kingdom of God here on earth, as carried on by the church in organized effort, will show where the chief concern lies.

A man's conversation is an indication of where his chief concern is, as Jesus tells us that the mouth speaks out of the fullness of the heart (Matt. 12:34). If a

man's chief concern is the kingdom of God, his conversation will not be entirely about temporal things.

The kind of reading matter used by a man whose chief concern is the kingdom of God will not be the so-called popular books or magazines that appeal to sex interest, or that make light of all that is good and holy. The reading a man does fills the heart with material out of which the mouth speaks. In order to engage in conversation which will prove that our chief concern is the kingdom of God, we must spend more time in reading books and magazines which pertain to spiritual things. Surely no one doubts that more time should be spent in Bible reading than is spent by most laymen in reading that great Book of religion.

Regular attendance at religious services is an indication, but not a proof, that one's chief concern is the kingdom of God. To have a proper attitude in the house of the Lord, to greet people cordially, and to enter heartily in all the forms of worship, is much more important than mere church attendance. To attend church is not proof of Christianity, but true Christians, whose chief concern is the kingdom of God, will attend religious services regularly, will be punctual in attendance, and will be reverent during all the parts of the service.

Whether or not a man is willing to give time and effort to help in church and Sunday-school activities is an indication of where his chief concern is. If a person is really concerned about the kingdom of God, he will not have need of the various excuses used to try to justify one's self for not giving time and effort to church and Sunday-school work. Too many laymen spend much time and effort on temporal affairs outside of their vocation, and too little on things of importance to God's kingdom. Judged by the standard for determining where one's chief concern is, can we qualify as one whose chief concern is the kingdom of God?

The use a man makes of his money is a good indication of what his chief concern is. Money is a dangerous thing with which to deal and often is the acid test of one's chief care and concern. Jesus said that our heart will be where our treasure is. If we put all our money in material things we have Christ's word for it that our chief concern is this world instead of the kingdom of God. Christ said that we must pay God what belongs to him. Does not a larger share of our money belong to God than is usually given to him? If we would give for kingdom building a proper proportion of our income, the people outside of the kingdom would have a higher regard for the church than they now have, and personal evangelism would not be as difficult as it now is. Can we blame people for believing that our chief concern is not the kingdom of God? When there is taken into consideration the use one makes of his time, talents, personality, and possessions, it is not a difficult matter to arrive at a correct decision of whether or not the man has made the kingdom of God his chief care or concern. I believe it would be profitable for each man to pause and engage in self-examination on this important matter.

Instead of our usual way of taking care of our earthly anxieties first, and sometimes never getting beyond these anxieties, if we put first things first, we will be following the teaching of the Master in Matt. 6:33. Simply to make God's kingdom our chief care and concern would automatically take care of the proper stewardship of our whole personality and possessions. If Christian people would follow this plain command of Jesus, what a wealth of talent and money that is now used by Christian people for unnecessary and questionable purposes would be diverted into channels of usefulness in building up the kingdom of God here on earth.

The call is now going out for men in our church to organize the Men's Work in local congregations, and to spend time in group study to learn and practice the teachings of Christ in kingdom building.

May the chief care and concern of our men be the kingdom of God and uprightness before God, and may this concern be manifested among our men in a great revival of interest in the study and practice of the fundamental teachings of Christ as regards the use of our personality and possessions for the kingdom.

South Bend, Ind.

### Men's Work

BY W. J. WERKMAN, CORRESPONDING SECRETARY

THERE is no longer any question in the minds of those most interested in the work of the Laymen's Movement in our church concerning the inspirational and practical value of the program and methods entered upon during the past year, or that it may be used and extended with great satisfaction.

That program and method is in harmony with the plan of organization as adopted at the General Conference at Hershey, Pa. It is fully described in the Manual of Men's Work of our National Laymen's Organization. Every layman in our church should be in possession of a copy thereof.

It is therefore the purpose of the Executive Committee to extend this work as rapidly as the necessary funds and required personnel become available. To secure these funds, the Members of the National Council and other interested friends are being asked to contribute, as generously as possible.

Thus far the Committee has depended entirely upon voluntary instead of paid executive leadership in the preparation of the necessary literature, the immense correspondence which resulted from the "coast-to-coast" interest and the arrangements for conferences in District Meetings, local churches, etc.

It is remarkable that the Committee met with such large success in the light of this limitation.

The immediate task before the Executive Committee is:

1. To secure invitations for conferences in sections of the Brotherhood in which it may seem desirable to hold laymen conventions. Such sections may be ascertained by various methods and after consultation with the Executive Committee through the Elgin office.
2. To organize or cause to be organized District Laymen Commissions and direct their work along lines previously approved. The aid which the Executive Committee has lent thus far, and which it expects to continue as long as it shall be needed to local groups of men in the promotion of men's groups and their programs, should as much as possible be transferred to the District organizations.
3. To supervise the national work in our denomination and to make the necessary contacts with Laymen's organizations in other denominations.
4. To cooperate to the fullest extent with the general organization of the Church of the Brethren, in order that our church may reap the whole benefit of Men's Work.
5. To secure subscriptions from persons interested in our Men's Work, who are able to assist without making it necessary for them to reduce their gifts to their respective church budgets.

Chicago, Ill.

### Literalism and Party Spirit

BY LEANDER SMITH

"Then took they up stones to cast at him" (John 8:59).  
"We have a law, and by our law he ought to die" (John 19:7).

LITERALISM nearly always leads to selfishness; we too often try to apply the Scriptures literally, and thereby lose the real spiritual meaning.

The prevailing motive which led the Jewish people to the dreadful crime of our Lord's crucifixion, was the one fixed idea of devotion to the law of Moses. We have a law—a law delivered amidst Sinai's thunder, a law which is the type and center of all law—and by our law he ought to die, because he made himself the Son of God. They little imagined when they thought themselves to be the just avengers of the law, that they were destroying him to whom all the law and the prophets bear witness. This crime was not the result of rash innovation, but the result of a fixed adherence to existing usages, and of resistance to change in every form. It teaches us that there are times when such a frame of mind is not a sign of a humble mind, but a mark of audacious and reckless presumption.

This is the one signal example of the truth that enormous evils may flow from carrying to excess, one idea, however good. In the story of the crucifixion we

(Continued on Page 800)



## PASTOR AND PEOPLE

### James, the Lord's Brother

BY WARREN SLABAUGH

THERE is a difference of opinion with regard to the family of Joseph and Mary. In Mark 6:3 four brothers are named and mention is made of sisters. The evidence rather points to the fact that these brothers and sisters were children of Joseph by a former marriage.

These brothers were not among the disciples of Jesus during his earthly ministry but maintained an indifferent and even critical attitude. On one occasion they thought that he was beside himself. As late as the Feast of Tabernacles a few months before his death they criticised him severely, as John says: "For even his brethren did not believe on him" (John 7:5). But in the beginning of the book of Acts they are included in the number of disciples who are gathered in Jerusalem. According to the Apocryphal Gospel according to the Hebrews James declared at the time of Jesus' death that he would eat no bread until he had seen Jesus arisen from the dead; and the account goes on to say that Jesus appeared to him saying: "My brother, eat thy bread for the Son of Man is risen from the dead." Paul tells us in 1 Cor. 15:7 that Jesus appeared to James. It seems evident that his conversion occurred at the time of Jesus' death and resurrection and was influenced by these events. What Jesus had been unable to accomplish even at the time of his greatest popularity came to pass at the time of his apparent defeat.

James very soon comes into a place of prominence among the Christians in Jerusalem. In Gal. 1:19 Paul says: "And other of the apostles saw I none save James, the Lord's brother." The language is a bit ambiguous but very likely he regarded James as an apostle. In his next visit to Jerusalem, Gal. 2:1-10, he includes James among the pillar apostles. Was the title a mere compliment on Paul's part or was it official? It is possible that the church by formal vote elected him. We know that they felt obligated to fill up the number of the Twelve when Judas was dropped. May it not have been that when James of Zebedee was killed by Agrippa I, that again the ranks were filled by an election? At any rate, immediately after this he stands in a place of leadership. When Peter escaped from prison he said to the Christians assembled at Mary's house: "Tell these things unto James and to the brethren" (Acts 12:17). As mentioned before, Paul speaks of Peter, James and John, the pillar apostles. Later when Peter muddled things at Antioch, he was influenced by "certain from James" (Gal. 2:12). And in the council of Acts 15 which followed it was James who was moderator and who summed up the opinion of the leaders. Again when Paul came to Jerusalem the last time he went in unto James and the elders. This evidence is sufficient to place James in a place of unique authority, particularly in the Jerusalem church, exercising the functions of elder or bishop rather than the more evangelistic functions of an apostle.

The life of James is of especial interest because he is probably the best representative of Hebrew Jewish Christianity that we know. He was not so radical as the strict party though he was certainly more conservative than Peter. Though coming from among the common people of Galilee, he seems to have gone far in his devotion to the Torah and in his practice of ascetic legalism. Hegesippus (about A. D. 150) says that he was a Nazarite and lived an ascetic life throughout. Also that he was so constantly in prayer that his knees became calloused like those of a camel. His outlook and sympathies were inherently Jewish. Though he did not justify the methods used by the radical group who dogged the footsteps of Paul, still they must have found a moral support in his well known attitude. This attitude is shown when Paul made his last visit to Jerusalem. Paul had gone to great pains to gather a magnificent gift from all the Gentile churches for the poor saints in Judea and we expect to find a proper

appreciation of the gift. But after a slight mention of such appreciation, the story goes on with a demand which they put on Paul which seems to me to be unjustified. After reminding him of the orthodoxy of the Jerusalem church, James told of the current charges against Paul, that he was thought guilty of teaching the Jews abroad to forsake the law of Moses. And Paul must prove his innocence by sponsoring certain Jews in carrying out their vows. Had it not been for this demand on Paul, he would undoubtedly have gone out of Jerusalem undetected by his Jewish enemies.

His epistle gives us the best insight of the thought of James and the group he represented. It is probably the earliest of all the New Testament books and is not written to oppose Paul's doctrine of faith; it is as it is because it is the true expression of the author's mind with regard to the faith as he taught it. There were thousands of the Jews who believed and they were all zealous to keep the law of Moses. It is to the observance of the law in legalistic fashion that the author exhorts his readers. "No mention is made of the crucifixion or resurrection, or of the doctrines of the incarnation and the atonement. To a careless reader the tone seems scarcely to rise above that of the Old Testament" (Hastings Bible Dictionary). Instead of the gospel, he speaks of the law, called "the law of liberty" or "the royal law" for the sake of distinction. The name of Jesus is mentioned but twice in the letter; otherwise everything that is written would apply to a non-Christian Jewish group. In fact it seems likely that James' ministry extended to the Jews of Judaism.

The peculiarity of the epistle lies in the fact that it represents the ethical side of Christianity and not that it is unchristian. And because it stresses the ethical in legalistic language, it coincides in a very large measure with current Jewish teaching of the synagogue. On the other hand there is close correspondence with the teachings of Jesus. No two sections of the New Testament are more alike in thought content than this letter and the Sermon on the Mount. Like Jesus, he was a close observer of nature; he makes large use of figurative speech. But where we would expect him to refer to the gospel, he refers to the law. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all," states the legalist's position.

Josephus tells the story of his death. "During the interval between the death of Festus and the arrival of his successor Albinus, the high priest Ananus the younger, being of a rash and daring spirit, and inclined like the Sadducees in general to severity in punishing, brought to trial James the brother of Jesus who is called the Christ, and some others before the court of the Sanhedrin; and, having charged them with breaking the laws, delivered them over to be stoned. The better class of citizens and those who were versed in the laws were indignant at this, and made complaints both to King Agrippa and to Albinus on the ground that Ananus had no right to summon the Sanhedrin without the consent of the procurator; and Agrippa in consequence removed him from the high priesthood." And further that the miseries of the siege of Jerusalem came as a judgment for the death of James the Just.

In all this we see the evolution of the Christian church. The Christianity of James is not alike in detail to the Christianity of Paul. For us, the gospel of Paul was far in advance of that of James. But it

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

THE church was several months behind with the pastor's salary. He was living on borrowed money. Then one day the treasurer came with the total amount due. "Well," the good man said, "I do need the money but I can continue to get along for a while. You take this and pay our college and mission dues! I'll wait until you get around to me."

As a result the finance committee went out and raised enough for both salary and the other causes. His unselfishness was contagious.

Carleton, Nebr.

would have been fatal to the Jewish brethren to enforce the freedom from legalism which Paul preached to the Gentiles. Paul did not demand that the Jews of his own congregations abandon the law of Moses, unless the keeping of a particular statute contradicted a Christian principle. And he said to the credit of James that he was likewise fair. He did not presume to enforce Jewish methods on the Gentile groups. His reputation among all classes, his devotion and sacrifice, made him an important figure in the first century and he probably ranks among the four greatest Christian leaders of his time.

Chicago, Ill.

### Homely Homilies

BY A COUNTRY PREACHER

#### The Christmas Tree

BEHOLD, a young spruce tree was taken from his place in the forest among his fellows and carried unto the city into a beautiful church. And there were placed upon him ornaments of many kinds, brightly colored ropes and tinsel, shining trinkets, colored lights, and on the tip of the topmost branch a shining star.

And there was joy and much merriment among those who did place the ornaments thereon.

And it came to pass after these things that many people were gathered together within the church. There was music also and worship and the giving of gifts. And the eyes of all did look upon the tree and admire him.

So when the tree saw how wondrously he had been arrayed by the hand of man, and how many eyes were fixed upon him in admiration, his heart was lifted up and he said: "How much better is this than my place in the forest! For there, indeed, I was small and insignificant among so many larger trees. Yea, and it would have been many years ere I could have attained such size and natural statelyness as to command the admiration of men such as I now receive."

But presently the music and speaking ceased, the people departed from the church, and the tree was left in darkness. And after two days there came men who stripped him of his gaudy apparel, and carried him out of the church, and did cast him upon an heap of rubbish.

Some of his branches were twisted and broken, and even the branch which had so proudly borne aloft the gilded star, was left so that it rested upon the ground and was trampled under the feet of men and beasts.

So when he had been thus humiliated he reflected upon the majestic trees which had been his brothers in the forest, and he said: "How fickle is the applause of men and how transient is the beauty of gaudy ornaments! Now shall I die forgotten, for already I feel my leaves drying up. How much better it had been that I had remained in the forest content with my natural green and with my beautiful cones for ornaments!"

Hear then the parable of the Christmas tree!

Beauty which is not of the heart is but a sham, and is transient. Only that which is real endureth. And they who trust in pretense shall perish in shame and confusion.

### My Church

BY LULU ANDES TERFORD

ON learning of my own particular church affiliation some one who belongs to a church of wealth in our city immediately said to another: "The Church of the Brethren is the foundation of this country, and one thing about them, whenever they say they will do anything, they will do it." This compliment on our church was repeated to me. O my, O me, folks, let's be proud of our church and do all we possibly can to hold that good name. Surely that remark made me think and has made me proud of my own beloved church. "Many of you have had similar experiences. Christ is given a name above every other name and his church should naturally grow like him. If the Master said he would do a thing we can depend on him to fulfill that promise. Their word as good as their bond—wouldn't that be a good slogan if churches indulged in slogans?"

Los Angeles, Calif.



## HOME AND FAMILY

### Twilight

BY IRENE HECKER

Dim twilight broods, with just a touch of red  
Where late the sun held forth, its brightness fled.  
Dark stand the houses, black against the sky.  
The trees dim silhouettes, their leaves laid by.  
The hour 'twixt day and night! A solemn hush  
Enfolds the hills, the town—dark shadows brush  
The landscape. Then, sudden, twinkle lights within the  
panes,  
Glad, cheery messengers of home where gladness reigns!  
It's homing time, when loved ones meet and joys begin,  
The dark shut out—glad light and love within.  
Mount Morris, Ill.

### Leading Prayer-Meeting

BY BESS ROYER BATES

"How I do dread to lead prayer-meeting," sighed Martha. "It is my turn this week. Now if I were only clever like you are, Mary, I should not mind."

Mary laughed-pleasantly.

"Thank you," she said, "but I do not deserve praise. You see I have done so much of it that I have worked out a technique, so to speak. It is simple enough when once you know how."

Martha became interested.

"Do tell me about it. I thought you just naturally knew how to do it. Could I ever do half as well?"

"With your pleasant voice, I am sure you could do better," Mary assured her.

"You overwhelm me," bowed Martha laughing. "But, please," she went on seriously, "tell me your secret. I want to learn."

"First, you must know what you want to say," Mary began, "and that is not so difficult because a scripture lesson and subject are always provided. Begin by reading the Bible references carefully and by trying to get an idea of the whole subject well in mind."

"But I always feel so ignorant about the Bible," said Martha. "I have had no training in studying it. What can I say that the rest do not already know?"

"You might say a good deal," smiled Mary. "You can read, and you can think and you have lived. No one else has looked at life from just the angle you have done, so what you say out of your own experience is bound to be fresh. That is why I think it best to study the Bible and your own heart first until you know all that you think about it. After that use all the references and commentaries you can find on the subject until you know what others have thought and written also. But if you differ with them, do not throw aside your opinions too easily. You see the airing of various opinions on a subject is one of the great values of prayer-meeting. There every one is free to say what he thinks. All sides can speak. The sum of these opinions then likely approaches truth."

"Now after you are through studying the subject, plan your talk. In the short time you have to speak, make only one point. If the topic has several phases leave those for the audience to develop. There is nothing so disheartening to the other speakers as to have the leader cover the subject so well that anything they may say serves only as an anti-climax. Start out with the idea you wish to develop. Expand it, tell why you believe it and end with the same idea. Be sure to make it clear."

"But I always become so scared and tongue-tied," sighed Martha.

"I know. I always feel a little sick until it is over," said Mary.

"You! And you seem so composed."

"I deliberately learned to appear so by watching the mistakes of others," confessed Mary. "I made a series of little rules on how to speak."

"Oh, please tell me, if it isn't too much like asking for your most precious and secret recipe."

"I am glad to tell you. They are so simple and easy to follow that no one will dream you are afraid, if you only practice them."

"First, stand erect. By taking the attitude of courage, you will gain courage. No one enjoys seeing the leader draped over the pulpit or propped up against a chair."

"Second, face the audience squarely and look directly at them. Inspect the floor and ceiling at other times. When you are speaking hold that audience with your eyes."

"Third, speak slowly. Most unaccustomed speakers are in such a hurry to get through that they rattle out their words so rapidly the listeners can not follow them."

"Fourth, speak distinctly. Practice saying your talk beforehand so that it will not sound unusual to your own ears."

"Fifth, stop when you are through. Even if your talk has been brief, sit down when you are through. Do not try to string it out to cover time. That will only tire your audience and lose all the force of what you have said."

"Sixth, do not apologize. Use that rule for seventh, eighth, ninth and tenth as well. Do not apologize for your ignorance of the subject. Do not apologize for lack of study. Do not apologize for anything. If you have faults, they will be apparent without your calling them to the attention of your hearers. Go bravely through with what you have to do and you will be respected for it."

"There is another thing," Mary hesitated as if she did not know whether she should speak farther or not.

"Yes?" asked Martha.

"Well," said Mary slowly, "I don't do all my praying at the meeting. I always pray over my talk. I don't mean just getting down on my knees for a few minutes' prayer before going. That is very well, but all through my study I try to connect up with God, to make of myself a channel for his word to flow through. It helps, you know, to try to get in tune with your work, to believe what you have to say."

"Mary, I came over here today to ask you to lead for me. But I am going home and prepare that talk and give it myself. And I won't forget your last rule. I think that must be why you have succeeded so well."

Pittsburgh, Pa.

### "Who Is to Blame?"

BY RALPH R. HATTON

It was Christmas time. The streets of Los Angeles were thronged with shoppers seeking a token of goodwill for some loved one. In the crowd was a nineteen-year-old boy. He had started on a career of crime. He was going to do just one more job and then go straight. He kidnapped a young girl. There was trouble and the girl was brutally murdered.

Then America started its man hunt. Another young man, innocent of the hideous crime, had his life snuffed out on unfounded suspicion. From ocean to ocean a hundred million people read the sickening details while the hunt went on. The "Fox" was captured, convicted and hung, another black page has been written into America's record.

Who is to blame for this ultra-brutal crime that shocked all humanity and shamed America? Is the crazed young murderer alone to blame? No, a thousand times, no. Who is to blame?

The preachers are to blame. Every last minister of the gospel of Christ, from Los Angeles to New York who has spent his time on creed and dogma and has not preached love for one's fellow-men, is to blame.

The church members are to blame. Every professed church member who has hugged salvation to himself like a life belt, and has done nothing more about it, is to blame.

The teachers are to blame. Every teacher in the public schools and colleges of America who has thought it his only duty to pour knowledge into the heads of young people, accepting no responsibility for character building, is to blame. And every superintendent of schools and every college president who has not challenged such teachings in his own particular institution, is more to blame than his teachers.

Publishers and moving picture magnates are to blame. So long as newspapers, magazines and movies

emphasize crime and filth, so long will they be to blame, in no little degree, for crime in its worst forms.

Business men, who countenance the breaking of the prohibition law, or the evading of any other law, are definitely to blame.

Legislators, judges, lawyers and jurymen who allow technicalities and preventable delays to interfere with the quick enforcement of justice are directly and greatly to blame.

Fathers and mothers who fail to provide strict discipline for their children, and who fail to teach patiently the social obligation which every youth has to others, are to blame in the most definite and culpable way.

Yes, we all are to blame for conditions which breed moral degeneracy. We flout law. We persistently spoil our children and live too softly. We no longer hold sacred the institution of marriage. We seem to think that money can take the place of God in human life and have wandered far from the ideals of our fathers.

As a result of our laziness and indifference America pays a tremendous price for its crime. And it will continue to pay until its preachers, its teachers, its business men, its publishers, its judges, its lawyers, and its fathers and mothers assume the responsibility which is theirs and with infinite patience build character into our youth and with humility and reverence render unto a kind and just God due worship.

Then and only then, will America be worthy to hold her place as a leader of the nations.

Toledo, Ohio.

### The Mission at Coal Haven

BY ELIZABETH R. BLOUGH

ELD. JAMES GRAVER was waiting in the pastor's study. He was there to see how the mission in Coal Haven was progressing. A full account of the work in charge of Bro. Samuel Reed was due the mission board. Some doubt of its success had been expressed at a meeting of its members; they wanted a forecast of its future. He waited two hours before the pastor was at leisure to talk with him. When Samuel did come in he was tired and he owned it to himself, discouraged. He said, "I am bewildered and puzzled by the problem of my life just now. I have prayed for the strength to conquer. I am fighting on the best I can, but as to victory, as to results—"

Elder Graver who was wise with the wisdom of defeat, interrupted him. "You have not won a decisive victory in the adding of many souls to the church, but while waiting here for you I became convinced of one thing: you have strength enough to keep on fighting and that is the true test."

The softly shaded lights invited confidence and so Samuel told his troubles as well as he could define them. "I came here feeling that a town with a foreign population of over twenty thousand needed my services. I pick up foreign languages easily; I interpret for some. You rented the hall; we started a Sunday-school and services are held every Sunday morning. But only a few have been baptized; the board has a right to look for numbers."

Elder Graver spoke as a father to his son: "A signal success is not always in God's plan for every soul, but a brave fight is; and strength for that will always be given. Your work here brought to my mind King Solomon building Tadmor."

"Ah, yes, I have always thrilled to that tale of Tadmor in the wilderness of Gilead between the river Euphrates and the city of Damascus. I suppose the very men who built the temple on Mt. Moriah were sent to the wilderness."

Elder Graver carried the thought further: "There was only a terrible barren waste stretching away into the distance. They had to forego all the comforts of civilization as they drew nearer to the place where the king said the city should be. I wonder whether any of them mutinied. What must the architects have thought as they studied the chalky limestone hills, so far from the open highways of their day?"

Samuel's imaginative vision held the picture. "I suppose they thought that it was a foolish thing to do."

(Continued on Page 802)



## PASTOR AND PEOPLE

### James, the Lord's Brother

BY WARREN SLABAUGH

THERE is a difference of opinion with regard to the family of Joseph and Mary. In Mark 6:3 four brothers are named and mention is made of sisters. The evidence rather points to the fact that these brothers and sisters were children of Joseph by a former marriage.

These brothers were not among the disciples of Jesus during his earthly ministry but maintained an indifferent and even critical attitude. On one occasion they thought that he was beside himself. As late as the Feast of Tabernacles a few months before his death they criticised him severely, as John says: "For even his brethren did not believe on him" (John 7:5). But in the beginning of the book of Acts they are included in the number of disciples who are gathered in Jerusalem. According to the Apocryphal Gospel according to the Hebrews James declared at the time of Jesus' death that he would eat no bread until he had seen Jesus arisen from the dead; and the account goes on to say that Jesus appeared to him saying: "My brother, eat thy bread for the Son of Man is risen from the dead." Paul tells us in 1 Cor. 15:7 that Jesus appeared to James. It seems evident that his conversion occurred at the time of Jesus' death and resurrection and was influenced by these events. What Jesus had been unable to accomplish even at the time of his greatest popularity came to pass at the time of his apparent defeat.

James very soon comes into a place of prominence among the Christians in Jerusalem. In Gal. 1:19 Paul says: "And other of the apostles saw I none save James, the Lord's brother." The language is a bit ambiguous but very likely he regarded James as an apostle. In his next visit to Jerusalem, Gal. 2:1-10, he includes James among the pillar apostles. Was the title a mere compliment on Paul's part or was it official? It is possible that the church by formal vote elected him. We know that they felt obligated to fill up the number of the Twelve when Judas was dropped. May it not have been that when James of Zebedee was killed by Agrippa I, that again the ranks were filled by an election? At any rate, immediately after this he stands in a place of leadership. When Peter escaped from prison he said to the Christians assembled at Mary's house: "Tell these things unto James and to the brethren" (Acts 12:17). As mentioned before, Paul speaks of Peter, James and John, the pillar apostles. Later when Peter muddled things at Antioch, he was influenced by "certain from James" (Gal. 2:12). And in the council of Acts 15 which followed it was James who was moderator and who summed up the opinion of the leaders. Again when Paul came to Jerusalem the last time he went in unto James and the elders. This evidence is sufficient to place James in a place of unique authority, particularly in the Jerusalem church, exercising the functions of elder or bishop rather than the more evangelistic functions of an apostle.

The life of James is of especial interest because he is probably the best representative of Hebrew Jewish Christianity that we know. He was not so radical as the strict party though he was certainly more conservative than Peter. Though coming from among the common people of Galilee, he seems to have gone far in his devotion to the Torah and in his practice of ascetic legalism. Hegesippus (about A. D. 150) says that he was a Nazarite and lived an ascetic life throughout. Also that he was so constantly in prayer that his knees became calloused like those of a camel. His outlook and sympathies were inherently Jewish. Though he did not justify the methods used by the radical group who dogged the footsteps of Paul, still they must have found a moral support in his well known attitude. This attitude is shown when Paul made his last visit to Jerusalem. Paul had gone to great pains to gather a magnificent gift from all the Gentile churches for the poor saints in Judea and we expect to find a proper

appreciation of the gift. But after a slight mention of such appreciation, the story goes on with a demand which they put on Paul which seems to me to be unjustified. After reminding him of the orthodoxy of the Jerusalem church, James told of the current charges against Paul, that he was thought guilty of teaching the Jews abroad to forsake the law of Moses. And Paul must prove his innocence by sponsoring certain Jews in carrying out their vows. Had it not been for this demand on Paul, he would undoubtedly have gone out of Jerusalem undetected by his Jewish enemies.

His epistle gives us the best insight of the thought of James and the group he represented. It is probably the earliest of all the New Testament books and is not written to oppose Paul's doctrine of faith; it is as it is because it is the true expression of the author's mind with regard to the faith as he taught it. There were thousands of the Jews who believed and they were all zealous to keep the law of Moses. It is to the observance of the law in legalistic fashion that the author exhorts his readers. "No mention is made of the crucifixion or resurrection, or of the doctrines of the incarnation and the atonement. To a careless reader the tone seems scarcely to rise above that of the Old Testament" (Hastings Bible Dictionary). Instead of the gospel, he speaks of the law, called "the law of liberty" or "the royal law" for the sake of distinction. The name of Jesus is mentioned but twice in the letter; otherwise everything that is written would apply to a non-Christian Jewish group. In fact it seems likely that James' ministry extended to the Jews of Judaism.

The peculiarity of the epistle lies in the fact that it represents the ethical side of Christianity and not that it is unchristian. And because it stresses the ethical in legalistic language, it coincides in a very large measure with current Jewish teaching of the synagogue. On the other hand there is close correspondence with the teachings of Jesus. No two sections of the New Testament are more alike in thought content than this letter and the Sermon on the Mount. Like Jesus, he was a close observer of nature; he makes large use of figurative speech. But where we would expect him to refer to the gospel, he refers to the law. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all," states the legalist's position.

Josephus tells the story of his death. "During the interval between the death of Festus and the arrival of his successor Albinus, the high priest Ananus the younger, being of a rash and daring spirit, and inclined like the Sadducees in general to severity in punishing, brought to trial James the brother of Jesus who is called the Christ, and some others before the court of the Sanhedrin; and, having charged them with breaking the laws, delivered them over to be stoned. The better class of citizens and those who were versed in the laws were indignant at this, and made complaints both to King Agrippa and to Albinus on the ground that Ananus had no right to summon the Sanhedrin without the consent of the procurator; and Agrippa in consequence removed him from the high priesthood." And further that the miseries of the siege of Jerusalem came as a judgment for the death of James the Just.

In all this we see the evolution of the Christian church. The Christianity of James is not alike in detail to the Christianity of Paul. For us, the gospel of Paul was far in advance of that of James. But it

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

THE church was several months behind with the pastor's salary. He was living on borrowed money. Then one day the treasurer came with the total amount due. "Well," the good man said, "I do need the money but I can continue to get along for a while. You take this and pay our college and mission dues! I'll wait until you get around to me."

As a result the finance committee went out and raised enough for both salary and the other causes. His selfishness was contagious.

Carleton, Nebr.

would have been fatal to the Jewish brethren to enforce the freedom from legalism which Paul preached to the Gentiles. Paul did not demand that the Jews of his own congregations abandon the law of Moses, unless the keeping of a particular statute contradicted a Christian principle. And be it said to the credit of James that he was likewise fair. He did not presume to enforce Jewish methods on the Gentile groups. His reputation among all classes, his devotion and sacrifice, made him an important figure in the first century and he probably ranks among the four greatest Christian leaders of his time.

Chicago, Ill.

### Homely Homilies

BY A COUNTRY PREACHER

#### The Christmas Tree

BEHOLD, a young spruce tree was taken from his place in the forest among his fellows and carried unto the city into a beautiful church. And there were placed upon him ornaments of many kinds, brightly colored ropes and tinsel, shining trinkets, colored lights, and on the tip of the topmost branch a shining star.

And there was joy and much merriment among those who did place the ornaments thereon.

And it came to pass after these things that many people were gathered together within the church. There was music also and worship and the giving of gifts. And the eyes of all did look upon the tree and admire him.

So when the tree saw how wondrously he had been arrayed by the hand of man, and how many eyes were fixed upon him in admiration, his heart was lifted up and he said: "How much better is this than my place in the forest! For there, indeed, I was small and insignificant among so many larger trees. Yea, and it would have been many years ere I could have attained such size and natural statelyness as to command the admiration of men such as I now receive."

But presently the music and speaking ceased, the people departed from the church, and the tree was left in darkness. And after two days there came men who stripped him of his gaudy apparel, and carried him out of the church, and did cast him upon an heap of rubbish.

Some of his branches were twisted and broken, and even the branch which had so proudly borne aloft the gilded star, was left so that it rested upon the ground and was trampled under the feet of men and beasts.

So when he had been thus humiliated he reflected upon the majestic trees which had been his brothers in the forest, and he said: "How fickle is the applause of men and how transient is the beauty of gaudy ornaments! Now shall I die forgotten, for already I feel my leaves drying up. How much better it had been that I had remained in the forest content with my natural green and with my beautiful cones for ornaments!"

Hear then the parable of the Christmas tree!

Beauty which is not of the heart is but a sham, and is transient. Only that which is real endureth. And they who trust in pretense shall perish in shame and confusion.

### My Church

BY LULU ANDES TERFORD

ON learning of my own particular church affiliation some one who belongs to a church of wealth in our city immediately said to another: "The Church of the Brethren is the foundation of this country, and one thing about them, whenever they say they will do anything, they will do it." This compliment on our church was repeated to me. O my, O me, folks, let's be proud of our church and do all we possibly can to hold that good name. Surely that remark made me think and has made me proud of my own beloved church. Many of you have had similar experiences. Christ is given a name above every other name and his church should naturally grow like him. If the Master said he would do a thing we can depend on him to fulfill that promise. Their word as good as their bond—wouldn't that be a good slogan if churches indulged in slogans?

Los Angeles, Calif.



## HOME AND FAMILY

### Twilight

BY IRENE HECKER

Dim twilight broods, with just a touch of red  
Where late the sun held forth, its brightness fled.  
Dark stand the houses, black against the sky.  
The trees dim silhouettes, their leaves laid by.  
The hour 'twixt day and night! A solemn hush  
Enfolds the hills, the town—dark shadows brush  
The landscape. Then, sudden, twinkle lights within the  
panes,  
Glad, cheery messengers of home where gladness reigns!  
It's homing time, when loved ones meet and joys begin,  
The dark shut out—glad light and love within.

Mount Morris, Ill.

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"How I do dread to lead prayer-meeting," sighed Martha. "It is my turn this week. Now if I were only clever like you are, Mary, I should not mind."

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"Thank you," she said, "but I do not deserve praise. You see I have done so much of it that I have worked out a technique, so to speak. It is simple enough when once you know how."

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"Do tell me about it. I thought you just naturally knew how to do it. Could I ever do half as well?"

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(Continued on Page 802)



## AMONG THE CHURCHES

### Calendar for Sunday, December 16

Sunday-school Lesson, Paul and His Friends.—Philpp. 8-21.

Christian Workers' Meeting, What to Read.

\* \* \* \*

### Gains for the Kingdom

One baptism in the Bradford church, Ohio.  
One baptism in the Glade Run church, Pa.  
Three baptisms in the Kokomo church, Ind.  
Three baptisms in the Pittsburgh church, Pa.  
Two baptisms in the Mercersburg church, Pa.  
Twenty-one accessions to the Center church, Ohio.  
Two baptisms in the University Park church, Md.  
Five were baptized and one reclaimed in the Canton church, Ohio.

Fifteen baptisms in the Circleville church, Ohio, the pastor, evangelist.

Ten baptisms in the Maple Spring church, Pa., Bro. W. K. Kulp, pastor-evangelist.

Nine baptisms in the Bridgewater church, Va., Bro. M. M. Myers, pastor-evangelist.

Two baptisms at the Cross church, W. Va., Bro. Ross Johnson of Oakdale, W. Va., evangelist.

Three baptisms in the New Salem church, Ind., Bro. Wilbur Bantz of Ft. Wayne, Ind., evangelist.

Thirteen baptisms in the Pleasant View church, Kans., Bro. J. Edwin Jarboe and wife, evangelists.

Five baptisms in the Roann church, Ind., Bro. J. Edson Utery of North Manchester, Ind., evangelist.

Forty-five accessions to the Central church, Roanoke, Va., Brother and Sister O. H. Austin, evangelists.

Eight baptisms in the Old Furnace church, W. Va., Bro. B. W. Smith of Burlington, W. Va., evangelist.

Two baptisms in the Union City church, Ind., Bro. Wm. J. Buckley of New Philadelphia, Ohio, evangelist.

Four baptisms in the Merrington church, Kindersley, Sask., Bro. W. H. Tigner of Gray, Wash., evangelist.

Three were baptized and one reclaimed in the First church, Philadelphia, Pa., Bro. S. G. Greyer of that place, evangelist.

Five baptisms in the Bareville house, Conestoga congregation, Pa., Bro. J. W. Fidler of Brookville, Ohio, evangelist.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. H. Morris, the elder, began Dec. 12 in the Lake-lan church, Fla.

Brother and Sister J. Edwin Jarboe of Lincoln, Nebr., are now in the Portis church, Kans.

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### Personal Mention

Western Colorado and Utah has chosen Eld. J. D. Coffman as Standing Committee delegate to the next Conference with Eld. E. R. Fisher as alternate.

Northern California has chosen Eld. M. S. Frantz as Standing Committee delegate to the next Conference, with Eld. Andrew Blickenstaff as alternate. The writing clerk of the District informs us that his previous announcement was an error.

Bro. C. G. Shull and family, India missionaries on furlough, are scheduled to sail from New York Dec. 29, returning to the field. Their present address is Girard, Ill. Their sailing address will be S. S. Transylvania, Cunard Line, New York City.

Bro. H. C. Butterbaugh of Dayton, Ohio, stopped off last week on his way to Lanark, Ill., to pay his respects to the Publishing House, his first visit since the House was located at Lanark. He noted some development in the plant and in the work done.

Brother and Sister J. Edwin Jarboe of Lincoln, Nebr., will be in evangelistic work the early part of 1929 in Indiana and Illinois. In making up their schedule they find they may have time for another meeting in that part of the Brotherhood if so desired.

Sister Hettie Stauffer Bright, of Sebring, Fla., wife of the late Eld. John Calvin Bright, passed into rest Dec. 5 at the home of her brother, Eld. Harvey Stauffer, Mount Pleasant, Mich. The cause of death was a malignant condition of the lungs with other complications.

The Home Mission Secretary took in some of the sessions of the Federal Council of Churches at Rochester, N. Y., while in the east recently. The Council seems to be growing in influence year by year, especially in making the sentiment of the churches felt in congress and other departments of the government.

"The Guest Chamber of the Soul" was the subject of the service preparatory to communion at Huntingdon, Pa., recently, Bro. Foster B. Statler, pastor. That title is a sermon in itself.

Brother and Sister G. A. Cassel of Ashland, Ohio, while traveling in Florida recently made it a point to visit our churches thus receiving as well as giving encouragement. This is a practice worthy of wider application.

"Medical work has been heavy recently and I have been working to midnight or later nearly every night in order to be able to get in at least a part of the Conference." So writes Dr. A. Raymond Cottrell of Bulsar, India, under date of Nov. 9, and while the Mission Conference was in session.

Sister Anna Hutchison who went out to China in 1911, visited our India mission at her own expense on her return to the China field. She attended the Mission Conference mentioned in another item on this page and in other ways was able to contribute to the helpful exchange of ideas and plans between two of our oldest mission fields.

The health of three of our India missionaries has been a matter of concern during recent weeks. Mrs. A. S. B. Miller who was taken suddenly ill is now much better. Sister Anna Brumbaugh has been ill with malignant malaria but according to last reports is making satisfactory progress toward recovery. Sister Eliza Miller, previously reported as ill with tick typhus, was discharged from the hospital in November. In the return of health to these there is cause for gratitude.

The Bethany Male Choir, consisting of more than twenty voices under the direction of Bro. Alvin Brightbill, were in Elgin last Sunday. Most of the group, with some friends not in the choir, arrived in time for the morning services at the Highland Avenue Church of the Brethren. At the morning preaching hour they listened to Bro. Russel G. West of Batavia speak on Heroes of the Desert. At 4:30 o'clock the Bethany Male Choir rendered a splendid program in song. After the program there was something good to eat provided by the young people of the Elgin church. It was a day much enjoyed by all, even by our genial Bro. J. E. Miller, who though not in Elgin, still found a place to serve by taking Bro. West's place before the Batavia congregation.

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### Miscellaneous Items

Wednesday, Dec. 19, is the day the General Mission Board next meets in regular session at the Publishing House.

Mission giving for the first nine months of the current year has shown some increase over the corresponding period for last year. The increase has been at the rate of \$1,000 per month. This improving situation with respect to mission giving follows very closely tendencies observed the country over.

The Secretary of the Gish Committee would like to hear from our ministers on this point: Would it be an advantage to you, if Gish Fund books were adopted quarterly, or bi-monthly, instead of once a year? If you have an opinion on this write to the Brethren Publishing House, Secretary Gish Committee, Elgin, Ill.

"I have tithed the most of the time since I have been a widow. Sometimes I couldn't give as I like to. I have given from thirty-five to fifty dollars per year. I ask the prayers of you all." This isolated sister's letter contains other evidences of her sacrificial life. She says the Brethren used to visit her home "but since they have the cars they don't stop any more."

The Annual Conference for 1929 is to be held at North Manchester, Ind., June 12 to 19. So the Committee of Arrangements decided at its meeting at Anderson, Ind., Dec. 5. Chairman Ora De Lauter writes: "This conclusion was reached after a very careful consideration of Winona, Indianapolis, Anderson, Dayton and North Manchester, and represents the whole-hearted approval of the committee. Further announcements will be made from time to time."

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, the other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices—40 cents per 100; \$3.00 per 1,000. Please give your denomination, also please mention the "Gospel Messenger."—The Layman Company, 730 Rush St., Chicago, Ill.

A letter to the home mission rooms from the Industrial School at Geer, Va., reports many interesting items for over the Thanksgiving season. Thus we read: "On Thanksgiving Day we had a service for the school family. At this service the children were asked to give pledges for church work for the coming year, to be earned by themselves. The pledges varied from twenty-five cents to one dollar." And again: "School work is going nicely. Our teachers do an excellent quality of work. One of our former students is attending at the Standardsville High School this year. She showed me her first report card which contained all A's."

All architects interested in church architecture are invited to attend a meeting of the Bureau of Architecture to be held in Atlantic City, N. J., on Jan. 8. A line to our Home Mission Secretary at Elgin, Ill., will bring more information to any interested person.

Do "Messenger" readers desire premiums? Many papers offer premiums to their subscribers. The "Messenger" has done this from time to time, though this year none were offered. What do our readers desire in this line? Those of you who have a preference or have anything to say concerning the offering of premiums, drop a note to the "Gospel Messenger" and it will be given careful consideration at the proper time. Write now.

"Letters from Foreign Lands to the Home Folks" is the title of President Otho Winger's newest book, just now coming from the press of the Brethren Publishing House. It makes you remember that most people take the best picture when they do not know they are having their picture taken. Bro. Winger might not think it fair to his other books on which he expended so much study and research to call this his best one, but it is certainly the most interesting, and we suspect that one reason is that he did not know he was making a book when he wrote it. But the home folks who read these letters in the town and college papers have insisted on having them in permanent form. Our guess is that many besides the "home folks" will want them for the valuable information which they give about the places visited by Brother and Sister Winger on their trip abroad. It is of course the familiar spontaneous letter style and minuteness of detail that give these "Letters" their charm. Though the book is not a small one (there are 366 large pages and 162 illustrations), the price is only two dollars. Order from the Brethren Publishing House, Elgin, Ill.

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### News From Our Colleges

At Elizabethtown College tryouts have been held for the aspirants to the men's debating teams. "Thus far three debates have been definitely scheduled, including Susquehanna University, Schuylkill College and Hillsdale College."

At Mount Morris College the recent Homecoming celebration was generally felt to be one of the biggest and best the college ever had. At least in the minds of the students, the climax was reached when DeKalb, an ancient football foe, was downed 19-0. The account of the day in the "Mountaineer" would indicate there were other features on the program which were of more than usual interest.

At Manchester College students and townspeople hope soon to be reading President Otho Winger's new book, entitled: Letters from Foreign Lands to the Home Folks. One year ago as Christmas drew near President and Mrs. Winger were busy getting things ready to sail on their trip around the world. This Christmas the story of the trip will be down in black and white for all who care to read. Those who are interested in this new book will find more about it in another item on this page as well as in an advertisement on page 803 of this issue of the "Messenger."

From Bridgewater College the latest word regarding the Semi-Centennial Movement is to the effect that substantial progress is being made. A recent "Bulletin" states: "The money pledged to date provides rather definitely for the Dining Hall at Bridgewater, which is now under construction, the heating plant at Daleville, which will be needed in the near future, and the auditorium at Bridgewater with about \$18,000.00 to apply to the Women's Dormitory at Bridgewater. A campaign will be made for sufficient funds to complete the Women's Dormitory and after that the endowment campaign among the churches will be launched as was originally planned."

At Juniata College President M. G. Brumbaugh recently gave the first of a series of lectures to be given by faculty members. The first lecture was of unusual interest since it dealt in an intimate and authoritative way with the development of Porto Rico under early American rule. Older "Messenger" readers may remember that President Brumbaugh went to the island in 1900 as the first Commissioner of Education, and that the present school system of Porto Rico rests on the foundations he laid. President Brumbaugh also drafted the first election law for the island, a law which required that voters be twenty-one years of age and own fifteen dollars' worth of property.

At La Verne College, near Armistice Day, the members of the student body listened to the president read recommendations for the promotion of intercollegiate friendship and goodwill. Some of the provisions of this intercollegiate comity pact are as follows: "Resolved—That the several colleges and universities of Southern California shall do everything in their power to further and promote this spirit of intercollegiate friendship and cooperation. . . . That we approve and urge the exchange of relationships other than those included in athletic and forensic activities, such as the periodic entertainment, by such student bodies as many desire, of representatives of other institutions. That we approve and urge the periodic convention of the colleges and universities of Southern California for the general purpose of furthering the several purposes herein stated."



## AROUND THE WORLD

### Billions of Passengers

Since many city workers do not live near the shop, store or factory in which they earn a living it follows that city transportation systems carry a tremendous volume of passenger traffic in the course of a year. New York City is America's star in this respect. "The total number of passengers carried by rapid transit, street surface, and bus lines and by the Hudson tubes in the year ended June 30 was 3,235,200,000." This is twice the population of the whole world. Other astounding and possibly interesting comparisons could be made.

### American Cars in Europe

American cars are being exported to Europe at an impressive rate. Antwerp in Belgium is the great distributing center for the continental trade. Here there was recently completed what is said to be the largest assembling plant in Europe. It has a capacity of 75,000 cars per year and employs 3,000 persons. Not only cars, but American financial methods are being imported by the Europeans. Thus buyers are purchasing cars on the installment plan, though it is not certain that installment buying in Europe will become as general as here since the laws of these countries afford little protection to creditors.

### Trials of the First Born

At the University of Chicago Prof. Louis L. Thurstone has been studying the records of 1,500 Chicago families. Now he says that on the average the first born child is the least intelligent and the one most subject to disease and insanity. He also says: "The level of intelligence rises progressively from the eldest child to the youngest; children of small families are usually more intelligent than those of large families; the intelligence of the child is not affected by the age of the parents nor by discrepancy in the parents' ages." Of course, there are exceptions—perhaps the reader, if an unfortunate first born, is such an exception.

### Hunger in England

As winter comes on the unfortunate economic plight of the English coal miners becomes more apparent. For the past two years the hopes of the nation have been sustained by the belief that the coal industry would soon be sufficiently reorganized for hundreds of thousands of idle men to return to work. But apparently no progress has been made in this respect. Accordingly the situation faced by hundreds of thousands of miners, particularly in South Wales, grows more desperate. For two years they have been forced to live on a subsistence wage and often on nothing but a government dole. So far plans to find homes over seas have not materialized to any extent. Thus the specter of hunger urges Englishmen to find the solution for pressing economic problems.

### The Service of Windbreaks

In fruit growing districts subject to wind it is standard practice to plant some kind of a windbreak. A recent study of the service of a windbreak as made by a California professor discloses that protection may be counted on for from five to eight times the height of the windbreak. That is, if the windbreak is fifty feet high it will furnish ample protection for fruit trees for a distance of 250 to 400 feet on the sheltered side. In California the eucalyptus, Monterey cypress and tamarix are much used for windbreaks. However, a windbreak is not an unmixed blessing, for in addition to the space actually occupied by such comparatively nonproductive trees, they also sap the soil for many feet into the orchard proper. Monterey cypress is not so objectionable on this score as the faster growing eucalyptus and tamarix. Subsoiling to cut back surface root systems of the latter has been tried with success.

### A New Day for the Zuider Zee

Those who can recall a map of Holland, will remember that the northern part of the Netherlands is deeply penetrated by a long shallow sea which at the south enlarges into a great basin. It is this shallow southern part of the Zuider Zee that is being reclaimed by the Dutch at tremendous expense. Or so it seems, for it is estimated that the work now being carried through will cost a total of \$180,000,000. Against this on the credit side the Dutch will have 195,000 hectares of fertile soil, or roughly a half million acres of land. And as land is at a premium in densely populated Holland it should not take much mental exertion to see that the Hollanders are living up to their reputation for shrewdness. For a government can soon spend \$180,000,000 for purposes that mean little or nothing so far as national well-being is concerned. But in reclaiming the Zuider Zee the Dutch will add appreciably to the area of their kingdom and even more to the prosperity of the people. Indeed, the Zuider Zee project may well be compared in usefulness to such achievements as the building of the Panama Canal.

### When Cattle Eat Wood

Dr. Friedrich Bergius of Heidelberg, Germany, is authority for the statement that soon cattle may be eating wood. A chemical process has been perfected whereby wood waste may be converted into animal food. "This new product, a carbohydrate, is a substitute for corn and other grains. It is considerably cheaper than any grain feed available in Germany. In Dr. Bergius' opinion it will prove even cheaper to manufacture in this country than in Germany because of the vast wood waste in this country for which there now is only limited use." In so far as such new materials tend to displace corn and other standard cattle foods the old line farmer's problem will become increasingly difficult.

### When Will the War Be Over?

It is now ten years since the war was over—but not for all. For tens of thousands are still paying the price in terms of disability. No figures for the European countries are available, but those for the United States are certainly enough to make even an American stop and think. According to figures released just before the last Armistice Day there were still 13,092 veterans being treated for neuropsychiatric diseases in the United States. In simple language, there are still more than 13,000 American veterans suffering from some form of insanity induced by the War. Then, consider the surgical cases of which 6,540 remain. It is said that many of these men have been operated on from ten to fifty times, and in a few cases practically new bodies built from broken veterans by unusual skin and bone grafting operations. This is remarkable—but at what a toll of suffering and blasted lives! The war is over for the war-makers, but it will be a long time until it is over for those who pay in pain and disappointment.

### When Sin Came to Harmony

There is a little village in a central western state that we shall call Harmony. Like many another hamlet of the land, it was the center of a thrifty farming community. To this town there came a smart man from the big city not so many miles away. The newcomer was an ex-policeman and learned in the ways of the world. He bought out the general store in the little hamlet and opened a day and night institution. By day dry goods and groceries were sold and by night gambling and drinking promoted in the basement of the building. Many of the local gentry became interested in this innovation until the housewives of the community began to lose their patience. It is said the climax came when one farmer, reeling home in the early morning hours, proudly displayed a turkey gobbler won at the raffle at the store. The good housewife recognized the gobbler as one that had been missing some three days from her own chicken yard. Soon the sheriff, was stirred to action, and being a wise man, he visited the general store one night with plenty of deputies. A number of astonished farmers were sent home in good time to do their morning chores and the smart man from the city arrested. He has since been fined about \$2,500 and told to get out of the country. We hope that sheriffs and judges keep him on the run until he decides to settle down to honest toil. If Harmony has learned its lesson sin need not come again to disturb its serenity.

### The Love of Easy Money

The love of easy money, according to one United States district attorney, is the tap root of crime. That is, the organized criminals now making our great cities so notorious are only incidentally interested in burglaries, thefts and robberies. Their attention is centered on four great sources of revenue which they aim to control through the purchase of privilege. Immunity is purchased from those law enforcement officials who deal in protection. According to this attorney the four great sources of income for the organized criminals are: (1) violation of the national prohibition act, (2) racketeering, (3) gambling and (4) vice. Control of these fields through the purchase of privilege yields the millions that finance the most outstanding types of lawlessness in our land today. The key move would be to cut off organized crime from the control of such resources. We are sorry to say that while the attorney's reasoning seems sound, he did not explain just how this important step was to be accomplished. How can super-criminals be separated from the control of protected law-breaking? The stakes are so large that they present the severest possible character test to the average office holder or enforcement officer. Some recent events seem to indicate that the solution rests upon the grim determination of voters to elect officials of the highest integrity. For it is only such men who will have the quality of character to stand out against bribes for protection that read like a king's ransom. That is, if the organized forces of crime can not purchase the protection necessary to systematically break the law in the fields mentioned, they will not be in a position to collect the millions that have too frequently rendered them all but invulnerable. The first step toward solution of the crime situation is the election of officials able to rise above the temptation to accept easy money and courageous enough to enforce the law. It is only thus that organized crime as it exists today can be separated from the sources of its money power.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Word Became Flesh

John 1: 1-18

For Week Beginning December 23

#### IN THE BEGINNING WAS THE WORD (VS. 1, 2)

He who is the Author of our salvation was with God in the very beginning. Redemption is no afterthought. It is an essential part of God's great work and plan (John 8:58).

#### ALL THINGS WERE MADE BY HIM (V. 3)

As Savior he knocks at the heart's door and waits. Let us not therefore suppose him weak and resistible. He is the mighty Creator as well (Gen. 1:1; Eph. 3:9).

#### THE LIFE WAS THE LIGHT OF MEN (VS. 4, 5)

His life is our light. Our knowledge, affection, trust, aspiration—all that enlightens our lives—come by him (Psa. 139:11; Matt. 4:16; 5:14; John 8:12).

#### JOHN CAME FOR A WITNESS (VS. 6-9)

The only argument to prove religion is a religious man. The claims of Christ are proved by Christians. A good man is an unanswerable apologetic (Acts 10:43; 22:15; 1 John 5:10; Rev. 1:5).

#### KNEW HIM NOT . . . RECEIVED HIM NOT (VS. 10, 11)

The world he made knew him not. The nation whose Son he was received him not. Should we his servants expect better treatment (1 Sam. 10:19; Isa. 53:3; Matt. 21:42)?

#### POWER OF GOD TO BECOME SONS OF GOD (V. 12)

This is the true end of man, to be like God (Matt. 5:43-48).

#### AND THE WORD WAS MADE FLESH AND DWELT AMONG US (V. 14)

He must share our life that we might share his (Acts 2:30; Rom. 8:3; 2 Cor. 4:11).

#### DISCUSSION

Why is the end of life suggested in paragraph six the most satisfactory that could be named?

What practical lessons does paragraph seven suggest?

R. H. M.

#### "Smile and Pay"

"Smile and pay," was the cheerful slogan popularized by one of the great income tax collectors of the west a few years ago. And he succeeded so well in popularizing tax paying that year by year his district rolled up bigger and better totals for Uncle Sam. It seems now that the whole federal income tax organization has come to appreciate something of the value of keeping the taxpayer sweet. "Treat 'em rough" was the attitude until the department began to find the courts hopelessly jammed with cases and taxpayers disposed to fight cases through to a finish. About this time, with a congressional investigation committee getting ready to function, the federal income tax department is said to have experienced a sudden change of heart. Taxpayers were accordingly given more consideration and a policy of give and take instituted. The new attitude has worked wonders. According to the latest figures petitions are now being disposed of much faster than they are filed—which naturally tends to clear court calendars. Further, many cases are being settled out of court. Thus the injection of a little consideration for taxpayers has tended to clear up what was fast becoming an intolerable situation.

#### Sad State of the Potato Industry

Even those who buy potatoes have been surprised at the cheapness of tubers this year. What is the explanation of this rather unusual phenomenon? Well, Gov. H. C. Baldrige of Idaho charges the women of the nation with the sad state that has come to the potato industry. The governor thinks that interest in retaining the slim figure has led the women of the nation to eat less and less potatoes. This, he says, was the cause of a potato surplus last year and is the cause of a bigger one this year. We do not know just what weight to give to the governor's theory, but since he comes from one of the great potato growing states he ought to know something of what he is talking about. But we would suggest on our own part that other factors are involved. It is not only that women would be slim, but that the eating habits of a whole nation are changing. Meat, gravy and potatoes are not the standards they once were. Fruits and vegetables are cutting down the relative demand for many an old stand-by. And many of the substitutes are coming from outside the United States. It has been said that a banana a day keeps the apple away. We suspect that some bananas are also helping to keep the potato away. The potato is a splendid food and we have nothing against it. But the industry is likely to continue in a sad state unless a wider range of uses is found for the potato.



## Some Brethren Pathfinders

(Continued From Page 791)

visited the little body of members in Cape Girardeau County, southeastern Missouri, as well as the friends who had located in Illinois. These trips were always hard ones, requiring days of travel and much exposure, with scant accommodations. How many trips he made to the homes of his two sons, Jacob and George, we know not, but going by way of the members in Missouri, then to the north by way of Kaskaskia, and then planning to make his way across the wild country to his children, he undertook the long and dangerous journey just once too often. This was in 1809. For that day he was considered rather an old man, possibly sixty, for such a long and lonely trip, with all of the attending exposure and privation. But on reaching Kaskaskia he was taken down with typhoid fever, and just how long he lingered we are not told, but long enough, doubtless, for one of his sons to reach his bedside. But here he was far away from his wife and other kindred, in one of the strongest Catholic communities on the Western Continent. He was a devout man, a typical pioneer missionary, willing to spend and be spent in the interest of his Master's work.

Had he any friends in Kaskaskia? He certainly had. However, we imagine that his younger son George and Abram Hunsaker, comrades in hardships, had hastened to his sick chamber, and that everything possible was done to save the life of the earnest and efficient minister and elder. The fever had too strong a hold on him, so surrounded by those who had so tenderly administered unto him, he fell asleep in Jesus, and that too without seeing either of his two sons in the church for which he had surrendered his all. So his mantle was wrapped about him, and in a lonely grave in the near-by cemetery, he was laid to rest, being the first Brethren elder to have died and been buried in what we now know as the state of Illinois, and probably the first member of the church to have passed over any part of her soil. Could he have lived four years longer, and then could have known what happened on behalf of his sons, in their new homeland, his heart would have been filled with joy unspeakable. Of this we are to be told in another chapter, and not of this only, but of the most remarkable occurrence known to the history of the great, far-famed Mississippi Valley. All of this as environment is leading up to the making of a man blessed of God and honored by men.

Sebring, Fla.

## "Sin That Ensnares"

BY OLIVER H. AUSTIN

THERE are three sins that ensnare us: the non-use, the wrong use and the abuse of power entrusted to us. We bury, use wrongly, or abuse our God-given talents. "As there is no star in the firmament that is not to shine for God's glory, so God has imparted no grain of gold to the soul of any child of man, but that the glow thereof must be brought out and glisten for God's honor." Time and time again we see people who have wonderful talent but they bury it rather than make gain for God who gave it. To be sure, it would require much effort, self-denial and sacrifice to improve each latent talent to the full, but it should be done that God may be glorified thereby.

The wrong use of talents is different from buried talents but no less sinful. In this case no efforts are spared or sacrifices counted too great to secure position for one's self, to get on in the world, to please others and to become rich in this world's goods and in public esteem. One may work and labor from morn till eve from selfish motives, not from love of God. It is all for the sake of self and not for God.

Now, we come easily to the third and still worse sin—the abuse of one's talent: the opposition to God and his goodness. Who can count the men who might have shone as stars of the first magnitude in honor for God but who have abused their brilliant talents to break down what is high and holy, to oppose religion, and in rash arrogance, try to destroy the faith in others! What have they given the world instead? Many singers and artists have abused their talents to encour-

age wantonness and vanity and in drawing souls away from God. See the keenness of insight that has been used for fostering lies, dishonesty, and crime. See how much maidenly beauty and loveliness has been sinned away in impure intention and passion to please the lower nature of man.

Over against all of this use, wrong use, and abuse of gifts and talents, Jesus has placed before us his claim—use all to the glory of God. It has been said that the world has not yet seen the man who has so fully given himself to God that God could trust him with much divine power. What sincere Christian can ponder that thought without an earnest prayer in his heart? What untold power could be unloosed if only we were willing to make the surrender!

McPherson, Kans.

## The House of a Poet

BY JOHN W. MILLER

THE house once the residence of Henry W. Longfellow in Cambridge, Mass., is probably the best known of any in this country, except Mount Vernon and Monticello in Virginia, the shrines at which many thousands of Americans have rendered homage. This Cambridge house has some analogy both in position and in aspect. It is not to be wondered at that many people love to stray within the walls of this historic edifice. The house hallowed from its association with George Washington during the siege of Boston as well as with those of the poet, is one of the finest types remaining of the elegant country mansion of the colonial period.

It was built in 1759 nearly two decades before the Revolution by Col. John Vassall, a member of a distinguished New England family. It was then in a neighborhood of stately estates, each of which covered broad acres and were occupied by men of wealth, acquired mostly from plantations in southern climes. The mansion then fronted on what came to be called "Tory Row" up and down which, as Lowell has pictured, the scarlet-coated and red-heeled fighting men of the Revolution passed.

The house is old-fashioned and square, with a broad piazza looking out upon its gardens; while front windows command a view of the quiet Charles River. Mr. Andrew Craigie, a general of the Revolutionary Army, bought this house in 1792, and finely renovated it. Here he sometimes entertained a hundred guests at the Harvard Commencement festival, and had among his guests on other occasions the celebrated Duke of Kent, Queen Victoria's father, then Prince Edward. Mr. Craigie had large business transactions and skillfully speculated, but in later life was unsuccessful in real estate. He died in 1819 leaving a wife who in her reduced financial circumstances let rooms to various inmates. Edward Everett took his wife there in 1822, and so did Jared Sparks, president of Harvard, in 1832. Five years later 1837, Mr. Longfellow took rooms, and remained there through his teaching period of seventeen years at Harvard till the time of his death on March 24, 1882.

Coming up the front walk, I was especially interested in the large variety of flowers; which furnish an ample field for the student of botany. The grounds are embellished with shrubbery and dominated by fine old elms. The house is especially distinguished architecturally, for the dignity of its fine proportions, standing as it does one hundred and fifty feet from the roadway—with open spaces on either side, and in approach through an old-fashioned yard in a walk rising over two slight terraces, in successive flights of sand stone steps. The first of these terraces is bordered by a neat wooden balustrade.

Four archways covered with massive white ornament the entrance of the mansion. A pediment raised above the line of the cornice rests upon the central archway, and gives character to the design. A dormer window stands out on each side of the pediment. A pair of substantial chimneys, and a balustrade at the summit of the roof, complete the external aspects of the house.

After entering the house, my eyes turned back to linger on the massive doors, with their heavy fasten-

ings and brasses. They are said to be the same as they were in the days of Vassall and Washington. They give access to a generous hall twelve feet wide, from which ascends the broad, square, ornamental staircase. The "Old Clock on the Stairs," which Longfellow himself placed there, still ticks and strikes the hour. Longfellow's library still remains much the same. I noticed the great well proportioned, fireplaces, the quaint carvings and tiles. The room itself is a historic poem.

The drawing room is colonial in style. Here Madam Washington entertained sumptuously many guests at headquarters, and the poet welcomed famous literati of his time. On the other side of the hall opposite the drawing room, is the pleasant room open to the sunshine, which General Washington used for his office and the poet for his study. On the other side is where Washington conducted the business of his headquarters and where he received many notables, among whom were Benjamin Franklin, Hon. Thomas Lynch of South Carolina, Ben. Harrison and John Randolph of Virginia, Generals Gates and Greene and others.

The General dined well at two o'clock every day, but was not difficult to please in the choice of his many viands. He was very exact in his habits, and things were placed in readiness by French cooks and black servants. As was common in Massachusetts and in Virginia, we were told that he habitually said grace at the table, and sat long after the removal of the cloth when the ladies retired, and the gentlemen, as was then the fashion, partook of wine.

I was next led into the delightful study, a busy literary man's workshop. So bright was the picture that I could not help exclaiming: "How beautiful are these walls! The atmosphere breathes rest and comfort." Here are crayon likenesses of Emerson, Hawthorne, and Sumner, and in the bookcases in the windows are the rarest treasures of all. The poet's manuscripts are here preserved in handsome bindings. I looked upon the old-fashioned furniture, the quaint old clock, and all that the room contains; in fact the whole house bespeaks the words with which the poet's pen has endowed it.

The bookcases were magnificently carved. In it were found the "Excelsior," the "Psalm of Life," "Resignation," the "Village Blacksmith," and "Elsie's Prayer." This room holds much that is valuable in literature; all that the poet produced and loved in his great collection of poems remains here.

The paintings on the walls may be Raphael's or Rembrandt's; the mosaics outvie the Florentine roses themselves in beauty, in richness of color, and the statuary reflects the handiwork of Michael Angelo's own chisel, yet the house in which intellect has developed is richer in adornment than a palace filled with all these, and devoid of the refining influence that permeates a house inhabited by persons of intellect, education and natural breeding.

Longfellow lived in quiet elegance, while all the comforts of a real home surrounded him, yet his picture on the wall appears more attractive than any other possession that decorates his dwelling. The outward forms of wealth are but dross when compared with the inner beauties of a God-given mind. One must visit the house many times before realizing that the four walls contain objects of beauty so many and so rare. While the house in Cambridge is replete with pictures inestimable in the world of art, yet never, with a single visit, could one carry away other memories than those of a beautiful home. It is the home of a poet, where a poet lived.

Boston, Mass.

## Christian Preachers

BY IDA M. HELM

Do we fully realize that all of us are preachers and that every day we should proclaim to the world the truth and loveliness of the Christian religion? True Christian living is the best kind of preaching. It is a kind that every one can understand and appreciate. We today have the same privilege of sitting at Jesus' feet and learning of him as the disciples had nineteen



hundred years ago. "Search the scriptures," is an injunction given to all men and not to a favored few. Each one may read the Bible for himself or herself and find God's will. Though our homes be rude and humble, if any one will open the door and invite him in, Jesus will come in and sit and sup with him and hold sweet communion. If we are living in ease and luxury and fare sumptuously every day, if we invite Jesus in, he will come in and teach us the better way to live. People know by our daily living whether we have really been with Jesus and learned of him. It is important that we remember that in all his association with us Jesus expects something from us. "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). How easy it is for us to forget other people's sorrows and troubles when all is going well with us and we are prosperous and happy. But when misfortune comes to us we turn to those about us for sympathy and help. We are not very strong preachers then, are we? Perhaps the reason why so much pain and trouble in the world is allowed today is to bring us closer to our neighbors. How much more happiness comes to a home, church, school or neighborhood where people are kind and thoughtful for each other's welfare and willing to make self-denial for each other. We sometimes hear it said: "Her actions speak so loud I can't understand what she says."

If the Spirit of Christ dwell in us we will grow more and more like him and we will manifest his presence to those about us.

"Not for self, but for each other  
God would have us live each day."

Asland, Ohio.

### "Try the Spirits" (1 John 4: 1)

BY D. E. CRIPLE

THE apostle tells us that we should not believe every spirit, but to "try the spirits" whether they are of God. He says even in that day many false prophets had gone out, and there was danger of being deceived. It is as necessary to "try the spirits" now as it ever was, for many false prophets and false teachers have been out trying to deceive from that day to this.

The apostle does not leave us helpless and in ignorance as to how we are to try these spirits, the spirits which inspire and direct the prophets and teachers, but he gives us an unfailing method: "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist."

At first thought it may seem that this is an easy test which any professed Christian could pass, but it is as near a perfect test as could be found, and the principle of it still holds good. To confess that Jesus, the Son of Mary, who walked in the flesh, and taught and performed miracles, is the Christ, the long expected Messiah, is to honor and accept him as our Lord and Master. If he is our Master then we will gladly obey his teaching and shape our lives according to his word. We can not respect and honor him unless we accept his teaching and obey him.

Jesus said: "The word that I have spoken shall judge you in the last day." If a prophet or teacher refuses to obey that word he proves that he does not accept the Jesus who came in the flesh as the Christ, the Son of God. He may confess him with his mouth but in his life he denies that he is his Lord and Master, or he would obey him.

Satan is a spirit, and as a spirit he can communicate with our spirit, and in this way he can put into our mind thoughts, desires and schemes which are wicked. "Satan is transformed into an angel of light" (2 Cor. 11:14), and as such he deceives some who are considered of the very elect. We are warned to beware of a man who comes in sheep's clothing—in the appearance of righteousness, purity and meekness—but who inwardly is a ravening wolf, bent on destruction. If such a man is dangerous, how much more is an evil spirit dangerous who comes in the guise of an angel of light, who comes to deceive.

A lying spirit went into the mouth of a number of prophets and deceived them all and their word de-

ceived King Ahab (1 Kings 22:22). Likewise Satan sends out many lying spirits who come with the pious appearance of heavenly messengers and commune with the spirits of prophets and teachers to mislead them into error and wrong. In this way scriptures are wrested from their real meaning, others declared non-essential, false doctrines proclaimed, additions made to the word of God which the truth does not teach, and commands taken from it. Such spurious teaching in which undue emphasis is laid on a few favorite passages while many important commands are ignored has resulted in the springing up of multitudes of fads and sects by which many good people have been deceived and led to make a shipwreck of their lives.

The spirit of such teaching needs to be carefully tested, and whenever they do not correspond with the New Testament scriptures and teach doctrines which are not found therein, it is conclusive proof that the teachers have not been guided by the Holy Spirit. Jesus says: "My words are spirit and they are life." He also says: "The Holy Spirit shall teach you all things, and bring to your remembrance whatsoever I have said unto you." The spirit that denies or ignores the words of Jesus is never the Holy Spirit, no matter who it is that presumes to change, to add to or take from the word of God.

There is another method that assists in trying the spirit of prophet or teacher to learn whether he be inspired by the Spirit of God or by some other spirit. This is to know him by the fruit the spirit produces in his life. The fruit of the Holy Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. The life in which these graces richly abound is inspired by the Spirit that directed the life of Jesus while he was here in the world. But if envy, strife, wrath, illwill, impatience, self-esteem and such like are the prominent traits of the prophet and teacher, these are evidence to show by what spirit he is inspired.

Chico, Calif.

### The Undisturbed Tares

BY REBECCA FOUTZ

IN the parable chapter—the thirteenth of Matthew—we find the one concerning the wheat and the tares. As with the rest of the lessons in which Christ used the things of the natural world, with which his hearers were familiar, to teach them the spiritual, he gave a detailed explanation of its application. Hence there is no reason to mistake any of its meaning.

When the gospel seed is sown broadcast, it springs up at places like wheat, as a life giving food for mankind. But the enemy, Satan, is ever busy, too, and he sows tares—evil—in an effort to hinder the growth of the wheat or choke it out entirely. Tares were not only of no use as a plant but were supposed to be poisonous, hence dangerous to life. What a fitting comparison to sin.

Naturally, those servants entrusted with the care of the field were concerned about the danger that threatened and wanted to clean the tares out of the field. But the Master tells them that it is not possible to do this. The tares will have to stand until harvest time when the separation will be made.

Next, what is the field? In verse 38 Christ explains that "the field is the world." This makes the parable logical. It would be a hopeless task to try to uproot all the evil (tares) in the world while the enemy is free to keep sowing. God does not expect this to be done. Only at the harvest time, which is the end of the world (v. 39) will this be possible.

To use this parable as a cloak for allowing sin to flourish in the church, which is the body and bride of Christ, is a plain perversion of its meaning. The church is not only given authority to deal with sin among her members, but on different occasions was warned about laxity and indifference toward internal evil. For her being a light and power in a world of sin depends upon her purity.

The church can not evade her responsibility in this matter, for unless she maintains a standard above that of the world, she has no message. The flaming mes-

sage to the seven churches of Asia was occasioned because of the false teachings and the sinful practices, like those of the heathen about them, which they permitted within their fold. They were held accountable for these conditions and unless there was repentance, their light would go out.

The history of the Christian church in this respect, from then until the present time, verifies this over and over. After all these centuries she has hardly reached the whole world with the gospel message because too often she strayed far from gospel teaching, with consequent loss of power, or lived so like the world around her that her light almost went out.

There seems to be a timely thought here for our own church. At her founding, she set a standard of moral and religious life which, while wholly scriptural, was much above that of other religious bodies of that day and far ahead of the times in vital matters that concerned the welfare of mankind.

We look back with a pardonable degree of pride to those who had the vision and courage to be anti-slavery, anti-liquor and anti-war when, with a few exceptions, the whole world was against them, and persecution was their lot. But there is one important point that we must not overlook in connection with this noble record. And that is that it was only made possible because they did not allow these tares to exist and grow within the body—the church.

And in order thus to keep it pure and a shining light amid darkness, they not only taught these principles, but exercised discipline according to the Scriptures.

Now there are those who feel that the church then failed somewhat in not doing more aggressive work along these lines. That her attitude was too passive. But is this criticism wholly just? For what goes farther and has more influence than really living, and that amid adverse conditions, the thing you profess? What God's book of record might disclose along this line, might help us to see differently. We may never know in this world how much this silent but powerful force of example had to do with bringing to pass the general abolition of these evils.

Nowadays we have rather reversed the former attitude. We are pushing out in the world with our moral and social ideals but largely failing, through lack of both teaching and discipline, to maintain these same Christian principles within our own body. What will be the result? Will we accomplish great good and help scatter the forces of evil? Nay, unless we keep the tares within us uprooted.

From her founding the Church of the Brethren has stood firmly on Christ's teaching concerning divorce and remarriage. But at the present time when these evils have greatly increased and when public sentiment has become more tolerant toward them, and when because of these conditions, it is all the more necessary that the church maintain her light and testimony concerning them, we find more than one instance of her failure to do so.

Brethren ministers not only marry the divorced but take into membership those who have more than one companion living. These with other moral laxities which the Scriptures say can not enter the kingdom of heaven, are tolerated.

With all the general anti-tobacco effort, there is little effort made in many local congregations to keep rid of this tare. Even loitering and smoking at the church door not being rebuked.

As to the simple life, our claim to it only becomes a farce, if we permit all the sinful and worldly amusements, such as card playing, dancing and the lurid moving picture, to hold an unquestioned place in members' lives. Jewelry, furs, and bodily adornment which is wholly like the world, constitute a real menace.

The church can not permit these and other tares to exist undisturbed within her body, and expect to have a gospel message to go out in the world and help combat them. Living these principles is far more potent than lecturing on them. It may not be quite as noisy or seem to accomplish as much as by activity, but it will help save souls and count for eternity.

Philadelphia, Pa.



## (Continued From Page 793)

Newberg, Oregon.

BY WM. I. TINKLE

*Plymouth, Wis.*

## CALIFORNIA

DELAWARE

FLORIDA

IDAHO

ILLINOIS

INDIANA

IOWA

## KANSAS

**West Wichita.**—On Nov. 11 Bro Roy B. Beach of McPherson, Kan. came to conduct our revival meeting. He gave to the church a community his faithful and untiring efforts for two weeks, closed with a love feast on Monday evening, Nov. 26, at which service Bro. Beach and Mrs. M. L. Beach were married. As a result of the meetings four were added to the church by baptism and three re-consecrated their lives to Christ. The daily prayer meetings held in various homes were conducted by the Ladies' Bible Class; and the very presence of the pastor at each of the meetings was a great help. The night before Thanksgiving, our pastor (Bro M. Royert) and his wife were agreeably surprised. All who had attended prayer meeting rushed into their home with well laden baskets of various kinds of food, enough to last several weeks. They are a generous-hearted people. —**Bro Roy B. Beach, Wichita, Kans., Nov. 30.**











**Gelser, Sister Elizabeth (Stoner)**, died at her home near Smithsburg, Md., Oct. 31, 1928, after a lingering illness, aged 81 years, 7 months and 30 days. She was a life-long member of the Church of the Brethren. She is survived by two sons and five daughters. Funeral services at the home by Bro. H. M. Stover. Interment in Welty's graveyard.—Naomi Marker, Smithsburg, Md.

**Gregory, Samuel Eugene**, born in Huntington, Pa., Aug. 25, 1862, died in the People's Hospital, Akron, Ohio, April 16, 1928. Funeral services in the home by four of the ministers of the Akron church. Burial in the Huntington church cemetery, Pa.—D. H. Keller, Akron, Ohio.

**Guyer, Lester Bechtel**, son of Irvin and Minnie Bechtel Guyer, both deceased, was born at Woodbury, Pa., and died Aug. 25, 1928, aged 28 years and 2 months and 4 days. He united with the Church of the Brethren in early life and was faithful until death. He had been in failing health for the past ten years. He is survived by two sisters and two brothers. Funeral services in the New Enterprise church by D. O. Cottrell, assisted by J. E. Rowland. Interment in Replough cemetery at Woodbury.—Rosetta Cottrell, New Enterprise, Pa.

**Haines, Jesse B.**, son of Allen and Mary Haines, born in Montgomery County, Ohio, Nov. 28, 1848, died in Huntington, Ind., Nov. 18, 1928. He leaves his widow, five sons and two daughters. One son died in childhood. He was a faithful deacon.—Ezra Flory, Huntington, Ind.

**Haines, Sister Josephine**, died Nov. 20, 1928, at the home of her son in Waynesboro, Pa., aged 68 years, 11 months and 15 days. She was the daughter of Ambrose and Elizabeth Lusclate Franklin. In 1890 she married Geo. W. Haines. To this union were born five sons, four of whom survive. She united with the Church of the Brethren fifteen years ago. She was a faithful witness of her Lord. Funeral by her pastor, Eld. J. M. Moore, assisted by Eld. H. M. Stover. Interment in the burial ground at the Price church.—Sude M. Wiegert, Waynesboro, Pa.

**Henry, Bro. Benj. S.**, died at his home near Chambersburg, Nov. 25, 1928, aged 63 years, 7 months and 26 days. He is survived by his wife, nine children and two sisters. Funeral services at the Falling Springs church by Samuel Lindsay, assisted by Eld. Welty Smith and Eld. S. D. Hartman. Interment in the cemetery adjoining the church.—Katherine Hartman, Chambersburg, Pa.

**Hoyt, Chas. C.**, born in Indiana, died Nov. 19, 1928, from a heart attack, aged 61 years, 3 months and 29 days. In early manhood he moved to Kansas, where on Feb. 5, 1895, he married Elizabeth Wolfender. Two children were born to this union. In 1895 he became a member of the Church of the Brethren and was called to the deacon's office five years later, a position he faithfully filled until the time of his death. He had been a very active member of the Calvary Church of the Brethren, having served for a number of years on the trustee board and the building committee. He is survived by his wife, two daughters, five grandchildren, two brothers and a half sister. Funeral services by the writer, assisted by Bro. J. W. Cline—C. Walter Warstler, Los Angeles, Calif.

**Hufford, Bro. Jesse N.**, son of John S. and Asenith Ann Hufford, born near Rossview, Ind., died Nov. 21, 1928, aged 56 years, 1 month and 27 days. He died in the hospital at Lafayette, Ind., where he had been six days under the care of specialists for a malady that baffled the skill of all. He was baptized Oct. 20, 1902, and elected to the deacon's office in 1912. He was a regular attendant and a faithful servant and will be missed in the church and community. Sept. 4, 1902, he married Sister Ada Deal of Pymont who died Aug. 10, 1910. Oct. 22, 1912, he married Sister Eliza Ann Gochenour who survives with two sons and one daughter of the first marriage, one granddaughter and four brothers. Funeral by the writer in the Rossview church. Burial in the Pleasant View cemetery.—J. G. Stinebaugh, Rossview, Ind.

**Kauchner, Herbert Arthur**, son of Joseph and Elsie Kauchner, born in Richmond, Ind., died Nov. 9, 1928, aged 5 years, 5 months and 2 days. He leaves father, mother, one sister and three brothers. Services at the home of his grandparents, Mr. and Mrs. Isaac Hepner, by Bro. Parker M. Filbrun.—Maude Filbrun, Dayton, Ohio.

**Keister, Sister Eliza Elizabeth**, daughter of Jonathan and Mary Ann Phillips, died Nov. 7, 1928, aged 64 years, 3 months and 11 days. She married Frank Keister Sept. 16, 1889. To this union were born four children; a daughter preceded her Oct. 25, 1927. She is survived by her husband, three sons, one brother and one sister. She was a faithful member of the Church of the Brethren. Services in the Beech Grove church by the writer, assisted by Bro. Fred. Burdette. Interment in adjoining cemetery.—Bro. M. Baugher, Codorus, Pa.

**Kooser, Milton L.**, son of Bert and Blanche Kooser, died Nov. 17, 1928, aged 1 year, 11 months and 3 days. He is survived by his parents, one sister and five brothers. Services at the Rock Creek church by the writer. Interment at the Sabatha cemetery.—Edgar Stauffer, Sabatha, Kans.

**Miller, Sister Linnie B.**, died at the home of her uncle, Bro. N. S. Baugher, near Brodbeck's, Pa., Oct. 25, 1928, at the age of 35 years, 6 months and 12 days. In 1915 she married John Miller who survives with three children and her mother. They united with the Church of the Brethren in July, 1925. Services by Bro. H. S. Gipe, assisted by Bro. N. S. Sellers at Chestnut Grove church. Burial in the Wooster adjoining cemetery.—Bro. M. Baugher, Codorus, Pa.

**Moser, Martha Jane**, born at Bructon, W. Va., the daughter of John and Jane Bryte, died Nov. 27, 1928, aged 59 years, 4 months and 5 days. Nov. 24, 1886, she married E. F. Moser. Eight children were born to them, seven of whom are living; there are also two sisters and one brother. She and her husband united with the Church of the Brethren soon after their marriage. The family has resided in Pennsylvania, Illinois, Iowa and for the past ten years at North Manchester. She had been in ill health for over three years. Funeral services at the Manchester church by Eld. Otho Winger and the undersigned. Burial at the West Manchester cemetery.—R. H. Miller, North Manchester, Ind.

**Poe, Hazel E.**, died at the Chambersburg hospital, Oct. 27, 1928, aged 17 years, 7 months and 21 days. Funeral services at the Church of the Brethren by Eld. R. M. Flohr, assisted by Samuel Lindsay and Aaron Overholzer. Interment in Norland cemetery at Chambersburg.—Katherine Hartman, Chambersburg, Pa.

**Shirey, Abbie M.**, born in Iowa, died Nov. —, 1928, aged 56 years. In 1898 she married Jas. M. Shirey. To this union were born three children. She had been in ill health for several years, and confined to her bed for six weeks preceding her death. She bore her illness and suffering very patiently. She is survived by her husband, two daughters, one son and two grandchildren. Funeral by the writer. Burial in the Forest Lawn cemetery.—C. Walter Warstler, Los Angeles, Calif.

**Smeltzer, Bro. Harvey**, died Nov. 15, 1928, of paralysis, after an illness of only a few days, aged 82 years, 3 months and 6 days. After the death of his wife nine years ago he made his home with his son Vernon who resides at Front Royal, Va. He married Sister Mary Jane Cullers and to this union were born ten children; one daughter died about a year ago. He was a member of the Brethren Church for many years and lived a true Christian life to the end. He called for the anointing which he enjoyed. Services at the home church, by the writer, assisted by Bro. J. A. Racer. Burial in the cemetery at Rileyville, Va.—H. F. Sours, Luray, Va.

**Strawderman, Sister Isadore**, born June 25, 1895, died Nov. 24, 1928, aged 33 years, 4 months and 29 days. She leaves her husband, four children, her father and mother, three sisters and two brothers. Service by the writer at the house. Interment in the family burial ground.—S. W. See, Mathias, W. Va.

**Stull, Lovina C. Fisher**, born at Levistown, Pa., Sept. 30, 1866, died in her home in Akron, Ohio, Feb. 29, 1928. Since the age of twelve when she made Christian covenant, she lived true to her trust in the Lord. Funeral services by Bro. A. H. Miller and the pastor of the Akron church.—D. H. Keller, Akron, Ohio.

**Wiscarver, Bro. Samuel J.**, born in Mercer County, Ill., Oct. 6, 1858, died in Grants Pass, Ore., Nov. 12, 1928. He united with the church in 1923. He is survived by three sons. He was a Civil War veteran and had received an honorable discharge at the close of the war. Funeral services by Bro. Geo. Shade. Interment in Granite Hill cemetery near town.—Lizzie Q. Coover, Grants Pass, Ore.

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## Notes From Our Correspondents

(Continued From Page 801)

baptized Bro. Layman is a fine minister and we feel very much built up since his coming. Vashli Reed, Floyd, Va., Dec. 6.

**Bridgewater** church met in council Nov. 10. Committees were chosen for the different phases of church work for the coming year. Jno. S. Flynt was selected elder for one year with N. D. Cool, associate; Mrs. John S. Flynt, "Messenger" correspondent; the Sisters' Aid Society, "Messenger" agent. M. M. Myers, the pastor, began a revival meeting Nov. 11, preaching each evening for two weeks. Nine were added to the church by baptism. The Thanksgiving service was conducted by the pastor with a very good attendance. An offering was lifted for home missions—Ida Fry, Bridgewater, Va., Dec. 3.

**Central Plains**, Oct. 31 we met in council. We had with us Brethren M. G. Early, Jr., Hanson, I. N. H. Beahm, Moyer and Nies, Sisters Moyer and Heckman and Bro. Jacob Via. The visiting brethren gave us some special music and good talks. Bro. I. N. H. Beahm was chosen elder for another year, and Bro. Jacob Via, pastor. Bro. Robert Marshall was called to the full ministry, after having been licensed one year. These brethren, with Sister Marshall, were installed into office on the following Sunday morning. Our love feast also was held Oct. 30 with twenty-three surrounding the tables. Bro. Moyer officiated. On Sunday 11th there was a partial dedication of the church, as far as it is finished. We had several good talks after which Bro. Moyer delivered the dedicatory sermon. Bro. Nies had charge of the song service which was a big part, and much enjoyed by all. A collection of \$73 was taken for the finishing of the building. Our visiting brethren and sisters did well in contributions. We also had with us at this time some brethren and sisters from the Trevelians congregation. Bro. Marshall also has been so faithful in going to have our place of worship complete some time—Mary Cox, Scottsville, Va., Dec. 4.

**Moscow**.—The church met in council Nov. 16. Bro. A. H. Eagle was appointed as trustee. The ministerial board reported that Bro. M. M. Myers of Bridgewater had been secured to hold our series of meetings in May. We adopted the envelope system for raising money and decided to have our financial reports printed at the end of each year for distribution among the members. Bro. O. S. Miller preached a fine sermon for us on Thanksgiving Day at which time we raised \$30 for home missions—C. W. Zimmerman, Mt. Solon, Va., Dec. 5.

**Onondago**, Sept. 2 Bro. R. M. Fieggers began our protracted meeting at Onondago and continued preaching until Sept. 8. He preached eight sermons in all. The attendance was fine. Ten were added to the church by baptism and two were reclaimed. We held our love feast Oct. 24 with a goodly number surrounding the Lord's table—Lucy Fieggers, Onondago, Va., Nov. 27.

**Pleasant Valley** church met in council Nov. 17. Officers for the year were elected as follows: church clerk, Bro. H. E. Reed; Sunday-school superintendent, Bro. V. O. Light. Since our last report we have had two series of meetings, the first being conducted by Bro. Luther Bowman of Laurel Branch, beginning May 27 and closing June 3. The

second was conducted by Bro. Lester E. Fike from Oct. 7 to 21. While only one confession was made for Christ during the last meeting, we feel that the membership has been greatly strengthened by the gospel sermons which these brethren so earnestly delivered. At our August council meeting Bro. V. O. Light was called and installed into the deacon's office. We rejoiced when one young man, Bro. Newton Akers, desired to be used in the ministry. Since our last report four have come out on the Lord's side, two during a series of services held by Elders H. L. and S. P. Reed at a preaching point in our congregation. Our love feast was held Oct. 20—Mrs. Della B. Lester, Sowers, Va., Nov. 26.

**Red Oak Grove**.—We held our Thanksgiving service and council meeting at Stone Wall Nov. 20. Sister Ketia Vest was selected "Messenger" agent; the writer, clerk and correspondent. Our Thanksgiving offering was \$1262. On Sunday, Dec. 2, Eld. W. F. Vest preached an able sermon for us—Mrs. O. R. Whitlock, Floyd, Va., Dec. 4.

## WASHINGTON

**Omak**.—We held our love feast Nov. 5 with Bro. Win Mohler officiating. The interest in our Sunday-school and yesterday several Sundays previous to Thanksgiving the Sunday-school worship services were directed along the line of Thanksgiving, and yesterday a special offering was taken for the General Mission Board. Next Sunday will be "good news" Sunday; each one is requested to bring an item of good news which will help us during the week to think of "whatsoever things are lovely and of good report." We shall miss some of our faithful workers who have gone south for the winter. We are glad for the help of Brother and Sister Earl Swallow from Bethany; they have been visiting relatives and helping in the apple harvest and plan to spend another month with us. Bro. Swallow has been assisting Bro. B. E. Breshears in the preaching services—Mrs. Florence L. Breshears, Omak, Wash., Dec. 4.

## WEST VIRGINIA

**New Creek**.—Bro. D. W. Buckley of Lebanon, Pa., began a series of meetings at Sunnyside Chapel Sept. 2 and continued till Sept. 16, preaching in all sixteen sermons. The interest was good. Bro. Buckley preached the word with power. He also did much personal work, visiting in the homes. Eight stood for Christ during the meetings. Sept. 15 we held our love feast. Oct. 7 Bro. Ross Johnson began a series of meetings at the Cross church which continued two weeks with large crowds in attendance. As a direct result of these meetings two were baptized. Nov. 4 the members of the Cross church enjoyed their first love feast with our elder, Bro. B. W. Smith, officiating. Since our last report four have been added to the church by letter—E. Woodrow Baker, Laurel Dale, W. Va., Dec. 4.

**Old Furnace Chapel**.—Bro. B. W. Smith conducted a very successful series of meetings Oct. 14 to 28, preaching seventeen sermons. As a result of the meeting eight were baptized. The meetings were well attended and the interest was fine. Our love feast was held at the church on Thanksgiving. We had services both morning and afternoon with a basket dinner at noon. Bro. Hyde gave a very interesting sermon in the morning and Bro. Fred Hollenberg of Stanley gave an instructive and interesting talk on India missions in the afternoon. Altogether the day was a very enjoyable one. The musical entertainment, given recently at the Union church at Rock Falls under the able direction of Bro. Hyde, was enjoyed by a large audience—Mrs. John Cripe, Mondovi, Wis., Dec. 5.

## WISCONSIN

**Chippewa Valley** church met in council Dec. 1. The business consisted mostly of the election of church and Sunday-school officers for the ensuing year, the result being as follows: Bro. Lewis Hyde, elder; Bro. Ed Meier, trustee; Bro. Elven Cripe, clerk; the writer, "Messenger" agent and correspondent; Bro. Howard Peden, Sunday-school superintendent. We spent a very pleasant and profitable time at the church on Thanksgiving Day. We had services both morning and afternoon with a basket dinner at noon. Bro. Hyde gave a very interesting sermon in the morning and Bro. Fred Hollenberg of Stanley gave an instructive and interesting talk on India missions in the afternoon. Altogether the day was a very enjoyable one. The musical entertainment, given recently at the Union church at Rock Falls under the able direction of Bro. Hyde, was enjoyed by a large audience—Mrs. John Cripe, Mondovi, Wis., Dec. 5.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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Elgin, Ill., December 22, 1928

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## ...EDITORIAL...

### What Anna Would Say Now

If we knew how old Anna was when she was married we could translate her "great age" when she saw Jesus into a definite figure. It was more than a hundred surely. She had been a widow eighty-four years and had lived with her husband seven. She knew much of life. She had herself seen many risings and fallings in Israel such as Simeon still saw in the future. But the years of repeated disappointment had not left her bitter. Her heart was still warm and her eyes were bright with hope.

"And coming up at that very hour she gave thanks unto God, and spake of him [the Child Jesus] to all them that were looking for the redemption of Jerusalem."

What she said is not told, but it isn't necessary. We know what the people to whom she spoke were thinking of, "the redemption of Jerusalem," and we know that she spoke of "him." Undoubtedly she put the two together. She told them how happy she was that the long looked for redemption was at hand. She said a substantial "Amen" to Simeon's prayer of thanksgiving that God was allowing him to depart in peace because he had seen the salvation which God had prepared. Did she explain to them that this redemption, this salvation, would not take the form that it had taken in their minds? That it would be something different, and something better?

Probably not. They would not have appreciated such an explanation. That kind of disillusioning must not come too suddenly. It is better that it come gradually with the unfolding of events, as the mind is enabled to receive it. Nor is it at all certain that devout Anna's own prophetic eye had envisaged these details. The central fact was enough. God had visited his people. The redemption of Jerusalem was assured, whatever the manner of its working out.

This godly woman's word of cheer is as fitting today as ever. She is the type of all those who still look for the redemption of Jerusalem, and see in Jesus the sole ground of hope for that redemption. The literal thing which that phrase stood for originally ceased long ago to be big enough to contain the Christian hope, but as

the symbol of that larger hope the redemption of Jerusalem is what we look for still and we need some Anna with the wisdom of great age and a correspondingly great faith to speak to us of "him." We need her to tell us that the only possibility of the triumph of righteousness in the earth is in the triumph of his Spirit in the hearts of men.

Isn't that what Anna would say now, a woman so devoted to the things of the Spirit that she "departed" not from the temple, worshiping with fastings and supplications night and day? "Such a combination of loyalty and discernment could not but speak of "him" to all of us who look for the redemption of Jerusalem. The touch of asceticism in her daily life is proof of her earnestness. Her interest in the faithful ones who kept looking for Jerusalem's redemption is proof of her patriotism. Her staking the hope of that redemption in the new born Prince is proof of the clearness of her prophetic vision. That is the essential feature in this lovely picture of pious trust. It is the feature that would carry over into any forecast built around the facts of our own day.

The Jerusalem of that day has become the symbol of the potential kingdom of God to be constructed out of all the peoples of the earth. When that has been accomplished Jerusalem will have been redeemed in the largest possible sense for that limited section of humanity will itself be blessed far above all possibilities for it when it alone was regarded as the object of God's love, and that blessing will be shared by all the rest. When all enjoy the blessing together the blessing of each is multiplied indefinitely.

But it is not alone in the scope of its application, in the nationals to be benefited by it, that this redemption of Jerusalem has taken on the larger meaning, it is in the content, the intensity, the richness of the thing itself. In Anna's day it was a nation's greatness and glory, with the emphasis strong on material greatness. Now it is righteousness and peace and joy in the Holy Spirit for the people of all nations. It is the supreme felicity of personal sharing of the life of God for all who will. It is individual Christlikeness and the finer brand of national greatness and world brotherhood which comes from that.

It was only forty days after the first Christmas when Anna spoke of "him" who was to be the Instrument of this marvelous redemption. Since then the years and centuries have been piling up until we are now well on toward the end of the second millennium. But the hope of redemption remains in "him." That is



Photo by H. H. Tay  
A Representation of Joseph and Mary on the Road to Bethlehem

what Anna would say now. Living in our modern world so greatly changed from the world of that pre-scientific age, she might try to interpret to us the redemption of Jerusalem in the thought forms demanded by the new discoveries. Or she might not. She might think it better to leave that to the steady pressure of developing circumstances while she held our minds to the central fact that this redemption must come through "the increase of his government . . . with justice and with righteousness throughout the world."

Whatever else Anna would say or would not say this Christmas season, we know that she would speak of "him."

### If We Knew What Jesus Knew

Jesus got up to wash his disciples' feet, "knowing that he was come from God and went to God." Was it because he knew that, that he did this lowly thing, or notwithstanding this knowledge? Is the explanatory clause causal or concessive?

What is the effect of some special privilege or advantage on yourself? Are you better born than the common run of folks? Better bred? Better cultured? Better fixed financially? Has your superior position or condition had anything to do with your service to those less fortunate? Do you consider such service to them beneath your dignity, or do you instead feel a special obligation to them?

Let's put the problem in this form: How does the fact that we have come from God and are going back to him affect our sense of responsibility to others? Or didn't we know that? Perhaps a livelier consciousness of that foundation truth would help to answer.

### Sufficient Pay

It was once written of Jesus that he, "for the joy that was set before him, endured the cross, despising the shame." To despise is to hold in contempt as beneath one's notice. The shame of the cross did not worry Jesus at all. It was not worth considering in comparison with the joy that was set before him.

And that joy was not all in the far off future. It was "set before him" right there in his immediate presence where he could help himself to it, and he did. You know what it was, don't you? It was the joy of bringing blessing to others. That was what enabled him to count the pain and the shame as nothing.

And that is the only thing now that can enable one to endure the pain and the shame that come with entering deeply into the lives of those who are far down in sin. Yes, you can bear injustice and suffering in behalf of others. The joy of bringing great blessing to them is pay enough. Try it.

### That Will Be Glory for Me

VAINGLORIOUS and vainglory are words in the Pauline vocabulary which carry an unsavory suggestiveness but they none the less invite to very profitable reflection. They tell us that things are not always what they seem, especially that what looks like worth and beauty and power may be nothing but a bubble of false pride and conceit.

The quality denoted by these words stands in contrast with "counting other better than himself." Self-emptying in favor of service to the need of others leads straight to glory that is not vain. Glory is not a bad thing to see in the foreground of one's objective, provided it bears the earmarks of reality. It is only this vain and disappointing kind that is not good.

Before going too far one ought to make sure of the brand of glory that is attracting him. The vain sort is centered about one's "own things." The genuine follows upon looking to "the things of others." All is not gold that glitters, nor true glory.



## GENERAL FORUM

### Unto Us a Son Is Given

Given, not lent,  
And not withdrawn—once sent,  
This Infant of mankind, this One,  
Is still the little welcome Son.

New every year,  
New born and newly dear,  
He comes with tidings and a song,  
The ages long, the ages long.

—Alice Meynell.

### The Kingly Birth or the Word Made Flesh

BY F. D. ANTHONY

THE near approach of another anniversary of the birth of Christ brings to mind a long list of appropriate scripture texts. Among them are some which are especially significant. I am thinking of John 1:14 which says in part, "The Word became flesh, and dwelt among us." The text is familiar but admits of a breadth of meaning.

First, we are taught in this text by implication the *mysterious incarnation*. "The Word was made flesh." He who was "with God" and who "was God" appeared when the fulness of the time came in the likeness of sinful flesh (Rom. 8:3; Gal. 4:4). Centuries before this, Moses, the lawgiver, "Deemed the reproaches which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt" (Weymouth). But how would Moses have felt if "the good will of him that dwelt in the bush" had mysteriously been expressed through the form of flesh and bone? Or, how would Elijah have felt if that "still small voice" that spoke so clearly to his heart had mysteriously appeared in the same form? How profoundly mysterious it was that the heathen king, Nebuchadnezzar, saw four men loose walking in the midst of the fire and the form of the fourth was like the Son of God. This sudden, unexpected, mysterious revelation of the "Word made flesh" changed the whole attitude of the king. He at once *acknowledged and blessed and exalted* the most high God of the three Hebrew children and promoted them to higher rank in the province of Babylon.

Under the law and the prophets Christ as the Word could not be *seen* and the *flesh* as such could not be *heard*, but under grace the "Word made flesh" could be both seen and heard. And the practical truth growing out of this text is that the union of the Word and flesh in us is essential for our spiritual good and the evangelization of the whole world. The flesh without the living Word in us has no message or virtue in it for the sins and sores of this needy world. The union of the Word and flesh in the individual is also a mysterious incarnation and a soul born anew is a miracle of grace. It was all of grace that Christ took on him the seed of Abraham instead of the nature of angels, and so the mystery of the incarnation is the mystery of grace (2 Cor. 8:9; Eph. 2:8; 1:7; 2 Tim. 1:9).

Secondly, we are taught in this text by implication the *profound humiliation* accepted by Christ. "And dwelt among us." It was not a hurried greeting, like an angel's visit to the shepherds at his birth, but it was the voluntary adoption of himself into the family of humanity. God, who dwelt in the miraculous "pillar of cloud" and tabernacled with Israel in the wilderness, humbled himself to take the common form of sinful men, and dwell among them. What a stoop, the image of God taking the likeness of sinful flesh!

In the incarnation of the Christ, the Son of God, he passed the angels twice: viz., in his humiliation he was made a little lower than the angels for the suffering of death, and in his exaltation God gave him a name which is above every name, even a more excellent name than the angels (Heb. 2:9; 1:3, 4; Philpp. 2:9-11). The humiliation of Jesus was not only graphically foretold (Isa. 53) but it was sublimely exemplified in a body of flesh dwelling among men and while "bearing his cross" and on the cross. It may be that in these days of Christian education and organization and lead-

ership we may too easily lose sight of the spirit of Christian humility. "Be ye kind one to another, tenderhearted" and "in lowliness of mind each counting other better than himself" and "put on . . . kindness, humbleness of mind, meekness" and "be clothed with humility" are important commandments in the program of our salvation. Jesus was meek and lowly in heart and his followers are like him. "Now if any man have not the Spirit of Christ, he is none of his."

Thirdly, we are taught in the verse cited and elsewhere in the chapter the *divine manifestation*. "No man hath seen God at any time; the only begotten Son, . . . he hath declared him" (verse 18). He who was "in the bosom of the Father" was well fitted to make such a declaration. In the fleshly life of Jesus Christ the character of the "King eternal, immortal, invisible, . . . whom no man hath seen, nor can see," hath been graciously manifested. Jesus, in his astonishment at the request of Philip, said: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." And so it takes God the Son to give a perfect declaration or manifestation of God the Father, and it takes God the Holy Ghost to make man capable of receiving and enjoying such a manifestation. The behavior of Peter and John, indwelt as they were by God the Holy Ghost, brought to their opposers the "knowledge of them, that they had been with Jesus." Accordingly, ever since that time it is the business of Christians not to reveal themselves or their good works or their church membership or their particular creed or dogma, but to reveal the Christ the Savior of the world. Jesus revealed himself to the woman of Samaria and she in turn revealed Jesus to many of the Samaritans who came to him out of her home city. Jesus said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Fourth, there is implied in this text the *provided salvation*. "The Word was made flesh, . . . full of grace and truth." "Grace and truth came by Jesus Christ." The grace of Jesus Christ is the winsomeness and kindness of God, and the grace of God which bringeth salvation to all men, hath appeared in the person of his Son. But this grace has not come at the sacrifice of truth, for it is "grace and truth" that here meet. It is in the "Word made flesh" that "mercy [grace] and truth are met together and that righteousness and peace have kissed each other" like two pure-minded lovers.

Although salvation comes to us as a ministry of grace, it is at the same time "the ministration of righteousness" through Jesus Christ (2 Cor. 3:9) who of God is made unto us wisdom, and righteousness and sanctification, and redemption. We should ever remember that it is the grace of the infinite and eternal God that has come to us by Jesus Christ. In him God is just in justifying the unjust who believe in Jesus Christ his Son.

### The Christmas Heart

BY T. RICHARDSON GRAY

THOUGH in the race the mind is made to outstrip the heart, Christmas brings the more precious things of the heart to the fore—kindred ties, friendships, memories of life's "all-golden yesterdays," bringing the faith of childhood back again, mercifully obscuring for the moment earth's tearful scenes—that do not pause. Limitations, forced upon us, fall away, as we share goodwill to the whole round world. Friendships should be kept in repair, for generalities are based upon the indissoluble ties of special relationships. But Christmas extends all boundaries till the world is one. Saint and sinner, shut-ins, bereaved, aged, toiling parents, servants of the public good, the young with "rose of youth dew-impearled," and children with "childhood's days enchanted." Christmas—assurance that divine relationship, heaven's goodwill and the solidarity of human sympathy shall not perish from the earth. "If we cease to give, we cease to have; it is the law of love."

Green Ridge, Mo.

Therefore at this season of the year let us again thank God from our hearts for his unspeakable Gift and let us exalt his name together.

"Angels rejoiced and sweetly sang  
At our Redeemer's birth;  
Mortals! awake; let ev'ry tongue  
Proclaim his matchless worth."

Baltimore, Md.

### Is Religion Worth While?

BY R. E. MOHLER

MY attention has recently been invited to four questionnaires sent out by as many different companies. One of these questionnaires was from a famous and well known business concern, another was from a student loan fund, a third was from a teachers' agency, and the fourth from an organization hiring persons to do social work in one of our large eastern cities. Each questionnaire was sent out for the purpose of securing information relative to some young person seeking employment or aid from them. The interesting thing about each questionnaire was that it was made up largely of questions dealing with some of the fundamental principles which condition integrity and honesty. The questions they asked were those that we were told in our youth dealt with the fundamental Christian virtues. It is very evident that these concerns think that religion is worth while.

Such illustrations as the one given above would convince some at least that religion is worth while, but if one studies mankind in general today he is apt to conclude that the impressions thus obtained have not gone very deeply into the life of many.

Why is it that so many are so little concerned about religion? It may be due to the fact that in too many cases the religion that men see is only a religion about Jesus. It is wonderfully interesting to talk about Christian virtues, to think about the lives of great Christian statesmen and in particular of the life of Christ, to perhaps stand before a group of men and speak fine things relative to the virtuous life, or perhaps to even write them out on paper, but to some way incorporate these same virtues into the life is an entirely different task.

A religion that helps men to stand alone, that gives them strength to ring true when in the dark as well as when in the brightness of the day, to go to some far away city where they are not known and to continue to live the same type of life while there that they do in their home communities is without doubt the only religion that will ultimately stand.

We are told that a man in a small town of one of our central states decided to build a store building. He purchased a vacant lot located between two fine brick buildings. His next task was to go to the owners of the two buildings and get their permission to use the walls of their buildings as walls for his new structure. He drilled holes in these walls for the placing of timbers. Upon the one set of timbers he built a roof, on the other a floor. He next built a front to his building, then erected a rear end and pronounced the structure a success.

I do not object to the store building being erected as described above, but I do object to a man building his life on the same plan. There are too many men depending upon the community in which they live for their moral and religious support. For these men, the good men and women of the community and church, or possibly in their own homes, are the walls to the religious house in which they live. The owner of such a store building as described above would be indeed unfortunate if for some reason his neighbor either to his right or to his left would decide to move away, but no less unfortunate is he than is the man whose life is built on such a plan.

Again may I suggest that the worth-whileness of a man's religion depends upon the nature of the religion that he possesses. If this religion be only a religion about Jesus it has but little value. If it be the religion of Jesus it will help a man to stand alone, and is not only worth-while, but is the only thing in all life that has eternal value.

McPherson, Kans.



## A Sunday at Elat

BY C. D. BONSAACK

Most students of modern missions are more or less familiar with the remarkable progress that has come to the work of the American Presbyterian Church located in the French Camerouns on the West Coast of Africa. Their central station is at Elat, and until recently this was the largest Presbyterian church in the world. It is now wisely being divided into about twenty different congregations and those in charge think that even more dividing up will be advantageous and strengthening to the character and training of the large membership, as well as to the territory it should reach.

Elat is more than one hundred miles from the Atlantic coast and is reached by a good motor road from three different directions. It is located in one of the most fertile sections of West Africa, just north of the equator where they have an abundant rainfall and growing seasons the year round. When the mighty trees of the surrounding forests have been converted into lumber and the ground cleared the fertile soil produces abundantly of cocoa, bananas, oranges and other tropical fruits and vegetables.

We spent Saturday and Sunday, Oct. 13 and 14, studying this wonderful plant. Saturday we visited the industrial plant, where sawmills, carpentry, chair-making, brickmaking, tailoring, printing and other industries employ and train several hundred men and women. The great hospital is about two miles from the industrial plant. Here one American doctor and nurse with about thirty African assistants care for more than two hundred patients daily the year around. This work also includes a leper village a few miles away, where 400 of these unfortunates are treated and most of them are healed of their dreadful malady. Here, too, once or twice a week one of the teachers from the schools teaches the joy of play to the younger folks. Perhaps nowhere was the spirit of Christian love more evident than in the sight of this young lady in the midst of a hundred lepers—some of them toeless, fingerless and all of them dirty and diseased. It is just such simple kindness in the name of Christ that triumphs over race, color, disease and all human selfishness.

Sunday morning called us at nine o'clock to the Sunday-school service. First, we visited the adult department where about 2,500 were present. This was presided over by a young African of apparently twenty-five years in an efficient manner. He said that if every one cared for his own mouth there would be quiet. There was! The order and reverence was impressive. We then visited the intermediate and primary departments where about another thousand of the younger folks were busy. Perhaps not over a score of them ever turned to see the strangers in the rear and those who did immediately faced about by the kindly direction of monitors distributed in the audience. All departments assembled for church and by actual count there were present 3,849.

The church service was addressed by two of our number through an interpreter on the subject of Jesus as the Light of the world. The most attentive and quiet response was remarkable, crowded in edgewise as many were. In prayer the leader never began until perfect quietness existed. At the close of prayer he had their attention before others could well get it. While there was a group of fourteen strangers in their midst, who were all introduced at the opening of the service; yet perfect control and quiet existed at the dismissal. The church building is quite simple and native in material, being provided by the people of the church. Practically all the church work is self-supporting, both as to buildings, pastors and an extensive evangelistic program. In the afternoon amidst a terrific thunder storm and heavy rainfall there were nearly two thousand out at men's and women's meetings at two different places.

This work in the Camerouns was opened in 1885. The work at Elat station in 1896. They now have a church membership in their whole field of about 28,000 and 30,000 under instruction. They generally take two years in catechumen study before admitting to church membership. All buildings are erected by those in

training in the industrial department of the mission. Self-support is sought for all church work and simplicity of buildings is maintained until the church itself feels able to provide better buildings.

Our readers will naturally wonder just what all enters into such a work that may account for its progress. A visit of two days may not afford sufficient information to risk any mature opinion. But some of the things that have contributed to its success, as it seemed to us, we mention. First, it is in a most fertile country. Where people can get ahead, have plenty of food and not suffer from failure and disappointment of crops, it is always easier to build up such a work. Second, it is built upon an evangelical Christian attitude. All workers make you feel Christianity is the most important thing. Industrial workers, hospital workers and all other departments begin the day with a prayer service. Once a week in the afternoon, one hour is given to a service for the benefit of all departments and workers at the expense and time of the mission. Evangelistic personal work is made vital in all training. The doctor in charge of the hospital said that over 600 conversions annually take place in their hospital. No evangelist is employed, but all assistants are trained to speak to every patient. Any interest shown is followed up by the evangelistic work of the mission or by the churches in remote sections. They do not require Christians before entering the church to have brought another to Christ, as do the Koreans, but try to make all feel that being a Christian means first of all personal responsibility to do so and expect results. Third, their work has practical adaptability to the needs of the people and communities, which makes indigenous work and churches quite natural. Fourth, they have a wonderful follow-up spirit and system that reaches the work in the most remote rural section. This is done by the wise help of a Field Secretary as well as complete records and reports expected from each native evangelist and teacher each month. Fifth, it is just one of those communities that respond to an opportunity. They have caught the spirit of the value of vital Christian work and everybody is enthusiastic about it.

Much might be said about well trained workers, personally adapted and consecrated to their task. But while this was evident, it did not seem any more so than we find in the usual well organized mission. They are hard workers, mostly as the Field Secretary admitted, because they are driven to it every day. The spirit of religion has been caught by the community. It is a sort of a mass movement that demands a lot of work to take care of the most urgent needs. It is

## "Let Us Now Go Even Unto Bethlehem"

BY JULIA GRAYDON

THE Christmas season has come once more, and our hearts again are turning backward with longing to those first Christmas days that we remember, the days when we were so happy that we almost sang for joy at the thought of what was coming to us on Christmas Day.

We did not understand then the full significance of the "Day." We were told, however, at home and in Sunday-school and church, the story of the birth of Jesus, the little Baby who was born in a manger; but the toys handed down from some huge evergreen tree meant more to us then than the fact that a world had been saved from destruction and sin, and that we instead of first receiving, were to give ourselves to the One who came to earth that first Christmas eve.

The shepherds long ago said, after they had seen the star: "Let us now go even unto Bethlehem."

Shall not we, too, go to Bethlehem in remembrance of him whose birth we celebrate, and in the midst of our temporal joys find time to think on the spiritual significance of this day? We can not take him gifts but we can give gifts in memory of him to those he loved and of whom he said: "The poor ye have with you always."

It is not far to Bethlehem for the mind travels swiftly at times and we will find there a blessed peace.

Harrisburg, Pa.

difficult to keep up with the interest and needs. Other folks might work even much harder with much less reward, or at least less visible results. In Christian work it is always difficult to tell just when your work means most.

But we shall always remember Elat with happy memories. The cordial welcome and good fellowship, the practical and sane as well as the constant spirit of evangelism, the wise and humble spirit of administration in faith and commonsense, the large desire for worship and fellowship upon the part of the native people, all contributed to make our short stay inspiring and to send us away with the hope of what may be accomplished in due time by the grace of God and earnest work anywhere in the world!

Jos, Nigeria.

## Some Brethren Pathfinders

BY J. H. MOORE

### 10. The Great Earthquake

OUR story has brought us to the year 1811 when Kaskaskia on the river of the same name, and near where it empties into the Mississippi, was the seat of government for the Territory of Illinois. At this date the population of the entire territory was just a little in excess of 12,000 and more than half of the people lived within twenty miles of the capital. But as the year was drawing to a close something startling happened. In fact, two things took place, one belonging to nature and the other to art, one the work of Providence through nature, and the other the work of man.

Far-seeing men, men of wealth and business, had reached the conclusion that the great Father of Waters and all the other rivers entering it, were to become the wonderful arteries of commerce for the central part of the nation. They reasoned that on these rivers could be carried all the possible products of the soil as well as the products of industries of every type, and that to be located near one of these rivers meant to have an unsurpassed market outlet for all time. To this end speculation in lands for colonization and the laying out of town sites were moving up to the high water mark. Boats by the score were appearing upon the rivers, all however, propelled by long oars and sails. It was a free game for everybody who felt disposed to own and handle a boat, large or small. The boats carried the produce of the land down to New Orleans, to be shipped abroad, and returned with the products of other lands. To those wishing to travel it was certainly an easy, though not a rapid way of going. To the man of vision it meant the ushering in of an age of marvelous industry.

But early in December, 1811, a steamboat, the New Orleans, was launched at Pittsburgh, Pa. It was the first steamboat to plow the western waters. Down the Ohio River it came, puffing, whistling and lashing the water. The news of the river monster traveled faster than the "fire boat," as many called it, and here and there the banks were lined by people, some of them coming quite a distance to see the floating craft go by. To all of them it was, of course, the opportunity of a lifetime to look upon the first steamboat to venture out upon the great waters of the untamed and in part the unexplored West. On December 18, just as the boat was entering the waters of the Mississippi River, occurred the greatest and most remarkable earthquake ever known in the history of the country east of the Rocky Mountains. Those on the boat could see the trees waving and nodding in the absence of wind. Some trees would bend half way over, then spring back again. The earth rose and fell like laboring in great pain. Islands disappeared and others came upon the scene. In places the earth opened and streams of water and mud rose to a great height. At one great upheaval the waters of the Mississippi River were seen to run up stream only to come rushing back a bit later. Day and night the convulsions continued. At New Madrid, on the Missouri side of the river, and a short distance south of where Cairo now is, a large tract of land, timber and all, sunk to a considerable depth, forming a lake sixty miles long and from three to twenty miles wide, and now in sailing over the waters

(Continued on Page 814)



## Are You Afraid of the Night?

BY OLIVE A. SMITH

IT is a popular belief that the science of astronomy contains more of the elements that are akin to Christian faith than any other science. The telescope is supposed to be a better instrument for aiding the realization of God than the microscope or many other appliances that are used in the laboratory. Perhaps there is an amazing fund of truth which is applicable to the emotions of our daily life to be found in the words of the psalmist: "The heavens declare the glory of God and the firmament showeth his handiwork." It is hard to imagine a time when the race will cease to think of immortality, of God and heaven and future activities, in any other way than as something above, something connected with the skies, the stars, or some worlds in the upper realm.

A noted astronomer who had worked, in company with his wife, for over half a century, going deeply into the mysteries of his science, left these words for a joint epitaph which is to be carved on their tomb: "We have looked at the stars too long to be afraid of the night." Much of the most beautiful and inspiring spiritual poetry of our libraries is based on thoughts clustering around the night and the stars. In how many offices, how many sick-rooms, how many libraries, living-rooms and dens do we see that poem "Crossing the Bar" which alone, is enough to make the name of Tennyson immortal:

"Sunset, and evening star,  
And one clear call for me!  
And may there be no moaning at the bar,  
When I put out to sea."

This poem would not be so universally loved if there were any substitutions for the imagery of the night and the stars. And so with many a poem which emphasizes the thought of night as a time of peace, of rest, a time when the soul comes close to its Creator as it can never come during the busy, active day.

There is the other side, the fear side of night; and the Bible is replete with references to the nights of fear and death. The term, "wearisome nights" was a favorite expression of Job's and it finds many an echo in the hearts of those who linger on beds of suffering, to whom the outer darkness is but a reflection of their inner hopelessness for health or strength. The individual does not live who fails to cringe, in spirit, before the assurance of physical pain. It requires heroism of the truest type to bear such nights with fortitude. Then there are the long nights with loneliness and perplexities which are insoluble, even in the daytime. They seem so much worse at night because there is no distraction, no friendly hand oft-times, which may be touched. We are face-to-face with the inevitable and the night is present all the more rigidly because of the rest and sleep of those near us.

The psalms of David contain innumerable references to the night and they vary in type, from those concerning the depressing effects of darkness, to the profound sense of divine nearness and guidance. If there is a human mirror to be found for the inner life of the struggling Christian in any walk of life, it is to be found in the life and experiences of David. Here is a picture of the happiness of night: "I call to remembrance my song in the night. I commune with my own heart and my spirit made diligent search." In another psalm he says: "Weeping may endure for a night, but joy cometh in the morning." Again, there is the sublime assurance in the promise: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness."

If we would recall clearly the evolution of own childish fears of darkness into the condition of spiritual faith, and trust which we sometimes attain, we might have a better understanding of what we have a right to expect after we have really come into the morning of eternal day. Jesus spent many lonely nights in prayer, wishing, hoping—humanly we can imagine—that the shadows which made him shrink from the cross might be dispelled. There was no one to watch with him, and even if there had been some

one in the flesh, the watch would have been futile for they could not understand. They could not go all the way into the darkness that enveloped him. The perplexities of the night must ever be met and solved alone. And, conversely, there are the peace and the joy that are too sacred for sharing with any other soul, when the inner light has conquered outer darkness.

How many of us appreciate the physical blessings of fearless rest and sound sleep which enable us to carry on through all the day's toil and perplexity? There is no physical blessing like refreshing sleep. It seems almost unaccountable that people can meet the darkness of night and the weariness of the day's close with no involuntary prayer for protection, no expression of gratitude for the day's blessings, no supplication for the mercy and pardon which we all need to the uttermost degree. It is all uncertain, when we go to rest, as to whether or not we shall rise for another day's battle. So the tired soul who can lie down every night in the spirit of that time-worn childish prayer, "Now I lay me down to sleep," possesses a wealth of spiritual resources which is the greatest of life's gifts.

It is fitting that the book of Revelation, of which we understand so little and yet love so much, should furnish references to the night, and the most comforting assurances concerning its absence in the future world. John was the writer most fitted to answer the question which is graven deeply in every human heart: "Watchman, what of the night?" This is his answer: "And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light."

Thus it is that there is no song in our American language better loved, or in more universal demand than the simple version of this promise as worded in the song, "In the Land of Fadeless Day." The nights are so dark and long sometimes, pain and fear are so real, that the years promise nothing but additional burdens and struggles, more disappointments and more complete disillusionments. It is no wonder that we love this simple interpretation:

"God shall wipe away all tears;  
There's no death, no pain, nor fears;  
And they count not time by years,  
For there is 'no night there.'"

Kansas City, Mo.

## A Carol

BY ESTHER M. VAN DYKE

There came one day  
In a manger low,  
In the long, long time ago,  
A Baby.

There sang in the sky,  
In the starry light,  
With a halo of glory bright,  
The angels.

There went from the hill  
In a trembling haste,  
And ne'er did a moment waste,  
The shepherds.

They hailed the glad news  
Of peace and goodwill,  
Of glory to God in heaven still,  
With rapture.

They came to the Babe,  
And with praise to see  
Him who should their Redeemer be,  
Joyfully.

There shone in the East  
A wondrous star  
That led the Wise-men from afar  
To worship.

They came with gifts—  
Frankincense and myrrh  
And gold had they to offer  
The Christ Child.

Oh, joyous thought—  
That the angels' song  
Rings through all the ages long,  
Forever.

Chicago, Ill.

## "Why the Anointing?"

BY MRS. CHAS. F. HOPKINS

THE writer has read the article under the title, "An Experience," in the GOSPEL MESSENGER of Nov. 10, with much interest. There are rich experiences and great privileges to be enjoyed, by the child of God, through the anointing service. The absolute trust and confidence of this sister, in God and his promise, so far as she understood, made the blessing of which she wrote possible. This ordinance means much more than most folks realize.

Through the fall of man, sin, fear, unrest, sickness, disease and death came into the world. The human race was then in an abandoned state with no hope of getting anything from God. In the Garden of Eden a Savior of mankind was promised. Calvary is the only ground for any benefit to fallen man. When Jesus atoned for our sins on the cross he also made provision for the result of sin (Isa. 53:4, 5). In verse 4, scholars tell us, the Hebrew words *choli* and *makob* have been incorrectly translated "griefs" and "sorrows." The two words mean, respectively, "sicknesses" and "pains" everywhere else that they appear throughout the Old Testament. Therefore the prophet is saying in Isa. 53:4: "Surely he hath borne our sicknesses and carried our pains." In verse 5 he says: "And with his stripes we are healed." Folks try to spiritualize that statement and apply its meaning to the soul. The soul did not need healing. It was *dead* in trespasses and sin. It needed resurrecting. Matt. 8:16, 17, is an explanation of what Isaiah was saying. Could anything be plainer? Did you ever wonder why Christ healed all the sick that came to him while on earth? These verses tell you why. In 1 Peter 2:24 we have practically the same statement as that of the prophet Isaiah. In Psalm 103:2, 3, David says: "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases."

Some folks teach that Christ performed these miracles of healing to show his power. Had they been for that purpose he would have healed one here and another there. The Bible always says: "He healed all, he healed everyone." He healed the sick because of his mercy and compassion, because he came into the world to destroy the works of the devil (1 John 3:8). Peter, after three years of close fellowship and constant association with Christ, describes his earthly ministry in one brief statement: "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him" (Acts 10:38). Did it ever occur to you that sickness is of the devil? This verse, just mentioned, makes it clear that it is. Jesus practically said so when he healed the crooked woman (Luke 13:16).

When he sent forth the twelve disciples he gave them power against unclean spirits, to cast them out and to heal *all manner* of sickness and *all manner* of disease (Matt. 9:35 to Matt. 10:1). Soon after, seventy more were sent forth to heal as well as to preach. When he gave the great commission he intended the work should be carried on. Read Mark 16:15 to end of the chapter. In verse 17 he says: "And these signs shall follow them that believe." Here he enumerates different things and concludes in verse 18: "They shall lay hands on the sick and they shall recover."

I note the sister said she did not ask *positive* healing which she had a perfect right to do, through the atonement, had she fully understood the blessed privileges of the child of God. God has provided healing for his children. Turn to James 5:14 to 16 and note the promise. He says the prayer of faith shall save the sick and the Lord shall raise him up. We accept our salvation through faith and we can claim any other promise in the same way. We have the promise of healing, so why not claim it, through faith, which is simply asking God for what he has promised and then resting the case with him. He is faithful and will keep his word when his child believes. Because many do not know the Lord provided healing for his children, through the atonement, they add: "If it be thy will,"



to their petition for their healing which is a faith destroying phrase. He said: "I came down from heaven, not to do my will, but the will of him that sent me." When he laid his hands on *every one* of them, and healed them, he was revealing the will of God for *our* bodies. In Heb. 13:8 we read: "Jesus Christ the same yesterday, and today, and forever." What he did while on earth he will do at the right hand of God (John 14:12-14).

I have seen wonderful restorations to health of people who believed God for their healing, through the anointing and prayer. I have seen persons born blind receive their sight and those born deaf receive their hearing and learn to speak. I have seen folks healed of terrible cancers and all manner of afflictions.

One year ago last April I had my hearing restored, which was very defective, and it is needless to say I have been praising the Lord for it ever since. One year ago last July our daughter eleven years old was healed after almost two and one-half years of suffering. She was afflicted with a very bad form of neuritis and at times was unable to walk for weeks. At other times she would be unable to dress or feed herself. Part of the time she was bordering on St. Vitus' dance. She also had a goitre and bad tonsils. Four doctors failed in her case, but the Lord healed her. She has been a well girl ever since the evening she was anointed and prayed for. How we do thank the Lord for this wonderful provision for his suffering children. Last winter my husband was healed of rheumatism and other ailments of many years' standing through the anointing. There is no doubt in my mind as to whether it is his will or not to heal sick folks, and let me add that when we trust him, fully, there will be no need to go to a hospital. The Lord will do the operating and leave no scar. James did not say that when you are down upon what is apparently your death-bed and the doctors have given up hope, send for the elders and let them pray over you. He said: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas. 5:14, 15).

Elgin, Ill.

## Volunteers

BY D. E. CRIFE

A VOLUNTEER is one who freely, willingly offers his services and even his life for a cause which he believes is right and just and worthy of his best efforts. He is ready to prepare himself by self-denial, sacrifice and severe discipline so that he can render the very best service of which he is capable. The volunteer makes a better soldier than he who is impressed into the service against his will, for his heart and his aspirations are bound up in his chosen task.

Some fine young people who enlist in the service of Jesus volunteer for mission work and prepare themselves by years of close application and much self-denial to be properly educated and equipped to go at short notice to any foreign field in any heathen land to which they may be called. They hold themselves in readiness to devote their time, their energies and their lives to the noble work of teaching the gospel of salvation to those who know it not. They willingly sacrifice the joys of home and friends and the comforts of their native land, and endure the privations, discomforts and hardships incident to life amongst poor, ignorant and benighted people.

There is another class of volunteers who have enlisted in the service of Jesus, who are as earnest, as faithful and as devoted as those who prepare themselves for foreign service, but whose modest, simple, unassuming lives have no glamour and who are seldom known outside of their own homes. They may not have given as much time to their preparation, have not passed through the same discipline, nor are they so specifically educated for any one line of service. But they have volunteered to serve their Captain in any work to which he may call them; they are ready to give whole-hearted labor no matter how lowly, how unpromising, or even how servile the task may be. They

know that simple, lowly service is as much appreciated by the Head of the church as that which the world holds in higher esteem. That the hewer of wood and the drawer of water are needed in the Lord's service as well as the teacher of the word; that in laboring in the vineyard, the cultivating of the soil, the weeding, the pruning and training of the vines are as necessary as the gathering of the fruit and the treading of the wine press.

"They also serve who only stand and wait," and perhaps this type of service requires more grace than that of active labor. In the accomplishing of visible good the long waiting for opportunity for great service does not compare with the performing little deeds which are always waiting to be done. In this respect those who have volunteered for any service that may be done for the Master, are more useful than those who wait for the higher tasks that are a long time in coming.

This truth is well illustrated by the life of two girls in a large, well-to-do, worldly family in the Middle West. They came to the church in early girlhood. They were quiet, modest, ladylike, and not over strong. As long as there was a working body in reach, there were given them many tasks to do which they never refused. They always performed the work given them to the best of their ability. They never absented themselves from worship when it was possible to be there. Slack attendance from others and a lack of workers never discouraged them. These girls prepared themselves for teaching and for years taught in the public schools, but they did not allow this to interfere with their church work. Then the time came when a few of the faithful workers were laid to their long rest and others went to other places of labor, but this did not discourage them, for they labored successfully to keep up the Sunday-school. Then one of them married and in the course of years her family cares prevented her from doing much work for the Master. The other, who was the more frail of the two, put herself on double duty and labored all the more faithfully. The home Sunday-school was not neglected and so continued to prosper, although there was no one there to preach the word. On the hot Sunday afternoons, with such help as she could muster, she went some distance to a small town, forsaken by Christian workers, and there organized and carried on a Sunday-school, which she had to superintend. Often also she had to teach a class. How much good has been accomplished by this

## Men's Work

BY W. J. WERKMAN, CORRESPONDING SECRETARY

THE Manual of Men's Work, which can be obtained from the Elgin office, many thousands of which have already been distributed over the Brotherhood, lists as one of the most important activities in which a local laymen's organization should be engaged, the promotion in a definite way of missionary education.

We would recommend that a small missionary committee of laymen be appointed from and by the men's club, which will undertake:

1. To study and make a survey of the giving of the members of the church to local, benevolent and missionary work.

2. To arrange a special program for the study of missions and the reading of missionary literature on the part of the younger and older men of the church.

3. To promote a personal evangelism class, which studies preferably the course which was prepared especially for the men of our church under the auspices of the National Council of Men's Work and the publication of which was begun in the "Men's Work Bulletin," which can be obtained also from the Elgin office.

4. To secure official approval for the conduct of a supplemental canvass each year of those members who are not giving to missionary work in order to add these who are not giving to those who are giving.

5. To prevail upon the pastor and church officers to make clearer than is now customary, to each person seeking admission to membership in the church, whether on confession or by letter, his obligation to a life of regular worship, service and giving, as a requirement and privilege of such church membership.

Chicago, Ill.

faithful, devoted, disinterested work we may never know.

The name of this faithful Christian worker has probably never appeared on the pages of our literature, and little honor and less reward will she ever receive in this life, but no doubt in that final day when heaven's books shall be opened her name will be found written in the book of the remembrances of God, and she will be one of the jewels carefully garnered into his treasures.

Chico, Calif.

## Saving and Spending

BY WM. J. TINKLE

THERE are many people who lavish money on their clothes, their tables, the furnishings of their houses and in other lines where the expenditure of an over amount does no real good. We who believe in the simple life wonder why they do this. Why do they not try to be economical and efficient in their spending?

We do not believe in voluntarily reducing one's income, thus making the simple life a necessity. Nor do we advocate living on a few cents a day, so as to lay up a pile of gold to gloat over. What then? We believe in reducing expenses on those things of trivial or fleeting value, that we may have more to spend for activities and satisfactions truly worth while. No one cares to economize on everything; we spend the most money for the things we consider most valuable. It is a sad fact that the way so many spend their money shows that they value material things far above the spiritual.

Plymouth, Wis.

## A Covenant of Love

BY EZRA FLORY

ONE of our missionaries asked a native why he and another native persisted in calling themselves brothers when their names differed. The native replied promptly: "We have a custom that you do not know about. It is when two love each other much, that we draw blood from our bodies, mix it in a drink and each swallows some of the drink, that we become blood brothers." But the missionary knew about such a covenant for he read of it in the Bible and elsewhere.

It was thus that the children of Israel entered into a covenant at Mount Sinai (Ex. 19-24). It was so that David and Jonathan made a covenant. Christ took a cup the last evening, and using substitute blood, told his disciples: "This is the new covenant in my blood, all of you drink of it."

The blood covenant has been one of the most sacred in all history. People would break a marriage contract long before this contract would be broken. David sought out children of Jonathan and Saul after the death of both that he might show kindness to the posterity of his blood brothers. Livingstone and Stanley contracted with the black people in central Africa in the same manner and those heathen people were ready to defend the white-skinned brothers. The American Indians sometimes drank the blood of victims that they might convey to themselves the heroism of those slain. All these people believed that in some way the blood was the life itself and that if they could mix or imbibe blood they would receive a share of that life.

God proposed entering into a blood covenant with Israel who were slaves escaping from bondage. Substitute blood was used in this contract. Israel broke the contract. Jeremiah (Jer. 31:31) wept about this broken contract and saw the time when God would make a new one, using his own blood. Jesus initiated the new covenant (Luke 22:20). When we take the cup of the communion we recall our sacred contract in which we are blood brothers with God through our Lord Jesus Christ.

We frequently hear the ten commandments referred to as the Mosaic law. This is incorrect. In the Old Testament these are known as the ten words (Hebrew words meant sentences sometimes) of the covenant. The law is found in Exodus and in Leviticus. We say ten commandments when at the same time some make

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## PASTOR AND PEOPLE

### "Better Than Statuary"

BY ALBERT C. SCHUE

Text: "The Word became flesh" (John 1: 14a)

#### Introduction

(1) General Armstrong of Hampton Institute used to say to his students: "Doing what can't be done is the glory of living."

(2) A New York evening paper on Saturday, May 21, the date of Lindbergh's flight, contained on one of the inside pages a rather elaborate demonstration by some expert showing that Lindbergh could not make his goal. But the first page of that same paper, printed later, had flung across the top of it in gigantic letters the news that Lindbergh had arrived.

(3) Hon. Charles Evans Hughes in presenting the Cross of Honor to Col. Lindbergh from the United States Flag Association, declared that, "In your flight you happily incarnated the spirit of America."

*The Idea—"The Word became flesh."*

(1) God's method—historically seen: (a) man was created in the image of God; (b) conscience is the inner voice of God; (c) the Scriptures are the history of the kingdom of God.

(2) Why do we celebrate Christmas? (a) Negatively—not a new word: new is concealed in the old; old in the new revealed. (b) Positively—an old word in new dress. (c) Incarnation cut the taproot of idolatry.

(3) "The Christ of the Andes." The spirit of Christmas is the spirit of peace—peace on earth, goodwill to men. And that peace is coming. For generations the two South American republics of Argentina and Chile quarreled, and at times fought, over the location of a boundary. Now on a peak of the Andes Mountains, upon the boundary line established between the two countries three miles above the level of the ocean, a colossal statue of Christ has been erected. The figure is 26 feet high, and stands upon a granite hemisphere. Upon the pedestal, this inscription (Spanish) has been cut: "The mountains will crumble to dust ere Argentineans and Chileans break the peace which they, at the feet of Christ, the Redeemer, have sworn to keep."

But we must have more than statuary. It helps, but it requires incarnation in human form to make the peace of God cover the earth.

#### The Application

(1) In the *Atlantic Monthly* of three years ago for December, Joseph Fort Newton, writing on this question, "Will Christmas Ever Come?" asks the eternal inquiry of the forward-looking men and women of the modern world. "Thus far man has had but one final answer to every problem—*force*." Men take the name of Jesus on their lips but continue to worship at the shrine of Moloch. "Christmas is both a fact and also a faith. . . . We have learned that no law, no device invented by the wit of man, can heal the broken lives and the warring wills of men. . . . Only religion can redeem men from the law of the jungle; not religion as an abstraction, still less as a huddle of sects, but religion as a mighty law and principle of being. . . . Christmas is the theology of a world to be. . . . The Christian era lies ahead of us. . . . Christmas is a prophetic day, looking not so much backward as forward. . . . It is not a melody, but a divine symphony." Will Christmas ever come? It will when we are ready for it to come. Not before.

(2) In this connection is it not interesting to hear what Henry van Dyke has to say? Somewhere he says that he is not a pessimist, not indeed an optimist, but is a meliorist, one who is doing his best to make things better. This is the common sense basis. Things are moving upward. The kingdom of God is coming.

(3) Sometime ago there appeared in a certain newspaper two ads adjacent to each other. Number one—"Wanted, a man to impersonate Santa Claus." Number two—"Wanted, a man to give blood for transfusion." In these two ads we find the entire

philosophy of Christmas. Here is the seeming and also the real. We are familiar with the first but let us not forget the second.

(4) It was a great day when America said to the Allies: "We are coming to help you." But the thing that gave value to the word was the fact the American troops finally came, were on French soil and in the fight. When they were shoulder to shoulder with the French, then the word became flesh. It had become incarnated. The fact of vital incarnation is the central fact in human history. It gives the word power. Statuary is good, but incarnation is better.

#### Conclusion

(1) "On the ancient minster of Basel are two sculptured groups: St. Martin, cutting his coat in two with his sword to clothe a beggar; and St. George, spurring his horse against the dragon that has devastated the country." Every Christian should embody both kinds of sainthood in his life.

(2) There is a man from this home fighting at the front; referring to the soldier boy in France. There ought to be the same words referring to the Christian of that home: he may be out at work; he may be on the mission field; every Christian home ought to be represented by a man or woman at the front.

(3) The Gospel in shoe leather—the kind we all can wear—this is the intimate meaning of all that Christmas typifies in practical Christian living. Every life must be immersed in consecrated services and baptized by courageous devotion. This is better than statuary.

*Tekonsha, Mich.*

### Are You a Graduate of the Midnight Lamp?

BY H. L. HARTSOUGH

THERE may be some excuse for not being a graduate of college or seminary, but there is no reason why we should not be a constant student at the midnight lamp.

In college there were comparatively few selective courses. Often one could not get just what he wanted, but in books he has a range as extensive as the reach of literature. We used to complain, especially in the freshman year, about the lack of scholarship on the part of our teachers, but at the midnight lamp we can sit at the feet of the greatest masters, past and present.

I recently heard a minister give an address to his own church. The people were unusually attentive and went away expressing to each other how much they were helped, for during the twenty minutes he spoke he had led his people out of the old beaten paths into new fields. His address was fresh, clear and challenging, but most of all he left his people with a new and valuable field opened for them to continue their thinking.

This minister was a very ordinary speaker. What made this address unusually good? I recognized all through the address the golden thoughts of a recent book I had just read. Would the speaker have been embarrassed had he known that I recognized where he got the line of thought? He should not have been, for it was evident through the entire address that he was not a literary thief. Neither was he too lazy to think for himself. He had done three very important things: First, he had made the thoughts of the book his very own. Second, he translated the ideas of the author into the life and thought and needs of his people. Third, he gave the thoughts in his own, well chosen, carefully selected words.

There are four excuses some of us give why we are not students of the midnight lamp.

1. Money. Since the Gish Fund is offering us choice books worth a dollar and a half for thirty-five cents, we have little excuse.

2. Direction. What shall I read? The Gish Fund Committee is giving us splendid service here. "We can't read everything. Book companies are anxious to sell their books; our committee is anxious to serve us. Many of us will want to add many books to the yearly selection of the committee, but we surely do appreciate the service rendered by this committee."

3. Time. I do not have time to read. I think there are two answers to this objection. Most of us let enough time slip through our fingers unused which, if applied in purposeful, well directed reading, would

make us worth infinitely more to the kingdom. Again, in most of our programs we could find things we could delegate to other hands and leave us with more time to enrich our souls.

4. Will. The Gish Committee can not supply this, neither can the Lord. If the urge of our high and holy calling does not supply this we should seek other employment.

*Chicago, Ill.*

### A Hint to the Wise

BY JAS. A. SELL

BRO. J. H. MOORE in his "Conference Reflections" in *MESSINGER* No. 31 struck a vital point when he said: "Our college trained men can easily distance the fathers in good readable English, but not in clean cut arguments and appeals to what was regarded as reason."

This applies to other things worthy of attention. There is a stilted style creeping into the pulpit and the press that is not commendable. It is however a delicate subject to approach. It is the illiterate rebuking or instructing the learned. The man who has spent years in study or digging about in the higher schools of learning of course knows more than those who have not had that experience. They also have a better way of saying what they know, but when they go off into a flight of technicalities and seemingly try to see how many words they can use to convey an idea, it is something else. And the tragedy of the thing is that the idea sometimes gets lost in the multitude of words.

Speakers often go beyond the reach of their hearers and are beating the air in such a way that they are not understood. This is about the same as speaking in an unknown tongue.

Young people are dropping out of religious services and going wrong not because they are irreligious but because they are not entertained by teaching that they understand. The mind is so made that it can not be interested in what it does not understand. It is the business of the preacher to come down and talk to the people, teach them, feed the sheep, feed the lambs. He should be very sure that he is placing the food where they can get it.

There are a great many nonchurch goers, and the number is on the increase. Efforts have been made to determine the cause. The blame is frequently laid on the preaching. It is to them dry and monotonous because it did not touch on human life or experience.

A gentleman of my acquaintance, a man of more than ordinary intelligence, an aged man of the old school, said: "I go regularly to church, and our minister stands high in the profession, but I must confess that I am getting nothing from his preaching. It is all above me. When I go home I have nothing to think about." When asked what effect he thought such preaching would have on people of less intelligence and on young people, he said, "It is worse than waste. It creates coldness and disgust."

"Take heed unto thyself and unto thy doctrine. Continue in them for in so doing thou shalt both save thyself and them that hear thee." Thus Paul spoke to Timothy. Simplicity of style, plainness of language, purity of doctrine will always find a ready response in the human heart. The appeal is to reason, to hopes and fears, to human life and experience.

Paul told the Corinthians that he came to them not with excellency of speech and that his preaching was not with enticing words of man's wisdom: As a devout Christian, a profound thinker, a logical reasoner, simple in his language, and practical in application he is surely a model worthy of imitation.

*Hollidaysburg, Pa.*

### When It's Christmas in the Heart

ONLY those who, like you, celebrate Christmas in the heart—only those, after all, can know the true Christmas. But for them, above the pealing of the bells, above the music of the chimes, there sounds an inner harmony—a melody so sweet, so clear, that all the highways and byways of earth shine with unexpected radiance—when it's Christmas in the heart.—*Selected by Esther M. Van Dyke.*



## HOME AND FAMILY

## Carol

BY KATHRYN WRIGHT

There was a Baby in a place  
So mean the cattle shared it too;  
There was a little spray of light  
So fine it seemed ethereal lace,  
And oh, it was a holy night!

There was a mother bending down  
With love too tender to be told;  
Scarce any others saw the sight  
So many housed within the town,  
But oh, it was a lovely night!

There was a sky with blossom-stars  
Arched over Bethlehem to watch;  
The Baby slept, his sleep was light,  
For him not yet were griefs and wars,  
And then it was a silent night!

North Manchester, Ind.

## The Light on the Hill

BY LEO LILLIAN WISE

It was Christmas Eve but in the house set upon the hill all was not well. For Glen Richard was facing the prospect of admitting failure. It did not taste well in his reflections. He and Alicia had come here to carry out ideals of service among ill-favored children of God. Alicia was a trained nurse and her quick, deft hand had soothed the pain of many sufferers. And Glen sought to carry the news of salvation as opportunity presented itself.

However, the promised support had failed and the small fund of savings had dwindled almost to the vanishing point. True, Glen would find ready financial support by forsaking this field of activity and entering the financial field under the supervision of his elder brother. Just now he recalled words spoken in a harsh tone by his brother: "When you come to your senses and show yourself ready to do a man's work in the world I promise you that you will not lack for anything that money can buy."

To give up now would be to admit that his God would not take care of him. But in justice to Alicia, he thought, would it not be better to surrender? Alicia would not complain, but he could see that she was suffering from the lack of sufficient nourishment. On the other hand to go back on these needy folk about him—how could he do it?

Approaching footsteps warned Glen that Alicia was coming. He went out to meet her, jingling a few coins in his pocket. As always, Alicia was smiling. She asked: "Going out to buy the Christmas dinner?"

For answer he drew out a small bunch of coins and counted them slowly:

"One quarter, one half dollar, three nickels and one dime; grand total, one dollar."

Then his courage breaking for the moment he whispered: "Ah, Alicia, I am a sorry specimen of support!"

"Nonsense," cried out Alicia, "keep out of the dumps on Christmas Eve!" If he had noticed her eyes he would have glimpsed the sparkle of a tear.

"Come, let's put candles in all the windows tonight," she commanded. And away they hastened, she adding as an afterthought: "We can go to the market late tonight and buy for our Christmas feast." The supply of candles was dwindling also. But soon the house upon the hill was sparkling light with candles set in every window.

Meantime in the city some little distance off the elder brother, Arthur Richard, had been meditating. And the more he thought about Glen and Alicia the more indignant he waxed. Then he set forth for their home determined to end this foolish notion of Glen's and bring them back to the city home.

As he left the car at the Stanton station he sought some one to direct him to his destination. A small girl eagerly answered him:

"Oh, it's that house on the hill," pointing with one thin finger; "if you will go along with me I can take you right there."

Somewhat annoyed by this self-appointed guide Arthur started out with the girl. She kept up a running chatter.

"And you know them?"

"Oh, we think they are the best folks in the world! Every night I watch the candle in the window. I know that if we need them we can soon get them."

"Why, if old Granny Fields is took bad in the night, little Johnny scampers over there in a hurry and the pretty lady goes back with him."

"Add the night old Al Summers died some one went after the minister."

"And Pa says, that since the light shines up there every night there hasn't been booze brought around here like it used to be. Oh, I tell you, everybody is glad to see the light!"

As the child kept on artlessly revealing the ministry of Glen and Alicia many disconnected sentences came into the mind of the bewildered man: "A city set upon the hill—let your light shine—that all men may find God." Was it possible that he had been wrong? And then the child bade him Good-night and Merry Christmas. He walked slowly toward the house pondering just how to meet the changed situation.

He rapped sharply upon the door, hurrying footsteps sounded as Glen hastened to the door. The door swung open and Glen was asking: "What may we do for you?"

"Take me in, brother, and bid me Merry Christmas!"

And the brothers clasped hands in a manner like to that of boyhood days. Arthur was welcomed into the home. After a bit he asked wistfully:

"Will you take me in as a silent partner on this deal? I can't talk to folks like Glen, nor can I ease the pain of a weary sufferer like Alicia. But the Lord has given me ability to earn money."

It was Alicia who answered first. "Why, brother, of course you may be a partner!" And then Glen reached out his hand to clasp one of Arthur's in silent pact.

Afterward the two men set off for the market to buy the makings of a Christmas feast and Alicia mused as she watched out the window:

"Lights shining across the centuries still breathe out the message of peace and goodwill upon earth."

Bloomville, Ohio.

## The Santa Claus Myth

BY MAUD MOHLER TRIMMER

EVERY holiday season young mothers must face the question—shall I teach my child to believe in Santa Claus? Many good Christian people have told their children the Santa Claus myth as very truth and have not lost their confidence thereby. Thousands of children have delighted in the story which many people class as a deliberate lie, but just as surely other children have suffered because of it. The problem then is to find whether the joy is great enough to pay for the misery engendered.

I suppose that very few, if any, children have considered their parents liars for telling them the pretty make-believe story. Yet I for myself would hate to be responsible for the train of lies it is necessary to tell to keep up the illusion. Children hear that Santa brings gifts to good children only, yet with their own eyes they see that very naughty, spoiled little rascals are often deluged with gifts while some of the quite good children have but few. Poverty stricken mothers explain that Santa finds only the great houses of the well-to-do. Is it fair to uncles, aunts, cousins, grandparents and friends to say that the gifts on which they expended time and money were left by Santa? Some parents say that gifts are left by so and so and Santa. Is it so much better to have an imaginary kind saint than loving parents?

Children do suffer if Santa does not reward their merit as he does that of a neighbor's child, but that is not the only heartbreak they endure. I have heard grown people tell how they grieved when they found that there was no real Santa.

In spite of all this, the most of folks think Santa essential to a happy Christmas, possibly because they

never tried to dispense with him. One of my friends once said to me:

"I do pity any child that is not brought up on Mother Goose and Santa Claus." Now I was one of those children who had no Santa Claus and I defy any one to have happier Christmases than mine. Neither has my son had Santa as a reality. I have always wished him to know that his mother's word is absolutely dependable. I have not as yet been able to see that the fairy tale is more beautiful than the story of the Babe, angels, shepherds, star, Wise men, first Christmas gifts and our own loving remembrance of that glorious birthday.

My parents made much of Christmas and so do I, and my son has a full share in the fun. I told him the story of Santa Claus, explaining that it was only a pretty make-believe. He knows that there is a God-given spirit of love, especially active during the Christmas season that we personify Santa Claus. He knows that whoever gives is a Santa Claus. At Christmas time, instead of discovering a gift laden tree left by a mythical being he has the fun of trimming the tree himself, hanging some of the presents on it and when Christmas time is past he insists on removing and putting away the decorations. To please him the tree stands till New Year's or when the needles drop. He likes to be present and help where he can when I make the Christmas candies.

I find most folks like to have certain family customs for Christmas. It is part of our Christmas to make gingerbread men to give to the youngsters of the neighborhood. Although our boy does not believe in an actual Santa he likes to have the stockings hung and stuffed. He likes to have the large presents hid so that we may hunt for them. We all like to see the familiar decorations brought out. We hear the story of the Bethlehem Babe and for him we like to repeat the old Christmas classic, "The Night Before Christmas." We have taken the best from Santa without any falsehood.

I suppose that except among the quite poor, American families find that the children receive so much from the various friends that they are inclined to think of Christmas as a getting rather than a giving time. All children should be trained to give birthday gifts to Jesus either by giving to the work of the church or by remembering those unfortunates who are blessed with neither gifts nor friends. That is how we solved the problem.

The other day I asked my son if he had ever missed having a real Santa for Christmas, if he would have been happier in believing in him. In expressive boy slang he emphatically said he would not have been happier with a Christmas different from the one he has. Neither have I ever needed the good saint. My Christmas has been as nearly perfect as possible.

I still love Christmas. I like trying to please and surprise my friends. I like the jokes, the secrecy, the mystery and the sacredness of it all. I like the joy on faces that are sad other times. Really Santa is not needed and he costs too much in prevarications.

Long Beach, Calif.

## "Whose Birthday Is It?"

BY BERTHA RYAN SHIRK

THIS question was asked a mother by a puzzled little girl, just before Christmas. She had gone down town with her mother on a shopping tour. A Santa Claus, dressed in bright colors, was seen standing on a street corner, doing antics, drawing a crowd about him.

As they entered the store near-by another Santa, quite near the door, was greeting and chattering with all the children as they came in. Passing down the long aisles, they had to push their way through the crowd, for there were many shoppers. They all seemed to be buying presents for some one. Some one must be having a birthday! Then the child spied another funny Santa Claus. Maybe it was to be Santa Claus' birthday but she had always thought of just one Santa. Now, today, she had counted three. She was a puzzled little girl, indeed!

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## AMONG THE CHURCHES

### Calendar for Sunday, December 23

Sunday-school Lesson. Paul's Last Message.—2 Tim. 4: 1-18.

Christian Workers' Meeting.—God's Christmas Gift to the World.

### Gains for the Kingdom

One baptism in the Weltys church, Md.  
Two baptisms in the Pomona church, Calif.  
Four baptisms in the Pittsburg church, Ohio.  
Two baptisms in the Manvel church, Texas.  
Five baptisms in the Cherry Grove church, Ill.  
Five baptisms in the Beaver Creek church, Ind.  
Seven additions to the Lick Creek church, Ohio.  
Four baptisms in the Fredonia church, Kans., Bro. H. F. Crist of Wichita, Kans., evangelist.  
Sixteen baptisms in the Fairview church, Pa., Bro. E. M. Detwiler of Everett, Pa., evangelist.  
Four baptisms in the Locust Grove church, Pa., Bro. B. F. Waltz of Altoona, Pa., evangelist.  
Fifteen baptisms in the Cloverdale church, Va., Bro. F. A. Myers of Mt. Pleasant, Pa., evangelist.  
Two baptisms in the Peace Valley church, Mo., Bro. Chas. E. Delp of Shannon, Ill., evangelist.  
Four baptisms in the Ottawa church, Kans., Bro. R. H. Nicodemus of Covington, Ohio, evangelist.  
Twelve baptisms in the Carson Valley church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.  
Eleven baptisms in the Connellsville church, Pa., Bro. J. Lloyd Nedrow of Kittanning, Pa., evangelist.  
Six converts in the Larned Rural church, Kans., Bro. Galen Lehman of Conway, Kans., evangelist.  
Two baptisms in the Bellevue church, Kans., Bro. Clarence Schrock of Hampton, Iowa, evangelist.  
Ten baptisms in the Goshen City church, Ind., Bro. J. A. Robinson of Pleasant Hill, Ohio, evangelist.  
Eight baptisms in the Zion church, Mich., Bro. Reuben Boomershine of Mt. Pleasant, Mich., evangelist.  
Twenty-five baptized in the Monitor church near Conway, Kans., Brother and Sister J. Edwin Jarboe, evangelists.  
Seven baptisms at the Longenecker house, White Oak church, Pa., Bro. W. K. Conner of Huntingdon, Pa., evangelist.

Six were baptized and two received on former baptism in the Mountville church, Pa., Bro. F. S. Carper of Palmyra, Pa., evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. M. G. West of Chicago to begin Jan. 6 in the Pontiac church, Mich.

Bro. Berkebile of Bradford, Ohio, to begin Jan. 27 in the Pittsburg church, Ohio.

Bro. I. N. H. Beahm of Nokesville, Va., to begin Dec. 22 in the Millbach house, Richland church, Pa.

Bro. B. G. Stauffer of Manheim, Pa., to begin about the middle of January in the Myerstown house, same congregation, Pa.

### Personal Mention

"I found my work very interesting in China," says Sister Esther E. Kreps, now of Pottstown, Pa. "The people here at Coventry and places where I have visited are very much interested in China."

Bro. Harper Snavely changes his address from Shamokin, Pa., to 539 W. Van Buren St., Battle Creek, Mich., Jan. 1, when he will take up his new pastorate at that place. The church is located on the corner of W. Van Buren and Lemont Streets. He will be glad to know of any members or friends living there not now in touch with the congregation.

Bro. J. A. Robinson, Secretary of the General Ministerial Board, has been giving special attention to the ministerial list for the new "Yearbook." District officers have been co-operating splendidly, he says, in the effort to have the list both accurate and complete. There are a few exceptions, however. In spite of all you can do there is always somebody who doesn't care enough to take a little trouble for the general good.

Bro. J. Homer Bright had so far recovered from the severe case of tropical malaria from which he suffered shortly after his return to China that on Nov. 7 he typed a long letter to the mission rooms. Concerning the then expected arrival of Ernest Wampler and family and of their efforts to obtain railway transportation Bro. Bright wrote as follows: "They tried to get on a local train one day and stood three hours waiting until the up train reached Peking from the south, for they sold no tickets until it arrived. It

got in at ten instead of seven." And when the train finally arrived they found soldiers had taken up the baggage room and they would have to wait until the next day, or the day after!

Bro. Ezra Flory dropped in for a few minutes last Saturday morning. His report of the outlook at Huntington, Ind., was good. The church will do some remodeling soon. He would like to do some institute work in the field at large but finds so much to do at home he scarcely has time. He is booked for the institute at Greenville, Ohio, in February.

### Miscellaneous Items

Awake up in Canada where a few scattered members have been unable to meet together as a congregation for more than two years a faithful brother with commendable initiative heard the call for mission funds. So he writes: "I just took it on myself to drive out to see the few scattered members that are still here and ask them for a little offering for this Christmas, and the enclosed is the result of my efforts. I drove eighty miles in order to see these members, but I am glad to have spent the time and gas for this work."

We hear much about laymen who preach. Not all can do this from the pulpit. Here's how one layman did it. Knowing his pastor's financial situation and knowing also the worth of the "Gospel Messenger" to a live pastor, this layman presented his pastor with a life subscription to the "Messenger." Thus each week that layman contributes to his pastor's efficiency in a most telling way. Are there other pastors who would be materially helped, should the same thing happen to them? Are there other laymen who would be glad to minister thus to live pastors? These two questions have been raised. Who will answer them?

New Year's Eve Assembly—churches of Northern Illinois: The District Young People's Cabinet announces a New Year's Eve Assembly at the Mt. Morris church, Dec. 31 at 8:30 o'clock. The Mt. Morris B. Y. P. D. will present a three-act drama, "The Color Line." Everyone in the District, young or old, is invited. Bring your family and your friends. After the presentation the young people will have a New Year's party. Perry Rohrer will be the director. Bring your friends. All the young people of the District should be there. Arrangements are being made by the Mt. Morris church for lodging for those who drive from a distance.—B. Y. P. D. Cabinet, Mary Lauver, Secretary.

Responses to Bethany.—We rejoice in the increased interest in the support of our Seminary by the local churches. More funds came in from the churches in six weeks following Bethany Sunday than was given by them during the first twelve months when the call was made two years ago for \$25c per member. And one-half as much as came to the school during twelve months last year. Our call this year, however, is for the exact amount of our budget and presupposes a 100% response from each church in the Brotherhood. We are trusting that the remaining churches will respond without the expense of additional appeals. Both management and student body join in expressing appreciation to the churches who have given assistance.—Frank N. Sargent, Chicago, Ill.

### Make Your Christmas Dollar Go Farther

A Christmas dollar invested in candy gives a pleasant sensation, but it soon passes away and he who received the gift is fortunate if he is not the worse for it. How can we invest a Christmas dollar to get the best returns? A gift in Christ's name enriches the one who receives, also the giver. Strange! Wonderful! It is God's way.

A dollar spent for world-wide missions in the Church of the Brethren will be used in five lands. In India it will help in some evangelistic work at an out station that would not hear the Gospel otherwise. In China it may help bring a purer Christianity out of the turmoil of a revolution. In Africa it gives human beings who constantly fear evil spirits the peace of God through Jesus Christ. In Scandinavia it adds spiritual life to a people whose religion has sunk to the level of mere form. In America it not only takes the message into new communities but revives churches that need to see the light anew.

For the sake of the cause and your Sunday-school, plan to contribute a generous offering amounting if possible to as many dollars as there are members. Do it for the love of Christ.

GENERAL MISSION BOARD.

Says one subscriber who has had difficulty in getting his address changed on the "Messenger" mailing list: "We have had the G. M. in our home so long, twenty-five years or more, it is just like losing an old friend not to get it. Hoping this will receive prompt attention," etc. We do not know what the trouble is but we are landing good and heavy on the mailing department which is good natured and accustomed to taking the blame even if not at fault. We certainly want this faithful subscriber to get his paper.

Scriptural measure in the quantity of excellence is promised to all readers of the "Brethren Teachers' Monthly" for 1929. For in addition to the usual splendid matter, room will be made for an unusually strong series of articles by Professor W. Edward Rafferty on the following timely subjects: Adulterers; Do We Know Them? Putting Adults on the Church School Map; Testing Church School Work with Adults; The Genius of Adult Organization; The Go-Getter Class and Its Goals; Teachers That Make Good with Adults; Efficient Methods in Teaching Adults; The Worship of Church School Adults; Church School Adults at Play; Adults and the Evangelistic Urge; Service Projects for Church School Adults; Best Books for a Leadership Library. These articles alone would cost not less than \$1.50 in book form. It will therefore be seen that the "Brethren Teachers' Monthly" is truly a bargain at seventy-five cents per year, or seventy cents per year in clubs of three or more to one address. All our Sunday-school workers should make it a special point to read the articles in question.

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### A Bystander's Notes

Does it take all kinds of mothers to make a world? One is tempted to think so when he reads that a Michigan woman, the mother of ten children, is obliged to face the possibility of life imprisonment for a fourth offense against the prohibition laws of the land. Of course, such an average person as the writer of these lines can not know all that there is to be said in defense of this poor mother, for apparently she is poor in more ways than one. For most of all she is poor in that spirit of moral dynamic which led a Kansas mother to emulate Carrie Nation and wreck a saloon for selling liquor to her children. Perhaps these two mothers are enough to show that there are mothers—and other mothers in the land. And it should not take an expert to decide which type will save the nation.

Goodwill toward men is more in evidence this year than it has been for many a year at Christmas time. In China a new spirit seems to have come to her leaders. In place of the old program of exploitation for selfish ends there is now a group of men in control who seem to have risen to the rank of statesmen. They are actually seeking the welfare of the nation. In Europe things are reported to be getting better. Certain strained relations are easing up. The spirit of Lugano may easily prove as fine as the spirit of Locarno. Physically the two Swiss cities are not far apart and it is certainly to be hoped that the spiritual heights attained by visiting statesmen will show similar relations. In the western hemisphere international feelings, with one exception, were certainly never on a better basis than they are at the present writing. Mr. Hoover's reception in Buenos Aires shows the true power of goodwill as applied to international affairs. The problems of Argentina are in some respects so much like those of the United States that no little friction has developed. But when America's ambassador of goodwill arrived these things were forgotten in contemplation of the larger hopes of the two great nations—Argentina and the United States. Truly the spirit of Christmas has come to the world this year in ways never before so concretely realized in the history of modern civilization.

The spell of war as it has suddenly gripped two landlocked South American republics is the one exception to the world-wide reign of the Christmas spirit at this Christmastide. Indeed, one can not but be amazed at the suddenness with which a nation can be gripped by the spell of war. In Bolivia it was apparently not the rulers but the common people, always the chief sufferers in the case of conflict, who clamored the loudest for war. And why should they want war? Well, a score or more of Bolivians had been killed by Paraguayans—and of course, such work is to be deplored in the fullest sense. However, it is not absolutely clear that the Bolivians were without blame. At least there are not less than two stories of the affair and they do not agree. The real trouble is not a matter of twenty dead Bolivians. The real trouble is the question of ownership of a great swampy region—the Chaco Boreal, that part of El Gran Chaco which lies north of the Pilcomayo River. This wild region has great potential worth but is of little consequence at present. In its ultimate disposal it involves the conflicting aspirations of two peoples. Bolivia does not need more land, for her area now is twelve times that of Ohio or Pennsylvania. But she does need an outlet to the sea. And since Chile has blocked her path to the Pacific the rivers of the Chaco region might better be used to reach the Atlantic. But little Paraguay, one of the least of the South American republics, needs more land. Thus the aspirations of two frustrated peoples clash and this is the psychological basis of the spell of war—a spell which seizes high and low alike and blinds them to sacrifices, even unto death.



## AROUND THE WORLD

### Savings Deposits

Bigger and better savings deposits seem to be the order of the day. The latest figures available show \$28,400,000,000 to the credit of 53,000,000 depositors. Only three states failed to show a gain in savings deposits the past year. All of which would tend to show that the people of the United States are prosperous.

### More Reindeer Meat

According to reports from the department of the interior the sale of reindeer meat is on the increase in the United States. Apparently the main limiting factor is the number of reindeer available for slaughter. At present the reindeer industry is confined to Alaska where there are now 500,000 of these hardy animals. The reindeer industry is one of Alaska's largest. It has also an exceeding bright future, for Alaska is large enough to allow tremendous expansion and the American public able to consume enormous supplies.

### Millions Versus Friendship

John D. Rockefeller, who has contrived to grow rich while giving away millions and growing old, has one bit of advice that he desires to pass on. Having experienced riches and cultivated friendship, he is of a mind that the last is the greater of the two. At eighty-nine Mr. Rockefeller insists that it is better to be acclaimed than to amass riches. Of course, the cynic might say that Mr. Rockefeller has been so generously supplied with both that he is in no position to make a nice decision as between the two. However, Mr. Rockefeller's finding seems to agree with the experience of mankind in general—and that is of some importance.

### The Business Side of Conventions

The city of Chicago averages more than two conventions per day. At this writing it is estimated that the total for 1928 will be about 835 conventions. This is forty more than the Windy City had in 1927 when Chicago entertained more conventions than New York. For the year 1927 it is estimated that about 800 conventions brought 1,000,000 visitors to the city and these are estimated to have spent \$50 per person. The hotels, telegraph agencies, restaurants and traction concerns took in on account of these visitors not less than \$30,000,000. Another large sum, perhaps \$20,000,000, was spent for theater tickets, in department stores, etc. The business side of conventions in a city like Chicago therefore involves additional income for sales and service to the amount of \$50,000,000 per year.

### The Captain's Mistake

Beneath the waves of the Atlantic Ocean, with his battered ship, lies the captain who made not one but several mistakes. For the investigations covering the sinking of the Vestris, at the cost of 111 lives, have all resulted in putting the blame on the captain. Of course, there is blame to be placed on some others, but in the last analysis Capt. William J. Carey was chiefly to blame simply because he was the captain. It is pretty strong condemnation, when the American nautical expert is constrained to say that even the most elementary things were not done to save the ship. No doubt it will always remain a mystery just why one captain should make so many mistakes. Perhaps there was some explanation if all could be known. But now that can not be known, for the captain and his ship, with more than a hundred who died because he made mistakes, lie somewhere on the floor of the Atlantic deep. The captain may keep his secret but he can not keep the lessons to be learned from his mistakes.

### The Truth About Doctors

The newly elected president of the American Medical Association, Dr. Malcolm L. Harris, is authority for the assurance that the association which he heads is anxious to do all it can to raise the standards of the profession and improve the public health. To this end the American Medical Association with headquarters at 535 North Dearborn St., Chicago, maintains a staff of more than 400 persons and spends \$2,000,000 annually. As quoted in a Chicago newspaper Dr. Harris is reported to have said that the association: "Has steadily raised the standards for study and practice in the profession. It has maintained a board of chemistry and pharmacology to check on formulas offered to the public as cures for this or that disease. It has forced off the market such concoctions as would be palmed off on patients who could not know they were fakes. It maintains a complete card index of every ethical physician in this country, with a record of where and how long he studied, where he took his degree, where he got his license, where he first practiced, when he was married and to whom—in fact, we know more about most doctors than they do about themselves. Any or all of this information is at the service of any medical man who writes us, or any private individual who wishes to ask. We also publish numbers of pamphlets on hygiene, prenatal care, sex education, and similar topics that can be secured for those who need them."

### The Day of Change in Afghanistan

These are days of change in Afghanistan where King Amanullah is supporting his program with modern rifles and airplanes. Changes in modes of dress and other habits of life were deeply resented by many priests who claimed the westernization process is not only contrary to the spirit, but also to the commands of the Koran. These priests stirred up certain hill tribes to revolt and the result has been that the king has either to modify his program or use force to promote the changes he desired. Being an autocrat, he chose the latter. It is said that not less than 1,000 rebels have been killed, the government causing heavy casualties amongst the tribesmen by airplane attacks. Evidently the day of change is not to come to Afghanistan without the pains which accompany such adjustments.

### The Coal Industry

The coal industry of the country has been in an unsettled, unprofitable state for a considerable period. Amongst other things it is suffering from overexpansion, the competition of cleaner and more convenient types of fuel, labor troubles and failure to diversify. The last of these is not so apparent, but there is coming to be a feeling that diversification in the coal industry would come as near a solution of the industry's difficulties as any that could be prescribed. Our point is that coal is too largely mined for fuel in the raw state; that in many cases coal ought to be made the basis of a series of manufacturing processes, for many of its possible by-products are much more valuable than coal in the raw state. And this is particularly true of cheap soft coals that might more profitably be changed into and sold as gas, power, dyes, perfumes and even building material! In so far as such a policy could be worked out it would tend to solve labor, competition and profit problems for the industry.

### What a Boy Can Do

It would be asking too much to require the writer of this page to refrain from commenting upon the qualities of the Iowa boy who raised the champion steer that sold for seven dollars per pound and otherwise enriched a mere boy until he had \$8,816.38 to his credit on his great experiment. Of course, not every American boy can raise a champion steer—or even be President of these United States. Though many do exhibit the qualities which make for such greatness, there are still others who ought to be encouraged to do so. For slender indeed is the line between the successful and the unsuccessful, the great and the average person. Clarence Goeckle's father wanted to sell the steer when it might have brought one dollar per pound. But something made Clarence want to hold on and try out his pet animal in the next contest. So Clarence kept up the regular feeding schedule and exercised himself, grooming his steer. And so a little more faith and a little more works and whatever else it is that spells success crowned the boy's efforts. Clarence Goeckle has shown what a boy can do, not just in one field but in any field, for the boys of today will be the men of tomorrow. And when tomorrow comes and a man is needed, he is pretty apt to be one who is just a little exceptional as a boy today.

### The Teletypesetter Is on the Way

The teletypesetter is well on the way, or so it would seem from the first public demonstration held in Rochester, N. Y., on Dec. 6. The idea of the teletypesetter is that a single typist at some central point can put into automatic and simultaneous operation an indefinite number of linotype machines. Thus an operator in New York might start the impulses tuned to operate a thousand machines scattered throughout as many cities in the United States. Of course, the mystery is not as great as it might appear at first thought. The teletypesetter is a possibility resulting from the application of certain well known but rather new inventions to the conditions presented in the setting up of matter for newspapers. The master instrument in the new system is an electric typewriter. The keys on this machine perforate ticker tape, the groups of perforations corresponding to letters or numbers. This code can be flashed electrically across the country and received in any number of newspaper offices having the proper receiving instruments. These instruments take up the message and cut other copies of ticker tape, and these, when fed through a machine attached to a linotype, translate the code into depictions of the proper keys on the typesetting machine. While the possibilities of such a complicated device are many, it must be apparent that there are also limitations. Thus it would be possible for news agencies, such as the Associated Press or the United Press, to send out news by the new code system to thousands of newspaper offices. The news so received would go immediately into type in place of being copied on a typewriter and then set on the linotype machine. But, of course, this would involve all papers using the matter practically as it came in by the teletypesetter—or else reset parts or all of the news received. The teletypesetter will therefore find its widest possible use where the same matter is used in a chain of newspapers or in a whole list of newspapers ready to print matter just as it comes from the central dispensing agency. Hence the adoption of the teletypesetter idea would force further standardization upon newspapers. Wherever there

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Self-Examination

1 Cor. 11: 17-24

For Week Beginning December 30

### DIVISIONS AMONG YOU (V. 18)

Not a difference in judgment but ill will divides a church. It is a matter of hearts, not heads (Rom. 16: 17; 1 Cor. 10: 3; 3).

### THE APPROVED MADE MANIFEST (V. 19)

When conflict and bitterness arise the true Christian only shows forth his Christian spirit more brightly (1 John 2: 19).

### NOT EATING BUT FELLOWSHIP (VS. 20-26)

The eating is merely an aid by which we enter into more intimate fellowship with the Lord (1 John 1: 3).

### EATING AND DRINKING DAMNATION (VS. 29, 30)

Do not use the forms and symbols of the church carelessly. Let us be thoughtful, reverent, humble in their use. They either bless or curse us (Rom. 14: 17).

### HOW MAY ONE BE SURE ABOUT IT?

Examine yourself. Sincerely desire a better life. And these sacred symbols become an open way into closer fellowship with Christ (Josh. 24: 14; 1 Cor. 5: 8; Eph. 6: 24).

### FAKE REASONING

Because some one does not like you, or at times ill will finds lodgment in your heart, is no reason for staying away from the Lord's table. It is not a banquet for the perfect but a meal for those who hunger to grow better (John 6: 37).

### EXAMINE YOURSELF

Make it definite, searching, severe. Give thanks for virtues. Repent of faults. The careful examination of one's record is a fine guidance for the future (Psa. 26: 2; 2 Cor. 13: 5). R. H. M.

was any premium upon individuality the teletypesetter could obviously not be used to much advantage. It would thus appear that in many newspaper offices where a great volume of standard news is used the new machine could be used to great advantage, but that in any case there would be local news, or the special treatment of standard matter, which would call for flesh and blood operators of linotype machines. Yes, the teletypesetter is on the way, but somewhere there must be hands and brains to make it go—and we may continue to need more of the human factor than a first estimate of the strange new machine would seem to require.

### Mechanical Cotton Pickers

The picking of cotton would seem to be one of those operations to which machinery could scarcely be adapted. But at last this tedious kind of work is yielding to man's ingenious machines. A machine built in the laboratory of the agricultural school at Davis, Calif., was tried out recently and found more successful than anticipated. "The machine is designed particularly for use in short cotton, where it has been the custom to let it stand until the leaves fall and then strip it from the stalks. The difficulty has been in the removing of the cotton from the bolls, which in the past has been a costly operation when done by hand. The only difficulty experienced in the tests was in the pulling up of some cotton stalks, but it is hoped this may be overcome by a slight redesign of the stripping fingers." So here is another example of a tiresome kind of work being turned over to a machine.

### The Church and Recreation

The main work of the church is not providing for the recreational life of its members, though it is evident enough that the church does have a responsibility here. And so as the pendulum swings back one is not surprised to read that at the National Recreation Congress in discussing "How Shall the Church Play?" a speaker deplored the building of church community houses in advance of an adequate understanding of just what conditions make for the success of such church building programs. One New York architect said: "After having built a considerable number of recreation buildings for various organizations, I find that the success of a building depends particularly on two items. One is a leader with sufficient experience and enthusiasm to carry on a recreation program. The second is the design of the building. Young people are not interested in sub-normal equipment. It is better for a church to participate in the physical activities of a well-run institution than to carry on a half-planned program within its own walls. No recreation building should be erected until the need for it has been clearly proved. All too often a weak leader insists on a building just as a poor workman insists on blaming his tools."



## (Continued From Page 809)

These commandments are the law of a covenant of *love*, and were originated by God himself. They are the conditions upon which God could enter into a love compact with Israel. They were not done away when the Mosaic law was fulfilled nor abrogated by Christ. Their continuance must be coexistent with the needs of the children of God. It was upon the realization of these principles of love that God could call Israel: "My peculiar possession among all the people of the world."

There is more love in the Old Testament than is generally conceived. This is not the first covenant (contract, testament) God made in the old time. He made one with the first parents. He made another with Noah. Another was made with Abraham. Still others were made one of which was with David when he was promised a perpetual successor upon the throne.

Huntington, Ind.

## Notes From Our Correspondents

CALIFORNIA

**Live Aok.**—We held our love feast Nov. 10. Several visiting members came from Rio Lila and Sacramento, among them Bro. J. A. Smeltzer who officiated. Sixty-four members, confirmed Nov. 8, our people joined with the Meth. last night. On Thanksgiving Day the Aid Society delivered a very fine message. On Thanksgiving Day the Aid Society held an all-day message. A singing and the men did some necessary work around the place. A backslider was served at noon. We have been having very pleasant work and the interest in Sunday-school and church services is keeping up well.—Bessie Tillmore, Live Oak, Calif., Dec. 6.

**Pomona.** Our communion service held Nov. 25 was a very spiritual service and was well attended. Pastor A. O. Brubaker officiated, assisted by Brethren J. E. Edmister and S. P. Noll. Offerings have been lifted for home missions and the Near East Relief. Sister Vera Stahly and the chorus of Glendora rendered a splendid program at an evening service recently. Since the last report two have been received by baptism and five by letter.—Clara B. Wolf, Pomona, Calif., Dec. 6.

## FLORIDA

*Zion congregation met Nov. 18 for Sunday-school after which Bro Morris of Lakeland, Fla., gave us a very interesting account of his trip to L. Verne as delegate to the Annual Conference. He told us many things, interesting as well as edifying, and we enjoyed it very much. After services we had dinner in the church yard. In the afternoon Bro Gust of Selma administered baptism to two applicants. There were in all about 100 people present; some of these stayed at the church where we were preparing for the love feast and others went to East Tampa to Sunday school, where Bro Morris gave 6 talks. At 6 o'clock we began services for the love feast with about*

ILLINOIS

[illegible]

**Sabbath School**—The semannal communion of the First church was held on Nov. 25 with about 275 members present. This was an unusually fine meeting and the spiritual benefits it will bring are encouraging.

A long time in the work of this congregation has been devoted to encouraging interest of the whole community in our various mission projects has been shown in many ways during the autumn. The young people of the church were busy during the November issue of their paper to the home mission department by working locally and in the church at large. Their departure was made up by a special mission program in connection with the Young Men's meeting on Dec. 2. There were also meetings in connection with the Young Men's sermon on Dec. 2. Some workers from Oregon and Idaho by several of the girls went to B. C. where they did some pastoral visits in Virginia and Oklahoma by Dr. Watt Miller and Ora Huston; and of the work being done in the Green County Industrial School by Alvin Clune. The evening service was preached by Guy West, one of our students. We had a special hour at Bethany Bible school, which totaled \$46 for the Chicago church.

We held our yearly business meeting Friday day we gave a special hour to receive reports from the churches. The following officers were elected: W. R. D. Casebeer, treasurer. The Board of Religious Education consisted of Burton Metzler and Miss Anna Metcalfe. The board of Christian Work with Floyd Waggoner as director of young men and Miss Anna Metcalfe as director of women. The board of missions and committees show that the Chicago church is making progress and spiritual growth. There has been a net increase in membership of thirty-four during the last year. Our membership in total, 654, in addition to which there is a Church Department would be glad to receive new members and addresses of any young people who are members of the church, and who expect to be in Chicago during the year, or are already located here but not in touch with the church. If you are members of your congregation who have been away from Chicago, you will please send such information to the Chicago church, 3515 Commercial to the Director of Christian Work, Floyd Waggoner, 3515 Commercial to the Director of Christian Work, Mary Ellen Laver, Chicago, Ill., Dec. 12.

**Giard.** Now I'll have V. P. D. give a pageant in pantomime, suitably selected to occur on Armistice Day. The music was rendered by the Sunday school orchestra. A well-lit floor appeared the program that pictured the scenes of the late World War which ended with the beauties and comforts of peace; and the sermon was given by our pastor, A. L. Sellers. The offering was collected for the annual election of church officers and committees, choosing W. H. Shull as clerk; H. V. Stutsman, church clerk; E. A. Gibson, Sunday school superintendent. Thanksgiving Day a service was held at the church. We also united with the various churches of the city in church service on Wednesday evening. A fine collection of the prayer cards and the members of the church were surprised by the pastor and service members with a surprise shower for the pastor and the prayer cards, bringing donations of fruits, vegetables, groceries etc., and expressions of their appreciation of the services rendered by Brother and Sister Sellers since coming into our midst. A short musical program was given, the gifts assembled and sold at a bazaar Dec. 8. Edw. W. H. Shull received more than \$70. Plans are well under way for the Christmas program—Mrs. H. V. Stutsman, Giard, Ill., Dec. 10.

**Springfield** church enjoyed a fellowship supper in connection with the business meeting Sept. 19. Sixty-six were present besides our elder, W. T. Heckman and Bro. Everett Brubaker, a member of the Mission Board. The church decided to have our pastor, V. Earl Breon, hold a series of meetings during the holidays, also our joint feast will be held at the same time. Bro. Breon was restored to fellowship. He is very much interested as well as inspired by the Lord to promulgate practical messages. Bro. Breon is bringing us from Sunday to Sunday. He is attending the university in Chicago and is home only over the week end. Sister Breon is our efficient and capable Sunday school superintendent. Interest and attendance are increasing. A father and daughter class, the first ever held in this church, was well attended on the evening of Nov. 16. A good program was rendered and all expressed themselves as wanting another banquet next year. Union Thanksgiving services were held in our church. A large crowd was present to enjoy the special services. The program was just what the good people of Springfield needed. The church in Chicago will conduct the singing for our field, during the holidays. Allie Emsenize, Springfield, will be our field, III, Dec. 8.

## INDIANA

Anderson church met in council last Wednesday night. We elected Sunday-school officers for the coming year with Chester Cox, superintendent. T. A. Childers was elected trustee. We are planning for a Christmas program. The attendance at services has been about as good as last year, although many are sick; we are looking forward to a better year in 1927—Wm G Marshall, Anderson, Ind., Dec. 10.

**Beaver Creek**—Our new church year began Sept. 1. Bro. Leonard Vancovsky was elected Sunday school superintendent. Since Oct. 1 we have created a building fund which has aroused quite a bit of enthusiasm among the members and friends of the church. The church is a new church and the local community is a new church; therefore it is our hope that the church will be more adequately cared for. The young people have worked untiringly on the play which they have given recently in two different churches—the proceeds going to the hospital fund. Recently the men's Bible class has been very active and the young people have given some very interesting and uplifting programs preceding the evening sermons. There also were some very inspiring musical programs, and a splendid missionary program on Thank-giving evening Nov. 16. We are planning to give a soul-inspiring and heart-searching sermon. As a direct result five stood for Christ and were baptized. We greatly appreciate Bro. Wingers services and look forward with great anticipation to the time when he can hold a revival here. On Dec. 23, in the evening several anthems will be sung, followed by the Christmas sermon by the pastor. At this writing our pastor, Bro. B. D. Hirt, is in the Middletown church, Ohio, holding a revival. Bro. Hirt and some of our guests will be present at the meeting held at the home of Mrs. Hirt, Monticello, Ind., Dec. 10.

Cedar Creek church met in business meeting Dec. 6 with Eld. C. C. Cripe presiding. Eld. Jesse Gump was also present to assist in ordaining our pastor, Bro. A. F. Morris, as elder. Bro. Jesse Oher was chosen clerk. Bro. Wilbur Stonestreet, Sunday-school superintendent; Sister Olive Ober, "Messenger" correspondent. We are preparing a Christmas program to be given Sunday evening, Dec. 23—Leah Hogue Garrett, Ind., Dec. 14.

Clear Creek congregation met in business meeting Dec. 5 with Eld. E. H. Gilbert in charge. Reports from the various committees were given and officers and committees were chosen for the coming year. Bro. E. H. Gilbert is elder; Bro. Jos. Weddle, superintendent. Nov. 11 Aid Society officers were elected with Mrs. Nettie Haelene, president and Mrs. F. Bro. Lawrence Shultz and Chas. Morris preached for Nov. 4. H. Hoke, Huntington, Ind., Dec. 8.

**Ladoga** church met in council Dec. 2. Sunday-school officers were chosen for next year. Bro. J. A. Harshbarger was reelected as president and all other officers retain the positions held last year. Bro. Goshorn was unanimously chosen as elder in charge for next year, having served in that capacity since his election in 1899. It was decided to make no change in the District Association. The deaths among the members and the financial straits make the burden too heavy. We recently sent our quota of \$10 to Bethany Bible School. The Aid Society has elected Bro. Goshorn as president. Bro. Walter's reorganization with Sister Loua Miller, The Aid Society, and the Replough of Anderson preached at Ladoga, Ind., Dec. 11.

**Mexico** church met in council Dec. 6. Officers were elected as follows: Bro. Walter Balsaugh being chosen elder; Bro. Ira Fisher, clerk; Sister Nellie Smith, superintendent of the adult Christian Workers. Sister Nellie Douglas is president of the Dorcas Aid. In our next council we elected Sunday-school officers for the year with Bro. Tony Fisher, superintendent. Sunday morning, Dec. 9, we began a series of meetings with Bro. J. Edson Uley of North Manchester, evangelist.—Gelia A. Pugh, Mexico, Ind., Dec. 10.

**Milford (Bethel).**—The church met in council Nov. 23 and the Sunday-school officers were elected for the coming year with Bro. Lee R. Cory, superintendent. The pastoral committee is to arrange for another revival meeting before Easter and to secure a pastoral fund for the future. We will use the envelope system to help our elders for another year. His work in the school has been very helpful to our church and Sunday-school. The young married people's class has just finished varnishing the floors of the church. Our Sunday-school is showing a good interest. Sisters Ella Stockberger and Chloe Neff are organizing the Christmas program.—Floyd A. Schuder, Milford, Ind., Dec. 2.

**Pleasant View** church met in council Dec. 6. Church and Sunday-school officers were elected for the following year: Sunday-school superintendent, Clarence Metzger; "Messenger" agent and church correspondent, Mrs. Blanche Metzger. We are planning on having a three weeks' series of meetings next May, to be conducted by Bro. Austin—Ethel Mae Wine, South Whitley, Ind., Dec. 10.

**Walton.**—On Dec. 5 the church met in council. The following church officers were elected to serve from one to three years, the Sunday school officers having been elected at the September council. Officers: For one year, Perry Council, trustees: J. M. Bechtelmeier, school officers: J. M. Bechtelmeier, president and "Messenger" agent, Mac Berkeley. A number of others were elected on various committees. The membership was given an opportunity to sign a petition requesting the peace treaty be held at the church. The next meeting, J. M. Bechtelmeier will give his talk in the near future. The officers are deeply concerned to have Bro. W. C. Stineman, pastor, and his family be the first to come for the welfare of the church.—J. H. Mummert, Walton.

Jan. 22, 1910

## IOW

**Cedar Rapids** church has about reached the limit that its Church School can adequately serve in its limited quarters. In pursuance of its regular program we recently reorganized the church for next year. The treasurer's report continues to show a healthy balance. A resolution was passed expressing our great joy in our cooperation in worship and service with the Brethren Church at this place. Our love feast just closed was a blessing was a most spiritual service, and taxed the seating capacity almost to the limit. On Thanksgiving morning we came together for our service which proved to be a very happy experience; a strong sentiment was voiced to have a permanent feature of the church calendar. The work of the church was a little short of \$500.00. The work is growing rapidly and is becoming an important feature of church activities—Mrs. Olin F. Shaw, Cedar Rapids, Iowa, Dec. 8.

Green church enjoyed a splendid Thanksgiving and missionary program Sunday morning, Nov. 25. The children expressed the spirit of the program in a very appealing way. Bro. Small also gave a short, effective thanksgiving and missionary message after which an offering was lifted for the various missions. The thanksgiving evening the following week, the same manifested a splendid interest in a union meeting which was held in our church. A fine message was given by Rev. Hudson of the Methodist church. Dec. 2 Golden Rule Sunday was observed. Bro. Small gave a good message on "The Golden Rule." The grade next Sunday-school is planning a Christmas program.—Elsie A. Reile, Greene, Iowa, Dec. 7.

## KANSAS

Belleville church met in council Dec. 6. Christian Workers' officers were elected. A committee was chosen to plan for another church sale in the near future. The Sunday-school officers and teachers took up their duties Oct. 1 and the work is progressing nicely. There was a large attendance at the District Conference held at the White Rock church. Bro. Clarence Schrock was elected to the Iowa conference. A revival, had on account of bad roads the first meeting was postponed until Nov. 7; it closed Nov. 22 with a large result. The attendance was good considering the weather and roads. We had an all-day meeting and basket dinner on Nov. 15. Bro. Schrock labored earnestly for the cause of Christ and his messages were inspiring and uplifting. Two were added to the church by baptism. Bro. Brilliant from Abilene came on Oct. 15 to take up the work until June. On Thanksgiving Day he gave the message of the Lord's Supper and the offering was lifted. The Ladies' Aid has had a large attendance and an offering which were a great help. The singing of Dec. 2 was decorated for which we are very grateful. On the morning of Dec. 2 the church was sad and gloomy on the death of one of her aged members, Bro. O. Westrick—Anna M. Kuhn, Belleville, Kans. Dec. 8.

**Fredonia** church closed a two weeks' revival Nov. 25, followed by the love feast Nov. 26. Bro. Crist of Wichita was our evangelist. The church rejoiced greatly when two young men with their wives were baptized into the church. The sisters of the church met Dec. 5 to organize an Aid Society. Officers were elected by Ethel Watkins, president. Eld. B. Sell presided, this life Nov. 23 and will be greeted by the church circle, but his influence for right will be manifested in the lives that he touched.—Ethel Watkins, Fredonia, Kans., Dec. 7.

**Olathe.**—Our church has been encouraged by a number of inspirational services lately. Nov. 4 we held our council at which time the officers for the year were elected; A. E. Riffley was reelected, president; Glenn Buckman, Publishing House agent; and Geo. Bro. Geo. Eller as elder. Bro. F. P. Sanger was appointed. Bro. R. F. Sanger to have charge until our next council when we will select some one else. Nov. 24 we enjoyed the love feast. Bro. Eller and wife were heard. Bro. R. F. Nicodemus was here in November and conducted a service, and a book of Hebrews. Bro. Sanger had a very impressive service for everyone present took part; afterward we took an offering for home missions. Dec. 9 the J. C. L. brought their offerings for the India work; the children also gave a program. We are now planning a Christmas service.—Mrs. F. P. Sanger, Olathe, Kans., Dec. 10.

Ottawa church just closed a twelve day revival meeting conducted by Bro R. H. Nicodemus. Because of the recent flood which put both the city water and light plants out of order, the beginning of the meeting was delayed three days. In spite of unfavorable conditions, interest and attendance were good. Four new members were received by baptism. On Thanksgiving Day a missionary play was given by the young people. A taggett for missions. Dec. 3 our love feast was held with Eld. A. C. Dagenett officiating. The young people are preparing a missionary play to be given as part of the Christmas program.—Edith Watkins, Ottawa, Kan., Dec. 10.







## B. Y. P. D. CONFERENCE OF SOUTHEASTERN PENNSYLVANIA

(Continued From Page 815)

a most enjoyable occasion. The food was excellent and the songs, new and old, reminiscent of summer camps and conferences became a most inspiring feature.

Immediately following the banquet hour, officers were elected to complete the organization for the new year. Bro. Paul Zuck, associate pastor of the Green Tree church, was elected to be the Adviser for the upper part of the District, while Bro. D. Howard Keiper, pastor of the Calvary Church of the Brethren, was elected to be the Adviser for the lower or Philadelphia group. The first mentioned group had previously elected their officers. Those for the Philadelphia group were elected at the Conference. They are: President, Silas Shoemaker of Ambler; Vice President, Russel Essay of Philadelphia; Secretary, Mary Speicher of Wilmington; Treasurer, Ralph Noble of Quakertown.

The feature of the evening program was a most challenging call to "Crusade with Christ" given by Dr. Robinson of the Presbyterian Board of Religious Education. Mrs. Holsopple gave the closing appeal, urging all to carry into practice the worth-while things that they received at the conference. Then all formed a "friendship circle" and thus were dismissed. The total attendance was estimated to be one hundred and seventy-five.

We consider the first conference a very worth-while venture. Mrs. Holsopple and Miss Esther Swigart were largely responsible for the success of the conference. A similar conference will be held next spring at the Green Tree Church of the Brethren. Mrs. D. Howard Keiper. Philadelphia, Pa.

### ELD. WILLIAM B. SELL

Eld. William B. Sell was born Feb. 1, 1840, in Blair County, Pa., where he grew to manhood. He departed this life at the home of his daughter in Fredonia, Nov. 23, 1928, at the age of eighty-eight years, nine months and twenty-three days.

At the age of twenty-one he married Katherine Knoll; to this union were born two children. In the spring of 1866 the Sell family with a number of friends moved to Clinton County, Mo. His wife passed away the following August. In 1867 he married Susanna Spohn. To this union were born six children.

Bro. Sell united with the Church of the Brethren early in life and was a pioneer in this western field for many years, being called to the ministry on Christmas Day, 1868; in September, 1877, he was ordained to the office of elder. He was engaged in home mission work in Missouri for eleven years and later, after moving to Kansas, continued in the same work for a number of years in the Southeastern District. During these years much of his time was given to evangelistic work. He was able through the power of God to lead hundreds of lives into the kingdom.

He leaves eight children, thirty grandchildren and twenty-three great-grandchildren.

Funeral services were conducted by Eld. H. F. Crist and the writer. Burial was made in the Fredonia cemetery. Fredonia, Kans. R. E. Loshbaugh.

### ANSWERING A QUESTION ABOUT FEET-WASHING

Every now and then some one asks for a little light on the subject of feet-washing. And when they do, I believe it to be the duty of the "Messenger" to make clear the position of the church and the gospel on the subject, especially when the press denies the public the privilege of having such questions clearly answered.

On May 18, 1927, an honest inquirer sent in the following question to the columns of the "Knoxville Journal": "Are there any churches that still hold feet-washing as a divine ordinance of the church and do they practice it?"

The above question was answered by Dr. Cadman who failed to give much light on the subject, but rather discredited the service, also making mention that it was practiced by a few mountain people.

I substituted Dr. Cadman's answer promptly and sent it in to the "Knoxville Journal" for publication, but it never reached the columns of the "Journal." My answer was as follows:

Yes, there are more than a dozen well organized churches in America that hold to the ordinance of feet-washing, founded on the following reasons:

First, the feet-washing service was instituted the same night and at the same service as was the Lord's supper and the bread and wine commonly called communion. The Lord did not discredit either of the three ordinances nor did he emphasize one above another. And those churches that hold the command of feet-washing as a church ordinance do not feel to drop one without dropping the others.

Second, let us read the scripture together. Jesus began the service of feet-washing in the fourth verse of John 13 and ends it with the eleventh verse. You will note that Jesus had quite a controversy with Peter, who refused to have his feet washed. You will note also that Christ never intimated that they had worn sandals and therefore needed the dust washed from their feet. But the tenth verse intimates that it was more than dust on the outer surface that needed cleansing.

Third, if feet-washing was a Jewish custom why did not Peter understand it? Wasn't he a Jew?

Fourth, after the feet-washing service was over and Peter had been convinced, the twelfth verse tells us Christ put on his garments and sat down again. Then he raised the question, already gone through with, and tells them to wash feet just as he had.

Now if they were obedient apostles when should they have washed feet? Would not they have to do it in the future, since the service for that night was over? See the fifteenth verse. Does not the word "example" mean to be followed, patterned after or practiced? Was feet-washing practiced by the early church? Go over to 1 Tim. 5:10, which was written thirty-two years after John 13, and you will find Paul referring to feet-washing along with other godly services.

Now may I ask how Paul knew about the feet-washing service if he did not get it from the early church? Paul was not converted for two years after the events referred to in John 13. Would Paul demand feet-washing if he did not do it himself? Where did Paul get all of his teaching? Read 1 Cor. 11:1. The practice of feet-washing among Christian churches is as old as baptism and has the same authority for its authors—that of Christ and Paul. You will note that John 13 and 1 Tim. 5:10 both fix a penalty in the event the service is not carried out.

White Pine, Tenn.

Reuel B. Pritchett.

### SHOU YANG MISSION MEETING—OCT. 6-11

This meeting was truly a time of rejoicing. Two years had passed since we had our last mission meeting. After the evacuation were scattered to the four winds of the earth. We then did not know if the conditions of this nation would ever permit our working together again, but the Lord has begun his work in China and he will see that it is continued. Peace has now been established in the greater part of the nation and reconstruction is taking place rapidly. Travel is still very uncertain, for the best railroad equipment was all taken to Manchuria when Chang Tsao Ling went north. The trains that are now being used are only those which had been discarded as worn-out, but they aided us in returning to our work so we are thankful for small favors.

Although the meeting was small, still it formed a nucleus to begin our work again. Fourteen adults and ten children were present. Mrs. Oberholzer and Mrs. Pollock of Liao were not with us. Brother and Sister Bright and Miss Flory of Ping Ting were also prevented from being with us on account of the illness of Bro. Bright. He has had a serious attack of malaria and we are all anxious for his recovery.

The meeting was held in the cheery parlor of the single ladies of the station. The October child was counteracted by the warm sun as it shone through the large windows, making the room comfortable without any fire.

The greater part of the mission business is done by a general church organization in February, hence this meeting did not need to spend much time in the transaction of business; it was more of an inspirational order. The theme running through all was: "Sharing Christian Experience."

Each morning opened with a half hour of devotions followed by a Bible hour and a discussion of the subject. The following subjects were treated and discussed: "What Have We to Share?" "The Apostolic Method of Sharing," "Jesus the Teacher in Sharing," "The Need of Sharing in All Our Departments," "How Meet the Need?" The greatest need of the mission field of this age is the practice of brotherhood, partnership, or a definite sharing of life in all its phases; and we are attempting to meet this need to the best of our ability. We never want to be so busy, or so timid, or so thoughtless as not to seize every opportunity to make friendships for our own good as well as for the sake of helping others.

One evening was devoted to a memorial service in honor of our loved sister, Lulu Ullom Coffman. Her spirit seemed very near to us as we recalled her deeds of love and kindness while among us. Her Chinese friends had been eagerly counting the days till she would return to Shansi. Now they are sad because they will see her no more. She died in the hospital in Peking and was buried in Yen Ching University burying ground near that city.

The children were not forgotten. Each evening they were told a story at the opening of the services, then sent to bed in good spirits, while the rest of us continued our program. Several messages were given from the homeland: a report of the Detroit Convention, of the World Sunday School Convention and of the La Verne Conference.

The fellowship of these few days was complete and we felt that we could return to the work of the year with renewed vigor and a deeper unity of purpose than ever before.

Ping Ting Chow, Shansi, China.

Emma Horning.

### RESOLUTIONS OF RESPECT

Whereas God, our Heavenly Father, has seen fit to call from this earth, our beloved sisters and coworkers, Ruth Masemore and Ruth Dunmire Kerr, and,

Whereas, it is fitting and proper that we express our sorrow in their loss and pay a tribute to their memory, therefore, be it Resolved, since the removal of such beautiful Christian lives from our midst leaves vacancies that will be realized by all members of our Aid Society, that we put forth a greater effort than before to live lives more like Jesus would have us live;

Resolved that the cheerfulness and examples which they showed in our Aid Society by their willing services, their wise counsel, and their generous contributions, be held in grateful remembrance;

Resolved that we tender to their bereaved husbands and their children and near relatives, our heart-felt sympathy, and pray the Father to comfort and sustain them;

Resolved that a copy of these resolutions be placed on the minutes of our Aid Society, and that copy be sent to their families.

McVeytown, Pa.

The Aid Society of Spring Run Church.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a full month's "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and third address given.

**Bachman-Bodde.**—By the undersigned at his home near Edgely, N. Dak., Nov. 1, 1928, Mr. Julius L. Bachman and Sylvia Mary Bodde, both of Adrian, N. Dak.—Sylvan Stemen, Edgely, N. Dak.

**Camper-Purkey.**—By the undersigned at his residence, Oct. 20, 1928, Mr. Orie N. Camper of Springwood, Va., and Sister Gladys M. Purkey of Buchanan, Va.—C. D. Hylton, Roanoke, Va.

**Dunlap-Martin.**—By the undersigned on Nov. 28, 1928, at the home of the bride's parents, Bro. Arthur Roy Dunlap of Glendora, Calif., and Sister Edna May Martin of New Paris, Ind.—Raleigh R. Neff, Syracuse, Ind.

**Kissinger-Taylor.**—By the undersigned at his residence Nov. 28, 1928, Bro. Stewart Kissinger, Jr., of Waynesboro, Pa., and Miss Josephine Taylor of Mercersburg, Pa.—James M. Moore, Waynesboro, Pa.

**Mathias-Myers.**—By the undersigned at the home of the bride's parents, Sept. 23, 1928, Mr. Arthur G. Mathias of Westminster, Md., and Sister Naomi Irene Myers of Westminster, Md.—Geo. A. Early, Westminster, Md.

**Ridge-Sanders.**—By the undersigned at the bride's home near Medberry, N. Dak., Nov. 28, 1928, Mr. Henry Ridge and Miss Caroline Sanders.—Sylvan Stemen, Edgely, N. Dak.

**Shank-Buse.**—By the undersigned at the home of the bride's parents near Mt. Morris, Ill., Nov. 29, 1928, Albert Shank and Emma Buse, both of Mt. Morris.—G. L. Wine, Mt. Morris, Ill.

## FALLEN ASLEEP

**Buck,** Sister Mary J., died Nov. 25, 1928, after a long illness, aged 76 years. For many years she was a faithful member of the Brethren Church. Services in the home by the writer, assisted by Rev. Harris, Presbyterian. Burial in the Sangerville cemetery.—C. W. Zimmerman, Mt. Solon, Va.

**Erb,** Kenneth Wayne, only son of Harley and Beulah Clark Erb, born near Yale, Iowa, died at the Iowa Lutheran Hospital on Nov. 14, 1928, aged 9 years, 3 months and 18 days. Death followed an operation after long weeks of sickness and suffering. Just before his sickness he heeded the call of the Master and stepped out on the Lord's side. He leaves his parents and two sisters. Services by Eld. A. M. Sine and the writer. Burial in the Coon River cemetery.—Wm. Cordis, Panora, Iowa.

**Folger,** Sister Edith, youngest daughter of John and Elizabeth Swartz, born near Derby, Iowa, June 20, 1890, died Nov. 26, 1928, in the bounds of the Osceola church. Oct. 18, 1911, she married Bro. Ward Folger. To this union were born one son and a daughter, the latter preceding the mother three years ago. She united with the Church of the Brethren when fifteen years old. She and her husband labored faithfully in the office of deacon. She leaves her husband and son, and eight sisters. Funeral services by Eld. Chas. Colyn.—Mrs. Gracie I. Fisher, Osceola, Iowa.

**Folk,** Alice B. Glover, born in Meyersdale, Pa., July 22, 1866, died in the home of her daughter, Akron, Ohio, April 30, 1928. Early in life she gave her heart to the Lord, receiving baptism at the hands of Eld. Conrad Lint. She was a great sufferer during her life. Funeral services by Bro. A. H. Miller and the pastor of the Akron church.—D. H. Keller, Akron, Ohio.

**Good,** Sarah Eve, died Nov. 3, 1928, aged 78 years and 10 days. April 6, 1875, she married Anthony Good. To this union three daughters and three sons were born; a son and a daughter preceded her and the husband about eleven years ago. She leaves two sons, two daughters and one grandchild. She was a devoted and faithful member of the church. A number of years ago she suffered the loss of her eyesight but a year ago through an operation was able to see again. Her life of patience will always be a golden example to those who follow. Funeral services from the Mt. Pleasant church by Eld. S. I. Bowman assisted by Eld. C. E. Long and Bro. J. W. Brill.—Neva M. Kendrick, Harrisonburg, Va.

**Grover,** Sister Lourena, died Aug. 11, 1928, at the home of her daughter, Mrs. J. F. Strough of Harrisonburg, aged 70 years. She was the daughter of Robert and Polly Hamm of Greene County. She married John Garber who died when only a young man. To this union three children were born. Some years ago she married I. N. Groves who survives with three daughters, and four grandchildren. Funeral by N. D. Cool and J. W. Wright at the Middle River church. Burial in the adjoining cemetery.—Mrs. J. W. Texier, Harrisonburg, Va.

**Hinkle,** Bro. Jacob A., died at his home in Hardy County, W. Va., Nov. 28, 1928, aged 74 years and 21 days. On the day of his death he had gone down off the mountain to visit his son and on returning in the evening complained of severe pain which lasted only a few hours until he passed away. Bro. Hinkle was a member of the Church of the Brethren for nearly thirty-nine years, and many times did our ministering Brethren go into his home when traveling through the mountains where he lived. He will be greatly missed in his community. He is survived by his wife, three sons, and three daughters. Funeral service and burial at the home, conducted by the writer and Bro. P. I. Garber of Harrisonburg, Va.—I. Wm. Miller, Broadway, Va.

**Holman,** Samuel S., born Dec. 23, 1838, at Jonesboro, Ind., died at the St. Joseph's Home in Peoria, Ill., Nov. 30, 1928, aged 89 years, 11 months and 7 days. In his youth with an older brother he came to Illinois and settled near Pattonburg. April 11, 1872, he married Elizabeth Hadlock Baer who died April 24, 1923. To this union were born two sons who survive with four grandchildren. When the Oak Grove Church of the Brethren was organized near Washburn he became one of the first members and continued faithful to the end. Funeral in the M. E. church in Washburn by the writer, assisted by the pastor. Burial in the Lutheran cemetery in Washburn.—J. W. Switzer, Roanoke, Ill.

**Kennedy,** Sister Annie, died July 7, 1928, aged 93 years, 10 months and 18 days. She was the daughter of Green and Susan Gugg. She had been a member of the Church of the Brethren since girlhood. Hers was a life of humble service. Funeral in the Linville Creek Church of the Brethren. Interment in the adjoining graveyard.—Mrs. J. W. Texier, Harrisonburg, Va.

**Koeney,** Anna C., died Sept. 15, 1928, aged 16 years, 6 months and 12 days. She is survived by her parents and one sister, N. S. Schler officiated. Interment in the cemetery adjoining the church.—E. E. Baugher, Hanover, Pa.

**Kimmel,** Bro. John Goodman, one of the most widely known and highly respected citizens of Vandergrift, Pa., died Nov. 12, 1928, aged 69 years, 11 months and 8 days. He was the youngest of the eight children of Bro. Tobias and Sister Barbara Kimmel. He was born on the old Kimmel homestead near Elderton, Pa. He was a brother of the late Eld. Lewis Kimmel. In youth he attended Elderton Academy and Plum Creek normal school. April 10, 1883, he married



Sister Annie Meyers, to which union one son and one daughter were born, both preceding their father. They spent many years on a farm and later moved into Vandergrift. At the time of his death he was a director of the bank and was widely known as a Christian business man. Being denied good health Brother and Sister Kimmel were compelled to spend several winters in Florida. Both were faithful members of the Plum Creek church and always enjoyed attending services.—E. Marie Kimmel, Elderton, Pa.

Kochler, Ralph, aged 13 years, son of Mr. and Mrs. Stephen Kocher, met his death in an automobile accident in Detroit, Mich. Funeral Nov. 16 at Canton, Ohio, where his parents had recently lived, by J. C. Inman. About one year ago he was received into the church by baptism.—Mrs. Grace Miller, Canton, Ohio.

Masemore, Ruth, wife of Bro. Ira Masemore, died in the Spring Run congregation, Middle Pennsylvania, Nov. 11, 1928, aged 55 years; her illness, while of considerable length, had the promise of recovery until shortly before her passing. Sister Masemore was one of the very helpful members of the church here, filling the office of deaconess with credit to herself and dignity to the position. She was very active in church, Aid Society and Sunday-school work, serving mostly among the little ones, with whom she was a special favorite. She leaves husband, three daughters and one son, all members of the church. The services were conducted by the home ministry.—J. C. Swigart, Mattawana, Pa.

Mauert, Mrs. Tena Fike, wife of Bro. Truman Mauert, died at her home in Garrett County, Md., Nov. 21, 1928, at the age of 68 years, 6 months and 15 days. She was a daughter of the late Mr. and Mrs. Samuel M. Fike of Summit Township. Her death was due to heart disease, from which she had been suffering for some time. She is survived by her husband, one son, two daughters, several grand-children and also several brothers and sisters. Funeral services in the Salisbury Church of the Brethren by her pastor, Geo. Detwiler, assisted by Bro. Coffman. She was a lifelong member of the Church of the Brethren and is missed at Sunday-school and church services.—Sallie E. Lichty, Salisbury, Pa.

Miller, Sister Catherine, born July 28, 1847, died at the home of her niece, Miss Cord E. Click, in Bridgewater, Va., Nov. 23, 1928. She was the oldest daughter of Joseph and Elizabeth Miller. She is survived by one brother and a number of nieces and nephews. Funeral at the Bridgewater church by John S. Flory assisted by M. M. Myers.—Ida Fry, Bridgewater, Va.

Queer, Sister Priscilla Vought, died Nov. 4, 1928, aged 92 years, 7 months and 7 days. She was twice married; her first husband, Wm. Burkholder, passed away forty years ago. Her second husband, Herman Queer, died eight years ago. To the first union were born ten children, four preceding her. She united with the church many years ago and attended the last love feast. She was the oldest commoner of the church at Summit Mills and always attended when possible. Funeral by T. Rodney Coffman in the Lutheran Center church. Burial in the cemetery near by.—Mrs. Carrie Weller, Meyersdale, Pa.

Ritchie, Sister Susan J., nee Early, wife of the late B. F. Ritchie, died at the home of her niece, Mrs. Elmer Roller, in Harrisonburg, Va., Nov. 17, 1928, aged 83 years, 10 months and 21 days. She is survived by one brother and three sisters. Services at the Bridgewater Church of the Brethren by Eld. S. I. Bowman assisted by Eld. P. S. Thomas.—Ida Fry, Bridgewater, Va.

Sheets, Grover C., son of C. C. and Jennetta Sheets, of this place, died at his home at Pittsburgh, Pa., Nov. 18, 1928, aged 44 years, 2 months and 22 days. He is survived by his wife, one son and one daughter, and his father and mother, three brothers and three sisters. Funeral services conducted at the Church of the Brethren, at Sangersville, Va., by Charles Zimmerman assisted by M. G. Sanger. Interment in the Sangersville cemetery.—Mrs. Willie V. Knott, Stokesville, Va.

Shrock, Bro. Hiram W., died at his home in Somerset County, Aug. 12, 1928. He was born Sept. 20, 1862, and spent his entire life in this community. He is survived by his wife and seven children, two brothers and two sisters. He was a faithful member of the Church of the Brethren of Summit Mills for many years. Funeral at the home by Bro. T. Rodney Coffman. Interment in the Union cemetery, Meyersdale, Pa.—Mrs. Carrie Weller, Meyersdale, Pa.

Shrock, W. M., born in Tuscarawas County, Ohio, Oct. 20, 1836, died at the home of his granddaughter, Mrs. August Ravenstein, near Belmont, Kans., Nov. 4, 1928, aged 92 years and 15 days. He married Elizabeth Victory Baldwin and to this union were born thirteen children. In 1884 the family moved to Kingman County, Kans., on a homestead near Murdock. His wife preceded him in 1900. For the last ten years he made his home with his daughter. Bro. Shrock united with the Church of the Brethren at the age of thirty-two and lived a faithful Christian life for sixty years. He leaves six daughters, three sons, forty-five grandchildren, sixty-four great-grandchildren, one half sister and one half brother. Funeral services by the writer in the M. E. church, Belmont, Kans. Interment in the Belmont cemetery.—H. F. Crist, Wichita, Kans.

Smith, Chas. F., son of J. G. W. and Nancy A. Smith, born near Batavia, Iowa, died at the Hyde Park Hospital, Tampa, Fla., Nov. 20, 1928, aged 50 years, 11 months and 16 days. He married Mina J. Goughnour March 17, 1883. To this union five children were born. He united with the Church of the Brethren in October, 1921, and was called to the deacon's office early in 1922, in which position he served faithfully, willing to spend and be spent for the cause he loved. The last work he was permitted to do was to help build the church in which his funeral was held. He moved to Florida in November, 1922, and resided there until his death. He had been afflicted for some time but had been under the care of a physician since July, 1926. He leaves his wife, two sons and three daughters. Interment in the Brooks-ville cemetery. Services by the writer.—R. M. Lantis, Brooksville, Fla.

Swager, Geo. Byron, son of Mr. and Mrs. Lowell Swager, born Feb. 8, 1925, in Delaware County, Ind., died Oct. 11, 1928; he met his death by drowning. Services by the writer in the Mississinewa church and burial in the Union cemetery.—I. E. Weaver, Eaton, Ind.

Umberger, Wm., died Nov. 14, 1928, aged 82 years and 7 months. He is survived by his wife, six sons, one daughter and one stepson, thirteen grandchildren and three great-grandchildren. He lived in the bounds of the Big Swatara church all his life and was a faithful member. Funeral at the Hanoverdale church by Elders A. M. Kuhns and Phos. Patrick.—Mrs. James N. Wright, Hummelstown, Pa.

Wenzel, Annie Gaffney, died Sept. 23, 1928, aged 50 years, 7 months and 18 days. She is survived by two daughters and two sons. N. S. Sellers officiated. Interment in Black Rock cemetery.—E. E. Baugher, Hanover, Pa.

Westrick, Oliver, born on a farm near Dayton, Ohio, died Dec. 2, 1928, aged 74 years, 7 months and 29 days. March 1, 1877, he married Catherine Lehman. Eight children were born to this union. He attended college at Lebanon, Ohio, in 1875 and taught school for several years. In 1885 the family moved to Nebraska where they lived for twenty years; in 1905 they came to Belleville, living on a farm. He was baptized in the German Reformed church and united with the Church of the Brethren in 1877. He was elected to the office of deacon in 1880 and to the ministry in 1882. At one time he planned to study law but later recognized the worthy call of the ministry. In 1921 he retired from the farm and moved to Belleville, their present home. He possessed a faculty for seeing something good in everyone, regardless of their attitude toward him. He never harbored a grievance and was always kind and forbearing. Those with whom he came in contact frequently commented on his Christian life in his daily living and in business. He leaves his wife, seven sons, thirteen grandchildren and two sisters. Services at the Church of the Brethren by E. D. Steward, assisted by Bro. Brillhart.—S. V. Westrick, Belleville, Kans.

Wolf, Roy Alvin, son of the late Philip and Anna Brovant Wolf, was born in Stark County, Ohio, died at his home in Rossville, Ind., Nov. 2, 1928, aged 37 years, 8 months and 10 days. In October, 1913, he married Lucy Jane Cottrell. Eight months ago he was stricken with Bright's disease which finally caused his death. He was a member of the Old German Baptist Church. He is survived by his wife, three sons, his mother, one sister and two brothers. Funeral by Eld. Solomon Stoner. Interment in the cemetery near Rossville.—Jacob W. Skiles, Rossville, Ind.

## A Study and Pulpit Guide for 1929

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# THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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## ...EDITORIAL...

### As We Bury the Old Year

THE year just closing witnessed two events in American history of special interest to us as a church, because they had to do with principles we have long cherished. One was the signing of the Paris peace pact, not yet ratified by our senate at this writing, and the other was the defeat of Mr. Raskob's attempt to "relieve the country of the damnable affliction of prohibition."

It is useful to call up once more this last much quoted remark that we may see just what it was that happened to that question. That saying was about as tactless a blunder as a political manager ever made, but it was a great asset to the dry cause. It undoubtedly did much to arouse the friends of prohibition to more vigorous action. It did another thing. It furnished the complete answer to current wet claims that the election was not a test of sentiment on the question, not a real referendum.

Everybody knows that other considerations were involved which created cross currents of opinion and mixed things up somewhat. But as between the two sides these tended to offset each other and the most outstanding and clearest issue after all was prohibition, made so by deliberate choice of the one side as attested to by the candidate's acceptance telegram and the openly avowed purpose of his campaign manager. They can not squirm out of that now. The people took them at their word.

But this is not the point of most importance. That point pertains to the present status of the case. Just what is settled and what is left unsettled?

It is settled that prohibition is to be the American method of dealing with the traffic in strong drink. The problem of making it truly effective is still with us. The proposal to solve the problem by dumping it overboard was emphatically rejected. We decided to keep the problem and to keep on working at it. How vigorously the new President will attack it remains to be seen. We shall assume that he means to keep his pledge. If he shows signs of lukewarmness it will be up to us as Christian citizens to supply him with some gentle, not too gentle, reminders. Meanwhile and all the time it will be our duty to give our fullest active and moral support to the observance of the law. The two things essential to this are the choosing of public servants in sympathy with it and the strengthening of

its foundations by a continuous program of education.

It is a pleasure to set this moral victory down as one of the year's distinct gains but our enthusiasm over it, must not blind us to its true character. It was a definite and firm refusal to take a backward step rather than any positive advance. Yet the result is not wholly negative. It has greatly strengthened the morale of the dry forces and that is a positive gain. We must not and probably will not repeat the psychological mistake which followed the adoption of the eighteenth amendment, that of supposing that legislation had made education no longer necessary. The law of the land is on our side and it is much to have it settled that it will so remain. The task of making the nation really dry is before us. That is the task of writing the spirit of the law into the hearts of our whole citizenship. It is a work of education.

What we have been saying applies in principle to that other noteworthy achievement of the year, the treaty renouncing war. It does not end the possibility of war, but it puts the law on the right side of the question. Abolishing war is also a matter of education, a matter of "training the thoughts of men in the ways of peace." Making the accused thing illegal by a solemn pledge not to engage in it is the most powerful pedagogical help that could be summoned to the rescue. And the Lord knows that the nations need all the help they can get.

Minds of militaristic mold make all manner of fun of the idea of doing away with war by legal enactment. If we had no more faith in the possibility of world peace than they have we could join in the merry making too, for we know how easily such documents can become mere scraps of paper, but we are not going to do any such thing. We are going to rejoice that in this year of grace the nations are at least agreeing to cast this plague outside the pale of law. It will make the war psychology harder to maintain, and this the militarists know very well. It will make it easier to build up peacemindedness in our international thinking, which is exactly what our militarists know and fear. They can have their little laugh while Bolivia and Paraguay are scrapping but in their hearts they can not but know that such a great movement in world thought does tend to make war more and more unthinkable, and so to bring nearer the day when our country will cease to learn the art of war.

That is what really worries them. Touched with a bit of pity for a poor "buddy" we bought of him the Christmas number of the *National Ex-Service Men's Magazine*. In the center of it is a double-page cartoon deriding the "pacifists" and exalting the "patriots" and bearing this inscription: "Our navy must be made second to none. A strong navy is the best peace guarantee." Treaties outlawing war do not make good fertilizer for growing that philosophy. Which is why some folks don't like them and why we do.

Do not mistake this editorial for anything like a review of the last twelve months' happenings. It makes no such pretense. It only calls attention to two things which make us feel that 1928 ought to have a pretty nice clean spot somewhere in the cemetery of dead years.

### Would He Recognize Them?

THE bloodthirsty Saul went to Damascus after "any that were of the Way." That was how the Jewish authorities designated the adherents of the new movement. It was a significant name.

It is a good name yet. It states the truth. The Christian faith brings to one no new faculties, physical or mental, but it brings a new use for the old faculties and so a new way of using them. The little word marks well the distinction between the Christian dis-

ciple and the man of the world. It is the way they live, move and have their being. The difference is in the life objective and therefore in the way of living. There is a difference in the thinking also for thinking is a part of living. It is a way of thinking, feeling, acting, a different way of life all round.

The definite article must not escape our notice. It is not only a way, it is the way, the way *par excellence*, the way that is preëminently above all other ways. It so far surpasses all others in true worthfulness that it alone deserves to be called the way.

Why does it? What quality so sets it off? It is the way of love, the way of love.

But is it this so manifestly, so markedly in the lives of Christians generally that a would be persecutor could readily find those who are of "the Way"?

### For Pulling Down the Strongholds

To stand against the allurement and assaults of the evil one and, having done all, to stand, is a virtue of no mean proportions. The Scriptures speak very highly of it. Yet there is a still higher ideal. To be not overcome of evil is well. To overcome evil with good is better.

You see the ideal presented here is not merely to resist successfully, to endure, good as that is. The greater virtue is to vanquish the evil, to drive it from the field. And this is given as the alternative to being overcome by the evil. Isn't this a tacit recognition of the extreme difficulty, not to say impossibility, of holding out against the evil by standing still? Is not the best defense in spiritual warfare, as in carnal, aggressive fighting?

Last Armistice Day we heard a preacher take pains to explain that he was not a pacifist because he believed in positive action in behalf of peace. To him pacifism meant something purely negative, refusal to do rather than doing. There is that side to it, certainly, but the true lover of peace is a peacemaker as well as a peace-keeper.

And that is the implication of the classic passage on nonresistance. Go two miles instead of one. Love your enemies and do them good. Do more than what the law of compensation requires. Do what love requires. The measure of that is limited only by opportunity and ability.

The attitude of righteousness toward evil is not one of resistance only. It is one of positive attack. It is not one whit less aggressive than evil itself. It uses a different weapon. That's the difference. But what is more perseveringly and powerfully aggressive than love?

### How It Looks to Two Big Men

SAID Ambassador Houghton at the Pilgrim's Society dinner in London, Dec. 5: "Canadians and the people of the United States have demonstrated the fact that they are safer and happier without armaments and without problems which inevitably go with them."

Note that word "safer," please. Sounds much like the doctrine of the editorial department of the GOSPEL MESSENGER. And it wasn't a pacifist fanatic who said that. It was the ambassador of the United States to Great Britain. So big a man as that ought to know.

On the same day at a conference in the same city Lord Cecil (he must be a big man too) said: "America may be fully entitled to take its own course without care or thought for the opinions and interests of other nations, but it is nevertheless disquieting to reflect that it can not attach much importance to the league of nations or the Kellogg pact or it would not be so anxious about the naval position."

Note especially the words "or the Kellogg pact." The English are said to be a little slow but some of them can see some things that some Americans can not.



## GENERAL FORUM

### Which Way?

BY FOREST S. EISENRISE

Life is like the streams of traffic  
In a huge department store:  
Coming, going, rising, falling,  
Ceaselessly from floor to floor.

Standing near the elevator,  
Watching as the crowds go by,  
There we see our lives reflected  
From our birth until we die.

Thousands daily through the portals,  
Going shopping, entering life,  
Moving onward with their brothers  
In life's current, running rife.

Some come in and go out quickly,  
Swiftly passing from our view,  
But by far the greater number,  
Have some errands they must do.

Some there are, quite well contented  
On the level to remain,  
So, the lives of many people  
Show but little loss or gain.

But the elevators near us  
Constantly ascend and low'r,  
One goes up, and one goes down,  
From the entrance on main floor.

Some folks rise a very little,  
As in life some people stop  
Ere they really get well started,  
So they never reach the top.

Others go a little higher,  
Hesitate, and downward go,  
Just as men oft make a failure  
As through life they aimless go.

Bargain hunters, dozens, hundreds,  
Toward the basement straightway lunge,  
And in soiled and "marked-down" finery  
Quickly they their fingers plunge.

But in living as in shopping,  
Sometimes bargains make one wise,  
And he views the higher levels  
With experience-opened eyes.

For the finer merchandising  
Is upon a higher plane;  
Cheaper goods, in store, or living,  
Prove too often loss, not gain.

There are some among the many  
Take the up car first of all,  
Then keep going on and upward,  
To the top without a fall.

These should be our inspiration,  
As we live upon the earth;  
Let us steadily rise higher  
In our character's true worth.

And remember, that in living,  
As in shopping in the store,  
One goes up—and one goes down,  
From the entrance on main floor.

Lanark, Ill.

### "The Challenge of the New Year"

BY LEONARD BIRKIN

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all ye do be done in love" (1 Cor. 16:13).

WHAT a challenge to young and old for the year ahead, this call to quit themselves in the year 1929 like men—men of God—the God-man, Jesus Christ.

We stand as it were between the years. The old year is about to pass from our hands, and we can not recall anything of that year, except to our memories. But before us stands as it were a new, unexperienced year, with all of its hidden valleys and mountains, its sunshine and its clouds. We stand as it were on the edge of that year with the same challenge that always comes from the unknown.

Many a time I have stood on the seashore, as the waves rolled back and forth while the setting sun shed its rays like bars of gold across them. I looked as

far as my eyes would see to the distant horizon, which curtailed my view. I watched the ships, both little and big, pass across my line of vision and I wondered where they were going. But the day came when I passed across that same horizon on one of these ships. I, too, was going into the unknown; and the things I had not seen before because of my limited vision, now became clear to me.

The end of 1928 marks the horizon beyond which we can not see or know. We may, and in all probability shall plan for the year to come. But when we embark on that year we will step into the unknown—for the new year will be as a country into which we have never been before. The year 1929 is for us as a sea that has never been sailed. It is a year that has never been used, that is just about to be unsealed. For some it will bring success, for others failure; for some joy, for others sorrow. It is a year in which each of us will find new experiences, some of which we may have never known before.

All together we enter the open door, but God alone knows whether we shall all still be together when that year is ended. The very uncertainty and the mystery present a challenge to us to quit ourselves like men—yes, men of God. Then it is, that we shall be ready for any and every emergency that the new year may bring.

Every progressive business will take an inventory of its stock, its losses and its profits. So every man and woman of the church of Christ should take an inventory of himself and his church. From this he should be ready to offer, not destructive criticism, but criticism that will be for uplift. Even as part of the text says: "Let all be done in love," for love is the cement that holds the church together. Look back over your shoulder at the wasted opportunities of the past year and calculate how far behind Jesus Christ you and your church have been, and measure up not your fellow-man's wasted opportunities, but your own—at the same time counting up all the many blessings God has given to you. Think of the three short years of Jesus' ministry and of all the kindness and helpfulness that he gave, and then place these against your own wasted opportunities. How much of your time have you given freely, brother and sister, to your Christ this year?

Look at the fifty-two Lord's days in the year past and determine how many of these have been really "Lord's days" and how many of them you have spent in idleness or pleasure while you let the call of the church go by unheeded.

The night of darkness that is even now falling upon the year 1928 can never be lifted. The words in the accounting book of God can not be erased. All we can hope for is that a new sheet be spread before us where we can start again. You may secure a back number of your daily paper or your MESSENGER, perhaps, but no man can order a day from the past, and have that order filled. With all the gold you possess you could not secure a month, a day or even a second of the year that is gone. The best you can do is to resolve to use every day of the brand new year in which to glorify your God. An old painter after standing a long time in silent meditation before his canvas, turned away saying: "May God forgive me that I did not do it better." May the same prayer be on your lips and on mine as we glance back at the old year.

To young and old the New Year is a challenge to quit yourselves like men, and be strong in the strength that is of God that you may make your lives tell for Jesus. Twice as a young man I stopped and looked back, and took an inventory of my life. Then I looked forward into the unknown and I made my resolves. The first resolve was to quit myself like a man, and it changed my whole life and is in part responsible for these words.

My second resolve was the natural result of the first. It was to give myself to my Lord. It takes the best there is in a man to make this resolve, and it also brings out the best that is in a man. For whenever you decide to give yourself to God, it means a changed life—a better life—a nobler life. A sculptor worked on a piece of beautiful marble, but only marred and spoiled it. He became discouraged and abandoned his

work, and the mutilated marble was rolled out into the back yard, exposed to the weather and half hidden by weeds and rubbish. But one day, so the story goes, the famous artist, Michael Angelo, observed the marble and also saw its possibilities. He took it and out of it, sculptured a statue of David the shepherd lad, in the act of hurling the stone at Goliath. This beautiful statue was carved out of a block of marble that was marred and thrown aside as worthless. Who will say, then, that the great Master Artist of the Universe, the Divine Sculptor of human character, can not take our broken and imperfect selves and fashion them into that which is noble? It is God alone who can make your dreams come true; yes, more than this, for he can take you where your mind has never been. Out of the earth came man at the command of God. But stillness lay upon his form until God breathed into him the breath of life. As he gave life to this formless clay, so also can he give you courage to quit yourselves like men, as men not born of earth alone. If you want to make a New Year's resolution, let it be that God may make you strong in the power of his might.

As you face the New Year, get a vision with a forward look, but do not stop with the vision. "After the vision the task," is a splendid motto for the New Year. As you plan for the New Year, give your church a place in your plans, for it is the church of Jesus Christ. It stands in the midst of the world: won't you help to keep it unspotted from that world? The world has placed the mark of ownership upon too many of us. But, brethren, unless we keep ourselves unspotted, our church must also bear the marks of the world. We need besides a good churchhouse, a good solid religion that is born of the blood of Jesus Christ. There is the same power in the blood as there was in it the day that it was shed. We need to paint our lintels with it that others may know the angel of the Lord has visited us. A bootleg king named Remus stated that, set free, he would devote his life to the overthrow of prohibition. Can we as Christians have less energy in the cause of Jesus Christ?

A new year means that we are one year closer to eternity. Our bodies grow weaker, but our spirits should gain strength, for they were made to live eternally. While we have life is the time to invest it in the things that will not pass away. To the young I would say: Ambition and purpose are yours as you stand on the threshold of another year. But God calls to you as he called to Isaiah: "Whom shall I send?" Life lies before you, how long you know not. Time and life are limited by the Author of eternity. Many are without money, but all have time, the present, and this is worth infinitely more than money, for in it is your opportunity to work with God. As you plan for the New Year, remember that you are not planning for time alone, but for eternity. In the United States there are twenty-seven million young people, according to statistics, who know scarcely anything of God. This is God's challenge to you for the New Year. "Whom shall I send?" Who but the young people of today? "Quit you like men, be strong." To all the new year presents the call of God, the challenge of Paul and the example of Jesus Christ. Do your duty like men and women of God, whose lives are dedicated to the fulfillment of a great task. Keep ever before you, the Man of Galilee. To twelve men 2,000 years ago he said: "Follow me," and these left their all and followed him. The work of the Lord is not limited to twelve. I once read a story of an old man who said that human nature could never be changed until all the rocks in the mountains were crushed into dust, and that old fool man tried to change it that way. But it has been found that there is only one way that human nature can be changed and that is by Jesus Christ through the united help of the manhood and womanhood of the world. You can help to change human nature by living the Christ life yourself and holding up Jesus to others. This will necessitate your taking up the challenge of Paul to, "Quit yourselves like men and be strong in the power and might of the Lord."

Wiley, Colo.



## Church Leadership and Ethics

BY C. H. SHAMBERGER

THE Church of the Brethren is not a unit in regard to the desirability of having trained leadership. Some years ago two articles appeared in the GOSPEL MESSENGER under the caption, "Does the Church Want Trained Leaders?" They were prompted by the sentiment expressed by young men and women in colleges and universities hoping to serve the church.

The reaction to those articles would indicate that there is a difference of opinion. Not a few expressed the conviction that the church ought to be eager to use those who were making every effort to qualify for effective leadership. But there were others who felt otherwise. A brother in Texas wrote that in his long observation the "school trained" leaders had been the most damaging element in the church, and to assure the writer that he was not an uneducated man, he explained that he was a Normal School graduate. Some two years after the articles appeared, the writer found himself sitting beside a brother at the lunch counter at Annual Conference. Being socially inclined, he introduced himself. He was scrutinized by the new acquaintance whose first sentence was "Well, I've been wanting to meet you for two years to tell you that I didn't believe a word you said in those articles about church leadership." Being Brethren we had no difficulty in enjoying our meal together.

It is good from these days to say that the greatest problem before the church is the ministerial problem. A great many people are making the statement as though it were original. There should be no objection to that for it ought to impress an obvious fact the more effectively. That problem includes much more than the enlistment of the most capable youth of the church as ministers, but that is part of the solution. Most organizations seek the best leaders available. Sometimes they need money, publicity, goodwill, or a number of other things more than leadership, but they depend upon leaders to get those things.

The mere statement that the ministerial problem is paramount ought to stir our best youth to give themselves to the ministry. It does. One of the most encouraging factors in our colleges is to find those with admitted qualities of leadership preparing for church leadership. But one of the most disheartening experiences that comes to anyone is to trace the history of these students on through to the point of finding a place to serve.

Not a few honor and near honor students for the ministry have been unable to locate as pastors and in all fairness we need to admit that it is not always the individual's fault.

That which is typical of the minister is probably more frequently true of those who prepare for religious educational service in the church expecting to devote their entire time to it. Few of our churches are in a position to offer full-time opportunity for directors of religious education.

The question arises—what right have we to talk about the need for trained leadership if we can not actually place them in positions when they are trained for them? It is a question which we need to face. We are dealing with serious issues when we present an apparent need which causes individuals to dedicate their lives to meet it. An honest person who has prepared for the ministry but who out of necessity finds himself selling life insurance or teaching school to make a living is not always enthusiastic about the influences that caused him to enter the ministry. If we can not actually provide opportunity for leadership to capably trained individuals, we would win their respect and cooperation better by urging them to prepare for other useful vocations where they are needed and can find a place. It would be more nearly ethical and would probably result in a greater interest, upon their part, in the church.

It is the feeling of the writer, however, that the hope of the future Church of the Brethren depends in a large measure upon our ability to enlist our most capable leadership. Anything short of such enlistment will cost the church in terms that mean decreasing

effectiveness as one unit responsible for the development of the kingdom of God on earth.

Elgin, Ill.

## For the New Year—A Reverent Fear

BY OLIVE A. SMITH

It is becoming very popular to relegate the idea of the fear of God to oblivion. As a self-sufficient youth remarked when reading a passage containing reference to a "God-fearing people": "Why should we fear God?" Yet the Bible teaches a reverent fear of God, a fear of the danger of wrong-thinking and wrongdoing. At least 250 times in this word used in the Scriptures. Prophets, priests, kings and rulers, lawgivers, disciples and evangelists of the Christian era, even Jesus, had no hesitancy in confessing that there was something of reverent fear in their lives. Who are we, then, that we should assume an infallible state of self-satisfaction which will banish this inevitable companion of human imperfection? It may be admitted that we have made great progress in the overcoming of the fears of our material world. We are less fearful of sickness and accident, of the attacks of enemies, of any social or business troubles than were our fathers and mothers. We are not afraid to live dangerously or to risk greatly, all of which has the good effect of producing a wholesome morale and a commendable poise in the face of life's dangers. But that is on the human side only, and does not release us from the duty and the privilege of fearing the Father, whose will we should always seek to know.

The most fearless individual I have ever known is the pastor of a down-town city church. So vigorous and persistent are his attacks upon the evils of public life that the police department is often called upon to patrol the church and the home. Scores of threatening letters and telephone messages reach his study. Yet he goes on his way, undisturbed, unafraid, varying not a hair's breadth from the program which he believes to be right.

Is this man one of these persons who profess absolute freedom from fear? Far from it. In the quiet hours of the mid-week meetings with his people he frequently speaks of the fear of God. He appears to be obsessed—if that is the proper term—with the idea of protection from above, but his reference to the fear of wrong-doing is very tender, humble, childlike in its simplicity. That, we have reason to believe, is the basic principle on which the matter rests. Reverent, godly fear makes us unafraid of mere human enemies and material obstacles. And, to carry the thought a bit farther into the realms of the cults, we do seem to be almost immune from the foes of which we are not afraid.

Nations have forgotten the fear of God, or indulged the belief that they were superior to such a fear and they have perished. Rome lost her fear of everything outside of her own power and she fell. We do not like to think that our nation is in the path of any such danger, but why should we be so sure that she is exempt from the same danger?

Instead of learning a freedom from fear, the Scriptures would seem to teach that progress means a development of fear. Solomon and David had much to say on this subject, but the writers of the gospels did not neglect it. Said Luke, the physician: "And his mercy is on them that fear him from generation to generation." And again: "That they may learn to fear me—and that they may teach their children."

With the advent of every New Year we wonder what it will bring. If we are thoughtful beings we wonder whether we are building on the rock or on the sand, particularly in our national life. We are pleased with our national virtues and doubly pleased with the verdict of our citizens who return from foreign lands with the assurance that ours is the best and the greatest country on the globe. But the Book never fails to tell the truth and it says that the nation which fears God is the only nation that can live and prosper. Let us remember the warning as we take up the life of another New Year.

Kansas City, Mo.

## Morality and Religion

BY R. E. MOHLER

"THE youth of today is too moral to be religious." This can not be said of every youth, but many of our young people are not interested in religion as they find it, and for this condition there must be a cause. I am convinced that in many cases it is not that youth is not moral enough, but rather that it is too moral.

The standards of the church today are made up largely of the ideas and ideals of the church men and women of the past. Can it be true that the added opportunities for thought and development of today have permitted our youth to so far surpass these ideals of the past that they have become disgusted with things in the church as they find them and have substituted for these ideals a higher code of ethics? Can it be that we who are older, and those that have gone before, have fallen so far short of living the higher things of life that youth today is disgusted with the very thing that is to us the most sacred? These are vital questions and dare not be passed over lightly.

I do not believe that an analysis of the first sentence of this article can be reached in any such approach as we have thus far attempted. We should perhaps look more carefully into the meaning of the words moral and religion. To be religious means to follow the teachings of Jesus. To be moral is to live in accord with the customs and standards of the times and community. To be moral in certain parts of Africa is far different from being moral in some of the better communities of America. The standards of morality are not constant. They vary in different localities and at different times. This being true morality may be a far different thing from religion.

If the youth of today is too moral to be religious, it is because of the acceptance of certain standards of conduct, in many American homes and communities, that are far below the teaching of Jesus. To be religious one must live up to the teachings of the Christ, and consistently follow him. To be moral one must simply shape his life after the standards of the times and the place in which he lives.

McPherson, Kans.

## Some Brethren Pathfinders

BY J. H. MOORE

### II. A Church Organized

ONE week ago we left a group of fine men and women waiting for the coming of the preacher. In heart and soul they were one, dominated by the one purpose of entering the family of God. The coming of the minister, his preaching and the baptizing to take place in the near-by stream soon, became the talk of the sparsely settled community. Whenever two or more met, at the cabins or on the road, something was said about the meeting, the time to be arranged for after the arrival of the preacher. George Wolfe, the appointed class leader, and the outstanding public-spirited man of the settlement, was taking the lead in making the necessary preparations for the place of meeting. It may have been the point where the Methodist preacher had held the revival.

Everybody soon learned that young Hunsaker was on his way to Kentucky. A considerable part of the route lay through sections that were still in the wilderness stage, with only here and there a small settlement and not even the semblance of a village until the Ohio River was reached, and then after crossing the river on a ferry boat a long ride to near the middle of Kentucky. His people would hardly be looking for his return short of ten or more days, but to the surprise of everybody, after an absence of only a few days he returned, accompanied by the preacher, Eld. John Hendricks. They had met on the road, Eld. Hendricks being on a visit to his friends in the territory, for he had a number of friends in the Wolfe settlement. The meeting of the two men was a surprise to each, and after the necessary explanation there was much rejoicing.

This Eld. Hendricks was another typical pioneer preacher. As a missionary he was just the type of a man for the wild and thinly settled west. He was

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## The Imperishable Book

BY NATHAN MARTIN

"The word of God, which liveth and abideth forever" (1 Peter 1:23).

THE books of men grow obsolete. They endure for a time and are consigned to oblivion. Not one book in a thousand lives five years; not one in twenty thousand lives a century. Twelve hundred years after Plato wrote his great book, there was to be found only one manuscript copy of it. Herodotus wrote his history, and in fifteen hundred years there was only one manuscript copy left. Not so the word of God. It has seen the cradle of all other books, and it shall see their graves. There are said to be in existence today fifty manuscripts of the New Testament a thousand years old, and some of them fifteen hundred years old.

*What It Would Mean to Destroy It.* If men should try to put away the Bible, it would mean, in a direct way, the outright destruction, by fire or otherwise, of upwards of 160,000,000 copies of the Old and New Testaments in one book and in portions of the book. This done, it would be necessary to go to all the libraries of the world and eliminate from every book there found all the references to the Old and New Testaments. This would mean the sacrifice of the highest ideas of grandeur and tenderness and purity and beauty.

Dr. A. T. Pierson relates, in "Many Infallible Proofs," that on one occasion, at a Scotch dinner, Sir David Dalrymple was present. The inquiry was raised whether if all copies of the New Testament had been burned before the end of the third century their contents could be restored from the writings of the first three centuries. Sir David's interest was stirred. He proceeded to the search. In the course of two months he had found and indexed in the writings of the first three hundred years nearly every verse of the New Testament, and was quite sure that the remainder of them could easily be found.

Next one would have to go to all the galleries of art the world over, wherever the Bible's influence has either directly or indirectly reached. Much of the work of the artists would have to be slashed, daubed over, obliterated. What remained after this was done would not be worth while. Nearly all of the world's music would have to be consigned to the refuse, if we would obliterate all traces of the good book. Then, there remain the cemeteries. One would have to go from tombstone to tombstone and obliterate every inspiring passage of scripture engraven thereon.

There remains yet another consideration, an important one. Some years ago, an Irish boy was commanded by Roman Catholics to burn his Bible. He replied confidently: "I thank God that you can not take away the twenty chapters that I know by heart." The heart is the safest and best storehouse for the word of God.

*Its Enemies in the Past.* Since the days when Jehoiakim took a penknife and cut the roll and cast it into the fire (Jer. 36:20-32), the word of God has been the object of attack. Antiochus Epiphanes usurped the throne of Syria in 175 B. C. He at once became a fierce and merciless persecutor of his Jewish subjects and tried to destroy their sacred books by destroying all upon which he could lay his hands. Diocletian, a Roman Emperor, who ruled about 300 A. D., ordered that all Bibles should be destroyed.

In later days, Thomas Paine claimed that in his "Age of Reason" he had annihilated the Bible. He confessed afterward that during all the time he was writing it he did not have a Bible near him, and, on his death bed he is said to have remarked, "Oh, that I had never written 'The Age of Reason'!"

A century ago Voltaire thought he had overthrown the Bible. The very room in which he did much of his writing was later used as a depository for the Bible Society and was filled from floor to ceiling with copies of the Sacred Book, ready for shipment to Switzerland. He had written and circulated the prophecy that by the end of the nineteenth century the Bible would be extinct. The century closed. The latter half of the century witnessed the production of many more Bibles than the first part. Voltaire himself, applauded during

his lifetime by empires and continents, died in ignominy. For two months this man, who had defied God and poisoned kingdoms with his infidelity, suffered untold agony. His own nurse said that for all the wealth of Europe she would not see another infidel die.

Up to the time when Voltaire wrote there had been produced about five million copies of the Scriptures. From that time to 1880, the records of eighty Bible societies show that one hundred and sixty-five million copies have been distributed through their efforts, not counting the millions of Bibles issued by private publishers. Between 1804 and 1880 there were two hundred and six translations.

*Its Enemies Now.* During most of the Christian era there has been arrayed against the good Book the noblest talent. Robert G. Ingersoll prophesied that in ten years time Bibles and Christians alike would be a relic and curiosity in his home town of Peoria, Ill. Already there stands, and has been for the last twenty years, on the same spot where he wrote and printed his destructive literature, a fine Y. M. C. A. building.

As of old, critics today, are making their attempts to cut the Bible in pieces. Says a certain writer: "God has his knife, too, only it is not a pen-knife. It is a great two-edged sword, and it is so sharp that it cuts asunder between joints and marrow, and between soul and spirit."

And why this hatred of the Bible? Three main reasons. First, it gives a straightforward picture of the human soul. Second, it does not speak in flattering terms of the age in which we are living. The Chautauqua lecturer will say: "We are living in the most beautiful hour of the world's history; there never was such an age as this; it is the age of science, it is the age of literature, it is the age of the skyscraper, it is the age of the printing-press, it is the age of the wireless, it is the age of this and of that." The Bible speaks of it as "this present evil age." Third, the Bible speaks with authority: "Thou shalt," and "Thou shalt not."

*Enduring.* It will not, cannot, fail. Jesus says: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Again, in John 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10).

Its greatest enemies are not to be found in the ranks of such men as Ingersoll, Voltaire and Thomas Paine. The greatest danger today lurks in the pulpit. Not long ago, one Sunday morning a minister in New York City announced to his congregation that he no longer believes in The Virgin Birth, The Inspiration of the Bible, The Resurrection, The Second Coming. One would suppose that, of course, such a shepherd would be deserted by his sheep. Instead, it became necessary for the city next Sunday morning to furnish twenty extra policemen to handle the crowds that came to hear what else he did not believe.

But the Good Book stands. It is still, "The word of God, which liveth and abideth forever" (1 Peter 1:23). "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1:25).

"The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40:8).

Lebanon, Pa.

## Church and State

BY OLIVER H. AUSTIN

LOYALTY to human government is a duty resting upon every one who claims to be a child of God, not that he expects human government to save the world, but because it is a restraint to sin and a help toward the spread of righteousness. Possibly it is the best we can do until God's kingdom shall have been established.

The state that has within its borders a group of Christian citizens who conceive of political duties as being a service not only to man but to God, is certainly

blest with a powerful factor for the betterment of its people. To furnish the state with such citizens is undoubtedly a part of the mission of the church. "The church is the body of Christ," according to Paul. This being true, the church is the best producer of Christian character known—that which the state needs. "The purer and stronger the church, the greater and better the state, for it is 'righteousness that exalteth the nation and sin is a reproach to any people.'"

We must bear in mind, however, that there is a distinction between the church and the state. "The state is the representative of things as they are, while the church is the representative of things as they ought to be." Being loyal to our Lord causes the church to be in friendly conflict with the state, thus pushing it on to higher ideals and actualities of service in human betterment. We only need to think of the prohibition movement and the present peace movement to see that this is a fact.

The illumining light of the church must be brought to shine on the darkness that is ever present, endangering the state. The preservative qualities of the church life must be brought to bear upon the flabby corruption that is marring the life of the state. But on the other hand, for the church to enter the fight as a political power, against the corruption of the state, would be disastrous for both church and state. Do your duty as a Christian toward the state. A Christian citizen is a man who loves God first, his home and country next, then his neighbor, and himself last.

McPherson, Kans.

## The Catholic Tract

BY F. D. ANTHONY

RECENTLY I visited a patient (a sister) in one of the Catholic hospitals of this city. As I ascended to the fifth floor where she lay sick, I noticed on a rack in the elevator an assortment of free religious tracts issued by the Catholic Church, and on the upper left hand corner of the outer page of many of these tracts were the words, "Pass this leaflet along." I also noticed that the titles of these tracts were in themselves rather attractive and so as I went up and down in the elevator I hurriedly made a selection with titles as follows: "Can a Priest Forgive Sins?" "When Shall I Die?" "Eternal Punishment," "Shall We Abolish Hell?" "Freedom of Thought," "Marriage" and "Immortality."

For the present may it suffice to comment briefly on the first mentioned tract or leaflet—"Can a Priest Forgive Sins?" The answer at once given is, "The Catholic Church answers, 'Most certainly. The priests of the Catholic Church can and do forgive sins.' This doctrine is based on the fact that Jesus Christ said to his apostles and to their successors, 'Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained'" (John 20:23). Then follows a strained effort to throw more light on the above answer by claiming that confession and forgiveness of sins were both taught and practiced by the Fathers—Polycarp, Irenæus, Tertullian, Basil, Leo the Great, Augustine and Chrysostom. Furthermore, the tract says, "Strange, but true of course, this doctrine of confession will sound strange to a man who hears it for the first time, or to a man who misunderstands the real teaching of the Catholic Church. But a better acquaintance with the teachings of the church will show a good many reasons for believing that teaching to be true."

Now, in my judgment, the thing of paramount importance is not so much what the Roman Catholic Church or any other church teaches, but what saith the Word of God on the doctrine of confession and forgiveness of sins? Evidently the Catholic Church has wrested the meaning of these words of Jesus when we take into consideration other teachings that Jesus and the apostles gave on the same subject—confession and forgiveness of sins. Oftentimes in the interpretation of a passage of scripture it is well to take into account other kindred scriptures, for in this way the real meaning or teaching of the passage can be more readily and certainly secured. This, of course is only rea-



sonable, safe and fair, as the word of God nowhere contradicts itself in what it teaches. "All scripture is given by inspiration of God" (2 Tim. 3:16), and "He can not deny himself" (2 Tim. 2:13).

Therefore, let us go back again to the scripture cited above (John 20:23), and see what Jesus really meant to teach his disciples in the light of other teaching that bears on the same subject—confession and forgiveness of sins. The meaning of these words of Jesus that the Catholic Church cites to justify its belief and practice is not that *man* has the exclusive power to forgive sins, but that he should be *inspired* and *taught* by the Holy Spirit to declare or preach on *what terms, to what characters and to what attitude of mind and heart* God would extend forgiveness of sins. In other words, the power to forgive sins is the prerogative of God alone and when the individual complies with the conditions of salvation as revealed in the gospel of Christ and transmitted to sinful men by "witnesses unto him" and "ministers of his, that do his pleasure," then God and not a *man* (priest) forgives the individual's sins. It is not a *human* forgiveness, but a *divine* forgiveness. Jesus breathed on his disciples and said unto them, Receive ye the Holy Spirit: and when they received the Spirit's power on the day of Pentecost, he (the Spirit) testified of Jesus through the apostles who made it known that Jesus gives forgiveness of sins (John 15:26; Acts 2:4; 5:30, 31; 13:38).

The SON of man (Jesus), not a *man* (a priest) hath power on earth to forgive sins and Jesus demonstrated that power in the case of the palsied man (Matt. 9) and the woman taken in adultery (John 8:3-11). The apostle John said, "The blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7, 9). Here we are most plainly taught to confess our sins to God, and that God through his SON will forgive our sins which precludes the confession and forgiveness of our sins to and through a Roman Catholic priest.

True, Jesus appointed and sent forth twelve men with authority to cast out demons—to *preach* through Jesus the forgiveness of sins—but they were not given sole and exclusive authority to *forgive* sins by their own human supervision and direction. It was their prerogative to *preach* the gospel both by *precept* and *example* and here is where their authority and responsibility ended. They were to take (preach) the sword of the Spirit, which is the word of God (Eph. 6:17), and the Spirit was to convict the world in respect of sin (John 16:8), and men of the world were to confess Christ and their sins *before* men and not to *men* (Catholic priests) as the Catholic tract would have us to believe. See Matt. 10:32; Luke 12:8; 1 John 1:9. "Forgive us our sins," is a petition in which are involved both confession and forgiveness and Jesus taught his disciples to confess to the FATHER their sins and not to a *fallible Catholic priest*, and the FATHER would forgive them of all sins committed (Luke 11:2-4). Only the pure living God through his spotless SON can forgive where there is sin and *all* have sinned and come short of the glory of God (Rom. 3:9 and 23).

In view of the foregoing, I am of the conviction, and so preach, that the *apostles* were not vested with authority to *forgive individuals*, but to *preach* to every creature and to *establish* in all the churches the *terms and conditions* on which men can be pardoned with a promise that God would *confirm* all that they taught and that men might have assurance of forgiveness who would comply with these gospel terms: Those who did not comply should not be forgiven and their sins should be retained. This same commission comes down from apostolic times to us today and is as far as possible from the authority which the Roman Catholics claim of forgiving and retaining sins.

On the day of Pentecost when the Jews heard the Spirit-filled apostle Peter *preach* the word of God with boldness, they were pricked in their heart—convicted in respect of sin by the Spirit—and inquired, "Men and brethren, what shall we do?" Then Peter, seeing their faith, preached to them as a necessary additional con-

dition, repentance and baptism for the remission of sins, as this was in the perfect plan of the Author of eternal salvation unto all them that obey him (Matt. 28:19, 20; Luke 24:46, 47; Heb. 5:9. By obedience to these terms Peter gave these Jews the assurance that they would then receive the gift of the Holy Spirit. And so they were obedient (Acts 2:41, 42), and thus had their sins forgiven and were saved. But Peter did not *forgive* them. He simply *preached* to them the gospel terms of forgiveness and salvation and by their *obedience* to the *terms* they received from God the witness of the Spirit within them that they were forgiven and saved. It is even so today, and ever shall be, in preaching and obeying the gospel of Christ. In harmony with the above reasoning there are *other terms and conditions* that must be reckoned with, such as love, service, giving, prayer, self-control, worship, observing church ordinances—in fact observing all things whatsoever Jesus commanded as revealed in the gospel.

Baltimore, Md.

### A National Secretary of Peace

BY G. W. KIEFFABER

Most appropriate, it seems to me, is this theme at this time of year—Christmas, the anniversary of the birth of the Prince of Peace. Many peace-loving peoples of the earth had hopes that the Spirit of this Prince would dominate not only the hearts of men but the heart of nations as well.

Our national referendum on prohibition in November, with its decisive pluralities throughout practically the entire nation, blocked the way—temporarily at least—for those who laugh at moral issues and manifest disrespect and even contempt for existing law to obtain the administration, or shall I say maladministration, of our national government. Likewise, the referendum should serve as a warning to those in power to enforce the law which they are under oath to do, instead of catering to sin in high places. To disregard any law is to nullify all law.

The Kellogg Anti-War Pact recently signed by legally appointed representatives of many leading nations, can, if now ratified by the legislative bodies of the subscribing nations and carried out in sincerity, lend much toward the elimination of war.

South American countries are making the Prince of Peace a very vital factor in their national life. It is doubly significant that the goodwill tour of President-Elect Hoover should have included at the Christmastide a railway trip across the Andes Mountains. One objective was a stop at the foot of the bronze statue of The Christ of the Andes at the highest point on the Andean pass. This statue is the sole guard of the boundary line between Argentina and Chile—a boundary line whose length is so great that it approximates the boundary line between the United States and Canada. Yet, for many years this statue has symbolized peace between these two nations.

Brazil has given its vision and its version of the Prince of Peace to the world in its providing for the erection of a statue of the Christ in the harbor of Rio de Janeiro. Here is to be a 100-foot bronze statue of the Prince of Peace welcoming the nations of the world.

And what is the version or the vision of the United States concerning this Prince of Peace at this Christmastide? Shall I paint it as it is? "Where there is no vision the people perish." Mark this, it is the *people* who perish. War always means the suffering of the innocent. Now this is our answer and our vision: the construction of a naval military machine greater than was ever possessed by any nation on the earth. A bill was introduced in our congress providing for a \$740,000,000 navy building program. We now have the greatest navy of the world, excepting England, whose possessions are world-wide and whose food must largely come from outside sources. This is not true of our country. The above figures are so large that they are almost incomprehensible in this day of large figures. They are larger than any proposed at one time by any government so far as I now can find record. McKinley, at the outbreak of the Spanish-American War in 1898, or just thirty years ago, asked congress to appropriate

fifty millions for war purposes. He knew when he was asking this that the war would be largely naval and have to be carried on at the same time in the Philippines and Cuba, Spanish outposts on opposite sides of the earth. The present bill, however, has nothing to do with army askings, soldiers' pensions, or civil administration of government—and the asking is almost fifteen times the fifty millions McKinley wanted. This is more than the entire cost of the eight years of the American Revolution. Until recent years the entire appropriations of congress in any one year were less than one billion for all governmental purposes—but this naval proposal is nearly three-fourths of a billion.

In the recent session of this present congress the house ratified a naval expenditure of \$274,000,000. Now it goes to the senate for its action as this body sees fit. Whatever its fate, the bill will in all probability go to a joint committee of both the house and senate.

Now as to the way out: MESSENGER readers and the members of the Church of the Brethren have always been proponents of peace. In the present crisis we can do much if we will. To allow the present proposal to be adopted by our government would probably be the greatest menace to peace ever carried out by a single nation. What we can do:

- (1) Let each congregation send petitions signed by as many members as possible to their congressman and to both senators, asking them to use their influence and their vote to defeat the bill. (Members of each Welfare Committee or Men's Group should consider themselves responsible for carrying out this plan.)
- (2) Hold a program in each congregation to give information and emphasize peace.
- (3) Each District Welfare Committee should at once carry a peace message into each congregation.
- (4) To the General Welfare Work of the Brotherhood there has never been offered a greater opportunity to stand for the Prince of Peace by the use of printed matter, messages in our literature—and action to forestall legislative enactment.
- (5) Petition congress for the creation of a cabinet officer called the Secretary of Peace.
- (6) Petition for the abolishment of both the Secretary of War and the Secretary of the Navy as Cabinet officers, establishing a Secretary of Defense if need be. The purpose of the new office would be to maintain peace and not promote war. Let us name it what the people want it to do.
- (7) Urge a law requiring the vote of the people to declare war.
- (8) All work should be done immediately.

The surest and quickest way to war is the creation and maintenance of a large army or navy, or both. Ancient Persia had a million men in her army. Rome's pride was her warrior. Germany boasted of her military strength. Spain had the great Armada. Where are they today? Shall we pattern after them? "Blessed is that nation whose God is the Lord." Civilization does not ride on the end of a gun barrel or on a battleship—but is the product of the working of the Prince of Peace in the hearts of men. May all at the opening of the New Year join in singing "Glory to God in the highest, on earth peace, goodwill toward men."

What will you do in this crisis, dear reader?

Akron, Ohio.

### Laymen's Campaign of Evangelistic Visitation

BY EZRA FLORY

THERE are three outstanding methods of evangelism. We are familiar with the evangelistic revivals at which time it is expected that people will accept Christ and unite with the church. Then we are also familiar with what is termed educational evangelism through which people are supposed to become so enlightened that they will naturally embrace Christianity. But the latest development is a movement that seeks to put laymen to work going in search of souls. This last method has much of merit. Not a few communities have tried this last plan with considerable satisfaction.

Recently one week was devoted to a union campaign of the last kind of evangelism in Huntington, Ind.

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## PASTOR AND PEOPLE

### Pastoral Evangelism

BY C. WALTER WARSTLER

Address at Pastors' Conference at Santa Ana, Calif., Oct. 22

PASTORAL evangelism is a vital subject, and one that has occupied much of my thought for many years. At the outset, I would make it plain that I am a firm believer in pastoral evangelism. It is somewhat of an established fact that the pastor is a key man along the many lines of church and congregational activities. Whether this is necessary or advisable, may be a debatable question; just recently I told my church, that I most earnestly longed for the time when all temporal matters would be cared for by an efficient corps of deacons, and that the minister should be a real pastor, giving himself exclusively to the spiritual needs of his people and church. Even now, whatever else the minister may or may not do, the greatest price paid in soul winning in the congregation must be paid in pastoral service. In this I do not refer only to preaching, nor do I underestimate its importance; there is no immediate danger that there will be too high a grade of preaching from the pulpit; this, however, is only one of the many things in the pastor's ministry. We should recognize the fact, for such it is, that we are not called into the pulpit but into the ministry—and we are pastors rather than mere preachers and lecturers and social entertainers, club speakers and story-tellers. To preach is one of the duties of the pastor, but it is only one. Without a doubt, the pastor's greatest services are rendered to his church and to society in general when here and there through his ministry as a pastor-evangelist, souls are won for Christ and the church.

Pastoral evangelism brings the pastor or minister into the closest possible contact with those, whom he should win for Christ. We hear much talk about winning the age for Christ. This age, and all ages of the past and future are made up of individuals. It is a long, toilsome journey—the winning of men individually to Christ; this, however, was the Christ way, and probably is now, and shall ever be, the most wholesome of all evangelistic methods. Personally I think it very unfitting to call or invite into my church a minister evangelist, from 100 to 1,000 miles distance to preach ten days or two weeks and baptize a dozen or so of the girls and boys from the homes of members of the church and from the classes in the Sunday-school. All these and many others should be gathered into the fold of the Lord Jesus Christ through the efforts of the pastor who possesses a working knowledge of pastoral evangelism.

I do not mean to say that the days of the outside evangelist are over. I do mean to say, however, that much can be the gain through stressing and promoting and encouraging pastoral evangelism.

Then, too, we think pastoral evangelism is scriptural. As Jesus went about his ministry, he not only preached to the people, but also sat down with them and quietly explained to them individually or in small groups the saving power of God's grace. We have but few records of his sermons, and fewer yet of his speeches before social gatherings, but we have many records of his conversation with men and women, singly or in small groups, when he talked to them about their souls and the meaning of life. In this way he was able to win many to his cause, who otherwise would have remained unsaved.

The same is true of the apostles. Indeed, they preached great sermons and converts were made in the numbers, but far wider and more successful was the practice of meeting people in a quiet way, in the home, along the wayside or in very small groups. This method, even in our day, brings people into the church in a natural way. In this way they are led to decide for Christ in a normal way with no excitement, no impossible promises are made, their acceptance of Christ is due to the direct conversation with the pastor or some other of the church with whom the convert will live, work, associate and worship. Individuals thus won become unusually strong in Christian service,

and my observation is, of those who drop out of church fellowship, the percentage is very small of those who came into the church through the efforts of pastoral evangelism.

Some pastors, in my estimation, have a very vague idea of pastoral visitation; much of the work of many men of God along this line is pointless and to the average parishioner appears to be aimless. To make pastoral evangelism effective pastoral visits should be made in a very careful and definite manner. The person visited should feel that the visit is being made for him, and that it is a great pleasure to be privileged to make the call. My observation is that it is very imprudent for a pastor to say as he enters the home or place of visit that, "I was just passing and thought I would stop and make a call." And then proceed to talk about everything under the sun but the thing that should be his real mission. No man of God, upon entering the home, when invited to lay off the coat and become comfortable, should make the remark that "it is not worth while." This chills the entire visit. The one upon whom the pastor calls should feel, and he or she has a perfect right to feel, that the visit was made and intended for him, and that every act, the call, the entry into the home, the conversation while there, is for the spiritual uplift of the one receiving the visit. If I fail in these things—I fail in making a real pastoral visit.

Then, too, that pastoral evangelism may become effective, the pastor must not only visit his flock in their homes, but when permitted to do so, should call where they are employed; the minister should call in the office of the business man, pass the factory of the man thus employed and if allowed, enter for at least an exchange of greetings. He should visit the farmer in the field, hold his tired hand for a minute, make the visit brief but to the point; that is, so that each one will feel as if the call was made for him and for the glory of Jesus Christ.

It is true many demands are made upon the pastor to address clubs, etc. I have responded to such invitations, and do yet, but what real gain for the kingdom of our Lord is thus made? We trust that all such efforts are not in vain, yet faithful, loving service rendered by the minister of Christ and his gospel along the line suggested in the foregoing will yield a fruitage that will not only promote Christ's kingdom on earth, but in my opinion it is the best, if not the only method by which the world will ever be evangelized. In fact, the world would be evangelized in this generation, if every pastor won one soul at a time, and if that one would become a soul winner, and each person thus saved win others.

In this connection permit me to say a few words on the value of prayer in evangelistic work, and in this I refer to the pastor's personal work. We can not overestimate the necessity of prayer in the prosecution of effective pastoral evangelism. Prayer does not mean to retire to the study and spend hours in supplication to God, that in answer to that supplication a strange spirit will pervade in the community and that sinners will become righteous, and those who absent themselves from the house of worship will be constrained by some strange emotion to turn to God's people and house. We are sure the day of miracles is yet with us and that much is to be wrought through prayer, but I am persuaded that many of our prayers thus offered are unavailing and shall forever remain unanswered unless we go out ourselves to answer, at least as best we can, our petitions. The command of our Lord, even to the present day pastor, is to *tarry*, then go.

It is my plan, as a pastor, to have and spend the hours of the morning in my study in prayer and meditation. In the year 1911 I was called to my first pastorate, a city church with a membership of over 200. I keenly felt the responsibility of the call. For some years following I made it known that in the morning I would be in my study and for no reason should I be disturbed or leave other than for cases of sickness or death. But after a few years of active, pastoral work, in part at least I abandoned this idea; it is true in the main I attempt to observe the rule, yet some of my best labors and most productive efforts in pastoral

evangelism have been achieved by making a visit even before the noon hour. This is not my rule, but after prayer, if God lays it upon my heart to make a visit in the home, shop or store, I do not wait for a more convenient season. Oftentimes we find the person visited is just waiting for something and conversation with the pastor is the needful thing.

The church's greatest power lies in the laity. It is the work of the pastor to inspire the membership to do that which is within its power, i. e., "to do the work of an evangelist," without bringing into the congregation the professional evangelist. In this we do not belittle the work of the outside evangelist; I believe in him and his work and at times I find that part of the ministry pulling at my heart; my contention, however, in this article is to urge an active pastoral and personal campaign of evangelism. A safe, lasting method, with no unwholesome aftermath.

Los Angeles, Calif.

### New Year's Sermon

BY WM. KINSEY

#### How to Live Wisely the New Year

Text: Psa. 90: 12

#### Introductory

##### I. Live the New Year One Day at a Time

1. Do not cross bridges before coming to them. Be not anxious about the morrow (Matt. 6: 34). Give us today our daily bread. Do not meet troubles before they come (Cf. Mark. 16: 3). "Who shall roll us away the stone?" But there was no stone to roll away. Consider the hymn: "Just for Today."
2. Systematic living—it is as practical as systematic giving.

God is systematic: Day unto day uttereth speech (Psa. 19: 2). He daily blesses (Psa. 68: 19). Light and darkness come regularly. He did not make the world in a day.

Do not live the whole year in three months' time. Spasmodic living is disastrous.

##### II. Live the New Year Conditionally

1. Because of the uncertainty and brevity of life (James 4: 13-15).
2. Because of adjustment to God's program for our lives (Acts 18: 21).
3. Because the future is obscured from us (Prov. 27: 1).

Today we should more frequently hear: "If no preventing Providence." "D. V." should condition our lives for the New Year. Note: "If God will" (Acts 18: 21). "If the Lord will" (1 Cor. 4: 19). "If the Lord permit" (1 Cor. 16: 7).

##### III. Live the New Year Optimistically

1. By facing goals ahead. Christ is the Criterion and Embodiment of all goals. Pressing forward (Philpp. 3: 13, 14). Forward! Overcoming! Up stream!
2. By taking courage from clouds of witnesses about us (Cf. Heb. 12: 1 f.). The Bible is still the best seller. "The world is at war for peace." There are the "seven thousand who have not bowed to Baal."
3. By having faith in God (Mark 11: 22). God is not dead. He will be victorious. "Faith is the victory." We need not despair. Righteousness will triumph.

#### Conclusion

Elkhart, Ind.

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

A FINE act of brotherliness was that of the M. E. Church in its last convention at Kansas City! An invitation was extended to the Presbyterian Church to join them in forming one new religious body instead of two. Just what practical value the proposal will have is not yet clear, but it challenges our faith to press onward toward the day when "they may all be one."

Carleton, Nebr.



## HOME AND FAMILY

### Not the Scarlet Rain

Not the scarlet rain of leaves,  
Nor the sudden drops of spring,  
Nor the sharp, impatient sleet,  
Nor the fall of anything

Is so beautiful to me  
As the steadfast, quiet words  
Of a grave December sky,  
Lusterless and stripped of birds.

Slowly, softly, flake on flake,  
Overwhelming field and fence;  
Hushing every house and street  
With the strangest eloquence.

Winter needs no warrant now;  
Words of laughter and dismay  
Die before this white defense,  
Leaving nothing more to say.

—Anne Blackwell Payne.

### These Married Couples

BY BESS ROYER BATES

JENNIE OAKS had become confidential after half an afternoon of visiting with Grandmother Warren.

"Henry made a mistake when he took this job. I warned him not to do it. But you know how Henry is. Now no telling when the work will be over and he will be out of a job with winter coming on. If he had just waited, he could have gotten in with the Graham Company and that would have been so much better. Now we don't know how things are going to go."

This was not the first time that afternoon that Jennie had had her say about her husband. Henry did not take an interest in fixing up the house. Henry spoiled the baby. It had been Henry, Henry all afternoon and nothing good said.

"Why, Jennie, I'm sure when Henry got his present job, you seemed quite happy. You were telling everyone how well he was doing then. Now you are criticising him and trying to make it appear that he is wholly to blame. No one could foresee that this work was not permanent when he took it."

"Oh, I know, Grandmother, you always have stood up for Henry. You can't see any faults in him."

"Well, my dear, if you don't stand up for him, I am sure he does need some support. Did you ever think that when you criticise your husband, you are criticising yourself?"

"I certainly don't see how that could be."

"Do you remember that reference in the Bible which says, 'So that they are no more two, but of one flesh'? Did you ever stop to think what that really meant? You and Henry are one now, one in building your home, one in all the things that you do. Your work is divided but the success you each make is just as vital to one as it is to the other. Of course, I know you are interested in Henry's work and he is interested in your work. But your union lies even deeper than that."

"If you want to be truly married, truly happy in your marriage, you can not even think unkind thoughts of Henry. If he does something you do not like, tell him frankly about it and have it out with him. If you find that you have a fault, you do not go about telling everyone how perfectly terrible you are, I am sure, for I know pretty well what you talk about. If you see your fault, you change, but you do it quietly and without shouting. Couples have to get adjusted to each other, but that is a matter between themselves and not for publication. If you are wise, you will ignore Henry's faults entirely and spend your time taking care of your own. When you once start doing that, you will be surprised to see how very good Henry seems to you."

"You not only hurt your relationship with Henry by talking about him, but you also are hurting his standing in the town. You like to tell your troubles pretty well and have been talking quite a bit among

your friends about him. They are not silent. They do not love Henry as you do. Some of them are repeating the tales you have told to their husbands, and it is getting about that Henry's own wife does not believe in him. When a man's wife stops believing in him, who will stand by him?"

"Your fault-finding attitude hurts Henry. How can he do his best when he knows that you will land on him the moment he makes the slightest mistake. And yet, you very well know that Henry dares not say a word against you, or you are crying and declaring he does not love you."

"I risk the loss of your friendship by telling you all this, I know. But I believe you are a sensible girl who has fallen into a bad habit without realizing it. You are bright and quick and intelligent. You naturally would turn to a quiet, steady man to supplement your own nature. And that is the sort of man who needs encouragement rather than blame. He needs a little success to give him more self-confidence. The world is slow with its approval but you can be quick to praise whatever you see is good. And Henry will be quick to see where he is making his own mistakes, for he will naturally want all the approval that he can get."

"When you once understand that every success he has is your success and every mistake you make is bringing trouble on him, just the same as his mistakes worry you, then you will be truly married. And remember never, never to criticise your husband unless you have a difference so serious that it is necessary to ask outside advice. Do you understand what I am trying to tell you? Are you very angry with me?"

Jennie had dropped her head during this long speech of Grandmother Warren's. Now she looked up with her honest, blue eyes drowned in tears.

"I do see, Grandmother. I do see what you mean. Oh, I am sorry I have talked as I have. I wish I could take it all back. Do you think I have hurt Henry much?"

"My child, one of the comforting things about the selfishness of people is that they are all so absorbed in their own affairs that they think little of the other person's either good or bad. If you change your ways, in a very short time every one will have forgotten how you used to talk about Henry."

Pittsburgh, Pa.

### The New Year

BY MAUD MOHLER TRIMMER

THE old year is ended. A new year, untried, pure, and spotless has been given us with a challenge that seems to come ringing from heaven. "You have been given another chance to make good. Take it and use it for my glory."

Is it any wonder that we tremble in awe of the responsibility, especially when we consider the mistakes and failures of the past year added to our own weakness? A year ago we sat musing before the fire, dreaming of what we would be and do and building magnificent structures of our lives. Alas, our castles were raised in Spain! The foundations actually laid were faulty. As for our souls, we know the same old faults torment us.

Knowing all this, most folks, the first of January, make brave resolutions of many things not to do and a few to do. Habit is such a tyrant that before long we will probably find that we have skidded from our restricted paths. Because of this many people will spend much time brooding over their errors. That is all foolishness. It only fixes naughty habits in memory. What has been done belongs to the past. It can not be changed. What we need is to avoid committing the same offenses twice. If we have constantly tried to do the best that in our weakness we could do, we need not distress ourselves so much about those times we have slipped. It is better to make a mistake than to be inert about the Father's business.

Could we go over the old year moment by moment we would find that it has not all been failure. Some good deeds were done, some good accomplished. The sad part of it is that it is so far short of what we hoped.

Perhaps the chief reason that we accomplish so little

is the lack of a definite plan for using our time. We resolve to do better but have no scheme for going about it. We are like children who go from one gay blossom to another and get nowhere, when if they had started to walk to a certain point they would have arrived. It is well, at the beginning of the new year, to have in mind a definite picture of what we wish to achieve in the twelve coming months, have that for an objective and struggle to attain it. If we do so, it is inevitable that we shall realize our desire, unless the task takes a longer time. In that case added days and patience will see it finished while in our one year we shall have made a start, or laid a good foundation.

It is so with character. We must see the ideal character we wish to have. It is well known that people tend to be like those with whom they associate, whom they admire greatly and whom they observe constantly. This fact gave birth to the Greek myth of Clytie who changed to a sunflower in the image of the sun which fascinated her, and to the legend of the Indian maiden who became a water lily in the likeness of the star at which she used to stare. Because of this law we should be ever so careful to keep a high ideal in mind. The most beautiful life lived on earth was that of Jesus. Therefore, if we would be all that's lovely, and win the honor of men and God we should always keep Jesus before us.

We need not face the problems of the coming days alone. God is ready, yes, eager to help us in our struggles. He needs us to work in the building of his kingdom and needs us at our best. The best resolution we can make is to cling fast to him and seek his pleasure. If we do this we will be and do all we wish.

Long Beach, Calif.

### The Simplicity of Truth

BY GEORGE W. TUTTLE

WHAT is so simple as truth? Does not truth shoot straight at the mark—and make a bull's-eye? How wonderful the difference between the words of our Lord Jesus Christ and the fine literature published by those who favor various religions, sects, isms, etc., that leave out the Lord Jesus Christ! False statements and conclusions need bolstering up with high-sounding words of six syllables from an unabridged dictionary.

How striking the contrast in the words of our Savior—how simple, clear, unadulterated they are. May we not call them shafts of truth from the quiver of the Master Archer? The words of the wisest Man who has ever trod this old world are of the very essence of simplicity—simplicity and power. Listen, he is speaking, he says: "I am the way, the truth, and the life." How simple, terse, forcible! To Peter he said: "Lovest thou me?" and, "Feed my sheep." To doubting Thomas he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

Again, think of the Master's words to the woman at Jacob's well: "But whosoever drinketh of the water that I shall give him shall never thirst." How simple his declaration to her that he was the Christ: "I that speak unto thee am he." How different with impostors and pretenders, they use high-sounding words instead of simple statements of truth. Tell me, why did they say of our Savior: "Never man spake like this man"?

How powerful the simple words that Nathan spoke to David: "Thou art the man!" Four words that were like four arrows of truth, making a target of the heart of the sinful king, and bringing him to repentance—thank the Lord, who delights in mercy!

Think of the words of Nehemiah in response to the threats of his enemies, as he and his followers rebuilt the wall about Jerusalem: "Should such a man as I flee?" There is faith in a nutshell, trust shown by staying by his work—neither wasted words nor wasted effort.

Here is a young fellow who is the soul of truthfulness; is he not apt to be simple and terse, shooting straight at the mark? On the other hand the young fellow who has something to conceal is likely to be a word-prodigal. He who is the Truth would fain help us both to speak the truth and live the truth.

Pasadena, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, December 30

Sunday-school Lesson, Review: Paul, the World Christian.  
Christian Workers' Meeting, Best Things of 1928.

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#### Gains for the Kingdom

One baptism in the Astoria church, Ill.  
Two baptisms in the Zion church, Fla.  
Five baptisms in the Belmont church, Va.  
Two baptisms in the Osage church, Kans.  
Two baptisms in the Green Tree church, Pa.  
One baptism in the Meadow Branch church, Va.  
Four baptisms in the South Red Cloud church, Nebr.  
Three baptisms in the Big Swatara congregation, Pa.  
Seven additions to the Freeport church, Ill., Bro. Esbensen, pastor-evangelist.  
Four baptisms in the Nampa church, Idaho, Bro. A. P. Becker, pastor-evangelist.  
Five baptisms in the Braverton church, Mich., Bro. Perry R. Hoover, pastor-evangelist.  
Two additions to the Quinter church, Kans., Bro. Chas. Miller of Darlow, Kans., evangelist.  
Three baptisms in the Union Bridge church, Md., Bro. D. R. McFadden of Ohio, evangelist.  
Seven baptisms in the Glendale church, Ariz., Bro. J. W. Barnett of Live Oak, Calif., evangelist.  
Twenty-four baptisms in the Pine Glen church, Pa., Bro. Barnett of Live Oak, Calif., evangelist.  
Five confessions in the Little Swatara congregation, Bro. Benj. Stauffer of Manheim, Pa., evangelist.  
Five baptisms and one reclaimed in the Rock Creek church, Kans., Bro. Frantz, elder-evangelist.  
Six confessed Christ in the Mt. Etina church, Iowa, Bro. Ralph G. Rarick of Milford, Ind., evangelist.  
Four additions to the Upper Deer Creek church, Ind., Bro. L. L. Paul of Camden, Ind., evangelist.  
Eight baptisms in the Snake Spring church, Pa., Bro. D. O. Cottrell of New Enterprise, Pa., evangelist.  
Four baptisms in the Peach Blossom congregation, Md., Bro. E. E. Blough of Manassas, Va., evangelist.  
Seven accepted Christ in the Fredericksburg church, Pa., Bro. Walter Hartman of Anville, Pa., evangelist.  
Fourteen baptisms in the Bartlesville church, Okla., Brother and Sister S. Z. Smith of Sidney, Ohio, evangelists.  
Fourteen baptized and one reclaimed in the Painter Creek church, Ohio, Bro. Wilmer Petry of Pittsburg, Ohio, evangelist.  
Six baptisms in the Roaring Spring church, Pa., Bro. A. C. Miller, pastor-evangelist; one baptism following the meeting.  
Twenty-four were baptized and two reclaimed in the Cumberland church, Md., Bro. A. C. Miller of Roaring Spring, Pa., evangelist.

#### Personal Mention

Bro. W. H. Tigner changes his address from Gray, Wash., to Vidora, Sask., Canada.  
Furloughed missionaries were conspicuous at the Board Meeting by their absence. Dr. Horning of China was the only representative. Bro. Lichty of India, now in Chicago, would have been present but for an encounter with the "flu."

By way of Dr. Burke's, recently returned to America, came this bit of interesting news from Africa: "The first baby born to father and mother who are both Christians arrived six days after we left. Also the Margi primer was ready for typing off."

The Mission Board did it in one day and a part of the night this time, with a comparatively light business docket. Present: Winger, Blough, Nye, Miller, Moomaw. Absent: Garst, Emmert and Secretary Bonsack, the latter two in Africa. Bro. Garst detained at home by illness in the family relationship.

Bro. Harvey M. Borkdall, eighty-six, now residing at Glendora, Calif., writes us a very appreciative letter. He enjoys the "Messenger" greatly and is especially interested in Bro. Moore's "Pathfinder" articles. By some inadvertence his name was omitted from the ministerial list in the last "Yearbook" but will be found in its proper place in the forthcoming issue for 1929.

From a recent newsy letter from Bro. Walter J. Heisey of Shou Yang, China, we quote: "One very sad feature at our meetings this time was the death of Bro. Kuo Shu Mei. He has been one of our most faithful evangelists in the Shou Yang church. He had been out canvassing the Christians and inquirers in an effort to make it 100 per cent attendance. A few days before time for the meeting to begin

he had some sort of a stroke. . . . The church will miss him badly but we are so happy for his noble faith in this time of stress in China."

To Brother and Sister S. I. Newcomer of Pasadena, Calif., parents of Assistant Sunday-school Editor Maud Newcomer, our congratulations and continued good wishes. Dec. 18 they celebrated their golden wedding.

Sister Sarah A. Kohler of 2403 N. Seventeenth Street, Lincoln Neb., wishes to be remembered in the prayers of the church in her old days. She has been a member for forty-five years. She can not do without the "Messenger" but reads with difficulty and by the aid of a large reading glass only.

Bro. P. H. Beery, for some years residing at Empire, Calif., more recently in Modesto, passed away Dec. 18, at the home of his son Clarence in Los Banos, Calif. An illness of two weeks developed peritonitis which resulted in his death. Arrangements were being made for burial at Covington, Ohio, Bro. Beery's former home, probably Dec. 29. We shall expect to have an account of his life and work for early publication.

The program for the Regional Ministerial Conference to be held at Bethany Bible School Feb. 11-15, concerning which Secretary Robinson has something to say on page 832, is not yet ready for publication, but we have seen a copy of the tentative schedule and it looks very promising, both as to subject matter and leaders. We noticed these names in connection with the principal evening addresses: A. P. Blough, M. J. Brougher, P. B. Fitzwater, E. M. Studebaker, Bis'op Hughes. And here are their subjects: Outstanding Achievements of the Year, Evangelism in the Local Church, Church versus Lodge, My Hope for the Church of the Brethren, The Pastor's Personal Program.

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#### Miscellaneous Items

At Flint, Mich., on Oct. 7 a new church was organized. The loyal group undertaking the work there would greatly appreciate information regarding members moving to Flint, or those already there but not in touch with the church. Information may be addressed to Rhoda Hardy, 3210 Corinna Road, Flint, Mich.

Speaking of the great sums spent for churchhouses, Thomas L. Harris, in his book, "Christian Public Worship," suggests that it might be better to spend some of this money in winning people to use the churches. He does not mean that money should not be spent on churches, but that there should be a proper proportion between the two types of expenditures.

Is it easier to raise money when a Sunday-school is housed in a basement? So it would seem in Oklahoma City, for the Sunday-school there has been specializing on offerings to be applied on the building fund. The first Sunday in October the offering for this purpose was \$100. The first Sunday in December, 107 Sunday-school scholars contributed \$501.50 toward finishing the churchhouse.

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#### Special Notices

**It Must Not Pass.**—There is a strong force of big navy advocates trying by all kinds of tactics to get the Navy Cruiser Bill passed before the Kellogg Peace Pact is finally disposed of. The fact that the military group in the Senate is urging this course of procedure is conclusive evidence that they fear the Navy Bill will be defeated if left until after the Peace Pact is passed. Now is the time for every pastor, minister and layman in the Church of the Brethren to get busy and send letters and petitions to your senators urging that they not only support the Peace Pact but that it should pass before the Navy Bill. Time is precious! I am sending out this appeal in the name of the Board of Religious Education—and in the name of Christ. Act now! Brethren, if you believe in peace, get somebody busy with a petition! Write a personal letter at once. Let 50,000 letters go to Washington by Jan. 3, 2 P. M. That Navy Bill Must Not Pass!—Board of Religious Education, J. M. Henry.

**Bethany's Special Winter Term.**—Just this final word concerning the large possibilities the Special Six Weeks' Bible Term holds for the good of the cause and for those personally who will attend. Many have longed for just such inspiration as this great opportunity affords. The spiritual fellowship alone is worth many times the cost of attendance. A glance at the subjects offered and an examination of the credentials of the men and women who have the responsibility of instructing, make one think vividly of the rare values that will give new life and guidance to the church. Terminating with the Regional Conference in February, those attending will be able to have a part in the splendid program and feast of good things provided by the General Ministerial Board for that week. To leaders in church music, Sunday-school workers and ministers this term has a special appeal. We always find time and money to do what we think most important. If we lay our offering nobly on the altar of sacrifice, God will give us such a rich blessing that we will count it one of the best investments we ever made. "A hundred-fold in this life," is what the Master promised. A hearty welcome and ample provision

for all. We urge you to come.—Bethany Bible School, O. G. Davis.

**To the churches of Kansas:** We have for adoption into some good Christian home a fine little boy two weeks old. This child comes from good Brethren blood and would be a splendid acquisition to any home. For further information write to R. I. Troup, Supt., Kansas Brethren Home, Darlow, Kans.

#### In the "Messenger" Twenty Years Ago

The Brethren at Lordsburg, Calif. (now La Verne), have worked up a good interest in their Sunday-school. The attendance the second Sunday of December was 215.

The Sangerville church, Va., makes a good showing in the way of members. Last year there were 412 members, but the number has moved up to 504. During the year, just coming to a close, 97 were baptized.

The Brethren at Chambersburg, Pa., dedicated their new church Nov. 29. They now have a good, substantial brick house 40 x 60, with many of the modern church conveniences, and are in a position to do some effectual work for the Lord in their city.

Bro. L. H. Eby preached in the Brethren church in Elgin last Sunday evening. He and Sister Eby called at the "Messenger" sanctum the next morning. It seemed like old times to have them with us again. They are attending the special Bible term at Bethany.

The "Brethren Almanac" for 1909 shows that we now have 2,938 ministers, or 108 more than were reported last year. This is the largest number of ministers ever known in the history of the Brotherhood, being nearly one-third more than we had in 1896 or 640 more than we had ten years ago.

The "Messenger" editors were elected for three years. Hereafter Bro. D. L. Miller is to be known as Editor-in-chief. Brethren H. B. Brumbaugh, H. C. Early and Grant Mahan will serve as Corresponding Editors. Your Office Editor and his Assistant, Bro. L. A. Plate, remain the same as heretofore. Bro. R. E. Arnold is continued as Business Manager.

Bro. R. H. Nicodemus of Ohio, closed a series of meetings at Sterling, Ill., last Sunday evening. We had the pleasure of hearing him Saturday evening and Sunday morning. At the latter service he treated the subject of Faith and his discourse was listened to with marked attention. He made an earnest, logical and forcible appeal in the interest of the faith once delivered unto the saints.

The Educational Board held its first meeting at North Manchester, Ind., Dec. 1 and an organization was effected with Bro. H. C. Early, chairman; Bro. A. C. Wicand, secretary; and Bro. J. C. Bright, treasurer. A careful survey of the work assigned to the Board was taken and a general policy mapped out. Two sub-committees of three members each were chosen from the Board to visit the different schools in the East and the West.

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#### Quiet Hour Topics for 1929

The Quiet Hour Topics for 1929 are published here for the convenience of those who may wish to clip out the list and save it for reference during the coming year.

<p><b>For Week Beginning</b> Jan. 6, The Officers of the Church, Eph. 4: 11; 1 Peter 5: 1-3. Jan. 13, Forgiveness, Matt. 18: 21-35; Eph. 4: 32. Jan. 20, Happiness, Eccl. 2: 10, 11; 1 Cor. 13: 12; 1 Peter 4: 13. Jan. 27, Hope, Psa. 42: 5; 2 Tim. 4: 6-8. Feb. 3, Backsliding, Ex. 32: 1-6. Feb. 10, God's Word, Psa. 119: 7; 2 Tim. 3: 15. Feb. 17, Cheerfulness, Neh. 8: 10; Prov. 17: 22. Feb. 24, Liberty, 1 Tim. 6: 17-19; Mal. 3: 9-12; 2 Cor. 9: 6-8. Mar. 3, Diligence, Eph. 4: 28; 1 Tim. 4: 11. Mar. 10, Meekness, Zeph. 2: 3; Gal. 6: 1; Matt. 5: 5. Mar. 17, The Ministry, Isa. 62: 6; Acts 20: 17-38. Mar. 24, The Resurrection of the Dead, Acts 4: 1, 2; 24: 15; 26: 8. Mar. 31, Our Duty as Parents, Deut. 6: 6-9; Eph. 6: 4. Apr. 7, Now Mine Eye Seeth Thee, Job 42: 1-6. Apr. 14, Peace, Psa. 34: 14; 1 Cor. 7: 15. Apr. 21, Persecution, Matt. 5: 10-12; 1 Peter 4: 12-14. Apr. 28, Praising God, Psa. 95: 1-3; Acts 16: 25. May 5, Hindrances to Prayer, Psa. 106: 17; Isa. 1: 11-15. May 12, Helps to Prayer, Matt. 7: 7-11; 1 Kings 17: 22. May 19, The New Birth, John 3: 1-17. May 26, A Young Man's Choice, 1 Kings 3: 5-14. June 2, Differing Minds, One Heart, Acts 15: 1-35. June 9, Some Puzzling Questions, Mark 12: 13-34. June 16, Self-Denial, Matt. 10: 37, 38; Luke 14: 26-33. June 23, Temptation, 1 Cor. 10: 13; 2 Peter 2: 9. June 30, Prayer for Our Government, Rom. 13: 1-6.</p>	<p>July 7, The First Commandment, Ex. 20: 1-3. July 14, The Second Commandment, Ex. 20: 4-6. July 21, The Third Commandment, Ex. 20: 7. July 28, The Fourth Commandment, Ex. 20: 8-11. Aug. 4, The Fifth Commandment, Ex. 20: 12. Aug. 11, The Sixth Commandment, Ex. 20: 13. Aug. 18, The Seventh Commandment, Ex. 20: 14. Aug. 25, The Eighth Commandment, Ex. 20: 15. Sept. 1, The Ninth Commandment, Ex. 20: 16. Sept. 8, The Tenth Commandment, Ex. 20: 17. Sept. 15, Children Lent to the Lord, 1 Sam. 1: 9-28. Sept. 22, The Folly of Pride, Gen. 11: 4; Ezek. 16: 49, 50. Sept. 29, The Wages of Sin, Ex. 31: 6, 7; Nahum 1: 3; John 3: 36. Oct. 6, Repentance, Job 42: 5; 2 Cor. 7: 9, 10. Oct. 13, The Afflictions of Life, 2 Cor. 4: 17, 18; 12: 7. Oct. 20, Riches, Matt. 19: 21, 22; 1 Tim. 6: 17-19. Oct. 27, Confession of Sin, Prov. 28: 13; Dan. 9: 20, 21. Nov. 3, Keep God Company, Ex. 34: 12; Psa. 1: 1; 1 Cor. 15: 33. Nov. 10, Contentment, Philpp. 4: 11; 1 Tim. 6: 6-8. Nov. 17, Death, Gen. 3: 19; 15: 15; 1 Cor. 15: 54, 57; Rev. 14: 13. Nov. 24, Thanksgiving, Psa. 91. Dec. 1, Resignation to God's Will, Job 1: 13-22. Dec. 8, Old Age, Lev. 19: 32; 1 Tim. 5: 1. Dec. 15, One in Christ, 1 Cor. 12: 13; Eph. 4: 4, 5. Dec. 22, The Ministry of Angels, Psa. 91: 11, 12; Heb. 1: 14. Dec. 29, The New Year, Josh. 1: 10-18.</p>
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## AROUND THE WORLD

### "Pay-As-You-Go"

Three years ago the Episcopal Church started a pay-as-you-go plan in the matter of church work. Receipts for the year just ending show the highest total in the history of the denomination. Leaders of the Episcopal Church naturally feel that there is some connection between the new policy and the increase in receipts.

### Cathedrals for America

The value of church edifices in the United States increased from \$1,676,600,582 to \$3,842,577,133 in the ten-year period 1916-1926. And the interest in church building seems to continue unabated. Americans are now aspiring to churches of the cathedral type—which means millions upon millions in money. A sample of the dreams Americans are seeking to realize is indicated by the announced purpose of the Episcopalians to build in Chicago a cathedral which will compare with those of Europe in architectural beauty. Other cities and other groups have great churches building or in prospect.

### Publicity and Preachers

There are too many preachers itching for publicity, even willing to gain it at tremendous cost to kingdom interests. Over in Wisconsin the "boxing pastor" had his brief day—and is gone, having served chiefly to point cynical thrusts at the church. The "boxing pastor" announced boxing classes for his church to be directed by a pugilist of parts. Then he mixed with the state boxing commission, defied it, got a good hand from the rouchneck crowd—and disappeared with all but the bills he left behind him. Beware of the preacher who hungers and thirsts for publicity. He may be filled, but he may also leave the church weaker and wiser for its trouble.

### The American Indians

The origin of the American Indian is one of the many mysteries—with no great promise of solution. However, it is not uncommon for theories to be announced and supported with some rather convincing facts. Only recently some German scientists, after visiting a hitherto unexplored region in Siberia, announced that the Tungus tribes in the Amur region are allied with the American Indian rather than with the yellow races. If so, who can tell whether the American Indians originally came from Asia, or the Tungus tribes came from America? In any case, one is not justified in leaping to the conclusion that the American Indian came from Asia—at least until more information is at hand.

### New York Trying to Reduce

The regional planners for the New York city territory are beginning to urge rather strenuously that men and women should not continue to swarm into the crowded districts of the metropolis. These men are saying: "Nothing but a redistribution of population, industry and commerce will suffice to straighten out the tangle which has resulted from the manner with which 10,000,000 persons with their industry and commerce have massed together in New York City and the metropolitan district." Just how much headway will be made by the organizers of such a back to the suburbs movement we do not know, but likely not much until it becomes evident to the average man that he is better off on the edge, rather than in the middle of the big puddle.

### Too Much Reclamation

The reclamation policy of the federal government is now under fire because it is asserted on good authority that the development of arid western lands but adds to the farmer's dilemma. That is, as land is brought under cultivation in the west, it but means that in some other part of the country marginal farmers will have to cease to produce. Of course this is not the first time this economic law has been in operation. The Mississippi Valley lands were largely developed at the expense of farming lands farther east. But in those days, with plenty of good western land to be had at a nominal cost, the eastern farmer could generally abandon his rocky eastern farm and come out ahead in a few years by moving west. Now this situation does not obtain. The new western lands available are not cheap lands awaiting the plow. Generally they involve surprising amounts of capital for development—especially for water, clearing and grading. Under such conditions it does not seem wise to use public funds to finance irrigation projects where the net result will be to put other farmers out of business. Hence the average reclamation project may just as well rest until more ground is actually needed. Meanwhile the facilities and energies of the Department of Agriculture ought to be turned more directly to the solution of farm problems as they face farmers in the established communities. For so far as one can see ahead, there is an opportunity here for the use of all the gray matter the government will be able to command.

### A Matter of Education

The matter of beginning and closing relations between pastors and congregations may easily run into serious difficulties. And this is especially true where more experience would help in making such adjustments. One of our exchanges discusses the problem thus: "Efforts at official co-operation between the agencies of the denomination and the local churches in the settlement of pastors is a matter of education. No effort at co-operation will succeed, nor ought it to succeed, which does not recognize the full right and competence of the local church to mind its own business without supervision on the part of any outside denominational official or organization. On the other hand, the churches must get rid of their suspicions that somebody or something threatens their autonomy. Mutual frankness, freedom and confidence between the churches and the state convention in wise efforts to settle pastors, is absolutely essential in such a democratic fellowship."

### Christmas at Heidelberg

It was in 1386 that the University of Heidelberg was founded. Now the 542 years which have passed since its founding represent a long period of time so far as the modern world is concerned. And the centuries have brought many types of experience to the university, but perhaps none happier or more potent with the spirit of goodwill than the Christmastide for 1928. The ties between America and Germany are the closer since certain American friends presented the ancient seat of learning with a gift of \$500,000. The formal presentation read as follows: "To Heidelberg University, frequented for a century and always beloved by American students, whom she ever received with friendly welcome and generously trained in scholarship and research, a number of her American friends and well wishers in that great helpful service, present through Dr. Jacob Gould Schurman, American ambassador to Germany, this fund of over half a million dollars to provide a new building for academic instruction, Christmas, 1928."

### The Courage of Witnesses

The courage of witnesses will not be increased by a court's failure to give them adequate protection. In a kidnapping case that has been attracting considerable attention in Chicago, one which will doubtless attract much more before the affair is over, certain witnesses were challenged by the judge to prove their civic spirit and stand by the state in its attempt to rid the city of a gang of extortioners. The witnesses rose to the occasion and that at no small hazard to their lives. One of the men who had chosen to stand by the state was reported to have collected a defense fund from victims of the extortioners, to hire legal talent if needed to make sure that the state would not lose its case. For if the case against the defendants were lost, the lives of those who had stood by the state in order to send guilty men to prison would not be worth much. And so it has proved, for before the case was well under way, this courageous witness and five associates were set upon by a group believed to be friends of the extortioners. Said witness has paid with his life his acceptance of the judge's challenge to show that he was a worthy citizen. We therefore submit that the courage of witnesses is a challenge to judges and courts. It is too soon to predict just what will be done in this case to prevent the intimidation of witnesses and a miscarriage of justice. But the whole responsibility in the case cited now goes back to the judge and the officers of the law. It is certainly to be hoped that the courage of witnesses can be matched by the courage of our public officials.

### Trying Out Peace Machinery

At this writing the peace machinery of the world is being put to a test by a South American case. In one way it is unfortunate that such a situation should develop just at a time when it seemed that war was to be renounced as an instrument of national policy. And yet, there is another side to the situation which ought not to be overlooked. Things are favorable for a testing out of our peace machinery under the least dangerous warlike conditions. What we mean to say is that it is fortunate, if misunderstanding must come, that the trouble has developed between two land-locked South American republics rather than between two European featherweight nations. Such a situation would be much more dangerous in Europe than in an isolated ward in the middle of South America. As between Bolivia and Paraguay, fighting would have to be confined to land; or, perhaps, naval engagements on a river or two. Neither country has sea frontage nor use for a sea going navy. Thus everything seems favorable to keeping the war infection localized. Further, the matter in dispute is not a challenging or perplexing one. No great moral issues are at stake; there is no baffling clash of racial interests; there is nothing involved that would justify wholesale sacrifice of human life. The key to the whole trouble is an ancient boundary dispute and the prize sought is a wilderness, valuable but not essential to the life of two nations. So here is a comparatively harmless threat of war conveniently at hand for trying out our peace machinery. The clash of interests is not one that challenges foreign interest except as an opportunity to prevent two war-weakened lands from filling up the cup of folly. For the history of Bolivia and

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Officers of the Church

Eph. 4: 11; 1 Peter 5: 1-3

For Week Beginning January 6

### THE VOICE OF THE CHURCH

What is the nature of the office to be filled? What are the qualifications required? Who most fully meets the requirements? What selection would best promote the unity and effectiveness of the church? The choice of a congregation which seriously faces these questions is entitled to serious regard (Acts 13: 1-3).

### THE VOICE OF THE HOLY SPIRIT

The final authority in respect to any man's life work rests with the voice that speaks within his own heart. Just in the measure that we banish selfishness does this voice give a reliable guidance (Matt. 4: 18, 19, 10: 5 Gal. 1: 1; 2: 8).

### ALL CHURCH OFFICERS ARE TEACHERS

Some teach by word of mouth, others by actions. Treasurer, janitor, clerk, pastor, all have one calling, to set forth by hand and tongue Jesus and his way of life (Jer. 3: 15; Acts 20: 28; Eph. 4: 11, 12).

### ENSAMPLES TO THE FLOCK

Let there be great patience and long suffering with erring lay members. Let there be none for officials. Let the church demand of them an honest effort to lead an exemplary life (1 Peter 5: 1, 3; 1 Tim. 3: 8, 13).

### NOT LESS BUT MORE WORK

Officers are not chosen to do the work of the church. They are set apart to plan and teach so that the membership shall do more work (Acts 6: 1-6; Titus 1: 5).

### RETIRING FROM OFFICE

Everyone who holds office must sometime retire and pass the work into other hands. Perhaps no part of official responsibility requires more wisdom, patience and Christian spirit than this (1 Sam. 10: 1, 8; John 3: 25-30).

### DISCUSSION

How might the selection, support, distribution and general use of church officials be improved in our church?

R. H. M.

Paraguay as it is now called to the attention of the public is in itself the most convincing sort of peace propaganda. Look at Bolivia and Paraguay if you would measure the harvest of war! Bolivia is what she is today largely because of unfortunate wars. The same thing is even more true of Paraguay. Read Paraguayan history if you would learn what war can do to a land. The history of either land is profound, convincing peace material. Hence, the spectacle of two such war-weakened nations feebly reaching for each other's throats excites only pity for the nations involved and disgust for the war system. And thus it is that the peace-intent world at this Christmastide is privileged to view a war situation under its least inviting aspects; it has the opportunity to try out peace machinery under conditions which guarantee a minimum of danger.

### The Eye Gate to Commerce

Perhaps nothing so definitely proves the money value of the appeal to the eye as certain experiments on the ability of cigarette smokers to name their favorite brands when smoked with the eyes blindfolded. During recent months many of our readers have doubtless noticed the clever advertisements showing blindfolded celebrities picking with unflinching accuracy their favorite brands of cigarettes. There was every show of a scientific test, and yet the results always seemed a bit too overwhelming to represent the whole truth. It was therefore with considerable interest that the writer recently read what science really has to say about a man's power to tell his favorite smoke when all visual cues are removed. The results of an elaborate test conducted at Reed College, Portland, Oregon, certainly give the lie to the cigarette advertisers' claims that the smoker knows anything about what he is smoking so long as it resembles a cigarette. Not only are smokers hopelessly at sea when all visible cues are removed, but are less likely to pick their favorite brand by the blindfold test than if they relied on pure chance! But what we started out to indicate with reference to the joke on the smoker is that if the results of the scientific test may be applied in a general way it is evident that the eye as a gate to commerce is even more important than commonly supposed. Increasingly the consumer has been buying with his eyes, he has been buying what looked good when no other test was convenient or available. It is therefore perfectly logical that more and more the assault of the advertiser should be directed against the eye gate. Now what commercial men have learned should be accepted by the religious teacher as well. Some will say that teachers have accepted the significance of the eye gate—but if they have, their materials have still a long way to go to be fully adapted to the possibilities of teaching by the eyes.



## Some Brethren Pathfinders

(Continued From Page 823)

then not far from sixty-five years old. He was born probably in Pennsylvania or Maryland, emigrated to North Carolina in an early day and from there he moved into Kentucky. While yet in North Carolina he was ordained to the eldership, April 1, 1800, by Casper Roland, another typical pioneer missionary. He knew the Wolfe family when they lived in Kentucky, and had probably visited Jacob and George Wolfe, some of the Hunsakers and others in Illinois a few times, so on this special occasion he was not an entire stranger to the people of the community. But the news of his arrival was soon carried to every settler within reach, and on the day appointed for the meeting everybody was present. Even John Grammer, the rough diamond, uneducated politician, George Wolfe's neighbor, dressed as usual in his buckskin suit, was doubtless on hand.

Eld. Hendricks never had a more attentive audience. It was a case almost like that mentioned in the tenth chapter of Acts, where Cornelius, his kinsmen and near friends awaited the coming of Peter, the preacher sent for, who was to point out to them the way of salvation. We have no information regarding the text for the occasion and the subject treated, but the Brethren preachers of that day were no men to shirk duty or sugarcoat their sermons for the sake of a little popularity. They knew the gospel and then they knew how to present it so people could understand what it meant for them. So after the close of the services the entire congregation repaired to the bank of Clearwater Creek, where there was plenty of clear water and a good place to administer the rite of baptism. There were fourteen men and women to be baptized. None of them were in their teens. All were people of mature age, and knew what they were taking upon themselves. A season of prayer at the water edge, and then the elder entered the stream, leading George Wolfe by the hand. George was tall, well proportioned, strong, a fine specimen of real American manhood. The elder had him kneel, then after taking his confession, renouncing Satan and the sinful pleasures of the world, and promising to live a life of obedience until death, proceeded to administer the rite, immersing him into the name of the Father, and of the Son, and of the Holy Ghost. Then came the consecration prayer. One by one all the others were thus baptized.

The occasion was an impressive one, exceedingly so. It was the first baptismal service for the Brethren in Illinois, and the first time that many of those present ever saw baptism administered by trine immersion, and yet if John Wesley had been present, and had been requested to administer the rite, that is just what he would have done, for of him it is said, in Moore's life of Wesley, Vol. 1, page 425, "When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the persons would consent to it, judging this to be the apostolic method of baptizing." Eld. Hendricks might have told the audience this, and for aught we know he may have done so. He could also have told them that the threefold immersion held a very important place in Christendom, for of every ten persons immersed, taking it the world over, nine were baptized by trine immersion and one by single immersion.

After holding a few more meetings, comforting and instructing the new converts, Eld. Hendricks left for his Kentucky home, but in the course of several months returned and proceeded to effect an organization. When it came to holding a choice for a minister, George Wolfe stood out against it strong, saying, "I have looked over the brethren carefully and I conclude that there is no one of us qualified for the ministry." And when chosen it took some plain talking on the part of the elder in charge to induce him to accept the call and take up the work. He probably received the unanimous vote of the other members, and had their perfect confidence. This made him the first and only resident Brethren minister, save one, in the vast region west of the Wabash River. At the same meeting, and the same time, his brother Jacob and George Davis

were installed as deacons, thus placing the little congregation in good shape for work. Eld. Hendricks was doubtless retained as the elder, and had intended to return shortly and ordain George Wolfe, but he died the following spring, so it was arranged for Eld. Adam Hostetler of Shelby County, Ky., to come and complete the work. Some writers say it was John instead of Adam. We are strongly inclined to think it was Adam, as we have no record of a minister in the large Hostetler family by the name of John. In the family there were Abraham, Adam, Christian and Joseph, all ministers, living near Eden, Shelby County, Christian being the father of the two first named, and Abraham the father of Joseph, the "boy preacher." On this mission Eld. Adam Hostetler was accompanied by a young preacher about twenty-three years old, known as Peter Hon, or Hahn, a talented young man of whom more will be said later on. The ordination, however, was in charge of Eld. Hostetler, a minister with whom Wolfe became acquainted while living in Fayette County, Pa. The Jacob Wolfe mentioned above was the father of the George Wolfe who, in course of time, emigrated to California.

This ordination service took place in the spring of 1813, when Eld. Wolfe was thirty-three years old, and only about one year after he was baptized. It will thus be seen that in these early years of pioneer work the Brethren could not be charged with being slow about fully equipping ministers of little experience, when necessary, for the work entrusted to them. Here was a properly organized congregation of fourteen members, far out in the wilderness, so to speak, and every one of them, preacher and all, young in the Christian experience. We do not recall another like instance in the history of pioneer mission work. But under the circumstances that was just the right thing to do. The little band of believers, while in the very flush of their first love, was put in shape to take care of themselves, and to push out in the Lord's work. Most assuredly the hand of the Lord was in all this as we shall see in the further development of this story.

Sebring, Fla.

## The Victorious Life

BY H. P. GARNER

"But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place" (2 Cor. 2:14).

DEAR reader, have you ever thought seriously on the above verse? What does it mean? What application does it have to your and my life and work? Has it been true that God has always led you in triumph? Is it true that Christ is making manifest through you the savor of his knowledge in every place where you go? I wonder if it would not be good for you and me both to confess that we have not always been led in triumph and that Christ has not always been made manifest in every place we went. But that does not say that this verse is not true; neither does it say that God is not able to do what this verse promises that he can and will do. But it does say, at least I must admit, that when I failed to triumph it was because I forgot or neglected to take into account that the power of God through the Holy Spirit was at my command. In an unguarded moment I got angry quickly, spoke harshly if not unwisely. I ridiculed when I should have encouraged and helped. I said unkind things when I should have prayed. And the consequences have been that both my own influence for good and the cause of my Master have been hindered.

If you and I are to understand correctly and diagnose men's religious condition we need to cultivate the Master's self-control in controversy; his patience in times of adversity; his insight into the problems of others however small they may seem; and his unflinching power of appreciation of the possibilities of men amid circumstances calculated to make people irritable and sour. Jesus saw the good in men and encouraged it. A bruised reed or a smoking flax he did not quench.

To lay bare sin and Satan's work is a holy mission, and often necessary, but to point out how little is wanting for the "life that is life indeed" is a nobler ministry and more difficult. Or to discover the spir-

itual possibilities of men is a far more important thing.

When God lays bare before us our faults or even our secret or pet sins either direct or through some fellow-worker, and we are willing to confess, even before men, and ask for pardon and thank him for his help and then go forth with a determined effort to do better with God's help, that is victory.

When we see the faults or shortcomings of others and we can go direct to them with a prayerful heart and a helpful word and tell them about it without mentioning it to others, or gossiping about it—that is victory. When our good deeds are evil spoken of, or after we have done our best we have been ridiculed or derided, and when we have taken it in patience without wearing a sad countenance or talking of persecution, and we show the spirit of the Master, and have said, "Father, forgive them for they know not what they do," that is victory.

When success comes—which we all like, and like to talk about rather than about our failures, and if we never care to refer to it in our conversation, or to record our good works, or to itch after commendation and invite remarks, but keep ourselves dead and give all glory to Christ; or when another's work prospers more than ours and we can avoid sadness, envy or jealousy and we truly rejoice and pray earnestly for greater success, that is victory.

When we get to the place where things just won't go, our labor seems in vain, our efforts to help others have failed, and those we have been trying to help, make such slow progress, and even our own health is not what we had wished; if in the midst of apparently fruitless labors, or things are crowding in on us so fast that we hardly know which way to turn; if instead of getting weary or perplexed we can sit down at the feet of Jesus with Mary and tell him all about it, and get rest and comfort and wisdom; or if we can stand loyally to the appointed task with a hopeful, believing, and cheerful heart and say, "Not unto us, O Jehovah, not unto us, but unto thy name give glory, for thy loving kindness and for thy truth's sake," that is victory. If at times like these we can keep from getting discouraged and raise a note of praise through faith in God that things are even as good as they are, that is victory.

When we are forgotten or purposely set at naught or neglected; our wishes are crossed or our advice is unheeded or misregarded; our opinions are ridiculed or we are misunderstood or even misrepresented; if we can, without murmuring, smile inwardly and glory in the insult, as it seemed to us, or to the oversight and breathe a prayer to God, that is victory.

When hard tasks are assigned us to do, or persecution is in our pathway or danger threatens or even death stares us in the face and we without feeling that our life is too precious to go to a certain place or to do a certain work; if at a time like that we can say, "I delight to do thy will, O God," and can encourage ourselves in Jesus Christ; or when we do our best to make our work a success and we can trust it to the Lord and dismiss it from our mind without worry and go forth with a light heart to help and cheer some one else, that is victory.

When administrations that cost us hardship and loss are rejected and we can so set ourself aside that we ask God to show mercy, even when we know that lengthened mercy to them means greater trials and more hardships for us and we can throw all our suffering on to Jesus, and thus converting it into a means to know better his overcoming grace and can say from a surrendered heart, "Most gladly therefore do we take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake," and in this way we are not only able to stand but through God can rise higher and higher, that is victory.

When we are required to endure privations, or solitude, or any kind of society, clothing, or food; or when we are required to live away from home, friends and associates, and put up with all kinds of inconveniences and we can without complaint or wearing a long face, or even letting the corners of our mouths turn down, go forth with a smile and speak a word of cheer and do a deed of love and "count it all joy that we are



counted worthy" to fill such a place for the Master's sake, that is victory.

When household matters get into a tangle, and business goes bad or accounts get into a muddle, or when helpers serve badly or get angry and we can keep cool and speak calmly remembering that it takes a cold hammer to bend a hot iron; when we are able to overlook the imperfections and shortcomings of the poorest of our helpers and in the spirit of the Master can call attention to their faults and commend them for the good that they have done and are able to encourage them to a more perfect life, and can figure out how even men like these may be used to the glory of God, remembering that even we ourselves are not perfect and that Jesus trusts us with "The Oracles of God," that is victory.

When satan as a roaring lion or an angel of light comes and tries to tempt us and we are so dwelling in the secret place of the Most High that we can peacefully ignore his presence, that is victory.

When we are in the midst of an account, or eating a meal or taking a rest and we can take any interruption gladly; or we are called upon out of office hours, or in the middle of the night to attend to some trivial thing, as it seems to us, but which may be a real problem to the other person, and we are able to give a word of counsel or administer to the need, and thereby ease a pain or lighten a burden, without ever making mention of the interruption or the hardship on our part and look up and say as the Master did, "I came not to be ministered unto but to minister and to give my life a ransom for many"; or when we can lovingly and patiently deal with any disorder, any irregularity, or can put up with any annoyance in order that we may by all means save some, that is victory.

When we are crowded to the limit with work and can willingly push all aside and listen to the problems of others, or to an almost endless tale of woe as it seems to us, and not get impatient; or when we are willing to lose a meal or spend the greater part of a night in settling a quarrel or in helping some troubled soul to a better understanding of himself and his relation to his Master as well as to his fellow-men; or when we can listen to the two sides of a case and can, without prejudice or partiality, by the help of God, decide the matter unbiased, that is victory.

When we are required to fill what we consider only a small place and may even be insignificant in the sight of others, and we are willing to do our best without making mention of our own value to what we consider a greater work, or even alluding to our expensive preparation and special fitness for some more important post, and we are able to say to ourselves, "Whatsoever thy hand findeth to do, do it with thy might," or just as the ox pulls on no matter how heavy the burden, when we are yoked in the will of God to some heavy load, plow steadily, patiently and cheerfully on, that is victory.

May God help us to be more victorious in living the "Victorious Life."

*Ahwa, Dangs, India.*

## How Do We Think?

BY CLARA STEFFY GABER

WE must give an account for every idle word and deed. My father was a great Bible student and he repeated the thought about idle words often. Do we stop to check, if but for one day, to see how often we have fallen short of this injunction? Oftentimes we catch ourselves running into a long string of idle thoughts perhaps sometimes not only idle thoughts, but evil and critical as well, and very detrimental to our Christian character. At such times I have asked the heavenly Father to forgive me, and then tried to think about things as they are laid down in Philpp. 4: 8—"Whatsoever things are true, whatsoever things are honest, whatsoever things are of good report." We love this verse above many others and have been strengthened many times by it. Surely there would be much less criticism of each other if we could hear these gloriously inspired words in mind.

From different ones at various times we have heard the remark: "Such a one didn't speak to me at service

today; they rarely, if ever, speak to me. Such ones often repeat over and over different phrases which seem to give vent to their overwrought feelings, at the same time using many idle words.

Of course we all like sociability and know how much a pleasant word or two cheers us and warms our hearts. But if we do not get them, let's still be cheerful and try that much harder to give sunshine to some one, and if we reflect the light—it surely will shine on us.

*Stanton, Va.*

## CORRESPONDENCE

### REUNION OF CONSCIENTIOUS OBJECTORS

The first reunion of Conscientious Objectors of the World War was held on the tenth anniversary of the Armistice at Blue Ridge College, New Windsor, Md. There were about sixty present, representing Camps Meade, Dix and Upton. Among these were four kinds of Mennonites, three kinds of Brethren, two kinds of Friends, International Bible Students, and one Socialist with no denominational affiliation.

The conference was held in the college chapel and was attended by many of the students as well as residents of New Windsor. On Seventh-day (Saturday) evening a symposium was held, at which various speakers told what their churches had done for the cause of peace since the Armistice. Orie O. Miller, speaking for the Mennonites, told of the organization of their Peace Problems Committee, composed of three Canadians and three Americans, formed in 1924. The Mennonites call themselves Biblical objectors, rather than Conscientious objectors, and because they base their objections on the written word of God, they find it necessary to take a Christian stand toward all phases of activity. One who follows the teaching of scripture in regard to war, but not to other equally important questions, is not a good Christian but a fanatic. Thus their committee finds the Peace problem to be of great complexity, with ramifications leading to all phases of life. Out of the various opportunities for activity that this complex problem offers, they have selected three for immediate attention.

The first of these is education. The Mennonites have no literature dealing with their peace testimony comparable to that of the Friends, and the need of this is now being supplied by certain teachers in Mennonite colleges who are writing up the history of non-resistance among their people. Peace societies are being started in their schools and colleges, and oratorical contests are being held.

The second point is political. Much of the failure of the government to meet the C. O. situation intelligently was due to the ignorance of the officials of Mennonite philosophy. The committee is keeping the Mennonite viewpoint before the government, and also in opposing legislation such as the compulsory flag salute in Delaware, compulsory military training, naval increase, intervention in foreign states such as Nicaragua, and the like.

The third point is the dissemination of peace propaganda. This involves cooperation with the Mennonites of Europe, the other Christian denominations in America, and the Nazarenes on the Balkan peninsula, who have probably suffered more on account of their opposition to war than any other denomination.

Vincent Nicholson, discussing the work of the Friends, spoke of the organization of the Service Committee, the participation in its work by the various kinds of Friends and others, and described in detail the work on the foreign field: in France, Italy, Germany, Austria, Poland and Russia.

Mrs. Bixler declined to make her report, on the ground that many people in the audience had come to hear Frederick J. Libby, and she did not feel justified in taking the time.

Frederick Libby then began by saying that now that the audience had heard what the different non-resistant sects were doing, he wanted to tell them what they could all do together. Peace workers have weakened the movement by not getting together, and in Frederick Libby's opinion the wars and rumors of wars we read of in the scriptures, are the differences that keep peace workers apart in their pursuit of the common goal. "Blessed are the Peace makers" shows what our duty is, even if we lack faith.

Education for peace can not begin too early. The books given children should not glorify the art of war, but should tell stories about the heroes of peace, such as the Negro martyr Maximian, who in the early days of Christianity declared, "I am a Christian, and therefore I cannot fight."

While agreeing generally with the Mennonite position as to the complexity of the problem, Frederick Libby stressed the importance of concentrating for the present on a single objective—the ratification by the Senate of the multilateral treaty. This can not be done unless the President sends the treaty to the Senate promptly. A petition to the President was circulated for signatures, and everyone present urged to write to the President asking him to submit the treaty to the Senate promptly on the convening of that

body. After this is done, the next step will be to write to the Senators, urging them to vote for its ratification.

The following morning the gathering met in small informal groups for discussion. In one group the discussion was led by Henry Stabler and Rowland Reichard, in another by William Kantor and Robert Jones, and in another by Isaac Baer and Fred Laughlin.

The matters brought out by the speakers the night before were considered further, and plans for a future gathering were discussed. A church service with sermon on peace by Marshall E. Wolf followed.

In the afternoon an open forum was held. Mrs. Bixler gave her report, which covered the dozen or so colleges of the Church of the Brethren from La Verne, California, on the west to Elizabethtown, Pennsylvania, on the east. All of these colleges have been busy with debates, pageants, and other activities, but several of them expressed regret at not doing more. It was the opinion of those who heard the report that the meeting of the previous evening was the poorer for its absence. The leaders of the discussion groups reported, and a vote of thanks was passed to the trustees of Blue Ridge College for their hospitality, a resolution of sympathy to the families of the four Conscientious Objectors from Camp Meade who have died since the armistice was adopted, and invitation from Elizabethtown to hold a similar conference in that city was announced, and a continuation committee, consisting of J. Howard Branson, Joseph G. Moutenay, and Alfred Eckroth, was appointed, to make plans for a future reunion, and assemble the correct addresses of as many conscientious objectors throughout the country as possible.

In the evening, a final meeting, attended largely by students and residents, was addressed by Mary H. Roberts, of Swarthmore College, who spoke about her experiences as a peace caravaner.

All the delegates to this conference were enthusiastic over the result, and are looking forward to meeting again. —Joshua L. Bailey in "Friends' Intelligencer."

### DISTRICT MEETING OF WESTERN COLORADO AND UTAH

This District is the smallest in our Brotherhood, having less than three hundred members. It is nestled in the heart of the Rocky Mountains, five hundred miles from the nearest State District. Some wonder why we do not unite with some other District. Were we to do so the majority would never get to a District Meeting. That has been tried. Small as we are, we have all the church activities of any other District and enjoy the program. Our meeting was held Nov. 29—Dec. 2. We were favored with the presence of Eld. S. J. Miller, who has ministerial supervision of our territory, and Eld. J. J. Yoder of McPherson College, whose splendid addresses and help in our church work contributed largely to the success of the meeting. J. D. Coffman was elected to represent the District at our next Annual Meeting, with E. R. Fisher as alternate.

A large proportion of our members are young people who are doing splendid work. We are favored with some excellent singers. This District is located in Grand Valley, Colo. It is surrounded by mountains ten thousand feet high which protect us from heavy storms and tornadoes which never visit us. When the people east of the Rockies are harassed by storms and blizzards we usually bask in sunshine. The number of sunny days in this valley is proverbial. Its high altitude, dry and genial climate make it very favorable for those who suffer from asthma and tuberculosis. Many suffering from these diseases coming here are cured or greatly improved. We have many advantages in this valley. In some parts all the fruits of the temperate zone never fail here. Our fertile soil and abundance of water for irrigation are notable. We have a rapidly growing city of thirteen thousand inhabitants with two colleges. We believe if Brethren not so favorably circumstanced as we are knew of our condition they would sell out and come here—especially those troubled with asthma or tuberculosis.

*Fruita, Colo.*

*S. Z. Sharp, Clerk.*

### CHURCH LITERATURE

There is no question before our Brotherhood today of more weight than that of church literature as a vital element in the process of teaching the membership "all things which the Lord Jesus commanded." It is next to that of the pastoral vocation. We may, for instance, forget a sermon on baptism but we can not easily forget an exposition of it in pamphlet form. A church without such literature is drifting toward the dead sea of denominational doom.

We have several hundred copies of the book entitled, "Christianity vs. War," and "A Cloud of Witnesses," in the basement of the Central Avenue First Church of the Brethren in Roanoke City, calmly awaiting distribution. Some time ago an offer was published in the "Messenger" of one copy of the "Cloud of Witnesses" to the pastor of each congregation on receipt of four postage stamps. We have received only twenty-five responses and are anxiously awaiting further orders.

We now offer to the president of the Sisters' Aid Societies five copies each of the book entitled, "A Cloud of Witnesses," conditioned on the selling of the same to their

(Continued on Page 834)



## Laymen's Campaign of Evangelistic Visitation

(Continued From Page 828)

Rev. Guy Black was selected as leader. Early in September literature arrived directing the various co-operating churches in the campaign. Every one was busy making up a list of prospective people to be visited. Sunday-school teachers, parents, young people, and others aided in this under the direction of pastors. Many names were thus gathered during September. The last week before the campaign opened was devoted to providing and drilling the teams that volunteered to assist. This was the most difficult part of the undertaking. It compels us to consider our standing when so few are willing to speak to others about their Christ.

During the campaign week, all workers assembled at a central place each evening before going forth to the work. At these meetings the workers were afforded valuable instruction in doing personal work and were afforded much inspiration and encouragement. The reports from evening to evening telling how workers fared, the difficulties they met, the joy that came to them as rewards, was enough to repay for the efforts.

One of our teams found an individual who desired baptism and reported this as their trophy of the first evening. Another team found two who were willing to present their church letters. Others found persons who need encouragement and those who are near the kingdom. Some found children for the Sunday-school.

When the week ended much was left to be followed up. But the reinvigoration of the workers was ample pay for the effort. We think this method comes nearest Christ's way and we recommend that churches try to induce lay members to bring souls to him. It pays. We can not afford to leave this work for ministers to do alone. One's soul grows in service of this kind.

We wonder why individual churches should not undertake such a campaign. In the union effort, care is exercised to have each church visit her own prospective. We know of one of our churches that tried this method alone. It failed because the pastor could find no one to volunteer to do the work. This ought not to be. We plan to carry out almost all other features of our work. Why not study and execute one of this kind?

Huntington, Ind.

### Derelicts

BY A. V. SAGER

EVERY deep sea mariner knows what it means when the warning is flashed that in certain degrees of latitude and longitude there is a great hulk of a vessel rolling and drifting without direction or purpose. At once the news is sent to all the shipping ports. Vessels are sent to destroy or sink this peril to life. Thus men are anxious to destroy an ocean derelict. But there are other derelicts that should deeply concern us.

One morning after breakfast I went out to do my usual chores. I discovered there was a man sitting on the porch steps. He had an unusual appearance. A pipe in his mouth. His clothes shabby and wrinkled. His hat slouched over his head. His shirt open showing a hairy breast. A six months scraggly beard. At once I classed him as a regular hobo. I looked at him and he looked at me.

"You don't know me, do you?" I confessed that I did not. "I am John ——" I was astonished beyond measure but said nothing. "I slept in your hay loft." He gave his name without batting an eye. I invited him in to breakfast. "Naw, give me a handout. I ain't used to settin' to a table. I got a buddy out here; make it two, please," and all this without the quiver of a muscle. He further stated he had been all over the world. "Well, I must be gettin' down the road. S' long, Abe, see you again." And he shuffled down the road. A derelict, drifting, drifting.

What was I to do? He didn't ask for money nor work. A hardened case of humanity, perhaps a criminal. And this was John — whom I had known as a boy, although I was not intimately acquainted with him. He had well-to-do parents. He had the reputation of an exceptionally bright student. He went through all the grades of the common school and then

to college. This case set me to thinking. What is the source of this stream that is poisoning our body politic? Surely Christianity can not stand by and say: What is the use bothering?

Here was a boy well educated, as were thousands of others who went the same road. Can it be laid at his mother's knee? Or is it our modern goose step education, regardless of his temperament or natural capacity? Do they really lead the student to find himself?

It was stated just the other day by a publicity man that there are sixty million people in the United States that have no church affiliation. This is a sad commentary on Christianity. Are Christian people sincerely concerned about this vast number of souls, a large majority of whom are of average intelligence and capable of reasoning? With all of its claims, why does Christianity not appeal to them? Has it a purpose to justify its existence, and what is that purpose?

Long ago a group was rebuked in the most scathing language for their selfishness and pride. They were rebuked for their love of the uppermost seats, for their hypocritical claims. Too many pay title of mint, anise and cummin and neglect the weightier matters of the law. They strain at a gnat and swallow a camel.

Vienna, Va.

### An Apt Definition

BY CHESTER E. SHULER

JOHNNIE was visiting in the city. On Sunday he went with his mother and his aunt to a large and beautiful church. The little boy was much interested in the interior furnishings of the edifice, particularly the stained-glass windows.

Finally his eyes rested for some time upon the image of one of the saints which appeared in the glass of a window. He asked his mother whose picture it was.

"That is Saint —, dear," she replied.

He was silent for a time, then whispered: "Mother, now I know what a saint is! It's a person that the light shines through!"

"Let your light so shine—"

Harrisburg, Pa.

## CORRESPONDENCE

### STINGING GNATS

It was one o'clock in the morning, and although the city noises had ceased, for some unknown reason sleep seemed to have deserted me. I reached out and pulled a cord and the room was flooded with light. The "Gospel Messenger" was near my hand and I thought I would read awhile.

I began with the editorials, which always seem to be just a little better than the last ones, and read on and on, forgetful of the passing of time until I heard the clock strike three. While reading, the faces of the writers, with most of whom I am acquainted, came before my mental vision. They were alight with the inspiration of their message, earnest with the concentration of thought required to give it expression and kind with the friendliness to mankind that can only be cultivated by maintaining a close kinship with the divine Son of God and a desire to serve in his holy cause.

I found great comfort and peace in that mental and spiritual association, and when the clock struck three and I pulled the cord once more and let the quiet darkness envelop the room, I fell asleep almost immediately.

For many, many years, or ever since we founded our home, the "Gospel Messenger" has been coming to us. For the last eight months, during which time I have been unsettled, my other magazines and papers have been left here and there; but the "Gospel Messenger" has been thoughtfully forwarded to me, and I have not missed a single copy. I can't afford to, for it has brought me comfort, peace, edification, understanding and great pleasure; it is an old friend.

But of late there has been a jarring note that disturbs many of us. We can't understand it, except that we have seen people who would throw mud upon the white wings of an angel if they had an opportunity to do so.

Would it not be wiser to ignore the utterly unreasonable and malicious criticisms sent to the office? They should be beneath the notice of the "Gospel Messenger" force, most unwelcome to the readers, and treated with the consideration shown the stings of gnats. It is true, they irritate; but the more we notice them the worse they get. Perhaps if a little "balm of Gilead" was applied to the stings we could forget them. Pastors can do much to help to

change the viewpoint of those who, because of defective mental or spiritual powers, can not appreciate the paper that has borne the test of these many, many years. One can not but feel conscious of the constant effort being put forth to make it better and stronger, and those who are responsible for it in a personal and business way need the prayers and support of the whole Brotherhood, for by their management they are wielding a mighty, constructive and vital force for God and the church. The paper is distinctively a moral mentor, a character builder and is educational in the higher sense; while the charming personal note found in its make-up has endeared it to our Brotherhood for lo, these many years.

Pray let us forget the stinging gnats and each and every one of us do his or her bit to hold up the hands of those who build our paper, that it may be bigger and better, with a longer, much longer subscription list. Helping a cause is the surest means of renewing our interest in it. Remember there are mutual benefits to be desired and considered, so in 1929 let us relegate the stinging gnats to the past.

Mary Polk Ellenberger.

West Point, Nebr.

### CENTRAL REGION MINISTERIAL CONFERENCE AT BETHANY

Plans are being completed for the Third Regional Ministerial Conference of the Central Region to be held at Bethany Bible School Feb. 11-15, 1929.

The Conference will open on Monday evening and close on Friday night. It will be four days filled with helpful suggestions for ministers, pastors and elders. A program is also being planned for ministers' wives which will be of vital interest to them in their work.

The day sessions will be given over largely to devotional periods, Bible study and short addresses on timely subjects followed by discussion and conference periods. The evenings will be occupied by music programs and inspirational addresses. "A Model Business Meeting" on Thursday afternoon will be an unusual feature of the conference. The conference will close with the banquet on Friday evening at which time Bishop Hughes of the M. E. church will speak on "The Pastor's Personal Program."

Bethany has extended her usual cordial welcome and will do her best that we may enjoy their fine accommodations.

Churches will do well to plan to meet at least the car fare item of expense in sending their pastors or elders to this conference. It will be money well spent and will come back to you in an increased efficiency on the part of your leader.

While the Central Region includes Illinois, Indiana, Iowa, Minnesota, Michigan, North and South Dakota, Ohio and Wisconsin, yet the conference is open to all who wish to attend and those living in any part of the Brotherhood are welcome.

J. A. Robinson.

Pleasant Hill, Ohio.

### THE PRESIDENT'S CHURCH AND PASTOR

President and Mrs. Coolidge are members of and regularly attend the First Congregational church of Washington City, of which the Rev. Jason Noble Pierce, D. D., is pastor. This church was organized in the late sixties and has held a notable place in the city's life. Among its pastors have been some of the outstanding preachers of the country. Its present membership is approximately fifteen hundred.

Dr. Pierce, the pastor, is a remarkable preacher in many respects. He uses no notes in delivering his sermons. He carries his Bible with him into the pulpit, but he doesn't use it. He places it on a chair by his side. He recites his scriptural lessons and texts from memory, often quoting lengthy chapters in a most impressive manner. His knowledge of the Scriptures is marvelous. He has a fine personality. His prayers are expressive of the desires of his people. His sermons deal with the practical problems of life. Those which he delivers on Sunday nights are visualized by moving pictures. The church building is an old but large and imposing structure situated in the heart of the business section of the city. It is one of the few churches in Washington which are crowded at both morning and evening services. Many out of town visitors attend the morning service as it affords them an opportunity of getting a view of the President and Mrs. Coolidge. A large portion of the evening audience is composed of children. Of course the moving picture attracts them, but they listen most attentively to the pastor's message which is delivered prior to the picture.

A noted preacher was asked one time as to the greatest thrill he had ever received during his ministerial experience. He said it happened at the close of one of his sermons when a nine-year-old boy stepped up to the pulpit, took him by the hand and said: "Doctor, I understood every word you spoke this morning." That is why the children like to hear the President's pastor—because he speaks in plain language which is helpful to and understood by all who hear him.

The President's church has a splendid vested choir of approximately sixty members, with a lady director. It is an inspiration to worship at this church.

Washington, D. C.

Jacob H. Hollinger.



## ARIZONA

## CALIFORNIA

**Lindsay** church met in council Dec. 5. We decided to have a series of meetings later in the winter if an evangelist can be secured. Our pastor announced his resignation to take effect June 1, 1906. His resignation was taken by the church. Quite a large number of our people have been suffering from attacks of the flu, but there have been no deaths. The church attendance has been below normal because of the epidemic. Our program committee arranged a most splendid Thanksgiving program which was enjoyed by a large crowd, as was the social hour afterward. The usual meeting was held also on Thanksgiving Day. Missionary offerings were taken at Christmas services. The committee is now making plans for Christmas programs. Brethren Glen Harmon and J. W. Weddle and J. U. G. Stivers filled our pulpit recently and gave us some splendid addresses—Emie Metzger, Strathmore, Calif., Dec. 10.

## IDAHO

[illegible]

**Payette.**—Our love feast was held Dec. 7 with a good representation of members surrounding the Lord's table. Bro. Edwards of Weiser officiated, assisted by Bro. Coffman of Fruitland. This was a very impressive meeting. Owing to illness our pastor, Bro. Sam Bollinger, was unable to be in the pulpit Sunday evening. Bro. A. L. Gorham delivered the message. We feel that our congregation has had much for which to be thankful. We are now working on our Christmas program.—Mrs. J. E. Greene, Payette, Idaho, Dec. 15.

## ILLINOIS

**Allison Prairie.** Dec 8 we met in business session. N. H. Miller was chosen elder for 1929; Mrs. Dollie M. Elder is correspondent and "Messenger" agent and leader of the B. Y. P. T. D. Bro. Wm. Dillon's time as pastor was extended from March 1 to Sept. 1, 1929. N. H. Miller was our homecoming and fiftieth anniversary which was very fittingly commemorated. Bro. Geo. Stuchlik, of the Indianapolis delivered the anniversary sermon at 7:30. A. M. was a very inspiring sermon for the young people in the evening. The young ladies and children gave a pageant, The Light of the World, which was very much enjoyed. The Sunday-school is preparing a program to be given Dec. 22 at 7 P. M.—Mrs. Dollie M. Elder, Lawrenceville, Ill., Dec. 17.

**Decatur** church in its recent quarterly council selected Bro. N. H. Miller as the presiding elder for the coming year. He will also conduct our Sunday morning preaching service; our home ministers, Bro. W. Garber and Bro. Clarence Albright, will take charge of the evening services during the coming year. The following were the new appointments. The church officers for the coming year were also chosen. Bro. S. W. Garber, one of our veterans in Christian service, will be church correspondence agent. Bro. J. C. Smith, another veteran, will be with us quarterly conference agent. "Messenger" agent, Bro. Malott, will be with us occasionally. The membership needs to know conditions direct from our mission workers. The children are preparing a Christmas program—Mrs. P. A. Shearer, Decatur, Ill., Dec. 16.

**Freeport** church met in council Dec. 8 at which time the church officers were elected for the coming year. We decided to retain our elders, Bro. G. Wine, another year. On account of not having a permanent pastor until late in the summer, our revival meetings were not planned earlier. Bro. Esbensen, our present pastor, had a very successful weeks' meeting with much enthusiasm and response. There were added to the church, all Sunday school scholars. A week later we had a very successful service with the largest in attendance for some time. Bro. Esbensen and wife are noble workers and he is giving us some very impressive sermons. Recently a Y. P. D. has been organized with Bro. Martin Johansen as president. The attendance and interest throughout these members have been very good. Just lately a missionary program was rendered and an offering taken for the same. The women are now arranging for a Christmas program to be given Dec. 23. We are all looking forward to the new year with many encouraging activities before us.—Mrs. Gladys Brown, Freeport, Ill., Dec. 17.

## INDIANA

**Cedar Lake** church met in business session Dec. 7. Bro. Heber Haynes was retained on the ministerial committee and the writer as corresponding and "Messenger" agent. Two neighboring U. B. churches and our church had a joint program on Thanksgiving evening. A splendid address was given by Bro. Galen Bowman who has been preaching some for us at Cedar Lake. The whole program was inspirational and led to the deeper consecration of many. The interests and spirit of our services are good even though the attendance is not what we would like. We will take a special missionary offering on Dec. 13.—Ethel Sherman, Auburn, Ind., Dec. 15.

**Loon Creek** church met in council Dec. 8. Our pastor, L. D. Young, and wife were installed in the eldership at this time. Dec. 2 the Byler family gave us a fine program in the morning, and in the evening Bro. D. Funderburg of Bethany Bible School preached for us. Our aged Bro. A. H. Snowberger who is almost ninety-one years old is in poor health at his writing. The different departments of church work are growing in interest. Our Sunday-school has begun making Christmas. — Mrs. Chas. Heaston, Huntington, Ind., Dec. 14.

**Milford (Bethel).**—Elders Norman B. Heeter, John C. Stout, Amsey Clem and Leroy Fisher are visiting ministers present with us at our well-attended and profitable love feast, Saturday evening, Oct. 27. We breakfasted Sunday morning at the church, following morning worship, conducted by Bro. Floyd A. Schuder. The undersigned, serving both as pastor and superintendent in the forenoon, spent an hour and a half session of Sunday school, and in the forenoon, preaching in the evening. We received monthly parish paper—"The Church Voice." Two of our brethren, Roe Helser and Noble W. Neff, are on the faculty of our Milford High School. Brethren John Ebeli, of North Webster,

**North Liberty** church met in council Dec. 4. Church officers for the coming year were elected. Since our last report we have had our evangelistic meetings with L. T. Kreider, evangelist, and Geo. Anglemyer, chorister. Under their able direction we enjoyed a very profitable meeting with six conversions and spiritual inspiration for all. The meeting closed with communion services. Nov. 25 our pastor, J. W. Barwick, preached a Thanksgiving sermon and an offering was taken for the Christian Endeavor Union. Our Sunday-school is arranging for a Christmas program. We are glad to report a good interest in both Sunday-school and church work. Mrs. Ledema House, North Liberty, Ind., Dec. 12.

**Pine Creek**—Nov. 25 We had the pleasure of having with us Bro. J. D. Brown of Poplar, Mont., who preached for us Sunday morning and evening. The young people and all the brethren and sisters from the Thanksgiving service, which favored us with song. We met in council Dec. 8. The program was accepted for the coming year as follows: program for Mother's Day by the primary and junior departments; Eastern Conference, Dec. 15, 1934, by the primary and junior departments; program March 31 by the young married people; a two week vacation program, April 15, 1935, by the primary and junior departments; program May 15, 1935, by the young married people; a program by the children, Bro. Wm. Summers to be director of the school; harvest festival, June 15, 1935; a program by the young married people; a meeting Sept. 8; evangelistic meetings begin Oct. 6 and close with a love feast Oct. 10; preaching on Thanksgiving Day, Nov. 28; a program on Christmas Day; lectures during the summer by Bro. Hoff of Chicago—M. S. Morris, North Laramie, Ind., Dec. 13.

**Pleasant Dale** church met in council with Eld. D. W. Paul presiding. Church officers were elected for the coming year. Sister Iva Adler, "Messenger" agent and Wm Griffiths, correspondent. Two letters were granted. We are planning to give a Christmas program on Sunday evening, Dec. 23. Dorothy Dilling, Decatur, Ind., Dec. 13.

**Day Extension.** Viewers of the church met on Monday Dec. 6. Our brethren have kindly traveled on the church yard, making it better for driving through the winter weather. We are looking forward to April 24 when Brother and Sister O. H. Austin will bring a revival for the Brethren of L. Byers and family of North Manchester, Ind. We are sponsoring a program of music and singing at a short concert on Thursday, Dec. 10. Thanksgiving night for a service. The Rev. Wenger gave us the message and an offering was lifted for the General Mission Board. We are planning a White Gift Christmas program for the evening of Dec. 17. The Rev. Clarence Metzger, superintendent, were elected for the year. The Rev. Wenger is agent and correspondent—Mrs. Jeanette Metzger, North Manchester, Ind., Dec. 17.

**South Bend** (Second)—Nov. 3. We enjoyed a very spiritual love feast with Eld. Frank Kreider officiating. Elkhart Valley, Yellow Creek, Laporte and Buchanan churches were represented and we were glad to have them with us. We are already looking forward to our pre-Easter evangelistic meetings; Bro. Fernal Jones of Syracuse, Ind., will be the evangelist. Our Sunday-school is busily engaged with a Christmas program. We have had good sermons by Brethren Cecil Morningstar, David Crisp and J. W. Grater, during the absence of our pastor who will soon be with us again—Dora A. Hennicks, South Bend, Ind., Dec. 17.

**Summitville** church met in council Dec. 9 with Eld. C. H. Hoover presiding. Two recently came to us from the United Brethren church. The following church and Sunday-school officers were elected: Bro. Tomlinson, another year; Bro. R. H. Anderson, clerk; Sister Pearl Tomlinson, treasurer; Bro. J. W. Miller, writer; "Messenger" agent and correspondent; Bro. Tomlinson, Sunday-school superintendent. Nov. 18 Bro. A. B. Roofs of Anderson gave us a splendid message and we had a very profitable service. Bro. R. H. Anderson will remain with us here after a reception by the church. We are glad to have him remain with us assisting in the work. The church decided to hold a revival some time in the spring, closing with a love feast for the brethren who help to conduct the services. Bro. R. H. Anderson as helper.

Wm. J. Miller, Summitville, Ind., Dec. 17.

**Turkey Creek** church met in council Dec. 1. Leroy Fisher was re-elected elder; Wm. Ferird, Sunday-school superintendent; Roy Blosser, Christian Workers' president; the writer, "Messenger" correspondent Sunday morning, Dec. 9, the Byler family of North Manchester gave us their program of singing which was very much appreciated. Dec. 23 G. E. Weaver, chalk talk artist, will give his program in our church—Henry L. Fletcher, Nappanee, Ind., Dec. 15.

Upper Deer Creek church met in council Dec. 1. Church officers for the coming year were elected as follows: Bro. Frank Burroughs, clerk; Sister Fern B. Murphy, corresponding secretary; Bro. Frank Burroughs, 2d. Brethren I. B. and J. C. Burroughs, stewards. The township Sunday-school met Dec. 1. It was held on an all-day meeting sponsored by the District Tour. On Oct. 21 our congregation entertained the convention of five neighboring Brethren Sunday-schools in a fine all-day meeting. From Oct. 21 to Nov. 11 Bro. L. L. Lund conducted a structure revival during which many revivals of the heart attended the services; the members were renewed in the spirit of service and four came into the church. Nov. 16 we held a beautiful and impressive communion service. From Dec. 16 to Nov. 11 at which time the township Sunday-school convention entertained the township Sunday-school convention. Flora delivered a very able address on "What Shall We Do with the Youth of Today?"—Mrs. Fern B. Murphy, Lincoln, Ind., Dec. 17.

**Walrusa**—Oct. 23 our young people gave a rally day program. Our Thanksgiving Day Bro. Theon Weaver of Walnut church delivered a fine sermon. An offering was taken up for hungry messengers. Our church was one of the four which took part in the reading of the New Testament at the town dinner. It was put on by the Methodist church in Walrusa. Down Dec. 8 Bro. Ryler and family gave a musical program which was enjoyed by a large crowd. Our Ladies' Aid has reorganized and will meet every fourth Monday evening. Bro. Christensen with Grace Summer, president. Our youth people are led by Bro. Christensen. Bro. Eard Naushum preached last Sunday morning. The service was well attended. Bro. Christensen with Grace Summer, president. The service was well attended. Bro. Christensen with Grace Summer, president.

## IOWA

**South Keokuk**—Sunday, Dec. 2, an all day Thanksgiving meal was held. In the afternoon a very good missionary program was presented by the Ladies' Aid. All present enjoyed the services of the day. Dec. 8 the church met in council. The Christian Workers' Society was reorganized, various officers being elected. The retiring members of both the missionary and assessment committees were reelected. A Christmas program is being prepared for Sunday, Dec. 23.—Edwin Shelly, Keokuk, Iowa, Dec. 14.

## KANSAS

**Bloom** church met in council Dec. 2 to elect Sunday-school officers. A few small items of business were attended to and the love feast postponed as a man could not be secured. The influenza was spreading so rapidly it was decided not to have the Christmas program—  
Ben R. Spitzer, Bloom, Kans., Dec. 15.

**Larned Rural church** concluded a two weeks' series of revival meetings Sunday evening, conducted by Bro. Galen Lehman. There were six converts, an entire family. Weather conditions were not the best and the attendance was not so large but all who came felt as though it had been a very rich feast of good inspirational and spiritual sermons. *Mrs. Ruth G. Brown, Larned, Kans., Dec. 11.*

**Osaage** church met on Sunday Dec. 8. Officers for the coming year were chosen as follows: Elmer McElwain, Sunday school superintendent; D. P. Nicholson, elder in charge; Vada Nicholson, church correspondent and "messenger" agent. The matter of securing a full time pastor for the coming year was dropped on account of the community being unable to arrange for funds. Two more have decided to unite with the church and were baptized last Sunday—Emma Shideler, McCune, Kans. Dec. 13.

**Quinter** church met in council Nov. 24. All church and Sunday-school officers were elected for the coming year. Nov. 11 the other churches of the town met with us and a very interesting program was rendered. An all-day meeting was held at the church on Thanksgiving with a basket dinner at noon. Bro. Chas. Miller of Darlow, Kans.,

**Rock Creek** church met in council Dec. 11 (church and Sunday-school officers were elected for the year. Eld. Frantz will again act as our elder. Mrs. Rose Hoke is Sunday-school superintendent; the writer was elected. Mr. Senner is the new pastor. The pastor and Christian workers will be here for the next four months, and will continue to bring福音 through the coming year. There has been no regular preaching service at this church for several years until last June when Edgar Stauffer and wife took charge. The work had not been so well organized previous to our coming. We are expected here a number of times during the summer. There will be special programs were given during the summer. Also a Vacation Bible School was conducted with good interest. Our elder, Bro. Frantz conducted a revival on ten days in September. Five were baptised and one reclaimed. We held our harvest meeting on October 11. It was a very successful one. A large number of people were present. We held a bazaar and supper Nov. 23. We are preparing a Christmas program, 1. All people to be given a Christmas card. 2. A Christmas tree. 3. A Christmas dinner. 4. A Christmas play. 5. A Christmas concert. 6. A Christmas service. 7. A Christmas feast. 8. A Christmas gift. 9. A Christmas card. 10. A Christmas tree. 11. A Christmas dinner. 12. A Christmas play. 13. A Christmas concert. 14. A Christmas service. 15. A Christmas feast. 16. A Christmas gift. 17. A Christmas card. 18. A Christmas tree. 19. A Christmas dinner. 20. A Christmas play. 21. A Christmas concert. 22. A Christmas service. 23. A Christmas feast. 24. A Christmas gift. 25. A Christmas card. 26. A Christmas tree. 27. A Christmas dinner. 28. A Christmas play. 29. A Christmas concert. 30. A Christmas service. 31. A Christmas feast. 32. A Christmas gift. 33. A Christmas card. 34. A Christmas tree. 35. A Christmas dinner. 36. A Christmas play. 37. A Christmas concert. 38. A Christmas service. 39. A Christmas feast. 40. 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## MARYLAND

**Cumberland.** During the last two weeks we have enjoyed a number of spiritual feasts. Our pastor, Bro. C. H. Wakeman, began a series of meetings Nov. 25. On the following Wednesday evening Bro. Arthur C. Miller of Roaring Spring, Pa., came into our midst and gave a message for the remainder of the week. On the following Sunday morning Bro. Miller gave a meeting, twenty four entered the kingdom through baptism and two were reclaimed making our membership number 285. Bro. Lester Huffman and wife from Brooksville, Va., led the meetings during the meeting; Bro. Huffman brought a number of offerings through the week. On the following Sunday morning the meeting we held our last with seventy four men and 110 women attending. The following members were present: Bro. Parker, Bro. A. C. Miller, Bro. John Miller, Bro. Charles Garland, Bro. Vern, Bro. C. E. Miller, our pastor and pastor Sunday morning. We will have our Christmas and New Year's meetings on Wednesday, Cumberland, Md., Dec. 17.

**Meadow Branch church** met in worship Dec. 11. All regular communicants reported favorably. Pastoral visits along with their organized agencies for the same report 260 visits made. Owing to the death of Bro. Jno. P. Thomas, one of our trustees, Bro. J. W. Thomas was elected in his stead. Bro. Walter Young was chosen as director of the D. in Westminster. Our next love letter was set for May 12 to begin at 5 P. M. Since the first report has been received by London, Wm. E. Roper, Westminster, Md., Dec. 17.

**Peace Blossom.**—Nov. 18, two weeks' study ended with a very happy occasion, with Bro E. P. Blough officiating. We were glad to see visitors from other congregations, among them long Eld W. N. Zoller from East Petersburg, Pa., Aaron Hoxse from Midway, Pa., Bro. Eld H. H. Ziegler from Ridgely, Md., and others. Bro. E. P. Blough, labored very earnestly for the souls of the two weeks and was a spiritual blessing to the congregation. Four of our Sunday school scholars were baptized. At our quarterly communion, 15 in church members for the ensuing year were elected. Wm. F. Nager was re-elected elder in charge for another three years. The next communion was in May and the third Sunday in June. The next communion dates for our fall and spring sessions are Dec. 23, and the next for the summer are June 10 and 17. At the Dec. 23, on the morning, the children will have a special program and a pageant will be given by the young people in the evening. Anna L. Beahm, Easton, Md., Dec. 14.

## MICHIGAN

[illegible]

## OHIO

**Bristolville.** On Oct. 31 Bro. A. H. Miller began a short series of meetings, preaching three evenings. We held our usual meeting on Nov. 1 with Eld. M. M. Taylor presiding. That evening we also enjoyed our live feast. Visiting ministers were Eld. Taylor and Bro. D. R. Struckey. The work in this church is progressing under the leadership of Bro. A. H. Miller. —Lee Cusfield, Cortland, Ohio, Dec. 12.

**Donnels Creek** church enjoyed a love feast occasion Oct. 20. Bro. Van B. Wright, pastor of the East Division church, officiated. The Sunday following the love feast, Sister Wright talked to the children and Bro. Wright brought an interesting message. Nov. 8 a representative of the Lord's Day Alliance told of their work. An interesting program was given Thanksgiving Day. A liberal offering was taken for the General Mission Board. The quarterly business meeting was held Dec. 5, at which time various officers were elected for the coming year. A Christmas program is being arranged for Dec. 23 — Ruth, Dyer, Springfield, Ohio, Dec. 16.

**Greenspring** church met in council Dec. 6 with Eld. S. U. Snively in charge. After the reports of several committees, elections were held and a financial board chosen. We are looking forward to our coming revival to be held by Brother and Sister Austin Mrs. Elias Ebley, Old Fort, Ohio, Dec. 15.

**Painter Creek.** On N. v. 9 we begin a two weeks' revival with Bro Wmner Petry as evangelist. He preached the word with power and conviction. The interest and attendance were such that he was obliged to continue to preach every Sabbath during the week. Bro Petry gave us some very stirring messages. The delegations from neighboring churches and their special song numbers added much to the inspiration of the meetings. As a result fourteen were led to the church by baptism and one received a new spiritual touch. There was has been little preaching here since the meetings. Bro Petry has consented to continue the messages, so Bro Petry has consented to come for another week of messages in the near future. Sister Lachy went with us to help in the work in India. Dec. 7 we enjoyed an interesting message by Bro E. H. Weaver. A Christmas program is being arranged by Bro G. H. Weaver. It will be held at the home of Mrs. Roy Honeyman, Greenville, Ohio. Dec. 15

**Pittsburg** church met in council Dec. 8. N. W. Rinkler was elected as elder in charge for next year. It was decided to begin our revival the last Sunday of January with Bro. Berkebile of Bradford in charge. Since our last report four were received into the church by baptism. These were heads of families who will be influential in the home and women. These were heads of families who will be influential in the home and women for Jesus Christ. Our pastor, Wilmer Petty, has just closed a very successful revival at Panter Church. We have had an inspiring message by Bro. Geo. Weaver of California in songs and pictures.

(Continued on Page 836)



## CHURCH LITERATURE

(Continued From Page 831)

congregations. The retail price is 60 cents per copy, 20 cents of which they will retain for their service. This business is in the interest of the Central church of Roanoke. The First church has the book, "Christianity vs. War" and as soon as the work at the Central is done we will take up the work at the First church.

Fifty copies of "Christianity vs. War" have been placed in each of our colleges, the same to be given free to each of the ministerial students and I will ask that each student who has received his copy will write me a postal as early as convenient. The secretary of Foreign Missions has a supply of these and he sent a copy to Bro. Blickenstaff in India, in response to which he wrote me a beautiful letter expressing his appreciation thereof, saying he would be glad if he had a translation to distribute among the Indian converts.

I hope those who are interested in the topics of this short article will give a share of their busy hours in helping a work of vital importance in behalf of the vital interests of the kingdom of our loving Savior in this lost world.

D. C. Moomaw.

Fort Myers, Fla.

## A BREEZE FROM THE ORIENT

The Amir of Afghanistan started reforms and left for Europe this last spring.

On his return he undertook to change the dress of his subjects. He also gave up the old autocratic monarchy idea and submitted instead a King and parliament with a cabinet responsible to the legislature. Later he gave his state officials five minutes to decide whether they would cooperate with him in removing the purdah (veil from women) and other evils. On their speedy agreement to work with him they were administered the oath to serve honestly and sincerely. The mullahs (Moslem priests) opposed these measures, but were easily overcome.

One significant telegram was sent the Amir, from India. The Amir was asked to exempt the Sikhs from wearing hats. They think the Sikh religion does not allow Sikhs to wear hats and conclude: "We expect Afghanistan Sikhs will prefer death to hats."

The Amir is following in the wake of Kemal Pasha, of Turkey, in the above; and is also introducing good roads, railroads, radios, schools, military drill, machine guns, air craft, etc., meaning that backward Afghanistan is being modernized over night. It is hoped that messengers of the cross will now also be welcome within his kingdom.

## Mission Conference

On Thursday morning after you had voted on Tuesday we read of the election of Hoover, and rejoice with all those who believe in sobriety and safety first, for their motherland.

Sister Elsie Ebeby most sympathetically led us in the study of the book of Philippians. Each day, also, a good paper was read, for example, "The Simple Life," "The Life of Dan Crawford," "Proselytism," etc. Besides, Sister Anna Hutchison from the China mission was with us and gave us several most interesting addresses. It is interesting to compare notes with workers from other Eastern lands.

Separated from our fellows in Africa, China and Europe in body, we feel very akin to them in the one great work for which your Master and ours called us hither.

Anklesvar, India.

I. S. Long.

## A VACATION BIBLE SCHOOL AT VADA, INDIA

Government schools in India have a month's vacation at Devalli. This is the Hindu New Year season and is counted the most important of all their many important holidays. It usually falls in the latter days of October but every third year there is a thirteenth month added to their calendar, for their months are lunar months. Hence this year the Devalli holidays began about Nov. 10.

Mission schools where Hindu children attend must give vacation at this season, so it has become a practice among missions to give all their schools vacation at this time. This gives opportunity to hold Vacation Bible Schools, take school children to a camp or hold some such meetings that tend to deepen the spiritual life. This we try to do in each of our mission stations.

Most of the school children in Vada District are Hindu children who celebrate Devalli in their own homes according to their own established custom. But our Christians need to learn to keep their national holidays in a truly Christian manner. So at this time we gather our workers and other Christians together at our main stations for a week or two of Bible study, prayer and good fellowship.

At Vada there were about twenty-five besides the little children of varying ages. We had Bible classes morning and afternoon and a doctrinal sermon each evening. Our evening sermon was early so there were extra services held several nights. One evening the magic-lantern showed Haridasi on the screen. This series of pictures illustrates the evil effects of liquor drinking in a very realistic manner. The magic lantern usually draws a crowd and even though

our neighbors were busy with their own festivities, quite a number came to see the pictures and listen to the story.

Wednesday evening—being the chief day of Devalli, all Hindu homes according to their custom were lighted with as many lamps or candles as the householder could afford. This seemed the proper time to hold a candle lighting service in our church. Everybody in our Christian community was out even to the youngest baby, for pageantry appeals very strongly to the oriental.

One of our Christians made a revolving cylinder of split bamboo and bright colored paper. In the paper he had clearly cut the words, "Yeshu jagutsa prakash ahay," which means, Jesus is the light of the world. A lighted candle was placed in the center. This was placed near the center of the church and made a very pretty object lesson to impress on our hearts the evening lesson.

After several songs of praise the children gave some scripture texts and Bible readings. Then followed prayer and a short sermonette by one of the Indian brethren. He reminded us that Jesus is the true light of the world and exhorted us to bear the light which we received from Christ Jesus to those about us who are still in darkness. Then the candles were lighted, one from another and with praise in our hearts and songs on our lips we lifted high our candles and resolved anew to carry the light of the Gospel to those who know it not.

Saturday afternoon one was baptized and in the evening we enjoyed sweet fellowship in partaking together, in India's simple fashion, of the love feast of the Lord.

Sunday was the last day of our Bible School and early Monday morning the village teachers turned their faces again each to his own village to take up his task in the schoolroom and in the homes of the simple villagers.

We regretted that Miss Brumbaugh could not be with us. She had had rather a stubborn attack of malaria and spent about two weeks in the Dahanu Hospital. As soon as she returned she hurried out to Pinjarl to again take up her work.

Next week the Kaylors and their Indian helpers plan to take their tents and start their cold season evangelistic touring. The rest of us have taken up the round of daily tasks again, but our hearts have caught a new vision of our Lord and of the work he has called us to do. The instruction and inspiration will be of value only as we apply it to these daily tasks.

Alice K. Ebeby.

Vada, Thana Dist., India.

## SISTER ELLEN BARNHART

Ellen Barnhart, daughter of Mary Kindig and John Robinson, was born in Roanoke, Va., June 14, 1847. At the age of two years, she and her parents moved to Roanoke, Ill., where she grew to womanhood. Sept. 12, 1869, she married Abraham Barnhart. To this union fourteen children were born. Her husband, one son and two daughters preceded her.

She united with the Church of the Brethren when a young girl and led a beautiful Christian life to the end. She was of a cheerful and loving disposition and always looked on the bright side of life. She loved her family and made many sacrifices to give them Christian training.

Oct. 31 in company with her oldest daughter and husband she motored to Idaho where she intended spending the winter with another daughter, Mrs. Elva Ritchie. After one week in this home she contracted the "flu" and died Dec. 5 at the age of eighty-one years, five months and twenty-one days.

Surviving are five sons and six daughters: Charles of Franklin Grove, Ill.; James of Modesto, Calif.; Newton of Newton, Mo.; Orel D. of Elgin, Ill.; Thomas of Columbus, Ohio; Mary Claudin, Spanish Forks, Utah; Lee Hahn, Sumner, Mo.; Emma Hamilton, Springfield, Ill.; Flora Armstrong, Secor, Ill.; Della Armstrong, Sheridan, Ore.; Elva R. Ritchie, Elgin, Idaho. Also there survive: thirty-nine grandchildren and thirty-eight great-grandchildren; two brothers, James Robinson, Lake Charles, La., and John Robinson, Welch, La.; three sisters, Mrs. Will Jeter, Elgin, Ill.; Mrs. P. A. Brown, Colfax, Ill.; and Mrs. T. E. Brown, Yakima, Wash.

A service was conducted at Twin Falls, Idaho, in charge of Bro. Harper Will, assisted by Brethren Ronk and Kerlin. The body was then conveyed to Deatur, Ill., where another service was conducted by the writer, after which she was buried by the side of her husband in the Fairview cemetery.

Chicago, Ill.

J. W. Lear.

## IN MEMORY OF "MOTHER"

Mary Mathis (nee Davis) was born Oct. 16, 1838, and died Nov. 28, 1928, aged ninety years, one month and twenty-eight days. She was sick with bronchial pneumonia about ten days. She was the daughter of John and Louisa Davis and was born in Lebanon County, Pa. At the age of twelve years she came with her parents by boat to Burlington, Iowa, and settled near Danville, Iowa.

In 1854 she was united in marriage to John T. Mathis. A year later they came in a covered wagon to Polk County, Iowa, where she lived until her death. To this union were born thirteen children, ten of whom are living—three daughters and seven sons. One son and one grandson are in the ministry. She is also survived by twenty-five grandchildren, forty-three great-grandchildren and two great-great-grandchildren.

She was converted in early life and united with the Baptist Church. In 1863 through the preaching of Eld. Henry Flora and others from Indian Creek church she became convinced that the doctrine of the Church of the Brethren (Dunkards) was nearest according to the Gospel. As a result of that conviction she was baptized the same year by Eld. Enoch Eby. Her husband was baptized two years later. They were charter members of the Des Moines Valley church, which was organized some years later. In 1873 they were installed into the deacon's office and faithfully served the church until her husband's death in 1886. She was a faithful Christian mother and lived the simple life, a life devoted to God, her church and her family. Her greatest pleasure in life was in doing for and giving to others. Many were her trials, but her faith sustained her.

I remember in years long past she would sit up and work getting the children ready to go to a love feast, and early in the morning with a covered wagon for a conveyance and sleeping quarters we would be off for the meeting. Or after the day's work was done she would tuck us away in our beds, and with a prayer for God's protection said over us, we were soon asleep. These and other memories seem to the writer the next thing to heaven.

Sometime previous to her sickness she called for the anointing. Funeral services were conducted by our elder and pastor, Bro. Robt. Sink, assisted by Bro. W. W. Polger.

Elkhart, Iowa.

Jefferson Mathis, Sr.

## IN MEMORIAM

Ell Niswonger, son of George and Elizabeth Niswonger, was born in Montgomery County, Ohio, Aug. 31, 1886, and died Sept. 15, 1928, aged ninety-two years and fifteen days. His early life was spent on a farm near Clayton, Ohio. In 1882 he moved to Darke County and settled near Pittsburg, Ohio, where he remained for some sixty odd years.

In 1860 he married Mary Ann Cuffman and to this union were born eight children, three of whom preceded him. In 1872 he and his wife affiliated with the Church of the Brethren at Pittsburg and remained faithful servants throughout their life. For the last nine years since the death of his wife he had made his home among his children.

His life was both extensive as well as intensive. The secret of his long and useful career might be summed up in one word—simplicity. His simple habits and high ideals made him loved and respected by all who knew him. During the last few months he felt old age slowly but surely creeping upon him but he had no fear of death.

Beside the five children there also remain fifteen grandchildren and seven great-grandchildren.

Mrs. H. M. Jones.

Pittsburg, Ohio.

## RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father, in his infinite wisdom and kind providence, to call from amidst our much beloved and faithful brother and coworker, Stuart P. Cupp of the Branch Church of the Brethren, Dayton, Va.,

We, the Branch church, also the Bible Class of said church, of which our beloved brother was a member, unite in expressing our appreciation of one who was faithful and untiring in his efforts to serve his Master, and that we bear cheerful testimony to his earnest Christian character in rendering service to the church he loved.

We tender our heart-felt sympathy to the sorrowing family and commend them to our loving Heavenly Father and pray that they may have comfort at his throne of grace.

Be it resolved that we send a copy of this resolution to "The Gospel Messenger," "The Daily News Record," and that a copy be given to the bereaved family with the assurance that we shall always cherish the memory of Brother Cupp as an inspiration to serve our Master in building up his church.

Committee: J. M. Foster, D. D. Fleshaman.

Dayton, Virginia.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Royer-Michael.—In the church, by the pastor, Dec. 9, 1928, Bro. Guy Millard Royer and Sister Freda Merle Michael, both of Indianapolis, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

Thomas-Spaulding.—By the writer Dec. 12, 1928, at the home of the groom's brother, Orville Thomas, Pasadena, Kenneth Wesley Thomas and Ivah Spaulding, both of Pasadena.—C. C. Kindy, Pasadena, Calif.

## FALLEN ASLEEP

Barnhart, Sarah L. (Michael), the eighth child of a family of ten born to John W. and Mary Michael, was born in Lawrence County, Ill., died at her home near Overbrook, Kans., Nov. 20, 1928, aged 70 years, 1 month and 12 days. She married Wm. Barnhart Nov. 20, 1876. To this union were born eleven children, one of whom preceded her. In 1870 she with her parents left Illinois to take up pioneer life in Kansas and loved near Centropolis, living in that vicinity the remainder of her life. Soon after her marriage she gave her heart to Christ, united with the Church of the Brethren and remaining a faithful member. She leaves her husband, two brothers, two sisters, ten children, forty-three grandchildren and one great-grandchild. Funeral services at the Appanoose Brethren church by the writer, assisted by Bro. C. W. Shornaker. Burial in the Pleasant Hill cemetery.—Chas. E. Root, Overbrook, Kans.

Brim, Mary Willis, born in Virginia, died Dec. 5, 1928, aged 67 years and 6 months. She had two living sons by a former marriage. She married J. A. Brim in March, 1914. Seven stepchildren survive. Sister Brim was a member of the Church of the Brethren since 1914. She died of cancer at the Falls City Hospital, Neb. Funeral services by the undersigned and burial at the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Clover, Fred Lorier, born Oct. 22, 1887, died Nov. 14, 1928. He was married to Miss Susie Michael Dec. 14, 1914, who survives with two daughters, his mother, two brothers and one sister. One daughter preceded him. Funeral services at the Appanoose church by the writer. Burial near by the church.—Chas. Root, Overbrook, Kans.

Cripe, Lenora J., born in Allen County, Ind., died Dec. 8, 1928, aged 54 years, 4 months and 11 days. She was the daughter of Philemon and Emma Millington. She married Edgar Cripe Sept. 29, 1905. She was a member of the Church of the Brethren. She was a faithful member of the church. Funeral services by the writer in the Christian church at Bluffton, Ind.—R. H. Miller, North Manchester, Ind.

Cupp, Bro. Stuart P., died Nov. 18, 1928, and through his death the Branch church, Sangerville congregation, lost a faithful and valued member. He had been in failing health for several years but was able the most of the time to attend church regularly and go about in the community. He had a severe hemorrhage of the lungs and death followed almost instantly. He had been a consistent member of the Church of the Brethren for more than forty years. In business, religious and social life his interest and strong Christian integrity were always manifest. He was 60 years, 1 month and 26 days old and spent his entire life in the same community. He is survived by his wife, six children, three brothers and three sisters. Services by J. L. Driver and J. M. Foster in the Branch church. Burial in the adjoining cemetery.—Mrs. D. D. Fleshaman, Dayton, Va.

Daniels, Donald Gordon, son of Mr. and Mrs. Floyd Daniels, born Feb. 1, 1918, at Hiwassee, Ark., died Dec. 5, 1928. During the revival meetings last September he took an active part, and was one of the forty-three baptized by Bro. J. H. B. He was loyal and devoted to the Rockingham church and Sunday-school. Death was due to typhoid pneumonia. He is survived by father, mother, four brothers and one sister. Services in the Rockingham church by the writer.—O. H. Feiler, Norborne, Mo.

Ebberts, Franklin P., son of Geo. and Lucinda Ebberts, died Oct. 13, 1928, aged 54 years, 5 months and 27 days. Nov. 27, 1897, he married Leah May Cassel. To them were born three sons who survive with his wife, three sisters, two brothers and three grandchildren. He lived his entire life around Covington, Ohio. He was a devoted member of the Church of the Brethren. Funeral services at the church by C. F. McKee.—Ethel Manning, Covington, Ohio.

Eccard, Amanda, born in Frederick County, Md., died Dec. 5, 1928, aged 75 years, 8 months and 6 days. Fifty-eight years ago she married Allen Eccard who preceded her six years ago. There remain seven children, twenty-three grandchildren and eleven great-grandchildren. For many years Sister Eccard was a member of the Church of the Brethren. Funeral services at the Woodbury church by the writer, assisted by Rev. Beale, Methodist. Burial at the Frederick City cemetery.—S. F. Early, Baltimore, Md.

Frost, Mrs. Effie Buck, died Sept. 26, 1928. Services in the home of her sister, Mary J. Buck, near Mt. Solon by the writer, assisted by Eld. M. G. Sanger. Interment in the Sangerville cemetery.—C. W. Zimmerman, Mt. Solon, Va.



Guyer, Mrs. Chas. E., died at Victory Hospital, Dec. 3, 1928, after ten days' illness. Her maiden name was Grace May Heath and she was born in Bassett, Iowa, July 6, 1878. In 1901 she moved with her parents to Hancock, Minn. She was married April 8, 1902, to Chas. E. Guyer. They made their home at Hancock until 1918 when they moved to Stanley. She leaves her husband, one daughter and one son, also two sisters. She was a member of the Brethren Church and an active worker in the church. Funeral from the Brethren church by the pastor, F. M. Hollenberg—Mollie Turner Ulrey, Stanley, Wis.

Hemminger, Mrs. Emma Elizabeth (nee Mickel), born near James-town, Ind., died at her home in Bremen, Ind., Nov. 14, 1928, aged 58 years, 10 months and 19 days. In 1883 she married Milton Hemminger, which union was blessed with six children. She leaves her husband, two sons, one daughter, thirteen grandchildren and two brothers. Funeral services by the writer and burial in the cemetery near by—Chas. C. Cripe, Bremen, Ind.

Knight, Sister Sarah (Fry), died Oct. 27, 1928, in the Lewistown Hospital, following a brief illness and an operation for appendicitis and gallstones. Her age was 48 years, 6 months and 25 days. She spent much of her life in the church. Surviving are two sons, one daughter, two sisters and four brothers. Services from her late home in Millintown and in the Bunkertown cemetery by the writer and Rev. Covert. Interment in the Thompson cemetery by the side of her husband—John E. Rowland, Woodbury, Pa.

Letwick, John D., died at his home in Carroll County, Va., Oct. 15, 1928, aged 60 years, 7 months and 27 days. His life was spent in the vicinity of the St. Paul church, Carroll County, Va., uniting with the church Jan. 19, 1890. He was elected to the deacon's office Sept. 20, 1905, and was faithful to his duties until death. Funeral at the St. Paul Church of the Brethren by the writer. Burial in the cemetery near by—Saylor C. Cabbage, Mount Airy, N. C.

Maurer, Mrs. Leah Kniesly, daughter of Abram and Nancy Kniesly, died Sept. 2, 1928, at the age of 76 years, 3 months and 17 days. She was married to Joseph Maurer Jan. 28, 1857. To this union were born six children; one daughter died at the age of twenty. Early in life she accepted Christ as her Savior. The last few months she was cared for at the home of her son and wife, Mr. and Mrs. Ora Maurer at Covington, Ohio, where she passed away. Funeral by C. F. McKee at Covington, Ohio, where she passed away. Interment in Harris Creek cemetery—Ethel Manning, Covington, Ohio.

McHenry, Sister Rosa Bell, wife of W. W. McHenry, and daughter of W. C. Wamsley, born at West Union, Ohio, June 13, 1873, died in Huntington, Ind., of cancer, Dec. 7, 1928. She leaves her husband, two sons, five daughters, father, two sisters and six grandchildren. Services by the writer. Interment at Markle, Ind.—Ezra Flory, Huntington, Ind.

Mearis, Martin L., son of Wm. and Sarah Mearis, born in Ohio, died near Waverly, Kans., Dec. 10, 1928, aged 78 years, 1 month and 10 days. He came to Kansas with his parents in 1854, settling in Douglas County. He married Florence L. Wheldon Dec. 25, 1877. In 1883 they moved to Coffey County, where they have remained since and continued with the Church of the Brethren about thirty years ago and continued faithful to the end. He leaves his wife, ten children and grandchildren. Services by the writer at the Scott Valley church and burial in the Waverly cemetery—Ralph W. Quakenbush, Ottawa, Kans.

Miller, Sister Catharine, died suddenly of heart trouble, Oct. 28, 1928, aged 70 years, 5 months and 13 days. She was a member of the Church of the Brethren for many years and was faithful until death. She is survived by her husband, seven daughters, six sons, thirty-seven grandchildren and great-grandchildren. Services at the Pine Glen church by Eld. J. C. Swigart, assisted by John E. Kauffman. Burial in the Pine Glen cemetery—Ilda Mae Miller, Mattawana, Pa.

Rieley, Bro. Marshall Gross, son of the late Geo. Rieley, born Aug. 14, 1852, died Oct. 19, 1928. He married Emma D. Richardson who preceded him a number of years ago. He had been in poor health for fifteen years. He united with the Church of the Brethren in 1908 and remained faithful. He was born, reared and spent his entire life near Blue Ridge Springs. Funeral at Bethesda meetinghouse by Eld. J. A. Dove and Eld. E. C. Crumpacker. Burial at Vinton, Va.—J. B. Naff, Roanoke, Va.

Shupp, Sister Rosa A., wife of Bro. B. L. Shupp, died at her home, Hagerstown, Md., Aug. 17, 1928, after an illness of several months, aged 57 years. Sister Shupp united with the church early in life. She always enjoyed the fellowship of the church people and on several occasions a large number of the Hagerstown church enjoyed her hospitality. Quietly and unknown to others, Sister Shupp administered to the needs of those who were in distress. She endured her intense suffering patiently and longed for the time when God would take her home. She is survived by her husband and one sister. Funeral services were held in the Hagerstown church by our pastor, Bro. A. B. Miller, assisted by Bro. Q. S. Highbarger and Bro. S. F. Spitzer. Interment was made in the Rose Hill cemetery—Gamma L. Krieger, Hagerstown, Md.

Stover, Sister Hannah, died Nov. 13, 1928, at her home at Mainland, Pa., aged 92 years. She was the oldest member of the Indian Creek congregation, of which she had been a loyal and faithful member for many years. Her husband, David Stover, preceded her a number of years ago. She is survived by two daughters, one sister, twelve grandchildren and six great-grandchildren. Funeral services at the Menomonic church near her home by Elders Shisler, Moyer and Price. Interment in the adjoining cemetery—Mathias P. Landis, Verndale, Pa.

Widdowson, Jos. A., died Nov. 21, 1928, at his home near Penn Run, aged 61 years, 10 months and 6 days. He is survived by his wife, Carrie Brillhart Widdowson, six sons and one daughter, four brothers and two sisters, one being Olive Widdowson, a missionary in India. He was a faithful and consistent member of the Church of the Brethren, and served in the deacon's office for a number of years. Funeral by Bro. Grant E. Weaver and the writer in the Montgomery church; interment in the church cemetery—J. L. Weaver, Penn Run, Pa.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper use of the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

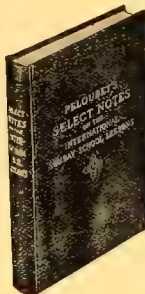
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 44; Rom. 12: 19, 21; Isa. 34: 7); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 3: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 1: 9); divorce (Matt. 19: 9); and remarriage except for the one Scriptural reason (Matt. 19: 9); oaths and oath societies (2 Cor. 6: 14-18); games of skill and amusement (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

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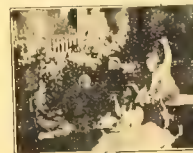
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The seals for each different card are the same for each Sunday except Noah's Ark cards for which there are packed 8 each of 13 different animals so that each Sunday a different seal is used.

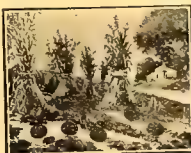
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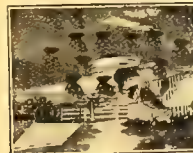
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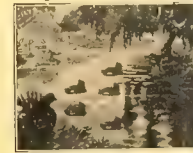
No. 2. Bubbles



No. 3. Pumpkins



No. 4. Red Hen



No. 5. Ducks



No. 6. Turkey



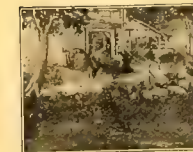
No. 8. Old Woman in the Shoe



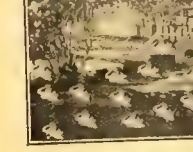
No. 9. Kittens



No. 10. Apple Tree



No. 11. Cow and Calf



No. 12. Rabbits

The above gives you an idea of the character of these cards. There are 25 all told. Other numbers and names are: No. 13. Collie Dog. No. 14. Beehive. No. 15. Bluebird. No. 18. Kites. No. 21. Butterflies. No. 23. Fish Bowl. No. 7. Christmas Tree. No. 16. Balloon Man. No. 17. Easter Lily. No. 22. Christ Blessing the Children. No. 25. Hollyhocks. No. 26. Noah's Ark. No. 27. Bo Peep. No. 28. Yacht. No. 29. Squirrel.

Your Sunday-school pupils will appreciate these cards. Use them and watch your attendance grow

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS



## THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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### Notes From Our Correspondents

(Continued From Page 83)

ing of West Milton delivered very spiritual messages for us. Our primary department on the Sunday-school enjoyed its first Sunday, Dec. 9, in the new basement room. This increases our opportunity for more and better work in this department.—Mrs. H. M. Jones, Pittsburg, Ohio, Dec. 10.

**Pleasant Valley Church (Ohio)** held their members' meeting Dec. 11. We heard the reports of the different committees and decided to adopt the budget system for covering all church expenses and the envelope system for raising the funds. The following officers were elected: Bro. Ivan Erbaugh, elder; Clarence Livingston, trustee; A. J. Munro, clerk; the writer, church correspondence; and "Messenger" agent—Grace Rhodes, Union City, Ind., Dec. 17.

### OKLAHOMA

**Bartlesville.**—On the evening of Nov. 11 Brother and Sister Smith of Sidney, Ohio, commenced a series of meetings in our church. Bro. Smith preached excellent and stirring sermons; he was wonderfully clear and practical in all his teaching and illustrations. This meeting was one of the best ever held in our church. Our love feast, held on Nov. 26, was the largest ever held here. Fourteen were baptized and four received. The letter at the beginning of the meetings. The membership has been built up and strengthened with a new determination to go on in the Lord's work. We realize that the General Board is doing a wonderful work for Oklahoma in sending these people to labor among us. Our District and all our churches will be greatly blessed by their efforts among us.—Jno. R. Pitzer, Bartlesville, Okla., Dec. 16.

### OREGON

**Portland.** Church conducted their 24th quarterly business session of the year Dec. 7. Not many changes were made in the official personnel. The writer was chosen church correspondent and "Messenger" agent. We wish to note the cordial visit recently of J. A. Eby and wife to Tacoma, Wash. Our church in general was much interested in their brief stay as Mrs. Eby formerly labored with us under the direction of the General Mission Board. We were also cheered by the visit of J. C. G. Stevenson and wife of Spokane, Wash., en route to California. The former rendered our church a very interesting Christmas program on Nov. 25. A number of adults are preparing a Christmas program, entitled, "To All People." The children will give a varied program. The Portland church wishes to make use of this opportunity to send New Year greetings and goodwill to all of her friends. We especially to those who were our guests during the past summer. Your presence was a source of great joy to us. Mr. Harold W. Parce, Portland, Ore., Dec. 15.

### PENNSYLVANIA

**Big Swatara.**—Sept. 9 Elders C. L. Baker and W. G. Group of East Berlin, Pa., came to the Lower Paxton house and preached strong, Spirit-filled sermons in the morning. A children's meeting was held at 2 P. M. The children rendered a splendid program after which Elders Baker and Group gave addresses. Sept. 23 Bro. S. H. Hies of Roystersville, Pa., preached for us at an all-day meeting. At 10 A. M. at 2 P. M. the children's meeting. After the children had given a good program Bro. Hess gave an address. Sept. 30 Bro. Norman K. Musser of Columbia, Pa., preached for us at 10 A. M. in the Hoernerstown house. At 2 P. M. there was a children's meeting in the East Hanover house where Bro. Musser addressed the children. Three young sisters have been baptized since our last report. Dec. 9 the church met in business meeting. Two were received into fellowship on former baptism. The deacons reported the annual church visit. Reports from various boards were given, including our annual Aid Society report. The church decided to make some improvements in the Hanoversville house. Dec. 2 Eld. J. W. G. Hershey of Litz, Pa., preached for us in the evening. We are glad for the growth in the past year and are hoping for greater things to come for the kingdom.—Mrs. J. N. Wright, Hummelstown, Pa., Dec. 14.

**Carlisle** church met in council Dec. 10. The writer was re-elected secretary; Jos. W. Shatto, "Messenger" agent; Jonas Trimmer, trustee. We also chose senior and junior Christian Union committees and a prayer meeting committee. We are thankful for the recovery of our elder's health and pray for our former pastor, Eld. D. E. Miller, who is not enjoying the best of health.—E. Faulkner, Carlisle, Pa., Dec. 12.

**Carson Valley** church just closed a very successful evangelistic meeting in charge of Bro. D. J. Penick of Winona, Pa. We feel that every member of our church was greatly strengthened and the church as a whole spiritually united. Twelve united with the church in baptism. Bro. Penick preached the word in simplicity and power. We appreciated the help of our neighboring congregations in song services and attendance. The attendance was good, the house being crowded almost every night. Mrs. Raymond Brubaker, Duncansville, Pa., Dec. 12.

**Fredericksburg** church met in council Dec. 8. Officers for the Sunday-schools were chosen: Fredericksburg house, Amos Heistand, superintendent; Union house, A. L. Light, superintendent; Rankin house, L. W. Heisey, superintendent. Our respondents, Bro. Jos. Albies, moved to Chambersburg and the writer was elected in his place. Bro. Geo. Fulk of Virginia was with us at the council and expects to spend the winter in our District visiting. Bro. Walter Hartman of Annville began a series of meetings Nov. 25 at Ono house which continued for two weeks; he labored earnestly and preached Spirit-filled sermons. Seven accepted Christ as their Savior.—Mrs. Annie L. Weaver, Lebanon, Pa., Dec. 15.

**Little Swatara.**—Nov. 11 young people's day was observed in our congregation at the Frystown house. Bro. H. A. Merkey of Manheim preached in the forenoon. In the afternoon our young people rendered an Armistice Day program. The evening was spent in a musical program. On the evening of Nov. 25 Bro. Benj. Stauffer of Chiquetas opened a revival at the Shubert House. He preached Spirit-filled sermons for two weeks. The attendance was exceptionally good. Five souls were added to the church. On Thanksgiving the church held a confessional Christ Nov. 29 Bro. Stauffer also gave us a very inspiring sermon at the same house.—Elizabeth Meyer, Myerstown, Pa., Dec. 13.

**Pine Glen.** Our church has just closed a very inspiring and spiritual revival conducted by Bro. Jos. Clapper of Yellow Creek, Pa. The interest and attendance were good throughout the meeting. Bro. Clapper preached in all nineteen forenoon and spiritual messages. As a result of these meetings twenty-four were received into the church in baptism and the members were strengthened and encouraged for greater service.—Ida Mae Miller, Mattawana, Pa., Dec. 12.

**Pleasant Hill** congregation met in council Dec. 1 at the Pleasant Hill house. Elders Chas. L. Baker and A. S. Baupher were present as a committee. Bro. G. Howard Danner was ordained to the eldership. Brethren Nelson H. Hood and Raymond M. Albright were elected to the office of deacons. Our presiding elder, David B. Hohl, tendered his resignation, he having served the church in that office for twenty-two years. The church granted his request. An election

was then held and G. Howard Danner was elected to fill the unexpired term of Bro. Hohl, till Good Friday, 1930. We also arranged to take provision to the Old Folks and Children's Home of our District.—Paul K. Newcomer, Spring Grove, Pa., Dec. 12.

**Roaring Spring.** On Sunday, Oct. 14, our pastor, Bro. A. C. Miller, began a week's meeting prior to our love feast. The meetings were well attended and good interest was manifested. As a result, six were baptized and received into the church. Oct. 21 Bro. D. O. Cottrell of New Enterprise conducted our examination services and in the evening we enjoyed the love feast and communion with about 260 members surrounding the Lord's table. Our pastor officiated. On Nov. 27 our pastor tendered his resignation to take effect three months later, he having accepted the pastorate of the Windsor church. Nov. 23 the church held a farewell reception for Bro. Miller and his family. Over 300 members and friends gathered to extend to them their appreciation of the good Bro. Miller was able to accomplish during his six years with us. Practically all the churches of the town were represented, either by the pastor or some member. The Bible class of which Bro. Miller was teacher presented him with a magazine rack, and the class of which Sister Miller was a member presented her with an electric lamp. Nov. 25 Bro. Miller delivered a masterful sermon on the subject, "The Tragedy of Unbelief." In the afternoon a Sunday-school message on the subject, "The Beauties of Unselfish Service." Recently the pulpit has been filled by the neighboring minister, Elders J. J. Shaffer, B. F. Waltz, T. R. Coffman and Jas. A. Sell. Bro. Sell was present at the farewell reception for Bro. Miller and as he was his eighty-third birthday he was presented with a birthday cake. Dec. 10 we held our council and elected officers for the coming year. Practically all the old officers were re-elected. Our young people and chorus are preparing a Christmas program.—Lena M. Hoover, Roaring Spring, Pa., Dec. 12.

**Snake Spring.**—Nov. 17 Bro. D. O. Cottrell of New Enterprise, Pa., began an evangelistic meeting in this church, continuing for two weeks. The meetings came to a close Sunday morning, Dec. 2. Eight new members were added to the church by baptism. In the evening of Dec. 2 our love feast was held with Bro. Cottrell officiating, assisted by Bro. D. A. Strayer of the Yellow Creek church and our home ministers.—Mrs. Samuel Wilkes, Everett, Pa., Dec. 14.

**Upper Conowingo** congregation met in council Dec. 8 at the East Berlin house. The following church officers were elected: Church trustees, Bro. Samuel Macomber and Harry Junkins for three years; cemetery trustees, Bro. S. H. Baker and Norman King for three years; the writer, church correspondent. Members were also chosen on the missionary committee, temperance and purity, and child rescue. Our offerings for the support of Bethany Bible School were as follows: East Berlin, \$30.42; Latimore, \$2. Nov. 25 M. P. Krekorian, a worker offering for the support of Bethany Bible School was in the evening. He was one of two survivors of a large family killed by the Turks. He also spoke at the East Berlin house in the evening. Offerings amounting to \$75.69 were given for the Near East. Brethren E. S. Miller and Geo. Resser were with us from the Black Rock church. Dec. 9 an all-day meeting was held at the writer as deacons. Bro. G. Howard Danner taught the Sunday-school lesson. Bro. H. S. Gipe gave us two messages and Bro. L. Elmer Leas also a message. An address was given by Bro. Ralph Lehman on the subject, "The Teacher and His Bible." The men's chorus of York and the chorus from Black Rock gave several selections. Just recently through the efforts of the Society and the Society the interior of the Mummer house was repainted.—Paul L. Wagner, York Springs, Pa., Dec. 12.

**Walnut Grove.**—The definite time for our special campaign for souls under the leadership of Brother and Sister O. H. Austin of McPherson, Kans., is Jan. 25 to Feb. 15. Our several churches and juniors vividly and impressively gave a pageant, "Light and Darkness," on Sunday evening, Nov. 25. Nov. 28 the annual union Thanksgiving service for our section of the city was held in our church, a Methodist minister giving a strong message to a large and interested group of workers. At our quarterly business session, Dec. 6, the pastor, Glen K. Walker, was continued as presiding elder for next year, the church voluntarily raising his salary. Sister Ethel Barringer is again recording secretary. During the present year we considerably lessened our financial obligations, including about \$5,000 for carpeting and painting, repainting the interior of the church house and decorating the auditorium. Bro. W. J. Hamilton, director of Christian Education of this and near-by churches held a helpful service here, giving a pageant, "Spirit of Camp Harmony." Bro. Geo. Detweiler highly pleased and inspired us by a musical recital last Thursday night. Yesterday morning Bro. W. J. Hamilton, director of Christian Education of our District, gave us a practical sermon on the work of kingdom building for our Master. Through December Bro. Walker is stressing the vital Jesus idea, in character and conduct, in personal, church and national relations, under such themes as "The Perfect Subject," "The Duty of Christ," "The Hungry for Christ." The music also is rendered in harmony with this thought. We are launching what is thus far the most thorough effort to build up a general budget. About fifty persons, by two, are to canvass the membership.—Frank B. Myers, Johnstown, Pa., Dec. 17.

### TEXAS

**Manvel** church met in council Dec. 9. We have started a fund to open a mission in Houston as there are several members living there now and they need a church home. Surely in a city of 300,000 the Church of the Brethren should be represented in an effort to save souls. We would suggest that brethren of the north thinking of a warmer climate should investigate Houston. We reorganized in the Sunday-school superintendent, Bro. H. H. Elmer, "Messenger" agent, Winnie Lee Wyne. Two have been baptized since our last report.—P. Jane Badger, Manvel, Texas, Dec. 12.

### VIRGINIA

**Belmont.**—Our new church building was dedicated Nov. 25. Brethren W. H. Zigler and I. N. H. Beahm each gave an address; both addresses were delivered with power and spirit and were well received by an appreciative audience. The house was filled to capacity, quite a number of brethren and sisters coming from other congregations. Bro. Zigler remained with us one week preaching each night and on Sunday morning ten sermons in all. As a result five were added to the church by baptism. We are encouraged and very much enjoy the use of the new church. The Sunday-school has started with renewed interest. The class rooms are proving quite helpful to more efficient work. On Thanksgiving Day we invited our Baptist friends to join with us in a Thanksgiving service; they in turn have invited us to join with them in Christmas services. Dec. 3 we held our love feast with Bro. W. H. Zigler officiating. The attendance was not so large as we felt it should have been, but it was indeed an enjoyable service.—Mattie E. Zigler, Holladay, Va., Dec. 17.

**Flat Rock.**—Eld. M. L. Huffman conducted our services on Thanksgiving Day. An offering of \$27.12 was lifted for home missions. Our Sunday-school superintendent is Chas. L. Myers, officers having been elected to serve from Jan. 1 to Oct. 1 so that our next organization would commence the year as suggested by the General Sunday School Board.—Mrs. J. D. Wine, Flat Rock, Va., Dec. 11.

**Mt. Joy.** Our regular council meeting for December was postponed, due to the illness of Eld. C. D. Hylton. Sister P. J. Jennings and family have moved into our midst. She filled her appointments at Mt. Joy and other places. On Thanksgiving night services were conducted by Sister Jennings and the Barker-Carkey Club; an offering was lifted for missions.—Mrs. Gladys Cumber, Buchanan, Va., Dec. 17.

**Peters Creek** congregation met in council Dec. 5. We elected officers for the coming year and rearranged committees. D. C. Naff was chosen elder for one year; Sunday-school superintendents, Brethren Miller Garst and Luther Shover; president of B. Y. P. U., Louis Garst; president of Junior League, Katie Garst. Nov. 7 our Aid Societies was reorganized with Sister Emma Garst, president. Bro. Albert Showalter was chosen to fill a vacancy as trustee of the Cove churchhouse.—Mrs. John Showalter, Roanoke, Va., Dec. 11.

## Letters from Foreign Lands to the Home Folks

By Otho Winger

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